CHAPTER - IV

PART - I

Biographical Sketch and Personality Profile of
Dr. L.J. Kokardekar

1. Family background

2. Social contacts and service

3. Higher Education

4. Professional Service

5. Personality Profile of Kokardekar
Family Background of Dr. L.J. Kokardekar

The information about family background was collected from the following sources:

I) Published documents

i) Vyayam-Tatva-Darshan

(Collection of articles of Dr. Kokardekar published in a book form by H.V.P. Mandal, Amravati in the year 1946, which contains in prologue the information depicting family background of Dr. Kokardekar).

ii) Interview-

i) With the younger brother of Dr. Kokardekar Shri Narain Janrao Kokardekar, Nagpur.

ii) With the nephew Shri Manohar R. Kokardekar, Nagpur.

iii) With the wife of Dr. Kokardekar Smt. Indrabai Kokardekar, Nagpur.

Information derived from the above sources is presented here under:

The history reveals that the forefathers of Kokardekar family were in the service of Peshwas and that they were entitled to maintain an army of 1500 to 2000 soldiers. They were controlling 16 villages of Vidarbha region and were empowered to collect revenue from those
villages. They were given rights by the Peshwas of those villages. In recognition of their gallantry they were granted Deshmukhi of Akot Village in Akola district, by the Peshwas.¹

The history further reveals that Gangaram Pant grand father of Kokardekar family went with his army to the help of Rani of Jhansi across Narmada river, but he received great set-back on hearing the news about the sad death of Rani. He returned back, while he was engaged in this aggression in north, the army of Nizam alongwith British army destroyed his house and property at Kokarda, Darapur and other places².

In this episode the whole family was deserted. A small boy Janrao (The father of Laxman Kokardekar) was taken underground at unknown place in the Satpura mountain range, where he lived in the guise of a girl³ with one saint named Brahmanand Saraswati Maharaj. At an appropriate time when the situation improved after a lapse of 10 to 15 years, Janrao, on attaining adulthood returned back to his native place in his original form. He preferred to settle down at Darapur village of Amravati district. With his inherent

¹H.V. Deshpande, "कृपा देवकोकरकरांचे विकासप्रमाणे जीवन परिचय", an article (Marathi) in Arogya Mandir (6:6 July 1943) Shri Dhoot Papeswar Panvel Ltd Panvel, p. 9.
²Ibid.
³Interview report of Narainrao Kokardekar.
abilities coupled with hard work, he earned his lost glory and became known personality in that region.

Family Members

Janrao was born in the year 1859. He married a girl named Trivenibai, who was daughter of his maternal uncle. The date of his marriage could not be traced. From Trivenibai he had total eleven issues with eight male and three female, of which two female and two male issues died at very early age. Thus six male and one female survived, whose names are given below:

1. Sundrabai
2. Ramchandra
3. Laxman
4. Pandurang
5. Devidas
6. Narain
7. Vyankatesh

Janrao enjoyed life of only 66 years. He died in the year 1925, when Laxman was only 22 years, Narain 15 years and the youngest Vyankatesh was only of 10 years. He was later on adopted by Sundrabai, the eldest syster, as her son1

1Ibid.
Narain, who is lone survivor of Kokardekar family, is running 81 years age at present living in Nagpur. He was born in the year 1910 and was younger to Laxman by seven years.

Laxman Kokardekar was born on 21st January 1903 at Darapur village of Daryapur Tehsil in Amravati district of the then C.P. and Berar, but now Amravati is a district of Maharashtra.

**Early Education**

Laxman Kokardekar was serially third in his family. He had his primary education in the village Saoor (साऊर ) in care of his elder sister Sundrabai. He came to Daryapur for his middle school education in care of his material uncle. He appeared for high school entrance examination and obtained second position in the region. He got merit scholarship and was admitted to Govt. High school, Amravati, where he was for sometime residing in hostel. He was forced to leave the hostel because of his participation in the procession which was taken out to mourn the death of Lokmanya Tilak in the year 1920. As it was a Government hostel, there was ban on participation of hostellers in such a procession.

He shifted his residence to Dr. S.G. Patwardhan's house. Dr. Patwardhan, a homeopath by profession, was also an active Socio-Political worker. Kokardekar was introduced to Dr. Patwardhan during his involvement in political movement
launched by the local leaders of region, in which Patwardhan was on the forefront. Kokardekar was to appear at High school certificate Examination. He was busy with his studies; but on knowing about the clarion call given by the Indian National Congress at its special session held at Calcutta in the year 1920, to the youths to boycott the schools and colleges in the protest against British system of education, he was the first student in whole of the province to boycott his school and join the freedom movement \(^1\).

**Marriage Life**

Laxman Kokardekar seemed to be victim of child marriage. He had two marriages in his life. His first marriage was held when he was hardly 15 years of age (1918). He married his maternal uncle's daughter named Satyabhama, who was about 8 years of age. She was short lived and died in the year 1926. Laxman Kokardekar could not enjoy his married life with the fact that his wife was too young and secondly he was busy with his education and socio-political activities. He was in the Sabarmati Ashram at Ahmedabad when she died in the year 1926. He had no issue from her.

Kokardekar had his second marriage in March 1929. His wife Smt. Indirabai was a second daughter of Trimbak Keshav Rajanekar of Akola. Soon after his second marriage, Kokardekar went to Germany for his higher studies in physical

\(^1\) H.V. Deshpande, "Vyayam Tatwa Darshan", Amravati, H.V.P.M., 1946, p. 97.
education. He returned back to India in the year 1932. It was from 1933 onward Indirabai had married life with Dr. Kokardekar upto April 1943. During this period, he had two issues, one son 'Vijay' and a daughter 'Veena' from her. In the year 1943 on 18th April he met with truck accident in which he succumb to the injuries.

At present only daughter 'Veena' is leading her married life happily at Nagpur. Indirabai Kokardekar is presently 78 years old and living with her daughter and son-in-law at Nagpur. Veena had married one Sudhakar Kolwadkar in 1965 who was serving in Indian Air Force as a Wing-Commander and presently leading a retired life. He has kept himself busy after retirement by serving as a senior course coordinator Electronic Training and Development Programme of Nagpur University. He has two issues, the elder a daughter Manisha who is now a married woman, and a son Rajesh prosecuting his study in Computer Engineering at Nagpur.

Laxman and Indira Kokardekar had their son Vijay elder to his sister Veena. After completing his college education he was serving at Bombay in one private firm. In August 1962 he died at Bombay in a truck accident.
Social Contacts and Service

It is stated that the social contacts of any person start from his family members and his relatives.

Laxman Kokardekar being from rural area, was forced to leave his house and stay with his elder sister at another village for his primary education. It seems he kept on migrating since then from one place to another for his education. He spent his days in school boarding house also. He left the school and the boarding house to join bigger circle of activities. He was given shelter by a personality whose impact was felt in his social development.

From the very childhood Laxman was living away from his parents which made him more social and adjutive by nature. It is learnt that he was popular amongst his teachers and students\(^1\). This character of his personality seemed to have further developed alongwith his age.

His social activities received new political dimension when in the year 1920 he joined the procession which was taken out by the local leaders to mourn the death of Lokmanya Tilak. At that time, he was living in boarding of the Government High School in Amravati. It was already mentioned that he was forced to leave the hostel; but soon he was given shelter by Dr. S.C. Patwardhan in his house. This seemed to have proved much beneficial to him to further extend his social circle as

\(^1\)H.V. Deshpande, "फ.ड. ओऱ्करकराचे संस्थानी जीवन चरित्र", an article (Marathi) in Arogya Mandir (6:6 July 1943) Shri Dhoot Papeshwar Panvel Ltd., Panvel, p.9.
well as the horizon of socio-political activities. His spontaneous and prompt action of boycotting the school education on the call given to the students by Indian National Congress at its special session at Calcutta held in the year 1920, had brought him into limelight in the political circle of Berar region.

Boycotting the school education also gave altogether a different turn to his life. He was dragged headlong with full force in the political movement of the region. He spent one full year in propagating in rural areas the cause of Indian National Congress along with local leaders like Veer Vaman Rao Joshi, Babasaheb Khaparde, Dr. Soman, Bhamangavonkar, and H.V. Deshpande. He could develop contacts with masses during this period by extensive touring along with these leaders\(^1\). With his devotion to the cause, he was also made known to the leaders at higher level. This one year of his life gave a new dimension to his personality\(^2\).

Dr. S.G. Patwardhan was the then President of H.V.P. Mandal and he was held at high esteem because of two facts: Firstly, he owned handsome and tall personality with fair complexion and robust physique. He used to face trial of strength by stopping the two motor cars running in opposite direction by holding the rope tied at the backside buffer of

\(^1\)Vyayam-Tatva-Darshan (Hindi), H.V.P. Mandal, Amravati, 1946, p. 3.

\(^2\)Ibid p.4.
the cars\textsuperscript{1}. Secondly, his devotional service to the cause of society and nation. People of the region used to adore him. Dr. Patwardhan being President of H.V.P. Mandal, used to visit Mandal almost every day and his house was frequently visited by the founders and other members of the Mandal. In the said company, H.V. Deshpande was one of them, who was closely known to Laxman Kokardekark because both of them were born and brought out in the same village\textsuperscript{2}. They had some family relation also. It was this friendship which brought Laxman in contact with Valdya brothers, the founders of H.V.P. Mandal, and since then Laxman Kokardekark was tied up with H.V.P. Mandal.

Dr. S.G. Patwardhan was impressed by his sober nature and devotion to duties when Kokardekark was put in the service of his ailing brother at his house. At that time Laxman Kokardekark was living under the parenthood of Dr. Patwardhan. Elder brother of Dr. Patwardhan was with Mahatma Gandhi. He was also working as manager of the two famous newspapers (1) 'Young India' and (2) 'Nava Jeevan' edited under the guidance of Mahatma Gandhi. While in the service of Gandhiji this elder brother of Dr. Patwardhan fell sick, due to which he was compelled to return back to Amravati. Laxman Kokardekark served him day and night during his illness, but at last he could not serve. Gandhiji, on learning sad demise for

\textsuperscript{1}Interview report of senior members of H.V.P. Mandal, Amravati.

\textsuperscript{2}H.V. Deshpande, "Dr. Sh. Kokardekark Parshottam Jivan Chintan", an article (Marathi). In Arogya Mandir (6:6 July 1943) Shri Dhoot Papeshwar Panvel, Ltd. Panvel, p. 10.
Patwardhan expressed his sorrow and in his letter addressed to Dr. S.G. Patwardhan further asked him to provide one more talented young man to fill up the gap of his brother\textsuperscript{1}. Dr. Patwardhan found no other competent person than Lakman Kokardekar and on wishes of Mahatma Gandhi, Kokardekar was deputed to Sabarmati Ashram on a very different mission\textsuperscript{2}. Before discussing the type of work that was carried out by Kokardekar in Sabarmati and for proper understanding the impact of Ashram life on his personality, it is necessary to know Gandhiji's ideology about starting of ashram, the type of routine of ashram and rules and regulation governing the ashram life.

\textbf{Sabarmati Ashram}

This Ashram was founded by Mahatma Gandhi in the year 1915. It was earlier called "Satyagrah Ashram" located in a rented bangalow at Kochrol, a small village near Ahmedabad. Later on, in the year 1917 the Ashram was shifted to near the bank of river Sabarmati. This ashram was under his direction until 1937, when it was disbanded and given for a centre for the removal of untouchability\textsuperscript{3}. Regarding the importance that

\textsuperscript{1}Ibid.
\textsuperscript{2}Ibid.
\textsuperscript{3}The Gandhi Reader. Homer A. Jack (Ed.) Bloomington, Indian University Press, 1956, p. 136.
was given to founding of Ashram Andrews\textsuperscript{1} writes:

"It is impossible to understand Mahatma Gandhi's principles in their entirety without studying their embodiment in his Ashram, or place of religious retreat".

He\textsuperscript{2} further writes:

"It is a profoundly interesting experience to live as an inmate of such Ashram as these".

Regarding naming the ashram, Gandhi\textsuperscript{3} writes in his autobiography:

"Our creed was devotion to truth, and our business was the search for and insistence on truth. I wanted to acquaint India with the method I had tried in South Africa, and I desired to test in India the extent to which its application might be possible. So, my companions and I selected the name 'Satyagraha Ashram', as conveying both our goal and our method of service".

Gandhi defined an ashram as 'Group life lived in a


\textsuperscript{2}Ibid.

religious spirit.' While interpreting the word 'religious', Nanda writes:

"The word 'religious' was used here in the widest sense. Gandhi's ashram did not enforce any theology or ritual, but only a few simple rules of personal conduct".

His ashram was not merely a place for spiritual seeking but offered training in social service, rural uplift, elementary education, removal of untouchability and the practice of non-violence.

The Sabarmati Ashram was Gandhi's home for the next twenty years, and from this rural hermitage he led the Congress Party and the freedom movement. From the very beginning of his Indian experience, Gandhi saw national education as an activity of the ashram. All the principles which he publicly advocated in the formal Wardha Scheme were first experimented with at the Sabarmati 'A'sram and received their first articulation in early years of 'a'sram, namely, character formation, teachers as examples of truth and ahimsa, education conducive to the welfare of the villages and the inclusion of manual training with intellectual growth.²

---


It was to provide men and women for constructive activities. Gandhiji very much wanted to use this ashram as laboratory for experimentation on himself and also on others. He had intention of training young men and women in the moral and emotional controls essential for a satyagrahi.

**Ashram Life:**

The life in the ashram was regulated by certain rules in view of the ideology developed by Gandhiji. For the conduct of the ashram a code of rules and observances were drafted by him. There were eleven rules based on ancient scriptures of India to be observed by everyone who seeks to be a member:

1. The Vow of Truth
2. The Doctrine of Ahimsa
3. The Vow of the control of the Palate
4. The Vow of Non-Thieving
5. The Vow of Swadeshi
6. The Vow of Fearlessness
7. The Vow regarding the 'Untouchables'.
8. Education through the Vernaculars.
9. The Vow of Khaddar
10. The Religious use of politics
11. The Vow of celibacy

\(^1\)B.R. Nanda, Loc. Cit. p. 139.
Regarding the ashram life of the inmates Nanda writes:

"पत्त्य, अभि, ब्रह्मचर्य, अस्त्र, अर्थात्, अर्थात्, अभि, अस्त्र, अर्थात्, अर्थात् - ये थे गाँधीजी के एकादर्श प्रति। सभी प्रति का अपना प्रवाहण और अपना महत्त्व था। इनके नामालेख से ही पता चल जाता है कि सामाजिक-आध्यात्मिक नियमों का जीन निर्मित्या था, सर्वभौमिक, और भव्यता था। यहाँ कुछ शारीरिक श्रम तो सभी को करना पड़ता था। कहाँ और कहाँ के विभाग थे, गोष्ठी थी, बहुत बड़ी बड़ी बड़ी थी। जब वर्तमान के साथी और गाँधीजी की गुलाबी हर आत्मान्यता से खुद करता था। नैकर यह कोई था ही नहीं। आध्यात्म का वातावरण किसी महत्त्व के मूल या अख़्मत का नहीं। दयालु पर दयालु काम लेनेवाले कर्म या गुरुपति की छलमजी में एक बने परिवार का सा था। गाँधीजी उन परिवार के बाद थे और कस्तुरवः। खासा पंचमेल समूह वर्तमान इकट्ठा हो गया था। जत्रे-जत्रे बन्धे थे तो अस्त्र-अस्त्र बन्द थे मुंडे थे, गोष्ठीपंथ और अमेरिकी विश्वविद्यालय के स्वातंत्र्य के प्रकाश में रहते थे मुझे, गाँधीजी के कट्टर भाव में तो गाँधीजी की हर वात में और हर कदम पर संदेह करने वाले होते थे। आध्यात्म एक ऐसी गतिविधियाँ थी, जहाँ के नियम-नियमयों गाँधीजी अपनी रैलिक और अध्यात्मिक परीक्षणार्थ रूप से करते थे। दुनिया के भीड़-भालक से पुर जेसा लेनेके लिए परिवार होता है गाँधीजी के लिए आध्यात्म भी था। वह रखत या संयंठितके कमांडोर कंपनी नहीं, समान उद्देश्यों में नित्य के दो हांगों से बना हुआ था।"

It appears from the above paragraph that the inmates of ashram were supposed to follow the rules and regulations for their spiritual-religious development. Ashram was considered to be a laboratory of life where the inmates were the subjects and Gandhiji used to bring into practice his ideas. It was obvious then for Laxman Kokardekar to be
influenced and governed by the frame-work of rules of ashram. He had to shed earlier life-style and embrace totally different system of living and working in ashram. Daily prayer, ashram service, prayer meetings addressed many times by Gandhiji himself, practising some trade, using spinning wheel, weaving the cloth, mixing with ashram inmates belonging to different castes and communities, undertaking cleaning of the campus, eating with others in common kitchen etc. were the activities in which Kokardekar was involved. This type of life might have provided him better opportunity to become more submissive, humble, and studious. During his stay in ashram he came in contact with influential personalities like Kaka Kalelkar, under whom he prosecuted his studies in Marathi and Gujarathi literature apart from political science and economics.\(^1\)

He was a non-matric youth, but with his hard work and perseverance he could come-up to the level of Gujarat University graduate under the able guidance of Acharya Kaka Kalelkar. He was well-versed in speaking and writing Marathi, Gujarathi and English.

Shri Prabhudas Gandhi was one of the inmates of the ashram during 1920-24, who is presently staying at Rajkot. While recollecting reminiscences of Kokardekar, Prabhudas Gandhi in his letter dated 10.8.1991 from Rajkot writes in Hindi:

\(^1\)Vyasam-Tatwa-Darshan, H.V.P.Mandal, Amravati. 1946, p.4.
“साखरसती आश्रम में अमरावती से सन् 1921 से 1930 तक कई उल्लासी युक्त आये थे। ऐसा हमें स्मरण है, दो तीन युगल खादी कार्य में मेरे साथी रहे थे और उन्होंने जीवनमय खादी का काम शास्त्रीयकरण में आम प्रकार से किया था। इस प्रकार अमरावती के प्रति मेरे मन में सदभाव था ही और आप के व्याख्यात प्रसारक मांडल की जानकारी मिलने पर अमरावती के प्रति मन में धन्यता का भाव और भी बढ़ गया।

हम लोग साखरसती आश्रम में उन्हें कोकरडेजी ही कहा करते थे। इनके बारे में मेरी स्मृति निम्न प्रकार है, 'आधार राजसहभाग के पास कई बार कोकरडेजी आते थे और मेरी में जोरदार लापत करते थे। कोन से मुझे पर चर्चा होती थी इस अोर मेरा ध्यान नहीं गया था। प्रभातिल होनावर युक्त है, इस प्रकार की उम्मीद हम आधमवासियों में उन दिनों कोकरडेजी के बारे में बनी हुई।

मे स्वयं उन वर्षों में आधुनिक जीवन में रोशी था, अलग किसी कोने में खाटपर लेट रहता था। आश्रम के कई किंचत और तत्त्व वर्षों विचारों कोकरडेजी से व्याख्या मीठे थे या उनके साथ-साथ ब्याख्या करते थे, ऐसा कुछ याद आ रहा है।

पूर्व गणीजी ने उन्हें कही सेवा कार्यपर भेजा हो तो उसके इसका पता नहीं है। लेकिन साखरसती आश्रम में खादी कार्य के निर्माण थे लक्ष्मीवासी आते थे, उनके पास कोकरडेजों खुदाई-फांई प्रकृति की रचना थे और जब ग्राम सेवा लक्ष्मीवास थे और वह ग्राम सेवा प्रकृति को उपकृष्ट रूप दिया तथा 'शा अधिकार' में चार-पाँच अन्य युक्त थे, उनमें कोकरडेजी भी थे। ऐसी स्फुट स्मृति मेरे मन में है। स्फुट याद नहीं है की कोकरडे जो वहाँ कुछ सन्तास तक रहे थे कई वर्षों तक।"
Sabarmati Ashram was frequently visited by the national leaders and important personalities like Sardar Vallabh bhai Patel, Rajendra Prasad, Khan Abdul Gaffar Khan, Vinoba Bhave, Maganlal Gandhi, C.F. Andrews and many others. As such, Kokardekar had an opportunity to study them and their discourses from close quarters. He was in ashram from the year 1922 to 1926. During this period, this ashram also gained significance in the political life of the nation, because most of the time Gandhiji had his stay in the ashram and all his socio-political movements were initiated from the floor of the ashram. Kokardekar had, thus, an opportunity to remain eye witness and sometimes to participate as a volunteer in these movements. By his stay in ashram, Kokardekar thus developed his contacts with leaders and personalities at national level.

**On Ashram Mission**

Prior to his entry in ashram, Gandhiji already had initiated movement of Khadi. It was at that time resolved by members of the ashram to wear hand-woven cloth made from Indian yarn only.\(^2\)

\( a) \) **Khadi**

While in the ashram, Kokardekar took keen interest in acquiring skill and knowledge not only of spinning and weaving the cloth, but also of agro-economics related to the

---

1. H.V. Deshpande, "कृषि ओकारकारांनी संकल्पना जीवन वरिष्ठ", an article (Marathi) in *Arogya Mandir* (6:6 July 1943) Shri Dhoot Papeshwar Panvel Ltd. Panvel, p.10.

manufacturing and marketing of Khadi. He had gone to the extent of suggesting some modification in traditional ginning machine used in cleaning the raw cotton. With the object of propagating his innovation in ginning machine, he undertook tours in various parts of the country\(^1\). He seemed to have totally engrossed in propagating the cause of Khadi in Gujarat State.

b) **Rural Development Scheme**

Kokardekar had gained field experience in the programme of rural uplift sponsored by Gandhaji. Under this scheme, twenty two villages of Gujarat State were selected, which were to be made totally free of debt and further making them self-supporting by gearing their internal economy. This responsibility was given to some of the inmates of the ashram. Kokardekar was one such volunteers who had won the confidence of the ashram authority, in reposing this responsibility\(^2\).

He was assigned the work of 'Ramesara' village near Ahmedabad\(^3\). Gandhiji wanted villages self-sufficient in the

---

\(^1\) H.V. Deshpande, Loc. Cit. p. 11.

\(^2\) Ibid.

\(^3\) Vyayam-Tatva-Darshan (Hindi), H.V.P. Mandal, Amravati, 1946, p.5.
sense that no person in the village should be under any debt of a financer and each individual should be capable of earning his bread and cover. It was a novel experiment in the field of rural development. Kokardekar succeeded in his mission of rural development\(^1\). It is learnt that he maintained complete diary of his work. He considered it as one of the greatest achievements of his life. In his work diary, he also touched the topics like cooperative living, cooperative economics, farming on cooperative basis, etc. He expressed his thoughts in his diary which at alter period was compiled in a manuscript form. He was intending to publish it in a book form with the title "स्वराज्यांतर पहाट "\(^2\).

During his mission in the rural sector of Gujarat State, he came in contact with rural masses. He got acquainted with their multifarious problems concerning agriculture, small industry, economics, employment, health and education.

c) Malabar Relief Work

In the year 1924 due to heavy rainfall in the Malabar region of Kerala irreparable losses were incurred to the life and property of the people. Gandhiji appealed for raising of funds. People from all quarters responded to his appeal. Gandhiji deputed Kokardekar to Malabar on relief mission with aid. Despite great hardship in the work, he completed the

\(^1\)Ibid., p.5.

\(^2\)H.V. Deshpande, "कृ. डॉ. कोकर्डेकरांच्या धर्मांतर जीवन चरित्र" an article (Marathi) in Arogya Mandir (6:6 July 1943) Shri Dhoot Papeshwar Panvel Ltd. Panvel, p. II.
mission which continued for over few months. Along with relief work, he also helped affected people in their rehabilitation by assisting them in organising trade of coir-ropes in the region. After successfully completing the mission, he returned to ashram. After staying there for a few months, he was compelled to leave the ashram because of sudden and untimely death of his wife, in his home town. It was 1926.

Teachership

Since the year 1920, a strong wave of boycotting the schools and thereby discarding the system of education sponsored by alien rulers was prevailing. Thousands of students and teachers all over the country left their schools.

Gandhiji advocated non-co-operation and Swadeshi, some of the leaders and their organizations instituted national institutions or swadeshi schools where teachers worked on a pittance.

One of such schools was at Akot, a tehsil place in Akola district of Maharashtra. Mr. H.V. Deshpande, a close colleague of Kokardekar was at that time working as a teacher.

---

1Ibid., p. 11.


3Ibid.
in same school. On knowing Kokardekar's return from Sabarmati Ashram due to his wife's death, and realising the need to engage him in some constructive work, he was called by Deshpande to join the school as a teacher¹; which he readily accepted. Both of them had served the school for a year. It was 1927.

While in Akot, apart from teaching assignments, Kokardekar had developed contacts with politically active people of that region. Mr. Umed Singh Thakur, who was a social worker, a member of Central Province Council and also President of the National School, Akot, was one such person, who later on became friend and well-wisher of Kokardekar². Thakur³ also appreciated work of Kokardekar.

After serving in the school for one academic session Kokardekar and his colleague Deshpande, both of them left the job and returned to Amravati in April, 1927.

**At Amravati and in Pune**

While in Amravati he was staying with Dr. Patwardhan. With this old association, he renewed his contacts with Vaidya brothers, founders of H.V.P. Mandal. His colleague H.V.

¹H.V. Deshpande, 'क्षेत्रातील कोकर्देकराचे शिक्षण जीवन परिचय' an article (Marathi) in Arogya Mandir, (6:6 July 1943), Shri Dhoot Papeshwar Panvel Ltd., Panvel, p. 11.
²Ibid.
³Umed Singh Thakur, "सर्वित्वीय भाष्य योजकता" Arogya Mandir, Shri Dhoot Papeshwar Panvel Ltd., Panvel, p. 16.
Deshpande was also at that time a regular and active worker of the Mandal. The Mandal had a proposal to start a printing press, for which the management of the Mandal was in search of a young person to be deputed to Pune for training in printing press technology. Kokardekar was selected for the training. He also readily accepted the assignment and in July 1927 he was sent to Pune\(^1\). His colleague Deshpande also accompanied him for Pune, because he was to complete his course in Ayurved in Tilak Maharashtra Vidyapeeth. Kokardekar had his training in Arya Bhushan Press and Lok Sangrah Press. This training was continued for four months\(^2\).

During their stay in Pune, Kokardekar and Deshpande, both had their involvement in multifarious social activities, like initiating and conducting lecture series called "स्वस्थ्य विषय व्याख्यानमाला" and delivering lectures before the gathering of youths; participating in tuesday meetings held at the place where Bhopatkar's coaching classes in Law used to be held; motivating the youths in participating in the drive of performing 1.50 lakhs of Suryanamaskar during 'Shravan' month; organizing youth forum for discussing current political issues; etc.\(^3\)

\(^1\)Fourth Annual Report (1926-1927) of H.V.P. Mandal, Amravati, 1927; p.4.

\(^2\)H.V. Deshpande "के. हाँ, कोकर्दकरच्या स्वास्थ्य जोवन चरित्र", an article (Marathi) in Arogya Mandir, (6:6 July 1943) Shri Dhoot Papeshwar Panvel, Ltd. Panvel, p. 12.

\(^3\)Ibid.
Maharashtriya Mandal of Pune was one of the contemporary and corporate institutions of H.V.P. Mandal, whose President was Late Mr. N.C. Kelkar, the noted Marathi literature and editor of Marathi news paper 'Kesari'. He had in the year 1926 visited H.V.P. Mandal Amravati and since then the management of Maharashtriya Mandal, Pune had deputed its workers to H.V.P. Mandal for advance training.

While in Pune, Laxman Kokardekar and H.V. Deshpande used to visit Maharashtriya Mandal and conduct coaching classes in traditional exercises. They had offered their free services to this institution.

Both of them had planned to publish conducive literature for the youths for which they started one publication series called 'नव मंदिरमाला', the first book in the series brought out by them in Pune was in Marathi 'पोषण - प्रवीण' containing thoughts of Upanishads.

Back to H.V.P. Mandal

After their return to Amravati, both of them seemed to have involved in their socio-political as well as institutional activities.

As far as their institutional activities are concerned, an organization of demonstration-cum-propaganda tour of its 150 players and workers to Pune seemed to be one of the most novel and historical events. With their wide and friendly contacts in Pune, Kokardekar and Deshpande both of them took initiative in the organization of this tour, which

1Ibid.
2Letter dt. 13-4-1926 from General Secretary Maharashtriya Mandal, Pune to the Founder H.V.P. Mandal, Amravati.
3Memories of H.V. Deshpande, as told by Senior members of H.V.P. Mandal, Amravati.
had proved a pivotal point in the history of the institution.

H.V.P. Mandal was invited by the people of Pune to present its display of traditional system of exercise before the students and youths of that city. An appeal signed by 25 noted dignitaries of Pune representing different fields was published in local Marathi Daily 'Kesari' dated 3-1-1928, asking all the citizens especially the youths to come and witness this unusual programme, which was scheduled on 15th Jan. 1928 at the grounds of Deccan Gymkhana¹.

The programme was successful, which was witnessed by about 15 thousand people of Pune. It was much appreciated by the people and local as well as Bombay Press².

On its return journey, this contingent of H.V.P. Mandal had another display at Nasik on dated 17-1-1928³.

Kokardekar had his involvement in the organization of a few more functions of the Mandal.

1) 14th Anniversary function of the Mandal organized on 28-3-1928.

2) Summer Physical Training Classes May 1928.


Apart from his involvement in the programmes and ceremonial functions of the institution, in which Kokardekar was in the forefront, he could snatch attention of the

¹Bi-Annual Report (प्रतिवार्षिक रिपोर्ट) -1928-29 of H.V.P. Mandal, Amravati.


founders towards himself in some other important events. Firstly, at the time in June 1928 when building of the Mandal was severely damaged due to storm and heavy rains, Kokardekar had toured extensively in Maharashtra and Gujarat States for collecting relief fund for the Mandal. He could collect sizable amount for this fund¹.

Secondly, he was instrumental in mobilising the activities of Physical Culture Information Bureau of the Mandal, through which information about current trends and practices in physical education prevailing in different countries was collected.

Thirdly, he was deputed to Calcutta to meet the organizing committee members of Annual Session of Indian National Congress scheduled in December 1928. The said committee on the recommendation of Subhash Chandra Bose, extended its invitation to the H.V.P. Mandal to present its display of traditional physical exercises before the gathering of the congress session. The Mandal accepted the invitation and had arranged its display in Calcutta under the presidency of Pt. Madan Mohan Malaviya².

About 20 thousand people had witnessed the display which was held on 26th and 27th Dec. 1928. High dignitaries

¹ Office Record of H.V.P. Mandal, Amravati.
² Annual Report (प्रतिवर्षीय) of H.V.P. Mandal, Amravati, 1928-1929, p.11.
of repute like Prof. Ram Murthy, world famous wrestler Gama, Dr. Munje, Dr. Indulal Yagnik, Dr. Hardikar, Dr. C.K. Rajgopalachari, etc. were present to witness the display\(^1\).

Following the Calcutta trip Kokardekar got busy in institutional activity. He had helped in the organization and conduct of following activities of the Mandal:

1) Inauguration of Saraswati Printing Press building of the Mandal at the hands of Mr. Day, Commissioner of Vidarbha, dated 17th February 1929.

2) Visit of Pt. Madan Mohan Malviya to the Mandal dated 23-4-1929.

3) Summer Physical Training Camp, May 1929.

As far as socio-political activity during the year 1928-29, Kokardekar had his involvement in building youth organizations in Vidarbha. Kokardekar and Deshpande had contacts with M:. Meher Ali and A.R. Bhat, the youth leaders of Bombay\(^3\).

\(^1\)Ibid.


\(^3\)H.V. Deshpande, "के. आ. कोकर्देकरांचे संभव्य साहित्य जीवन चरित्र" an article (Marathi) in Arogya Mandir, (6:6 July 1943), Shri Dhoot Papeshwar Panvel Ltd., Panvel, p. 13.
These leaders had organized youth conference in Bombay. Catching the same thread, Kokardekar and his colleague decided to hold Vidarbha Youth Conference in Oct. 1929. They worked hard for the organization. Involvement of Kokardekar, Deshpande and other members of H.V.P. Mandal was much against the wishes of the founders, and that’s why they kept themselves behind the screen and did spadework for the conference.

On the eve of the ensuing conference, Kokardekar and Deshpande had toured extensively in Vidarbha region and created net-work of such youth organizations. Regarding the role played by these organizations in Vidarbha a significant mention is made in the book 'History of Freedom Movement in Madhya Pradesh'. According to the said book:

"A conspicuous feature of the Freedom Movement during this period was the awakening of the youth and the establishment of the Youth Leagues in many parts of this state. Throughout 1929 youth and students organizations took an increasing part in the national movement."

---


2 H.V. Deshpande, loc.cit.

3 "History of Freedom Movement in Madhya Pradesh", Govt. of Madhya Pradesh, Nagpur, 1956, p. 383.
1929, the Central Provinces Youth Conference was held at Nagpur with Subhash Chandra Bose as President. In the following month the Berar Students Conference was held at Amravati which was also presided over by Subhas Bose. There were Semi-Cultural Institutions like the Hanuman Vyayam Mandal in Berar which played an important part in training and developing the youths for national service. When the Simon Commission visited Nagpur in March 1929, the Youth League and the students’ organizations were in the forefront of the protest demonstration against the commission.

The first session of Vadarbha Youth Conference was held on 20th October 1928 at Amravati in Ganesh Theatre. Dr. Hardikar was in the chair. Some important resolutions pertaining to some current social and political issues were passed in the conference.

Soon after the conference in the month of November, H.V. Deshpande was deputed to Uttar Pradesh for organizing a series of Physical Training Camps at various places. He was out of the institution from November 1928 to Aug. 1929.

---

1B.D. Karanjkar, loc.cit., p. 592.
2Ibid. p. 593.
Higher Education:

The fact that Kokardekar was deputed to Germany for higher education in Physical education in June 1929, reflects upon the Mandal's changing views and ambitions. How this view was broadened and how the idea to develop international contacts was germinated, is an interesting revelation.

Two incidences seemed to have been responsible in this major breakthrough.

The first instance was that one of the close workers of the institution, namely, V.M. Atrey happened to go to Germany in the year 1926-27 for his higher studies in Electrical Engineering. He earned scholarship offered by 'Hindu Education Trust' of Bombay¹. Before his departure for Germany he was asked by the founders of the Mandal to collect information about the movement of physical education in that country.

On his return from Germany he insisted on deputing someone to that country for learning the art and science of physical education.

¹Annual Report (प्रतिवर्षीय रिपोर्ट) of H.V.P. Mandal, Amravati, 1928-29, p. 15.
Secondly, the Physical Culture Information Bureau which was formulated by workers of the Mandal seemed to have served useful purpose; Kokardekar was also a member of this bureau. It had collected information about physical education and sports movement prevailing in various leading countries of the world.

These two events, particularly the insistence of Atrey for such deputation, had convinced the founders and office bearers of the Mandal and they granted their consent for the said plan. It was felt by them that there was a need to bring reforms in the existing traditional system of physical culture, as per changing conditions, howsoever fine it was. It was also felt by them to acquire the knowledge of scientific method through which physical education was imparted in western countries. It was only after studying these methods that the improvement could be thought of in the traditional system by employing these methods to the system. This clarity of thought was clearly evident in the official report of the Mandal. It states:

"भारतीय व्यायाम प्रशिक्षणी जेद्दती अनती तीर्थी देश कालानुसार त्वरांत पुन्नकोश्या सुधरणं करणांची जरती आहे. ही गोष्ट कानाची तिताची मनुष्यास कंजुर करावी लागलेला. परिसंहाराने देशांत व्यायामांचे शिक्षण करणारे शास्त्रीत्वाचे फलदायक देखील येते व ल्याचे प्रमाण करणात येते या गोष्टीचे अभ्यास करणांची सुव्यवस्था काळात अतिशय जरती आहे. बलाचन येवळ

1Ibid.
The report\textsuperscript{1} while expressing objects and intentions of the Mandal for such deputation further states:

"जर्नालिक सर्व गोठा राखिल आपूर्व कर्तव्यानीने उच्च फट कावणासा या जपान देशातील व्यायामचे कार्यान्वयनातून अश्यल गोठा प्रमाणांच्या ठिकानात असल्याने तेलित म्हणून शास्त्रूनूक गंभीरता आणि अत्यंत कर्णपणे आपल्या व्यायाम फटकिल्यास योग्य तथा कुरूक्षेत्र कसल्या त्याचा प्रभाव करण्याची जर्नालिक संलग्न बाकऱ्याने मंडळाचे एक सदस्य श्री ल. जा. कोकडेर्जर यांना पहिल्याच्या व्यायाम कर्णपणे, व्यायाम शास्त्र, व्यायाम संपद्यांना व व्यायाम नागरिकांच्या अभ्यास करण्याचित्रा 30 जून 1929 रोजी युक्तिशीर्ष ते जर्नालिक रचना झाले व समयात 'बलीव' केशील व्यायाम विषयावर उपलब्ध परत आहे ते तेशी ते आपल्या 4 वर्षाच्या अभ्यासक्रम संपूर्ण मंडळाचे कार्य करण्याचित्रा स्वदेशी परत येतील".

\textsuperscript{1}Ibid.
It appears from the report that the authorities of the Mandal were fully convinced of their future plans and ambitions well before the deputation of Kokardekar was materialised.

The authorities intended to depute workers of the Mandal abroad for higher studies in physical education. They were therefore, in search of deserving candidates from amongst the members and workers of the Mandal. The first to be selected for such a deputation to Germany was Laxmanrao Kokardekar, who was in the forefront of all the activities of the Mandal during the period between 1927 and 1929; a review of all these activities has already been taken in the earlier paragraphs.

It was decided then to depute Laxman Kokardekar to Germany. It was told that V.M. Atrey with his contacts in Germany helped the authorities of Mandal to procure admission for Kokardekar in the German Academy of Physical Culture, Berlin for a three years course of Diploma in Physical Education (D.P.E.)

On getting the admission confirmed in the said Academy, the preparations were made in respect of finance and other necessities. Required finance was made available to Kokardekar for his journey and fees etc. by the Mandal.

---

1Memories; revealed by senior members of the H.V.P.Mandal.
While the preparations of his voyage to Germany were going on, his mother and elder brother wished for his second marriage. In the year 1926, his wife expired due to illness. Since then, Laxman was leading a lonely life. Respecting wishes of his mother and older brother, he agreed for his second marriage. In the month of March 1929 his marriage was solemnised in a simple ceremony with Indira, the second daughter of Trimbak Keshav Rajandekar from Akola\(^1\). On 30th of June 1929 he sailed from Bombay for Germany.

**In Germany:**

The German Academy of Physical Culture, Berlin (The Deutsche Hochschule für Leibsiibungen, Berlin) where Kokardekar was admitted, was working under the control of Berlin University and the Reich Ministry of Interior of Govt. of Germany. The 'Diplomierter Turn-Und-Sportlihrer' or the Diploma in Physical Education or D.P.E. (Berlin)\(^2\) was of three years duration. The course was much comprehensive and consisted of theoretical and practical subjects touching scientific and paedagogical aspects of physical education and allied subjects.

---

\(^{1}\)च्याम मंत्रयाची दर्शन - H.V.P. Mandal Amravati 1946, p.6.

\(^{2}\)Letter dt. 1st. Nov. 1933 from German Consul General, Bombay addressed to L.J. Kokardekar, Esq. Nagpur; as cited by H.V. Deshpande, 'कोकरेकरांची संशोधनातील तक्षक' आरोग्य मंदीर (Marathi) (6:6 July) 1943, p. 42.
There were 62 subjects for the examination to obtain Diploma, of which 30 were of practical type concerned with skill efficiency and remaining 32 of theoretical nature. The whole curriculum seemed divided into four parts.

1. Different types of sports and exercises and efficiency to be shown in them with knowledge and skill of teaching them to others.


3. History and Philosophy of Physical Education and Sports.

4. Organization and Administration of sports and sports science.

The details of various subjects are not available; however, Deshpande mentioned only the subject heads. As per knowledge gained by him from Kokardekar about the examination, it was revealed that the examination was of 3 types: 1. Theoretical, 2. Oral-Viva, 3. Practical examination. On his

---

1 P.B. Kulkarni, 'प्रामाणपूर्व डॉ. लक्ष्मणशास कोकर्दिकर' Chitramaya Jagat (Marathi Weekly) Pune, Aug. 1933.

2 H.V. Deshpande, loc. cit. p. 43.
successful completion of the course, Mr. Kokardekar received the 'Diploma' which was signed and duly sealed by the Ministers of Interior for The Reich and for Prussia, the Prussian Minister for Public Welfare and the Chancellor of the German Academy of Physical Culture\(^1\). In continuation of his 'Diploma' course he was required to submit doctoral dissertation, which he did by working on traditional system of Physical culture and its religious basis. The German title of his dissertation was "Die Indische Religiose Gymnastik"\(^2\). He was awarded doctorate degree for the said work\(^3\). Throughout his training in Germany, he worked under the Supervision of Dr. Carl Diem.

During his training period, Kokardekar seemed to have developed interest in studying the scientific literature concerned with body physique, body weight and anthropometry. It is learnt that he wrote a series of articles in German magazine 'Leibesubungen' criticizing and exposing the discrepancies of existing formula pertaining to ideal body

\(^1\)Ibid. p. 43.


\(^3\)Letter dt. 13th. Jan 1932 from the Director, Board of Examination, German University, Berlin, as cited by H.V. Deshpande, "कॉन्फ्रेंसमध्ये संशयावादी त्याप्रति, आरोग्य मंदिर" (Marathi) (6:6 July) 1943, p. 43.
physique based on age, height and body weight developed by the authorities like Kidley, Roher, Zeaman, Piagnet, Kopp and Kolrouch\(^1\).

**Alexander Humbolt Scholarship**

Publication of the series of articles in *Scientific Journal 'Leibesubungen'* had resulted into drawing immediate attention of German authorities at Govt. level, as well as in the field of sports science and defence towards Kokardekhar, who was at that time studying in German University, and not much known outside. Alexander Humbolt Scholarship was offered to him with the effect of the above criticism. He was asked to work on the said topic with a view to develop a new formula of body physique. He worked in German University for one more year with the aid of said Scholarship and submitted the report to the authorities\(^2\). He had developed some formulae after eliminating the defects in earlier formulae, for which he introduced two new parameters, i.e. circumference of the chest and abdomen. He could fix up the ratio between these two parameters by studying the architectural measurements used in ancient human sculptures of Greek and Roman statues placed in

---

\(^1\) V.V. Patankar, "\textit{कोकरकरांती संसारातील तक्ते} \textit{संयादी,}\) \(\text{(Marathi Weekly)}\) Pune, March 1936, p. 263. also H.V. Deshpande, \(\text{(Marathi), (6:6 July) 1943, p. 29.}\)

\(^2\) H.V. Deshpande, "\textit{के. कोकरकरांती संसारातील तक्ते}, \textit{अर्थयो भंडर,}\) \(\text{(Marathi) (6:6 July) 1943, p. 44.}\)
Berlin museum. He could come to conclusion with regard to this ratio that it should be 100:85. His formula was:

\[
\frac{\text{Body weight (c.g.)} \times 85 \times \text{Chest girth}}{(\text{Height})^2 \text{ c.m.}} = \frac{100 \times \text{Abdomen girth}}{}
\]

He had also developed a few more formulae which will be discussed at appropriate place.

**Allied Activities**

While in Germany, he had passed the examination conducted by German Life Saving Society, for which he was awarded gold medal. Similarly, he had passed life saving examination conducted by the Royal Life Saving Society London for which he went to London.

Apart from passing different examinations and while prosecuting his research work Kokardekar seemed to have developed contacts with leading sports personalities and Olympic authorities in Germany.

---

1. Patankar, op. cit p. 266.
2. Ibid.
3. Ibid.
5. H.V. Deshpande, "कोकर्डकरची संयुक्तकाळीन उत्सव", आरोग्य मंदिर (Marathi) 6:6 July 1943, p. 44.
6. Ibid.
It is learnt that, he was a member of the health committee of the League of Nations and also he had contacts with the Intellectual Cooperation Institute of Germany.

XI Olympic Games were scheduled in Berlin in the year 1936. Preparations for the same were started in the year 1932 onwards. Dr. Carl Diem was appointed General Secretary of Organizing Committee of the Olympic Games. Kokardekar had his own ideas about utilising Olympic Festival for some more constructive purpose than mere competitions. According to him, the Olympic Festival invites various countries of the world for their participation in sports competitions. If opportunity is provided to these member countries, they can also display their indigenous and traditional system of physical culture during the festival. Some of the countries have their own traditional system of physical culture and it would be appropriate time to have exchange of traditional sports and system of exercise during the Olympic Festival.

Kokardekar shared his thoughts and ideas with the Organizing Committee through Dr. Diem. While appreciating the ideas of Kokardekar, the Organizing Committee of XI Olympic games at Berlin decided to provide opportunity to different member-nations to present their national system of Physical

---

1 Ibid.
Culture during World Pedagogic Congress which was organised in Berlin at the time of Olympic Games. Kokardecar wanted to avail this opportunity and arrange for presenting India's traditional System of Physical culture before the world experts. He prepared necessary background in Germany for H.V.P. Mandal's participation on behalf of India in the proposed World Pedagogic Congress of Physical Education of 1936\(^1\).

The Organizing Committee of the Congress had sent official invitation to H.V.P. Mandal through I.O.A. (Indian Olympic Association) for participating in International Sports Pedagogic Congress\(^2\). The authorities of Mandal accepted the invitation and managed to send the team to the Congress.

Kokardecar while in Germany seemed not only engrossed in academic activities, he seemed to have been equally aware of political activities with reference to India.

It was stated that Kokardecar in the year 1931 went to London in the month of September, to meet the national leaders of India, who had assembled there to attend the Round Table Conference. He was one of the observers of the Conference\(^3\). With his Old association of Sabarmati Ashram, he

---

\(^{1}\)Report of Olympic Team of H.V.P.M.," H.V.P. Mandal, Amravati, 1940, p. 22.

\(^{2}\)Ibid.

\(^{3}\)Vyavahar Tatwa Darshan, op. cit. p. 9; also H.V. Deshpande, के. बा. कोकरेकर यांचे सभ्यता जीवन दर्शन, आतोग्रंथ मंदिर" (Marathi) हे इलेव विंडॉर मार्कि.
could meet Mahatma Gandhi\textsuperscript{1}. He also met Shri S.B. Munje and other leaders from India\textsuperscript{2}. He was serving as interpreter for the Indians visiting Germany during 1931 to 1932\textsuperscript{3}.

After his mission abroad, Kokardekar returned back to India in November, 1932\textsuperscript{4}.

\textbf{Professional Service/Endeavours:}

Return of Kokardekar from Germany after higher education has made him a qualified professional person in early thirtys as such it was expected of him to offer his service to the profession of Physical Education in India.

While studying the type and nature of professional service that he rendered, it appears that his work is spread into four major categories:

1. Organizational work including voluntary services
2. Administrative Job
3. Literary Contribution
4. Research Projects

\textsuperscript{1}As told by Mrs. Indira Kokardekar.
\textsuperscript{2}Ibid.
\textsuperscript{3}Arogya Mandir, loc. cit. p. 3.
\textsuperscript{4}Ibid.
A review of the above types will help in further assessment of service that he rendered to the profession of physical education.

Organizational Work-voluntary Services

Soon after his return from Germany in November 1932 Kokardekar had his first assignment at H.V.P. Mandal in December 1932 in the organization of the Civil Defence Force. He conducted physico-medical examination of the trainees.¹ He also did their ranking on the basis of their health and physique.²

It was again in May 1933 during the Summer Physical Training Camp of the H.V.P. Mandal at Amravati, he continued his work of physico-medical examination of the trainees³. This practice was continued by him for the subsequent years. On the completion of the examination he used to prepare exhaustive report of the same, giving classification of trainees on the basis of their health status and body constitution.⁴

His second organizational type assignment was at Nagpur. In July 1933 it was with his initiative and efforts

¹Ibid.
²Ibid.
⁴Ibid.
that the voluntary organization named- The Sports and Athletic Association for C.P. and Berar' was formed at Nagpur\(^1\).

Annual Report\(^2\) of the Mandal makes mention of this Board, its function and office bearers. Dr. Kokardekar was its Secretary with headquarters at Nagpur. Regarding the assignments this Board had proposed to undertake, the Report\(^3\) states:

"प्राथमिक शालाओं से लेकर प्राथमिक परीक्षा तक का कला नित्यतम शारीरिक अभ्यासक्रम तैयार कर प्रकाशित करने का काम डॉ. कोकर्देकर ओडे की ओर से प्रस्ताव करने वाले है। इसके अलावा देरी होने के आधार पर तैयार की नियमावली भी आया तैयार कर रहे हैं। प्राथमिक शालाओं में तथा हाइस्कूलों में शारीरिक शिक्षा आवश्यक है, मु. फ., डिस्ट्रिक्ट चौकीडार और युविन्हरिटी एंडैंट में प्रातिष्ठानिक धारा सभा में ब्यापार के द्वारा देरी को सुधार प्रक्रिया, आदि अनेकों कार्य यह रूपों का अन्त अभ्यासक्रम बनाते रहे वाला है।"

The first meeting of the Executive Committee of this Board was held on 5th Sept. 1933 at Nagpur. Dr. Panjabrao Deshmukh, President of the Board presided over the meeting. It was decided in the said meeting that:

\(^1\) Ibid. p.4-5; also 'Sakal' (Marathi Daily) Pune, 13th July 1933, 'Maharashtra' (Marathi Daily) Nagpur, 16 July 1933.
\(^2\) Report of HVP Mandal (1929-34) p.3
\(^3\) Ibid. p.4.
1. The services of Dr. L.J. Kokardekar be engaged for a period of five years.

2. To enlist members of the Board

3. To hold tour in the province

4. To conduct at least two training classes, one for the Marathi District and the other for the Hindi District.\(^1\)

Accordingly, functioning of the Board was continued upto August 1935. During this period, extensive touring was done throughout the state by Dr. Kokardekar. By personal contacts and by lectures he could bring desired awakening about physical education and sports in the people. On 27th Jan. 1935 a grand rally of different teams of Vyayamshalas of Vidarbha was organized at Nagpur by this Board on the grounds of C.P. Cricket Club. It was presided over by Governor of C.P. and Berar. Gate money was collected by the Board.\(^2\)

Schemes of physical education and sports were prepared by him for Municipal Committees and District Boards of different places like Jabalpur, Raipur, Achalpur, Dhulia and a few other places, according to the requirements of respective

\(^1\)The Maharatta (English Daily) Bombay, 8th Sep. 1933.

\(^2\)Paper clipping, Advertisement. Office Record of H.V.P. Mandal, Amravati.
places. He also helped H.V.P. Mandal in the organization of demonstration tours at different places with a view to propagate the cause of physical education by presenting demonstration of colourful physical activities before a large gathering of local people at each place.

Table No.1

Demonstration-cum-Propaganda Tours of H.V.P. Mandal (1935-1937)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Date</th>
<th>Place/Region</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>January 1935</td>
<td>Nagpur</td>
</tr>
<tr>
<td>2</td>
<td>December 1935</td>
<td>Khandesh, Gujarat and Bombay. Participation in Golden Jubilee of Indian National Congress at Bombay</td>
</tr>
<tr>
<td>3</td>
<td>23rd April to 4th May 1936</td>
<td>South Maharashtra</td>
</tr>
<tr>
<td>4</td>
<td>December 1936</td>
<td>Faizpur (Khandesh) Indian National Congress Session</td>
</tr>
<tr>
<td>5</td>
<td>February 1937</td>
<td>Delhi, Gwalior</td>
</tr>
</tbody>
</table>

1Six yearly report of H.V.P. Mandal, Amravati (1934 to 1940), p. 51. also,

News Paper clippings of corresponding period at H.V.P. Mandal, Office Record.
Berlin Olympics

Apart from helping the Mandal in the organisation of inland tours, Dr. Kokardekar initiated the foreign correspondance and helped the Mandal in the organisation of tour of its 24 member contingent to Berlin (Germany). Because of his past association and contacts with German Olympic Association through Dr. Carl Diem and with the Indian Olympic Association in the capacity of its Executive Committee Member, Dr. Kokardekar succeeded in materialising his plan of this tour. It was the first international tour of the Mandal which provided opportunity to project India's Traditional Sports and System of Physical Culture before world gatherings and hence, it had historical significance.

With his organising ability and skill, Dr. Kokardekar helped the Mandal to project its image in India and abroad.

Another significant service rendered by him to H.V.P. Mandal with his organising expertise, was at the time when the Organising Committee of 52nd Session of Indian National Congress was held at Tripuri near Jabalpur in the year March 1939. A responsibility of recruiting and training of 3000 volunteers including 300 lady volunteers was entrusted to H.V.P. Mandal, for which services of three training officers of

---

1 Ibid. p. 46; also Report of Olympic Team, H.V.P. Mandal, Amravati, 1940.
2 Ibid.
the Mandal, Vaidya H.V. Deshpande as Chief Organizer and Training Officers along with Messrs Salphale and Gijre were deputed by the Mandal for this assignment. The volunteers were training in platoon drill, company drill, traffic control, guard duties, patrolling, signalling and first aid.

Voluntary services of Dr. L.J. Kokardekar were utilized by the Organizing Committee of the Congress. He was appointed as Assistant General Officer Commanding (AGOC) of the volunteer corps.

He rendered his voluntary professional services to the following organisations and committees:

1. Indian Olympic Association
   - as its Executive Committee member (during 1935 to 1940).
2. Provincial Olympic Committee of C.P. and Berar.
   - as its General Secretary (during 1935 to 1940)

---

1Report of the 52nd Indian National Congress, Tripuri (Distt. Jabalpur) 1939. All India Congress Committee through its General Secretary, Reception Committee, 52nd Indian National Congress, Tripuri, 1939, p.7.

2Ibid.

3Ibid.

4Ibid.
3. High School Education Board of C.P. and Berar-
member of Physical Education Subject Committee.

4. Physical Uplift Committee of C.P. and Berar, Govt.
Nagpur, 1938.
-as its Secretary.

This Committee was constituted by the State Government
of C.P. and Berar, Department of Education in November 1937,
to consider the question of physical uplift in the province
and to evolve a well thought out plan of physical education.\footnote{1}
The Committee in its final report submitted to State Govt.,
had made some constructive recommendations on the basis of
which the State Govt. in the year 1939 formulated Central
Board for Physical Welfare, C.P. and Berar and Dr. Kokardekak
was appointed as Chief Organizer of Physical Education of the
State and Secretary of the said Central Board.

Kokardekak was also instrumental in giving rise to the
following voluntary bodies in the region:

1. C.P. and Berar Indian Games Association, Nagpur.


These bodies had conducted annual tournaments in games
like Kabaddi (Hu-tu-tu), Kho-kho, Atyapatya and also Volleyball
and Badminton at State level.\footnote{2}

\footnote{1}{Report of the Physical Uplift Committee Govt. of C.P. and
Berar, Nagpur, 1938, p.1; also, April 1940, p. 17-18.}
\footnote{2}{Office Record, H.V.P. Mandal, Amravati.}
C.P. and Berar Olympic Association was one of the founder bodies of Indian Olympic Association\(^1\). Its first Secretary was Mr. W. Mott, the Secretary of YMCA, Nagpur. He was succeeded by Mr. S.K. Kane of Yeotmal in the year 1924, who continued his office upto 1935. It was in 1935 Dr. Kokardekar became General Secretary of the Association\(^2\). He was in the capacity of Secretary, later on taken up on the Executive Committee of the Indian Olympic Association\(^3\).

It was because of his office of authority at State and National Olympic Association that the H.V.P. Mandal's Olympic Team for XI Olympiad Berlin had smooth sailing. He could process the case of clearance of the Mandal's team through Indian Olympic Association at the earliest\(^4\).

**Administrative Job**

During his tenure of ten years i.e. from 1933 to 1943, he enjoyed two posts;

\(^1\)Report of Olympic Team of H.V.P. Mandal, Ed. H.V. Deshpande, General Secretary, H.V.P.M. Amravati, 1940, p.17-18.

\(^2\)Ibid.


\(^4\)Report of Olympic Team. loc. cit. p.5.
1. Director of Physical Education, Nagpur University, Nagpur.

2. Chief Organizer of Physical Education, C.P. and Berar.

The first office of authority was held by him in August 1935, when the post of Director of Physical Education was created in Nagpur University. A special Board of Physical Welfare was appointed by the University in February 1936, of which Dr. Kokardekar was ex-officio Secretary. In this dual responsibility he had performed many administrative functions related to physical education and sports as per provision in ordinance 3-A of Nagpur University.

According to Ordinance No.3-A of Nagpur University Act provisions were made for the students to have:

1. Medical inspection and its follow-up work.
2. Compulsory Physical Training.
3. Physical Efficiency Badge.

1.0 The system of medical inspection in Nagpur University started from the year 1934. According to the system, every

---

1 Annual Report. Board of Physical Welfare, Nagpur University, Nagpur, 1938.
2 Ibid. p.5.
student on the roll of a college in the University was required to undergo medical inspection before the medical officer for his college twice in each academic year\(^1\). Detailed procedure about medical inspection to be followed by Medical Officer was given in the ordinance. Post-Graduate students were exempted of this inspection\(^2\).

After each inspection the medical officers were directed to advice the students to undergo treatment under information to their guardians. 'Defect Card's were issued to students after every inspection\(^3\).

1.1 Practice of recording anthropometric measurements of all the students with a view to classify them as per their physique and health and to study postural deformities in them, was prevalent in the University under the same Ordinance. An exhaustive report giving details of various categories of students and their percentage used to be prepared by the Director of Physical Education for onward submission to the University and its affiliated colleges through the Board of Physical Welfare\(^4\).

---

\(^1\)Ibid. p. 5.

\(^2\)Students' Guide to Physical Welfare. Board of Physical Welfare, Nagpur University, Nagpur, 1937, p. 4-5.

\(^3\)Ibid.

2.0 The organised programme of compulsory physical training was launched in the University and its affiliated Colleges at Nagpur, Amravati and Jabalpur from the year 1937 onward, for which ordinance seemed to have suitably modified in the year 1936\(^1\).

According to the para 8th of the Ordinance\(^2\), every male student prosecuting a course for the Intermediate (Arts and Science) examination in the college shall:

a. Attend for one year not less than such number of periods of a course in physical education as may be prescribed by the Board of Physical Welfare; or

b. Play for one year such number of matches or practice games in Cricket, Hockey, Football or Tennis as may be prescribed by the Board of Physical Welfare; or

c. Pass such tests of physical attainments as may be prescribed by the Board of Physical Welfare.

A summary of the programme is followed hereunder.

2.1 **Compulsory Physical Training**

Compulsory physical training was required under the

---

\(^1\)Ibid. p. 10.

\(^2\)Students' Guide. loc. cit. p. 6.
ordinance no. 3-A of 1936. According to a resolution of the Board, it was decided to conduct 3 periods, each of 45 minutes, in a week for each batch. Out of 36 periods to be conducted per week, 18 periods were conducted in the morning and 18 periods after the college hours. Two periods were allotted for physical training and one period for major games per week. In physical training 20 minutes were devoted to Swedish exercise, the remaining part of the first period being devoted to recreational minor games. The second period of physical training was generally utilised in exercise with apparatuses such as Bar, Rings, etc. and in the third one, students were engaged in major games.

3.0 Physical Efficiency Badge

Under this test a student was declared to have passed the physical efficiency test when he could attain the prescribed minimum in any one items from each of the following groups, in the course of an academic year:

Group 1st:
1. Bar Dips - 10
2. Rope Climbing - 18 feet and return
3. Weight-lifting - 3/4 of competitor's own weight

Group 2nd:
1. Chin-ups - 8
2. Straight Dips - 15
3. Shot-put for 140 lbs and above weight class - 25 feet and those less than 140 lbs weight class - 22 feet.
Group 3rd:
1. 100 M. 13.0 Sec.
2. 400 M. 1:05.0 Sec.

Group 4th:
1. High jump - 4'8"
2. Long jump - 16 feet

Group 5th:
1. 1 mile running - 5 minutes and 30 sec.
2. 3 miles running - 17 minutes
3. 10 miles walking - 1 hour, 40 minutes

4.0 Sports Tournaments:
The annual University Sports Tournament for various Trophies was conducted according to the programme.

1. The Rao Bahadur D. Laxminarayan Silver Cup for Athletics
2. The Chanda District Agricultural Fair Cup for Football.
3. The Rai Saheb Ram Krishna Gosavi Shield for Hockey.
4. The Korea Durbar Cricket Challenge Silver Cup for Cricket.
5. The Sir Frank Sly Tennis Shield for Lawn-Tennis.
6. The King Edward College Sports Cup for the best record of successes in the above five competitions.
7. The Korea Durbar Tennis Cup for Tennis.
8. Sir Montagu Butler Tennis Cup for Tennis (For Ladies only).
9. Sir Montagu Butler Badminton Cup (For Ladies singles).
10. Sir Montagu Butler Badminton cup (For Ladies Doubles).
11. Korea Durbar Medal for the Best Athlete.

To hold eleven trophy tournaments annually, to make selection of teams for Inter-University Meets, to organize training camps for such teams, to send them for intervarsity competitions, to organize prize-distribution function of the University, to prepare annual report of these tournaments and submit it to the University through its Board of Physical Welfare, were some of the routine administrative duties performed by Dr. Kokardekar.

Thus, according to the planning of the programme of physical education, the Physical Welfare Board and the Director, Physical Education with the co-operation of medical officers and physical instructors of other affiliated colleges executed the four-point programme.

Prior to the appointment of Dr. Kokardekar, the Nagpur University seemed to have had little attention towards physical education and welfare of the students. There was no board of physical welfare, no technical person to guide the programme, not much emphasis was there on physical welfare. An abortive attempt was made in the year 1933 to introduce physical training in the University by moving the proposal in the meeting of Executive Council of the University by one
Prof. N.K. Behere, but then for lack of support and details of the proposal, it was not accepted by the University.¹

During the tenure of Kokardekar in the University as Director of Physical Education he was picked up by the State Government as Secretary on the Physical Uplift Committee appointed by the Government in November 1937, under the Chairmanship of Thakur Chhedilal, Bar-at-Law, M.L.A. The Committee consisted of only three members. The Second member was Dr. V.S. Jha Inspector of schools, Chhattisgarh circle, Raipur. The following were the terms of reference on which the committee was asked to report:

1. To consider the advisability of Central Agency within the Education Department for organizing and Co-ordinating all the various activities leading to the physical welfare of the student population of this province.

2. To review the existing facilities and arrangements in respect of physical education.

3. To consider ways and means to assist the local bodies in organizing Physical Training Schemes in their respective schools.

4. To consider the feasibility of an organization of school medical service.

5. To consider whether it would be necessary to simplify the existing syllabus of physical training for

¹Hitwada
various grades of schools, so that the enforcement of compulsory Physical Education for all the students may be possible with ease and without much cost.

6. To consider the advisability of undertaking publication of literature conducive to Physical Training and Welfare Activities and to encourage good health.

7. To consider the possibility of constituting and awarding Physical Efficiency badges for boys of various standards, as is done in western countries.

8. To consider the advisability of starting refresher course in physical training with a view to increasing the supply of and refreshing the training Physical Instructors.

9. To consider the possibility of conducting examinations for physical training Instructors for primary and secondary schools and lay down the conditions for such examinations.

10. To consider the advisability of recommending such legislative measures may be thought necessary for the purpose of making Physical Education compulsory for all students of various grades and for the smooth running of the whole scheme of Physical Welfare for students.

11. To consider the advisability of recommending such other steps as may be found necessary to explore the ground with a view to combining the scout, Junior Red Cross and such
other allied activities carried on in schools into a general activity calculated to instil a sense of esprit corps in the younger generation.

The Committee had in all three sittings. The technical member of the committee was, of course, Dr. Kokardekar. He collected much of the information needed by extensive touring, visitation and interview. A report was presented to the State Government in the year 1938 containing valuable recommendation and plans for better organisation of the programme of Physical Education in the State.

Chief Organizer

The chief organizer of Physical Welfare, C.P. and Berar was an educational officer of administrative branch with a status and privileges enjoyed by the Deputy Director of Public Instruction, Central Provinces and Berar. The jurisdiction of his activities was all over the Central Provinces and Berar with his head-quarters at Nagpur.

The main duties of the Chief Organizer for Physical Welfare were:¹

A. To act as a Secretary to the Central Board for Physical Welfare.

¹Office Record of H.V.P. Mandal, Amravati.
B. To carry out the instruction of the Board and of the Provincial Government.

C. To control the Physical Training Instructors in Schools and Colleges and has power to appoint, post and transfer all Physical Training Instructors in High Schools, Normal Schools and Colleges, and such other staff engaged temporarily or permanently to carry out the proposals of the Central Board for Physical Welfare.

D. To inspect and report on the Physical training and welfare activities in Government and recognised schools and colleges.

E. To supervise the Physical Training and Welfare activities in schools under the control of the local bodies and to assist the bodies as far as in his power.

F. During his inspection he will specially inspect the condition of play grounds, Gymnasium and Physical training, nutrition and such records concerning the physical welfare of the students.

G. To assist the agencies of the Government and local bodies to work out the proposals of the Central Board for Physical Welfare.

H. Subject to the general control of the Director of Public Instruction, Central Provinces and Berar the
Chief Organiser, Physical Welfare, is the Chief Officer for all matters in connection with Physical Training and Medical inspection in schools, colleges, play-grounds, gymnasiums and such other matters relating to the Physical Welfare.

I. To supervise and control all such activities as may be started on the initiative of the Central Board for Physical Welfare.

J. To organise and to supervise the working of the School Training Corps and Health Camps.

K. To inspect the working of the private institutions which receive a grant from the Government.

L. Shall have authority to confirm and carry out approved policies of the Board.

The Chief Organiser for Physical Welfare, Central Provinces and Berar will directly correspond with the Principals of Colleges, District Inspectors and Chairmen of District Councils and the municipalities on question of the physical training and welfare activities.

**Literary Contribution of Dr. Kokardekar**

His literary contribution covered mainly following areas:

1. Articles published in magazines.
2. Articles written by him in newspapers.
3. Published reports

1. Articles published in magazines

1.1 Articles written by him in 'Arogya Mandir'

a) Scientific Back Ground of Physical Check-up\(^1\).
b) Physical growth in children- 0 to 3 years\(^2\).
c) Physical growth in children - 3 to 6 years\(^3\).
d) Physical growth in children - 6 to 9 years\(^4\).
e) Vyayam Vishayi Kahi Shanka Va Tyanche Samadhan\(^5\).
f) Physical growth in children- 9 to 15 years\(^6\).
g) Physical growth in children- 15 to 18 years\(^7\).

\(^1\)L.J. Kokardekar, "Scientific Back Ground of Physical Check-up", Arogya Mandir (Marathi), Panvel, Shri Dhoot Papeshwar Panvel Ltd. (1:2 Feb 1938) p.23.
\(^2\) "Physical Growth in Children- 0 to 3 years". Arogya Mandir (Marathi), Panvel, Shri Dhoot Papeshwar Panvel Ltd. (1:2 March 1938), p.9.
\(^3\) "Physical Growth in Children- 3 to 6 years", Arogya Mandir (Marathi), Panvel, Shri Dhoot Papeshwar Panvel Ltd. (1:3 April 1938) p. 49.
\(^4\) "Physical Growth in Children- 6 to 9 years", Arogya Mandir(Marathi), Panvel, Shri Dhoot Papeshwar Panvel Ltd. (1:5 June 1938) p. 33.
\(^5\) "Vyayam Vishayi Kahi Shanka Va Tyanche Samadhan", Arogya Mandir(Marathi), Panvel, Shri Dhoot Papeshwar Panvel Ltd. (1:6 July 1938) p. 42.
\(^6\) "Physical Growth in Children- 9 to 15 years", Arogya Mandir (Marathi), Panvel, Shri Dhoot Papeshwar Panvel Ltd. (1:7 Aug 1938) p. 31.
\(^7\) "Physical Growth in children- 15 to 18 years", Arogya Mandir (Marathi), Panvel, Shri Dhoot Papeshwar Panvel Ltd. (1:8 Sept. 1938) p. 25.
h) Pramanbadhan Sharir Va Tya Sambandhi Kalpana Cha Vikas\(^1\).

i) Shishu Avasthetil Sharirik Va Manasik Vikas\(^2\).

j) Prishthavansh Va Tyachi Naisargik Vakrata Va Dosh\(^3\).

1.2 Articles written by him in 'Leibesubungen'\(^4\) (German magazine).

2. Articles written by him in News Papers

2.1 'Hitavada' (English Daily) Nagpur\(^5\).

a) Care of Respiratory Organs

b) The Proof of health and vigour

c) Under-Nutrition in India

d) Problem of open air.

e) Needs for Town-Planning

f) The Rise of Germany

g) Efforts of Physical Regeneration

h) Public health and Hygiene

i) Duty of Government and local bodies

j) A stadium for Nagpur - its cost and use.


\(^3\) "Prishthavansh Va Tyachi Naisargik Vakrata Va Dosh". Arogya Mandir (Marathi) Panvel, Shri Dhoot Papeshwar Panvel Ltd. (2:3 April 1939), P.8.

\(^4\) W.V. Patankar, "श्री कोक्कडकरांचा सिद्धांत", सत्यांत्री, (Marathi Weekly) Pune, March 1936, P. 263.

2.2 'भक्षित्व ' (Marathi Daily) Nagpur

a) निहृत्तावेले कुटुंबक पत्तक गमनय चढ
b) हिंदी जनतेबी उपस्थापर को ?
c) राष्ट्रीय संपत्तीमये आर्यसमाजांचे महत्त

3. Published Reports

a) Board of Physical Welfare (Annual Report)¹.
b) Students' Guide to Physical Welfare².

4. Research Projects

4.1 Research work in H.V.P. Mandal

After return of Dr. Kokardekar from Germany, Physical check-up of around 400 to 500 students of H.V.P.M. was started by him giving a new direction which brought out some new facts.

The foremost fact was related with height³.

4.2 Research work in Nagpur University

General formula

\[ \text{W} = \text{H} + 2\text{C} + \frac{2}{3}(\text{A} - 25) \]

² Students' Guide to Physical Welfare, Nagpur University, 1937.
³ H.V. Deshpande, "Vyayam Tatwa Darshan". Amravati, H.V.P.M., Oct. 1946, p. 97.
⁴ Students' Guide to Physical Welfare, Nagpur University, 1937, p. 17.
b) Formula for classifying the normal physique.

\[ W = \left( \frac{H + C + \frac{2}{3}(A-25) + \left[7-(C-ab)\right]^2}{3} \right) \]

**Personality Profile of Dr. Kokardekar**

Personality is an integration or merging of all parts of one's psychological life - the way one thinks, feels, acts and behaves. It represents the total psychological structure of the individual.

According to Holland (1967), 'Personality is the sum total of an individual's characteristics which make him unique'. It is also stated to be 'a person's unique pattern of trait'.

Personality of an individual reflects in his psycho-social behaviour, so also in his physical appearance. It is represented through the traits like: health, fitness, intelligence, sociability, decision-making ability, creativity, cooperative nature, modesty, resourcefulness, optimistic attitude, dynamism, devotion to duty, foresightedness, critical thinking ability, knowledgeable, patriotism, resolute, studious, simplicity, clean habits, high ideals and ambitions, with broad vision.

---

1Ibid. p. 19.
These and some other traits along with a sound philosophy of life makes a person unique. His personality prospers through these traits only.

Apart from these traits of human behaviour, on the basis of which assessment of personality is made, there are some specific dimensions to the personality. Like a 3-D picture, a personality is viewed through these dimensions. The more the dimensions are to the personality, the better it is accepted in a society. A multi-dimensional or multi-faceted personality is appreciated and respected in a society.

As for the personality of Dr. Kokardekar was concerned, following dimensions could be sorted out:

1) Dimension of physical development.
2) Socio-psychological dimension
3) Intellectual and educational dimension
4) Ethical and spiritual dimension

Each of the above dimensions consists of certain traits and characteristics. These traits could be observed, experienced and sorted out from day to day behaviour as well as under certain circumstances, situations and events in the file.

1. **Dimension of physical development**

Physical appearance is considered one of the major components of personality. Healthy status of the body and physical fitness are the requirements of this component. Health
depends upon clean habits and environment, whereas fitness is an output of regular practice of exercise and sport.

Following factors had contributed to the dimension of physical development of the personality of Dr. Kokardekar;

1) Clean habits and strict regime of Ashram life in Sabarmati in the company of Kaka Kalekar and other ashramites, under the guidance of Mahatma Gandhi.

2) Involvement in H.V.P. Mandal Amravati, participation in daily programme of exercise.

3) Exercise programme at Pune, Amravati and then at Berlin. Involvement in exercise and sports, such as suryanamaskar, yogasan, boating, archery, skiing, gymnastics, calisthenics etc.

4) Specialized study in physical education and sports sciences.

5) Research in anthropometry - concept of balanced development.

6) Athletic type body was evident from the photographs and type of description of his body made by different people in their writings.

2) **Psycho-Social Dimension:**

The dimension of the personality reflects upon one's behaviour. Social behaviour of an individual is judged
from certain traits like sociability, helping attitude, cooperation, understanding the feelings of others, tolerance, adjustment, love and affection, sense of belonging, etc. Sacrifice is the virtue of social behaviour.

Emotions, feelings and sentiments also form part of this dimension. Traits comprised of this part are: patriotism, faith, values and ideology.

As for development of this dimension is concerned, following periods and events in the life of Dr. Kokardekar could be cited, wherein his social behaviour was reflected and concerned traits were surfaced out:

1) Childhood and school education period spent outside and away from parents and hometown. Boarding house taught him preliminary lessons of cooperative living and promoted in him desired social traits.

2) Influenced by local socio-political leaders, colleagues and friends in thought and deeds close association with Veer Vamanrao Joshi, Dr. Patwardhan, H.V. Deshpande, A.K. Vaidya, S.H. Rajguru, D.S. Deshpande, T.G. Joshi, P.Y. Deshpande and scores of other youths involved in freedom movement. Circumstances at H.V.P. Mandal and in Amravati were favourable to freedom movement.

3) Boycotting school education at H.S.C. level with the spirit of patriotism. Developed mass contacts in rural areas
by touring and lecturing all around for creating awareness about freedom movement (1918-19).

4) Four years Ashram life at Sabarmati. Discipline, dignity of labour, self reliance, cooperation, austerity, simplicity, sense of belonging, etc. which were reflected in his later period of life (1922-26).

5) Influenced by great personalities like Mahatma Gandhi, Kaka Kalelkar, Sardar Patel and others with whom he came in contact at the Ashram, by their life-style, devotion, dedication, fighting spirit, patriotism and ideology.

6) Germany—spirit of patriotism prevailed during higher studies.
   a) Dr. Diem knew his anxiety and inner desire for India's freedom. Dr. Diem's letter to H.V. Deshpande in 1948 speaks about it.
   b) Pride and interest in India's traditional system of physical culture and Yoga, selected subject of dissertation for his Ph.D. 'Religious Basis of Indian Physical Culture'.
   c) His idea of staging demonstrations of traditional sports and system of physical culture at the world Pedagogic Congress during XI Olympic Games-Berlin, was materialised.
   d) Attended Round Table Conference at London as an observer in 1931.
   e) It was stated by his colleagues that he brought some amount from Germany to India for the use of revolutionaries.
7) **Friend-Circle at Amravati and Nagpur**

Freedom fighters, Social workers, journalists, literatures, sports persons, educationists, academicians, Govt. servants, Medical practitioners.

8) **Contacts with organizations**:

a) Indian Olympic Association, State Olympic Association, Athletic clubs, International Olympic Association, German Olympic Association Member of Several Organizations.

b) **Organizations that were formed**

i) Sports and Athletic Association for C.P. and Berar, Nagpur (1933).

ii) C.P. and Berar Indian Games Association, Nagpur (1938-39).

9) **Social Service**

During the stay in Sabarmati Ashram following services were offered:

I) i) Rural uplift and development programme implemented in Gujarat on the advice of Mahatma Gandhi (1923-24).

ii) Flood Relief work in Malabar region Kerala on the advice of Mahatma Gandhi (1925-26).

II) One year free teachership at Rashtriya Vidyalaya, Akot (Distt. Akola) 1927.

III) Service to Indian National Congress.

i) Responsible in creating net-work of youth organizations in villages and towns of Vidarbha and Creating awareness in them about freedom movement (1920-21 and
1928-29).

ii) Helped in the organisation of Vidarbha Youth Conference at Amravati.

iii) Helped in training volunteer corps at National Congress Session Tripuri (Jabalpur) 1939.

IV) Service to H.V.P. Mandal, Amravati

1) Collected building relief fund for Mandal from Maharashtra and Gujarat (1928).

ii) Organisational work during summer classes and in training camps of Civil Defence Force (1928-29/1933-34-35).

iii) Physical Culture Information Bureau (1928-29).

iv) Planning and execution of Demonstration-cum-propaganda tours of Mandal at Pune (Jan. 1928) and Calcutta (Dec. 1928).

v) Printing press instalation (1928).

vi) Instrumental in bringing desirable changes in the system of physical exercise of the Mandal.

vii) Mainly responsible in elevating status of the Mandal from state to national and from national to international level.

viii) Responsible in developing international contacts of the Mandal.

ix) Initiated physico-medical examination system of trainees of Mandal and prepared base for scientific research in physical education.
x) Initiated and organised tournaments and competitions at H.V.P. Mandal as its head of Tournament Department.

xi) As a member of Executive Committee of the Mandal he rendered his services in deliberations and decision making as well as in policy framing of the institution.

v) Membership

i) Member of Health Committee of League of Nations (1931-32).

ii) Indian Olympic Committee (1935-36-37) Executive member.

iii) Secretary - C.P. and Berar Olympic Committee (1935-36 and 1936-37).

iv) Member-High School Education Board Nagpur (1934-35)

v) Member-Amateur Athletic Club, Nagpur (1939).

vi) Secretary, C.P. and Berar, Indian Games Association, Nagpur (1941).

vii) Member - Old Boy's Association of H.V.P. Mandal, Amravati (1935-38).

3) Intellectual and Educational Dimension

(Intellectual Domain)

Intellectual domain of personality deals with several characteristics and qualifications. Critical and logical thinking, foresightedness, judgement, creativity, imagination, resourcefulness, innovativeness, knowledge, strong memory, sharp reflexes, expression of thought acumen, intuition,
insight and many other qualities make individual intellectually qualified. Although, there is no standard yard stick to measure one's intelligence, yet there can't be tracing of events and moments in the life of a person, whereby his intelligence is assessed and personality can be valued.

In case of Dr. Kokardekar, his behavioural traits seemed to have been responsible in developing this dimension of his personality. Following events are testimony of his traits:

1) Of the many youths and workers in the sight of authorities of the Mandal, selection of Kokardekar was made for deputation to Germany for higher studies. He proved himself worthy of such selection.

2) Successful completion of 3½ years study and obtaining 'Diploma in Physical Education', considered to be highest qualification in the subject all over the Europe.

3) Getting adjusted with totally changed environment in Germany, learning of German language, mastering theory and practical subjects of study and making effective and critical research writing in German magazines.

4) Recipient of Alexander Humboldt Scholarship in Germany while prosecuting study.

5) Recipient of Ph.D. degree in Physical Education of Berlin University during the period of study.

6) Carrying out research in Germany and designing own
formula of body physique and ideal weight.

7) Fellow of Royal Life Saving Society - London.
8) Fellow of German Life Saving Society.
9) Fellow of German Academic Association.
10) Continuation of research activity in India after returning back from Germany.
11) Contributed several articles in regional language on broad spectrum of topics concerned with and allied to physical education and sports science.
12) Office of authority held at University as well as at state level, involving planning, organization, administration, supervision and decision making activities.
13) Propounded a definite ideology of physical education and brought into practice by planning and executing several schemes at University and State level.
14) Maintained contacts with professional organisations and people at national and international level.
15) He identified different issues of human life and related them to physical education from national and international perspective and accordingly formulated and propagated certain ideas and plans through his writings and speeches.

A brief resume of the same would make clear the type and level of thinking he had about physical education:
Longevity:

Present status of health and physical fitness of the Indian people and the level of longevity as compared to that of people of other countries, seemed alarmingly low. Be it recognised that lower level of longevity is a loss to the nation, due to which socio-economic condition gets deteriorated.

In the context of longevity and its relation to the socio-economic condition of the nation, the significance of physical education in the national life be realised. Therefore, efforts be made to improve longevity through physical education and thereby human resource of the nation be developed.

Death and Birth Rate:

By keeping the death and birth rate at maximum possible low ebb and then to allow population growth of the nation, is an ideal situation; but in contrast, we have in India optimum possible death and birth rate due to which the nation is fastly losing her vital force, particularly, the women are the worst sufferers affecting in return the newer generation. The census reports of the Govt. of India show a distinct fall in the vitality and distinct growth in the child mortality during the past 30 years.

Physical Education programme at national level should take into account this alarming situation and try to assist in
arresting death and birth rate by promoting health and fitness of the people.

**Human Resource:**

Human resource is greater in India than most of the developed countries of the world. Out of the vast human resource that we have a large chunk seemed idle and inefficient. It should be activated and made efficient. Physical Education should have vital role to play in activating the people and bringing back their efficiency.

**Physical Education:**

Physical education is an independent branch of science; it needs special study. In Western countries very systematic years past to evolve this science. A similar study of indigenous system is necessary before a system suitable to our condition could be evolved.

A comparative study of all systems together with an intimate knowledge of the existing conditions would alone help us to rebuild our lost vitality.

We are at present living in an age when comprehensive system of collective efforts are becoming the order of the day. A nation that ignores such collective efforts based on scientific theory is bound to create disaster in the form of self-annihilation. There is, therefore, a need to take up the matter of physical education seriously by all the provincial governments and local bodies throughout India and try to coordinate all private efforts on scientific lines.
Physical culture institutions must be run on purely scientific lines. And politics should not be allowed to interfere in matters which are purely scientific and which affect the every day life of the nation. The provincial Governments of the country should realise that sports and athletic activities come under their purview and form the most important factor in retaining and regenerating public health.

The institutions of local self-government such as the Municipalities and local Boards should make provision to spend for the physical welfare of their rising generation upon which the future of the nation depends.

**Ideas, Proposal and Plans Propagated by Dr. Kokardekar:**

1) Compulsory physical education programme at Primary, Secondary and College level.

2) Provision in the existing 'Act' of local Boards and Municipalities to make it as obligatory duty to provide facilities and programme of health and fitness for all.

3) Stadium for the town.

4) Independent College of Physical Education.

5) University to have faculty of Physical Education and on their behalf hold physico-medical examination of students with followup work.

6) In order to coordinate efforts of different agencies in imparting programme of health and fitness at state and National level, formulation of Central Board of Physical Welfare at State and National level was envisaged.
4) Moral And Spiritual Dimension:

Moral virtues are considered higher and valued closer to one's emotions and sentiments. According to Sri Aurobindo¹:

"Three things are of utmost importance in dealing with a man's moral nature, they are: the emotions, the samskaras or formed habits and associations and the Svabhav or nature".

He² further points out that the way to train the person morally by habituating an individual to the right emotions, the best mental, emotional and physical habits and by following out in right action of the fundamental impulses of his essential nature.

It is on the moral values the character of an individual is identified and valued.

Morality has been defined as, 'that which is unselfish is moral' and 'that which is selfish is immoral'³.

Gandhiji laid much stress on the moral training. While identifying moral training of spirit, Gandhiji further explains that to develop the spirit is to build character and to enable one to work towards a knowledge of God and self realization⁴.

¹Sri Aurobindo and The Mother on Education. Pondicherry: Sri Aurobindo Ashram 1982, p. 27.
²Ibid.
According to him, it should be an essential part of the training of the young, and he firmly believed that all training without culture of the spirit was of no use, and might be even harmful\(^1\). He correlated development of moral faculty with observance of certain rules, the chief amongst them being: Truth, Ahinsa and Brahmacharya\(^2\).

Being firm believer in and follower of moral and spiritual acts and deeds, it was obvious to have had insisted by him moral and spiritual development as an essential objective of the Ashram Life at Sabarmati. There were eleven different vows and rules expected to be observed by every member of the Ashram. Every day prayer followed by sermon either by Gandhiji himself or any elderly person of the asram, must have proved effective for such a training of spirit. Kokardekar spent four years of his life under such regimen and routine.

Before joining Sabarmati Ashram, Kokardekar lived in a company of such Stalwarts and patriots whose influence had helped him develop moral traits, their way of behaviour, high character, devotion to duties, sincerity, truthfulness, and many other moral traits had served ideal before him.

\(^1\) Ibid.
\(^2\) Ibid.
With the background of the company of noble companions and the type of serene life spent at Sabarmati Ashram, Kokardekar seemed to have had awakening in him the moral virtues, which were supplemented in Germany with the close association of great personality like Dr. Carl Diem.

Kokardekar had continued his practices of Yoga and Suryanamaskar in Germany. With his insight into and deep study of India's traditional system of physical culture and its religio-spiritual basis, he had selected this as a topic of Ph.D. thesis, which was indicative of his spiritual bent of mind.

While in India, during his stay in Poona and Amravati he tried to produce literature conducive to the moral and spiritual development of the youths. A book series called 'Madhu-Mandar-Mala' was started by him with the help of H.V. Deshpande. Under this series they brought out following books in Marathi language:

1. **Pourush-Pradip** (पौरुष प्रदीप)
   - based on Upanishadic Philosophy.
   - collection of Gandhiji's articles on Brahmacharya.

2. **Avanatimaya Bharatvarsh** (अवनतीमय महाभारतवर्ष)
   - based on statistics of the deteriorating physical condition of Indian Youth.

3. **Prarthana-Sangraha** (पूजान्वती कृपाली प्रार्थना संग्रह)
   - Compositions and prayers for spiritual development.
   - About 10 thousand copies of his prarthana Sangraha book were sold for which several editions were brought out.
Karma-Yogin:

It appears from the entire biographical sketch that Laxman Janrao Kokardekar had led the life as a Karma-Yogi, i.e. the life as per 'Karma-Marga' or the way of action described in Bhagavada-Gita. Gita was a mandate for action; it advocated full active life in the world with the inner life anchored in the eternal spirit\(^1\). It explains what a man ought to do not merely as a social being but as an individual with a spiritual destiny\(^2\). In Gita, Krishna tells Arjuna that one can attain perfection even while doing one's duties. Action done devotedly and whole heartedly without attachment to the results makes for perfection.

Practising the teachings of Gita in letter and spirit, Kokardekar seemed to have dedicated his life for the betterment of his fellow-beings.

His boycotting of school education, joining of freedom movement, staying at Sabarmati Ashram, devoting himself to swadhyay and adhyayan (self-study), working for village reforms and famine relief work at distant places, going for higher studies and completing it successfully, working for home University and State, offering dedicated service to H.V.P.


\(^2\)Ibid.
Mandal and other voluntary institutions and organisations; and while doing so, at the prime period of life abruptly meeting the end of life; this entire profile of his life clearly indicates that there was very little that he did in his life to be called as for himself; whatever life-span he had, it was spent mostly for others; whatever he had done or achieved, it was neither for himself, nor for his family, but for the welfare of others.