



MAMAS ENCOUNTER

Author

Sau. S. S. Jagtap
Mahila Arts, Com
College, Chandur-Rly
Dist. Amravati (M.S.)

About Author

Sau. Seema S. Jagtap obtained Ph.D. degree from Sant Gadge Baba Amravati University Amravati in 20009 and has been working as Assistant Professor in English at Mahila Arts Com College, Chandur-Rly; Dist.Amravati.which is run by Vidarbha Youth Welfare Society, Amravati. She has 20 years of teaching experience in the subject English. Her research interest lies in Second Language acquisition and Language and Culture. Her publications encompass test anxiety; inter language development, reading comprehension, and teaching methodologies in SL.

Address for Correspondence:

Sau. S. S. Jagtap
Telephone No.: 09421742513
Email: jagtapeng@gmail.com
C/o Mr.Sanjay B. Jagtap,
19th, Sunshine,
NR. Anti corruption office, Camp
Amravati444602 (MHARASHTRA)

Office Address

Dept- English
Mahila Arts, C commerce College, Chandur-Rly,
Dist. Amravati (M.S.)
Residential Address
C/o Mr.Sanjay B.Jagtap,
19th , Sunshine,
NR. Anti corruption office, Camp
Amravati444602 (MHARASHTRA)

What is at hand in the world?

Abraham Lincoln says, “All that I am or hope to be, I owe to my angel mother.”

Chapter –I

MECHANICS OF MODERN LIFE

Today's human life is full of problems, complexities and struggle. Everyman and everywoman is carrying his or her burden on their shoulders. No one likes to enter or listen in others matter. Speed and fret appeared as a scar of modern living. Life become a hectic schedule and to complete everyday's work/routine is the only meaning of today's existence. Hurry and worry is curse of modern civilization. The hurly burly life offers number of drawbacks with which the new generation is trying to adjust themselves. But the life of modern people becomes an endless race which is leading towards the unknown destination. Scientific discoveries, industrial revolution and urbanization bring number of things which changed the life of common people. Relationship of the crowd to urban life is the root of many problems.

Theories of the crowd have pivoted on a set of contradictory images: the urban crowd, as a rioting crowd, has been considered destructive, violent and a threat to peace and democracy while simultaneously, in its guise as the heterogeneous mass of the metropolis, it has been touted as the source of cosmopolitanism, plurality and tolerance. A simple resolution would be to say that there is no single crowd formation; rather, there are many different sorts of crowds and that these two form two different types of crowd experiences. True enough. Yet it is precisely in the tensions and transformations of these phenomena that what we call the urban experience gets crystallized. If this experience is to be read as a text, then the crowd is its interpretative model. Everyone must be anxious for such problems and objects that can be said to say something else about the space and its people; rather, it must keep in mind that the crowd is the epistemic medium of the urban imaginary. The people who were living in the city like Mumbai are very well aware of crowd and its side effect self orientation, reserve nature and narrow mindedness are the bitter fruits of urbanization.

The sunsets every day but the people of this Mumbai never think to rest though the sun went to set. Functioning capacity is enhanced too much but at the same time the people were losing number of things which they are ignoring these evil effects and living a life on full swing. But the inner world of them is paying too much coast for downward without knowing its ill effect. Human life is the most precious gift offered by God but manmade transformation appears as a curse. The modern world is too technical and in that world they behave as a machine. Only life is a thing to only breathe and earn money. Over practical attitude made them engine and their feelings, expression and affection became speechless. To live in crowd without knowing any one though the person is her or his nearest one. Over the last three decades it is witnessed that the accelerating speeds of change in the field of IT and its impact on individuals, organizations and society at large. IT has touched practically every aspect of our lives it has transferred the way we live, work, communicate and perceive the world around us. There is hardly any field of human endeavor which has not been influenced by it be it language, education, crime, religion, healthcare, romance, privacy, security and more. It has made boundaries, economic and time zone irrelevant. Everybody reacts to IT differently some of them are overwhelmed by the change.

Simona is a representative of her young generation she is like a bud who is eager to bloom ready to face the challenges of new life. At the same time, she is experiencing the ill-fated events of her life. Her life is silently going on in company of her mother. But her companion/ mother becomes an obstacle in her way of successful life. This fact is a signal of changing affections, sensations and narrow-mindedness of new lifestyle. In company of her mother she felt a certain relaxation and felt her most fortunate. For Simona her mother is everything and mother's nearness offers her a firm relaxation in busy schedule.

The problem of urban population is increasing day by day. The problem industrialization is an extra addition of increasing population in the cities in the present time. This explosion of urban population is a great danger to the people. Within next 25 years half of the world's people will be living in cities. This is because they don't like to live in villages. The growth of population in the cities raise question of quality of urban life. There are two main problems occurring due to increasing population one is to govern the cities and second to provide services to job hunters. There is not only danger of nuclear bombs but there is another danger of explosion of urban population is living in cities. 34 cities of the world which have more than five million inhabitants 12 of these cities are in the industrialized countries and 22 in developing countries. Ten largest cities will be Mexico, Shanghai, Beijing, Saopalo, Tokyo, Mumbai, Calcutta, New-York, and Djakarta. The great metropolitan cities continue to expand. Cities of medium size show tendency to stagnate migration to the metropolitan cities are taking place from these medium cities. Numbers of people are migrating from rural areas question of quality of urban life, number of possible danger to the quality of life in the cities. The world trade are changed and the economic conditions are improved there is possibility of future unimaginative job hunters, engaged in desperate struggle for survival. European problems of governing the city life will become more providing services for the increasing population will difficult. Big cities are subject to dominant influences from foreign centers.

It was the time of ten in morning and everyone in the crowd was in hurry it is the prime time. Metropolises are the leading edge spaces for much of what is frequently referred to as universal authority confront. It uses the case of asymmetric war to explore the contradictions that arise from this urbanizing – most significantly, the limits of superior military power when war moves to cities and the ways in which this makes powerlessness complex rather than elementary. The nucleus centers on Mumbai and Gaza as two sites that help us understand the enormous variability of war once it gets urbanized, and thus the multiplicity of types of asymmetric war. Cities have long been sites for conflicts of wars, racisms, religious hatreds, expulsions of the poor. The foremost progress in the current universal age signals that cities are losing this capacity and becoming sites for a whole range of new types of conflicts, such as asymmetric combat and urban violence.

The dense and conflictive spaces of cities besieged by inequality and injustice can become the sites for a variety of secondary, more anomic types of conflicts arising from drug wars or the major environmental disasters looming in our immediate futures. All of these challenge that traditional commercial and civic capacity that has allowed cities to avoid war more often than not, when confronted with conflict, and to incorporate diversity of class, culture, religion, and civilization. This unsettling of the urban order and its differences with the order of national states is part of a larger disassembling of existing territorial logics. It is happening even as national states and cities continue to be major markers of the geopolitical landscape and the

material organization of territory. The type of urban order that gave us the open city is still there, but increasingly as mere visual order, and less so as social order.

The global challenges are altering the familiar urban order, and then develop one of these, the urbanizing of war. Some of what are usually understood as global governance challenges actually becomes particularly concrete and urgent in cities. These challenges range from ecological questions to the flight of war refugees from and into cities. The major implication of this urbanizing is that cities also become a site for the making of new norms. This is a potentially significant possibility in a world where national states have had a quasi-monopoly over norm-making, to which we can add today's proliferation of privatized norm-making.

Mumbai is one of the mainly militarized and well-guarded cities in India but no one is secured. Perceived primarily as a commercial nexus, it hosts the 'Western Command of the Indian Navy, by far the most powerful base for Indian ships, sailors and naval strategists' and 'the Bhabha Atomic Research Center . . . a key part of India's nuclear apparatus'. Moreover, a 'Vast proportion' of its real estate 'is directly or indirectly controlled by the Indian Navy, the Indian Army, the Mumbai police and various other military or security agencies'. The attack on different terms, reflecting the city's implication in other circuits, and geographies, such as 'struggle between the Indian Ocean commercial/ criminal nexus and the land-based nexus that stretches from Mumbai to Delhi to Kashmir', 'the struggle between political and commercial interests now located in Maharashtra and Gujarat for control over Mumbai', and a more subtle struggle between the plebian Hindu nationalism.

Even if the encounters of the violence had little knowledge about Mumbai, the city's particularities emerge as a consequence of warfare in a city that has its own history and identity, beyond globalized narratives of terrorism that threaten to flatten these qualities. The concentration and the depth of these conflict whether the momentary explosion in Mumbai or the drawn-out conflict in which make it difficult to gain a more abstract understanding, one somewhat removed from its own disgust. But they could also explain why cities are losing older capacities to transform potential conflicts into the civic.

In the last two centuries, the traditional foundation for the civic in its European commencement has largely been the 'civilizing' of bourgeois free enterprise; this corresponds to the triumph of liberal democracy as the political system of the bourgeoisie. Today, capitalism is a different formation, and so is the political system of the new global elites. These developments raise a question about what might be the new equivalent of what in the past was the civic. These new types of orderings are the increasingly urban articulation of territory for a wide range of processes, from war to global corporate capital to the increasing use of urban space to make political claims. Today's civil wars generate a very specific type of the urbanizing of war: as control over territory becomes acute, evicting people becomes critical, refugees into cities, which is the last refuge in many cases. This double process of urbanization of war and militarization of urban life unsettles the meaning of the urban. It queries the role of cities as welfare providers. The vital of security means a shift in political precedence's. It involve a cut or a relative decrease in budgets dedicated to social welfare, education, health, infrastructure development, economic regulation and planning. These two movements, in turn, challenge the very concept of citizenship.

The sour scratch of Indian modernity, to describe Mumbai in a moment a "mob", it was indisputably an informative forthcoming into the contemporary metropolitan practice. Mob cast as the swarming millions of a rising populace, as the citizens of the biggest democratic state, as

the violent mobs stoked to communal hatred, or even as a source of annoying fascination for the tourist, occupy center stage in any account of India. They inevitably administer any discussion of its cities, repeatedly representation a picture of city decay due to overpopulation, overcrowded housing, and crises of public health and sanitation; and equally, crowds gesture at the problems of diversity and difference in urban India. The mob as more than a metonym of the city; he makes it the very texture of its experience The city tenant who give way to “the temptation to lose himself in a stream of people”, the crowd was not an external fact to be observed but element of the perceptual apparatus of understanding. Such occurrence was marked with shock and to parry these shocks, the human sensory had to master a new series of strategies. The inimitable pattern of technology, consumer culture and amorphous crowds that galvanized shall transform to modern cities. A relationship to the world established through abstracted, habitual and kinesthetic patterns inspired a type of physiognomic reading of the city and its spaces that was close, enlarged and shifting, not distanced, stable and contemplative. The sanity was being retooled by new configuration of knowledge and facts.

Particularly significant to Mumbai which crowds and crowded spaces are assailed by the myriad magnifications of Mumbai cinema. Its sensory onslaught is as much on the streets as in cinema hall the violent incidents of 1992-93, in the aftermath of the demolition of the Babri Masjid, that have come to be known as the Mumbai Riots. No longer, so it seemed, could one ask a question of the city in the same way. Its history, its people, its streets, all became signposts in a sequence leading up to this moment and leading away from it. Mumbai has changed, Mumbai we have known. Nor the Mumbai you knew. And this, as any know who have lived and imagined belonging somewhere, strikes at the supports of memory and, in fact, of identity. It was clear that identity was at the core of any understanding of these events. Interpretation of the city from beginning to end the signifiers of sectarian distinctiveness was a impressively memorize experience of the period. In a city whose crowded trains and streets prevent little escape from the other, swiftly determining the affiliations of people around one is an important prediction of risk or an assurance of safety at times of tension. These carry out of ‘telling’, through an intricate collection of clothing, language, facial features and conduct, political or religious emblem and residential locations, the body in the political. The city that emerged in the narratives of reading and telling fluctuated between familiarity and unease. People who had lived alongside each other for years began to mark the religious affiliations of their neighbours. Railway commuters pressed against each other on the packed locals began to notice clothing, caste marks, jewellery, facial hair, station stops, and other such markers not as idle signs of daily life but as signals of belonging, affiliation or uncertainty.

The each day come across with crowds of anonymous strangers that was part of the schedule ambiguity of city life was now brought into new center. The ‘types’ and ‘characters’ that were the customary and habitual features of such interactions had to be continually evaluated for it was through such evaluation that either safe passage was ensured or an alarm raised. Form a part of the everyday uncanny of the city.

It is an sign of the wily stratagems necessary for narrow escapes, passing was evoked by many as a path out of the pragmatic ghettos of victimhood and isolation, a strike for individuality, as well as a commitment to keeping lines of communication open with members of the ‘other’ community. Journalists and social workers, for instance, insisted that they were able to craft generic personae that allowed them to interact with politicians, municipal corporators, policemen, trade unionists and middle and working class people with a range of

community and ideological affiliations. Even as they persist on a type of professional mobility, their personal lives might betray their sense of insecurity or suspect. People moved to neighborhoods where associates of the same religious

The relationship of the crowd to urban life is a subject of new research. Theories of the crowd have pivoted on a set of inconsistent images: the urban crowd, as a rioting mob, has been considered destructive, violent and a threat to peace and democracy while simultaneously, in its guise as the varied mass of the metropolis, it has been touted as the source of cosmopolitanism, plurality and tolerance. A simple decision would be to say that there is no single crowd formation; rather, there are many different sorts of crowds and that these two form two different types of crowd experiences. Yet it is precisely in the tensions and transformations of these phenomena that what we call the urban experience gets crystallized

But it was not a bright sunny morning for Simona and Abeer who were departing from each other. Both were standing on platform which is a place from where someone meets to his/her dear and someone departs from one another. As for all time throughout rush hour, passengers on the subway train were so crammed; there was hardly any room to move an elbow. The train's unexpected stops shoved them into each other, and in order to exit, they had to thrust their way through the crowd. Such a ride could result in torn buttons, broken eggs in women's bags, or, worse, torn stockings. Railway Station is a symbolic place for meeting and parting one. Stockings were so expensive; hardly any woman could afford to throw them away. If they had a run, she could mend it, which required great dexterity and time. A hole was unpromising to attach. On top of it all, some men had free rein to touch women's private parts, especially their behinds. Women were either too uncomfortable to say anything, or too practical to have any illusions about the outcome of their protests. The crowd was displeased or indifferent; the faces looked weary, fatigued. It is a time when everyone is ready to fight with time enemy and trying to overtake it and desired to cross every difficulty.

But for Simona it made no effect, she is a young, juvenile lady of about thirty years who was standing very close to her lover, there was no room for air between the two devoted lover. Lips to lips indicate the warm love between them. Their eyes were trying to hide away from each other. A special type of chemical is showing its effect on the mind of two lovers, the hormonal secretion made them more and more restless. It is a platform from where numbers of passengers were coming and going. In that span of time an older man unknowingly touched her leg, she became angry and asked him to take off his dirty legs. "Who wants to touch you, lady, just look at your ugly mug," the man retorted, his hand steadily moving up her leg." Suddenly, an older man standing behind the woman touched her leg "Take your dirty hand off me," the woman said angrily.

"Who wants to touch you, lady, just look at your ugly mug," the man retorted, his hand steadily touching up her leg. The woman's expression red. Seeing her frustration, the young man said threateningly: "Lady said take your dirty hands off her!" "Are you her husband, or what?" asked the "abuser," a little startled. "Yes, I'm her husband," responded the young man lacking any uncertainty. "And you just wait till we get out; I'll give you a good beating." He was physically powerful and well-built; the "addict," on the other hand, looked untidy and thin; he reeked of alcohol which made it apparent he'd already had a very long "happy hour" with his boon companions. He reluctantly withdrew his hand. The woman smiled to her defender; he smiled back. They moved to the exit at the same time.

I am Abeer Pathak,” he introduced himself when they were outside the train. “I’m Simona. Simona Jadhav. Thank you for saving me. “Not at all. What I’m thinking . . . We should get married first thing in the morning.” “Married?” she exclaimed, astounded by such non sequitur. “Yes, married. Didn’t we just tell this man that we were husband and wife? We have to stand behind our words, don’t we?”

“I guess so,” she said smiling. “And since we’re in love, it won’t be a marriage of convenience, right?” “Right,” she said after a moment of uncertainty. “Well, then, let’s marry first thing in the morning.” “Couldn’t it be second thing in the morning?” she joked.

“Luckily, not,” he said smiling. “I’m leaving town tomorrow at 9 AM. For a six-month geological expedition. For my job.”

“Well, since the judge’s office opens at 10.30 AM, we’ll have to wait only six months,” she said with respite. She still couldn’t tell if the whole discussion was a joke.

“I guess so,” Abeer said disappointedly. “I am afraid you’ll forget all about me in six months; after all, we only met sixteen minutes ago . . . Unless . . . unless we write each other every day. I cannot live alive without you for a second and how it would become possible for me to breathe in your absence. ” “I like it, she added. “I am looking this separation as an opportunity which will give us a probability to get better close with each other. This partition will appear for me to enhance my love for you! ” “Oh, no!” he exclaimed. “Don’t you remember Lady Sharma’s opinion on the subject?” “I’m not in good turn of long appointments . . . “Simona joined in: “They give people the opportunity of finding out each other’s character before marriage,” they finished in unison, and laughed. Suddenly they felt connected; they felt close to each other. Of course, nobody has ever lost out by quoting “The Importance of Being Ernest.”

By talking and laughing, they reached her nine-story apartment building.

“What’s your apartment house number?” Abeer asked.

“Sixteen,” Simona answered. “My auspicious number,” he said. “I’ll write my first letter tonight, as soon as I’ve finished packing.” “I’ll write my first letter tomorrow night,” she responded. “I want to know about your hobbies, college, friends, favorite books, movies, poets . . . “I’ll try. I want you to describe your feelings, emotions, thoughts, and, of course, your hobbies, college, friends, favorite books, movies, composers,” he continued their game.

“I’ll try,” she smiled. “Till June, then,” he said. “Very perfect month for our wedding ceremony. Weddings used to be in the fall, after the harvest. Our harvest will be plentiful: one hundred eighty letters from me to you, and one hundred eighty letters from you to me. Only wait for me.”

“All right,” she said. “Till June 12, 2012. I’ll wait for you.” They both knew they were paraphrasing a famous war poem, and he started to recite it, jokingly: “Wait for me, and I’ll come again, the waiting will lead them to union of two souls.

“Merely wait for me.

From beginning to end the winter, spring, and fall,

You must wait for me.

Even if you’re tired to wait,

You should wait for me.

Even if all trust is lost,

Wait, please wait for me.”

Abeer broken up himself, kissed her, and walked away. It amazed her how much she liked his kiss. She stood still as if trying to retain its taste. Passionate affection of love made her

calm. To handle the situation at the time of partition is very difficult both. For him it was very difficult to depart the same condition was on opposite side. But the intensity was the thing which was similar on both sides. She even touched her lips, which reminded her of the old English comedy of William Shakespeare 'As you like it'; she realized the intensity of his love for her. Her experience of love is very different for her. Human life is best souvenir of god and Simona is again enjoying the spring of it. She is on the extreme wave of it. It was a new experience for her. Really if one wants to increase the intensity of love they must live away from each other.

Separation of lover and beloved is a new lesson for both of them. This partition may bring a bright love life for both of them. Love legends in India she remembered which inspire her at that moment. From that she is aware of the intensity of lovers and beloved. The affectionate love stories came into span of memory. She remembered number of love scenes of the famous love legends Sohni- Mahiwal, Heer- Ranza, Sheerri- Farhad, and Nal-Damyanti Romeo-Juliet. She memorize all these Love stories which had read in her college days, becomes happy with their comparisons with her own love story. When her lover was with her she did not experience such type of expressions. The occurrence of love made her to think in a different way, it is only due to partition of her from her dearest Abeer. If a man who has no luck with the ladies is love he or she cannot have a thrilling experience. This memorizing made her to chuckle with herself. Remembering her lover and his memories became a new way of relaxation she found. The separation of Simona and Abeer brings a new of thinking.

Her memory was full of occasions which she had spend with him, for it was much more source with which she can wait for him in the coming six months. She knew the philosophy of life and to make the future bright she was feeling her present with meaningful efforts. She had generated real hope for her future for which she had decided some commitment to taking action in the present. She decided that she will not waste her time. For building tomorrows future she liked to use the best time of her present. For her that day was the day on which she could make necessary preparation to complete her dreams. She was making plans; the feeling of her joy was effective on that day and thought her dedication would help to find her new bright future. Commitment of Abeer and authentic concept true relationship would lead her life on proper fulfillment was her faith. Her philosophy was to trust everyone until they prove wrong; it was a hard thing to adjust common man. But it her way to trust is a privilege given to a few individuals who mean a lot to her.

Simona laughed in mind and entered her apartment building. When she came in, the kitchen table was set for dinner; her mother was cutting vegetables. "You're a little late," she said smiling, and quickly turned the range off. When they sat at the table, she told her about her encounter. She listened attentively, and then asked for this young fellow's name.

The woe of separation

Partition of lover and beloved like Abeer and Simona creates a critical situation for both of them. The subject of detachment is very serious for both but for Simona it is more delicate, her tender heart cannot imagine the separation from Abeer for a second. Now the condition asked her as she will have to live away from him for six months. Her tender heart was continuously weeping for him. What love she gets from Abeer was an extreme source of contentment. Memorizing him is only the game she likes to play. The loving relationship of her and Abeer leads her in to new world of true love with which she never desires to leave. In her mind only the remembrance of him made her barmy her thinking capacity is decreased. She is a true beloved and thinking herself very fortunate having such devotee.

True lovers love each other without profit or loss. In the wits of both they were feel with affection lingering they couldn't forget one another for a second. The enzymes developed in the lovers body asked them to do number of things which even the lovers do not desire to do. Number of actions and reactions are the expression of the effects of chemical reactions. So "Abeer, Abeer, Abeer," she repeated apathetically. I think you will remember me as I memorize you but were not following your promises! "Do you really think he'd write to you every day for six months and then marry you?" "Yes, I do," she responded, surprised by his doubts. Then they had their usual discussion: she told her about her day at work, and she told her about his day at home. Actually, he spent most of the day standing in lines for food. Only early in the morning could one buy dairy products like milk, yogurt, cottage cheese, or eggs, so the dairy shop was her first stop. Lucky were those who had retired parents. After bringing these products homes he went to one more store to buy potatoes and sauerkraut; then he stood in lines for meat, cheese, and bologna. Thank God bread wasn't in shortage. A loaf of rye bread was the last item he bought. At 4 PM, she started making supper.

Family is a word where one can discover our genuine poignant bonds and the places where we most often search for our fulfillment. The relations we contribute to with our family unit members, genetic and affective ties solidified over years of living in close nearness, are unlike the connections we share with anyone else. The domestic realm constitutes an extremely important part of most people's lives. Family life is not always a bowl full of cherries. Traditionalist and moralists had taken up the placard of the preservation of the family as a rallying cry to condemn everything that is wrong with modern society.

A return to "family values" is seen as the remedy to the various evils that overwhelmed modern-day Western civilization. Sexual promiscuity, divorce, drug addiction, and crime are ailed presumed to be directly attributable to the requirement of a cultivation family environment and the study values that an established upbringing convey. The pundits are extremely optimistic about the favorable power of a predictable childhood and the realities of life in the modern family. It is in our relationships as family members that we have the most at venture. Our emotional happiness is reliant upon our ability to make these relationships work. While it is true that the family is the site of our most intense emotional connections, it is also true that nothing can identical the emotional ruin we experience when family relationships unravel. The enormous value that we place on these affiliations makes them a source of vulnerability for us.

Misfortune has classically invoked the emotional prominence we give to family relationships as the cradle of stubborn clash. The biological and social bonds of the family and the shared life of the household unite us with our relatives in a way that we can never be united with people from outside of the family. When the basic values we hold as family members conflict with those of other family members, or with other social requirement, it becomes particularly difficult for us to keep hold of our independence.

Hardship raise some difficult questions about our belongings, what and whom we most fear and craving to give up and cling to. Not all tragedies are 'about' children and parents, but suffer misfortune draws on the models of belonging provided by our experience of family relations, the ones which tax most severely our powers of choice and reason. The family unit is the most important place where we "belong," is the influential group which almost completely defines the earliest phases of our survival. The emotional ties that grow from these early experiences of inclusion bind us to our families for the rest of our lives. As children mature the process of relative dissociation from the protective enclave of the family and individuation as

distinct entities forces them to take a more active role in deciding how and to what extent they actually pertain to the family.

Before moving to her daughter's apartment, Sunetra Sunay Jadhav was waiting for lift and in that span of time she commit to memory in flashback and her past life screened before eyes. She entered in her old days where She was an intelligent student in her Adrsh high school at Nawegoan; she was the dearest daughter to her father, Himmatrao Solanke. He was living in the joint family who was a progressive farmer and was the residents of a small village. She was the third girl child of her parents so her mother was not very happy with her birth. Her mother gave birth to a baby in a year after her. Along waiting for her brother completed. The grandparents and other members in the family were also expecting the boy for continuing the name and fame their family. So all were happy her father offered sugar to everybody in the village. In temperament of delight named him as 'Kuldeep'. He was an apple in the eyes of his parents and grandparents. Every one enjoyed the birth child in the fairly. Very carefully and consciously Kuldeep was brought up by his parents for him everything was ready for him. Excessive caring and bothering made him lazy and dull. The defect of over caring tried to spoil. But no one try to look after him for step up.

God offered Sunetra with beauty and intelligence which she used these two things at a time. The union of beauty and intelligence made her personality graceful. From her childhood she proves her high capacity in every field of education and become favorites to her teachers. In every examination she stood first. If there debate competition the winner was Sunetra. If the school was going to organize certain program she was ready to bear every responsibility to complete the work. For ten years in her school there was not a single girl who will compare her in the game of basketball. In the field of acting she was the best actor. Her voice was very melodious. Her all rounder personality impressed every villager. Her academic performances become a symbol of inspiration to other girls in that area. With her aptitude and attitude were very calculated so there is no need examine her on any ground.

She completed her matriculation with 85% and again got a chance to become a star in the eyes of parent and teachers. She became a cause of pride and praise where she walks. After having a very good scoring her father admitted her in 11th science of the Zilha Parishad High school of their village. Again she started her new life in junior college. She was a hard worker she was now very much busy wither studies. At that time to have tuition was a sign of average student so she was studying under the guidance of her college teacher. She was observing the decreasing economical conditions of her family. Always she found her parents were worried for money. Her two elder sisters were married in nearby villages. Her sisters Suhasini and Sukeshini were not educated so they were facing number of problems in their married life. Suhasini is living a simple and calm life. Her in-laws were not very rich but they have satisfaction and peace in her life. It might be an effect of education of her in-laws and husband. Her father –in-law was a retired teacher of primary school. Her husband was working as junior clerk in local cooperative bank. The household of Suhasini was going slowly and happily. When new birth occur the happy atmosphere in the family reached to its peak of happiness. Her life was not a matter for worry.

But the same was impossible for Sukeshini. She was not lucky as her sister. Sukeshini's husband was always asking for money to start the new business and her father of was unable to give that amount to him. He demanded money many times but his demands were not completed. So he became furious and started to bestow trouble to her. The happy days were gone from her

life. Her in-laws were not well educated so they were away from peace and satisfaction .their ignorance became a cause of domestic violence of Sukeshini. She did not bore child which added fuel in the critical situation.

Many times she thought how unfortunate she! Why such type of situations are coming in front of her. She is a responsible and loyal daughter –in-law of her in-laws. From all sides she was trapped in to cage. Many times she tried to handle the situation. She explained the poor economical condition of her father but no one was ready to hear her. Her husband was educated but had no job so he became frustrated. In the span of time he totally lost his control and started drinking wine this bad habit added fuel in the demands of their in-laws were continued. Three times he sends his wife to her fathers to bring money but her father was unable to provide money and only he counsel anyhow and resend her to in-laws. But this last term was not very casual it was a time of test for both daughter and father. Her father was a farmer who owned 25 acres in vidarbha region where the crops are only depends on raining. He is totally depends on nature, the farmers in this region are only dependent on fortune/God for their crops. From a long ages it was satated or believed that the farmers are toys in the hands of destiny, if sufficient rains then no need to worry but if not they have no option to survive. From last 3-4 years he was expecting first-class crops of cotton and soya bean but every year he became hopeless and helpless. Day by day the loan amount taken from co-operative bank was increasing. He was worried and wants to give money to his daughter but unable. He was already carrying the burden of his family. He was fighting with decreasing economical conditions. He wants to earn much more but it was not becoming possible for him. In his mind he was thinking and rethinking. His wife was also discussing the issue of Sukeshini. He was making himself responsible for the trouble and problem of his daughter his fatherly affections were secretly warning him as he might lose his dear one. On one unfortunate day news reached to the ears of father the daughter had tried to commit suicide and burned more than 90%. When Himmatrao heard this tragic incident he could not control himself with his one friend and with his wife, ran towards the town of her Sukeshini. When he reached the house he came to knew she was referred to civil hospital at district place. So he ran towards district hospital. When he reached their, was shocked by observing the critical situation of his dearest daughter. She was life supporting system. The beauty of her was vanished she was on the way of death. She want to speak with him but unable to speak but her eyes told him everything which she want to say. Her eyes were only waiting for him and she closed them forever. Now only to weep and lament on the death of dearest one is the remaining work for an unfortunate father. The police came and further formalities were completed and the dead body was handover to her in-laws.

Tears were continuously following from father's s eyes and he was unable to see the things which were happening in front of him and he is blaming himself for the unfortunate incident in the life of his daughter. He thought as he was responsible for the death of Sukeshini. This incident turns into the worst event in his life. Their entire relative gathered while talking with them he realized which type of agony his daughter had tolerated. He became restless he was puzzled and his fatherly affections did not permit him to control. In a fit of anger he came to his village where he wept days and nights and hiding himself from the company of family members and his friends. Only one thought in his mind his Sukeshini died due to his only lack of money. He made himself responsible for the death of his daughter. After three days of Sukeshini he disappeared from his home, family members, friends and all villagers searched him everywhere; the complaint of missing was also registered in police station. His dead body found

in his farms well and the whole family, his friends and villagers were shocked. The responsible person unexpectedly exits from the life of Sunetra. The life became a curse to his wife/ Sunetra's mother who lost her daughter and husband daughter within a week. She was shocked which made her dumb. The limits of sorrow crossed its boundaries. Chain of shocking incidents made the whole family numb. In the funeral procession everyone was silent and dazed. It was an unexpected suicide which made quiet to all.

It was brave Sunetra who firmly faced the tragic situation; she had lost her dear father and sister. But she controlled herself and realized her responsibility of her mother and young brother. As a wise daughter she study hard and with her brother pay her responsibilities towards the land of her father. Her hard work proves its result and best festival remain for her. She taught her brother at home and helps him in his study of 5th class. She tries to maintain the interest in study. He was also trying to obey her mother and sister. He appeared for exam. Her brother became her companion and a bond of new attachment bound between them. She only knew 'to get' where she shall go? The path is never exactly the way she thought it would be. Achievements demands persistence and yet being persistent is not the same as being stubborn. Achievements come from being persistence and also flexible. It is impossible to twist every turn in the road. She must face to navigate each turn as she arrives at it. Then she had decided her goal and made her plans and preparations and was ready to adapt when circumstances demand it. She only remembered the goal and how to reach the destination she had chosen. She paid all her attention to her path of hard labour. She was attached to her plan and never compromise with her goal. She drew all her strength and inspiration from the purpose she had chosen and follows it. She knew achievement is a moving object and conditions are constantly changing.

In the practical exam she proved her talent and external examiner was impressed and she got hundred percent marks. In the theory paper her talents reflected. In the month of March she appeared for examination of HSC board. Her hard study will prove her talent. She had studied without expecting best result. To study and acquiring scoring was only her aim and expectation of future.

Her exam was over. Her mother and younger brother were with her but she was wise only to recognize the steps of coming time. Before the death of her father's death conditions were different. Kuldeep passed in examination. The season for crops in the field was not so bad on that year. Sufficient money she earned on that year. That was the year on which she became prematurely mature. For two month she forgets all things and throws herself in the household and farm work. With the help of brother and mother she completed the farm work for next season. After particular period of waiting her result of exam came out and she scored 85%. There was absence of her dear father and sister to congratulate and admire. She was silent though her scoring was best in her mind was presided what was superior for her. Now it was a time to take admission in her mine she had already decided to take admission in D. Ed College. Numbers of people were ready to advice her but she remain firm on her. They advice her to without anyone's help she completed the necessary formalities of admission. The tragic death of her sister always remember her that incident made her to learn a lesson of Indian women life. And she decided from that incident that she will stand on her feet and in her life she will not ask for money to any one and money will not become a reason to die in future. The tragic deaths of her family members taught her modern lesson of life. In her mind number of things coming and going she was too young to think all these things but the time lead her to imagine all these. The two years of D. Ed. College were full of effort she wanted to participate in every activity of

college and she did it very well, she made a schedule of her time and divided it in three phases, first she devoted her attention for farm work and household second the study of herself and her brother. Third were the extracurricular activities in college.

She was the perfect time manager of her life time and two years of D.Ed. College were over. Again once more she stood first in the whole region. She was congratulated from principal and teaching and non teaching staff in the college. At home her mother, younger brother and elder sister and her husband appreciate her scholarship, they were happy with her result. In adverse condition she proved her talent and acquired the position of honour in her village. She was then in search of job. She read all news papers and search for employment news. Fortunately she found an advertisement of lady teacher in nearby village Sawargoan in Nagpur dist. her application was ready she sent it with attaching necessary documents. After specific time she was called for interview. She was a much disciplined girl she reported herself right time. There were many candidates which she had overcome but she was very confident about her knowledge so again no one can supersite her. She was selected by selection committee. With her talent she was preferred and without any donation she got the opportunity to become a teacher in a reputed school named Prbhodhan Vidyalaya Sawargoan. She got order from the school which asked her to join the institute in about seven days from the date of order letter. There was no reason to reject the opportunity. She was waiting for it. With her mother's permission and blessing her join the school and new life started. It was not possible for her to leave her home for her job so she decided to do up down. Her service offers her a satisfaction and money which her family needed. Now she decided she will taught her brother she again took interest in his study, motivate him to gain knowledge by hard working. She collected all her concentration on her service she studied hard before teaching. Her hard work again proved best result, in school she became the most popular teacher.

She was celebrating her 21st birthday on the year of joining in service as a teacher. For a scholarly personality like her was a tragedy she became a teacher while she had a talent to shine in any field. She had a great strength with which she can enter and win in any field though it may be engineering or medical science. She will achieve higher carrier in the field of Arts privatively. So to acquire knowledge she insisted herself to develop the habit of reading. While leaving the field of science she was nervous but later decided that While teaching she did not forget her own study she decided to complete her education and decided to appear for B.A.Part-I. Privately she appeared for graduation first year, she was a real scholar she collected syllabus, books and notes for B. A. Part-I. For necessary guidance she went to the local senior college. Her desire of learning increases when she entered in the profession like teaching. She took permission of her headmaster before doing the efforts to develop her academic advancement. She was working to earn and realized a life of not nothing but ease and comfort is a life not fully lived. She was sure her life was not easy and comfortable. Her goal was to become postgraduate in Marathi literature but responsibilities are on her way. She became more defensive and came to know in human life that if there were no challenges in life without fulfillment. If life became easy then there will be no experiences or appreciation life's sweetness if she avoids bitter realities. Some of the world's most beautiful places are also most difficult places to reach. So she decided to embarrass the difficult realities and experience the rich substances of life fully lived. Then life became an endless source of richness. For her everything that came to her could in some way or another add to their richness. The smallest petal on a flower to the wide and distant horizons she found energy and possibility and astounding lessons to be learnt.

She was then too busy, her hours, days, nights, weeks, months and year was passed without knowing the time. She was very conscious about the study of her brother who was appearing for S.S.C. She was keeping her eye on his study also. Her mother was paying her attention towards their farm. Any how she had balanced her responsibility on all fronts of life. In the month of March she had to take more care of her brother as well as herself because he was appearing for Board exam. With the hard labour she overcome the challenge of teaching, studying, helping mother in household and farm maintaining, helping brother to complete his study. She emerged as a perfect manager of all frontages. She completed syllabus and prepare for her exam. Her brother was facing the challenge of his first board exam. In the month of April she was trying to complete her exam and join in the school occupation a year of her service was over. In a great hurry the first year she completed. At home she was relaxed her Subhasini came to stay with her and she was really happy in her surroundings. The days were somewhat happier for her. Fear was never an obstacle in her ways. According to her the power of any fear is the power you choose to give it. Just surely as she choose to fear. She was beyond fear. The fear had given her superpower with which she increased her awareness. Power, progress, achievement and fulfillment come from facing fears she was aware with this fact. For her that fear gain rock solid confidence and her increased her effectiveness. The fearful experiences in her life became a source of confidence. She encourage herself with it. Fear kept her life alive and enlightens her dreams. Fear of unknown had built a wall between her and her responsibilities.

One sunny morning every member was in the temper of sleep, only Sunetra was wake up and decided she will complete her household. She had already decided to read the remaining pages of great novel ‘Swami’ written by Ranjeet Desai. She went inside the room where her mother was sleeping; it was a time of surprise for when she saw her mother was restless, excessive sweating, vibrating voice and half unconscious. Her mother was trying to call someone but her voice couldn’t came from mouth .she ran towards her mother she loudly called her sister and brother who were sleeping outside the room. Kuldeep went to call the doctor. She and Suhasini try to rub her chaste but it was useless a severe heart attack became a cause of her critical situation. Her brother came with a doctor but it was too late the sole of mother was away from the body. Doctor declares that she was no more. Only to weep is in the hands of three children. Rely she became orphan then, lose her courage only darkness came her eyes. She became lifeless, without knowing anything she became orphan.

New trial start for her again the funeral of her mother completed without she knew anything. Her brother, sister and she became dumb in thirteen days of funeral. Any how the scared ritual taken place and she realized now she was alone to face the struggle of life. Her sister went to her home and she was only to support her brother. After two months Kuldeeps result came out he was passed with 89% S.S.C., this was the incident to become extremely happy.

After losing shelter of dearest mother she became a responsible person and she decided what she had lost in the field of education but she will be provided all the opportunities to her dearest brother from which was away due to death of her father. She discussed with Kuldeep about his future plan as well as her. Both decided that he will study medical science and complete the desire of his parents and his sister. So he was admitted in the local junior science college. He became busy with his study of 12th exam. She meets with all teachers and requests them to pay their attention on her brother. He was not interested in mathematics so he took

economics instead and study of biology became his target. For additional studied she arranged tuition classes for him. So that there will be no obstacle in his study.