

तमसो मा ज्योतिर्गमय



2013

Calendar Featuring
Women Education

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CALENDAR EXPLANATION

ॐ वक्रतुंड महाकाय कोटिसूर्यसमप्रभ निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा॥

वशिष्टा। यस्मिन् पक्षे यत्र काले येन दृग्गणितैक्यम्। दृश्यते तेन पक्षेण कुर्यात्तिथ्यादिनिर्णयम्॥

भास्कराचार्या। यात्राविवाहोत्सवजातकादीं खेटैः स्फुटैर्वफलस्फुटत्वम्। स्यात्प्रोच्यते तेन नभश्चराणां स्फुटक्रिया दृग्गणितैक्यकृद्या।

We are pleased to release the 2013 calendar based on Hindu dharma shastra and drika siddhanta. This calendar is specially prepared for the Greater Seattle area, and it may not be applicable in other parts of the world. All time presented here is adjusted for Daylight Saving Time.

People usually align the Hindu festivals with the English dates based on the Indian calendar. They think that if an Indian calendar says "Janmashthami" on a certain date, say September 2nd 2010, then it will appear as September 2nd everywhere in the world. The USA is 10:30 to 15:30 hours behind India, so some people will think it will also come the next day in the USA, i.e. September 3rd 2010. They also argue that their family priest in India has told them to celebrate on this particular date and according to him the Indian calendar will apply to all places in the world. This is a completely wrong assumption. If the Earth was flat then you can use Indian calendar everywhere as sunrise sunset will happen all places equally. We won't have any timezones and the world will have only one timezone. Surya Siddhanta, Maharishi Vashistha, Bhaskaracharya taught us to prepare the panchangam based on the longitude, latitude of the place you live for these reasons you cannot bring a calendar from India and use abroad.

The English date and changes at midnight; whereas the Hindu date (or Tithi) and day does not change at midnight. Hindu day changes at Sunrise. All days are from one Sunrise to another Sunrise. Sunday will start at one Sunrise and end at the next Sunrise. The Hindu date – the Tithi changes depending on the position of the Sun and Moon. It can change anytime between two Sunrises. That is to say that if Prathama Tithi ends today at 23:02 it does not mean that Dwitiya Tithi will end tomorrow at the same time. It can end at 18:00, 18:09 or later.

Tithi: In the lunar calendar the Moon takes a month for each revolution around the Earth. The lunar calendar is divided into two groups called Pakshas. The first one is called Krishna Paksha (or dark fortnight) or waning moon. The second is called Shukla Paksha (or bright fortnight) or waxing moon. Each Paksha is divided into 15 Tithis. The first 14 Tithis are the Sanskrit numbers from 1 to 14 (Prathama, Dwithiya etc). The 15th Tithi of Shukla Paksha is Poornima (full Moon) & the 15th of the Krishna Paksha is Amavasya (Moon is not visible as it is closest to the Sun).

Lunar Month: A lunar month consists of 30 Tithis and each Tithi then corresponds to the time taken by the Moon to move 12 degrees with respect to the Sun. Krishna Paksha Tithis are in the darker color and Shukla Paksha Tithis are mentioned in the red color. Names of lunar months are Chaitra, Vaishakh, Jyestha, Ashadha, Shravana, Bhadrapada, Ashwayuja, Kartika, Margasira, Pushya, Maha, and Phalguna.

Solar Month: A solar month begins when the Sun leaves one rasi and moves into the next. The solar month names are based on 12 signs, they are Mesha, Vrishbha, Mithuna, Karka, Simha, Kanya, Tula, Vrischika, Dhanush, Makara, Kumbha, and Mina. This system is widely used in Tamilnadu, Kerala, West Bengal, Orrisa, Punjab and Assam.

Nakshatra: The path of the moon around earth is divided into 27 segments or Nakshatras. A nakshatra changes when the moon leaves one of these 27 segments and enters the next. Nakshatras are in *italics*. They are Ashwini, Bharani, Kritika, Rohini, Mrigashirsh, Ardra, Punarvasu, Pushya, Ashlesha, Magha, Poorva Phalguni, Uttara Phalguni, Hasta, Chitra, Swati, Vishakha, Anuradha, Jyestha, Moola, Poorva Shadha, Uttara Shadha, Shraavan, Dhanishtha, Shatabhisha, Poorva Bhadra, Uttara Bhadra and Revati.

Timings listed in the Calendar: The Tithi & Nakshatra times indicate a time when the Tithi or Nakshatra ends. The Panchanga uses the Vedic definition of a day, i.e., A day starts with Sunrise and ends with the subsequent Sunrise. Thus, a Tithi with a time of 29:00 indicates that the Tithi ends past midnight but before the next Sunrise at 5:00 AM (29:00 – 24:00) on the next calendar day. Hence 24:00 means 00:00 hours of the next day, 25:00 means 1:00 AM of the next day, and 29:00 means 5:00 AM of the next day. This is standard time notation for any Panchangam. The time for Sun's samkramana is when Sun will enter that rasi or sign on that day. e.g. Makara 4:36 means Sun is entering Makara rasi at 4 hour 36 minute. All other times are the ending times.

Rahukalam / Sunrise / Sunset Table: This calendar has rahukalam, sunrise & sunset table as well. These are calculated for Greater Seattle area.

How festival dates are determined? The usual rule to observe a festival is to check the Tithi prevailing at the Sunrise. Each festival has different rules. For example Ganesha Chaturthi has to be observed when the

Chaturthi Tithi is observed during the 8th/15th part of the dinmana. The dinmana is the difference between local Sunset and Sunrise. If Chaturthi is not prevailing during that period then take the second day.

For example, if one Tithi is observed at moonrise in India it may or may not exist during moonrise on the same day in a different part of the world. If you are in America then it will be observed on previous day or the next day if you are in Japan, Fiji, Australia and other countries. For example if a total lunar eclipse is visible in India at 5:00 AM it will happen on the previous day in the USA. For these reasons Indian Panchangam you bring from India cannot be used outside of India.

Uttarayana / Dakshinayana: The season occur based on earth's position around the Sun. This is due to Earth's tilt of 23.45 degrees. The Earth circles around Sun with this tilt. When the tilt is facing the Sun we get summer and when the tilt is away from the Sun we get winter. Because of this tilt it seems like the Sun travels north and south of the equator. The Uttarayana is the Sun appearing to move north. The Dakshinayana is the Sun appearing to move towards South. This causes rise to seasons and dependent on equinoxes and solstices.

There is a common misconception that Makar Samkranti is the Uttarayana. This is because at one point in time Sayana and Nirayana Zodiac were same. Every year equinoxes slides by 50 seconds due to precision of equinoxes, giving birth to Ayanamsha and causing Makar Samkranti to slide further. As a result if you think Makar Samkranti is Uttarayana then as it is sliding it will come in June after 9000 years. However Makar Samkranti still holds importance in our rituals as a Samkranti. All Drika Panchanga makers will use the position of the tropical Sun to determine Uttarayana and Dakshinayana. Hence January 14th isn't Uttarayana. Actual Uttarayana occurs on December 21st/22nd of every year. For more details please visit <http://www.mypanchang.com> or write to shastriji@mypanchang.com.

About myPanchang.com: myPanchang.com is the leading panchang maker providing the most accurate panchangam in English and various Indian languages and panchangam for over more than 394 cities all over the world based on highly accurate driga ganitha or thiruganitha. Most temples in the world rely on myPanchang.com for accurate Panchang data and festival observance times. Please visit myPanchang.com for more details. If you have any questions about confusion about any festival please contact myPanchang.com

2013 CALENDAR ACKNOWLEDGEMENTS

Panchangam Data

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Festivals & Muhurthas
Calculated by



Pundit Mahesh Shastriji

Panchang Ganita, Panchang Siddhanti
Hindu Poojari, Muhurtha, Vedic Astrology
mypanchang.com
seattlepandit.com
(425)445-9117

Advisors
Astrologers

Dr. Ramchandra Joisa
Sistla Somayajulu, Santhosh Kumar Sharma Gollapelli,
Rallabhandi Anjaneyulu, Pundit Sandip Shastriji (Indianapolis)
Monica Monasterio

Calendar Design

Vikas Pulpa, Chakri Mukkasa, Rama Srinivasan,
Paddy Ramaiyanger

Management

Nayana Shastri, Sowjanya Kodidala, Sandeep Upadhyay

Articles Reference

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MAHATMA JYOTIRAO PHULE & SAVITRIBAI PHULE



MAHATMA JYOTIRAO GOVINDRAO PHULE occupies a unique position among the social reformers of Maharashtra in the nineteenth century. While other

reformers concentrated more on reforming the social institutions of family and marriage with special emphasis on the status and rights of women, Jyotirao Phule revolted against the unjust caste system under which million of people had suffered for centuries. Jotirao Phule was born in 1827. His father, Govindrao was a vegetable vendor at Poona. Impressed by Jotirao's intelligence and his love for knowledge, two of his neighbours, persuaded his father Govindrao to allow him to study in a secondary school. In 1841, Jotirao got admission in the Scottish Mission's High School at Poona. It was in this school that he met Sadashiv Ballal Govande, a Brahmin, who remained a close friend throughout his life. Moro Vithal Valvekar and Sakharam Yashwant Paranjapye were two other Brahmin friends of Jotirao who in later years stood by him in all his activities. After completing his secondary education in 1847, Jotirao decided not to accept a job under the Government.

Education of women and the lower caste, he believed, deserved priority. Hence at home he began educating his wife Savitribai and open girl's school in August 1848. The orthodox opponents of Jotirao were furious and they started a vicious campaign against him. He refused to be unnerved by their malicious propaganda. As no teacher dared to work in a school in which untouchables were admitted as students, Jotirao asked his wife to teach the girls in his school. Stones and brickbats were thrown at her when she was on her way to the school. The reactionaries threatened Jotirao's father with dire consequences if he did not dissociate himself from his son's activities. Yielding to the pressure, Jotirao's father asked his son and the daughter-in-law to leave his house as both of them refused to give up their noble endeavour.

Though the school had to be closed for sometime due to lack of funds, Jotirao re-opened it with the help of his Brahmin friends - Govande and Valvekar. On 3rd July, 1851, he founded a girls' school in which eight girls were admitted on the first day. Steadily the number of students increased. Savitribai taught in this school also and had to suffer a lot because of the hostility of the orthodox people. Jotirao opened two more girls' schools during 1851-52. In a memorial addressed to the Education Commission in 1882, he described his activities in the field of education - 'A year after the institution of the female school I also established an indigenous mixed school for the lower classes, especially the Mahars and Mangs. Two more schools for these were subsequently added. I continued to work and whereas them for nearly nine to ten years.'

Jotirao was aware that primary education among the masses in the Bombay Presidency was very much neglected. He argued that 'a good deal of their poverty, their want of self-reliance, their entire dependence upon the learned and intelligent classes' could be attributed to the 'deplorable state of education among the peasantry'.

Widow remarriages were banned and child-marriage was very common. Many widows were young and not all of them could live in a manner in which the orthodox people expected them to live. Some of the delinquent widows resorted to abortion or left their illegitimate children to their fate by leaving them on the streets. Out of pity for the orphans, Jotirao Phule established an orphanage, possibly the first such institution founded by a Hindu. Jotirao gave protection to pregnant widows and assured them that the orphanage would take care of their children. It was in this orphanage run by Jotirao that a widow gave birth to a boy in 1873 and Jotirao adopted him as his son.

In 1868, Jotirao decided to give access to the untouchables to a small bathing tank near his house. In his controversial book called Slavery published in June, 1873 Jotirao included a manifesto which declared that he was willing to dine with all regardless of their caste, creed or country of origin. It is significant that several newspapers refused to give publicity to the manifesto because of its contents. Jotirao dedicated this book 'to the good people of the Unites States as a token of admiration for their sublime, disinterested and self-sacrificing devotion in the cause of Negro Slavery'. The book is written in the form of a dialogue.

It should be remembered that just Jotirao did not mince words when he criticised the leaders of the reformist movement, he was equally fearless in criticising the decisions of the alien rulers which did not

contribute to the welfare of the masses. When the Government wanted to grant more licences for liquor-shops, Jotirao condemned this move, as he believed that addiction to liquor would ruin many poor families. On 30th November, 1880, the President of the Poona Municipality requested the members to approve his proposal of spending one thousand rupees on the occasion of the visit of Lord Lytton, the Governor-General of India. The officials wanted to present him an address during his visit to Poona. Lytton had passed an Act, which resulted in gagging the press, and Jyotiba Phule protested against the restrictions on the right to freedom of the press. Jotirao did not like the idea of spending the money of the taxpayers in honouring a guest like Lytton. He boldly suggested that the amount could be very well spending on the education of the poor people in Poona. He was the only member out of all the thirty-two nominated members of the Poona Municipality who voted against the official resolution.

Another incident also revealed his attachment for the poor peasant and his courage in drawing the attention of a member of the British royal family to the sufferings of the farmers in rural area. On 2nd March, 1888, Hari Raoji Chiplunkar, a friend of Jotirao, arranged a function in honour of the Duke and Duchess of Connaught. Dressed like a peasant, Jotirao attended the function and made a speech. He commented on the rich invitees who displayed their wealth by wearing diamond-studded jewellery and warned the visiting dignitaries that the people who had gathered there did not represent India. If the Duke of Connaught was really interested in finding out the condition of the Indian subjects of Her Majesty the Queen of England, Jotirao suggested that he ought to visit some nearby villages as well as the areas in the city occupied by the untouchables. He requested the Duke of Connaught who was a grandson of Queen Victoria to convey his message to her and made a strong plea to provide education to the poor people. Jotirao's speech created quite a stir.

Throughout his life, Jotirao Phule fought for the emancipation of the downtrodden people and the struggle, which he launched at a young age ended only when he died on 28th November, 1890. He was a pioneer in many fields and among his contemporaries he stands out as one who never wavered in his quest for truth and justice. The later generations also took considerable time to understand and appreciate the profound significance of his unflinching espousal of the 'rights of man' which remained till the end of his life a major theme of his writings and a goal of his actions.

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January 2013 • North Indian Posha - Magha • Margashira – Pushya • Dhanus – Makara • Margazhi – Thai

SUN	MON	TUE	WED	THU	FRI	SAT														
<p>17 Graha Pravesha, Wedding</p> <p>22 Wedding aftter 12:38</p> <p>23 Graha Pravesha and Wedding</p> <p>26 Graha Pravesha after 8:01 AM</p> <p>28 Wedding</p> <p>31 Graha Pravesha and Wedding</p>		<p>1</p> <p>NEW YEAR Shishira Rutu (Drika Sidh) Mai Chauth Margasira Kr Chaturthi 08:30 Magha 23:27</p>	<p>2</p> <p>Panchami 08:59 P.Phalguni 24:13</p>	<p>3</p> <p>Shashthi 08:58 U.Phalguni 24:28</p>	<p>4</p> <p>Sharadadevi Jayanthi Saptami 08:26 Ashtami 31:20 Hasta 24:11</p>	<p>5</p> <p>Guru Govind Singh Birthday Navami 29:41 Chitra 23:21</p>														
<p>6</p> <p>Dashami 27:31 Svaati 22:00</p>	<p> 7</p> <p>Saphala Ekadasi Ekadashi 24:51 Vishaakha 20:09</p>	<p>8</p> <p>Dvadashi 21:49 Anuraadha 17:54</p>	<p>  9</p> <p>TN: Thondaradipodi Pradosham Masa Shivaratri Trayodashi 18:31 Jyeshtha 15:22</p>	<p>10</p> <p>Chaturdashi 15:06 Mula 12:41</p>	<p>11 ●</p> <p>Amavasya Tarpanam Vakula Amavasya 11:43 P.shadha 10:01 U.shada 31:35</p>	<p>12</p> <p>Pausha Shukla Prathama 08:34 Dvitiya 29:49 Shravana 29:31</p>														
<p>13</p> <p>Lohri / Bhogi Maghi Panchaka begins Tritiya 27:37 Dhanishta 28:01 Sun: Makara 17:23</p>	<p>14</p> <p>THAI PONGAL Makar Sankranti Chaturthi 26:10 Shatabhisha 27:14</p> <p></p>	<p>15</p> <p>Karidina Kanuma Panchami 25:32 P.Bhadrapada 27:16</p>	<p>16</p> <p>Annapurna Shashthi 25:47 U.Bhadrapada 28:10</p>	<p>17</p> <p>Saptami 26:54 Revati 29:52</p>	<p>18</p> <p>Panchaka Ends Ashtami 28:45 Ashvini day/night</p>	<p>19</p> <p>Navami 31:10 Ashvini 08:16</p>														
<p>20</p> <p>Samba Dashami day/night Bharani 11:09</p>	<p>21</p> <p>Martin Luther King Jr. Birthday Dashami 09:52 Krittika 14:18</p>	<p> 22</p> <p>Putrada Ekadashi 12:38 Rohini 17:27</p>	<p> 23</p> <p>Pradosham Kurma Dvadashi 15:13 Mrigashirsha 20:25</p>	<p>24</p> <p>Trayodashi 17:28 Aardra 23:02</p>	<p>25</p> <p>Chaturdashi 19:17 Punarvasu 25:13</p>	<p> 26 ○</p> <p>Thai Pooam Satanarayana Puja Pushya Abhishekam Purnima 20:38 Pushya 26:58</p>														
<p>27</p> <p>(North Indian Magha) Pausha Krishna Prathama 21:31 Aslesha 28:16</p>	<p>28</p> <p>TN: Thirumazhis Azhwar Dvitiya 21:58 Magha 29:10</p>	<p>29</p> <p>Tritiya 22:01 P.Phalguni 29:42</p>	<p>  30</p> <p>Sankathara Chaturthi Chaturthi 21:42 U.Phalguni 29:53</p>	<p>31</p> <p>Thyagaraja Aradhana Panchami 21:03 Hasta 29:44</p>	<table border="1"> <tr> <td>Saphala Ekadasi</td> <td>Jan 7</td> </tr> <tr> <td>Lohri, Bhogi</td> <td>Jan 13</td> </tr> <tr> <td>Makar Samkranti</td> <td>Jan 14</td> </tr> <tr> <td>Putrada Ekadasi</td> <td>Jan 22</td> </tr> <tr> <td>Thai Pooam</td> <td>Jan 26</td> </tr> <tr> <td>Sankathara Chaturthi</td> <td>Jan 30</td> </tr> <tr> <td>Thyagaraja Aradhana</td> <td>Jan 31</td> </tr> </table>		Saphala Ekadasi	Jan 7	Lohri, Bhogi	Jan 13	Makar Samkranti	Jan 14	Putrada Ekadasi	Jan 22	Thai Pooam	Jan 26	Sankathara Chaturthi	Jan 30	Thyagaraja Aradhana	Jan 31
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Putrada Ekadasi	Jan 22																			
Thai Pooam	Jan 26																			
Sankathara Chaturthi	Jan 30																			
Thyagaraja Aradhana	Jan 31																			

JANE ADAMS – AMERICA (CHICAGO)



Jane Adams, activist, social worker, author, and Nobel Peace Prize winner, is best remembered as the founder of Hull-House in Chicago, a progressive social settlement that sought to reduce poverty through offering social services and educational opportunities to the poor immigrants and laborers of working-class Chicago. Adams became one of the country's most prominent women through her settlement work, her writing, and, later, as an international activist for world peace.

The eighth of nine children, Jane Adams was born in Cedarville, Illinois, and graduated from Rockford College in 1882. Her father was a wealthy industrialist and a friend of Abraham Lincoln. In 1888, Adams visited Toynbee Hall, a settlement house located in London's East End. The visit

inspired her to undertake a similar effort in an underprivileged area of Chicago. In 1889, she leased and took residence in a large home built by Charles Hull, where she proposed "to provide a center for a higher civic and social life, to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago."

To the largely immigrant population living and working in the industrial neighborhood, Hull-House offered kindergarten and day-care facilities for children of working mothers, an art gallery, libraries, music and art classes, and an employment bureau. By its second year, Hull-House was serving over 2,000 residents every week and, by 1900, had grown to include a book bindery, gymnasium, pool, cooperative residence for working women, theater, labor museum, and meetingplace for trade union groups.

Those who worked alongside Jane Adams in Hull-House included [Florence Kelley](#), Alice Hamilton, Julia Lathrop, Ellen Gates Starr, Sophonisba Breckinridge, and Grace and [Edith Abbott](#), all of whom became well-known activists as a result of their experiences at Hull-House. They became a powerful lobby, launching a number of innovative social programs, including the Immigrants' Protective League, the Juvenile Protective Association, the first juvenile court in the nation, and a Juvenile Psychopathic Clinic (later called the Institute for Juvenile Research). In addition, they helped convince the Illinois legislature to enact protective legislation for women and children, child labor laws, and compulsory education laws.

Jane Adams wrote prolifically on topics related to services at Hull-House, spoke in the US and abroad, and was active in many local and national organizations. She served as a founding member of the National Child Labor Committee, chartered by Congress in 1907, which led to the creation of

the Federal Children's Bureau in 1912 and the passage of a Federal Child Labor Law in 1916.

A member of the Progressive Party, Adams was also a leader in the [National Consumers League](#); the first woman president of the National Conference of Charities and Corrections (later the National Conference of Social Work); chair of the Labor Committee of the [General Federation of Women's Clubs](#); vice president of the Campfire Girls; and on the executive boards of the National Playground Association, the [National Child Labor Committee](#), and the National Association for the Advancement of Colored People. In addition, she supported the campaign for women's suffrage and the founding of the American Civil Liberties Union in 1920.

Adams became active in the international peace movement in the early 20th century. She spoke out against America's entry into the First World War, both in a 1913 ceremony commemorating the building of the Peace Palace at the Hague and throughout the next two years as a lecturer sponsored by the Carnegie Foundation. Adams was attacked for her public opposition to the war and was expelled from the Daughters of the American Revolution. Nonetheless, she was later nominated to serve as an assistant to Herbert Hoover in providing relief supplies to the women and children of the enemy nations, a story she later told in [Peace and Bread in Time of War](#) (1922). She continued her pacifist work through the Women's Peace Party, which became the Women's International League for Peace and Freedom in 1919. She was awarded the Nobel Peace Prize in 1931.

Adams continued to live and work at Hull-House until her death in 1935.

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February 2013 • North Indian Magha-Phalguna • Pushya – Magha • Makara – Kumbha • Thai - Masi

SUN	MON	TUE	WED	THU	FRI	SAT
		Sattila Ekadasi Feb 6 Vasant Panchami Feb 14 Ratha Saptami Feb 16 Bhishma Ekadasi Feb 21 Shani Trayodasi Feb 23 Sankathara Chaturthi Feb 28			1	2
1 Graha Pravasha 14 Graha Pravasha wedding 22 Graha Pravasha after 9:06 AM					Shishira Rutu (Drika Sidh) Pausha Krishna Shashthi 20:04 Chitra 29:15	Saptami 18:44 Svaati 28:26
3	4	5	6 	7 	8 	9 
Mamaasthaka Ashtami 17:03 Vishaakha 27:17	Navami 15:02 Anuraadha 25:48	Dashami 12:42 Jyeshtha 24:03	Sattila Ekadashi 10:07 Dvadashi 31:21 Mula 22:04	Pradosham Meru Trayodashi 28:33 P.shadha 19:59	Yama Tarpana Masa Shivaratri Chaturdashi 25:49 U.shada 17:56	Amavasya Tarpanam Mauna Amavasya 23:20 Shrivana 16:03
10	11	12	13	14	15	16
Magha Shukla Panchaka begins Shukla Paksha Prathama 21:14 Dhanishta 14:31	Dvitiya 19:43 Shatabhisha 13:30	Tritiya 18:52 P.Bhadrapada 13:07 Sun: Kumbha 06:24 Samkranti Tarpana Maasi	Tila Chaturthi 18:49 U.Bhadrapada 13:29	VASANT PANCHAMI  Panchaka ends Sri Panchami 19:35 Revati 14:38	Sitala Shashthi 21:06 Ashvini 16:32	 Ratha Saptami Saptami 23:16 Bharani 19:04
17	18	19	20	21 	22 	23
Bhishma Ashtami 25:49 Kritika 22:01	President's Day Vasanta Rutu (Drika Sidh) Madhava Navami Mahananda Navami 28:30 Rohini 25:09	Dashami 31:04 Mrigashirsha 28:10	Ekadashi day/night Aardra 30:52	Bhishma Ekadashi  TN: Kulasekhara Jaya Ekadashi 09:15 Punarvasu day/night	Pradosham Dvadashi 10:56 Punarvasu 09:06	Shani Trayodasi Vishwakarma Jayanthi Trayodashi 12:01 Pushya 10:45
24	25 	26	27	28 		
Satyanarayana Puja Chaturdashi 12:30 Aslesha 11:50 Shukra Astha starts: 15:34:29	Masi Magham Bhairavi Jayanthi Maghi Purnima 12:26 Magha 12:23 Shukra Astha	(North Indian Phalguna) Magha Krishna Prathama 11:53 P.Phalguni 12:28 Shukra Astha	Dvitiya 10:57 U.Phalguni 12:10 Shukra Astha	 Sankathara Chaturthi Tritiya 09:42 Hasta 11:35 Shukra Astha		

MARY MCLEOD BETHUNE (1875-1955)



As a small child, Mary Jane McLeod would routinely accompany her mother to deliver the "white people's" wash. Allowed into the white children's nursery, Mary would find amusement playing with their toys. In one instance, she curiously opened a book.

Immediately, one of the white children snatched it from her exclaiming, "Put that down. You can't read!" Mary thought, "Maybe the difference between white folks and colored is just this matter of reading and writing." At that moment, the seeds for a life of learning and teaching were planted.

Unlike her parents and 16 siblings, Mary Jane McLeod was born free. Both her mother and father, Patsy and Samuel McLeod, had been slaves on the McIntosh and McLeod plantations in Maysville, South Carolina, a "country town in the midst of rice and cotton fields." After gaining her freedom, Patsy McLeod found herself still financially tied to her former master. She continued to work on the plantation until she saved enough to buy the home in which Mary was eventually born.

All members of the family worked in the fields -- even Mary who at the age of nine could pick 250 pounds of cotton per day. But one day a black missionary woman who was starting a school asked that the McLeod children attend. The family could only afford to send one; Mary was selected. She walked the five miles to and from the Maysville school and did her homework by candlelight. She took all the classes she possibly could and would teach her parents and siblings what she had learned during any free time.

Tragedy struck when the family's only mule died. Suddenly, all hands were needed at home and money grew even more

scarce. Mary, devastated by the thought of leaving her studies, returned home to work. Remarkably at this time, a dressmaker in Denver named Mary Chrisman offered the Maysville school scholarship money for one student to continue her studies. Again, Mary was chosen, but this time went off to the Scotia Seminary for Girls in Concord, North Carolina.

Mary's first ambition, after graduating from Scotia, was to be a missionary in Africa, but she turned instead toward studying at the Moody Bible Institute in Chicago when offered a scholarship there. After graduating in 1895, she taught in several mission schools in the South where she met and married a fellow teacher, Albertus Bethune, in 1898. After separating in 1907, Mary was left alone to care for their young son.

One year later, Mary Bethune returned to her life's passion. Hearing that the labor needed to build a railroad on Florida's east coast was attracting a significant amount of the South's black population, Bethune strategically purchased a four-room cottage near Daytona Beach. Soon after, in 1904, the Daytona Normal and Industrial Institute for Girls opened with only five students. Through her tenacity and resourcefulness in fundraising, the school expanded to include 250 students just two years later. The school gained in popularity and eventually merged with the Cookman Institute for Men in Jacksonville to form Bethune-Cookman College in 1923. As its original founder, Bethune served as president of this institution, one of the nation's few colleges open to black students, until 1942.

With the success of her school, Bethune went on to be a spokesman for her race and her gender. In 1935, she founded the National Council of Negro Women in New York. Franklin D. Roosevelt appointed her as Director of the Division of Negro Affairs of the National Youth Administration, a position she occupied from 1936 to 1943. She was particularly well-suited to this role because it allowed her to reach the nation's black youth with her zeal for education. Roosevelt also considered her one of his foremost advisers in the unofficial "black cabinet" in his administration. He frequently consulted with her on minority affairs and interracial relations.

Though her awards and credits were many, she garnered significant criticism from both the white and black communities. Her very vocal nature and active lifestyle often

placed her in the public spotlight. Defying segregation and the norms for both blacks and women in America, she was targeted by extremist groups like the Ku Klux Klan and the supporters of Senator Joseph McCarthy. In her 1952 "My Day" column, Eleanor Roosevelt lamented an instance in which a school in Englewood, New Jersey, cancelled an invitation for Bethune to speak because of her alleged connections to the Communist party. Refuting such associations, Eleanor wrote, "If she did belong to any [Communist organizations], I am sure with her keen mind she soon discovered something wrong and was not a member for long. If she went to them to speak, she undoubtedly did them good."

Many within the black community found fault with Bethune's educational philosophy. In the tradition of Booker T. Washington, the prominent black educator, Bethune felt it more important to educate blacks in vocational occupations so that they might support themselves, rather than provide them with an education geared toward higher learning. "My people needed literacy," she said, "but they needed even more to learn the simples of farming, of making decent homes, of health and plain cleanliness." Other black leaders found this problematic. Ida B. Wells, following W.E.B. DuBois' philosophy, felt that access to higher intellectual professions should not be denied blacks in educational facilities. Arguing against Bethune, Wells wrote that "to sneer at and discourage higher education would mean to rob the race of leaders which it so badly needed... all the industrial education in the world could not take the place of manhood." This was a divisive issue when Bethune triumphed over Wells for the presidency of the NACW in 1924, and it continued to be a contributing factor in the dissension within black organizations for years to come.

Despite such controversy, many appreciated Bethune's leadership. Applauding "her wisdom and her goodness," Eleanor dedicated a "My Day" column in memoriam to the black educator at the time of the latter's death in 1955. In 1933, Bethune wrote of the black woman, "She has been quick to seize every opportunity which presented itself to come more and more into the open and strive directly for the uplift of the race and nation. In that direction, her achievements have been amazing..." In her efforts, Bethune aspired to be this woman. Her inner strength and passion for education made her a truly remarkable figure of her time.

mypanchang.com

March 2013 • North Phalguna-Chaitra • Magha - Phalguna • Kumbha - Mina • Maasi - Phanguni

SUN	MON	TUE	WED	THU	FRI	SAT
31 Phalguna Krishna Ranga Panchami 15:13 <i>Anuraadha 14:09</i> Shukra Astha	No Muhurtha for Graha Pravesha, Vasthu, Wedding, or Upanayana from 24 th February till April 29 th due to Shukra Astha.		Vijaya Ekadasi Mar 7 Maha Shivaratri, Shani Trayodashi Mar 9 Karadaiyar Nimbu Mar 14 Amalaki Ekadasi Mar 22 Holi Mar 26 Sankathara Chaturthi Mar 29		1 Vasanta Rutu (Drika Sidh) Magha Krishna Chaturthi 08:14 Panchami 30:35 <i>Chitra 10:47</i> Shukra Astha	2 Shashthi 28:47 <i>Svaati 09:48</i> Shukra Astha
3 Saptami 26:52 <i>Vishaakha 08:41</i> Shukra Astha	4 Sita Ashtami 24:51 <i>Anuraadha 07:27</i> <i>Jyeshtha 30:07</i> Shukra Astha	5 Navami 22:45 <i>Mula 28:43</i> Shukra Astha	6 Dashami 20:36 <i>P.shadha 27:17</i> Shukra Astha	7  Vijaya Ekadashi 18:28 <i>U.shada 25:53</i> Shukra Astha	8  Pradosham Dvadashi 16:26 <i>Shravana 24:35</i> Shukra Astha	9  MAHA SHIVARATRI Shani Trayodasi Panchaka begins Trayodashi 14:34 <i>Dhanishta 23:32</i> Shukra Astha 
10 Daylight Saving Begins Chaturdashi 14:00 <i>Shatabhisha 23:48</i> Shukra Astha	11 Amavasya Tarpanam Amavasya 12:51 <i>P.Bhadrapada 23:32</i> Shukra Astha	12 Phalguna Shukla Prathama 12:13 <i>U.Bhadrapada 23:50</i> Shukra Astha	13  KARADAIYAR NOMBU (Fasting from previous day) Panchaka ends Tritiya 12:53 <i>Ashvini 26:22</i> Sun: Mina 04:21 Tarpana Phanguni / Shukra Astha	14 Santa Chaturthi 14:14 <i>Bharani 28:35</i> Shukra Astha	15 Panchami 16:10 <i>Krittika 31:17</i> Shukra Astha	16
17 Gorupini Shashthi 18:33 <i>Rohini day/night</i> Shukra Astha	18 Saptami 21:08 <i>Rohini 10:17</i> Shukra Astha	19 Holaasthaka begins Ashtami 23:41 <i>Mrigashirsha 13:21</i> Shukra Astha	20 Navami 25:56 <i>Aardra 16:13</i> Shukra Astha	21 Phagu Dashami 27:40 <i>Punarvasu 18:41</i> Shukra Astha Guru Pushyamrita (After 18:41)	22  Amalaki Ekadashi 28:46 <i>Pushya 20:33</i> Shukra Astha	23 Nrisimha Dvadashi 29:09 <i>Aslesha 21:46</i> Shukra Astha
 24 Pradosham Trayodashi 28:50 <i>Magha 22:18</i> Shukra Astha	25 Chaturdashi 27:54 <i>P.Phalguni 22:12</i> Shukra Astha	26  Holi Panguni Utthiram Satyanarayana Puja Purnima 26:27 <i>U.Phalguni 21:33</i> Shukra Astha 	27 Ganguar Puja begins Karidina (North Indian Chaitra) Phalguna Krishna Prathama 24:35 <i>Hasta 20:28</i> Shukra Astha	28 Hola Mohalla Dvitiya 22:25 <i>Chitra 19:05</i> Shukra Astha	29  Sankathara Chaturthi Tritiya 20:04 <i>Svaati 17:30</i> Shukra Astha	30 Chaturthi 17:39 <i>Vishaakha 15:49</i> Shukra Astha

MALALA YOUSAFZAI – PAKISTAN



I don't mind if I have to sit on the floor at school. All I want is education. And I am afraid of no one.

Malala Yousafzai is a school student and education activist from the town of Mingora in the Swat District of Pakistan's Khyber Pakhtunkhwa province. She is known for her education and women's rights activism in the Swat Valley, where the Taliban had at times banned girls from attending school. In early 2009, at the age of 11/12, Yousafzai wrote a blog under a pseudonym for

the BBC detailing her life under Taliban rule, their attempts to take control of the valley, and her views on promoting education for girls. The following summer, a New York Times documentary was filmed about her life as the Pakistani military intervened in the region, culminating in the Second Battle of Swat. Yousafzai began to rise in prominence, giving interviews in print and on television and taking a position as chairperson of the District Child Assembly Swat. She has since been nominated for the International Children's Peace Prize by Desmond Tutu and has won Pakistan's first National Youth Peace Prize. A number of prominent individuals, including the Canadian Minister of Citizenship, are supporting a petition to nominate Yousafzai for the Nobel Peace Prize. If that happens she will be the youngest to win the Nobel peace prize.

On 9 October 2012, Yousafzai was shot in the head and neck in an assassination attempt by Taliban gunmen while returning home on a school bus. In the days immediately following the attack, she remained unconscious and in critical condition, but later her condition improved enough for her to be sent to a hospital in the United Kingdom for intensive rehabilitation. On 12 October, a group of 50 Islamic clerics in Pakistan issued a fatwā against those who tried to kill her, but the Taliban reiterated its intent to kill Yousafzai and her father, Ziauddin.

Former British Prime Minister and current UN Special Envoy for Global Education Gordon Brown launched a United Nations petition in Yousafzai's name, using the slogan "I am Malala" and demanding that all children worldwide be in school by the end of 2015. Brown said he would hand the petition to Pakistan's President Asif Ali Zardari in November. UN secretary general Ban Ki-Moon has announced that November 10 will be celebrated as Malala Day.

Malala Yousafzai was born into a Muslim family of Pashtun ethnicity in July 1997 and given her first name, Malala, meaning "grief stricken", after Malalai of Maiwand, a Pashtun poetess and warrior woman. Her last name, Yousufzai, is that of a large Pashtun tribal confederation that is predominant in Pakistan's Swat Valley, where she grew up. At her house in Mingora, she lived with her two younger brothers, her parents, and two pet chickens. She affectionately referred to the region as "my Swat."

Yousafzai was shaped in large part by her father, Ziauddin Yousafzai, who is a poet, school owner and an educational activist himself, running a chain of schools known as the Khushal Public School, named after a famous Pashtun poet, Khushal Khan Khattak. She once stated to an interviewer that she would like to become a doctor, though later her father encouraged her to become a politician instead. It has also been indicated that she may have wanted to be a pilot. Ziauddin referred to his daughter as something entirely special, permitting her to stay up at night and talk about politics after her two brothers had been sent to bed.

Yousafzai apparently started speaking about education rights as early as September 2008. Her father took her to Peshawar to speak at the local press club. "How dare the Taliban take away my basic right to education?" Yousafzai told her audience in a speech that was covered by newspapers and television channels, throughout the region. At the beginning of 2009, Yousafzai had a chance to write for BBC Urdu when her father, Ziauddin, was asked by Abdul Hai Kakkar, a BBC reporter out of Pakistan, if any women at his school would write about life under the Taliban. At the time, Taliban militants led by Maulana Fazlullah were taking over the Swat Valley, banning television, music, girls' education, and women from going shopping. Bodies of beheaded policemen were hanging from town squares. At first, a girl named Aisha from her father's school agreed to write a diary, but then the girl's parents stopped her from doing it because they feared Taliban reprisals. The only alternative was Yousafzai, four years younger than the original volunteer, and in seventh grade at the time. Editors at the BBC unanimously agreed. It is unclear whether Yousafzai or her father first suggested that she write for the BBC. "We had been covering the violence and politics in Swat in detail but we didn't know much about how ordinary people lived under the Taliban," Mirza Waheed, the former editor of BBC Urdu, said. Because they were concerned about Yousafzai's safety, BBC editors insisted that she use a pseudonym. Her blog would be published under the byline "Gul Makai" ("corn flower" in Urdu), a name taken from a character in a Pashtun folktale.

Malala Yousafzai, 3 January 2009 BBC blog entry

"I had a terrible dream yesterday with military helicopters and the Taleban. I have had such dreams since the launch of the military operation in Swat. My mother made me breakfast and I went off to school. I was afraid going to school because the Taleban had issued an edict banning all girls from attending schools. Only 11 students attended the class out of 27. The number decreased because of Taleban's edict. My three friends have shifted to Peshawar, Lahore and Rawalpindi with their families after this edict. On my way from school to home I heard a man saying 'I will kill you'. I hastened my pace and after a while I looked back if the man was still coming behind me. But to my utter relief he was talking on his mobile and must have been threatening someone else over the phone."

On 3 January 2009, Yousafzai's first entry was posted to the BBC Urdu blog that would later make her famous. She would hand-write notes and then pass them on to a reporter who would scan and e-mail them. The blog captures Yousafzai's troubled psychological state

during the First Battle of Swat, as military operations take place, fewer girls show up to school, and finally, her school shuts down.

In Mingora, the Taliban had set an edict that no girls could attend school after 15 January 2009. They had already blown up more than a hundred girls' schools. In the days leading up to the ban, Yousafzai's school principal had instructed her not to wear school uniforms anymore, but rather plain clothes that would not attract attention. Instead, Yousafzai wrote in her blog, "I decided to wear my favourite pink dress. Other girls in school were also wearing colourful dresses and the school presented a homely look."

The night before the ban took effect was filled with the noise of artillery fire, waking Yousafzai multiple times. The following morning, she woke up late, but afterwards her friend came over and they discussed homework as if nothing out of the ordinary had happened. That day, Yousafzai also read for the first time excerpts from her blog that had been published in a local newspaper. Her father, Ziauddin, recalled that someone had come up to him with the diary saying how wonderful it was, but he could only smile and not tell them it was actually written by his daughter. In October 2011, Desmond Tutu announced Yousafzai's nomination for the International Children's Peace Prize and she became a celebrity in Pakistan. Her public profile rose even further when she was awarded Pakistan's first National Youth Peace Prize two months later in December.

As Yousafzai became more recognized, the dangers facing her became more acute. The Taliban has been known to attack civilians who speak out against the group. Death threats were published in newspapers and slipped under her door. On Facebook, where she was an active user, she began to receive threats and fake profiles were created under her name. Yousafzai deleted her personal page and attended digital-security sessions, but vowed to "never stop working for education for girls". When none of this worked, a Taliban spokesman says they were "forced" to act. In a meeting held in the summer of 2012, Taliban leaders unanimously agreed to kill her. On 9 October 2012, a Taliban gunman shot Yousafzai as she rode home on a bus after taking an exam in Pakistan's Swat Valley. The masked gunman shouted "Which one of you is Malala? Speak up, otherwise I will shoot you all", and, on her being identified, shot at her. She was hit with one bullet, which went through her head, neck, and ended in her shoulder. Two other girls were also wounded in the shooting: Kainat Riaz and Shazia Ramzan, both of whom were stable enough to speak to reporters and provide details of the attack.

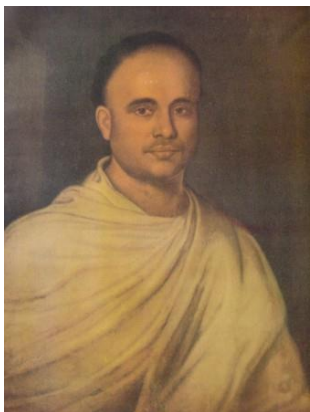
After the shooting, Yousafzai was airlifted to a military hospital in Peshawar, where doctors were forced to begin operating after swelling developed in the left portion of her brain, which had been damaged by the bullet when it passed through her head. After a three-hour operation, doctors successfully removed the bullet that had lodged in her shoulder near her spinal cord. Ehsanullah Ehsan, chief spokesman for the Pakistani Taliban, claimed responsibility for the attack, saying that Yousafzai "is the symbol of the infidels and obscenity," adding that if she survived, they would target her again. In a message of defiance to the Taliban, authorities in Swat have decided to rename a government college after Malala Yousafzai.

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April 2013 • North Indian Chaitra-Baisakh • Phalguna-Chaitra • Mina-Mesha • Phanguni-Chittirai

SUN	MON	TUE	WED	THU	FRI	SAT																
	1 Vasanta Rutu (Drik Sid) Phalguna Krishna Shashthi 12:52 Jyeshtha 12:32 Shukra Astha	2 Saptami 10:39 Mula 11:03 Shukra Astha	3 Sitala Ashtami 08:36 P.shadha 09:45 Shukra Astha	4 Navami 06:46 Dashami 29:10 U.shada 08:39 Shukra Astha	5  Panchaka begins Papamochini Ekadasi 27:52 Shravana 07:48 Shukra Astha	6  Bhagawata Ekadasi (V) Dvadashi 26:55 Dhanishta 07:15 Shukra Astha																
7  Pradosham Varuni Trayodashi 26:20 Shatabhisha 07:02 Shukra Astha	8  Masa Shivaratri Chaturdashi 26:13 P.Bhadrapada 07:13 Shukra Astha	9  Amavasya Tarpanam Amavasya 26:35 U.Bhadrapada 07:51 Shukra Astha	10 VIJAYA UGADI Gudi Padwa Vasant Navaratri Chaitra Shukla Prathama 27:28 Panchak end Revati 08:58 Shukra Astha	11 Dvitiya 28:53 Ashvini 10:36 Shukra Astha	12 Matsya Avatara Jayanthi Tritiya day/night Bharani 12:44 Shukra Astha	13 Baisakhi Tamil New Year Ganguar Puja Gauri Tritiya 06:47 Krittika 15:18 Sun: Mesha 12:53 Tarpana Chittirai Shukra Astha																
14 Vishu Chaturthi 09:04 Rohini 18:12 Shukra Astha	15 Sri Panchami 11:35 Mrigashirsha 21:15 Shukra Astha	16 Ramanuja Jayanthi Asoka Shashthi 14:08 Aardra 24:16 Shukra Astha	17 Saptami 16:29 Punarvasu 27:00 Shukra Astha	18 Guru Pushyamrita Bhavani Utpatti Ashtami 18:24 Pushya 29:16 Shukra Astha	19  SHRI RAM NAVAMI Grishma Rutu (Drik Sid) Navami 19:45 Aslesha day/night Shukra Astha 	20 Dharmaraja Dashami 20:22 Aslesha 06:55 Shukra Astha																
21  Kamada Ekadashi 20:13 Magha 07:49 Shukra Astha	22  Thrissur Pooram Soma Pradosham Dvadashi 19:19 P.Phalguni 07:59 Shukra Astha	23 Mahavir Jayanthi Ananga Trayodashi 17:44 U.Phalguni 07:27 Shukra Astha	24 TN: Madhurakavi Chaturdashi 15:34 Hasta 06:16 Chitra 28:36 Shukra Astha	25  Hanuman Jayanthi Sathanarayana Puja Purnima 12:57 Svaati 26:32 Shukra Astha	26 (North Indian Vaishakh) Chaitra Krishna Prathama 10:00 Vishaakha 24:16 Shukra Astha	27 Dvitiya 06:54 Tritiya 27:45 Anuraadha 21:54 Shukra Astha																
28  Sankathara Chaturthi Chaturthi 24:41 Jyeshtha 19:36 Shukra Astha ends: 08:48:33	29 Panchami 21:50 Mula 17:29	30 Shashthi 19:17 P.shadha 15:39	29 Wedding		<table border="1"> <tr> <td>Papamochini Ekadasi</td> <td>Apr 5</td> </tr> <tr> <td>Yugadi, Hindu New Year</td> <td>Apr 10</td> </tr> <tr> <td>Tamil New Year, Baisakhi</td> <td>Apr 13</td> </tr> <tr> <td>Shri Rama Navami</td> <td>Apr 19</td> </tr> <tr> <td>Kamada Ekadasi</td> <td>Apr 21</td> </tr> <tr> <td>Mahavir Jayanthi</td> <td>Apr 23</td> </tr> <tr> <td>Hanuman Jayanthi</td> <td>Apr 25</td> </tr> <tr> <td>Sankathara Chaturthi</td> <td>Apr 28</td> </tr> </table>		Papamochini Ekadasi	Apr 5	Yugadi, Hindu New Year	Apr 10	Tamil New Year, Baisakhi	Apr 13	Shri Rama Navami	Apr 19	Kamada Ekadasi	Apr 21	Mahavir Jayanthi	Apr 23	Hanuman Jayanthi	Apr 25	Sankathara Chaturthi	Apr 28
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ISHWARCHANDRA VIDHYASAGAR – A CHAMPION OF FEMALE EDUCATION IN BENGAL



The nineteenth century witnessed the emergence of a galaxy of pioneers in various aspects of life - in thoughts and ideas, in science, art, literature, social reforms and religion. It was the dawn of the age of reason, an age of transition from the medieval darkness to the enlightenment of modern age, often endearingly termed as “Bengal

Renaissance”. Iswarchandra Bandyopadhyay, popularly known as Iswarchandra Vidyasagar as the honorific title “Vidyasagar” replaced the surname (he often preferred to sign in English as Eshwar Chunder Sharma), was one of the great reformers and architects of Bengal who fought relentlessly and unflinchingly on various fronts of the inert, stagnant and orthodox society. The title was awarded to him by Sanskrit College for his outstanding accomplishments in Sanskrit language, literature and philosophy.

Born of obscure parents in a more obscure village in Medinipur District on 26 September, 1820, Vidyasagar started his teaching career at the age of 21 with Fort William College, Calcutta, and later joined Sanskrit College as its principal but career was never important to him. His eyes were set beyond.

Vidyasagar felt that mass education, irrespective of caste, creed and sex, was the necessity of the day to bring about a real change in the society. And to ensure it, spread of education among women was very much essential. The Bengali society was still holding on to medievalism. Besides the commoners, many highly educated men too were averse to any change in women’s status, particularly to their education. Prior to 1850 the government was not too keen on education of Indian women. Memoirs of Rassundari Devi, born circa 1809, depicts the plight of women which is full of pathos: “I was so immersed in the sea of housework that I was not conscious of what I was going through day and night. After sometime a desire to learn how to read properly grew very strong in me. I was angry with myself for wanting to read books. Girls did not

read...That was one of the bad aspects of the old system. People used to despise women of learning.....In fact, older women used to show a great deal of displeasure if they saw a piece of paper in the hands of a woman.” Again, Haimavati Sen (born c.1866) recalled:“ It is a popular superstition in our country that women, if educated, have to suffer widowhood.” In her Hindu Mahilaganer Heenabastha, Kailasbashini Devi recalled that although she had initially become literate at the behest of her husband, it had to be kept secret from her parents-in-law. In his Report on The State of Education in Bengal (1836) William Adam wrote : “ A superstitious feeling is alleged to exist in the majority of Hindu families, principally cherished by the women and not discouraged by the men, that a girl taught to read and write will soon after marriage become a widow.”

Indeed, some respectable men like Raja Radhakanta Deb and the Christian Mission moved in that direction. While, on the one hand, Vidyasagar devoted himself to the restructuring of the prevailing system of education with unflinching zeal and determination, on the other hand, he kept his focus on the need for spreading education among women. In 1849, a day school for girls named Hindu Female School, later renamed Bethune Female School, was opened in Calcutta by John Elliot Drinkwater Bethune, a barrister and law member of the Governor General’s Council. As the president of the Council of Education, Bethune had known the highly talented and untiring Vidyasagar. Now he inducted him into the school as its honorary secretary. In 1856, Vidyasagar was elected secretary of the school committee. Bethune persuaded a number of prominent families to extend their support to the running of the school. By 1850 the school enrolled 80 pupils.

The arena of Vidyasagar was, however, much larger than that of Bethune School. He was convinced that mass education could not exclude female education. So he planned to open more schools for the females. He discussed the matter with the lieutenant-governor of Bengal Sir Frederick James Halliday(1854-1859). He was verbally assured by Halliday that if “...the inhabitants would provide suitable school houses, the expenses for maintaining the schools would be met by the government.” So Vidyasagar went ahead with opening 35 female schools in 4 districts namely, Hughly, Burdwan,

Medinipur and Nadia, in a brief space of time between November 1857 and May 1858. His plan was to set up the female schools in the same fashion as he had done for Model Vernacular schools for boys because the government’s stance on the female education appeared to him to be encouraging. “The average total attendance” of girls in the schools was 1300. Perhaps it was too hasty, considering the complex character of the administration. In the next year the government refused sanction to the establishment of the schools. Vidyasagar lamented, “My labours have thus become fruitless and the interesting little schools will have to be closed immediately.” He had incurred a huge expense for opening and running the female schools. Now he was put into a great trouble. In disgust he resigned from the post of principal of Sanskrit College as well as all other official posts in November 1858.

But the little man had an unshakable courage, vigour and determination. In the wake of his resignation he lost his monthly income of Rs 500, and the government withdrew all financial support. With a view to keeping the female schools running he opened a “Female School Fund” and many distinguished Indians, including Raja Pratap Chandra Singh of Paikpara, came forward to contribute to that fund. Even lieutenant-governor Sir Cecil Beadon contributed Rs 330. A happy undertone of Vidyasagar marks his letter to Sir Bartle Frere, who had contributed to the cause, “... the Mofussil Female Schools...are progressing satisfactorily. Female education has begun to be gradually appreciated by the people of districts contiguous to Calcutta, and schools are being opened from time to time.” At the same time Vidyasagar took great care of the welfare of Bethune School.

Throughout his life Vidyasagar championed the cause of female education in Bengal. After he passed away on 29 July 1891, the Ladies’ Vidyasagar Memorial Committee paid a tribute to him: “It is, therefore, a source of great gratification to the Committee to find that a body of Hindu ladies in Calcutta should have interested themselves in this manner to perpetuate the memory of the late Pandit Vidyasagar who, during his lifetime, in addition to the philanthropic work to which he devoted his whole life, had done so much to promote Female Education in Bengal.”

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May 2013 • North Indian Baisakh-Jyeshth • Chaitra-Vaishakha • Mesha-Vrishabha • Chittirai-Vaikaasi

SUN	MON	TUE	WED	THU	FRI	SAT
<p>2 Graha Pravesha 4 Graha Pravesha (After 13:34) 7 Graha Pravesha & Wedding till 14:30 12 Graha Pravesha & Wedding 21 Graha Pravesha & Wedding after 8:32 24 Graha Pravesha & Wedding after 11:11 29 Graha Pravesha 30 Graha Pravesha after 13:17</p>	<p>Varuthini Ekadasi May 5 Akshay Tritiya May 12 Shankara Jayanthi May 14 Nrisimha Jayanthi May 23 Lunar Eclipse May 24 Memorial Day May 27 Sankathara Chaturthi May 27</p>		<p>1 Grishma Rutu (Drik Sid) Chaitra Krishna Saptami 17:08 U.shada 14:12</p>	<p>2 Ashtami 15:26 Shravana 13:12</p>	<p>3 Panchaka begins Navami 14:14 Dhanishta 12:41</p>	<p>4 Dashami 13:33 Shatabhisha 12:40</p>
<p> 5</p> <p>Varuthini Ekadashi 13:22 P.Bhadrapada 13:10</p>	<p> 6</p> <p>Soma Pradosham Dvadashi 13:42 U.Bhadrapada 14:10</p>	<p> 7</p> <p>Panchaka ends Masa Shivaratri Trayodashi 14:31 Revati 15:38</p>	<p>8 Chaturdashi 15:47 Ashvini 17:32</p>	<p>9 ● Amavasya Tarpanam Amavasya 17:28 Bharani 19:49</p>	<p>10 Vaishakha Shukla Prathama 19:30 Krittika 22:27</p>	<p>11 Dvitiya 21:48 Rohini 25:20</p>
<p>12 AKSHAY TRITIYA Parashurama Jayanthi Basava Jayanthi Tritiya 24:18 Mrigashirsha 28:23</p>	<p>13 Chaturthi 26:49 Aardra day/night</p>	<p>14 Sankara Jayanthi Panchami 29:13 Aardra 07:26 Sun: Vrishabha 09:46 Tarpana Vaikaasi</p>	<p>15 Shashthi day/night Punarvasu 10:21</p>	<p>16 Chandana Shashthi 07:20 Pushya 12:57 Guru Pushyamrita</p>	<p>17 Gangotpatti Saptami 08:58 Aslesha 15:04</p>	<p>18 Bagalamukhi Jayanthi Ashtami 10:00 Magha 16:33</p>
<p>19 Sita Navami 10:17 P.Phalguni 17:19</p>	<p>20 Vasavi Jayanthi Dashami 09:48 U.Phalguni 17:18</p>	<p> 21 Mohini Ekadashi 08:32 Hasta 16:33</p>	<p> 22 Pradosham Rukmini Dvadashi 06:34 Trayodashi 27:57 Chitra 15:06</p>	<p> 23 Nrisimha Jayanthi Chaturdashi 24:52 Svaati 13:04</p>	<p>24 ○ TN: Naamm Penumbral Lunar Eclipse (20:53-21:26) Sampat Gauri Vratam Kurma Jayanthi Annamacharya Jayanthi Buddha Purnima 21:25 Vaikasi Vishaakham 10:37</p>	<p>25 (North Indian Jyestha) Vaishakha Krishna Prathama 17:46 Anuraadha 07:52 Jyeshtha 29:01</p>
<p>26 Dvitiya 14:05 Mula 26:13</p>	<p>  27 Memorial Day Sankathara Chaturthi Tritiya 10:33 P.shadha 23:39</p>	<p>28 Chaturthi 07:17 Panchami 28:27 U.shada 21:28</p>	<p>29 Shashthi 26:10 Shravana 19:47</p>	<p>30 Panchaka begins Saptami 24:31 Dhanishta 18:44</p>	<p>31 Guru Mithuna 17:29 Trilochana Ashtami 23:35 Shatabhisha 18:22</p>	

SHIRIN EBADI -- IRAN



Shirin Ebadi is an Iranian lawyer, a former judge and human rights activist and founder of Defenders of Human Rights Center in Iran. On 10 October 2003, Ebadi was awarded the Nobel Peace Prize for her significant and pioneering efforts for democracy and human rights, especially women's, children's, and refugee rights. She was the first ever Iranian to receive the prize.

In 2009, Ebadi's award was allegedly confiscated by Iranian authorities, though this was later denied by the Iranian government. If true, she would be the first person in the history of the Nobel Prize whose award has been forcibly seized by state authorities.

Ebadi lived in Tehran, but she has been in exile in the UK since June 2009 due to the increase in persecution of Iranian citizens who are critical of the current regime. In 2004, she was listed by *Forbes* magazine as one of the "100 most powerful women in the world". She is also included in a published list of the "100 most influential women of all time."

Ebadi was born in Hamadan from an ethnic Persian family, Iran. Her father, Mohammad Ali Ebadi, was the city's chief notary public and a professor of commercial law. Her family moved to Tehran in 1948. She was admitted to the law department of the University of Tehran in 1965 and in 1969, upon graduation, passed the qualification exams to become a judge. After a six-month internship period, she officially became a judge in March of 1969. She continued her studies in University of Tehran in the meantime to pursue a master's degree in law in 1971. In 1975, she became the first woman president of the Tehran city court, and also the first ever woman judge in Iran.

Following the Iranian revolution in 1979, conservative clerics insisted that Islam prohibits women from becoming judges and Ebadi was demoted to a secretarial position at the branch where she had previously presided. She and other female judges protested and

were assigned to the slightly higher position of "law expert." She eventually requested early retirement as the situation remained unchanged.

As her applications were repeatedly rejected, Ebadi was not able to practice as a lawyer until 1993, while she already had a law office permit. She used this free time to write books and many articles in Iranian periodicals.

Ebadi now lectures law at the University of Tehran and is a campaigner for strengthening the legal status of children and women, the latter of which played a key role in the May 1997 landslide presidential election of the reformist Mohammad Khatami.

As a lawyer, she is known for taking up pro bono cases of dissident figures who have fallen foul of the judiciary. She has represented the family of Dariush Forouhar, a dissident intellectual and politician who was found stabbed to death at his home. His wife, Parvaneh Eskandari, was also killed at the same time.

The couple were among several dissidents who died in a spate of grisly murders that terrorized Iran's intellectual community. Suspicion fell on extremist hard-liners determined to put a stop to the more liberal climate fostered by President Khatami, who championed freedom of speech. The murders were found to be committed by a team of the employees of the Iranian Ministry of Intelligence, whose head, Saeed Emami, allegedly committed suicide in jail before being brought to court.

Ebadi also represented the family of Ezzat Ebrahim-Nejad, who was killed in the Iranian student protests in July 1999. In 2000 Ebadi was accused of manipulating the videotaped confession of Amir Farshad Ebrahimi, a former member of the Ansar-e Hezbollah. Ebrahimi confessed his involvement in attacks made by the organization on the orders of high-level conservative authorities, which have included the killing of Ezzat Ebrahim-Nejad and attacks against members of President Khatami's cabinet. Ebadi claimed that she had only videotaped Amir Farshad Ebrahimi's confessions in order to present them to the court. This case was named "Tape makers" by hardliners who questioned the credibility of his videotaped deposition as well as his motives. Ebadi and Rohami were sentenced to five years in jail and suspension of their law licenses for sending Ebrahimi's videotaped deposition to Islamic President Khatami and the head of the Islamic judiciary. The sentences were later vacated by the Islamic judiciary's supreme court, but they did not forgive Ebrahimi's videotaped confession and sentenced him to 48 months jail, including 16 months in solitary confinement. This case brought increased focus on Iran from human rights groups abroad.

Ebadi has also defended various child abuse cases and a few cases dealing with bans of periodicals (including the cases of Habibollah Peyman, Abbas Marufi, and Faraj Sarkouhi). She has also established two non-governmental organizations in Iran with western funding, the Society for Protecting the Rights of the Child (SPRC) and the Defenders of Human Rights Center (DHRC).

She also helped in the drafting of the original text of a law against physical abuse of children, which was passed by the Iranian parliament in 2002.

On 10 October 2003, Shirin Ebadi was awarded the Nobel Peace Prize for her efforts for democracy and human rights, especially for the rights of women and children. The selection committee praised her as a "courageous person" who "has never heeded the threat to her own safety". Now she travels abroad lecturing in the West. She is against a policy of forced regime change. Her husband, Javad Tavassolian, was an advisor to President Khatami.

The decision of the Nobel committee surprised some observers worldwide. Pope John Paul II had been predicted to win the Peace Prize amid speculation that he was nearing death. Some observers, mostly supporters of Pope John Paul II, viewed her selection as a calculated and political one, along the lines of the selection of Lech Wałęsa and Mikhail Gorbachev, among others, for the Peace Prize. They denied that Ebadi's activities were directly related to the goals of the prize, as originally stated by Alfred Nobel. According to his will, the prize should be awarded "to the person who shall have done the most or the best work for fraternity between the nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses".

She presented a book entitled *Democracy, human rights, and Islam in modern Iran: Psychological, social and cultural perspectives to the Nobel Committee*. The volume documents the historical and cultural basis of democracy and human rights from Cyrus and Darius, 2,500 years ago to Mohammad Mossadeq, the Prime Minister of modern Iran who nationalized the oil industry.

In Iran, officials of the Islamic Republic were either silent or critical of the selection of Ebadi, calling it a political act by a pro-Western institution and were also critical when Ebadi did not cover her hair at the Nobel award ceremony. IRNA reported it in few lines that the evening newspapers and the Iranian state media waited hours to report the Nobel committee's decision—and then only as the last item on the radio news update. Reformist officials are said to have "generally welcomed the award", but "come under attack for doing so." Reformist president Mohammad Khatami did not officially congratulate Ms. Ebadi and stated that although the scientific Nobels are important, the Peace Prize is "not very important" and was awarded to Ebadi on the basis of "totally political criteria". Vice President Mohammad Ali Abtahi, the only official to initially congratulate Ebadi, defended the president saying "abusing the President's words about Ms. Ebadi is tantamount to abusing the prize bestowed on her for political considerations".

Since receiving the Nobel Prize Ebadi has lectured, taught and received awards in different countries, issued statements and defended people accused of political crimes in Iran. She has traveled to and spoken to audiences in India, the United States, and other countries; released her autobiography in an English translation. With five other Nobel laureates, she created the Nobel Women's Initiative to promote peace, justice and equality for women.

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June 2013 • North Indian Jyeshtha-Ashadha • Vaishaka - Jyestha • Vrishabha - Mithuna • Vaikaasi - Aani

SUN	MON	TUE	WED	THU	FRI	SAT
30 Jyestha Krishna Ashtami 10:02 Revati 27:11 Guru Astha	2 Graha Pravesha, Wedding till 11:28 3 Graha Pravesha Wedding No Muhurtha for Graha Pravesha, Vasthu, Wedding, or Upanayana from 5th June to 5 th July due to Guru Astha.		Apara Ekadasi Jun 3 Shani Jayanthi Jun 8 Aranya Gauri Vratam Jun 14 Ganga Dashhara Jun 18 Nirjala Ekadasi Jun 19 Vata Savitri Vrata Jun 22 Sankathara Chaturthi Jun 25			1 Grishma Rutu (Drik Sid) Vaishakha Krishna Navami 23:20 P.Bhadrapada 18:41
2 Hanumath Jayanthi (Andhra) Dashami 23:46 U.Bhadrapada 19:41	 3 Panchaka ends Apara Ekadashi 24:48 Revati 21:17	4  4 Dvadashi 26:21 Ashvini 23:23	5  5 Pradosham Trayodashi 28:18 Bharani 25:53 Guru Astha starts: 15:05	 6 Masa Shivaratri Chaturdashi day/night Krittika 28:40 Guru Astha	7 Amavasya Tarpanam Chaturdashi 06:31 Rohini day/night Guru Astha	8  8 Shani Jayanthi Amavasya 08:56 Rohini 07:39 Guru Astha
9 Karidina Jyestha Shukla Prathama 11:26 Mrigashirsha 10:42 Guru Astha	10 Dvitiya 13:54 Aardra 13:45 Guru Astha	11 Rambha Tritiya 16:16 Punarvasu 16:41 Guru Astha	12 Uma Chaturthi 18:25 Pushya 19:24 Guru Astha	13 Panchami 20:12 Aslesha 21:47 Guru Astha	14 Aranya Guari Vratam Aranya Shashthi 21:32 Magha 23:42 Sun: Mithuna 16:20 Tarpana Aani, Guru Astha	15 Saptami 22:16 P.Phalguni 25:03 Guru Astha
16 Martyrdom of Guru Arjan Dev Sahib Ashtami 22:20 U.Phalguni 25:43 Guru Astha	17 Navami 21:39 Hasta 25:39 Guru Astha	18 Ganga Dasahara Dashami 20:14 Chitra 24:51 Guru Astha	 19 TN: Periy Azhwar Nirjala Ekadashi 18:06 Svaati 23:22 Guru Astha	 20 Varsha Rutu (Drik Sid) Pradosham Champaka Dvadashi 15:20 Vishaakha 21:16 Guru Astha	21 Trayodashi 12:03 Anuraadha 18:41 Guru Astha	 22  22 Vata Savitri Vrata Deba Snana Purnima Jyestha Abhishekam Satyanarayana Puja Dakshinayana begins Chaturdashi 08:24 Purnima 28:32 Jyestha 15:46, Guru Astha
23 (North Indian Ashadha) Jyestha Krishna Prathama 24:38 Mula 12:43 Guru Astha	24  24 Dvitiya 20:53 P.Shadha 09:42 Guru Astha	 25 Angaraka Sankathara Chaturthi Tritiya 17:27 U.shada 06:54 Shravana 28:32 Guru Astha	26 Panchaka begins Chaturthi 14:30 Dhanishta 26:44 Guru Astha	27 Panchami 12:13 Shatabhisha 25:38 Guru Astha	28 Shashthi 10:40 P.Bhadrapada 25:21 Guru Astha	29 Saptami 09:56 U.Bhadrapada 25:52 Guru Astha

CATHARINE ESTHER BEECHER (1800-1878)



Catharine Beecher devoted most of her life to the cause of women's education, believing that women were responsible for the education and moral development of the next generation.

"If all females were not only well educated themselves but were prepared to communicate in an easy manner their stores of knowledge to

others; if they not only knew how to regulate their own minds, tempers, and habits but how to effect improvements in those around them, the face of society would be speedily changed."

"It is to mothers and to teachers that the world is to look for the character which is to be enstamped on each succeeding generation, for it is to them that the great business of education is almost exclusively committed. And will it not appear by examination that neither mothers nor teachers have ever been properly educated for their profession?"

Catharine Beecher was born in East Hampton, New York to the prominent Beecher family; more than any other family, they influenced American culture and politics during the late nineteenth century. Catharine was the eldest of 13 children born to Dr. Lyman Beecher, a Presbyterian minister known for his evangelism. Her mother, Roxana (Foote) Beecher died when Catherine was sixteen, and the bond between this eldest child and her father became even stronger. The younger children looked up to her as the head of the household, and she remained exceptionally close to her father even after he married Harriet Porter the following year. Eight of Roxana's children survived infancy; with Harriet, Lyman Beecher fathered three more sons and a daughter.

When Catharine was nine and her mother still alive, the family moved to Litchfield, Connecticut. Here she

studied at the Litchfield Female Academy, taught by a groundbreaking educator, Sarah Pierce. Pierce had opened the school in 1792, with plans to only teach a few girls in of her home, but with an increased demand for education after the American Revolution, the school grew to a much larger entity. Pierce believed that men and women were intellectually equal, and young Catharine absorbed some of Pierce's revolutionary ideas.

With her sister Mary, she founded a girl's school in Hartford, Connecticut, aimed at training women to become mothers and teachers. Some of the subjects she hoped to teach Beecher had not yet learned herself: her brother Edward then was head of the Hartford Latin School, and she started taking lessons in Latin with him only weeks before she began teaching it. Her students performed excellently at the yearly exhibitions and surprised the many people who did not expect girls to do well. Beecher's school began to attract so many students that it was hard to accommodate them all.

In most female schools of that era, students were expected to learn little more than the fine arts and languages, but Beecher attempted a plethora of subjects -- and was keenly aware of the necessarily inadequate result. In response to the problem that she found herself encountering, Beecher wrote "Suggestions on Education." She explained: "For the brothers of a family the well-endowed college, with its corps of professors, each devoted to one department of knowledge, and with leisure to perfect himself in it and teach it in the most complete manner—for the sisters of the family only such advantages as they could get from one teacher in one room, who had the care of teaching in all branches; and she asked what but superficial knowledge could be the result of such a system."

She successfully sought donations and expanded her school to become Hartford Female Seminary, hiring eight teachers who focused on a few subjects so that each was taught in a "complete manner." Beecher's school gained attention, and she often had visitors who wished to open similar schools; many graduates of Hartford Female Seminary went on to teach in these

schools. She also wrote textbooks used in her school and in those that emulated it. Even more unconventional than these educational innovations, however, was the introduction of calisthenics, for she also believed that girls ruined their health with tight corsets, poor diets, and culturally-imposed "fragility." Catherine Beecher arguably can be termed the pioneer of physical education for females.

After operating her Hartford school for eight years, from 1823 to 1831, she left it to a colleague and moved west when Lyman Beecher became president of Lane Theological Seminary, a progressive Cincinnati institution. Ohio was still a frontier, however, not comparable to Connecticut's affluent and educated populace, and Catherine Beecher's Western Female Institute soon faced bankruptcy. Her problems exacerbated by the nation's first serious depression in 1837, she turned to working on the famous McGuffey readers, the first nationally-adopted textbooks for elementary students.

From then on, Beecher traveled between homes of her numerous family and friends, supporting herself with lectures and books. *The Duty of American Women to Their Country* (1845) argued for free public education to protect the still-new democracy. She followed up on that in 1852 by founding the American Woman's Educational Association, which aimed to send teachers west to build schools to the developing frontier.

At the same time, Beecher also expanded the definition of education to include what later was termed home economics. *A Treatise on Domestic Economy* (1841) and *The Domestic Receipt Book* (1846) demonstrated that although she had become a traveling, professional woman who did not maintain a home, she remembered from her early years how much managerial skill indeed was required to efficiently run the era's large households. Beyond cooking, cleaning, and other work (without electrical appliances), her definition of essential household knowledge also included the maintenance of good health. Her popular sister Harriet joined her in updating these views with *The American Woman's Home* (1869).

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July 2013 • North Indian Ashadha-Shravana • Jyestha-Ashadha • Mithuna-Karka • Aani-Aadi

SUN	MON	TUE	WED	THU	FRI	SAT												
No Muhurtha for Graha Pravesha, Vasthu, Wedding, or Upanayana from 5th June to 5th July due to Guru Astha. No Muhurtha from 8th July till 15th August due to Ashadha masa and Karka Samkranthi.	1 Varsha Rutu (Drik Sid) Jyeshtha Krishna Panchaka ends Navami 10:54 Ashvini 29:10 Guru Astha	2 Dashami 12:26 Bharani day/night Guru Astha	 3 Yogini Ekadashi 14:27 Bharani 07:40 Guru Astha	 4 Independence Day Pradosham Dvadashi 16:48 Krittika 10:32 Guru Astha	 5 Masa Shivaratri Trayodashi 19:18 Rohini 13:35 Guru Astha ends: 22:19:18	6 Chaturdashi 21:49 Mrigashirsha 16:40												
7 ● Amavasya Tarpanam Amavasya 24:14 Aardra 19:41	8 Ashaadha Shukla Prathama 26:28 Punarvasu 22:32	 9 Jagannath Rathayatra Dvitiya 28:29 Pushya 25:10	10 Tritiya day/night Aslesha 27:32	11 Tritiya 06:11 Magha day/night	12 Chaturthi 07:31 Magha 05:32	13 Panchami 08:25 P.Phalguni 07:08												
14 Kardama Shashthi 08:49 U.Phalguni 08:14	15 Vivasvat Saptami 08:38 Hasta 08:45	16 Samkranti Punyahkala Ashtami 07:48 Chitra 08:39 Sun: Karka 03:10 Aadi	17 Punaryatra Karidina Navami 06:19 Dashami 28:12 Svaati 07:54	 18 Harishayani Ekadasi Ekadashi 25:30 Vishaakha 06:31 Anuraadha 28:34	 19 Bhagwata Ekadasi (V) Vishnu Shayanotsava Dvadashi 22:19 Jyeshtha 26:08	 20 Shani Pradosham Shani Trayodashi 18:46 Mula 23:22												
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28 Panchaka ends Saptami 22:12 Revati 10:25	29 Ashtami 23:25 Ashvini 11:55	30 Hindi Mangala Gauri Vrat Navami 25:15 Bharani 14:08	31 Aadi Kartikai Dashami 27:32 Krittika 16:50	<table border="1"> <tr> <td>Yogini Ekadasi</td> <td>Jul 3</td> </tr> <tr> <td>Jagannath Rathayatra</td> <td>Jul 9</td> </tr> <tr> <td>Harishayani Ekadasi</td> <td>Jul 18</td> </tr> <tr> <td>Shani Trayodasi</td> <td>Jul 20</td> </tr> <tr> <td>Guru Purnima</td> <td>Jul 22</td> </tr> <tr> <td>Sankathara Chaturthi</td> <td>Jul 25</td> </tr> </table>			Yogini Ekadasi	Jul 3	Jagannath Rathayatra	Jul 9	Harishayani Ekadasi	Jul 18	Shani Trayodasi	Jul 20	Guru Purnima	Jul 22	Sankathara Chaturthi	Jul 25
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RAMABAI RANADE



Ramabai Ranade, was born in January 1862 in Kurlekar family, living in a small village of Sangli District, Maharashtra. As educating girls was a taboo in those days, her father had never imparted education to her. In 1873, she was married to Justice Mahadev Govind Ranade, a pioneer in the social reform movement. He devoted all his spare time to educate her in face of all opposition of the women in the house and helped her to become an ideal wife and a worthy helpmate in social and educational reform. With his strong support and sharing his visionary path, Ramabai spent all her life making women self-reliant and economically independent.

She was barely 11 years old when she was married to Mahadev Govind Ranade, who was a scholar, idealist and a revolutionary social activist. Ramabai was an illiterate when she was married as she lived in a time when the superstitious belief existed that it was a sin for a girl to read or write. On the contrary, her husband, addressed as the "Prince of Graduates", was a graduate of Bombay University with first class honors. He not only worked as the Professor of English and Economics at the Elphinstone College in Bombay, but was also an oriental translator and a social reformer. With strong legislative background, he worked rigorously against all the evils that

existed in the society. He was against untouchability, child marriage and Sati. He claimed for women's education and equal rights for women. He took over the Sarvajanic Sabha and led a number of movements for social development. He had won the praise of the whole of Maharashtra by the time he was in his early thirties. His overarching thinking, dynamic vision, passionate and devoted social commitment strongly inspired Ramabai and illuminated her path for future social work.

Ramabai made it a mission to educate herself, so that she could be an equal partner in the active life led by her husband. Justice Ranade gave regular lessons to young Ramabai in writing alphabets, reading Marathi, History, Geography, Mathematics and English. He used to make her read all newspapers and discuss with him current affairs. She became his devoted disciple and slowly became his Secretary and his trusted friend. Ramabai's important literary contribution is her autobiography *Amachya Ayushyatil Athavani* in Marathi in which she gives a detailed account of her married life. She also published a collection of Justice Ranade's lectures on Religion. She was very fond of English literature.

Ramabai made her first public appearance at Nasik High School as the Chief Guest. Justice Ranade wrote her a maiden speech. She soon mastered the art of speaking Marathi and English effectively in public. Her speeches were always simple and heart-touching. She began working for Prarthana Samaj in Bombay. She established a branch of Arya Mahila Samaj in the city. From 1893 to 1901 Ramabai was at the peak of her popularity in her social activities. She established the Hindu Ladies Social and Literary Club in Bombay and started a number of classes to train women in languages, general knowledge, tailoring and handwork.

Ramabai lived 24 years after her husband's death a life full of activity for social awakening, redressal of grievances and established social institutions like Seva Sadan for rehabilitation of distressed women. Ramabai vigorously worked for the next 25 years for women's education, legal rights, equal status, and general awakening. She encouraged them to enter the nursing profession. At that time, this profession was not looked upon as service-oriented and was so called forbidden for women. To encourage women to come forward, she always asserted, "Don't we nurse our father or brother when he falls ill? All male patients are our brothers and nursing them is our sacred duty. Thus more and more women came forward to learn nursing." Ramabai's pioneering work in the field of nursing through Seva Sadan deserves special praise. The first Indian nurse was the product of Seva Sadan and Ramabai took great pain to win orthodox opinion in favor of nursing as a career for women and to

encourage young girls and widows to join the nursing course in Seva Sadan.

Ramabai made her entry into public life in the 1870s, but it was after Justice Ranade's death in 1901 that she wholly identified herself with the cause of women in India. She willingly became a regular visitor to the Central Prison, especially the women's wing, and kindle self-esteem.

She paid visit to boys in the reformatory school, spoke to them and distributed sweets to them on festive occasions. Ramabai's philanthropic instincts knew no bounds. Not only did she go to visit patients in the local hospitals, distributing fruits, flowers and books, and spoke to them with loving sympathy, but she also went out to Gujarat and Kathiawar in 1913 to organise relief for the famine-stricken people. Even in the final years of her life she went to Alandi at the time of Ashadhi and Kartiki fairs, with volunteers from the Seva Sadan, to render help to women pilgrims visiting the shrine of Sant Dnyaneshwar. In taking up this activity she laid foundations for a new type of social service for women. In 1904 when Ramakrishna Gopal Bhandarkar, Shri. Bhajekar and other leaders of Social reform proposed to organise an All India Women Conference they approached Shrimati Ranade for her co-operation, lead and support. The first session of the conference was held under the Presidency of Smt. Ranade in December 1904, at Bombay.

In 1908 Shri. B. M. Malbari and Shri. Dayaram Gidumal, came across with the idea of founding home for women and training Indian women to be "sevikas". They then turned to Smt. Ranade, the President of the first All-India Women Conference for her guidance and help for starting a Society and thus Seva Sadan (Bombay) came into being. Next in 1915 the Pune Seva Sadan was registered as a society under her guidance, the society expanded its old educational departments and also started new ones. It developed a Women's Training College, three hostels, one of them for Medical students and other for probationer nurses.

After his death she chose her husband's reform activities as her life's aim. Justice Ranade was a reformer and deeply concerned about the uplifting of Indian womanhood. Ramabai put her heart and soul into Seva Sadan. She devoted her whole energy to it. The result is that Seva Sadan has become an institution with no second of its kind throughout India."

She worked relentlessly against the system of child marriage. All these efforts took shape in establishing the Seva Sadan Society in Bombay, which substituted as a home for a number of distressed women.

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August 2013 • North Shravana-Bhadrapada • Aashadha - Shravana • Karka - Simha • Aadi – Aavani

SUN	MON	TUE	WED	THU	FRI	SAT
<p>18 Graha Pravesha, Wedding</p> <p>21 Graha Pravesha after 12:54</p> <p>28 Graha Pravesha & Wedding</p> <p>Note: Rohini prevails during midnight of 27th August. Hence as per Agama 27th should be taken for Janmashami in Pacific North west.</p>		<p>Kamika Ekadasi Aug 2</p> <p>Naag Panchami Aug 11</p> <p>Varalakshmi Vrat Aug 16</p> <p>Putrada Ekadasi Aug 17</p> <p>Rik Upakarma, Onam Aug 19</p> <p>Yajur Upakarma, Rakhi Aug 20</p> <p>Sankathara Chaturthi Aug 23</p> <p>Krishna Janmashami Aug 27</p> <p>Aja Ekadasi Aug 31</p>		<p>1</p> <p>Varsha Rutu (Drik Sid) Ashaadha Krishna Ekadashi day/night Rohini 19:51</p>	<p>2 </p> <p>Kamika Ekadashi 06:02 Mrigashirsha 22:56</p>	<p>3 </p> <p>Shani Pradosham Dvadashi 08:33 Aardra 25:56</p>
<p>4 </p> <p>Masa Shivaratri Trayodashi 10:56 Punarvasu 28:43</p>	<p>5</p> <p>Amavasya Tarpanam Chaturdashi 13:03 Pushya day/night</p>	<p>6 </p> <p>Hindi Mangala Gauri Vrat Diwaso (Guj) Chaitu Amavasya 14:50 Pushya 07:13</p>	<p>7</p> <p>Shravana Shukla Prathama 16:17 Aslesha 09:22</p>	<p>8</p> <p>Dvitiya 17:21 Magha 11:11</p>	<p>9</p> <p>TN: Andal Madhusrava Tritiya 18:04 P.Phalguni 12:38</p>	<p>10</p> <p>Chaturthi 18:22 U.Phalguni 13:41</p>
<p>11</p> <p>Naag Panchami 18:15 Hasta 14:21</p>	<p>12</p> <p>Kalki Jayanthi Shashthi 17:42 Chitra 14:34</p>	<p>13</p> <p>Mangala Gauri Vrat Saptami 16:38 Svaati 14:19</p>	<p>14</p> <p>Ashtami 15:05 Vishaakha 13:33</p>	<p>15 </p> <p>Navami 13:02 Anuraadha 12:18</p>	<p>16</p> <p>VARALAKSHMI VRATA</p> <p>Dashami 10:32 Jyeshtha 10:36 Sun: Simha 11:32 Tarpanam Aavani</p>	<p>17 </p> <p>Putrada Ekadashi 07:38 Dvadashi 28:28 Mula 08:30 P.shadha 30:08</p>
<p>18 </p> <p>Pradosham Akhataka Trayodashi 25:09 U.shada 27:37</p>	<p>19 </p> <p>Onam</p> <p>Rik Upakarma Chaturdashi 21:51 Shravana 25:09</p>	<p>20 </p> <p>Rakhi Yajur Upakarma Mangala Gauri Vrat Satyanarayana Puja Panchaka begins Purnima 18:44 Dhanishta 22:53</p>	<p>21</p> <p>(North Indian Bhadrapada) Gayathri Japam Shravana Krishna Prathama 15:58 Shatabhisha 21:00</p>	<p>22</p> <p>Raghavendra Swamy Aradhana</p> <p>Sharad Rutu (Drik Sid) Dvitiya 13:43 P.Bhadrapada 19:41</p>	<p>23 </p> <p>Sankathara Chaturthi Tritiya 12:07 U.Bhadrapada 19:02</p>	<p>24 </p> <p>Bola Chauth Panchaka ends Chaturthi 11:17 Revati 19:10</p>
<p>25</p> <p>Naag Panchami Panchami 11:16 Ashvini 20:07</p>	<p>26</p> <p>Randhan Chhath Shashthi 12:05 Bharani 21:50</p>	<p>27 </p> <p>SRI KRISHNA JANMASTHAMI</p> <p>Sitala Satam South Mangala Gauri Vrat Saptami 13:36 Krittika 24:11</p>	<p>28</p> <p>Gokulasthami (ISKCON)</p> <p>Ashtami 15:40 Rohini 26:58</p>	<p>29</p> <p>Navami 18:04 Mrigashirsha 29:59</p>	<p>30</p> <p>Dashami 20:34 Aardra day/night</p>	<p>31</p> <p>Aja Ekadashi 22:56 Aardra 08:59</p>

DR. DHONDO KESHAV KARVE (FOUNDER OF SNTD WOMEN'S UNIVERSITY)



Dr. Dhondo Keshav Karve, popularly known as Maharishi Karve, was a social reformer in India in the field of women's welfare. In honour of Karve, Queen's Road in Mumbai (Bombay) was renamed to Maharishi Karve Road

Mahatma Phule and Savitribai Phule are known as pioneers in promoting women's education. Inspired by Mahatma Phule's movement, Mr Karve decided to continue the work of promoting women's education in India. The Government of India awarded Dhondo Keshav Karve its highest civilian award, Bhārat Ratna, in 1958, the year he turned 100 years old.

The appellation Maharshi, which the Indian public often assigned to Karve, means "a great sage". He was also sometimes affectionately called "Annā Karve"; in the Marāthi-speaking community to which Karve belonged, the appellation "Annā" is often used to address either one's father or an elder brother.

The work of Pandita Ramabai inspired Karve to dedicate his life to the cause of female education, and the work of Pandit Vishnushastri Chiplunkar and Pandit Iswar Chandra Vidyāsāgar inspired him to work for uplifting the status of widows. Writings of Herbert Spencer had also highly influenced him.

In 1893, Karve founded Widhawā-Wiwāhottejak Mandali, which, besides encouraging marriages of widows, also helped the needy children of widows. In 1895, the institution was renamed as Widhawā-Wiwāha-Pratibandh-Niwārak Mandali (Society to Remove Obstacles to Marriages of Widows).

In 1896, Karve established a Hindu Widows' Home Association and started in Hingane, a village then in the outskirts of Pune in Maharashtra, Mahilāshram, a shelter and a school for women, including widows. He started Mahilā Vidyālaya in 1907; the following year, he started Nishkām Karma Math (Social Service Society) to train workers for the Widows Home and the Mahila Vidyalaya.

Later, Widows Home was renamed as Hingane Stree Shikshan Samsthā. Still later, as the institution flourished by leaps and bounds, it was renamed as Maharshi Karve Stree Shikshan Samstha. When Karve had started his shelter and school for women, including widows, in 1896, he had to start it in the remote village of Hingane outside the city of Pune because the dominant orthodox Brahmin community in the city had ostracized him for his reformatory activities. (Karve himself belonged to the Brahmin community.) With his meager resources, for many years Karve would walk several miles from Hingane to the city of Pune to teach mathematics at Fergusson College and also collect in his spare time paltry donations from a few progressive donors, even as some others from the orthodox community would openly hurl insulting epithets at him when he went around to spread the word of his emancipatory work and collect donations.

Karve's 20-year-old widowed sister-in-law, Pārwatibāi Āthawale, was the first to join his school. After finishing her education, she joined him as the first woman superintendent of the then-named Hindu Widows' Home Association.

After reading information about Japan Women's University in Tokyo, Japan, Karve felt inspired to establish in 1916 in Pune the first university for women in India, with five students.

During 1917–1918, Karve established the Training College for Primary School Teachers, and another school for girls, Kanyā Shālā.

In 1920, an industrialist and philanthropist from Mumbai, Sir Vithaldās Thāckersey, donated Karve's university 1.5 million Indian rupees—a substantial sum in those days—and the university was then renamed Shreemati Nāthibāi Dāmodar Thāckersey (SNTD) Indian Women's University.

In March 1929, Karve left for a tour of England. He attended the Primary Teachers' Conference at Malvern, and spoke on "Education of Women in India" at a meeting of the East India Association at Caxton Hall, London. From 25 July - 4 August 1929, he attended an educational conference in Geneva, and spoke on "The Indian Experiment in Higher Education for Women." From 8–21 August, he attended in Elsinor the international meeting of educators under the auspices of the New Education Fellowship.

During a subsequent tour of America, Karve lectured at various forums on women's education and social reforms in India. He also visited the Women's University in Tokyo. He returned to India in April 1930.

In December 1930, Karve left for a fifteen-month tour of Africa to spread information about his work for women in India. He visited Mombasa, Kenya, Uganda, Tanganyika, Zanzibar, Portuguese East Africa, and South Africa.

In 1931, the SNTD University established its first college in Mumbai, and moved its headquarters to Mumbai five years later.

In 1936, Karve started the Maharashtra Village Primary Education Society with the goal of opening primary schools in villages which had no schools run by the District Local Boards. He also encouraged maintenance of reading habits of adults in villages. In 1944, he founded the Samatā Sangh (Association for the Promotion of Human Equality).

In 1949, the Government of India recognized SNTD University as a statutory university.

The SNTD University and other educational institutions for women started by Karve currently cover the spectrum ranging from pre-primary schools to colleges in humanities, sciences, engineering, architecture, and business management.

Besides dedicating his life to the emancipation of women in India, Karve stood for the abolition of the caste system and the curse of untouchability in Hindu society.

Karve had four sons: Raghunāth (from his first marriage), Shankar, Dinkar, and Bhāskar. All of them rose to eminence in their own fields of work. Raghunath Karve was a professor of mathematics and a pioneer in sex education and birth control in India. Dinkar was a professor of chemistry and later on Principal of Fergusson college and an eminent educationist; Dinkar's wife, Irawati Karve, was an anthropologist, an eminent author and a leading sociologist of India. Bhaskar and his wife Kāveri worked in Hingane Stree Shikshan Samstha in various leading capacities. His second son, Shankar Karve spent most of his professional life as an eminent doctor in the city of Mombasa, in the then British colony of Kenya. On his 80th birthday, the Kenyan government issued a postage stamp in his honour.

Raghunath published a health magazine, especially promoting sex education and birth control. Dinkar wrote a book titled "The New Brahmins: Five Maharashtrian Families" in which he profiled his father along with other Brahmin reformers, and coauthored a book titled A History of Education in India and Pakistan (1964). Irawati wrote a sociological book in Marathi and a compilation of her essays.

Today, the University has an enrolment of over 70,000 students. It has three campuses, located at Churchgate, Santacruz-Juhu, Pune.[5] The university has 26 colleges, 38 university departments, 11 faculties. There are 11 undergraduate colleges and 38 postgraduate departments. The university continues to manage three secondary schools for girls, which it had inherited. The university is actively involved in teaching, research and extension. SNTD is the first university in Maharashtra to obtain a five-star rating from the National Assessment and Accreditation Council (NAAC) of India.

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September 2013 • North Bhadrpada-Ashwin • Shravana - Bhadrpada • Simha - Kanya • Aavani - Puruttasi

SUN	MON	TUE	WED	THU	FRI	SAT																		
<p>1 </p> <p>Sharad Ritu (Drik Sid) Shravana Krishna Dvadashi 25:00 Punarvasu 11:47</p>	<p>2</p> <p>Labor Day Soma Pradosham Trayodashi 26:39 Pushya 14:14</p>	<p>3 </p> <p>South Mangala Gauri Vrat Aghora Chaturdashi 27:51 Masa Shivaratri Aslesha 16:15</p>	<p>4 </p> <p>Amavasya Tarpanam Pithori Amavasya 28:36 Magha 17:49</p>	<p>5</p> <p>Bhadrpada Shukla Prathama 28:54 P.Phalguni 18:57</p>	<p>6</p> <p>Dvitiya 28:47 U.Phalguni 19:40</p>	<p>7 </p> <p>Swarna Gauri Vratam Haritalika Teej Varaha Jayanthi Tritiya 28:19 Hasta 20:00</p>																		
<p>8 </p> <p>GANESH CHATURTHI Chaturthi 27:29 Chitra 20:00</p>	<p>9</p> <p>Bhaiya Panchami Rishi Panchami 26:21 Svaati 19:41</p>	<p>10</p> <p>Champa Shashthi 24:53 Vishaakha 19:02</p>	<p>11</p> <p>Jyestha Guari Ahvahana Lalitha Saptami 23:07 Anuraadha 18:05</p>	<p>12</p> <p>Jyestha Guari Puja Radha Ashtami 21:04 Jyestha 16:51</p>	<p>13</p> <p>Jyestha Guari Visarjana Nanda Navami 18:46 Mula 15:21</p>	<p>14</p> <p>Dashami 16:16 P.shadha 13:38</p>																		
<p>15 </p> <p>Parivartini Ekadashi 13:39 U.shada 11:48</p>	<p>16 </p> <p>Vamana Jayanthi Soma Pradosham Panchaka begins Dvadashi 11:01 Shravana 09:56 Tarpanam Sun: Kanya 11:28 Purattaasi</p>	<p>17</p> <p>Anant Chaturdashi Trayodashi 08:28 Chaturdashi 30:09 Dhanishta 08:09 Shatabhisha 30:36</p>	<p>18 </p> <p>Satyanarayana Puja Purnima 28:12 P.Bhadrpada 29:25</p>	<p>19</p> <p>(North Indian Ashwin) Shraddha Paksha Mahalaya Arambha Bhadrpada Krishna Prathama Shraddha Prathama 26:45 U.Bhadrpada 28:44</p>	<p>20</p> <p>Dvitiya Shraddha Dvitiya 25:55 Revati 28:39</p>	<p>21</p> <p>Panchaka ends Tritiya Shraddha Tritiya 25:45 Ashvini 29:15</p>																		
<p>22 </p> <p>Sankathara Chaturthi Chaturthi Shraddha Chaturthi 26:20 Bharani 30:33</p>	<p>23</p> <p>Panchami Shraddha Panchami 27:35 Krittika day/night</p>	<p>24</p> <p>Shasthi Shraddha Chandra Shashthi 29:26 Krittika 08:31</p>	<p>25</p> <p>Satpami Shraddha Saptami day/night Rohini 11:00</p>	<p>26</p> <p>Jivit Putrika Vrat Fasting Asthami Shraddha Saptami 07:42 Mrigashirsha 13:51</p>	<p>27</p> <p>Jivit Putrika Vrat Fasting Navami Shraddha Ashtami 10:09 Aardra 16:49</p>	<p>28</p> <p>Jivit Putrika Vrat Ends Dashami Shraddha Avidhava Navami 12:34 Punarvasu 19:42</p>																		
<p>29</p> <p>Dashami 14:43 Pushya 22:16</p>	<p>30 </p> <p>Ekadashi Shraddha Indira Ekadashi 16:25 Aslesha 24:23</p>	<p>2 Graha Pravesha till 8:26 AM 7 Graha Pravesha & Wedding 9 Graha Pravesha & Wedding No muhurtha after 19th due to shraddha paksha</p>	<table border="1"> <tr> <td>Haritalika Teej, Kevada Trij</td> <td>Sep 7</td> </tr> <tr> <td>Ganesh Chaturthi</td> <td>Sep 8</td> </tr> <tr> <td>Rishi Panchami</td> <td>Sep 9</td> </tr> <tr> <td>Jyestha Gauri Vratam</td> <td>Sep 11-13</td> </tr> <tr> <td>Parivartini Ekadasi</td> <td>Sep 15</td> </tr> <tr> <td>Ganesh Visarjan</td> <td>Sep 17</td> </tr> <tr> <td>Shraddha Paksha begins</td> <td>Sep 19</td> </tr> <tr> <td>Sankathara Chaturthi</td> <td>Sep 22</td> </tr> <tr> <td>Indira Ekadasi</td> <td>Sep 30</td> </tr> </table>			Haritalika Teej, Kevada Trij	Sep 7	Ganesh Chaturthi	Sep 8	Rishi Panchami	Sep 9	Jyestha Gauri Vratam	Sep 11-13	Parivartini Ekadasi	Sep 15	Ganesh Visarjan	Sep 17	Shraddha Paksha begins	Sep 19	Sankathara Chaturthi	Sep 22	Indira Ekadasi	Sep 30	
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TARABAI MODAK – PRESCHOOL PIONEER IN INDIA WITH GIJUBHAI BADHEKA



Preschool education program in India was initiated by two individuals called 'Tarabai Modak' and 'Gijubhai Badheka' passionate about early childhood education and preschool concept in India has now lots of preschool and kindergarten institutes around India focusing on childcare concept.."

Tarabai Modak's life was rife with struggle. It was in

fact so eventful that an interesting movie could be made out of it. There is an amazing similarity in both the careers as well as the lives of Tarabai Modak and Anutai Wagh. Both loved family life and aspired for a happy family. Both set up a family but their dreams were short lived. While Anutai lost her husband within a few days after marriage, Tarabai had to lead a lonely life even though her husband was alive. One can say that both women were meant not to manage a single family but were rather ordained to help set-up the households of many tribal families.

Tarabai was born in Indore and spent her childhood there. Both her parents were strict followers of Prarthana Samaj, a sect of Progressive Hindus. The atmosphere in the house was thus very modern. Her father, Sadashiv Kelkar, purposefully married a widow. Back then in the 19th century, it was considered taboo to marry a widow. Even today it is a matter of courage to marry a widow. In those days it really was a daring step but the Prarthana Samaj gave them their full support. Tarabai was nurtured in such a progressive atmosphere. Subsequently in the year 1903, the Kelkar family left Indore and settled in Mumbai. Tarabai and her sister were however sent to Pune and enrolled in the Hujurpaga School. They were ridiculed on many occasions by the society as daughters of a widow. They were refused admission into the school hostel. However Tarabai always remained staunchly proud of her family background.

The Prarthana Samaj had a great influence on the lifestyle and thinking of Tarabai. Her sensitive and cultured lifestyle gave her strength to struggle against adverse conditions. While pursuing her academics with self discipline, she simultaneously pursued various hobbies. Not only was she an expert tennis and badminton player, she also participated in serious discussions with fervour.

Tarabai was offered a post of the Principal of Barton Female Training College in Rajkot. It was indeed an excellent offer. The position she was offered was very respectable and carried a high salary and perks like a large bungalow, car and servants. But the job was a challenge for Tarabai. The medium of education being Gujarati, she had to first become fluent in Gujarati. She had no experience about education and matters associated with it. She also had to handle the administration of the college. Tarabai

visited Baroda and Ahmadabad and learnt management techniques from the training college there. She stayed in Rajkot for two years. Tarabai might have continued thus, but for her daughter who found it difficult to adjust to life at Rajkot. And so, Tarabai decided to leave the lucrative job at Rajkot.

By this time Tarabai had developed an interest in the field of education. She had read about the experiments in education by Gijubhai Badheka at Bhavnagar in Saurashtra, and so, she arrived at Bhavnagar. Gijubhai was conducting experiments in children's education based on the principles of Montessori at the Dakshinamurti Institute in Bhavnagar. He needed an assistant, and found one in Tarabai. Being highly educated, knowledgeable and keenly interested in the field of education and one who ensured that a job undertaken was executed to its completion, Tarabai proved to be an able assistant.

The meeting between Tarabai and Gijubhai proved to be of historical importance. It was the beginning of Montessori education (kindergarten or pre-schooling) in India. Together, they took on the arduous task of introducing the concept of pre-schooling to a society that gave secondary importance to education itself. Children were sent to primary school as late as six years, and it was difficult to convince people about the importance of pre-schooling that started at an even earlier age. Tarabai, well aware of this mindset of the general public, knew that a scientific base was needed if people had to be convinced.

Knowing this, Gijubhai and Tarabai studied the Montessori principles and applied them to Indian conditions. Even then, many viewed it as a mere fad. But Tarabai carried forward her objective resolutely and went ahead step by step. Today we see that the importance of the nursery or kindergarten education has been realized by most people. But the seeds of the same were sown by Gijubhai and Tarabai. Tarabai respected Gijubhai as her Guru as she learned the technique from him.

Her stay at Bhavnagar inspired her towards writing. In 1926 she founded the Nutan BalShikshan Sangh, an organisation devoted to the Montessori Education and started publishing a monthly magazine titled ShikshanPatrika, in both Hindi and Marathi. Tarabai was the sole strength behind the magazine. She also edited about hundred books during her stay in Bhavnagar and wrote several books. She convened many meetings to propagate pre-primary education. Montessori became her life's work. She has this to say about Bhavnagar - "I found my Guru, my vocation and my work at Bhavnagar".

She did not merely study the principles of Montessori education but adapted it to suit Indian conditions. In India, education is treated as holy, so she named the kindergarten schools as temples of learning. She also introduced Indian classical dance, art forms, Indian classical and folk music into the syllabus. Montessori principles give prominence to the free creative instinct of the children along with their development. It was also the period of the Freedom Movement in India. Freedom of individuals and children had therefore acquired a special significance. Freedom of every individual signified the country's freedom. Tarabai

introduced all these new ideologies in her children's education program.

Along with her experiments in the kindergarten education she also introduced training for teachers. She also spread awareness among the parents and the bureaucrats in order to get the Montessori system entrenched into the education system of the country. After having done all this she was still not contented; she shifted her focus to children's education in the rural areas.

The tools and devices used in the Montessori system were expensive and therefore not affordable to the rural folks. When Gijubhai introduced the Montessori System in rural area around Bhavnagar he gave Tarabai the responsibility of getting them made locally in the villages at a low cost. This experience came in handy to Tarabai in Kosbad.

When came to Mumbai she founded a school at Dadar based on her ideas. It was called ShishuVihar. It was again a fresh beginning for her. She had to start from scratch as Maharashtra was totally unaware of Tarabai and the kindergarten education. The school started in 1936. She realized that as more and more kindergarten schools would be started, the need for trained teachers would also grow. So she also established teachers training facility in the ShishuVihar school premises named Bal Adhyayan Mandir. She also laid out a meticulous plan for the next ten years for both the institutions.

However, eventually she was driven by her original goal of devoting her full time to children's education in rural backward areas. She again renounced the smooth and happy life in the city and came to Bordi, a small village in Thane district. She was accompanied by her pupil Anutai Wagh. She was by now well past her fifties and well experienced in the field of children's education, whereas it was only a beginning for Anutai Wagh.

After she came to Bordi in 1945, Tarabai fully devoted her time and energy to preschool education. Though her experiments in education were in reference to the Indian conditions, she now had to consider the rural conditions and re-standardize for that. In Kosbad, she had to adapt her methods to the tribal culture. Consequently because of her comprehensive efforts, a unique system for children's education applicable all-over India came into existence. In her stay of twenty eight years at Kosbad and Bordi, a structure for the education of the tribal children evolved under her leadership.

Just as Gijubhai found an able co-worker and associate in Tarabai, similarly Anutai Wagh turned out to be an equally able and competent colleague for Tarabai. The journey of the two started from a hamlet of the Dalits and opened Kuranshala (schools in meadows where cattle grazed), Ghantashala (a school that started with a bell), Aanganwadi (a school that assembled in the backyard) which ultimately led to the spread of education and employment amongst the tribal. This extensive work was duly recognized by the Government of India and Tarabai was honoured with the PadmaBhushan, a prestigious award in 1962. Tarabai crossed the boundaries of Maharashtra and became a national hero.

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October 2013 • North Indian Ashwin-Kartika • Bhadrapada-Ashvayuja • Kanya-Tula • Puruttasi-Aipaasi

SUN	MON	TUE	WED	THU	FRI	SAT																		
<p>13 Graha Pravasha & Wedding</p> <p>15 Graha Pravasha</p> <p>18 Graha Pravasha & Wedding till 13:30</p> <p>26 Graha Pravasha</p>		<p>1</p> <p>Sharad Ritu (Drik Sid) Bhadrapada Krishna Dvadashi Shraddha Dvadashi 17:34 Magha 25:56</p>	<p>2</p> <p>Pradosham Masa Shivaratri Trayodashi Shraddha Gandhi Jayanthi Trayodashi 18:08 P.Phalguni 26:55</p>	<p>3</p> <p>Chaturdashi Shraddha Chaturdashi 18:07 U.Phalguni 27:21</p>	<p>4</p> <p>Mahala Amavasya Shraddha Paksha ends Amavasya Shraddha Amavasya 17:34 Hasta 27:17</p>	<p>5</p> <p>SHARAD NAVARATRI Karidina Aashvayuja Shukla Prathama 16:33 Chitra 26:47</p>																		
<p>6</p> <p>Dvitiya 15:10 Svaati 25:58</p>	<p>7</p> <p>Tritiya 13:29 Vishaakha 24:53</p>	<p>8</p> <p>Mani Chaturthi 11:34 Anuraadha 23:36</p>	<p>9</p> <p>Panchami 09:30 Shashthi 31:20 Jyeshtha 22:13</p>	<p>10</p> <p>Durga Puja (Bengal) Saptami 29:08 Mula 20:45</p>	<p>11</p> <p>Durga Asthami Ashtami 26:56 P.shadha 19:17</p>	<p>12</p> <p>Maha Navami Navami 24:48 U.shada 17:51</p>																		
<p>13</p> <p>VIJAYA DASHAMI Dussera Madhavacharya Jayanthi Dashami 22:46 Shravana 16:30</p>	<p>14</p> <p>Panchaka begins Pasankussa Ekadashi 20:54 Dhanishta 15:19</p>	<p>15</p> <p>Dvadashi 19:17 Shatabhisha 14:21</p>	<p>16</p> <p>Pradosham Trayodashi 17:58 P.Bhadrapada 13:40 Sun: Tula 23:26 Tarpanam</p>	<p>17</p> <p>Chaturdashi 17:04 U.Bhadrapada 13:22 Aippasi</p>	<p>18</p> <p>Sharad Purnima Penumbral Lunar Eclipse (14:50-18:49) Panchaka ends Satyanarayana Puja Kojagiri Purnima 16:37 Revati 13:30</p>	<p>19</p> <p>(North Indian Kartika) Aashvayuja Krishna Prathama 16:43 Ashvini 14:09</p>																		
<p>20</p> <p>Dvitiya 17:22 Bharani 15:21</p>	<p>21</p> <p>KARWA CHAETH Sankathara Chaturthi Tritiya 18:36 Kritika 17:06</p>	<p>22</p> <p>Hemant Ritu (Drik Sid) Chaturthi 20:22 Rohini 19:22</p>	<p>23</p> <p>Panchami 22:32 Mrigashirsha 22:02</p>	<p>24</p> <p>Shashthi 24:59 Aardra 24:57</p>	<p>25</p> <p>Saptami 27:28 Punarvasu 27:54</p>	<p>26</p> <p>Ahoi Asthami Ashtami 29:47 Pushya 30:42</p>																		
<p>27</p> <p>Navami 31:43 Aslesha day/night</p>	<p>28</p> <p>Dashami day/night Aslesha 09:07</p>	<p>29</p> <p>Dashami 09:06 Magha 10:59</p>	<p>30</p> <p>Rama Ekadashi 09:48 P.Phalguni 12:12</p>	<p>31</p> <p>Dhanateras Vaag Baaras Pradosham Dvadashi 09:47 U.Phalguni 12:44</p>	<table border="1"> <tr> <td>Sharad Navaratri begins</td> <td>Oct 5</td> </tr> <tr> <td>Durga Asthami</td> <td>Oct 11</td> </tr> <tr> <td>Maha Navami</td> <td>Oct 12</td> </tr> <tr> <td>Dashera</td> <td>Oct 13</td> </tr> <tr> <td>Pasankussa Ekadasi</td> <td>Oct 14</td> </tr> <tr> <td>Sharad Purnima</td> <td>Oct 18</td> </tr> <tr> <td>Karwa Chauth, Sankathara Chaturthi</td> <td>Oct 21</td> </tr> <tr> <td>Rama Ekadasi</td> <td>Oct 30</td> </tr> <tr> <td>Dhanateras</td> <td>Oct 31</td> </tr> </table>		Sharad Navaratri begins	Oct 5	Durga Asthami	Oct 11	Maha Navami	Oct 12	Dashera	Oct 13	Pasankussa Ekadasi	Oct 14	Sharad Purnima	Oct 18	Karwa Chauth, Sankathara Chaturthi	Oct 21	Rama Ekadasi	Oct 30	Dhanateras	Oct 31
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PANDITA RAMABAI



Pandita Ramabai was one of those first learned women of the 19th century India who dedicated her life for the upliftment of women, especially widows, deserted and destitute women, and strove hard for their all round development. She was born to Anantshastri and Laxmibai Dongre in Gangamul, Karnataka State. Her father had progressive views towards women and believed in women's education. He taught the Veda to his wife and daughter. He was ostracized by his community when he refused to marry off his daughter even at the 'ripe' age of nine, as was the tradition in those days. Consequently, to avoid the harassment by their community they had to keep shifting their residence. Ramabai lost both her parents when she was just a 15 – 16 years old teenager.

After the death of her parents, wandering place to place with her elder brothers, Ramabai reached Kolkata. She had learned Sanskrit grammar and literature from her parents, especially from her

mother. Due to her proficiency in Sanskrit, the titles Pandita and Saraswati were bestowed upon her at the Senate Hall in Kolkata. She was also proficient in many Indian languages like Marathi, Kannad, Gujarati, Bengali, Hindi and Tulu as well as English and Hebrew. Ramabai was the sole woman to have the honour of being given the title Pandita in those times.

In 1880, Ramabai got married to Bipin Biharidas Medhavi, a lawyer in Kolkata. This marriage was considered revolutionary in that period, because Pandita Ramabai was a Brahmin whereas Bipin was from the untouchable class. But Ramabai had resolved to disregard incorrect traditions. Unfortunately, Bipin Medhavi met with an untimely death in 1882. She then shifted to Pune with her only daughter Manorama. In order to free the Indian society from destructive customs and traditions like child marriage and prohibition of widow-remarriages, she established the Arya Mahila Samaj in Pune, and subsequently, in Ahmednagar, Solapur, Thane, Mumbai, Pandharpur and Barshi. To propagate her ideologies, she wrote the book *StreeDharmaNiti* (code of values towards women).

She shifted to England in 1883 and taught Sanskrit at the Cheltenham Ladies College. During her stay there, she was attracted towards Christianity and she became a Christian. In 1886 she moved to America to seek support for her mission for women's education. There, she wrote the book titled *The High-caste Hindu Woman*, discussing the issue of Hindu child widows. She gave lectures at many places to present the problems faced by Indian society before the Americans. Some citizens came forward to establish the Ramabai Association in Boston, to extend aid to her mission of helping Indian child widows. Later on, she wrote another book, *United States chi Lokasthiti ani Pravasvrutta* (Status of Society of United States and a Travelogue).

On 11th March, 1889, she formed the Sharada Sadan, an institute for widows in Mumbai. She campaigned against the ritual of making widows bald (a custom of

the time to make women unattractive and dissuade remarriage) and backed the movement for marriage at consent age (marriage with the consent of groom and bride when they become adults rather than child marriage arranged by the parents, which was a custom prevalent then). In November 1890, Sharada Sadan was brought to Pune. On 24th September, 1898, she established MuktiSadan at Kedgaon. MuktiSadan became a shelter for many women during the famine in 1897 in Madhya Pradesh and in 1900 in Gujarat. Ramabai also established some more helping homes like Preetisadan, Sharadasadan and Shantisadan for the needy and afflicted women. These homes not only provided free lodging and boarding, but also attempted to make the women self-sufficient by providing them with scholastic education along with training in farming, knitting and printing.

Pandita Ramabai supported the women in Maharashtra to change their attire from a nine-yard saree to a five-yard saree. She opined that a five-yard saree was easy to wear, comfortable and affordable too. She started a discussion series on this topic in Pune in 1891. She found it difficult even to bring about this small change in attire in women. But she continued her struggle for the emancipation of women. It wasn't just a question of attire, but an issue of women's emancipation and self-decision making.

This distinguished and scholarly lady was felicitated with the Kaiser-E-Hind gold medal in 1919. Pandita Ramabai left her mark in India and abroad in the field of Sanskrit, as well as in the area of women's issues with her ideologies and work in times when women's education, their open mingling in the society was uncommon.

Pandita Ramabai, who set a real-life example in the area of social reforms, became a legend with her sharp intellect, hard work and courage. She died in 1922 at Kedgaon.

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November 2013 • North Indian Kartika-Margashira • Ashvayuja - Karthika • Tula - Vrischika • Aipaasi - Kartikai

SUN	MON	TUE	WED	THU	FRI	SAT
<p>3 Graha Pravesha & Wedding till evening</p> <p>9 Graha Pravesha</p> <p>10 Graha Pravesha</p> <p>14 Graha Pravesha & Wedding</p> <p>18 Graha Pravesha & Wedding</p> <p>23 Graha Pravesha</p> <p>27 Graha Pravesha & Wedding till 13:37</p> <p>28 Graha Pravesha & Wedding</p> <p>29 Graha Pravesha</p> <p>30 Graha Pravesha & Wedding</p>		<p>Kali Chaudhash Nov 1</p> <p>Narak Chaturdasi & Diwali Nov 2</p> <p>Gujarati New Year Nov 3</p> <p>Bhaiya Duj Nov 4</p> <p>Devauthi / Uthana Ekadasi Nov 12</p> <p>Tulasi Kalyanam Nov 13</p> <p>Kartigai Deepam, Kartiki Purnima Nov 16</p> <p>Sankathara Chaturthi Nov 20</p> <p>Utapanna Ekadasi Nov 28</p>			 <p>1</p> <p>KALI CHAUDAS</p> <p>Hemant Rutu (Drik Sid)</p> <p>Aashvayuja Krishna</p> <p>Masa Shivaratri</p> <p>Trayodashi 09:04</p> <p>Chaturdashi 31:43</p> <p>Hasta 12:35</p>	 <p>2</p> <p>NARAK CHATURDASHI</p> <p>DIWALI</p> <p>Bandi Chhor Divas</p> <p>Mahalakshmi Puja</p> <p>Amavasya 28:50</p> <p>Chitra 11:49</p>
<p>3</p> <p>GUJARATI NEW YEAR</p> <p>Daylight Saving Ends</p> <p>Kartika Shukla</p> <p>Prathama 26:31</p> <p>Svaati 09:32</p>	<p>4</p> <p>Bhai Bij</p> <p>Yama Dwitiya</p> <p>Dvitiya 23:56</p> <p>Vishaakha 07:53</p> <p>Anuraadha 29:58</p>	<p>5</p> <p>Alochana Gauri Vratam</p> <p>Tritiya 21:11</p> <p>Jyeshtha 27:56</p>	<p>6</p> <p>Naga Chavithi</p> <p>Chaturthi 18:24</p> <p>Mula 25:54</p>	<p>7</p>  <p>8</p> <p>Chhath</p> <p>Skanda Shasthi</p> <p>Shashthi 13:11</p> <p>U.shada 22:17</p>	<p>9</p> <p>TN: Poigai Azhwar</p> <p>Saptami 10:57</p> <p>Shravana 20:53</p>	
<p>10</p> <p>TN: Boothath Azhwar</p> <p>Panchaka begins</p> <p>Gopa Ashtami 09:02</p> <p>Dhanishta 19:51</p>	<p>11</p> <p>TN: Pey Azhwar</p> <p>Navami 07:30</p> <p>Dashami 30:23</p> <p>Shatabhisha 19:11</p>	<p>12</p>  <p>Devuthi Ekadasi</p> <p>Uthana Ekadasi</p> <p>Ekadashi 29:41</p> <p>P.Bhadrapada 18:56</p>	<p>13</p>  <p>Tulasi Vivah</p> <p>Prabodhanotsava</p> <p>Bhagawata Ekadasi (V)</p> <p>Dvadashi 29:25</p> <p>U.Bhadrapada 19:06</p>	<p>14</p>  <p>Pradosham</p> <p>Panchaka ends</p> <p>Trayodashi 29:36</p> <p>Revati 19:42</p>	<p>15</p>  <p>16</p> <p>Kartikai Deepam</p> <p>Ayappa Mandala Puja begin</p> <p>Annamalai Deepam</p> <p>Sarvalaya Deepam</p> <p>Satyanarayana Purnima</p> <p>Guru Nanak Dev Jayanthi</p> <p>Purnima 31:15</p> <p>Bharani 22:09 Kartikai</p>	
<p>17</p> <p>(North Indian Margasira)</p> <p>Kartika Krishna</p> <p>Prathama day/night</p> <p>Krittika 24:00</p>	<p>18</p> <p>TN: Thiruppan Azhwar</p> <p>Prathama 08:44</p> <p>Rohini 26:14</p>	<p>19</p>  <p>Dvitiya 10:36</p> <p>Mrigashirsha 28:49</p>	<p>20</p>  <p>Sankathara Chaturthi</p> <p>Tritiya 12:48</p> <p>Aardra day/night</p>	<p>21</p> <p>Chaturthi 15:15</p> <p>Aardra 07:39</p>	<p>22</p> <p>Panchami 17:49</p> <p>Punarvasu 10:38</p>	<p>23</p> <p>Shashthi 20:18</p> <p>Pushya 13:36</p>
<p>24</p> <p>Martyrdom of Guru</p> <p>Tegh Bahadur Sahib</p> <p>Saptami 22:31</p> <p>Aslesha 16:21</p>	<p>25</p> <p>Kalabhairava Jayanthi</p> <p>Ashtami 24:15</p> <p>Magha 18:42</p>	<p>26</p> <p>Navami 25:21</p> <p>P.Phalguni 20:28</p>	<p>27</p> <p>Dashami 25:42</p> <p>U.Phalguni 21:31</p>	<p>28</p>  <p>Thanksgiving Day</p> <p>Utpanna Ekadashi 25:14</p> <p>Hasta 21:47</p>	<p>29</p>  <p>Shani Pradosham</p> <p>Masa Shivaratri</p> <p>Shani Trayodashi 22:00</p> <p>Svaati 20:04</p>	<p>30</p>  <p>Dvadashi 23:58</p> <p>Chitra 21:17</p>

CORNELIA SORABJI



Cornelia Sorabji (15 November 1866 – 6 July 1954) was the first female barrister from India, a social reformer, and a writer. She was also the first female graduate from Bombay University, and the first woman to read law at Oxford.

She was one of nine children of Reverend Sorabji Karsedji, a Parsi Christian, and his wife, Francina Ford, an Indian who had been adopted and raised by a British couple. Ford, who believed that education must begin at home with women, helped to establish several girls' schools in Poona (now Pune). Due in part to her influential social position, Ford was often consulted by local women in matters pertaining to inheritance and property rights. Many of Sorabji's later educational and career decisions would be heavily influenced by her mother.

As a child Sorabji received her education both at home, with her missionary father, and at mission schools. In 1892, she was given special permission by Congregational Decree, due in large part to the petitions of her English friends, to take the Bachelor of Civil Laws exam at Oxford University, becoming the first woman to ever do so.

Upon returning to India in 1894, Sorabji became involved in social and advisory work on behalf of the purdahnashins, women who, according to Hindu law, were forbidden to communicate with the outside male world. In many cases, these women owned considerable property, yet had no access to the necessary legal expertise to defend it. Sorabji was given special permission to enter pleas on the behalf of the purdahnashins before British agents of Kathiawar and Indore principalities, but she was unable to defend them in court since, as a woman, she did not hold professional standing in the Indian legal system. In the hopes of remedying that, Sorabji presented herself for the LLB examination of Bombay University in 1897 and pleader's examination of Allahabad high court in 1899. Yet, despite her successes, Sorabji would not be recognized as a barrister until the law which barred women from practicing was changed in 1924.

Sorabji began petitioning the India Office as early as 1902 to provide for a female legal advisor to represent women and minors in provincial courts. In 1904, she was appointed Lady Assistant to the Court of Wards of Bengal and by 1907, due to the need for such representation; Sorabji was working in the provinces of Bengal, Bihar, Orissa, and Assam. In the next 20 years of service, it is estimated that Sorabji helped over 600 women and orphans fight legal battles, sometimes at no charge. She would later write about many of these cases in her work *Between the Twilights* and her two autobiographies. In 1924, the legal profession was opened to



women in India, and Sorabji began practicing in Calcutta. However, due to male bias and discrimination, she was confined to preparing opinions on cases, rather than pleading them before the court.

Sorabji retired from the high court in 1929, and settled in London, visiting India during the winters. She died at her London

Home, Northumberland House, Green Lanes, Finsbury Park, on 6 July 1954.

At the turn of the century, Sorabji was also actively involved in social reforms. She was associated with the Bengal branch of the National Council for Women in India, the Federation of University Women, and the Bengal League of Social Service for Women. For her services to the Indian nation, she was awarded the Kaisar-i-Hind Gold Medal in 1909. Although an Anglophile, Sorabji had no desire to see "the wholesale imposition of a British legal system on Indian society any more than she sought the transplantation of other Western values." Early in her career, Sorabji had supported the campaign for Indian Independence, relating women's rights to the capacity for self-government. Although she greatly supported traditional Indian life and culture, Sorabji did a great deal to promote the movement to reform Hindu laws regarding child marriage and the position of widows. She often worked alongside fellow reformer and friend Pandita Ramabai. Nevertheless, she believed that the true impetus behind social change was education and that, until the majority of illiterate women had access to it, the suffrage movement would be a failure.

By the late 1920s, however, Sorabji had adopted a staunch anti-nationalist attitude; believing that nationalism violated the beliefs, customs, and traditions of the country's Hindu 'orthodox'. By 1927, she was actively involved in promoting support for the Empire and preserving the rights of the Hindu Orthodox. She favorably viewed the polemical attack on Indian self-rule in Katherine Mayo's 1927 book *Mother India*, and condemned Mahatma Gandhi's campaign of civil disobedience. She toured India and the United States to propagate her political views which would end up costing her the support needed to undertake later social reforms. One such failed project was the League for Infant Welfare, Maternity, and District Nursing.

Sorabji also wrote two autobiographical works entitled *India Calling* (1934) and *India Recalled* (1936). It is acknowledged that she contributed to *Queen Mary's Book of India*, 1943, which had contributions from such authors as T. S. Eliot and Dorothy L. Sayers.

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December 2013 • North Indian Margashira-Paush • Karthik-Margasira • Vrischika-Dhanus • Kartikai-Margazhi

SUN	MON	TUE	WED	THU	FRI	SAT																									
1 Hemant Ritu (Drik Sid) Kartika Krishna Chaturdashi 19:25 Vishaakha 18:14	2 ● Amavasya Tarpanam Amavasya 16:22 Anuraadha 15:55	3 Margasira Shukla Prathama 13:01 Jyeshtha 13:19	4 Dvitiya 09:33 Tritiya 30:08 Mula 10:36	5 Chaturthi 26:55 P.shadha 07:55 U.shada 29:28	6 Panchami 24:03 Shravana 27:23	7 Panchaka begins Shashthi 21:40 Dhanishta 25:47																									
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15 Dhanurmasa begins Chaturdashi 23:20 Rohini day/night Sun: Dhanus 12:54 Tarpanam Margazhi	16 ○ Dattatreya Jayanthi Satyanarayana Puja Purnima 25:28 Rohini 09:04	17 (North Indian Pushya) Margasira Krishna Prathama 27:48 Mrigashirsha 11:43	18 Arudra Darshanam Dvitiya 30:17 Aardra 14:33	19 🙌 Guru Pushyamrita (after 17:30) Tritiya day/night Punarvasu 17:30	20 🍌 Sankathara Chaturthi Tritiya 08:51 Pushya 20:29	21 Shishira Ritu (Drik Sid) Chaturthi 11:22 Aslesha 23:22																									
22 Uttarayana begins Panchami 13:44 Magha 26:02	23 Shashthi 15:45 P.Phalguni 28:19	24 Saptami 17:16 U.Phalguni 30:01	25 Christmas Ashtami 18:07 Hasta 31:02	26 Ayappa Mandala Puja ends Navami 18:11 Chitra 31:15	27 Dashami 17:25 Svaati 30:38	28 🍌 Saphala Ekadashi 15:49 Vishaakha 29:15																									
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INAUSPICIOUS RAHU KALAM FOR SEATTLE

	Jan		Feb		Mar		Apr		May		Jun		Jul		Aug		Sep		Oct		Nov		Dec	
	Start	End	Start	End	Start	End	Start	End	Start	End	Start	End	Start	End	Start	End	Start	End	Start	End	Start	End	Start	End
1	14:19	15:22	11:10	12:22	10:58	12:21	08:23	10:00	13:05	14:54	09:11	11:08	07:15	09:14	15:06	16:57	18:07	19:46	15:51	17:18	11:37	12:51	15:12	16:17
2	12:12	13:16	09:58	11:10	09:34	10:57	16:25	18:02	14:54	16:43	19:00	20:58	17:10	19:09	11:22	13:14	08:09	09:48	12:57	14:23	10:23	11:37	08:43	09:48
3	13:17	14:20	15:59	17:11	16:31	17:55	13:12	14:49	11:16	13:05	07:12	09:10	13:12	15:11	09:32	11:23	16:25	18:04	14:23	15:49	15:32	16:45	14:07	15:11
4	11:09	12:13	08:44	09:57	08:08	09:32	14:49	16:26	09:26	11:16	17:03	19:01	15:11	17:10	18:46	20:36	13:06	14:45	11:30	12:56	08:12	09:25	11:58	13:03
5	10:06	11:10	14:48	16:01	15:09	16:33	11:33	13:11	18:35	20:25	13:07	15:05	11:14	13:12	07:43	09:33	14:44	16:22	10:05	11:30	14:17	15:30	13:03	14:07
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7	09:01	10:06	13:36	14:50	13:45	15:10	18:07	19:46	16:46	18:37	11:08	13:07	19:07	21:05	13:13	15:03	09:51	11:28	08:42	10:06	13:03	14:15	09:52	10:56
8	14:24	15:29	11:08	12:22	10:53	12:19	08:13	09:52	13:05	14:56	09:10	11:08	07:19	09:17	15:02	16:52	17:56	19:32	15:43	17:07	10:40	11:51	15:11	16:15
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11	11:11	12:16	08:36	09:52	08:57	10:24	14:50	16:30	09:21	11:13	17:06	19:05	15:11	17:08	18:37	20:25	13:04	14:40	11:31	12:54	08:20	09:31	12:01	13:05
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SUNRISE/SUNSET TIMES FOR SEATTLE

	Jan		Feb		Mar		Apr		May		Jun		Jul		Aug		Sep		Oct		Nov		Dec	
	Rise	Set	Rise	Set	Rise	Set	Rise	Set	Rise	Set	Rise	Set	Rise	Set	Rise	Set	Rise	Set	Rise	Set	Rise	Set	Rise	Set
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29	07:39	17:03			06:53	19:33	05:55	20:17	05:17	20:54	05:15	21:08	05:43	20:45	06:24	19:52	07:06	18:49	07:50	17:53	07:35	16:18	07:58	16:23
30	07:38	17:05			06:51	19:34	05:53	20:18	05:17	20:55	05:15	21:08	05:45	20:43	06:26	19:50	07:07	18:47	07:51	17:51	07:36	16:17	07:58	16:24
31	07:37	17:07			06:49	19:36			05:16	20:56			05:46	20:42	06:27	19:48			07:53	17:50			07:58	16:24

RAZIA JAN -- ACID ATTACKS, POISON: WHAT AFGHAN GIRLS RISK BY GOING TO SCHOOL



Razia Jan, born in Afghanistan, has worked for many years to forge connections between Afghans and Americans. Razia is the founder of Razia's Ray of Hope Foundation, a nonprofit organization dedicated to improving the lives of women and children in Afghanistan through community-based education. She was nominated as a Top 10 CNN Hero of 2012 for her work on the Zabuli Education Center, a school that she founded in rural Afghanistan that provides a free education to about 350 girls.

Razia moved to the United States in 1970. The proprietor of a small tailoring business in Duxbury, Massachusetts, she served as president of the town's Rotary Club. She is a member of the Interfaith Council and No Place for Hate, and a member of the Board of Directors at Jordan Hospital.

After September 11, 2001, Razia rallied her New England community to send over 400 homemade blankets to rescue workers at Ground Zero. Her efforts expanded to include sending care packages to US troops in Afghanistan. Through X'Xher involvement in the military's Operation Shoe Fly, she coordinated the delivery of over 30,000 pairs of shoes to needy Afghan children. Her handmade quilts commemorating September 11 have been exhibited at Madison Square Garden, the chapel at the Pentagon, and at fire stations in New York and Massachusetts.

In October 2008, Razia moved back to Kabul, where she is developing and managing aid projects for Afghan rug weavers and their families as the Country Program Director for the Chicago-based nonprofit Arzu Inc., in addition to her work with Razia's Ray of Hope.

Razia Jan with three girls from the Zabuli Education Center in Afghanistan

Razia Jan is the founder of Razia's Ray of Hope Foundation, a nonprofit organization dedicated to improving the lives of women and children in Afghanistan through community-based education. The Foundation strives to provide opportunities to learn and grow in a safe, nurturing environment, empowering girls and women through education and resources so that they may work toward brighter futures — in their own villages and beyond. The Foundation's flagship project is the Zabuli Education Center, a humanitarian endeavor led by Razia Jan.

The mission of the school is to provide free education for girls in the village of Deh'Subz, outside of Kabul.

Razia has received many awards for her humanitarian work, including the 2007 Woman of Excellence award from Germaine Lawrence Inc., multiple Rotary Club International Peace Awards, and certificates of appreciation from the Army Corps of Engineers and the American Legion. Selected for CNN Top 10 Heroes

Razia Jan was honored as one of the Top 10 CNN Heroes of 2012 on September 20, 2012. All the top 10 were nominated by CNN's global audience and received \$50,000 to be used toward their humanitarian efforts.

The final result for CNN Heroes Award 2012 award will be announced at the Shrine Auditorium in Los Angeles, California, on Sunday, December 2, 2012.

Terrorists will stop at nothing to keep Afghan girls from receiving an education.

"People are crazy," said Razia Jan, founder of a girls' school outside Kabul. "The day we opened the school, (on) the other side of town, they threw hand grenades in a girls' school, and 100 girls were killed.

"Every day, you hear that somebody's thrown acid at a girl's face ... or they poison their water."

There were at least 185 documented attacks on schools and hospitals in Afghanistan last year, according to the United Nations. The majority were attributed to armed groups opposed to girls' education.

"It is heartbreaking to see the way these terrorists treat ... women," said Jan, 68. "In their eyes, a woman is an object that they can control. They are scared that when these girls get an education, they will become aware of their rights as women and as a human being."

Despite the threat of violence, Jan continues to open the doors of her Zabuli Education Center, a two-story, 14-room building where 354 area girls are receiving a free education.

"Most of the (local) men and women are illiterate," Jan said. "Most of our students are the first generation of girls to get educated."

Seven small villages make up Deh'Subz, where the school is located. Though Deh'Subz is not Taliban-controlled, Jan has still found it difficult to change the deep-rooted stigma against women's education.

On the evening before the school opened in 2008, four men paid her a visit.

"They said, 'This is your last chance ... to change this school into a boys' school, because the backbone of Afghanistan is our boys,'" Jan recalled. "I just turned around and I told them, 'Excuse me. The women are the eyesight of Afghanistan, and unfortunately you all are blind. And I really want to give you some sight.'" Jan has not seen the men since.

"You can't be afraid of people," she said. "You have to be able to say 'no.' Maybe because I'm old, the men are kind of scared of me, and they don't argue with me."

The Zabuli Education Center teaches kindergarten through eighth grade. Without her school, Jan says, many of the students would not be able to receive an education.

"When we opened the school in 2008 and I had these students coming to register, 90% of them could not write their name. And they were 12- and 14-year-old girls," Jan said. "Now, they all can read and write."

Jan's school teaches math, science, religion and three languages: English, Farsi and Pashto. It recently added a computer lab with Internet access.

"They can touch the world just sitting in this house," Jan said. "The knowledge is something that nobody can steal from them."

To shield the students from attacks, Jan has built a new stone wall to surround the school. She also employs staff and guards who serve as human guinea pigs of sorts.

"The principal and the guard, they test the water every day," Jan said. "They will drink from the well. If it's OK, they'll wait. ... Then they'll fill (the) coolers and bring it to the classroom."

Jan says she is so scared of poisoning that school staff members accompany children to the bathroom and make sure the children don't drink water from the faucet. Additionally, the day guard arrives early each morning to check for any gas or poison that might be leaked inside the classrooms. The guard opens doors and windows and checks the air quality before any children are allowed to enter.

"People are so much against girls getting educated," Jan said. "So we have to do these precautions."

Do you know a hero? Nominations are open for 2013 CNN Heroes

Still, in the back of her mind was a bigger dream. On a visit to her homeland in 2002, she noticed that women and girls were struggling from years of Taliban control.

"I saw that the girls had been the most oppressed," she said. "The Taliban regime was very brutal, brutal in the way that the woman had no place in their book. The woman had no right. No say in anything." Jan said that while her life in America was fulfilling and rich, her dream was "to do something for Afghanistan and to educate the girls."

So in 2004, she began searching for land on which to build a school. In 2005, she began fundraising through her Massachusetts-based nonprofit, Razia's Ray of Hope. Then, on a visit to Afghanistan, Jan was able to negotiate with the Ministry of Education to secure the land where the Zabuli Education Center now stands.

"After five years now, (the men) are shoulder to shoulder with me, which is such a great thing," Jan said. "It's unbelievable how much they are proud of the girls."

The school is entirely free. Jan says it costs \$300 to teach each girl for an entire year. Those fees are covered by donations to her nonprofit.

Jan, who takes no money for her work with the school, believes the education her students receive will benefit not only future generations of Afghan women but the country as a whole. (Source: CNN).

