



Rs. 20/-  
Vol. 94, No. 4, April 2013

# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

**WOMEN'S SPECIAL ISSUE**



(l to r) Smt. Kanchan Sujir representing late Smt. Sitabai Padbidri, Smt. Anu Gokarn representing late Smt. Kalyanibai Samsi, Vice President Smt. Geeta Yennemadi, Chief Guest Prof. Smt. Kalindi Muzumdar, Dr. Smt. Jayshree Panjekar and Smt. Lalan Sanade

## Chitrapur Saraswat Women's Day 10<sup>th</sup> March 2013



Late Smt. Sitabai Padbidri  
honoured posthumously



Late Smt. Kalyanibai Samsi  
honoured posthumously



# We put YOU first.

*Financial Services from Tata Capital.*



There is nothing more satisfying than being able to see your dreams come true. And our wide range of products help you do just that. Welcome to Tata Capital, where we choose to put your interest above ours and fulfill your needs first. So for all your financial needs, from loans, financial planning to mutual funds, equities, corporate fixed deposits and bonds all you have to do is contact us. To see what we do best - the right thing for you.

[Consumer Finance](#) | [Home Loans](#) | [Loan Against Property](#) | [Investment Advisory](#) | [Wealth Management](#) | [Commercial Finance](#) | [Infrastructure Finance](#) | [Equity Broking](#) | [Private Equity](#) | [Investment Banking](#) | [Travel & Forex](#) | [Cards\\*](#)

**SMS TC to 561 61 561**  
**Call 1800 209 6060**

**TATA CAPITAL**

We only do what's right for you

\*Consumer Finance, Loan Against Property, Commercial Finance, Infrastructure Finance are originated and serviced by Tata Capital Financial Services Limited (TCFSL). All loans are at its sole discretion. Home Loans are originated and serviced by Tata Capital Housing Finance Limited. All home loans are at its sole discretion. Equity Broking, Investment Banking are brought to you by Tata Securities Limited. Regd Office: One Forbes, Dr V B Gandhi Marg, Fort, Mumbai - 400 001. Tel No. 67459000. Member of BSE Limited. SEBI Regn Nos. INB0101664150 & INF011207954. Member of NSE of India Ltd. SEBI Regn Nos. INB/F/E 231288730. DP of CDSL. SEBI Regn No. IN-DP-CDSL-450-2008. DP of NSDL. SEBI Regn No. IN-DP-NSDL-298-2008. PMSEBI Regn No. INP000003872. ARN - 0021. Distributors of IPO and MFs. Private Equity Funds are registered with SEBI as Domestic Venture Capital Funds. Travel & Forex - Travel services are brought to you by TC Travels & Services Limited & Forex services are brought to you by TT Holdings and Services Limited. Tata Travel Card is a white label card issued, established and operated by Axis Bank. It is marketed and distributed by TT Holdings and Services Limited. Tata Credit Card is a white label card issued, established and operated by SBI Cards and Payment Services Pvt. Ltd. It is marketed and distributed by TCFSL. Terms and Conditions apply.

# Kanara Saraswat

A Monthly Magazine of the  
Kanara Saraswat Association  
Office: 13/1-2, Association Building,  
Talmakiwadi, Near Talmaki Chowk,  
J.D. Marg, Mumbai 400007

Website: <http://www.kanarasaraswat.in>

Vol. 94, No.4, April 2013

e-mail: [editor@kanarasaraswat.in](mailto:editor@kanarasaraswat.in)  
[kanara\\_saraswat@hotmail.com](mailto:kanara_saraswat@hotmail.com)  
(For Publication in the Magazine)

e-mail: [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in)  
(For administrative matters)

President: **Suresh S. Hemmady**  
Vice President: **Geeta V. Yennemadi**  
Chairman: **Rajaram D. Pandit**

## MEMBERS OF THE EDITORIAL COMMITTEE

Managing Editor: **Gurunath Gokarn**

Editor: **Smita Mavinkurve**

Associate Editor: **Uday A. Mankikar**

Editorial Committee:

**Usha K. Surkund**

**Shruti S. Gokarn**

Computer Composing:

VISION DTP – **Sujata V. Masurkar**

KSA Telephone: (022) 2380 2263

TELEFAX: (022) 23805655

KSA Holiday Home, Nashik:

Tel: 0253-2580575 / 0253-2315881

## SAD DEMISE

It is with great regret that we inform our readers about the sad demise of Shri Murli Hosangady on 11<sup>th</sup> March 2013 at Mumbai.

He was the President of Kanara Saraswat Association in the years 1994-1995. A connoisseur of Classical Music he often guided the KSA in organising Sangeet Sammelans. He would attend all the cultural programmes held by KSA and was keenly interested in the maintenance and development of our Holiday Home at Nashik. As the President of KSA he introduced many reforms.

He served on the Board of the French Bank for 6 years apart from 3 years on the Board of the Shamrao Vithal Co-op. Bank Ltd. He was Chairman and Director of several Public Ltd. companies.

Shri Murli Hosangady's life sketch will be published in our next issue.

## IN THIS ISSUE....

Sharing an idea ... <i>Suresh Hemmady</i>	2
From the President's Desk	3
Notice of Special General Body Meeting	4
Letters to the Editor	5
Our Cover: चित्रापूर सारस्वत महिला दिन... उदय मंकिकर	7
The Late Smt Sitabai Paddidri	9
Smt. Kalyanibai Samsi - Dedicated Social Worker	11
Late Shri G.V. Masurkar – A Grandson's Tribute ... <i>Amit Masurkar</i>	12
Women's Issues:	
A Plea for Family Life ... <i>Kalindi Muzumdar</i>	17
And they Lived Happily Ever After ... <i>Kalindi S Muzumdar</i>	19
Women's Life in India ... <i>Shantha M. Katre</i>	20
Who will Bell the Cat? ... <i>Archana Hemmady</i>	21
Women at Crossroads ... <i>Meera Sashittal</i>	23
'Saas-Bahu' - Old Konkani Folk Tale ... <i>Yashodhara Bhat</i>	24
'Sabala' - Woman Empowered ... <i>Sunita P Bagde</i>	24
Parisevanam :	
Chitrapur Yuvadhara's-YUVATHON! ... <i>Report by Sharayu Haldipur</i>	26
वस्त्रागारं नुमस्तं श्रीपरिज्ञानाश्रमं गुरुम् ! ... <i>Vaidehi Savnal</i>	27
Woman –Thy name is strength – नारी शक्ती ... <i>Mukta Chandaver</i>	29
महिलांचे प्रश्न :	
हुंडा आणि काडीमोड... <i>नलिनी संझगिरी</i>	30
मातृत्व आवश्यकता की अवहेलनास्पद... <i>वैशाली कोपिकर</i>	31
प्यारी बेटी... कविता... <i>पूजा धारेश्वर</i>	31
घटस्फोट व विभक्त राहाणे... <i>रेखा राव (कावळ)</i>	32
नारी की कहानी... कविता... <i>पूजा धारेश्वर</i>	32
निर्भया आंदोलन... <i>चंद्रमा मोहन बिजूर</i>	33
अशी आमची कांता, अशी आमची कांता... कविता... <i>सुमन शिराली</i>	34
Illustrious Women of the past :	
Umabai Kundapur ... <i>Radha Golikeri</i>	35
Smt. Sharada Prabhakar Amemba - A Profile	36
Smt. Kamala S. Dongerkery ... ... <i>Late Sharda R. Balsekar</i>	37
A Life of Service and Sacrifice – That was Our Dear Sonibai ... <i>Sumati Chandavarkar and Kunda Kagal</i>	38
Anandi Gopal Joshi – The first Indian Lady Doctor	39
बायको म्हणजे... <i>विनया दुर्गाेश हरिटे</i>	45
भूतकाळातील उज्ज्वल ज्योती :	
सौ कमलाबाई पडुकोण	46
नलिनी अशोक चंदावरकर-एक आगळं व्यक्तिमत्व... <i>लक्ष्मी वसंत नायपल्ली</i>	47
सारस्वत महिलांचे पुण्यस्मरण... <i>मीरा माविनकुर्वे</i>	49
गाऊ तिजला आरती- कोर्नेलिया सोराबजी... <i>नारायण शिराली</i>	50
अन्याय कुणावर... <i>सुनंदा नाडकर्णी</i>	51
Women of Today:	
Vidushi Lalith J. Rao ..... <i>Nandakumar Hattiangadi</i>	52
Kavita Shanbhag	54
Emerging Trends in Women's Careers	56
Today's Woman of Substance ... <i>Milind Yennemadi</i>	59
Book Reviews:	
"Beyond Boundaries" by Shobha Pandit Mundkur ... <i>Reviewed by Ramnarayan Venkataraman</i>	61
"स्वैरविहार" ... by Vidya Kagal... <i>Reviewed by Sadhana Kamat</i>	63
Our Institutions	64
KS Health Awareness Series - 15: Nutritional Management of Anemia ... <i>Dr. Hemangini Hoskote</i>	65
Classifieds and Domestic Tidings	68

## Sharing an Idea.....

The members may recall that in the magazine of June 2009, I had written an article with the heading '98 years and still going.....' that was just before the Centenary year of KSA. In that article I had mentioned that, KSA is not very strong financially however, I am going to try my level best to ensure that by the turn of KSA's century, I would be able to say that " 98 years and still going 'strong!' ".

In the last 3-4 years, I have, with the help of many, put in a lot of efforts to collect substantial donations towards the Centenary Fund of KSA to be utilized for the purpose of education and medical benefits from the interest generated thereon. I had also thought that, one day, KSA should be in a position to help, by way of pension, the real needy bhanaps in our community. We have collected approx Rs.1.5 crore towards Centenary Fund so far and have already started utilizing interest towards helping the needy for education and medical benefits. However, pension seems to be eluding or rather not materializing. The KSA Committee has met several times and given serious thought regarding how to strengthen KSA's position financially. And one such idea which has sprung in the minds of the Committee and which it has been toying with for the last 6 months is something that I want to share with members so as to take you into confidence and let you know what the thought process of the Committee is.

As you all know, we have a Holiday Home near Nashik which was inaugurated way back in 1968. That plot admeasuring approximately 15,295 sq. ft. was purchased at a price of Rs.17,000/- in 1965. When the idea of a Holiday Home was mooted and the unit established, the location of the Holiday Home was totally outside Nashik city limits and it was a real Holiday Home. Over the last many years, Nashik, like any other city has grown horizontally and the Holiday Home which was outside city limits has become an integral part of the city, losing its original sheen and losing its purpose of being the real Holiday Home we all knew about. The main purpose of a Holiday Home today has been lost. The average occupancy rate of the Holiday Home stands at 45% today and we are making a net profit of approx. Rs.1.30 lakh per year which is very meager compared to the value of the property in our possession. The Committee members are therefore mulling over an idea of selling this property at today's market value which could fetch approx. Rs.5 to Rs.6 crore , invest Rs.1 crore out of this in a real Holiday Home at a different location, keep the balance of Rs.4 to Rs.5 crore as a corpus and utilize the interest from this for the benefit of our community at large by way of medical, education and pension that we have been talking about for last 3 to 4 years.

The Committee at its last meeting held on 9th March 2013 has unanimously come to the conclusion that this is the way to go forward which will not only make KSA a very strong trust financially but also be of benefit to the community at large.

You are also aware that we have done a massive renovation of the Anandashram Hall about 3-4 years back for which we have taken a loan from SVC Bank and in spite of two halls which are being given for marriages, thread ceremonies etc., we have not been able to generate enough funds to wipe out the loan as yet, though it was envisaged 3 years ago that if we take the loan we would be in a position to repay the same in 4 years. We are still struggling very hard and are far off from that situation and are paying very heavy interest on the OD facility we are enjoying from SVC Bank at this moment. We can, if the Nashik property is sold, pay off the OD and not incur any expenditure by way of interest which amounts to Rs.9.50 lakh per year at the moment.

We are fully aware that KSA being a social trust has to follow certain norms and procedures before the property is put out for sale and the Committee is strictly going to follow these norms and be as transparent as possible. I just thought that I would place this idea before the members of KSA and the community. Needless to say, we will follow all the procedures that are required and be totally transparent while trying to achieve our objective in the end.

- Suresh S. Hemmady  
President



## *From the President's Desk....*

I wanted to write something on the most important and essential vitamin of all - Vitamin D viz., Discipline. Just as a good dose of positive attitude, right behavior, confidence and enthusiasm is required to be happy and successful in life....a liberal dose of Discipline is equally a most important factor in your success story as well as general well-being and happiness.

It is Discipline that teaches you to smile when you feel sad, and take the good along with the bad. Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, whether you like it or not. Self-respect is the root of discipline: The sense of dignity grows with the ability to say no to oneself. When you are motivated by the powerful convictions of life, then you discipline yourself, not because of the demands of life, but because of the knowledge within your heart.

You may question as to why discipline is important? Discipline teaches us to operate by principle rather than desire. Saying no to our impulses puts us in control of our self. It permits truth, virtue, and integrity to rule our minds.

The path of life is strewn with various challenges, yearnings and desires. Many questions of life are complicated and unclear, yet the question of if you should pursue your set path or just wait for fluke or chance to get you to your goal.....is as clear as crystal. You are never promised tomorrow. You are never promised a hassle-free life or fulfilled dreams on a platter. You need to make a disciplined effort to pursue your dreams and inch closer day-by-day. Use your knowledge, charm, tact and talent appropriately tempered with discipline to win life's battles. Be it social or professional goals, you can achieve just about anything if you are disciplined enough. To do anything in the world worth doing, don't back-out shivering, thinking of the cold and danger, but jump in with a proper plan and trudge through to the best of your ability.

Disappointment, defeat and even apparent failure are in no way permanent conditions unless we choose to make them so. Assess your life as it is now. Make a conscious decision to become balanced. Re-make that decision on a day-to-day schedule. The truth of the matter is that you always know the right thing to do. The hard part is doing it. Stop stewing and start doing.

Respond to difficult times by being more disciplined in your activity and time management. When life throws out a challenge, don't sit around and fall victim to paralysis by analysis. If you have been diagnosed with a major illness be disciplined about your diet, medicines and lifestyle. If your exam is round the corner or if you have a major deadline, stick to the scheduled timetable.

Do remember that life without discipline is like a rudderless boat, there would be no sense of direction or achievement. No matter how exceptionally talented or gifted you are, you need to be disciplined to achieve recognition and be successful in life. It is rightly said "Talent without discipline is like an octopus on roller skates. There's plenty of movement, but you never know if it's going to be forward, backwards, or sideways".

So, be focused, be balanced and be disciplined!!!!

**Suresh S. Hemmady**

## **Notice of Special General Body Meeting of Kanara Saraswat Association on 5th May 2013 In Respect of KSA Nashik Holiday Home**

The Managing Committee of Kanara Saraswat Association in its Meeting held on 9th March 2013 has unanimously decided to call a Special General Body Meeting of Members on Sunday, 5th May 2013 at 10.30 a.m. at Shrimat Aanadashram Hall, Talmakiwadi, J.D. Marg, Mumbai 400007 to discuss and if found fit, to pass following Resolution:-

**“To Resolve that Nashik Holiday Home along with Plot No 41 & 42 in Survey No 659/6-7/1,( Area 15295 Sq/Ft) in New Pandit Colony, Off Sharanpur Road, Nashik City, Nashik 422002 be sold at the maximum realizable price to unlock value in Property at Prime Location and utilized sale proceeds in the following manner :-**

- 1. To achieve Aims & Objectives of the Association , particularly in the area of Education & Medical aid to needy ,**
- 2. To purchase Land out of any City Limits at a lower cost & to build affordable new spacious Holiday Home,**
- 3. To improve finances of the Association.”**

We are giving below relevant Clauses of Bye-Laws of the Association related to calling of Special General Body Meeting and also sale of any Assets/Property of the Association :-

### **28 (b) The Association shall have power**

- (i)** to purchase , take on lease, or exchange, hire or otherwise acquire any immovable or movable property and any rights and privileges which the Association may think necessary or convenient for the purpose of its activities or for carrying out any of its objects.
- (ii)** To construct, maintain and alter any buildings or works necessary or convenient for the purposes of the Association.
- (iii)** To sell, improve, manage, develop, exchange, lease, mortgage, dispose off, turn to account or otherwise deal with all or any part of the property and rights of the Association in such a manner as the Association shall think fit and, in particular, by the issue of debentures charged upon all or any of the Associations property by both present or future and to purchase redeem pay off any such securities.
- (iv)** To borrow or raise or secure the payment of monies in such manner as Association shall think fit and in particular by the issue of Debentures charged upon all or any of the Association's property both present or future and to purchase redeem or pay off any such securities, and
- (v)** To undertake and execute any trust the undertaking of which may seem desirable and either gratuitously or other wise. Provided that no immovable property or any interest therein shall be acquired, sold ,mortgaged or otherwise disposed off or dealt with and no money shall be borrowed except with the sanction accorded by a Resolution passed by two-thirds of the members present at the General Meeting convened by a notice in accordance with Rule 35. Provided, however, that no such sanction shall be necessary for leasing any immovable property of the Association for a period of less than one year.

**28 (c)** Subject to any regulations passed at General Meetings the Funds of the Association shall be invested in such a manner as the Managing Committee may approve, and the account shall be operated upon by the Hon. Treasurer jointly with either the Chairman or the Hon. Secretary.

**33 (a)** A Special General Meeting of the members may be called at any time by a majority of the Managing Committee or on requisition from at least one-third pf the members of the Association or 20 whichever is less, stating the business to be transacted. If, in the latter case, the Managing Committee fails to call a meeting within 15 days from the date of receipt of the requisition, the requisitionists may themselves call the meeting.

**33 (b)** At such meetings no business shall be transacted other than that specified in the Notice or Requisition as the case may be.

**35.** A Notice stating the business to be transacted at any General Meeting shall be put up on the Notice Board on the premises of the Association at least 14 days prior to the holding of the meeting

**36.** Subject to the provisions of Rule 33(b) no business other than specified in the Notice convening the meeting shall be transacted at any General Meeting, except with the consent of at least two-thirds of the members present.

---

**The Managing Committee will come out with detail Proposal in Special AGM by considering following points :**

1. Tax Angle to be examined.
2. To decide Reserve Price based on Valuation Report of two independent qualified Valuers.
3. Procedure for inviting offers for sale of Property in consultation with Advocate.
4. The utilization of sale proceeds.
5. To take permission from Charity Commissioner.
6. To perpetuate memory of existing Donors .

## Letters to the Editor

**Dear Editor,** We are very happy to read Shri Mundkur Ramdasman's letter (March 2013) and to know that he had attended our inaugural ceremony in 1937.

However, there is some misunderstanding and I would like to clarify. The photograph on page 16 (February 2013) was provided by Mrs Shaila (Mankikar) Hemmady, but none of us knew two members there. Hence, no caption with names was given. We thank Mr. Mundkur for giving all the names.

But the names of the founder members of Anandashram Society were given as per the records of Gamdevi Society and Anandashram Society. These names published in the first paragraph of Mr. Anand Kowshik's article have coincidentally appeared near the photograph. They have no connection with the photograph.

We thank Mr. Mundkur for his letter as other readers also might have been misled in this matter.

*Sadhana Kamat, (Platinum Jubilee Committee)*

**Dear Editor,** Sub: International Women's Day 2013

Smt. Kalindi S. Muzumdar should be congratulated for conceptualizing a programme to honour Saraswat women achievers. The program on 10<sup>th</sup> March 2013 presided by her and conducted in 'Amchi' was excellent. The idea of honouring ladies posthumously also needs to be lauded as these women gave selfless service to society at a time when there was no idea of honouring women.

The present activities and achievements of Smt Lalan Sanade and Dr. Jayshree Panjikar are really noble and admirable. Our young generation should take lessons from them.

The memorable function was a great success because of great organization and sincere work of organizers like Gurunathman, Shri Suresh Hemmady and Smt Geeta Yennemadi. I was very much impressed with the excellent compeering in chaste Konkani by Shri Uday Mankikar.

May the KSA continue to achieve greater heights for many more years to come.

*Srikar Talgeri, Vile-Parle (East)*

### Ommission

In our report of the Platinum Jubilee Celebrations of Anandashram published in the February 2013 issue, the following sentence has been inadvertently omitted. "In Maanavandana Shri Anand Kowshik was also felicitated as one of the distinguished personalities of our Society." The omission is regretted.

### DONATIONS RECEIVED

**Kanara Saraswat Association is grateful to the following donors: (Amounts in ₹)**

#### CENTENARY FUND (EDUCATIONAL AID)

Wellwisher 2,00,000  
(In memory of Shivashankar Raghunathrao Sashital and Late Sushilabai Shivashankar Sashital)  
All Chitrapur Saraswat Youths Trust 50,000

#### CENTENARY FUND (MEDICAL AID)

All Chitrapur Saraswat Youths Trust 50,000

#### BUILDING FUND –I (NON CORPUS)

Gautam Gangoli 10,000

#### MEDICAL RELIEF FUND

V. B. Sthalekar 3,000

|GURU OM|

### Treat yourself to a mind blowing fantasy of rich home baked cakes (100% veg).

We undertake small and bulk cake orders for birthdays, weddings, anniversaries and any form of celebration.

**We use imported ingredients to provide you, the best in quality.**

Ask for our rich array of personalised cakes.

**We are CORDON BLEU. ...**

Contact us-

**Shantanu Rao - 9821137446**

**Supriya Rao - 9870525063**

Location-- D/5, Guruprasad, Hanuman Road, Vile parle East, Mumbai 400057..

Orders are taken 24 hours prior.

**Kindly note-- All our cakes are 100% veg**

## ८० वा जन्मदिन



### वसंत नारायण कलंबी

१८ एप्रिल १९३३ ते १७ मार्च १९८९

वसंत नारायण कलंबी एक दिलखुलास दिलदार व लाघवी व्यक्तीमत्व. अत्यंत कार्यतत्पर, टापीप, कर्तव्यदक्ष, आत्मविश्वास, धैर्यवान व अनेकांना जीवापलिकडे जावुन मदत करणारा.

त्यांच्या ८०व्या जयंतीचे औचित्य साधून मनांत दाटलेल्या अनंत आठवणींचा कल्लोळ मोकळा करण्याचा व त्यांच्या पैलूंवर प्रकाश टाकण्याचा हा प्रयत्न.

वडीलांच्या सेवानिवृत्तीमुळे एस.एस. सी. पर्यंत शिक्षण झाले व वेस्टर्न रेल्वेमध्ये नोकरीत रूजू झाले. लहानपणापासुन आनंदाश्रम सोसायटीत राहुन बॅडमिंटन खेळाची सुरुवात झाली व उत्तम बॅडमिंटनपटू म्हणून नाव कमावले. महाराष्ट्र व भारतासाठी खेळुन अनेक कप्स व ढाली मिळवल्या. मार्च १९६३ ला श्रीलंका येथे ट्रिपल क्राउन मिळवुन आनंदाश्रम सोसायटीचे व देशाचे नाव उज्वल केले.

निर्मला कलंबी - विनोद बसरूर (माझा मावसभाऊ) ह्याच्या दृष्टीकोनातून - “मान न मान तू मेरा मेहमान” अगदी समोरच्याच्या गळ्यात पडून त्याला प्रेमाने आपलेसे करणारे. वोल्तास कंपनीमध्ये काम. ऑफिसमध्ये सकाळी लवकर पोचुन गेट उघडून ‘तू security ची सुट्टी करणार’ असे म्हणायला लावणारे. घरी आग्रहाने बोलावून जेवण स्वहस्ते बनवुन खारू घालणारे. मी B.Sc. मध्ये distinction ने पास झाल्याची बातमी कळल्यावर भल्या पहाटे घरी येऊन अभिनंदन करणारे. माझ्या लग्नानंतर वोल्तास च्या कामाकरीता पुण्यात शहरातील हॉटेलमध्ये न राहता चिंचवडच्या हॉटेलमध्ये राहून सहवासाचा जास्तीत जास्त आनंद देणारे. शंकरमामा वारल्यानंतर मध्यरात्री घरी येऊन बातमी देणारे व अंतिम क्रिया पार पडेपर्यंत तत्पर सेवा देणारे अशा अनेक आनंदाच्या व दुःखाच्या प्रसंगात समभावनेने झिजणारे व दिलासा देणारे निर्मळ, निर्व्याज व प्रामाणिक व्यक्तीमत्व हल्लीच्या खोटे मुखवटे परिधान केलेल्या व्यापारी जगांत फारच विरळ !

ग्रँट रोड ते ठाणे रेल्वे प्रवास या धावपळीतही त्यांनी सोसायटीच्या कमिटीवर राहुन काम केले. आयुष्यातल्या अनेक अडचणींमुळे त्यांच्या क्षमतेइतकी ऊंची त्यांना खेळात गाठता आली नाही.

१७ मार्च १९८९ रोजी हृदयविकाराच्या झटक्याने दुदैवी निधन झाले अन् आम्ही त्यांच्या प्रेमाला मुकलो. अजुनही आठवणीने आम्ही बेचैन होतो. अशा ह्या पुण्यात्म्यास आमची भावपूर्ण श्रध्दांजली व कोटी कोटी प्रणाम.

पत्नी - निर्मला प्रेमा, मुलगा - चंद्रशेखर, सुन - कैवल्या, नातू - अभिषेक

मुलगी - दीपा, जावई - मनीष बजाज, नात - अनाया, कलंबी कुटुंबीय व इतर जवळचे नातेवाइक व मित्रपरिवार

(Sponsored)

# चित्रापुर सारस्वत महिला दिन

सूत्रसंचालन : उदय मंकिकर

२००७ सालांतु आयची मुख्य अतिथि कालिंदीपाचची केएसएची अध्यक्षा आसतनां तिन्ने प्रस्तावु दिव्वरलेलो की “जागतिक महिला दिनाच्या” धर्तीचेरी आम्मी “चित्रापुर सारस्वत महिला दिन”चें आयोजन कोर्नु आमगेल्या समाजांतुल्या कर्तबगार महिलांगेलो गौरवु कोर्काज. कार्यकारिणीने ह्या उत्तम प्रस्तावाचो स्वीकारु केलो आनि त्याप्रकार २००७ धोर्नु २०१२ थायी ४५ महिलां गेलो सत्कार जाल्लो. आमगेल्या समाजांतुल्या अनेक महिलांनी तांगेल्या कार्याने ऐकु “आदर्श” निर्माण केला, प्रस्थापित केला. जाल्यारी, आजि त्यो देहरूपाने आमच्यांतु नाती. त्यावेळारी अशशी गौरव समारंभु जायनाशिले. जाल्यारी, औदु धोर्नु ह्या दिवंगत मान्यवर महिलांगेलोई कालिंदीपाचचेगेल्या सूचनेक मान दिव्वु गौरवु जाल्लो.

आतं, हांव आयच्या ह्या समारंभाची मुख्य अतिथी प्रा. श्रीमती कालिंदीपाचची मुझुमदार हिंगेलो परिचयु कोर्नु दितां प्राध्यापिका श्रीमती कालिंदी मुझुमदार

कालिंदीपाचचेगेलो परिचयु सर्वाक आस्स. जाल्यारी, तिगेल्या विषयांतु उलौंवाकाज म्होणु माक्का दिसता. शिक्षणांतु अत्यंत तेजस्वी कारकीर्द आशिली उच्चविद्याविभूषित तशीची सामाजिक कार्यांतु महत्त्वपूर्ण सेवेचें योगदान दिलेलें प्रसन्न व्यक्तिमत्त्व म्हळ्यारी कालिंदीपाचची.

मुंबई विद्यापीठाची M.A.(Phil). Elephinstone College ची सदस्य (Fellow), १९७२ तुं Master of Social Work (MSW) पदवी घेल्ली. भातखंडे संगीत विद्यापीठांथावु संगीत पदवी परीक्षेंतु सर्वप्रथम. ७०वर्सांच्या प्रायेरी हिन्दी विशारद परीक्षा उत्तीर्ण. ह्या प्रायेरी परीक्षा उत्तीर्ण जावु “शिक्षणाक प्रायेचें बंधन ना” हें तिन्ने सिद्ध केल्यां. आमचे मुखारी ऐकु आदर्श दव्वरला. ऐकी व्यावसायिक समाजसेविका. निर्मला निकेतनाच्या College of Social Works तुं संकाय सदस्य (faculty member) म्होणु कार्य कोर्नु १९९२ तुं उप-प्राचार्या म्होणु सेवानिवृत्त जाल्ली.

शैक्षणिक कारकीर्दींतु, अनेक नेमसून दिलेलीं कामं कालिंदीपाचचेने जिद्दीने पूर्ण केल्ली. महाराष्ट्रांतुल्या Remand Homes आणि Juvenile Homes चें कार्याचें परीक्षण कर्तल्या समितीचेरी, मुंबई उच्च न्यायालयाने कालिंदीपाचचे गेली नियुक्ती

केलेली.

कालिंदीपाचचेने अनेक व्यावसायिक नियतकालिकां-खातिर लेख बरैल्याती. ती अनेक पुरस्कारांनी सन्मानित जाल्या. तिन्ने कार्य केलेल्या प्रत्येक क्षेत्रांतु तिन्ने तिगेली स्वतंत्र शैली निर्माण केल्या. शैक्षणिक क्षेत्र, समुपदेशन, लेखन, संबोधन, हुंडाविरोधी कार्य, वेश्यांगेलें पुनर्वसन, मतिमंद चेडवांखातिर कार्य, सर्वांतु लक्षणीय कार्य म्होणुची अनेक प्रतिष्ठित संस्थाद्वारे सन्मानित.

मुंबई ग्राहक समितीची उपाध्यक्षा म्होणु कार्य केल्यां. केएसएची उपाध्यक्षा आणि मागिरी अध्यक्षा म्होणु कार्य केल्यां. हो अत्यंत अल्पपरिचयु.

होसंगडी मुरलीमाम्माने म्हळळेले म्हणके कालिंदीपाचचे गेलो परिचयु समचि पूर्ण कोर्नु दिंवका जाल्यारी ऐकी पुस्तिकाची प्रकाशित कोर्काज.

अशशी हरहुन्नरी विदुषी आमकां मुख्य अतिथी म्होणु मेळ्या ही आमचे खातीर अत्यंत खुशीची, आनंदाची आनि अभिमानाची खब्बरी जावु आस्स. कालिंदीपाचचे, आमगेल्या विनंतीक मानु दिवु तूं आजि मुख्य अतिथी म्होणु हांगा आयली त्याखातिर आम्मी तुगेले ऋणी जावु आस्सती.

आमगेली उपाध्यक्षा येनेमाडी गीत्तक्काक विनंती की तिन्ने पुष्पगुच्छ दिवु कालिंदीपाचचे गेलें स्वागत कोर्काज.

आयच्या समारंभांतु आम्मी आमगेल्या समाजांतुल्या चारी मान्यवर, कर्तबगार आनि प्रतिभावंत महिलांगेलो गौरवु कोर्ची आस्सती. दिवंगत श्रीमती सीताबाई पडबिद्री आनि दिवंगत श्रीमती कल्याणीबाई संशी. डॉ. श्रीमती जयश्री पंजीकर, श्रीमती ललन सुरेश सानाडे, ऐकळाक हांवं तांगेलो परिचयु कोर्नु दितां ताज्जेउप्रांते कालिंदीपाचचेगेल्या हस्ते तांगेलो गौरव जाल्लो. जयश्रीपाचची आनि ललनपाचची तांगेलो मनोगत व्यक्त कर्तलीं.

डॉ. श्रीमती जयश्री दिलीप पंजीकर

डॉ. जयश्री दिलीप पंजीकर म्हळ्यारी अंतरराष्ट्रीय किर्तीची ‘रत्नपारखी.’ पुणेच्या Panjkar Gem Research & Tech. Institute (PANGEMTECH) ची संस्थापक आनि सल्लागार. Seemedu's Institute of Gem & Jewellery खातिर प्रमुख सल्लागार म्होणु अत्यंत संस्मरणीय कार्य केल्यां. तीस वर्स National Research Center for Diamonds &

*There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing.*

Gemstones ची संशोधन आणि विकास विभागाची प्रमुख म्होणू कार्य केल्यां तशीची Gemmological Institute of India च्या Gem & Jewellery Export Promotion Council प्रकल्पाची मुख्य Gemmologist आणि अभ्यासक्रमाची समन्वयक (course coordinator) म्होणू योगदान दिल्यां.

- १९७५ तुं पुणेच्या फर्ग्युसन महाविद्यालयांथानु Geology विषय घेवु B.Sc. तुं पुणे विद्यापीठां तुं प्रथम श्रेणींतु सर्वप्रथम येवु उत्तीर्ण.

- १९७७ तुं Gemmology Diploma पूर्ण केलो Great Britain च्या Gemmological Association ची Fellow जाल्ली.

- १९८४ तुं जर्मनीचो DGemG हो Diploma पूर्ण केलो.

- २००० तुं Belgium चो Certified Diamond Grader of the Diamond High Council हो Diploma पूर्ण केलो.

- २००६ तुं Thailand थानु Advanced Gemmology Research Programme on Raman Spectroscope आणि FTIR हें प्रशिक्षण पूर्ण केलें.

- Gemstones चेरी प्रबंध सादर कोर्नु डॉक्टरेट मैळैतली प्रथम भारतीय महिला म्हळ्यारी डॉ. जयश्रीपाचची पंजीकर. हे तिन्ने जर्मनीच्या Heidelberg university तुं पूर्ण केलें. ती DAAD Scholar सुद्दाई आस्स.

- २००९ तुं अमेरिकेच्या Gemmological Institute थानु Graduate Pearl Diploma पूर्ण केल्लो.

- जयश्रीपाचची Gemstone Panel of the International Mineralogical Assn. (IMA) ची सदस्य जावु आस्स. तशीची Precious Metal & Gemstone Panel of Bureau of Indian Standards (BIS) ची सदस्य जावु आस्स. तिन्ने BIS Standands for Diamonds च्या रचनेंतु महत्त्वपूर्ण योगदान दिल्यां. आर्तातूच International Gemmological Conference ची Executive council Member म्होणू तिगेली नेमणूक जाल्या.

- राष्ट्रीय आणि अंतरराष्ट्रीय Gemmological परिषदांतु आणि संमेलनांतु जयश्रीपाचचेने Gemmology विषयाचेरी अनेक निबंध सादर केल्याती.

- जयश्रीपाचची, Thailandच्या Asian Institute of Gemmological Sciencesच्या सल्लागार समितीचेरी आस्स तशीची Thailandच्याची Gem & Jewellery Instituteच्या विशेषज्ञांगेली समितीची सभासद आस्स. २०११-२०१५ ह्या कालावधींतुं, जयश्रीपाचची, मुंबई विद्यापीठाच्या Studies for Geology मंडळाचेरी विशेषज्ञ म्होणू कार्य कर्ताली. जगांतुल्या

Gemmological Studiesच्या अनेक संस्थांवटु ती संबंधित आस्स.

- मार्च २०१२ तुं महाराष्ट्र शासनाने, जयश्रीपाचचेगेलो विशेष कार्यसिद्धींतुली प्रसिद्ध, नांव पाविली महिला म्होणू गौरवु केलो. ती, Indian science congress, Indian Geological Congress, Geological Society of India, Mineralogical Society of India असल्या प्रतिष्ठित संस्थांची आजीव सभासद आस्स आनि, Heidelberg University, Germanyच्या International Alumni Assnची सदस्य आस्स.

- जयश्रीपाची, Forum of Indian Gemmologists for Scientific Studiesची संस्थापकांपैकी एक आनि भूतपूर्व अध्यक्षा आनि Jewellery Designers Associationची अध्यक्षा म्होणू हिंदुस्थानांतु 'रत्नशास्त्राच्या' विकास तथा प्रसार प्रचाराखातीर कार्य करता. "Gemstones Properties & Identification" ह्या पुस्तकाची सह-लेखिका तशीची पुणेच्या Pangem Enterprises Pangem Testing Laboratory ह्या ISO प्रमाणित संस्थेची स्वामिनी -मालकीणी.

- जयश्रीपाचचेने ह्या व्यवसायांतु खोच्याने पैसो ताणयेशिलो. जाल्यारी, तिगेल्या विद्यार्थ्यांमुखारी पैसो तिक्का दुय्यम स्थानारी आस्स. तिगेल्या बापसुगेल्या आदर्शांचे ती पालन कर्ता. (प्रा. जी. एम. तलगेरी) तो म्हणतालो मनुष्यु हें जग सोडतना श्रद्धा आनि विद्या मात्र घेवु वत्ता, त्यामितीं ज्ञान दिवु समाधान मेळोंककाज हें तिगेलेलें ब्रीद जावु आस्स.

श्रीमती ललन सुरेश सानाडे

- श्रीमती ललन सुरेश सानाडे म्हळ्यारी पूर्वाश्रमींची ललन काळावर. १९८४ तुं स्वतंत्ररितीने उद्योग सुरू कोर्नु, २९ वर्सांच्या प्रदीर्घ अथक परिश्रमाने तिन्ने तो उद्योग पूर्णतः विकसित कोर्नु आपणागेल्या दिवंगत बामणागेलें सोंपण पूर्ण केल्यां. इत्ती धाडशी, महत्वाकांक्षी आनि सफल महिला हांगा उपस्थित आस्स आनि तिगेलो गौरवु कोर्ची संधी आमकां मेळया ही अत्यंत आनंदाची आनि अभिमानाची खबरी.

- तिगेल्या उद्योजक वर्तुळांतु आनि हितचिंतकांतु ती "ललन" म्होणू सुपरिचित आस्स हें आपलेपणाचें द्योतक म्होणू म्होणयेद.

- ललनपाचचेने तिगेलेलें कार्य मुंबईच्या Daver's College थानु प्रशिक्षित Company Secretary आनि Business Manager म्होणू सुरू केल्लें मागिरी "Lalan Enterprise" ह्या नांवाने बेंगळुरांतु स्वतंत्र लघु उद्योग सुरू केल्लो. ह्या लघुउद्योगांतु Plastic coated Mswireचे Kitchen Stands, Crockery Stands, Water filter Stands इत्यादी तयार करताती आनि

ताज्जे विपणन म्हळ्यारी Marketing तांगेल्याची "TUFLAN" ह्या कंपनीतर्फे जाता.

- १९८७ तुं ललनपाच्चेने Powder Coating चो उद्योग सुरू केल्लो आनि आजि ह्या उद्योगांतु तीं अग्रेसर जावु आस्सती. गेलीं तीन दशकंधोर्नु तीं Exide, Ashok Leyland, Featherlite, Ion Exchange, Cosmos Engineering, Trigno Engg., Bosch आदि नामवंत उद्योगांखातीर Powder Coating चें कार्य करीत आस्सती.

- ललनपाच्ची Bangalore Powder Coaters Welfare Association ची अध्यक्षा आनि गेलीं पाच वर्संधोर्नु Women Entrepreneurs Development, Karnaraka Small Scale Industries Association ची कार्यध्यक्षा जावु आस्स.

- १९८६ तुं १६ महिला उद्योजकांगेले प्रतिनिधी मंडळाने Indonesia, Malaysia, Singapore आनि Bali ह्या देशांक भेट दिलेली, तांतुं ललनपाच्चे गेलो अंतर्भाव आशिलो. ताज्जेउप्रांते २००८ आनि २०१० सालांतु तिगेल्या कार्याचो भागु म्होणू चीन आनि दक्षिण आफ्रिका ह्या देशांक भेट दिली. त्यानंतर, तिन्ने अमेरिका आनि युरोपांतुई सफर केल्या.

- तिगेल्या कार्यांतु तिन्ने, वेळेरी काम, उत्पादनाचो दर्ज इत्यादीक महत्त्व दिल्यां आनि त्यासंबंधांतु लोकांगेल्या प्रतिक्रियांचो आदर केल्ला. कारखान्यांतु प्रत्येक कामाक आनि कामगाराक समान महत्त्व आनि मानु दिल्ला आनि दित आस्स.

- कारखान्यांतु ती कश्चीकी सर्वांगेली Madam अेकई Aunt तशीची घारा तिगेल्या नातवंडांगेली खंबीर आज्जी जावु आस्स.

- तिगेलो चल्लो शशांक आनि सून सोनाली हांका तिगेल्याप्रति अतीव आदर आस्स आनि उद्योगांतु उत्तम सहकार्य आस्स.

- ललनपाच्चेक संगीतांतुई विशेष रूची आस्स. सत्यसाई भजनांतु तिगेलो सहभागु आसता.

- आतंथाई ललनपाच्चेने प्रस्थापित केलेल्या कीर्तीमानाचें ती आतं सानशें सादरीकरण कर्तली. अश्शी अनेक कीर्तीमान ती साध्य कोरो, प्रस्थापित कोरो म्होणू आमगेल्या सर्वांगेल्या वतीने तिक्का शुभेच्छा!

(उपाध्यक्षागेले प्रास्ताविक भाषण, मुख्य अतिथिगेलें मार्गदर्शनपर संबोधन तशीची सत्कारमूर्तींगेलें मनोगत, आमगेल्या मे २०१३च्या अंकांतु प्रकाशित जाल्लें.)

*Our Cover (Contd)....*

## The Late Smt Sitabai Padbidri

Smt. Sitabai Ramrao Padbidri, who died on October 15, in her 80<sup>th</sup> year of a sudden and sharp attack of cerebral haemorrhage, was a popular and beloved silent, devoted worker in all good causes. A founder member of Saraswat Mahila Samaj and later its President for some time, she had been unanimously made an Honorary Member of Kanara Saraswat Association. She was a life-long member of the Seva Sadan Society of Bombay, the Shraddhanand Mahilashram and several social welfare institutions in the city. As a listener with ready affection and sympathy she attracted people of all classes for advice and guidance in their difficulties in life. Her absence will be sorely felt as the loss of a greatly needed friend, philosopher and guide.

Born in Mangalore, in December 1891, she was married to Ramrao Padbidri in April 1902. They set up home in Bombay 1909, he beginning life as a humble teacher in high school. The example and precept of M. R. Jaykar and G. K. Devadhar, teachers

of his boyhood and the friendly and cultured nature ingrained by Sir N.G. Chandavarkar in his early life and career in Bombay had inspired in him love for enlightened and dedicated service on progressive lines. His spare hours outside school, Ramrao gave to working honorarily in night schools, and participation in the activities of the Social Service League and Student's Brotherhood. His example evoked in the young Sitabai similar reaction for a life of simplicity and useful service within her own scope by joining the activities of the Seva Sadan Society and giving whole hearted co-operation to her husband in all respects by a constant desire of living according to one's cherished ideals.

In 1917 she and late Smt Shantabai Sirur started Saraswat Mahila Samaj in Gamdevi serving it in various capacities, watching and fostering its growth in all directions, and cherishing for it till the end of her life with an affection as to one of her own children.



**The Padbidri Family ( l to r) - Smt. Sitabai Padbidri, Smt Sulochanatai Padbidri (Sitabai's daughter-in-law) (who worked for the Balak Vrinda School in various capacities), Dr. Mukta Karnik (Sitabai's daughter), Shri Raghunandan Padbidri (Sitabai's son) (who served the KS for many years as Chairman, Editor and Vice President), Shri Ramrao Padbidri (who also worked as Editor, KS for many years)**



**Smt. Sitabai Padbidri climbing into a police van during a Satyagraha**



**Shri Ramrao Padbidri participating in a Satyagraha**

When Gandhiji started the non-co-operation movement in 1920 the Padbidri couple threw themselves into it heart and soul, never faltering and retreating a step till its consummation, and the end of their own lives so far as to its core and spirit were concerned. Sitabai took an active part in the constructive sides of it like spinning, popularizing khadi, and swadeshi, removal of untouchability, organizing classes for adult women in their own squalid homes. The Salt Satyagraha and later phases of the Civil Disobedience Movement found her taking a leading part in them with her husband and suffering imprisonment. The home of the Padbidris became the centre for the meeting of Saraswat Satyagrahis of Bombay and all of the Kanaras.

A small store for the sale of Swadeshi goods started by Mahila Samaj gradually developed into a production unit of all household needs and usefulness, supplied by women thereby enabling them to supplement their family incomes. Vigorously organizing this Industrial Section of the Samaj Sitabai strove hard for a building of a home for it and for the Balak Vrinda School which was also then started and was being conducted by the Samaj. Her concern for women and girls in distress, economic and social, drew a goodly number of them to her for succour and guidance which she ungrudgingly provided through suitable means, the happy results of which were evident in a large number of them being satisfactorily settled in life as independent and

responsible members of society ever grateful to her for her timely hand of help. At the time of its Silver Jubilee Celebrations in 1942, the Saraswat Mahila Samaj had presented her with a Silver Salver.

After Shri Ramrao's death in 1950, Sitabai gradually retired into religious life of study, prayer, bhajan, and pilgrimages to seats and samadhies of past and present saints. She was a devoted student of Dnyaneshwari and hardly a day passed without her reading and meditating on a few stanzas of it. She was a punctilious varkari of Pandharpur till failing eyesight and decline in general health prevented its continuance. The unceasing motion of the japamala in her fingers during the closing stage of her life while in a coma was a moving sight.

The bulk of Rs 10000/- presented to her husband in 1948, she donated to the Karnatak Health Institute in Ghataprabha, for construction of a home for convalescents, denying herself and her family the concessions and privileges offered by the management but securing them for those who came from the Kanara seeking their benefit.

<<<>>

## Smt. Kalyanibai Samsi

### A Dedicated Social Worker

Smt. Kalyanibai Samsi was a nationalist who made her contribution to the freedom struggle and was also a dedicated social worker. Secretary, Chairperson, Vice President and President of Saraswat Mahila Samaj at various times, she never made a bid for any position or place of honour as she was a truly humble person who believed in practice rather than precept. She was 68 when she passed away in Pune on 26th September, 1974.

Saddled with family responsibilities while still in her teens, Kalyanibai did not have the advantage of formal education. However, she more than made up for it by her vast reading and by imbibing the philosophies of Tukaram, Dnyaneshwar, Swami Ramdas and, later, Mahatma Gandhi. In fact, she was so well-versed in stotras and bhajans even at a young age that she virtually nursed her mother, a patient of rheumatism, with devotional songs. Her participation in the National Movement, like that of her husband Dr. Ratnakar Samsi, needed more than ordinary courage, for it was frowned upon by some of her influential relatives who were not admirers of Mahatma Gandhi.

Born in 1922, Kalyanibai was married to Ratnakar Samsi, then a medical student, in her teens. On completion of his studies he settled down in Bombay. He was also drawn into the National Movement and joined the Satyagraha campaign. He became a captain of the Congress Ambulance brigade and donned khaddar. Kalyani joined him in 1929, set up a small independent *bidar* and also began to interest herself in public activities. Taking guidance and inspiration from her mentor, the late Smt. Sitabai Padbidri, she joined the Desh Sevika Sangh, wore their uniform of kesaria sarees, participated in picketing of foreign cloth shops, propagation of use of Swadeshi goods and khaddar, removal of illiteracy, particularly among labourers and Harijans and teaching of devotional songs to their children.

Kalyanibai also joined the Saraswat Mahila Samaj and participated in all its activities. She dedicated herself to the development of its industrial section - then started to enable needy women of the community to spend their free time to add to the family income.

She strove hard to raise funds for an independent building of the Samaj to house its activities including the industrial section and the Devrao Shivram Ubhaykar Balak Vrinda School then run by the Samaj.

By far her greatest contribution was the publication of the book 'Rasachandrika' in Marathi, a collection of Kanara culinary recipes compiled by her mother-in-law Smt. Ambabai Samsi. The book also contains recipes of tried and tested home remedies. The book forms the seventh volume of the Chitraput Saraswat Series, has run into seven editions and has been prescribed for the Home Science Course of Marathwada University.

As her childhood was spent in near-rural surroundings with no access to education, Kalyanibai educated herself with the help of her brothers. She also developed intense love for classical music. She wrote skits in Konkani, many of which were broadcast by the Konkani section of AIR. One of her plays was staged in public and earned a princely sum of Rs 3000 which was donated to the Saraswat Mahila Samaj.

Kalyanibai also started composing and delivering kirtans in Konkani on various spiritual themes. Gifted with a melodious voice and having made a thorough study of her subjects, her kirtans drew large audiences in the community in Pune, Madras, Delhi and Bombay. One such kirtan on the life of Meerabai was presented before H. H. Swami Anandashram and evoked His blessings and admiration. Her rendering of bhajans was equally popular. She had the privilege of singing some bhajans before Mahatma Gandhi during his stay at Mani Bhavan. Sweet-natured and accommodating, she willingly and cheerfully extended her hospitality to a large circle of friends, relatives as well as needy members of society. Her guests included those who came to Bombay for medical treatment, classical musicians, social workers and preachers. In her passing the community lost a noble and dedicated soul.

Tributes to her memory were paid at a condolence meeting held under the auspices of the Kanara Saraswat Association and Saraswat Mahila Samaj on 26th October, 1974.

<<<>>>

# Late Shri G.V. Masurkar - A Grandson's Tribute

AMIT V MASURKAR

1941 - It had been a year since 19 year old Gurudas had moved to Bombay, working in a shop, walking back home to Chembur to save transport cost and he realized that he hadn't seen the sea! That day in his lunch break he walked on Marine Drive, which was just a few minutes away from his work place. It was at that moment that it struck him that he was here to follow a dream, and not to merely eke out a living.

Coming from a family of landowners from Masur, whose primary occupation was farming, and being the nephew of the great lawyer, G.P. Murdeshwar, pharmaceuticals was an industry he accidentally stumbled upon, not by interest but because it was the first job he got. Working as an assistant in a chemist shop, Popular Pharmacy, he picked up names of medicines and formulations and soon realized that the cool cats in his world were the ones in business suits who spoke good English and visited doctors - the Medical Representatives. He went to a British firm that had its office nearby and when a clerk told him that there were no jobs on offer, he persisted and waited outside the building. After a while, he saw the MD of the company on his way to work and mustered courage to go and speak with him. The MD was impressed with his confidence and promptly gave him a job.

Earning his BA in Economics and a Diploma in Pharmacy, whilst working, he got married to a demure 18 year old Railways employee from Vile Parle, Mira Shibad and they soon started their family in Canara House, Matunga. Despite his constant touring all over India, which he did as the Sales head of companies such as Duphar Interfran, where he launched Crocin in India, he always found time to indulge in his children, Nandini, Vinay and Kishore. Sometimes he would display excessive concern, which was probably a result of the time he spent away from them. When Vinay took up his first job in Pune, his father found out that he was regularly feeding a stray dog. Worried that the dog would be infected with rabies, he travelled all the way to Pune to take a look at that dog and to admonish his son!

In 1978, after retirement, when most people hang up their boots and look forward to a life of relaxation, he decided to start a business. He believed that the only way to stay young was to never retire and constantly be inspired to take up new projects. Also, there was a demand from the Indian populace for low cost but

high quality medicines. Banks he had approached were hesitant to support him. He didn't want to wait any longer and so he invested his entire provident fund and his savings which were meant for his daughter's wedding and along with his youngest son, Kishore, who was at that time studying for his Ph.D., started Entod Pharmaceuticals from a small office in Fort. Times were tough initially and finally after nine months, he got a loan cleared and heaved a sigh of relief. Soon with the help of the Maharashtra State Finance Corporation, the father and son duo constructed their first factory in Ambarnath in 1980. With his vast experience and contacts nurtured over decades, the enterprise expanded fast. Soon, he got elected to the board of the very bank that had kept him waiting for nine months - Shamrao Vithal Co-op Bank Ltd. and it was his constant mission to ensure that no Amchi entrepreneur was ever discouraged from starting his own business and always received financial support at the right time. For the same reason he became a director in the Maharashtra State Finance Corporation as well.

He had a fresh lease of life in 1992 when he survived a ghastly car accident while visiting his daughter Nandini Shivaram Bijoor in Florida, USA. On his return, he looked frail but his spirit was not broken. Three years later, he was elected the Chairman of Shamrao Vithal Bank. At the age of 75, he retired from his bank activities and started taking more interest in business and social work and was the founding Vice President of All India Saraswat Cultural Organization, World Konkani Convention and supported several charities. In 2008, he received the Distinguished Achievement Award to Outstanding Konkanis by Dr. T. M. A. Pai Foundation, Manipal.

More than an astute businessman, he was a life long entrepreneur, for it was the idea of starting something fresh and new that excited him. Today, the third generation is taking forward his legacy of ethical business practice at Entod. His grandson, Nikhil has made it his task to expand the enterprise in uncharted destinations abroad.

G.V. Masurkar passed away just four months before his 91<sup>st</sup> birthday on 2<sup>nd</sup> March 2013 leaving behind a legacy of inspiration and love for his children, grandchildren, great grandchildren and well-wishers.

<<<>>>

## Fondly Remembered and Cherished Forever



### Gurudas V. Masurkar

(11. 7.1922- 2.3.2013)

Wife: Mira

Children:

Nandini-Shivaram Bijoor

Vinay-Sujata Masurkar

Kishore-Rita Masurkar

Grandchildren: Neeta-George; Sheila-Prashanth; Amit; Anirudh;  
Nikhil-Anjula; Namita

Great grandchildren: Aanya, Anaaya

Masurkar, Shibad, Padbidri, Murdeshwar, Kalbag, Chittar, Bijoor, Lajmi, Nilawar families

and a host of dear ones

and

Staff of



Entod Pharmaceuticals Ltd.



Entod Research  
Cell Ltd. (UK)



Medisearch Laboratories  
(Bombay) Pvt. Ltd.

## FOUR GENERATIONS



Back row (left to right):  
Jyoti and Nityanand Bellare  
Front row: Jyotsna and Subha  
Sarkar and Proud Ayi (Shanta  
Bellare) with the little angel in the  
family - Shrishti Sarkar



Vinay V Gangavali  
Phone: 2380 0460  
Mobile: 9892407934



**Guruprasad**  
CATERERS

WE ACCEPT OUTDOOR CATERING  
ORDERS FOR  
GET-TOGETHERS, BIRTHDAY PARTIES,  
MARRIAGE, THREAD CEREMONY AND  
ANY OTHER OCCASIONS.

3-5/18, 2nd Floor, Talmakiwadi, Tardeo,  
Mumbai - 400 007.



**Dearest Aye,**

*You have a very special place in our lives...*

*And even though we sometimes forget to tell you,  
your patience and understanding have always given us the courage  
to try new things;*

*Your love and support have meant more to us than we could ever  
fully explain;*

*Because this day means so much to us, this special Birthday wish is  
filled with all the love and gratitude our hearts will always hold for  
you...*

***You have touched the lives of so many. May your birthday shine like your life.***

***Warm wishes for a HAPPY BIRTHDAY AYE!***

**With lots of love and respect from:**

**Nityu & Jyoti, Sadu & Preeta, Jyotsna & Subho, Janhavi & Ketan, Tanveer & Natasha  
Gangavalis, Kinis, Kandloors, Sarkars and Salvis**





*Congratulations*  
On the occasion of their

**Golden  
Wedding  
Anniversary**

On 2<sup>nd</sup> March, 2013

To



**Sheela (nee Vasanti Mannige) and Sunder Rao Savkur**

*Who celebrated their Golden Wedding Anniversary*

*With a surprise wedding ceremony and later performed a Satyanarayana Pooja  
at their residence in Gurgaon.*

**We all wish them every happiness.**

**May Gold turn to Diamond and Diamond to Platinum.**

Lots of love, best wishes and fond regards:

Sameer, Mamta, Smruti and Srishti Savkur

Savkurs, Manniges, Sirurs, Gulwadys Kaikinis and Nadkarnis

*Revered pranaams at the Lotus Feet of our*

*Kuladevataa Shri Shantadurga, Lord Bhavanishankar, Guruparampara and*

*P. P. Sadyojat Shankarashram Swamiji.*

*A big thankyou to all the relatives and friends for their blessings and best wishes.*

**GOLDEN WEDDING ANNIVERSARY**

On 3<sup>rd</sup> February 2013



**Shri Bhaskar D. Shirur and Smt Usha Shirur (nee Talageri)**

**We pray to Almighty and our Sacred Guruparampara  
To bless you with a long, happy, healthy and peaceful life**

**With Love:-**

**Chandana, Uday, Renuka, Pradeep  
and Grandchildren – Kiran, Omkar and Rashmi**

**And all near and dear ones**

## Four Generations



(From L to R) *Krishnabai Murlidhar Tonse (great grand mother)*  
*Poornima Ananth Hirebet ( grand mother)*  
*Anupama Aditya Nagarkatti ( mother )*  
*And Baby Adya Nagarkatti*

## CONGRATULATIONS ON 86 GLORIOUS YEARS



**SMT. MALATI WASHISHTHA BALSE (NEE CHANDAVARKAR)**

**25<sup>TH</sup> MARCH 1927**

**We pray to our Goddess Shantadurga and our revered Guru for your long,  
healthy and happy life.**

**With Love**

Gaurang, Arvind, and Satindra – Sons

Shammi, Jayashree, and Shymala – Daughters-in-law

Gayatri and Hemangi – Daughters

Sadanand and Tushar – Sons-in-law

Deepika, Pooja, Nikhil, Akul, Medha, Tejasvi and Kashyap – Grandchildren

Sagar Jani – Grand son-in-law

**WE LOVE YOU MUMMYJI**

## A Plea For Family Life

KALINDI MUZUMDAR

A happy family life ensures a healthy attitude in an individual's mind towards men and women in society. Family life education prepares individuals to live a happy family life. Family life is indispensable for human beings. We are all born in a family and live in it till we leave this world. At times, the family may be an improvised one, e.g. for those children living in institutions, the institution itself becomes the family.

Although it is accepted that family life is most important and indispensable for an individual, hardly any thought is given to educate the individual for it. We have special training institutions imparting education for a multitude of vocations, but none for the most important vocation for our life. i.e. that of a housewife or householder. Family life education imparts the knowledge and what is more important, the proper attitude towards one's role in the inter-personal complex of the family. It also teaches us our role in the immediate neighbourhood and society, since a family cannot exist in isolation. In order to know our role, it is essential to have some knowledge about one's own self, as a physical, intellectual and emotional being. It, therefore follows that sex education, vocational guidance and knowledge of emotional development of human beings are important components of family life education.

Parents often ask as to when such an education should begin. There is hardly any answer to this, as family life education is being imparted, whether parents are conscious of it or not, from early childhood. In fact, it is a continuous process from the cradle to the grave. It runs through the spectrum of life: in infancy, childhood, adolescence, adulthood, middle years and finally in old age. We are continuously learning and teaching others about family life. A few illustrations will clarify this point.

When the mother is expecting her second child, the older child observes the physical changes in his mother. He sees the growing abdomen and hears the relatives commenting on the "date given by the doctor", the guesses about the sex of the baby and about the delivery which it is hoped, would be

"normal". When the mother finally delivers the baby and this elder child asks as to where the baby came from, what type of answers does he get? Some mothers tell their children that the hospital or the doctor "gave" them the baby, is it not ironical that the most loving and intimate relationship between the baby and the mother is not allowed to be established in the child's mind? Rather, there seems to be a frantic effort made to associate the new born baby with an impersonal individual, the doctor! Some mothers will jokingly or otherwise, explain to naughty toddlers that the baby was brought from the bazaar. They will not stop at this but go on to say that he too, was brought similarly, and will be resold if he misbehaves! I have been extremely pained to see the bewildered and panicky expression on such a child's face!

A daughter in a family is received condescendingly, if she is the second or the third consecutive daughter. Feelings about "a woman's life", "dowry", "potential womanly discomforts" are openly verbalized and the daughter grows up with deep feeling of rejection. It is impossible nay, inhuman, to expect a child to accept parental rejection. It is a pity that in a nation which has exalted womanhood since centuries through art, literature and religion, we bring up our daughters with an ingrained sense of insecurity and a lack of confidence! What are we conveying to our young ladies? We are overtly trying to run down the role of the woman in the family and exalting the role of a man. Is this logical? In the Sankya School of Philosophy, Prakriti is given more importance than the Purush. The idea of indivisibility of Shiv and Shakti is time and again emphasized in our religion and philosophy. Poets have exalted motherhood –

स्वामी तिन्ही जगाचा आईविना भिकारी

Yet we refuse to give the due respect and importance to feminine counterparts of our society. Then again, what about the double standards maintained in the family and extended to the society?

Prejudices against colour, castes and communities are learnt from the family. If a dark child is born in a family, there is a despair and even more so if

the child happens to be a daughter! Relatives and friends comment on her colour, blissfully oblivious to her feelings!! Members of a family verbalise their prejudices against certain castes and communities and children soon internalize these attitudes.

Children are often disciplined through threats, bribes and ridicule. If a child refuses to drink milk” the policeman on the road will take him away” or “the doctor will give him injection! Alas! The doctor and the policeman who safeguard our health and security respectively are so miserably misinterpreted to our children!

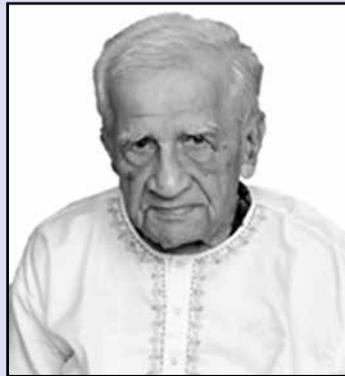
The above examples indicate the improper way in which family life education is imparted to children. Moreover, children learn a great deal by observing the behaviour of parents, and other adults in the family. A boy forms the idea of marriage by observing the parents. It is therefore, essential for parents to make a conscious efforts to set a good example (there is no such thing as the “ideal” ) to their children, as well as to learn to impart family life education consciously and scientifically. I do not blame parents for shirking this responsibility of imparting this education as

most of them are ignorant about it and others may be incapable of doing so. This task is therefore, assigned to the teachers, doctors, psychologists and social workers. There are institutions in Bombay which give family life education lectures to school children, college youths, married couples, parents, mother-in-law and grand parents. The two better known associations are The Association for Social Health and The Council for Mental Hygiene.

Skeptics often ask as to why such an education is found necessary now, when our ancestors led happy lives without finding the need for it. But there is no doubt that life has changed considerably now. Our youngsters are given far more freedom than ever before but without being educated in the moral or social responsibility which goes with it.

Social workers and psychologists are helping parents to realize that family life education is their prime responsibility. Simultaneously, they are focusing attention on younger generation who are potential parents. Their assumption is that if the family is strengthened, the nation and in turn, the world will be strengthened.

## BIRTHDAY REMEMBRANCE



### **Balkrishna Nagesh Kalawar**

(25-04-1917 – 22-12-2012)

**On your Ninety Sixth (96) Birthday -25<sup>th</sup> April 2013**

**“WE MISS YOU A LOT”**

***Missed by: Lalan, Shobi, Mahesh and Shilpa, Sujata and Sneha  
Grandchildren, Great grandchildren  
Kalawars, Sanades, Maskeris, Relatives and Friends.***

## **And they Lived Happily Ever After**

### **(Preparation for Marriage)**

KALINDI S MUZUMDAR

*(This article is based on the author's many years experience as counselor)*

Preparation for marriage is extremely essential to ensure a happy married life. Both "Love " and "arranged " marriages can lead to marital happiness if based on adequate thinking and planning. There is nothing like "love at first sight". It is infatuation based on physical characteristics which may or may not ultimately transform itself into love. The couple should meet each other in a variety of situations, e.g. festivals, crisis situations etc. prior to marriage to judge each other's reactions.

#### **Factors To Be Considered Prior to Marriage**

##### **Physical Health**

Information regarding chronic health conditions, such as asthma or after effects of illnesses suffered in childhood, teens or adulthood should be shared. Similarly hereditary health conditions such as diabetes, thalassaemia etc should be known to each other so that the couple accepts them and takes precautions.

##### **Psychological Health**

The couple should know about the overt or covert psychological problems, if any, take treatment prior to marriage or look for another alliance.

##### **Social Health**

Relationships with one's own family and the potential family, friends and society in general have to be noted. Additionally, attitude towards the poor, opposite sex, senior citizens and the differently abled are important indicators of personality.

##### **Educational Qualifications**

Either one or both should possess career oriented qualifications to ensure comfortable living. Plans to go abroad for higher education should be discussed with both the families.

##### **Marriage with NRI's**

A few NRI's visit India to marry as per the wishes of their parents which in reality; they already have a wife

abroad. Bigamy is a crime for Hindus and Christians while Muslims have to fulfill certain conditions prior to marrying a second woman.

##### **Value Foundation**

Values imbibed by either or both of them regarding the joint family, sex, religion, finances etc, need to be analysed. It is advisable to live in a joint family for at least a year or two if possible. The couples' attitude towards children is a very important point. A few couples opt for adoption. Similarly, in inter-religious marriages the religion of the child should not pose any problem. Knowledge of family planning including IVF and the role of the father in the sex determination of the fetus is absolutely necessary.

##### **Financial Situation**

Many girls are employed and earn good salaries. If the wife wants to continue working after marriage this should be decided mutually and with their respective parents –in-law. The first stage of marriage is crucial, especially if the couple decides to live separately from the in-laws. Buying or renting a home and furnishing it can be a gigantic task. The couple also has to make financial plans for children and unforeseen circumstances e.g. illness, consultations with a financial expert will help them to decide whether to have separate bank accounts or a common one.

##### **Inter-caste and Inter-religious Marriage**

The trend to marry outside one's caste, community and religion is on the increase. The more the difference in their respective backgrounds, the more the adjustments required from both the bride and the groom. It is not the differences per se but the inability to accept these differences which cause problems.

##### **Basic Knowledge of Laws Relating to Marriage, Divorce and Children.**

India has different laws of marriage and divorce for different religions. Basic knowledge of these laws will strengthen the family life.

---

*God resides where woman is worshipped – Manu Smriti*

## Marital Conflicts

The couple should be prepared to solve these in a mature manner. In case of constant conflicts they may consult a mature senior relative, a good friend or a counselor.

## Wedding Preparations

To avoid unpleasantness both the parties should decide regarding the type of marriage, invitations, gifts and all other wedding expenses. In view of India's growing poverty simple weddings are advocated by some thinkers. In case of Inter-religious weddings the question of conversion needs to be decided and accepted by both the families.

## Living in Couples

The latest trend among a few youngsters is to live together without marriage, which according to them is only a social custom not binding on them.

However, the consequences of such an arrangement can be disastrous if either or both of them to decide to break the alliance. It may cause depression in a few individuals leading to suicidal tendencies. More importantly, children born out of such an alliance face social stigma although the law accepts them and makes provisions for their welfare.

## Internet and Astrology

Marriages through the internet or by consulting astrologers are prevalent. No need to emphasize that a great deal of thought and planning should precede such marriages.

In conclusion I would say that marriage is a beautiful religious and social union. But to cite a mundane example, marriage is like a bank – the more you invest in it the more you get out of it. Additionally, we have to seek the blessings of our P.P. Swamiji's to bless each marriage.

---

## Women's Life in India

SHANTHA M. KATRE, UDUPI.

In India, a land where Goddesses, such as Lakshmi, Saraswati, Gauri and Sharada are worshipped as symbols of Wealth, Learning and Shakthi (Stength), it is heartening to see women enjoying a good status at homes and society. A society which treats its women-power with understanding, sensitivity and respect will always prosper and be happy.

However in some parts of India the reality is sad and shocking. The girl child is subject to inequality, subjugation, subordination and suppression. In some regions there is a tendency to prefer a boy child over a girl child. If we go searching for the socio-economical, historical reasons for this bias, there are many reasons. But the fact remains, in certain regions (not all, thank God for that) a girl child is not welcome; at least not as welcome as a boy child. A girl child is considered a burden and botheration, because of many reasons.

Firstly, a girl takes the family name of her husband, when she marries and so does not perpetuate the family name or lineage.

Secondly, a girl child is considered a burden because of vicious system of dowry.

Thirdly, due to tradition parents do not want to depend on their daughter in their old age.

And then, the boys are considered 'Kula-Deepak' i.e., the light of the family lineage.

Thus the bias starts even before the child is born. Many a girl child's life ends at the stage of foetus, lucky are the ones who see the light of the world.

Not all parents are biased or insensitive. History shows that many girls have blossomed into worthy and mature women who have done their parents proud. There are sensible and mature parents who have welcomed a girl child as 'Ghar ki Lakshmi', given her a good-up-bringing, freedom to choose her education, profession and life partner.

But in contrast there are instances of a girl child being treated as a subordinate, being in comparison to her brothers. As she grows up and starts schooling extra restrictions are put on the her; don't talk to boys; don't show off your looks, be modest; don't question elders.

In certain families, (mostly uneducated and economically backward classes), when the mother gives birth to one or two or more younger babies, she cannot cope with the burden of looking after the babies and also family duties like cooking, washing cleaning etc., she turns to her girl child. The girl is

asked to help her mother and skip a few days of her school and in some cases the girl is stopped from attending the school altogether. As adolescence brings in the menstrual cycle and related nuisances on the girl she is made to feel impure on those days and religious taboos are also to be coped with.

However Nature has also blessed the girl child with courage, natural resilience and so she copes with her home, school, extra curricular activities. A girl is naturally, more sensitive and caring towards her family and siblings and when given the opportunity and care, can be any-day, as competent, if not more than the boys.

It is heartening to note that these social beliefs and taboos are slowly fading away and a girl is treated on par with her brothers. This transformation is mainly due to exposure to print, media, T.V, and also the government in teaching and guiding the ignorant people regarding the value of the girl child.

But, even in these days of modernization, awareness and evolving world, still there are certain

unseen glass ceilings for the women. In the world in general, woman is looked at as a sex object and sex symbol. Women who take care to improve their looks and wear modern clothes are subject to sharp criticisms and sly looks. Women who are very open in their behavior alike, towards men and women are dubbed 'bold' and fast. A woman as a boss is an unpleasant situation for men working under her. They are reluctant if not averse to take orders from her.

A woman who is aware of these facts in her office, professional and personal life has to be extra cautious and do a balancing act with family, friends, colleagues and superiors. Add to this, the natural duties such as pregnancy, delivery, post-natal care, feeding and looking after the child!

Look around and you will find millions of ladies, who have made a success of themselves, juggling home, family, friends and professional fronts. Kudos to the women power! Who says women are inferior to men? In fact they are superior beings!

---

## Who will Bell the Cat?

ARCHANA HEMMADY

*DISCLAIMER: The views in the forthcoming article are entirely my views and at the risk of a few "ishshishi ..kasle karma.. asshi barailya hinne?" comments, I wish to apologize in advance for any ruffled feathers .*

Tu Hi Tu ... Mamta bhi tu... Kshamta Bhi tu... the song played on and on heaping platitudes on women.

Woman- a super human being who can do everything and then some. On one hand she's deified as the Devi and on the other hand she's treated as an object with no feelings of her own. During the recent gang-rape that shook the entire country's conscience, there was an uproar saying that attitudes in the society should change... but that's not exactly my focus.

We Amchis claim to be among a few communities which can claim 100% literacy. We have seen more liberal attitudes in our community than many others and I am proud to say that. We often see ladies sharing the tag of being the breadwinner of the family along with the male. We see divorces and re-marriages without much of a "new news" thought behind it. We

see girls retaining their maiden surnames and adding their marital surnames (which makes me wish I did it years ago). And so on and so forth...

But there are still some things which we do not see and it is high time that we as a community can do and lead the country in.

We see a lot of women – widowed, we even see that they don't take off the chippit and kashitali and continue to wear a bindi. But they still are not called for the haldi kumkum ceremonies and more importantly even if they are and are offered, always refuse the kumkum and flowers. We see that these women though they don't wear traditional whites, and take active part in most ceremonies, hesitate to come forward and actually perform "auspicious" ceremonies. We don't give vayanans and chudios to them. Why? It is well established that being a widow is no fault of anyone's and if we can wear flowers and give and take vayanans why can't a senior pacchi? - Simply because her husband has passed away? This may seem a small thing but just imagine a young bride

who has had a first vayana ceremony and she can't give her grandmother just because she's widowed. Or for that matter, a widowed mother who got her son married and cannot welcome her daughter-in-law home. Their feelings are something we don't stop to think about, since it is part of established norms.

Then there are the established norms of pujas. While we hear now and then of women doing even shraddhs, women cannot have a puja done for themselves. To give an example, when my father turned eighty, we daughters lovingly performed the sahasrachandra darshan for him, but when another lady who turned eighty actually wanted to perform the puja for herself, the bhat maam said it cannot be done since she's a widow. He suggested that a satyanarayan puja could be performed, where the son and daughter -in-law sat for the puja.

Why? If a man can, why can't a woman? I do know that we all value our women and I may be seen as being too female chauvinistic but is it really so impossible to progress beyond a few steps? We already see women being given their rightful place

in the house. We see women being treated as equals and have long since stopped "hangthaounu and thaithounufying" their husbands. Then the next step of treating all women equal - irrespective of marital status is not very big. Accepting that a woman can do ceremonies with or without a male beside her is not difficult. It is just a question of realising that- yes we can do it.

As a first step, we can easily begin by deciding that at the next haldi-kumkum ceremony we shall invite all ladies irrespective of their marital status. Next, that vayanans and chudios will be given to any lady married, single or divorced above say...21 yrs of age. More importantly, we should be able to convince the ladies themselves that it is ok to accept them. Is it really impossible to expect this to happen in our generation?

Don't you think that we can go beyond just speeches of women empowerment and platitudes and special women's day functions/issues to make some changes in our day to day lives? Let's take a call. We can certainly go beyond the platitudes..

But .....who will bell the cat?



Celebrating 25yrs of Culinary  
Excellence & Quality...

**Lily Caterers**

Bringing to the table a unique blend  
of Tradition & Innovation!

**Contact**

<b>Devrai Shanbhag</b> 9820043757	<b>Shirish Wagle</b> 9820256313
--------------------------------------	------------------------------------

D-5, Karnatak Bldgs., Mogul Lane, Mahim, Mumbai - 16  
☎: 24308871, 9820881556

**On the Panel:**

Anandashram Hall, Talmakiwadi, Tardeo  
Raja Shivaji Vidyalaya, Hindu Colony, Dadar

\* *Now introducing Pastries & more...*

**Visit us at**  
[www.lily-caterers.com](http://www.lily-caterers.com)

## Women at Crossroads

MEERA SASHITAL

In ancient times Indian women had enjoyed a respected place in society. Indian woman may not have been regarded as Man's equal and independent at any stage of her life as understood by Western minds yet she was assigned full responsibilities and freedom to rule her house and discharge her feminine duties. The word "Nari" in the Vedas conveys the sense of dignity - meaning "netri" - directress. The wife has been identified with the Vedic Hindu House and home and is called the "Grihini". One of the scriptures asserts that the home has verily its foundations in the wife.

The term 'patni' regularly applied to the wife in the Brahmanas was indicative of her equal share in the social and religious side of the husband's life. Whenever man made offerings to the gods according to the ritualistic form of worship, the wife had to participate in the ceremony with him. Any oblation to be made had to be offered jointly and together. With the result, in all religious ceremonies, sacrifices or festivals, the woman's role was dominant and even now it continues to be so. As Hindu festivals are mostly religious and since any religious function is not performed without the woman of the house, she automatically merges with it and heartily participates in it.

In the domain of education and intellect too, women were not behind. Have we not heard of spiritually minded great women like Gargi, Maitreyi and Ubhaybharati ?

As regards rights of women today, the Indian Constitution in Articles 14,15 and 16 provides for equality between men and women. But in practice there is often denial of equality for women. Land and property rights in most Indian families are denied to women and they do not own any properties in their own names and seldom get a share of parental property. India has made several laws to protect the rights of women in the country, however, like any other law, these can be bent and manipulated.

Differences and inadequacies exist in the present legal system, statutory laws, judiciary and the society. The Indian society is still plagued by victimization of girl child through performing child marriage despite the forthcoming Beijing Summit focusing on women's rights and the affirmation in the U.N. Declaration in 1989 to which India is a signatory. The male chauvinist tradition of patriarchal society still holds sway over even the minds of the judges in courts.

Crimes against women and children have been on the increase. Leave alone Delhi, it seems in India, a woman is raped every 22 minutes if we go by 2011 figures for registered rape cases. Many cases are unregistered because of social stigma or police apathy. Then there is rampant female feticide, sex-selective abortions and the girls even if born don't survive beyond first birthday. The patriarchal system in India evolved over the centuries has created a durable pattern of attitudes and behaviour which makes for the widespread practice of treating women as property and inferior. The relative position of the two sexes is reflected in the keen desire for male progeny as a son alone is considered the savior of the family. Thus there is need for social, legal and cultural empowerment of women, reservations for women starting from Panchayat to Parliament, education for social empowerment of women, employment as an important tool of empowerment, role of governmental and non-governmental organizations in women development,

Despite this gloomy picture of current events we can yet see some bright side in today's modern Indian life.

Today the "new women" are educated and socially active. Parents who care about female education wait until their daughters are older before arranging their marriages or occasionally allow young married women to continue their education. The girls are not married away at an early age like before. The girls have options to work outside their homes. There is a gradual

shifting of women's activities from the confines of the household to the larger social and political scene. The recognition of individualism is another major achievement of the modern age. Their status is far better than that of a previous generation.

The publications intended for and written by women gave women a voice. There is an outpour of literary works, journals and autobiographies by women. Again, emergence of women's organizations and associations is largely a result of the spread of education and the idea of the "new women". Even amongst the lower class the importance of education and earning has spread, thanks to the

elementary and compulsory education by the Govt. A classical example is of the 24 year old daughter of an autorickshaw driver who ranked first in the national level CA exam recently and is now flooded with job offers.

Thus today the position of women in modern India has definitely changed for the better. Women have great freedom to take part in every field of activities, like politics, high executive posts, art, drama, sports, literature and journalism. It has paved the way for the greater independence and experience of individuality of Indian women.

<<<>>>

## Saas-Bahu : Old Konkani Folk Tales

YASHODHARA BHAT

The present day Chitrapur Saraswat mother-in-law (MIL) dotes on her daughter-in-law. In the old Konkani folk tales the *mayyo* were *mooyyo* to the hapless *sunno*.

Pressure cookers were unheard of at that time. Rice was boiled in the water and when it was soft, the water was drained into a clean round shaped copper utensil called *Thatna Margee*.

One day the married daughter came to her *kular*. The overjoyed mother would keep mountains of steaming rice on her plate, urging her to eat more, a little more..... She ignored the girl's protests to show mercy on her failing digestion. In all this fuss the needs of the *soona* was forgotten. Mother and daughter would finish all the rice leaving not a grain for her. Uncomplaining, she helped herself to glasses of rice water. With a dash of lemon pickle and a drop of ghee the *nihshen* tasted heavenly!

After a month's stay the daughter returned to her in-laws. Despite the motherly ministrations she was listless and lethargic. On the other hand the *soona* who had survived only on the rice water had a healthy glow and pranced about the house cheerfully. The mystified MIL did not realize that the rice water was more nutritious than the rice she forced upon her daughter!

## Sabala - Woman Empowered

SMT. SUNITA P BAGDE, SANTACRUZ

Four of them, all friends ; a carpenter, a weaver, a jeweler and a Pandit were traversing a forest together. At dusk, they arrived at a river bank which they had to cross. They decided to spend the night at that place. They then planned that each one would keep awake for two hours in turns. The carpenter's was the first turn. His eyes caught a bark lying close by. He started chiseling it and soon changed that piece of wood into a beautiful feminine form. He then slept. Next was the weaver. Oh! He thought – "a woman without cover!" Quickly he stitched clothes from the bark, green leaves and petals of multi-coloured flowers. Now it was jeweler's turn. He brushed his eyes to see a figure of a woman, not decked with ornaments. He collected fine stones and marble and shaped them into earrings, necklace and bangles. His two hours ended fast. Now it was the Pandit who had to keep awake. Such a fine marvel; so listless and lifeless! He started chanting Mantras and with his mystic powers brought life unto the statue. Each one of the skilled artisans thought of marrying her - the creator, the dress designer, the adorer and the life giver. While they were getting deep into discussion, the woman who was now empowered, offered her gratitude to the foursome for their gracious gift to her saying, " How can you be so seriously involved in my marriage? Now the powers of feminine energy have emerged in me. I shall not marry any one of you. I have my own discretion. I will marry the man of my choice!"

II Shri Gurubhyo Namah II Shri Bhavanishankaraya Namah II Shri Matre Namah II

## KARA SEVA SHIBIR ANNOUNCEMENT

Shirali, 26<sup>th</sup> May to 2<sup>nd</sup> June 2013

Held under the aegis of Shri Chitrapur Math, Shirali

With the blessings of Parama Pujya Shrimat Sadyojat Shankarashram Swamiji, the Kara Seva Shibir this year will be held for Chitrapur Saraswat youth as per details given below:

The Shibir is being co-ordinated by Shri Krishnanand Heblekar, (Pune) and organized by Shri Niranjan Nagarkatte (Mumbai)

- **Venue** : Shri Chitrapur Math, Shirali
- **Dates** : Sunday, May 26 to Sunday, June 2, 2013
- **Reporting** : By evening May 25 th or latest by early morning May 26th at Shri Chitrapur Math, Shirali.
- **Departure** : June 2<sup>nd</sup>, after 1500 hrs.
- **Eligibility** : Yuvas between 15 and 35 years of age. Students who have appeared for their 10<sup>th</sup> Std. exams are also eligible.
- **Objective** : The primary objective will be Kara Seva in the Math premises and farms at Kembre and Bengre and familiarisation with all the daily Math activities.

**The last date for registration is May 1, 2013**

**For registration forms and all correspondence :**

Send email to [chitrapurshibirs@gmail.com](mailto:chitrapurshibirs@gmail.com)

Contact persons for any information will be Pramukh Sanchalak Shri Niranjan Nagarkatte, [niranjan2610@gmail.com](mailto:niranjan2610@gmail.com) (+919821810204) or Shri Krishnanand Heblekar, [kn.heblekar@gmail.com](mailto:kn.heblekar@gmail.com) (+919822116926)

Yuvas are urged to avail of this opportunity to connect with our Math and seek the blessings of our glorious Guru Parampara.

Yours in the Seva of the Math, the Guru and the Guru Parampara

**Krishnanand Heblekar**  
Chief Coordinator, Shibir

## FOUR GENERATIONS



From left to right - (top row) - Smt. Vijaya Betrabet (nee Aladangady), Smt. Uma Bai Shivshankar Betrabet (Nee Pandit), Shri Vasanth Shivshankar Betrabet

From left to right - (sitting down) - Master Advay Vinesh Betrabet, Sowmya Vinesh Betrabet (nee Balnad) and Vinesh Vasanth Betrabet.

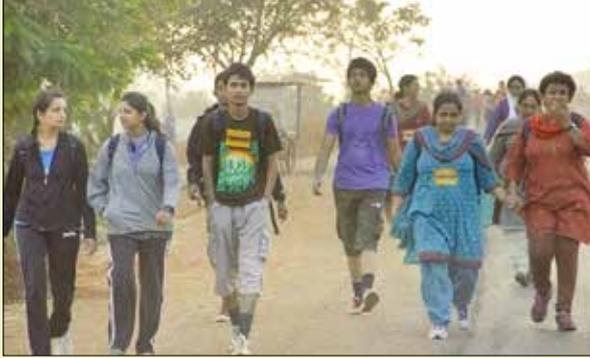
**This photograph has been taken just after the “Panti-Vaati Daan” ceremony, in the family home of the Betrabet family in Brahmavar.**

# Parisevanam

## Chitrapur Yuvadhara's-YUVATHON!

Yuvathon - a 25- km walk from Somatane Phata to Shri Durga Parameshwari temple, Karla - was an initiative to commemorate the historic 'Guru Jyoti Pada Yatra' of 2008. The unique event was very meticulously planned and coordinated by Pune Yuvadhara and hosted by the team at Karla. Since it was a maiden endeavour, this year the participation was limited to just the Mumbai, Pune and Nasik segments of Yuvadhara.

On the 10<sup>th</sup> February, 2013, long before dawn, yuva-s reached Somatane Phata - the starting point for the walk. The youngsters sang the Tercentenary Song in melodious unison and the air was filled with



Even a walk can be worship!

*jajaikara-s*. At 6.50 am, as the first rays of the sun created a welcome glow in the sky, the walk commenced. It was truly a magnificent sight to behold so many yuva-s walking with just one aim: To remember our **Parama Guru- Parijnanashram Swamiji and the Guru Jyoti Yatra undertaken with beloved Swamiji**. The villagers were amazed to see such well-behaved yuva-s (but, of course, Chitrapur Saraswat youngsters always stand out in a crowd!) walking on the highways with exemplary discipline. "Kuthe challa ho? Kuthun allat?" some locals wanted to know.

The halt points identified were at every 6 kms, where the yuva-s could refresh themselves with fresh fruits, sweets, energy drinks and water. Appointed vehicles were also doing the rounds with volunteers and senior coordinators on board to ensure that everyone was safe and comfortable.

The memories of the milestone-Yatra with Pujya Swamiji kept coming back to many of us adults throughout the walk and that was the main inspiration

for us to keep pace with the yuva-s. The yuva-s demonstrated commendable discipline and unmatched grit throughout the walk. We reached Karla Math around 1.45 pm. Loud cheers, *jajaikara-s* and applause welcomed the yuva-s. The spirit, pride, enthusiasm, sense of achievement and joy was evident on the tired yet happy faces of all the yuva-s. The blisters and other minor complaints just did not seem to matter!

What began with the singing of Tercentenary Song at Somatane Phata aptly culminated with the chanting of *Guru Paduka Stotram*, *Shri Parijnanashram Trayodashi* and *Pushpa Samarpanam* to our entire Guru Parampara!



All the Yuvathon participants - tired but exhilarated basking in the sunshine outside the Karla Temple

This event came to fruition so beautifully only due to Pujya Swamiji's Love, Grace and Blessings. We offer this small '*tapas*' at the Holy Feet of Pujya Swamiji with humble *pranama-s*.

Here is what some yuva-s had to say:

- "Yuvathon – What a brilliant concept... brought so many yuva-s together for a common goal...a thrilling, fulfilling and wonderful experience..."
- "Only 25 km!!!"
- "Please have one more in this year itself..."
- "Hey! I could coordinate even though I did this for the very first time... Thank you Yuvadhara!"
- "I must have definitely lost 4 kgs today."
- "Coming to Karla is like coming home!"
- "I missed Guru Jyoti Yatra. But I am happy now that I could participate in this one!"
- "Kudos to Pune Yuvadhara!"

Report by Sharayu Haldipur,  
Chief Co-ordinator, Yuvadhara

(Photo credit: Darshan Kulkarni and Maithili Padukone)

# Parisevanam

वस्त्वागारं नुमस्तं श्रीपरिज्ञानाश्रमं गुरुम्!

An essay with information and insight by Vaidehi Savnal on the  
Shrimat Parijnanashram Vastu Sangrahalaya

If you have been to Shirali recently, have you taken a few minutes to visit the Shrimat Parijnanashram Vastu Sangrahalaya? This beautiful museum, housing a large collection of artifacts collected personally by H.H. Shrimat Parijnanashram Swamiji III, was built to pay loving homage to His Guru's mammoth effort by our Mathadhipati – Parama Puja Sadyojat Shankarashram Swamiji. Situated just outside the Math courtyard, this museum has been built in consultation with eminent historians and scholars with expertise in setting up museums. The building itself has been laid out in four major galleries displaying about 100 of the total 765 artifacts. The galleries are all oriented towards and showcasing the grand *Ratha* in the central enclosure used in the *Rathotsava* celebrations. A lift and ramps make it easy for the elderly and the physically challenged to navigate through the museum.



The Shrimat Parijnanashram Vastu Sangrahalaya

As you enter, the first two galleries display stone sculptures of male and female deities. The oldest artifact in the museum- *Dwibhuja* Vishnu, 3-4cent. A.D. finds a place here. The beautiful stone sculpture of the *Ashtabhuja* Mahishasuramardini and the *Saptamatrika* panel are also a must-see. A ramp leads up to the third gallery. This gallery has metal sculptures of Ganapati, Devi, Shiva and Vishnu. A very special sculpture of Vinayaki – a female form of Ganapati, one of only about four recorded in the country finds pride of place here. A palm leaf manuscript of the *Uttara Ramayana*, the *dhwaja* (which was miraculously discovered just when the museum project was almost complete!), the Shri Chitrapur Math Tercentenary Commemorative stamps, a copper-plate land grant inscription and furniture used by our previous Gurus are just some of the many precious things you will see here. An impressive collection of arms such as swords, spears and *guptis* are also on display. The fourth gallery showcases a miscellaneous collection of *puja* articles like lamps and *aartis*. While heading towards the staircase that leads to the ground level, one passes by a palanquin suspended from the ceiling above. This was used during the time of Parama Puja Shrimat Pandurangashram Swamiji. A stairwell leads right down and

opens into the enclosure that houses the *Ratha*. This enclosure allows a 360° walk around the *Ratha* affording the visitor a close view of the intricate wooden carvings on it.

Apart from the obvious beauty and historical value, what is it that makes these artifacts so important and worth preserving? Indian art is a seamless blend of ethics and aesthetics. It seeks to portray spiritual and philosophical ideas and concepts in a manner that appeals to all. The sacred words of our scriptures as well as the vast mythology and social principles have all found their way into this medium – a subtle expression of Truth which crosses the boundaries set by the written and spoken word. An artist draws inspiration from the world he sees around him. Realism and idealism being important aspects of Indian art, sculptures and paintings reflect the tradition and practices of each era. Thus we see evolving costumes and hairstyles, ornaments and even physical features and physique. By closely observing an object, one can interpret which period it would have belonged to, which part of the country it was created in and also which school of art it belongs to, thus enabling one to reconstruct the entire socio-economic-religious context in which it found life. The importance of museums housing these pieces of fine art, therefore, cannot be emphasized enough.

Very often, we come across questions asking why broken sculptures are on display, or what significance a little ancient clay pot could have.

The answer lies in the fact that it is not always the exquisite workmanship of an object using rare and precious materials - something that awes the viewer - that is of singular importance. Each object is a symbol of a bygone era, an ode to our past, which has had a hand in shaping our present. Entrenched with hidden meanings waiting to be deciphered, objects of the past are keys which unlock ancient mysteries helping us to discover more about ourselves.

**A museum then, which provides a home to diverse art objects, is not only a storehouse of our material history but is also a rich and abundant reserve of our cultural traditions, and most importantly, our rich and varied heritage.**

The Shrimat Parijnanashram Vastu Sangrahalaya is a sanctum for these artifacts where the age-old wisdom of our Guru Parampara has been preserved, along with our historical legacy.

Just as the Lord has created this beautifully decorated universe, so did Parijnanashram Swamiji create a priceless museum filled with invaluable pieces of art. Our museum, like our Guru Parampara, does not differentiate between this one and that one. It does not cast away the broken or unpretentious. Instead, even the most simple find a home here on par and alongside the stately and regal. Every individual is welcomed into its precincts and even while he finds complete acceptance, he is encouraged to seek dynamic change and discover his true self.

(Photo Credit: Kishan Kalyanpur)

# A CLEAN WAY TO MAKE BETTER PROFITS

BY APPLYING OUR PERFORMANCE PROVEN EQUIPMENTS

---

PIONEERS IN :

CHIP HANDLING & COOLANT MANAGEMENT SYSTEMS.  
CHIP / SWARF / SCRAP HANDLING CONVEYORS  
CHIP / SWARF PROCESSING SYSTEMS  
COOLANT FILTRATION SYSTEMS

● Vision ● Technology ● Commitment ● Quality ● Customer Satisfaction

FOR FURTHER INFORMATION PLEASE CONTACT :



**miven mayfran**  
CONVEYORS PVT. LTD.

**miven A Mayfran International Unit**

Sirur's Compound, Karwar Road HUBLI - 580 024. (INDIA)

Phone: +91-836-2212201 - 6, Fax: +91-836-2303265

E-Mail: [vrsirur@touchtelindia.net](mailto:vrsirur@touchtelindia.net), Web site: [mivenmayfran.com](http://mivenmayfran.com)

## Woman -Thy name is strength -नारी शक्ती

MUKTA CHANDAVER, MATUNGA

“That country where women are honoured, respected will never die” was the prophecy of Swami Vivekananda

In ancient India women were worshipped as the living embodiments of Divine Mother, living images of Shakti.

But now here, the picture appears to be quite opposite. Can Swamiji’s prophecy go wrong?

When a living thing has reached its peak, a climax, it has to come down. That is the law of nature. Just like a pendulum of a clock, reaching one end of one side, has to come down to reach the other end.

There are both good and bad things in the world. Now, the evil has reached the climax, and so it has

to come down to reach the other side – the good.

In the Mahabharata, the queen of the Pandavas, suffered a humiliation from the wicked Kauravas. In the end Kauravas, suffered. Good is rewarded and evil is punished.

But now, what is the solution for the present atrocities that are going on in the city and other places in India?. Every problem has a solution. Men must be taught to respect women and Women today, must equip themselves with the sword of strength and courage, and be fearless. Fear is a sin – it is said.

A woman must stand up for her rights, dignity and self-respect and prove that she is indeed the embodiment of strength and courage - नारी शक्ती

### REMEMBRANCE



#### **Krishnarao (Mohan) Ramrao Khambadkone**

- 12<sup>th</sup> March, 1917 to 5<sup>th</sup> April, 1983

Papa / Mohan Ajja-  
You left us 30 years ago  
and you still remain in our  
memory.

Jairam and Sheila  
Khambadkone  
Swati Puthli and Shilpa Bailur  
5<sup>th</sup> April, 2013

*The house where there is respect for woman is like an abode of gods but where that is not so, all other forms of worship are fruitless – Manu Smriti*

# महिलांचे प्रश्न : हुंडा आणि काडीमोड

नलिनी संझगिरी

गेल्या शतकापर्यंत समाजात हुंडा घेण्याची प्रथा होती. ह्याचे स्वरूप म्हणजे, रोख रक्कम, दागिने, कपडे, साड्या आणि मुलासाठी सीमान्तपूजनाच्या निमित्ताने एक खास चीज भेटवस्तू म्हणून. शिवाय लग्नाचा खर्च. ह्या सर्वांच्या विचारानेच मुलीचे वडील सर्वार्थाने खर्चून जात.

पण मी नशीबवान. १९५२ साली माझं लग्न श्री. सदानंद संझगिरींशी झालं. संझगिरी हे मध्यमवर्गीय कुटुंब पण तत्त्वनिष्ठ. आमच्या साखरपुड्याच्या वेळी ह्यांचे वडीलबंधू म्हणाले, “आम्हाला हुंडा नको, साड्यादेखील मुलीच्या पसंतीने आम्हीच आणू, लग्नाचा खर्च समप्रमाणात वाटून घेऊ. अट फक्त एकच-मुलीने, सून म्हणून आमच्या कुटुंबात आल्यानंतर कलह निर्माण होऊन घर, कुटुंब विस्कळीत होऊ नये.” मी खूप आनंदले. माझे वडील (अण्णा) खुश झाले.

सदानंदांची नोकरी दिल्लीत होती. त्यामुळे लग्नानंतर आम्ही दोघं दिल्लीला पोहोचलो. Labour officerची सरकारी नोकरी असल्याने आम्हांला थोड्या दिवसात सर्व सोयींनी युक्त असा सरकारी फ्लॅट मिळाला. संपूर्ण वसाहतीमध्ये सरकारी अधिकारी. आमच्या शेजारी एक कुटुंब पंजाबी तर दुसरे उत्तर प्रदेशातील, लाल आणि त्रिपाठी. मी नवी असल्यामुळे श्रीमती लाल आणि श्रीमती त्रिपाठी मला खूप मदत करीत. आमची चांगलीच गट्टी जमली. दररोज भेटल्याशिवाय चैनच पडत नसे.

दोन दिवस श्रीमती लाल न भेटल्यामुळे मी त्यांच्या घरी गेले. त्यांच्या आईने दार उघडले. मला पाहताच मुलीला हाक मारली. श्रीमती लाल रडतच बाहेर आल्या. पण मला पाहताच, मला बसायला सांगून, आत जाऊन तोंड धुवून बाहेर आल्या. म्हणाल्या, “मी गरोदर आहे. मुलगा झाला तर ठीक, मुलगी झाली तर पुन्हा कर्जाचा डोंगर उभा राहील. आधीच नणंदेच्या लग्नाचं, हुंड्याचं कर्ज डोक्यावर आहे.” मला तिची दया आली. नंतर हळूच मला म्हणाली, “नवऱ्याची परवानगी मिळाली तर गर्भजलपरीक्षा करून घेईन आणि मुलगी असेल तर गर्भपात करवून घेईन.” हे ऐकून मनात विचार आला- असंच जर होत राहिलं तर पंजाबात मुली फारच कमी होतील, नाही का? आता गर्भजल परीक्षेला कायदेशीर प्रतिबंध असल्याने तेवढाच दिलासा.

त्रिपाठींकडेही परिस्थिती फारशी वेगळी नव्हती. एके दिवशी त्यांच्या घरीही खूप बाचाबाची झाली. रात्री सर्वत्र सामसूम झाल्यानंतर मी त्यांच्याकडे गेले आणि विचारपूस केली. श्रीमती

त्रिपाठी म्हणाल्या, “थोरल्या मुलीसाठी वरपक्षाची मंडळी आली होती, बोलणी करायला. त्यांनी सांगितलं की त्यांना मुलगी पसंत आहे, पण हुंड्याची रक्कम आणि इतर खर्च ऐकून आम्ही सांगितलं आमच्याकडे वडिलोपार्जित इस्टेट नाही आणि सरकारी उत्पन्नामध्ये आम्ही तुमच्या मागण्या पूर्ण करण्यास असमर्थ आहोत. तसे ते नाराज झाले आणि तरातरा चालते झाले. नवरामुलगा देखाणा, त्यामुळे आमची मुलगी आधी हिरमुसली, पण परिस्थितीची जाणीव असल्याने लगेचच सावरली.”

महाराष्ट्रातही अनेक ठिकाणी, लोक सधन असूनही हुंड्यासाठी हपापलेले असतात. प्रत्यक्ष, अप्रत्यक्षरितीने वधुपक्षाची पिळवणूक करतात, हुंडाविरोधी कायदा चक्क धाब्यावर बसवून. वधुपिताही, मुलीला सासरी जाच होऊ नये म्हणून सर्व मुकाट सहन करतो, प्रसंगी आपल्या कुवतीबाहेर जाऊन. आणि आयुष्यभर कर्ज फेडीत बसतो. ह्या शतकात हळूहळू हुंड्याची ही प्रथा कमी होत चालली आहे, किंबहुना नष्ट होत चालली आहे. कालाय तस्मै नमः।

हुंड्याची प्रथा नामशेष होत असतानाच दुसरीकडे काडीमोडाची संख्या बोकाळलेली दिसते. प्रेमविवाह होऊनही काडीमोडाची पाळी यावी यासारखी दुर्दैवी गोष्ट नाही. सांगताना अभिमानाने सांगायचे, “आम्ही शाळेत असल्यापासून एकमेकांवर प्रेम करतो. एवढी वर्षे प्रेम करून आम्ही लग्न केलंय, अगदी दृष्ट लागावा असा आमचा संसार आहे.” मग अतिपरिचयामुळे म्हणा अथवा क्षुल्लक कारणावरून ह्या प्रेमाचे, लग्नाचे पर्यावसान काडीमोडात होते आणि संसाराला दृष्ट लागते. निव्वळ प्रेमावर संसार होत नाही, इतर गोष्टींचीही आवश्यकता असते हे कळायलाच अर्धे आयुष्य लागते. एकाच्या पगारात भागत नाही, दोघांनीही नोकरी केली की संध्याकाळी दोघांनी थकून घरी येतात. मग घरकामावरून वाद आणि काडीमोड हा त्यावर पर्याय. ह्याचं, आजकालची विभक्त कुटुंब पद्धती हे एखादं कारण असू शकेल.

पूर्वी सर्वच समाजांमध्ये एकत्र कुटुंबपद्धती होती. घरात वडीलधारी अनुभवी मंडळी असायची. घरातील लहानांवर त्यांचा आदरयुक्त धाक असायचा. कळत नकळत चांगले संस्कार व्हायचे, चांगल्या वाईटाची जाण व्हायची. मिळून मिसळून राहणं अंगवळणी पडायचं. घरातील कामाचा ताण आपोआप विभागला जायचा. ताणतणावात वडीलधाऱ्यांचं मार्गदर्शन

आणि इतर कुटुंबियांचा सहयोग मिळायचा. घरखर्च विभागला जायचा. मुलांवर शिक्षणाबरोबरच चांगले संस्कार व्हायचे आणि कुटुंबातील सदस्यांमध्ये आपसूकच समजूतदारपणा, समंजसपणा यायचा आणि कौटुंबिक संबंध, जिव्हाळा दृढ व्हायचा. पण आजकालच्या विभक्तकुटुंब पद्धतीमध्ये हे सर्व शंभर टक्के घडत नाही, मग मन मारून तडजोड करावी लागते. अन्यथा

काडीमोडाच्या पर्यायाचा अवलंब केला जातो. हे सर्व वाचून वाचकांच्या लक्षात येईल की कुटुंबातील गोष्ट करण्याआधी वडीलधाऱ्यांचं मार्गदर्शन घ्यायला हवे. त्यांच्या दीर्घ अनुभवाचा लाभ घ्यायला हवा. प्रेमविवाह करण्याआधी मुलाची, त्याच्या कुटुंबाची, परिस्थितीची इत्यंभूत माहिती करून घ्यावी म्हणजे हुंडा आणि काडीमोड ह्या दोन्हीला आळा घालता येईल.

## मातृत्व आवश्यकता की अवहेलनास्पद?

सौ. वैशाली कोपिकर

आजी आम्ही पढताती की समाजांतु “हम दो हमारे दो” थावु “हम दो हमारा एक” जाल्लें. जाल्यारी आतं कित्येक दांपत्यं चेडुं जांवका की नाक्का हाज्जो विचार करताती. दोगयी स्वतःगेल्या करियरांतुं मग्न. त्यामिती चेरडा लाग्गी लक्ष दिंवच्या जाल्लें की ना हो प्रश्नु. तशीची चेडुं जाल्लें म्हळ्ळेंकी बायलांक करियराक स्वल्पविराम दिंवका लागता ही काळजी.

तशीची व्यावसायिक पातळीचेरी बायलांक नौकरी दिंवची म्हळ्ळेंकी “बायलो म्हळेंकी गुर्बिणी, चेडवांगेली आजारपण ह्यो कटकटचो आस्ताती.” अशी अभिप्राय आशीले दारले सुशिक्षित, होड्डु पदारी पाविले, स्वतः बाम्मुणु, बाप्पुसु आशीलेतरी दिताती.

ह्या प्रतिक्रियेने माक्का आयिले विचार हांगा व्यक्त करत आस्स.

भानप समाज हॉ एक सुसंस्कृत, सुजान समाजांपैकी पुरोगामी समाज अशिश परदेशीयांनी सुद्धा प्रमाणित केल्यां.

असल्या परशुराम प्रसादित, सरस्वतीअनुग्रहीत, भवानीशड्कर आशीर्वाचीत तशिशचि गुरुपरंपरेने कृपाप्रसादित समाजाची वाढी मातृत्व ना जाल्यारि जाल्लशिली वे?

त्या जगदंबेक सुद्धा माँ म्होणु आपयतलिं आमि मातृत्वाकची आव्हान कोर्येंद वें? विज्ञानयुगाचे रोबोचो कालु हॉ म्होणु कोणई माक्का चेडुं नाक्का म्होणु बसल्यारि सृष्टि नियमाची आमि अवहेलना केल्लवारि जायना वें?

देवू आस्स म्होणु मानतल्यानि तरि निदान प्रजोत्पति तथा त्या वेळारि जांवचे कष्टांक समजून घेवका. आप्पण एका आवसुलो चेडुं, आपणागेली बायल एका आसुगेली अपत्य, आपणाकई चर्डवं नातरं आस्सति हाज्जो विसरू त्या मनुषाक पोडु नज्ज.

आमि होड्डुनीची अशिश विचार करने जाल्यारि, चिंतन करने जाल्यारि, ह्या समाजाक मुखारि वचचूनु दुष्परिणाम भोगकाज पडतलें.

जीवनांतु केवल पैशे, महाल, होची उद्देश जावनयें तरि सर्वांगीण (मुख्य जावनु आध्यात्मिक) प्रगति जांवका. त्या खातिर योग्य प्रजोत्पादनाची आवश्यकता आस्स.

जरि ह्या मातृत्वाक अवहेलनास्पद एक्कयी शब्द आमि

काडताति जाल्यारि ताज्जे प्रायश्चित्ताची आवश्यकता आत न्हंयी जाल्यारी आगामी कालांतु आमका जाणयतली.

अवैध रितीने प्रजोत्पादन कोर्नु त्या अपत्याचो अकाली त्याग कोर्नु भुयिक भार वाढवंचे तसल्या ह्या काळांतु जगताक मान्य जायशि आशिले संबंधाने उपजत अशिशले संतानाक वेळेरी सर्वपरीने शक्य अशिशले मदत लोकांनी कोर्काज अशिश माक्का दिसता.

तरि आमि प्रगत समाजाने एकमेकांलागि कशिश वागकाज? ह्या विषयांतु सज्जनांगेलि प्रतिसादाची अपेक्षा करता हांव.

### प्यारी बेटी

स्त्री और पुरुष दोनोंको बनाते हैं दाता.  
इन दोनों को मिलाकर समाज है बन जाता.  
फिर क्यों ये समाज, बेटी को गर्भ में ही मिटाना चाहता है?  
सृष्टी के संतुलन को क्यों ये ऐसे बिगाडता है?  
समाज मे ऐसे कितने लोग हैं,  
जो बेटी के जनम पर जश्न मनाते हैं?  
ज्यादातर लोक बेटे को ही सब कुछ मानते हैं.  
क्यों बेटी को ये प्यार से नहीं अपनाते हैं?  
चुलबुल, नटखट छोटी सी ये बेटी,  
घर को खुशियोंसे है भर देती.  
किसी क्षेत्र में ये बेटोंसे कम नहीं होती!  
शादी करके दो परिवारोंको है जोडती.  
क्या होता अगर बेटीयाँ नहीं होती?  
भाई के कलाईपर राखी कौन बांधती?  
दुल्हन बगैर दुल्हे की शादी कैसे होती?  
माँ जो जीवन का आधार है, कैसे बनती?  
इन सब बातों पर जरा गौर करो  
सृष्टी का संतुलन कायम करो.  
एक स्वस्थ समाज निर्माण करो.  
बेटी को प्यार से स्वीकार करो.

- पूजा व्ही. धारेश्वर (अपर्णा एम. हेबळे)

# घटस्फोट व विभक्त राहणे

रेखा राव (कावळ)

आज काल समाजात घटस्फोट आणि विभक्त राहण्याचे प्रमाण खूप वाढत चालले आहे. याला स्त्री जबाबदार आहे, असे मानले जाते. तिच्याकडे संशयाने पाहिले जाते. जे पूर्णपणे चुकीचे आहे. तिला दोषी ठरविण्यापूर्वी घटस्फोट का होतात याचा खोलवर विचार करायला हवा.

अनादि काळापासून स्त्रीला प्रत्येकबाबतीत गृहीत धरले जाते. तिला दुय्यम दर्जा दिला जातो. पूर्वीच्या काळी ती शिकलेली नव्हती. तिचं क्षेत्र केवळ चूल व मूल एवढ्यापुरतच मर्यादित होतं. ती सर्वस्वी पुरुषावर अवलंबून होती. त्यामुळे तिला मन मारून स्वतःच्या आवडी निवडी बाजूला ठेवून जगावं लागायचं. संसार करावा लागायचा. समाजाचा, रुढी-परंपरांचा, पुरुषांचा अन्याय, अत्याचार मूकपणे सहन करावा लागायचा. पण आता परिस्थिती बदलली आहे. ती शिकून-सवरून स्वतःच्या पायावर उभी आहे. पुरुषाच्या बरोबरीने त्याच्या खांद्याला खांदा लावून प्रत्येक क्षेत्रात आघाडीवर आहे. तिलाही स्वतःचे स्वतंत्र व्यक्तिमत्त्व, विचार, अस्तित्व आहे. ती घरची तशीच बाहेरची (ऑफिसची) कामे जबाबदारीने पेलते आहे. अनेकवेळा ती पुरुषापेक्षा जास्त कमावते. जास्त कामे करते. अशावेळी तिला वाटते की आपल्या जोडीदाराने घरच्या कामाचा, कुटुंबाच्या जबाबदारीचा अर्धा वाटा उचलावा. पण 'पुरुष' म्हणून उचलायला तयार नसतो. त्याचा पुरुषी अहंकार 'इगो' आडवा येतो. स्त्री ही दुय्यम आहे. घरची आघाडी तिनेच सांभाळली पाहिजे या मताचा तो असतो. त्यामुळे दोघात मतभेद होतात. त्यांच्यात भांडण, कलह वाढत राहतो. दोघंही तडजोड करायला तयार नसतात. मग त्याचा विपर्यास घटस्फोटात होतो. याशिवाय एकमेकांच्या अपेक्षा, महत्त्वाकांक्षा, कामातील चुरस, अविश्वास, गैरसमज अशा अनेक कारणांची यात भर पडते.

कधी कधी दोघे पती-पत्नी आपल्या करिअर-व्यवसायात इतके दंग राहतात की एकमेकांकडे, कुटुंबाकडे, मुलांकडे लक्ष द्यायला वेळच नसतो. मुलांकडे दुर्लक्ष होते. मग ती वाईट मार्गाला लागली की एकमेकांवर आरोप करून विभक्त होतात. घटस्फोट घेतात. यात मुलांचा नाहक बळी जातो. अनेकवेळा आई म्हणजे स्त्री, मुलांची मनःस्थिती समजून तडजोड करण्याचा प्रयत्न करते. परंतु त्याला नवऱ्याचा प्रतिसाद मिळेलच याची खात्री नसते. अखेर कंटाळून स्त्रीला विभक्त राहावे लागते किंवा घटस्फोट घ्यावा लागतो. अनेकवेळा तिच्यावर मानसिक, शारीरिक छळ होतात. पुरुष म्हणून तो तिच्यावर लैंगिक अत्याचारही करतो. जे ती उघडपणे कुणाला सांगू शकत नाही. पण जर ती सुशिक्षित, शिकलेली असेल तर एक दिवस यातून सुटका करून घेऊ शकते.

घटस्फोट व विभक्त राहणे यामुळे त्यांच्या मुलांची फार फरफट

होते. खास करून पौढागावस्थेत किंवा यौवनात पर्दापण करणाऱ्या मुलांना दोन्ही पालकांची म्हणजे आई व वडिल यांच्या प्रेमाची, मार्गदर्शनाची, प्रोत्साहनाची खूप गरज असते. पण आपापसातील मतभेद, भांडणामुळे त्यांचे मुलांकडे दुर्लक्ष होते. ती ड्रग्स, दारू, वाईट संगत यांची शिकार बनतात. पालकांपासून दुरावतात. वाईट मार्गाला लागतात. यासाठी पालकांनी मुलांच्या परिस्थितीचे भान ठेवून आपापसातील मतभेद, वाद सलोख्याने मिटवावेत. तडजोड करावी. प्रेम, संगनमत, विश्वास, खोटा अभिमान दूर सारून सहजीवनाचा, प्रेमाचा मार्ग निवडावा. यासाठी मॅरेज कौन्सिलरचे समुपदेशन घ्यावे. प्रसंगी वडीलधाऱ्या, अनुभवी माणसांचा सल्ला ऐकावा. म्हणजे त्यांची बुडणारी संसाररूपी नौका तडीपार लागेल. जीवन आनंदी व सुखकारक बनेल. येणारी पिढी समृद्ध, संपन्न आरोग्यपूर्ण व बुद्धिमान बनेल.

## नारी की कहानी

जनम लेकर एक बच्ची के रूप मे,  
तू इस दुनियामें आयी.  
तेरे इस दुनिया मे आनेसे  
कितनों को यहां खुशी हुई?  
किसने कहा "हाय, लडकी हुई है."  
किसने कहा, "काश! पेहेले पता होता,  
तबही इसका गला घोट दिया होता."  
अच्छा है, तब तू ये ना समझ पायी!  
बचपनसे बेटेसे हुई तेरी तुलना,  
कदम-कदम पर हुआ मुसिबतोंका सामना.  
झेला हर मुसिबत को तुने,  
था तुम्हे अपने आप को साबीत करना!  
हो गई तुम बडी, हो गई तुम सयानी.  
याद दिला दी तुमने अच्छे अच्छों को नानी!  
कदमों पर तेरे झुक गया जमाना,  
सच हुआ तेरे बचपन का सपना!  
दुनिया को तुम्हे अब है बदलाना,  
नये रस्तों पर तुम्हे है चलना,  
कानून नये है तुम्हे बनाना,  
ताकी कोई बच्ची ना भूले खिलखिलाना!

- पूजा क्वी. धारेश्वर (अपर्णा एम. हेबळे)

# “निर्भया” आंदोलन

सौ. चंद्रमा मोहन बिजूर

निर्भयाच्या निघण्टू प्रकरणानंतर सारा भारत पेटून उठलाय. साऱ्या देशावर भीतीची दाट छाया पसरली आहे. पालकांची रात्रीची झोप उडाली आहे. सकाळी बाहेर गेलेली स्त्री, मग ती लेक असो, सून असो वा नात, संध्याकाळी सुखरूप घरी परतेपर्यंत पालकांच्या जीवात जीव नसतो. छोट्या मुलींच्या पालकांना तर छोटी शाळेतून सुखरूप घरी येईस्तोवर काळजीच काळजी!

हे सगळं कुठेतरी थांबायलाच हवं. प्रत्येकालाच असं वाटतं. पण ती ठिगळं लावायची तरी किती आणि कोणी? समाजाचं सारं वस्त्रच झिरझिरलय. देशाच्या, राज्याच्या पातळीवर रोज नवीन उपाय, नियम, बलात्कारात बळी पडलेल्यांसाठी खूप काही कायदे-योजना! पण हे सर्व कधी? केव्हा? गुन्हा घडून गेल्यावर! म्हणजे आग लागल्यावर विहीर खणायची! असो. तेही नसे थोडके. प्रत्येकांना त्यांच्या त्यांच्या स्तरावर काम करू दे.

पण शेवटी “चॅरिटी बिगिन्स अँट होम” प्रत्येक चांगल्या कामाची सुरुवात घरापासूनच होत असते हेही तेवढेच खरे. गुरुदेव रविन्द्रनाथ टागोरांनी ते किती सोप्या सरळ शब्दात समजाविले आहे. ते म्हणतात, “प्रत्येकाने आपल्याघरासमोरील अंगण आणि त्यापुढ्यातला रस्ता आपापले घर झाडताना झाडून साफ केले तर सारे गाव साफ व्हायला कितीसा वेळ लागेल; आणि एकदा सारे गांव साफ झाले तर असेच सर्व गावांनी केले तर सारा देश चुटकीसरशी स्वच्छ होईल.”

हे तत्त्व प्रत्येक बाबतीत लागू पडते. लोकांच्या मनात जो अशिल्ल विचारांचा, असुरी विचारांचा भस्मासुर थैमान घालीत आहे त्यांच्यावर जालीम उपाय घरांघरातून व्हावा. त्याकरता चांगले संस्कार हे एकमेव औषध आहे.

आपल्या घराची सूत्रे आई आणि वडील या दोहोंच्या हातात असतात. त्यांचे वागणे बघून मुलं शिकतात. म्हणूनच आधी आई-वडिलांनी आपले संस्कार जोपासावेत. कसे?

आपल्या मुलांना केवळ रोटी-कपडा-मकान-शिक्षण दिल्याने भागत नाही. त्याला एक चांगला नागरिक बनवणे त्याला घडवणे हे तितकेच महत्त्वाचे आहे. पहिला शरीर-मन-बुद्धीचा खुराक आहे तर दुसरा विवेक संपन्न बुद्धि आणि मनाचा.

आणि त्याची सुरुवात खरे म्हटल्यास गर्भापासूनच व्हावी. गर्भसंस्कार म्हणजे हेच तर आहे. अभिमन्यूची गोष्ट आपणा सर्वांना माहीत आहे. राजा परिक्षितालाही सर्वच जाणतात. गर्भात

असलेल्या जीवाला बाहेर चाललेल्या गोष्टी कळतात हे ते सिद्ध करतात. म्हणून गर्भवतीने काय करायचे? गर्भाशी बोलायचे, आपण चांगले ऐकायचे, वाचायचे त्यावरून काय शिकायचे, कसे चांगला माणूस बनायचे हे सर्व त्या गर्भातील बाळाशी बोलायचे. मारामारी, खून, स्टंट, अशिल्ल चित्रपटापासून दहा कोस दूर!

मदालसा नावाची राणी होती महाभारतात. फार सात्त्विक होती. ती असेच करी आणि मूल जन्माला आले की बाळाच्या कानात सांगे, “बाळा तू परमात्म्याचा अंश आहेस. तू नित्य आहेस. तू शुद्ध पवित्र आहेस.” आणि तिची मुले मोठी झाली की वनात प्रस्थान करायची. शेवटी राजा तिला म्हणाला, “सर्वच मुले वनात गेली तर पुढे आपली राजगादी कोण चालवणार?” मग तिने एका मुलाला हे काहीच सांगितले नाही. पण तेच एका भोजपत्रावर लिहून तावीज करून मुलाच्या गळ्यात बांधले. मुलगा वयात आला आणि माता-पिता वानप्रस्थ घेऊन वनात जाण्यास निघाले तेव्हा मुलगा, अलर्क त्याचे नाव. म्हणाला, “तुम्ही निघून गेलात तर मी कसा राहू? मला मार्गदर्शन कोण करेल?” तेव्हा आईने तावीज उघडून वाचायला सांगितले. त्याने आईने लिहिलेला तो अमूल्य कानमंत्र वाचला आणि सत्यावर राज्य चालवले.

आई आणि वडील यांनी मुलांचे मित्र बनले पाहिजे. म्हणजे मुलं पालकांबरोबर सर्वच ‘शेअर’ करतील. अगदी बालपणापासून मुलांना आणि स्वतःला देखील सत्संग, भजन, देवळांत जाणे, घरात देवाचे करणे हे संस्कार लावले पाहिजेत. आपणही जावे व मुलांनाही न्यावे. त्यांना आता त्यातले काही कळत नसले तरी ते सुप्त मनात जाऊन रुजते आणि मोठेपणी त्यांना घडवायला मदत होते. म्हणूनच मुला-मुलींना चांगले निपजण्यासाठी आधी आई-वडिलांनी स्वतःला चांगले बनविणे गरजेचे आहे.

एकदा सत्संगाची आवड निर्माण झाली की इतर सत्संगी मुलं-मुली यात मैत्री होते आणि सत्संग म्हणजे नुसत भजन, प्रवचन एवढेच नसते. तरुण युवांसाठी खूप कार्यक्रम राबवले जातात. निरनिराळे उपक्रम, जेणेकरून जीवनास सामोरे जाण्याचे मनोबळ आणि देहबळ त्यांना मिळते. स्त्रीला देवीसमान मानले पाहिजे आणि प्रत्येकात त्या भगवंताचा अंश आहे आणि भगवंत नेहमीच श्वासागणिक श्वासरूपेण, प्राणरूपाने आपल्या हृदयात बसला आहे. आपल्या प्रत्येक बऱ्यावाईट कामाचा तो साक्षीदार आहे असे सद्विचार त्यांच्यात आपोआप बाणावतात. विवेकबुद्धी

जागृत होते. या सर्व सुविचारांनी सुसंस्कारांनी अलंकृत असा हा युवक बाहेर जाऊन सत्कर्मच करेल आणि यांना नामस्मरणाचे, मंत्रजपाचे महत्त्व सदगुरुंकडून कळते. भगवंत मंत्ररूपाने सदैव आपले रक्षण करतो. आपल्याभोवती सुरक्षा चक्र निर्माण करतो यावर त्याचा पूर्ण विश्वास असतो. एव्हाना भगवंतनाम त्याच्याही नकळत त्याच्या श्वासोश्वासात त्याच्या अणुरेणूत भिनलेले असते.

“जाँको राखे साईयाँ मार सके ना कोई।

बाल न बाँका हो सकै चाहे जग बैरी होय।”

पूज्य आसारामबापूंनी जे विधान केले त्यावर वेगवेगळी मते मांडली गेली. माझेही मत मी देऊ इच्छिते. त्यांनी म्हटल्याप्रमाणे, “तू माझा भाऊ मी तुझी बहीण” हे त्यावेळी म्हणायला कदाचित्त सुचणारही नाही आणि समोरचा कामांध ते ऐकणारही नाही. पण भगवंताचे ध्यान जो कायम करतो त्याच्या भोवती त्याचे सुरक्षा चक्र असणारच. तो किंवा ती जरी भगवंताचे स्मरण करू शकली नाही तरी एवढ्या वर्षांच्या साधनेमुळे तिचा अणुरेणू तर करू शकेलच ना? आणि मग देव कोणाना कोणाला तरी धाडून आपल्या भक्ताचे रक्षण करणारच ना?

अहो! भगवंत शंख-चक्र-गदा घेऊन मुकूट परिधान करून का येणार आहे? तो तर तुमच्या आमच्यासारख्यांच्या रूपातच येईल ना?

शिवाय छोट्या छोट्या गोष्टी ज्या घरच्या घरी करून मुलांवर लहानपणापासून संस्कार करू शकतो. कोणत्या वस्तू? जसे संध्याकाळी देवाला दिवा लावून नमस्कार करायचा, घराबाहेर पडण्यापूर्वी देवाला पाया पडायचे. अंगारा-उदी इ. लावूनच बाहेर पडायचे. न्हाऊन आल्यावर पाच मिनिटे तरी गायत्री जप करायचा. आधी आधी मुलं ऐकणार नाहीत. मस्करीही करतील. पण नंतर सवय होईल आणि त्यांची विवेकबुद्धी शाबूत राहिल. काही कुकर्म त्यांच्या हातून घडणारच नाही.

खरोखर भगवंताचे सुरक्षा चक्र मुलामुलींभोवती असेल तर कोणीही कुकर्म ते चक्र पार करूच शकणार नाही. एवढी भगवन्नामांत शक्ति आहे. पापी विचार घेऊन समोरून येणारा, वीजेचा शॉक लागल्यासारखा कुठच्या कुठे उडून जाईल.

गरीब-श्रीमंत हा भेद भगवंताच्या दरबारात नाही. कोणीही त्याच्या चरणी लीन व्हावे. तो सर्वांचा आहे. त्याच्या लेकरांची काळजी तो नाही करणार तर आणि कोण? घरा-घरांत मुलांमुलींवर हे संस्कार होणे ही काळाची गरज आहे. अध्यात्म-देवधर्म म्हातारे झाल्यावर करायची ही फार जुनी कल्पना झाली. आजच्या काळात मुलींना, स्त्रीला, सन्मानाने वागविले पाहिजे हे प्रत्येक पुरुषाने लहानपणापासूनच शिकले पाहिजे आणि ही प्रत्येक आईची जबाबदारी आहे आणि चांगले संस्कार रुजवायला

पैसे खर्चावे लागत नाहीत. मुलांना दोन वस्तु कमी दिल्या तरी चालेल, नव्हे कमी दिल्याच पाहिजेत. छानछौकी जेवढी कमी तेवढी बरी.

स्त्रियांनो, सात पावलं घेऊन आणि सात शपथा घेऊन आपण संसारात पदार्पण करतो. त्यात मुलांच्या मानसिक संगोपनाची शपथही घ्यायला विसरू नका.

## अशी आमची कांता!

अशी आमची कांता!

स्वार्थाचा स्पर्श नाही

गर्वाचा लवलेश नाही

कामाचा कंटाळा नाही

कमाईची कल्पना नाही

पैशांचा हिशेब नाही

तुम्ही आराम करा, ‘मी आहे ना’ - अशी वृत्ती

मला तर खरोखरच वाटते हिची भिती।।

अशी आमची कांता, अशी आमची कांता।।१।।

उराशी बाळगणार सर्वांच्या चिंता

सर्वांच्या मदतीला धावणारी

मुलांसाठी धडपडणारी

प्रकृतीची निष्काळजी करणारी

नेहमी हसतमुख- जणु काही सुखात लोळते

कष्ट काढून काढून डोकं जरासं वर काढते

स्वयंपाकात सुगरण, तिथे साक्षात अन्नपूर्णाच होते।।

अशी आमची कांता, अशी आमची कांता।।२।।

मुलांना शिकवीनच म्हणून जिद्द बाळगणारी

पहाटेपासून मध्यरात्रीपर्यंत कामाचा पसारा सांभाळणारी

काय सांगू तुम्हाला-

घरचे सारेच्या सारे खर्चाच्या खात्यातले!

ना माहेरचा आधार, ना सासरची मालमत्ता

घरात हक्काने येणाऱ्याजाणाऱ्यांची दंगल

देवा, कर हो तिचे मंगल, बस् झाले हे हाल

दे हो तिला सुख आणि समाधान।।

अशी आमची कांता, अशी आमची कांता।।३।।

(कांता माझ्याच विचारांनी तयार केलेली एका

स्वयंपाकीणीची कथा)

- सुमन शिराली, मुंबई

## Umabai Kundapur:

### A Biographical Sketch of a Konkani Freedom Fighter 1892-1991

SMT RADHA GOLIKERI, HOUSTON, TX

Umabai Kundapur, nee Bhavani, was born in March 1892 in Kundapur, South Kanara. She was the youngest and only daughter of Krishnarao and Tungabai Golikeri. The family moved to Bombay in 1898. When she was 13, she was married to Sanjivrao Kundapur. Her father-in-law, a reformist, had progressive views. He encouraged young Umabai to continue education after her marriage. She passed her Matriculation examination at the age of 25. She was thoroughly convinced that a great deal of injustice to women was due to lack of education. While in Bombay she started social, educational and cultural work under the guidance of her father-in-law and her husband. She was elected Honorary Secretary of Saraswat Mahila Samaj under whose auspices she organized adult education classes that taught Marathi, English and tailoring.

In 1920, when Mahatma Gandhi gave a clarion call to the nation to join the non-cooperation movement against the ruling British it left a lasting impression on Umabai. She joined the movement with her husband, and worked very hard for the propagation of *Charkha and Khaddar*.

She faced a great calamity in 1923 when her husband passed away. She then moved to Hubli to take care of her aged and bereaved father-in-law. From then onwards, she plunged into the activities of community and national service. Her goal was the upliftment of Indian women and she devoted all her energy towards this mission.

She was among the first to dedicate herself in the work of Hubli Bhagini Mandal and Hindustani Seva Mandal.

Umabai started her public service in the days when women were still very new to politics. The idea of women volunteers living in camps and getting training in physical, cultural and public work seemed conspicuously unconventional. But she worked with

bold and unwavering spirit. Soon more and more people began flocking to her training camps.

During the 1924 All India Congress session, presided by Mahatma Gandhi at Belgaum, Umabai held a leadership position in Sevika Dal. It was a



challenge for her and her team to organize a national event of such great magnitude. She had to travel the entire state to recruit women volunteers.

In 1932, she was jailed for four months because of her active leadership role in the Independence movement. While in jail, she received the shocking news of her ailing father-in-law's demise. He was a pillar of strength to her. Sarojini Naidu, another great woman leader in the Independence movement, who was also in the same jail at the time consoled Umabai and advised her to work from 'behind the scene'.

In 1934, Bihar was completely torn by a massive earthquake that left thousands homeless in its wake. Under the guidance of our late President Dr. Rajendra Prasad, she worked relentlessly on the front line along with other luminaries such as Dr. N. S. Hardikar and Dr. Miss Mahajan, to help the suffering of thousands of victims.

In 1938, Bombay Provincial Adult Educational

Board selected Umabai as their women's representative. In this capacity, she travelled all over Karnataka and Gujarat to promote literacy among women. She was later invited to All India Women's Conference, presided by Sarojini Naidu, to represent Karnataka at its 3<sup>rd</sup> session.

Gandhiji was in search of trusted women workers in Karnataka to take charge of Kasturba Gandhi Memorial Trust that was established to promote the welfare and emancipation of women. Having been personally familiar and impressed by Umabai's dedication and leadership ability, Gandhiji selected her to take charge of this important mission in Karnataka.

She shouldered the responsibility of running a child welfare center in Hubli mainly for the benefit of the labour population. During the Quit India movement in 1942, there were strong rumors that she would be jailed again. So, she handed over the leadership responsibility of the center to a trusted colleague.

After independence, the front line freedom fighters were recognized and awarded prestigious Tamra Patra and national pension, which she refused to accept. She had a passion for the service of women. She never sought power or position, and was ever ready to champion and work tirelessly for a good cause. She was a true embodiment of Gandhian spirit of love and service. Her home was always full with relatives and many Congress workers as guests. In spite of her hectic schedule, she never spared any effort to attend to their needs with her ever smiling sublime face. She lent assistance to many friends and relatives in need both financially and emotionally.

She lived in Anandsmriti built in revered memory of her father-in-law, Anandrao till she breathed her last on Jan 26, 1991, just 2 months short of completing one hundred. It is an unexplained coincidence that the end came on a day when the entire country celebrates Republic Day. A fitting way to depart for someone who held India so close to heart!

---

## Smt. Sharada Prabhakar Amembal

### A PROFILE

Just as the full moon rose on Kartika Purnima day, November 16, 1967, life slowly ebbed out from the mortal remains of Smt Sharada Amembal, who had vowed to be useful even after her death. She had constantly reminded her family members, in her last days, of the donation she had made of her eyes to the Eye Bank four years ago, and urged that nothing would please her soul more than being instrumental in restoring vision to the blind. Her wish has been fulfilled and today two blind men are able to see.

Sharada was born in Bangalore on December 24, 1914, the eldest daughter of the late Shri Devarao Shivram Ubhayakar. She always stood first in her class and won several trophies in tennis and badminton in school and college. She was an accomplished singer and took a leading part in the dramas and tableaux performed at school and colleges.

Deeply influenced by the teachings of Mahatma Gandhi, while still a student, she would spend hours on her charkha. During one of Mahatma Gandhi's visit to Bangalore, she spontaneously parted with all gold bangles she was wearing, in the cause of 'Daridra Narayana'. She went home trembling fearing that her father would scold her for her lavishness, but was greatly heartened and



Sharada and Prabhakar Amembal

---

***Who are you to solve women's problems? Are you God, that you should rule over every widow every woman? Hands off! They will solve their own problems."***

happy when he remarked that she looked prettier without the gold bangles on her hands.

Sharada was married to Prabhakar Rao Amembal in April 1936. Although she could have led a life of luxury, she restricted herself to bare necessities, and devoted herself to the service of underprivileged. She used to feed, clothe, and teach the three 'R's to quite a few poor and deserving children staying around her in Bombay. She would take them to family doctor whenever they needed medical assistance. Helping the needy and suffering, and preaching kindness towards the dumb animals were her twin missions in life. She used to go around the jutka

stands in Bangalore and plead with the jutka drivers to treat their ponies kindly. She often stopped over laden bullock carts and implored the drivers not to overload or ill treat their bullocks.

Deeply religious though not in the orthodox sense of the term, Sharada firmly believed in the universality of all religions. She was an ardent disciple of Shri Gadge Maharaj who used to fervently preach that "Goodness is Godliness" and that we should treat dumb animals with the same kindness and consideration as we expect to be treated by others.

<<<>>>

## Smt. Kamala S. Dongerkery

BY SMT. LATE SHARDA R. BALSEKAR

The passing away of Smt. Kamala S. Dongerkery on 27<sup>th</sup> January 1992 has indeed created a great void in the organization of Balak Vrinda Education Society.

With this sad event the life of Smt. Kamala S. Dongerkery as also that of her late husband Shri S. R. Dongerkery, has become a legend.

Smt. Kamala Dongerkery with her amazing memory and ability to recount past events in great detail, kept alive memories of many years. This devoted couple lived together in the field of education in Bombay and Aurangabad.

Shri S. R. Dongerkery as the Registrar and later as the Rector of the Bombay University had made the college student-s of those years feel proud of the fact that a Chitrapur Saraswat occupied these prestigious posts. Smt Dongerkery quite often recounted how Shri Dongerkery had to wake up very early to go and open the safes which held the sealed Examination papers, in order to distribute them to various Examination centres. Those were the days of strict control when hard work

was certainly rewarded.

Kamala herself never did go to college. But her association with the Bombay University was long and fruitful. She took pride in saying that she was educated at home. She always felt that she was extremely lucky in getting guidance and encouragement from her husband in all her activities.



Her love of reading was the foundation of her education. She gradually developed an interest in writing. The University Library, that treasure house of learning became her teacher. Whenever necessary, Kamala had only to mention the subject of her interest, and in no time a whole pile of books would arrive for perusal. She could thus do research in her subjects at home.

Kamala loved to write and she has many publications to her credit. They appeared as children's literature and also on subjects of art.

During her younger days, apart from writing which of course, remained her lifelong occupation, Kamala worked on several Committees relating to women's

activities. She worked in the All India Women's Organization and The Maharashtra State Women's Council. She was member on the panel for studies of Hindu Women's Succession Bill and had worked for a long time in the Juvenile Court in Bombay. She was always a busy woman and won laurels everywhere.

Smt. Kamala Dongerkery was a woman of remarkable talent. She accompanied her husband in his travels abroad in his capacity as an eminent educationist. Kamala utilized these opportunities to gather knowledge of women's movement abroad. She had a broad outlook on life and an absorbing interest in all that happened around. Her love of music and painting added to her many talents and helped to make her life beautiful.

After the couple retired from public life, education continued to be their main pre-occupation. About

this time the Balak Vrinda Education Society was formed. They nursed the Society's school and watched it grow. Smt. Dongerkery was the Chairman of the Society for many years and with the able guidance and help of her husband, the society achieved much in a short time. The very name "Dongerkery" worked wonders in the Education Department. All hurdles were overcome with the magic of their name.

Smt. Kamala Dongerkery worked for the Society from its inception and continued working even up to the Society's Golden Jubilee. That in itself is a rare feat indeed for any social worker.

She was chiefly instrumental in the starting of the English Section. It has always been her big dream. Her alert mind and fantastic memory was invaluable to those who worked with her.

*Courtesy - KS April issue of 1992*

## A Life of Service and Sacrifice - That was our Dear Sonibai

SUMATI CHANDAVARKAR AND KUNDA KAGAL

A pillar of strength, of physical and moral support for the Balak Vrinda Education Society, Sunderabai Shibad, lovingly known as 'Mothyabai' to students and staff, poured her heart and soul for the School till she breathed her last on 26<sup>th</sup> December 1994 at the age of 88 years.

Sonibai joined the Devrao Shivrao Ubhayakar Balak Vrinda Primary School as the first Principal in 1945 and served with love and devotion till she retired in 1972. Although a strict disciplinarian with both students and teachers whenever the occasions called for it, she was very much loved because of her affection and interest in their welfare. After the incident of scolding, she didn't find it below her dignity to meet the person concerned privately and apologize profusely for the same.

A symbol of charity and sacrifice at its highest, Sonibai's charity knew no bounds and is reflected in her own personal donations and fund collection for the School. When the School was in dire need of funds, she gave half of her salary to the school. She even donated her full provident fund to the School.

When the school had storage problems for its records, she gave many steel cupboards. Anytime, any such problem, you could just count on dear Sonibai to solve them without any delay or hesitation. She would never think twice when it came to giving anything for her school.

We hear of donations and charity from the rich and famous, but such charity born of love for humanity is rare to find from a person far from rich

and famous. At one time when the school was going through financial crisis, Sonibai had donated her gold bangles to fill up the deficit.

Her fund collection drive for the school included



contacting ex-students who would not refuse donations to this kind hearted soul they respected and loved their school days. She also carried printed collection cards in her shoulder bag to all functions such as marriages, kirtans, bhajans or social get-togethers and requested people for contributions, without feeling ashamed about doing so. She went around Talmakiwadi to collect the funds for the school, even when it was physically strenuous for her due to age catching up.

Another beautiful trait of Sonibai was her love and charity for the poor and needy. She used to send sweets for Nursery School students on her birthday. Poor and needy students would stay

with 'Mothyabai', who also helped them in their studies. To the poor, needy women, she has given away her new sarees while she herself wore old clothes. She also helped needy women by selling their papads, tilguls etc., Sonibai made a noble contribution even in death! She donated her body to J.J. Hospital.

A noble soul, an embodiment of service and sacrifice, her first love was the Balak Vrinda Education Society's Schools. These ex-students can now pay homage to her memory by coming forward with generous donations to support the institution which 'Mothyabai' cherished so much till very last.

<<<>>>

## Anandi Gopal Joshi - The first Indian Lady Doctor

(MARCH 31, 1865 - FEBRUARY 26, 1887)

Today in any Indian hospital, the presence of a lady doctor is not an unusual occurrence. Indian lady doctors have come a long way. They started the process of entering medical profession in our country in the 2<sup>nd</sup> half of nineteenth century. This article is a tribute to an undaunted spirit who thought of joining medicine- a typical male bastion.

It has to be remembered that introduction of Western medicine in India was not without resistance and took some time to flourish. If it was difficult for Indian men to study allopathic medicine then it was doubly difficult for Indian women to do so. In those days education for women was unthinkable. Women were home-bound and their life revolved around marriage, children and happy domesticity. Male doctors were not allowed to treat female patients in many cases. Childbirth was mostly taken care of by untrained midwives. Due to unhygienic practices of



these midwives, death of the newborn or the mother was pretty common because of septicemia. In fact, Indian women needed the female doctors badly. But who would be bold enough to go against the male-dominated society to learn medicine?

Anandibai Joshi was one such bold lady. She was one of the two first Indian women to obtain a medical degree through training in Western medicine. (Kadambini Ganguly earned a medical degree the same year, 1886, as Anandibai.)

Anandibai was born as Yamuna in Pune (Maharashtra) in an orthodox wealthy Brahmin family. At the tender age of 9, she was married by her family to Gopalrao Joshi, who was a widower and almost twenty years her senior. After the marriage, the husband renamed Yamuna as Anandi. Gopalrao who worked as a postal clerk was a progressive thinker, and supported the education of women, which was not very

हाती नाही बळ, दारी नाही आड, त्याने झाड लावू नये.  
सोसता सोसेना संसाराचा भार त्याने मायबाप होउ नये ... संत बहिणाबाई

prevalent in India in his times. It was common for Brahmins in those times to be proficient in Sanskrit; however, through influence on Gopalrao's mind of Lokhitawadi's *Shat Patre*, he regarded learning English well to be more important than Sanskrit. Noticing Anandibai's interest in acquiring education, he helped her receive education and learn English.

At age of 14, Anandibai gave birth to a boy. But the child survived only ten days because of non-availability of needed medical care. This situation proved a turning point in Anandibai's life, and inspired her to become a physician. Gopalrao encouraged his wife to study medicine. In 1880, he sent a letter to Royal Wilder, a well-known American missionary, stating Anandibai's interest in studying medicine in the United States, and inquiring about a suitable post in the U.S. for himself. Wilder offered to help if the couple would convert to Christianity. This proposition, however, was not acceptable to the Joshi couple.

Wilder published the correspondence in his publication, *Princeton's Missionary Review*. Theodicia Carpenter, a resident of New Jersey, happened to read it while waiting to see her dentist. Anandibai's desire to learn medicine and Gopalrao's support for his wife impressed her, and she wrote to them, offering Anandibai accommodation in America. An exchange of many letters between Anandibai and Theodicia ensued, in which they discussed, among other things, Hindu culture and religion. Meanwhile Anandibai's health was declining. She suffered from weakness, constant headaches, occasional fever, and, sometimes, breathlessness. Theodicia sent her medicines from America, without results. In 1883, Gopalrao was transferred to Serampore, and at that time, he decided to send Anandibai by herself to America for her medical studies despite her poor health. She was apprehensive, but Gopalrao convinced her to set an example for other women by pursuing high education.

A physician couple named Thorborn suggested to Anandibai to apply to the Women's Medical College

of Pennsylvania. On learning of Anandibai's plans to pursue high education in a Western country, the then orthodox Hindu society very strongly censured her. Many Christians supported her decision, but they wanted her to convert to Christianity. Anandibai addressed the community at Serampore College Hall, explaining her decision to go to America and obtain a medical degree. She discussed the persecution she and her husband had endured. She stressed the need for Hindu female doctors in India, and talked about her goal of opening a medical college for women in India. She also pledged that she would not convert to Christianity. Her speech received publicity, and financial contributions started coming in from all over India. The then Viceroy of India contributed 200 rupees to a fund for her education.

Anandibai traveled to New York from Calcutta by ship, chaperoned by two English female acquaintances of the Thorborns. In New York, Theodicia Carpenter received her in June 1883. Anandibai wrote to the Women's Medical College of Pennsylvania, asking to be admitted to their medical program (which was the first women's medical program in the world). Rachel Bodley, the dean of the college, enrolled her.

Anandibai began her medical education at age 19. In America, her declining health worsened because of the cold weather and unfamiliar diet. She contracted tuberculosis. Nevertheless, she graduated with an M.D. on March 11, 1886, the topic of her thesis having been "Obstetrics among the Aryan Hindoos". On her graduation, Queen Victoria sent her a congratulatory message.

In late 1886, Anandibai return to India, receiving a hero's welcome. The princely state of Kolhapur appointed her as the physician-in-charge of the female ward of the local Albert Edward Hospital. However Anandibai died early next year on February 26, 1887 before reaching age 22. Her death was mourned throughout India. Her ashes were sent to Theodicia Carpenter, who placed them in her family cemetery in Poughkeepsie, New York.

(Extracted from the Internet)

---

***It would have been better for a woman to be born a tree or a clod of earth, for then she would have been useful. – Folk song of Karnataka***

**MRS. (DR) GEETA SOMJEE ( Nee YAMUNA SOMESH UDIAYER)**



**Born : 31.07.1931**

**Died : 06.02.2013**

**At West Vancouver, B.C. Canada**

**May her soul rest in eternal peace**

**Missed and fondly remembered by:**

**Dr. A.H. Somjee, Udiayers, Chickarmanes, Kowshiks**

**Tirkannads, Gokarns, Relatives and Friends**



**Kishore A. Surkund**

E/3, Model House, Proctor Road,  
Vadilal A. Patel Marg, Opp. Robert Money  
School, Mumbai 400004

Ph: 022-23886461

9892198864 / 9757168690

## **Senior Citizens Red Carpet**

**Unique Senior Citizens Plan - Entry Age 60-75 years without Medical Reports  
and Cover upto 5 lakhs with lifelong renewal**

## **Individual Travel Protect**

**Overseas travel Insurance available from age 6 months to 80 years without  
Medical Reports and Competitive rates**

## **Family Health Optima**

**Family Floater from 5 months to 65 years - cover from 2 lakhs to 15 lakhs  
- email id: [uksurkund@hotmail.com](mailto:uksurkund@hotmail.com)**

# Drive home *Happiness*



with **Union Bank Car Loans**

- Longest repayment tenure of 7 years at **10.95%** pa
- Lowest EMI / Lac **₹1709**
- Processing Fees Waived \*

\*Offer valid from Independence Day to Republic Day

Toll Free: 1800 222244 | [www.unionbankofindia.co.in](http://www.unionbankofindia.co.in)

**यूनियन बैंक**  
ऑफ इंडिया  
अच्छे लोग, अच्छा बैंक



**Union Bank**  
of India

Good people to bank with



## HONAVAR ELECTRODES PRIVATE LIMITED

Regd. & Head Office : 305-309, 3<sup>rd</sup> Floor, Damji Shamji Industrial Complex,  
9, L.B.S. Marg, Kurla (West), Mumbai – 400 070. INDIA  
Tel. No. : 2502 0317 / 2502 1238 / 6500 8821  
Fax : 91 - 22 - 2510 0048  
E-Mail : hel@vsnl.com \* Website : www.honavarelectrodes.net



***Knowledge is our Strength  
it Keeps Increasing Steadily  
By Sharing with Welding Industry***

### ULTIMATE – 18M ET

SFA 5.5 AWS E 7018-G  
IS:814-1991 EB 5629H3JX  
DIN EN499 : E 42 5 □ B 42 H 5

An Outstanding electrode, approved by Indomag Steel Technology, for special application for steel plant. ULTIMATE-18MET displays remarkable weld metal properties:

Resistance to repeated thermal cycles.  
Resistance to ageing.  
CVN impact values upto 150 joules at minus 50°C.  
Used successfully for LD CONVERTER VESSELS.

### ULTIMATE – 18NC

SFA 5.1 AWS E 7018  
IS:814-1991 EB 5426H3JX

FOR SOUR SERVICE

Meeting the test requirements of:  
NACE standard TM-0284 for H.I.C. Test.  
NACE standard TM-01-77 for S.S.C.C. Test.

Used successfully in welded fabrication out of HIC resistant steel plates.

### CRYOMATE – 3

AWS A 5.11 ENiCrFe3  
DIN 1736 EL-NiCr15FeMn

Nickel base alloy electrode gives outstanding performance in welding Inconel-600, Nimonic 75, Monel 400. Has high degree of resistance to hot cracking. Service temperature range 900°C to -250°C

### CRYOMATE - 5

AWS A 5.11 ENiCrMo3  
DIN 1736:ELNiCr20Mo9Nb

A basic coated non-synthetic electrode for welding of NiCrMo alloys and super austenitic stainless steels. Excellent electrode for 9% NiSteel (Q&T) for LNG services.

### SILVERSHINE - 4462

AWS A 5.4 E 2209-16

Special electrode for welding "Duplex Stainless Steels" and "Duplex Steels to Mild Steel". Controlled Ferrite level with high resistance to pitting and stress corrosion. Also high yield strength of more than 500 N/MM<sup>2</sup>

### SILVERSHINE – ZFU(PH)

AWS A 5.4 E 385-16  
DIN 8556 E 20.25.5L CuR26

Fully austenitic, extra low carbon, resistant to corrosion in sulphuric, phosphoric and several organic acids. Suitable for welding tanks and process vessels, cast pumps and valves, in fertilizers plant.

**CO<sub>2</sub> Wire**  
(ER - 70S-6)

**OUR MARKETING  
ACTIVITIES**

**TIG Filler / Flux  
Cored Wires**

**MEDRAD®**  
Performance. For life.™

**KIRAN\*** **FUJIFILM**

- Medrad Pressure Injectors for CT, MRI, Cath Labs and their Consumables.
- Fuji Computed Radiography Systems, Laser and Thermal Printers, All Types of X-ray and Imaging Films.
- Kiran Cassettes, Intensifying Screens, Protective Apparel and Ultrasound Jelly.
- Barium Products from Eskay Fine Chemicals.
- Ionic and Non-Ionic Contrast Media from Cadila Healthcare
- Chemicals for Manual and Automatic Processing of X-ray Films
- Dark Room Equipment, X ray Accessories and Lead Protective Equipment.
- ECG Jelly and Rolls



**ANITA MEDICAL SYSTEMS PVT. LTD.**

Head Office : #3A/4, Commercial Block,  
Ram Apartments, 4<sup>th</sup> Cross Road, Pandurangwadi,  
Goregaon East, Mumbai – 400 063.

Tel : +91-22-28741625, 28768649, 28747542, 28712882 Fax : +91-22-28747434

North Zone Sales Office : 101, D. R. Chambers,  
1<sup>st</sup> Floor, 12/56, Desh Bandhu Gupta Road,  
Karol Bagh, New Delhi – 110005.

Tel : +91-11-23521694, 41545570 Fax: +91-22-41545571

**E-mail: [anitamedicalsystems@gmail.com](mailto:anitamedicalsystems@gmail.com)**

**Web-site: [www.anitamedicalsystems.com](http://www.anitamedicalsystems.com)**

# बायको म्हणजे

विनया दुर्गेश हरिटे

बायको म्हणजे... बायको म्हणजे-बायको असते कधी मंद दिव्याची वात, तर कधी पेटलेली मशाल असते. ती जेव्हा घरात असते, माझं तिच्याशी अजिबात पटत नाही, ती जेव्हा घरात नसते, मला जरासुद्धा करमत नाही. पाणी, धोबी, दूधवाला, पेपरवाला, नाटाळ शेजाऱ्याला तीच व्यवस्थित हाताळू शकते.

घरात कुणाची, कुठली वस्तू कुठे आहे? बँक बुक, लॉकरच्या चाव्या, हातरुमाल कुठे आहे? कुणाचा वाढदिवस, लग्नाचा वाढदिवस कधी आहे? सारी नोंद तिच्या मेंदूत पक्की असते.

आला गेला पै-पाहुणा सर्वांचेच ती मनापासून स्वागत करित असते.

कोण आचरट, कोण हावरट, कोण बावळट, कोण भला प्रत्येकाची नवी ओळख ती करून देत असते.

मुलाचा अभ्यास, गृहपाठ, पालक सभा, तीच अटेंड करित असते.

विविध कर्जे, कशाकशाचे हप्ते, सणवार, लग्नकार्य, देणी-घेणी, अनेक आघाड्यांवर एकाचवेळी तीच लढत असते. सासू-सासरे, आई-वडील, दीर-जाऊ, नणंदा आणि वहिनी सर्वांबरोबर समभावाने ती वागत असते.

वाहन मी चालवत असतो, शेजारी ती बसलेली असते. घ्या डावीकडे, घ्या उजवीकडे, सतत मला ती सांगत असते. म्हैस आली सांभाळा, त्या बाईकडे काय बघत बसलात, टाका गीअर, व्हा पुढे, सतत सूचना देत असते.

खरं सांगतो मित्रा, बायको म्हणजे वळलं तर सूत नाहीतर मानगुटीवर बसलेलं भूत असते...

साहेब काय, कारकून काय, सगळ्यांची गत तीच असते.

बायको म्हणजे... बायको म्हणजे... बायको असते, कधी समईत तेवणारी मंद दिव्याची वात तर कधी पेटलेली मशाल असते.

*With Best Compliments from:*



## TRITON VALVES LIMITED

TS 16949 CERTIFIED COMPANY

**Leading Manufacturers & Exporters of  
Automobile Tyre Tube Valves, Valve Cores and Accessories**

### Registered Office:

Sunrise Chambers, 22, Ulsoor Road,  
Bangalore - 560 042

Telephone: 25588965/66/68

Fax: (91) 080 2558 6483

E mail : [info@tritonvalves.com](mailto:info@tritonvalves.com)

### Factory :

Mercara Road, Belavadi,  
Mysore-570 018.

Telephone: 2402411/75/76

Fax: (91) 0821-2402729

E mail : [works@tritonvalves.com](mailto:works@tritonvalves.com)

# भूतकाळातील उज्ज्वल ज्योती

सौ. कमलाबाई पडुकोण

सौ. कमलाबाई पडुकोण ह्यांचे शोचनीय निधन १२ ऑक्टोबर १९६४ रोजी सकाळी त्यांच्या निवासस्थानी झाले.

त्यांचा जन्म २५ नोव्हेंबर १९०४ रोजी मंगळूर येथे झाला. ह्यांचे प्राथमिक शिक्षण मुंबईत चर्च मिशन शाळेत ( प्रॉक्टर रोड) व नंतर सेट टेरेसा हायस्कूलमध्ये झाले. त्यांचा विवाह वयाच्या तेराव्या वर्षी ५ डिसेंबर १९१७ रोजी श्री. आत्मारामराव पडुकोण ह्यांच्याशी झाला. त्या काळात लग्न झालेल्या विद्यार्थीनींना शाळेत घेत नसल्यामुळे त्यांना शिक्षण सोडावे लागले. तरीही त्यांनी “निकंभे क्लासेस”मध्ये शिक्षण चालू ठेवले. त्यांना गायनवादानाची अत्यंत आवड असल्यामुळे त्या गंधर्व महाविद्यालयात संगीत शिकल्या. त्या आयुष्याच्या शेवटपर्यंत भजने अत्यंत सुंदर गात असत. त्याचप्रमाणे त्या स्वतः हार्मोनियम वाजवत असत व गायकांना साथ देत असत.

त्यांचा स्वभाव अत्यंत हौशी व मनमिळाऊ होता. त्या सर्वांशी प्रेमाने मिळून मिसळून व आपुलकीने वागत असत. त्या अत्यंत दानप्रिय होत्या. दुसऱ्याविषयीची आस्था व कळकळ, समाजकार्य करण्याची अत्यंत हौस, व आवड होती. ह्यात त्यांना श्री. पडुकोण ह्यांच्याकडून बरेच प्रोत्साहन मिळत होते. महात्माजींच्या स्वातंत्र्यलढ्याच्या चळवळीत सूत कातणे, इत्यादी कार्यात मनःपूर्वक कामे करित असत. अत्यंत सुखवस्तू स्थितीत राहून देखील त्यांच्यात गर्वाचा लवलेशही नव्हता. त्यांचा अत्यंत आनंदी व सहनशील स्वभाव त्यांच्या शेवटच्या आजारातदेखील दिसून आला.

सुगृहिणींना आवश्यक असे सर्व गुण त्यांच्यात होते. त्या पाककुशल होत्या. शिवणकामाची त्यांना अत्यंत आवड होती. त्या सुगृहिणी तशाच सुमाताही होत्या. त्यांचा परिवार म्हणजे तीन मुली व एक मुलगा. त्या स्वतः व त्यांच्या मोठ्या दोन मुली कौसल्या व नलिनी समाजाच्या प्रत्येक कार्यात उत्साहाने भाग घेत. त्यांनी समाजाला व इतर बऱ्याच संस्थांना सढळ हाताने देणग्या दिल्या होत्या.

१९२१ साली त्या सारस्वत महिला समाजाच्या सभासद झाल्या व तेव्हांपासून त्यांच्या सार्वजनिक कार्यास प्रारंभ झाला. त्यावेळच्या प्रौढ शिक्षण वर्गात त्या भाग घेत होत्या. त्यांच्या मुलींकडून त्या दरवर्षी समाजाच्या नाटकात कामे करवून घेणे, गाणे म्हणणे, गणेशोत्सवाच्या वेळी छोटी नाटके बसवून अत्यंत सुंदर कार्यक्रम करविणे, १९३८ सालापर्यंत दर साली भातुकलीचे खेळ करविणे इत्यादी कामात त्या सदैव पुढाकार घेत असत.

सारस्वत महिला समाजावर व त्याच्या उद्योग विभागावर त्यांचे अपत्यवत प्रेम होते व प्रसंगी झीज सोसूनही उद्योग विभागाचे कार्य नेटाने चालू राहावे म्हणून आपुलकीने त्या झटत असत.

१९२२ ते ३२ पर्यंत राष्ट्रीय सप्ताह समाजात करण्यात येई तेव्हा अखंड नामस्मरण, सूत कातणे, भजन, प्रवचन, कीर्तन, इत्यादी होत असे. त्यावेळी बऱ्याच कार्यात ह्या भाग घेत असत. पंधरवड्याचे भजन, गोकुळाष्टमीप्रसंगी भजन, नवरात्रोत्सव भजन, श्रीमत् आनंदाश्रम स्वामींच्या मुंबईतील वास्तव्याच्या वेळी भजन व कीर्तन ह्या सर्वात भाग घेऊन पेटीची साथ देत असत.

त्या समाजाच्या १९३९-४२ चिटणीस, नंतर १९४३-४६मध्ये चेअरमन, १९४७-४९मध्ये उपाध्यक्ष व १९५०-५१मध्ये अध्यक्ष व शेवटपर्यंत एक्स ऑफिशिओ सभासद होत्या.

स्वतःच्या कुटुंबाची सेवा करावी तशी ह्यांनी आपुलकीने शेवटपर्यंत समाजसेवा केली.

# Your complete photo/videography solution

**PHOTOGRAPHY/VIDEOGRAPHY**  
TABLETOP/COPYING/FUNCTIONS  
BIRTHDAYS/THREAD CEREMONIES  
WEDDINGS/PORTFOLIOS  
OLD PHOTOGRAPHS RETOUCHING

CONTACT  
**JAYANT NAYAMPALLI**  
10/27, Saraswat Colony, Talmiki Road,  
Santacruz (W), Mumbai 400 054.  
☎ 2660 8439 Mob: 98208 43717  
email : jnayampalli@hotmail.com

# नलिनी अशोक चंदावरकर - एक आगळं व्यक्तिमत्त्व

सौ. लक्ष्मी वसंत नार्यंपल्ली

रुग्णालयातील भकास वातावरणातील अतिदक्षता विभागात पांढऱ्या चादरीत लपेटलेल्या आणि असहाय अवस्थेत नलिनी-आमची ताई-अगतिक नजरेनं आमच्याकडे पाहते. चेहेऱ्यावरचे स्मितहास्य-नेहमीचेच आणि चिरतरुण असे-पाहून मन गलबलून जातं. आपल्याला होणाऱ्या वेदनांचा समोरच्या व्यक्तीला चुकूनही थांगपत्ता लागू नये, याविषयीची अविरत धडपड जी वर्षानुवर्षे चालू राहिली ती तशीच अंतिम घडीला, अगदी चिरनिद्रेच्याक्षणी सुद्धा तशीच आहे.

नलिनीताई आम्हाला सोडून जाईल? कसं शक्य आहे? इतकी क्रियाशील, सदैव दुसऱ्यांसाठी झटत राहणारी, त्यांचाच विचार करणारी, इतरांसाठी झिजताना चंदनालाही हेवा वाटावा अशी नलिनीताई आम्हाला, सर्व आपतांना सोडून जाईल? “वसुधैवकुटुंबकम्”चा खरा अर्थ जिनं आपल्या आचरणात पूर्णत्वेन आणला त्या ताईला दुर्धर दुःखण्याने घेरावं तरी का? या आमच्या सवालाला तो त्रैलोक्यनाथ जबाब देऊ शकेल का? छे! काही प्रश्न अनुत्तरीतच राहतात.



नलिनीची सहनशक्ती अत्यंत पराकोटीची होती, हे आम्ही आमच्या बालपणापासून अनुभवलं आहे. तेव्हांच्या साऱ्या आठवणी अजूनही ताज्या आहेत. तिला ताई किंवा आवका म्हटलेलं फारसं आवडत नसे, म्हणून “नलिनी” अशीच हाक मारायचो. परंतु आमच्या जन्मदात्री आईसारखं सोशिकतेनं तिनं आमचं संगोपन केलं. आमचे छोटेमोठे लाड पुरवले, दुखलंखुपलं तर विशेष काळजी घेतली. आमचे कपडे कधी शिंप्याकडे शिवायला टाकलेले मला आठवत नाही. शिवण, टिपण, विणकाम या सर्वांत नलिनी अत्यंत कुशल होती. ताईला सर्वगुणसंपन्न म्हटलं तर अगदी सार्थक होईल. शास्त्रीय संगीताचा तिचा व्यासंग गाढा होता. गायन व संवादिनी, व्हायोलिन, बांसुरी इत्यादींच्या वादनकलेत ताई निपुण होती. चित्रकला, रांगोळी काढणे यातही तिचा हातखंडा होता. प्रत्येक दिवाळीत एक नाविन्यपूर्ण रांगोळी काढण्याचा तिचा शिरस्ता होता. त्यासाठी आम्ही टपून बसलेले असू. अभिनयकलाही तिच्यात जात्याच होती. त्यामुळे आमच्या कॉलनीतील गणेशोत्सवात ती मोठ्या उत्साहानं भाग घ्यायची. नाटकं, मूकनाट्य, वृंदवादन, गायन असे विविध करमणुकीचे कार्यक्रम आयोजित करायची. असे कार्यक्रम यशस्वीरित्या पार पाडताना आपल्या

घरच्या जबाबदाऱ्या ताईनं तितक्याच शिताफीनं हाताळल्या. महाविद्यालयीन जीवनातही मराठी वाङ्मय-मंडळाची प्रतिनिधी म्हणून तिनं असे अनेक कार्यक्रम आयोजित केले. पुढे शिक्षिकेचा पेशा स्वीकारल्यावर विद्यार्थीनींना अशा कार्यक्रमासाठी तयार करण्यातही ताईनं जातीनं श्रम घेतले. या सर्वांत अहंभावाचा लवलेशही नसायचा. आपण केलेली कामं इतरांना समजावी म्हणून ताईनं कधीच बोलबाला केला नाही. कधी कुणी प्रशंसा केली तर संकोचून म्हणायची “मी विशेष काहीच केलेलं नाही, का एवढा मोठेपणा देता मला?”

नलिनीचं व्यक्तिमत्त्व कुणलाही सहज भुरळ पाडेल असं होतं. रंग गोरापान, भव्य कपाळावरील ठसठशीत कुंकू, गोलाकार चेहेऱ्यावर सदैव स्मित हास्य, सडपातळ बांधा, लांब कुरळे केस- सौंदर्याची सर्व लक्षणं तिच्यात ओतप्रोत होती. त्या जोडीला तिच्या प्रसन्न वागणुकीनं व विनयशीलतेनं त्यात ‘चार चांद’ लागायचे. नलिनी म्हणजे साधेपणाचं मूर्तिमंत प्रतीकच. निरागस, सात्विक चेहेऱ्यावरचं समोरच्या व्यक्तीला सहज आपलंस करणारं स्मित हास्य असं हे लाघवी समीकरण अगदी अजोडच म्हणायला हवं.

शालेय जीवनापासूनच एक आदर्श शिक्षिका होण्याचं तिचं ध्येय होतं. ते पूर्ण करण्यासाठी तिने स्वतःला सर्वस्वी झोकून दिलं. शिक्षक प्रशिक्षण घेऊनच तिनं इ. ए. सो. च्या मुलींच्या शाळेत प्रवेश केला तो आपलं सर्वस्व विद्यार्थ्यांच्या हितासाठी झटण्यासाठीच. आपल्या विद्यार्जनाचा व ज्ञानार्जनाचा विद्यार्थ्यांला अधिकतम लाभ कसा देता येईल, याचा विचार ती सदैव करी. पाठ घेण्यापूर्वी त्याची योग्य ती तयारी करून मग तो पाठ कवितेचा असो वा भूगोल किंवा इंग्रजी भाषेचा असो, तो यशस्वी व्हावा अशी प्रत्येक पाठाची ती तयारी करी. व्यवसायाची जबाबदारी पूर्णपणे निभावताना तिनं कौटुंबिक जबाबदाऱ्याही तशाच निभावल्या. वडिलांचं तुटपुंज पेन्शन आणि तिचा पगार यातून आम्हा तिघां भावंडांचं शिक्षण व इतर खर्च याचा ताळमेळ लावतांना कुठे किती काटकसर करावी, यावर तिचा कटाक्ष असे. त्यातून आम्हाला सर्वांना स्वावलंबी बनवण्यात ताईनं विशेष मेहनत घेतली. मी घरातली धाकटी आणि नेहमी आजारी पडणारी अशी होते. परंतु तिनं मला या सर्वांना तोंड देण्यासाठी व स्वतंत्र होण्यासाठी प्रवृत्त केलं.

स्वतःची कामं स्वतःचं करावी, इतरांवर अवलंबून राहणे टाळावे, हे आम्ही तिच्याकडूनच शिकलो. आईनं मला कामात थोडी सवलत दिली की ती म्हणायची 'अगं, पुढं ती लगनानंतर मोठी सून म्हणून सासरी गेली तर तिचं काम तिलाच करायचं आहे. तेव्हा होऊ दे तिला तयार आत्तापासूनच.' खरंच, पुढे मला त्याचा योग्य प्रत्यय आला. आईनं दिलेलं प्रशिक्षण फारच कामी आलं.

शिक्षिकेच्या वागणुकीतून विद्यार्थिनी आपली वागणूक घडवतात. तेव्हा त्यांच्या चारित्र्याची जबाबदारी शिक्षिकेवर आहे, असं तिचं ठाम मत होतं त्यामुळे तिने आपल्या कृतीत साधेपणातले सौंदर्य ओतलं. शाळेत जाताना मनगटावर घड्याळ, हातात सोन्याच्या बांगड्या, कानात आकर्षक कर्णफुले, रंगबिरंगी साडी, हे अनावश्यक आहे कारण शिक्षिका वर्गात शिकवीत असताना विद्यार्थिनीचं मन विचलित होण्याजोगं कारण असलं तर शिकवणे व्यर्थ जाईल, असं ती म्हणायची. त्यामुळे या व्यवसायात रूजू झाल्यापासून तिने साधेपणाचा जो क्रम ठेवला तो सेवानिवृत्त होईपर्यंत. शाळेतील मुलांचं जीवन हे ओल्या मातीसारखं असतं. शिक्षक-शिक्षिका त्याला आकार देतील व घडवतील तशी ती घडणार. तेव्हा शिक्षिकेवरची जबाबदारी अत्यंत महत्त्वपूर्ण आहे. त्यांना शिकवताना जो आनंद व त्यांचं प्रेम मिळतं, त्याला तोड नाही, असे तिला वाटे. त्यामुळेच महाविद्यालयातील प्राध्यापिकेच्या नोकरीची संधी चालून आली असतानाही नलिनीनं ती नाकारली. शाळेत जो मान, प्रेम व आपुलकी विद्यार्थ्यांकडून मिळते, त्यांना घडवण्यात आपल्याला जो आनंद प्राप्त होतो, तसा महाविद्यालयात मिळेलच, असं नाही, असं तिला वाटे.

शिक्षणातील मंदगती विद्यार्थिनींकडे तिचे बारीक लक्ष असे. अशा विद्यार्थिनींच्या आर्थिक व कौटुंबिक परिस्थितीविषयी जाणून घेवून त्यांना जमेल तेवढी मदत करून त्यांच्या प्रगतीसाठी शक्य तेवढे परिश्रम व कष्ट ती घेई. बहुधा शिक्षकांमध्ये 'अ' वर्गाचे तास घेण्यासाठी अहमहमिका असते. पण नलिनी 'ड' वर्ग मागून घेई. त्यांच्यासाठी शाळेनंतर विशेष पुरवणी वर्ग घेवून ती आपला अमूल्य वेळ त्यांचे भवितव्य घडवण्यासाठी व्यतीत करी. कारण त्यांच्या यशातच तिला स्वतःच्या यशाचे प्रतिबिंब दिसे.

तिला नेहमी सकाळच्या सत्रातच शिकवावं लागल्याकारणाने तिचा दिवस भल्या पहाटे चार साडेचारच्या सुमारास होई. घाईघाईने स्वयंपाक आटपून आपल्या दोन छोट्यांना खारुच्या डब्यासह पाळणाघरात ठेवून पुढे गोरेगाव ते दादरपर्यंतचा गर्दीतून प्रवास, तिथून पुन्हा सात वाजेपर्यंत शाळेत पोहचून रोजच्या कामाला सुरुवात, अशा धकाधकीतूनही ती शाळेत प्रसन्न चेहऱ्यानं शिकवी आणि विद्यार्थिनींना शिकण्यासाठी उद्युक्त करी.

त्यांपैकी बऱ्याचजणी मध्यमवर्गातल्या आणि घरच्या अडचणींना तोंड देणाऱ्या अशा असायच्या. त्यांच्या परिस्थितीविषयी जाणून घेवून त्यांना शक्य तितकी आपुलकी दाखवून ती जिवाळा निर्माण करी.

ताईने कधी सवलती मागून घेतल्या नाहीत. कितीही अडचण असली तरीही त्या सबबीचा गैरफायदा घेऊ नये, असं तिला वाटे. त्रास सहन करण्याचं, वेदना मूकपणे सोसण्याचं एक खास यंत्र किंवा तंत्र देवाने तिला जन्मजात बहाल केले असावं. शाळा व घर याविषयींच्या दुहेरी दिव्यातून तिच्या शिक्षकीय पेशातील ३६ कार्यप्रवण वर्षे तिनं मोठ्या उत्साहाने व्यतीत केली. आधी शिक्षिका नंतर अधीक्षक व पुढे मुख्याध्यापिका अशा पदांचा कार्यभार उचलतांना तिनं कामात कुठल्याही प्रकारची कसर ठेवली नाही. सर्व शिक्षिका आणि शिक्षकेतर कर्मचारी यांच्या सोयीगैरसोयी, अडीअडचणी जाणून घेवून त्यांना योग्य तितके सहकार्य व सहाय्य देण्यासाठी ती प्रयत्नांची शिकस्त करी. आपल्या अडचणी तिला त्यांच्या अडचणीपेक्षा गौण वाटत. म्हणूनच स्वतःच्या नेत्रदोषाकडे लक्ष न देता एका गरजू शिक्षिकेच्या अनुपस्थितीचे कारण जाणून घेण्यासाठी तिच्या लांबच्या उपनगरातील घरी तिला भेटण्यासाठी गेली आणि परतली ती "डिटॅच रेटीना" सारख्या गंभीर नेत्रदोषाचा सामना करीतच. परंतु अशावेळीही तिच्या कर्तव्यदक्षतेची कमाल म्हणजे घरी परतल्यावर मुलीकडून शाळेतील प्रत्येक शिक्षिका व कर्मचाऱ्यांसाठी त्यांच्या कामाचे वेळापत्रक, कागदपत्र, फायली इत्यादींचे सविस्तर टिपण लिहून घेवून ते दुसऱ्याच दिवशी शाळेत पोचवण्याची व्यवस्था केली. कारण दुसऱ्याच दिवशी तिच्या डोळ्यांवर शस्त्रक्रिया होणार होती. याहून अधिक कार्यप्रवणता ती काय असू शकेल? आपली कर्तव्यं यशस्वीरित्या पार पाडतांना स्वतःच्या कक्षेबाहेर जावून हाताळलेल्या अनेक प्रसंगांपैकी हा एक, वानगीदाखल.

शाळेचा कार्यभार सांभाळताना घराकडेही तिचं बारीक लक्ष असे. माहेरी तसेच सासरी मुलांचं कौतुक, लहान मोठे मंगल प्रसंग, सणावार तसेच वडिलधाऱ्यांचे आजार व त्यांना वेळोवेळी येणाऱ्या अडचणी यांकडे तिनं जातीनं लक्ष पुरवलं. त्यात तिच्या व्यवसायाचा अडसर कधीच मध्ये आला नाही. हे सर्व ती इतक्या सहजतेने हाताळायची की त्यात कृत्रिमतेचा किंचितही गंध नसायचा. स्वतःकडे मोठेपणा घेण्याचा प्रयत्न चुकूनही व्हायचा नाही.

ताईचं लग्न ठरलं तेव्हा आम्ही तिघं भावंडं शिकत होतो. तेव्हा ताईनं भावोजी व सासरच्या मंडळींपुढे असा धाडशी प्रस्ताव ठेवला की भावाचे शिक्षण वर्षभरात पुरे होऊन त्याला

नोकरि लागेपर्यंत ती आपला पगार माहेरची गरज भागवण्यासाठी देईन. त्यावेळी सासरच्या सर्वांना तिचं कौतुकच वाटलं आणि सर्वांनी मनापासून या प्रस्तावाला प्रतिसाद दिला. इतकच नव्हे तर आम्हां सर्वांचंही वेळोवेळी कोडकौतुक केलं. नलिनीच्या सासूबाई वयाची चाळीशी उलटल्यानंतर बहिःशाल पद्धतीने महाविद्यालयीन शिक्षण व शिक्षक सनद घेऊन शिक्षिकेचा व्यवसाय करित. त्यांनी आपल्या या कर्तृत्ववान व जगावेगळ्या सुनेचं तसंच तिच्या माहेरच्यांचं बरंच कौतुक केलं. ताईनेही

आपल्यापुढे येणाऱ्या मनाजोगत्या संधीचं सोनं केलं. ताई, आई, मावशी, आत्या, काकी पुढे सासू आणि आजी अशी अनेक नाती हौशीनं नांदवली. ताईचा आत्मविश्वास अत्यंत उदंड असा होता. आपलं प्रत्येक कर्तव्य पार पाडताना तिं स्वतःवरचा विश्वास जरासाही ढळू दिला नाही. त्यामुळे समोर येणाऱ्या खडतर समस्यांना तोंड देताना ती सदैव शांतचित्त राहिली व आपल्या व्यवहारकुशलतेनं सामना करित राहिली, पुढे अगदी यमराज उभा ठाकला तरीही.

## सारस्वत महिलांचे पुण्यस्मरण

मीरा माविनकुर्वे

आठ मार्च हा जागतिक महिला दिन म्हणून सर्वत्र साजरा होतो. काही वर्षांपूर्वी सारस्वत महिला समाजानेही आठ मार्चला श्रीमद् आनंदाश्रम हॉलमध्ये 'get-together' ठेवले होते. पन्नास वर्षांपूर्वी काही अनुभवी महिलांनी परिश्रम घेऊन 'रसचंद्रिका' हे पाकशास्त्राचे पुस्तक छापले होते. आता त्या पुस्तकाच्या मराठी आवृत्त्या झाल्या व इंग्रजीतूनही हे पुस्तक छापले आहे. कार्यक्रम सुरू करतांना प्रथम कै. सुंदराबाई शिबाड ह्यांना श्रद्धांजली वाहिली.

नंतर 'रसचंद्रिकेचे' स्लाईड दाखविले. गंमत म्हणजे पुस्तकाच्या मुखपृष्ठावर श्री. प्रभाकर शिरूर ह्यांनी सौ. सगुणा शिरूर व श्रीमती शशिकला मंजेश्वर ह्यांचे चित्र काढले आहे. परमेश्वर कृपेने तिघंही ह्या कार्यक्रमांला उपस्थित होती.

रसचंद्रिकेमधील पदार्थ प्रत्यक्ष पानावर वाढून कोणकोणत्या सणाला काय काय पक्वान्ने करतात, ती सर्व त्या त्या देवतेच्या प्रतिमेसह स्लाईडमधून दाखविली. त्याबरोबर सौ. साधना कामतांची कॉमेंट्रीही झाली. स्लाईडमधील पदार्थ पाहून व कॉमेंट्री ऐकून तोंडाला पाणी सुटले. इतक्यात सांगण्यात आले की भोजन तयार आहे. आज खास 'आचमीगेल्यो रांदयो केल्याती.' आता तर आणखी उत्सुकता वाढली. साधना गोड शब्दात सांगू लागली. 'कुळथासार, बगड्यामोळ्यां आंबट, फ्रुटसांचे सासम, कडगेचे लोणचे, खोट्टे, मडगणे, चटणी, पान्नाविडो, नंतर पाहुण्याचें पुष्पगुच्छ देऊन स्वागत करण्यात आले.

सुनीती मुखर्जींनी 'रसचंद्रिकाच्या' जननी श्रीमती अंबाबाई संशी ह्यांची थोडक्यात माहिती सांगितली आणि मला वाटले की त्यांच्याबद्दलची थोडीतरी माहिती सर्वांना कळावी. अंबाबाईंना दुर्दैवाने अठराव्या वर्षीच वैधव्य आले. पदरी लहान मूल. त्यांच्या वडिलांनी त्यांना हुबळीला आपल्या घरी नेले. घर मोठे. एकत्र कुटुंब पद्धती. वडिलांनी घरचा कारभार अंबाबाईंवरच

घातला. त्याही हुशार व कामसू असल्यामुळे एवढी मोठी जबाबदारी त्यांनी सांभाळली. नंतर त्यांनी मुलगा मोठा झाल्यावर मुंबईत बिन्हाड केले. इथे तर माणसे खूप कमी. त्यावेळी त्यांनी चार माणसांच्या स्वयंपाकाचे माप तयार केले. रोज एकेक पदार्थ तयार करून त्या लिहून ठेवित. तसेच घरगुती औषधेही. ह्याचा उपयोग नवीन लग्न होऊन मुंबईला आलेल्या मुलींना चांगला झाला.

चार वर्षे परिश्रम करून अंबाबाईंनी व सौ. कल्याणी संशी ह्यांनी हे पुस्तक छापले आणि श्रीमती अंबाबाईंच्या मानसकन्येचे नाव 'रसचंद्रिका' ठेवले. आज ह्या कन्येने खूपच प्रगती केली आहे.

ह्या महिला दिनानिमित्त आणखी एका थोर विदुषीचे स्मरण केल्याशिवाय राहवत नाही. श्रीमती उमाबाई आरूर ह्यांनी सुमारे चाळीस वर्षांपूर्वी 'श्री चित्रापूर गुरुपरंपरा' हे पुस्तक लिहून प्रसिद्ध केले. मागच्या सर्व आवृत्त्या संपल्या आहेत. म्हणून पॉप्युलर बुकडेपोचे मालक श्रीयुत सदानंद भटकळ ह्यांनी पुन्हा हे पुस्तक छापण्याचे ठरविले. ह्या पुस्तकात सौ. शांताबाई नागरकट्टी व सौ. उषा रविंद्र बिजूर ह्यांचे दोघांचे मिळून सहा अध्याय त्यात समाविष्ट केले आहेत. तरी वाचकांनी ह्याचाही लाभ घ्यावा अशी विनंती.

(सौजन्य : कॅनरा सारस्वत, एप्रिल १९९५)

### Rates for Classified Advertisements in Kanara Saraswat Magazine

Quarter page (1 issue):	Rs. 1500/-
Half page (1 issue):	Rs. 2500/-
Full page (1 issue):	Rs. 4500/-
Coloured half page (1 issue):	Rs. 3500/-
Coloured full page (1 issue):	Rs. 6500/-
The rates are inclusive of a photograph.	

# गाऊ तिजला आरती- कॉर्नेलिया सोराबजी

नारायण शिराली

स्त्रिया संख्येच्याच नव्हे तर गुणवत्तेनेही समाजाचा महत्त्वाचा घटक आहेत. समाजाच्या प्रवाहात येणाऱ्या लहानग्या बालकाचे भरण-पोषण, मानसिक आणि वैचारिक सुसंस्कार यामुळे चिरस्थायी प्रभाव पाडण्याचे कार्य आईच करत असते. अशा मातृत्वाच्या शक्तीचे महत्त्व भारतीय संस्कृतीने मान्य केले. शिव आणि शक्ती यांना बरोबरीचे परस्पर पूरकत्वाचे स्थान दिले. परंतु नंतरच्या काळात पुरुषप्रधान आचारविचारांनी स्त्रियांचे खच्चीकरण केले. त्यांचे शिक्षण, नोकरी, आर्थिक व मानसिक स्वातंत्र्य यांना सीमित करून टाकले. स्त्रियांच्या या हलाखीची जाणीव होऊन सामाजिक संस्थांनी लोकजागृतीच्या चळवळी सुरू केल्या. सती जाण्यासारख्या अनिष्ट रुढींवर घणाघाती हल्ले केले. समाजाच्या रोषाला तोंड देऊन जिद्दीने वाटचाल केली. स्त्रियांसाठी शाळा-कॉलेजांची स्थापना केली व स्त्रियांना शिक्षण दिले. महर्षी कर्वे यांच्या हिंगणे स्त्री-शिक्षण संस्थेसारख्या संस्थांनी महत्त्वपूर्ण कार्य केले तसेच काहीनी व्यक्तिशः समाज, सरकार व प्रसंगी इंग्लंडमधील ब्रिटिश सरकारविरुद्ध स्त्री स्वातंत्र्यासाठी लढा दिला आणि भारतीय व तत्कालिक ब्रिटिश समाजात क्रांती घडविली. अशाच प्रकारचे एक व्यक्तिमत्त्व म्हणजे कॉर्नेलिया सोराबजी.

बेळगाव येथील पोस्ट-मास्टर सोराबजी करसेटजी यांनी १८७५ साली मुंबई विद्यापीठाला एक पत्र लिहिले. आपली मुलगी फिरोज हिला मॅट्रिक्युलेशन परीक्षेला बसू द्यावे. कारण तिचा अभ्यास पूर्ण झाला आहे. तोपर्यंत एकही मुलगी या परीक्षेला बसू दिली गेली नव्हती. सर्वत्र एकच खळबळ माजली. विद्यापीठ नियमावलीत 'He' असा शब्द असल्याने स्त्रियांच्या परीक्षेला बसण्यास मनाई! विद्यापीठाने सोराबजीना कळविले की अशा प्रकारचे अधिकार सिंडीकेटला नाहीत. पण उत्तराने सोराबजी व वैचारिक सुधारणावादी व्यक्तीच्या विचारमंथनानंतर ८ वर्षांनंतर हा अडसर दूर करण्यात आला. "स्त्रियांची इच्छा असल्यास त्या पदवी परीक्षा देऊ शकतात" असा तोडगा निघाला. विद्यापीठ कायद्यातील बदलाची वाट पाहणाऱ्या व सर्वात प्रथम नाव नोंदवून मुंबई विद्यापीठाच्या मॅट्रिक्युलेशन परीक्षा पास होणाऱ्या पश्चिम हिंदुस्थानातील पहिल्या महिलेचा मान कॉर्नेलियाने पटकाविला.

तिने पुण्याच्या डेक्कन कॉलेजमध्ये प्रवेश घेतला. ३०० मुलांच्या वर्गामध्ये ती एकटी मुलगी होती. साहजिकच उद्धटपणे बघणे, टर उडविणे, वर्गाचे दरवाजे बंद करून व्याख्यात्यांना ऐकू न देणे इ. महाविद्यालयातील प्रसंगांना तिने सहजपणे विनोदाने हाताळले. प्रथम वर्ष कला परीक्षेत सर्वात जास्त गुण मिळवून तिने हर्ब्लिंग

शिष्यवृत्ती मिळविली. १८८७ साली घेण्यात आलेल्या पदवी परीक्षेत प्रथम वर्गातील चार विद्यार्थ्यांपैकी ती एक होती आणि डेक्कन कॉलेजमध्ये पहिली होती. त्यानंतर तिला अहमदाबाद येथील कॉलेजमध्ये शिकवण्याची फेलोशिप मिळाली. पुढील शिक्षणासाठी इंग्लंडला जायचे असल्याने सरकारी शिष्यवृत्तीसाठी तिने दोन वेळा अर्ज केला पण नकार मिळाला. कारण शिष्यवृत्तीसाठी पुरुष अर्जदारांचाच विचार केला गेला. अखेरीस स्वतःची बचत व इंग्लंडमधील हितैषीची मदत घेऊन ती सॉमरव्हिल, ऑक्सफर्डला गेली व पहिली एकमेव कायद्याची विद्यार्थिनी ठरली. अभ्यासक्रम पूर्ण झाल्यावर तिला इतर पुरुष विद्यार्थ्यांबरोबर परीक्षेच्या हॉलमध्ये बसून उत्तरपत्रिका लिहिण्यास मनाई करण्यात आली व कॉलेजमध्येच परीक्षा द्यावी असे सांगण्यात आले. ते तिला मंजूर नसल्याने व्हाईस-चॅन्सेलरांच्या खास परवानगीने तिला शक्य झाले. पदवी मिळाली पण वकिली करणे शक्य नव्हते. इ. स. १९१९मध्ये



सेक्स डिस्क्वालिफिकेशन (रिमूव्हल) अॅक्ट पास झाला व सततच्या पाठपुराव्यामुळे व केलेल्या जनजागृतीमुळे इ.स. १९२२मध्ये ती "लिंगन इन'ची सभासद होऊ शकली. लंडनमध्ये तिच्या चेंबरमध्ये येण्याविषयी वकिलांना प्रचंड कुतूहल होते. इंग्लंडमध्ये स्त्री-हक्कांसाठी झगडणाऱ्या या भारतीय महिलेचा प्रचंड बोलबाला झाला. राणी व्हिक्टोरियाने या युवतीला भेटीसाठी आमंत्रण पाठविले. पौर्वात्य पेहरावातच पेश होण्याच्या तिच्या हट्टालाही राणीने परवानगी दिली. हिंदुस्थानी साडी ही तिच्यामते हिंदु स्त्रियांच्या व्यक्तिमत्त्वाचा भाग होता.

पुढे हिंदुस्थानात परत आल्यावर तिला मुंबई विद्यापीठाच्या एल.एल.बी. परीक्षेला बसून पास व्हावे लागले. पण ती वकिली करू शकली नाही.

इ.स. १९०४ मध्येच हिंदुस्थान सरकारने तिची नेमणूक बंगाल, बिहार, आसाम व ओरिसा येथील पडदानशीन स्त्रियांची कायदेशीर सल्लागार म्हणून केली होती. प्रागतिक विचार, कायद्याचे सूक्ष्मज्ञान व जिद्द याच्या मदतीने तिने हजारो विधवा, परित्यक्ता व पोरकी मुले यांना आधार देण्याचे कार्य केले. सेवानिवृत्त झाल्यावर ती इंग्लंडमध्ये स्थायिक झाली. तिने स्त्रियांच्या परिस्थितीवर अनेक ग्रंथ लिहिले आहेत. पैकी शेवटचे दोन आहेत 'India Calling' आणि 'India Recalled.' अनेक लेख प्रतिष्ठित नियतकालिकांमध्ये छापून व इंग्लंड तसेच अमेरिकेत स्त्रियांच्या भाषणांनी सामाजिक समस्याकडे त्या त्या देशातील लोकांचे लक्ष वेधून तिने स्त्री-स्वातंत्र्य, त्यांचे सबलीकरण व सक्षमीकरण यांचा

पाया घातला आहे.

आपल्या वैचारिक प्रयत्नानी स्त्रियांच्या उद्धाराचे काम अंगीकृत करणाऱ्या या थोर विदुषीचे नाव कोणाला फारसे माहित नाही. अशी ज्वलंत उदाहरणे आजच्या स्त्रियांना स्फूर्तिदायक ठरतील व

समाजाच्या उत्कर्षाला हातभार लागेल अशी अशा करू या.

सामाजिक जाण व कायद्याचे सूक्ष्म ज्ञान असणाऱ्या या थोर व्यक्तिमत्त्वाला वंदन

“नाही चिरा नाही पणती तेथे कर माझे जुळती”

## अन्याय, कृणावर?

सुनंदा नाडकर्णी

हल्ली बातमीपत्र उघडले की स्त्रियांवरील बलात्काराच्या बातम्या वाचाव्या लागतात. स्त्री, मग ती कोणत्याही वयाची असो, अगदी ३ वर्षांपासून ७० वयाची असली तरी चालते. वेळ, काळ, नाती-गोती काही बघितले जात नाही आणि कळस म्हणजे स्वतःच्या लहान मुलीवर देखील बलात्कार करायला हे नरपशू मागेपुढे पाहत नाहीत. हुंड्यासाठी मारहाण करणे, जिवंत जाळणे, (सुदैवाने आपल्या जातीत हा प्रकार होत नाही) आणि विविध प्रकारे छळणे वगैरे प्रकारच्या बातम्या पेपरमध्ये सर्रास येतात. मुलींना पळवून नेऊन बलात्कार करून खून करणे, प्रेम भंग झाला म्हणून तोंडावर अॅसिड टाकणे वगैरे कितीतरी प्रकारे स्त्रियांवर अन्याय होतो. आता मी सांगणार आहे ती वेगळ्या प्रकारची केस आहे.

आमच्या शेजारी पुष्कळ वर्षे एक गुजराथी कुटुंब राहत होते. वडील डॉक्टर होते. ते व त्यांची बायको कालांतराने वारली. त्यांना दोन मुलगे, दोघेही डॉक्टर, अमेरिकेला गेले आणि त्यांनी घर विकले आणि १७-१८ वर्षांपासून नवीन गुजराथीच कुटुंब राहायला आले. आई, मुलगा व सून असे हे लहानसे कुटुंब. मुलाचे लग्न होऊन एक-दीडवर्षे झाली होती. दहिसरला एका चाळीत एका खोलीत राहत होती. परिस्थिती गरीब होती. मुलगा नवीनच मुंबईला आला होता. लहानसा बिझनेस करत होता. बी.कॉम झाला होता. दिसायला चांगला होता व सुस्वभावी होता. अशा मुलाला एका कोट्याधीशाने (पूर्वीचा कोट्यधीश) आपली न खपणारी मुलगी देऊन थाटात लग्न लावून दिले. नंतर आमच्या शेजारचा ३ खोल्यांचा ब्लॉक घेऊन दिला. पैसा अडका, दाग-दागिनेही दिले असतील. मुलगी काळी-सावळी, डोक्याने किंचित कमी आहे. घरचे सर्व काम करते. थोडी शिकलेली पण आहे. पण कुठे काय बोलावे हे तिला कळत नाही. तेच तेच परत बोलते. कधी कधी जरा तोतरी पण वाटते. थोडीशी हट्टी पण आहे. सासू फार चांगली. तिला फार सांभाळून घेत होती. (दीड वर्षे झाली सासू वारली) कधी सुनेविषयी वॉर्ड बोलत नव्हती. सुनेचे आई-वडील जावयाला खूष ठेवण्यासाठी सतत काहीतरी देत असतात. घर दिले,

घरातील सामान, फर्निचर, फ्रीज, वॉशिंग मशीन वगैरे सर्व दिले. त्यांच्या दुकानात त्यांच्या बिझिनेससाठी एक टेबल घालायला जागा दिली. दिवाळी, त्यांच्या लग्नाचा वाढदिवस वगैरेसाठी काहीतरी निमित्ताने काहीतरी देत असतात. गावाला जायचे असले तर त्यांना घेऊन जातात.

हल्ली सुनेच्या अंगावर कोड फुटले आहे. त्यामुळे ती कशीतरीच दिसते आणि ते कोड वाढतच चालले आहे. तरी नवरा बिचारा तिला कुठे प्रोग्रॅमला वगैरे स्कुटरवर घेऊन जातो. इकडे नवीन राहायला आली तेव्हा सासू व नवरा घरात नसताना आमच्याकडे येऊन नवरा आपल्याला मारतो वगैरे म्हणायची. “मी चौपाटीवर जाऊन बाकावर बसते. घरी येणार नाही” वगैरे म्हणायची. मग तिची समजूत घालून पाठवावी लागायचे. आता दीड वर्षांपूर्वी तिची सासू वारली. ती आजारी होती तेव्हा हिने तिचे सर्व काम केले. आता ही येऊन कधी कधी तक्रार करते की नवरा तिला म्हणतो “मी तुझ्याशी लग्न करून कायमचा दुःखी झालो. मी तुला घटस्फोट देतो.” ही म्हणते “झाला घर दिले, सामान दिले, आणखी देतच असतात. मी सासूबाईचं सर्व काम केले आणि आता हा घटस्फोट देतो म्हणतो.” रडते बिचारी. नवरा तिला बाकी काही त्रास देत नाही.

मुलींच्यावर अन्याय होतो हे खरे आहे पण मुलांच्यावरही कधी कधी अन्याय होतो. तिचा भारूपण जरा तिच्यासारखाच आहे. त्याने पण एका श्रीमंताची मुलगी आणून लग्न केले. श्रीमंतीच्या जोरावर दोन्ही मुलांची लग्ने केली. मी सासूच्या बहिणीला विचारले की त्याने अशा मुलीशी लग्न का केले. तेव्हा ती म्हणाली “आम्ही त्याला नको म्हणून सांगितले होते. पण त्यानेच हो म्हणून सांगितले. इतकी डोक्याने कमी असेल असे वाटले नव्हते. जास्त शिकली नाही पण घरचे काम वगैरे सर्व करते. असे त्यांनी सांगितले होते.” दुसरी एकजण म्हणाली, “इतक्या गावातल्या प्रतिष्ठित श्रीमंत, कोट्यधीशाला नको म्हणून सांगणे त्याला जमले नसेल. एकूण काय मुलांवरही कधी कधी अन्याय होतो.

## *Women of Today*

# **Vidushi Lalith J. Rao, Doyenne of the Agra-Atrauli Gharana**

NANDAKUMAR HATTIANGADI, BANGALORE

(email – [nandakumar.hattiangadi@gmail.com](mailto:nandakumar.hattiangadi@gmail.com))

Hindustani Classical Music has been the forte of Chitrapur Saraswats settled all over the country from Kashmir to Kanyakumari and Kolkata to the Konkan coast. One such artiste leading from the front is a rare gem born into our community - **Vidushi Lalith J. Rao**, a doyen of the Agra-Atrauli Gharana.

At age 9 she started her musical training in Bangalore under Pandit Rama Rao Naik, an Agra-Atrauli Gharana veteran directly associated with Ustad Faiyaz Khan. Lalith gave her first public performance in 1955 at age 12 under the aegis of Bangalore Sangeet Sabha, to the great delight of Bangalore's cognoscenti. In 1957, while still in school, she participated in Sur Singar Samsad's All India Classical Music competition at Bombay for upcoming musicians under the age of 30, and won the 1<sup>st</sup> Prize although she was just 14 years of age. In the same year she participated in the prestigious Swami Haridas Sangeet Sammelan and became the youngest participant of this event. The day started with her performance and ended with Surashri Kesarbai Kerkar's recital.

Thereafter she devoted most of her time to studies and sports. She did her B.Sc. in 1962 from Maharani's College, B.E. in Electrical Communication Engineering in 1965 from the prestigious Indian Institute of Science and completed her M.Sc.E. in Bio-Medical Electronics in early 1967 with distinction from the University of New Brunswick in Canada. During the arduous Engineering studies music was naturally relegated to the back burner.

While still studying in Canada, she was engaged to Jayavanth Rao based in New Delhi. After her marriage in May 1967 she moved to New Delhi where Jayavanth proved to be a catalyst in her musical journey. Pandit Dinkar Kaikini, then stationed in New Delhi, helped to brush away the musical cobwebs that had gathered during her engineering education and

brought her back on the musical track. Even though this training lasted just a year, she gained enough confidence in her musical skills.

Her musical pursuit touched a new high when they moved to Bombay in 1969 and she came under the tutelage of Ustad Khadim Hussain Khan, the doyen of Agra-Atrauli Gharana, who thoroughly polished her singing style and guided her into the finer aspects of the Gharana, delving deep into the ocean of Ragas and Cheezas of his great musical heritage. The Ustad's loving, able and thorough guidance moulded Lalith into an outstanding singer, and she went on to perform in all the music circles and major musical events conducted all over the country and in the National Programmes and Akashvani Sangeet Sammelans many times. She also undertook several very successful concert tours abroad. She regaled her audiences with her rich repertoire comprising Khayal, Dhrupad, Dhamar, Thumri, Tarana, Hori, etc. She has been a "Top Grade" artiste of All India Radio for well over two decades, one of the few from our community.

During 1989-91, the Sangeet Research Academy of Calcutta appointed her as their first Chief Co-ordinator for a Ford Foundation funded archival project, under which she recorded traditional Ragas and compositions of several senior Ustads and Pandits of different Gharanas. She also interviewed many top musicians for the Central Sangeet Natak Akademi and Doordarshan in New Delhi, and closely interacted with them.

In 1993 the Ethno-Musicology Department of the University of Washington in Seattle invited her to record the traditional Ragas and Cheezas of the Agra-Atrauli Gharana for an archival project where she rendered over three hundred traditional compositions in a wide variety of Ragas for the University. She has done a similar project for a music foundation in

---

*The house where there is respect for woman is like an abode of gods but where that is not so, all other forms of worship are fruitless – Manu Smriti*

Ahmedabad. She recorded a 13-episode series for Bangalore Radio's "Amritavarshini" FM channel on Samaprakriti Ragas in Hindustani Music. She was featured in the French World Celebrity Magazine "MATCH DU MONDE" alongside Pandit Ravi Shankar and Anoushka Shankar. She has given many programmes in the "Chayan" series of All India Radio with commentaries on Gharanas and legendary



musicians of yesteryear. Her commercial albums by Swarashree, HMV, Magnasound, Rhythm House, Navras Records of London, Ocora Radio France of Paris, etc are very popular both in India and abroad. Her masterpiece, the musical extravaganza "Bhairav to Bhairavi", has been performed in Bangalore twice, in Dharwad and at the National Centre for the Performing Arts in Bombay, where it was a complete sell-out. Her other notable achievements include "Saroopyam Sadrushyam Trayam" a musical presentation on our Guru Parampara composed by her and rendered with other Bhanap musicians at Shri Chitrapur Math Shirali in 2008, and another one titled "Guru Vatsalyam Shishya Sharanagati" specially composed by her on HH Parijnanashram Swamiji in February 2009 and performed, again with several Bhanap musicians, at the Karla Math. Last year she and her disciples performed a musical "Raag Rang Samay Yatra" and held three shows in Bangalore that were all sell outs. She also had the privilege of composing the Tercentenary Raga Bhavanishankar.

Most recently she took Bangalore literally by storm with her "Agra Gharana – Ek Vatavriksh" a unique musical event performed with her disciples that traced the heritage of the Gharana over the centuries with a multi-media presentation. This was preceded

by an exquisite documentary on her produced by the well known film maker Maya Chandra titled "**Lalith, not just a Morning Raga**". The jam packed and overflowing audience at the Bharatiya Vidya Bhavan was the biggest ever seen in that hall.

In 1993-94, Lalith went through the most traumatic experience of her life, as she suddenly lost her voice. Fortunately, under the able guidance of Peter Harrison, a specialist voice teacher in London, she regained her voice slowly but surely. She is convinced that it is only by the Grace of God, the Blessings of her spiritual mentor, HH Sadyojat Shankarashram Swamiji, and the good wishes of her Gurus and well wishers that she was able to resume her musical pursuits. She no longer performs solo concerts in public but gives erudite LecDems on various aspects of Hindustani Classical music. She has taken upon herself the task of passing on, in the authentic Agra-Atrauli tradition, the precious vidya she inherited from her gurus to some very talented disciples, many of whom have since become well established performers.

Lalith Rao has been honoured with Life-Time Achievement Awards from prestigious music organizations like the Bangalore Gayana Samaja, Puttaraj Gawai Samsthan Gadag and many others. She was awarded the "Karnataka Kalashree Gaurava Prashasti" by the Karnataka Sangeetha Nritya Academy. Undoubtedly, Lalith Rao is a Jewel in the Crown of Chitrapur Saraswats, and one of the few female artistes to have scaled such heights and brought glory to the "Agra-Atrauli Gharana". Her achievements in the field of Hindustani Classical Music have made every Bhanap proud.

May Lord Bhavanishankar, our Guru Parampara and her Kuladevata shower upon her lasting blessings for a blissful, peaceful, healthy and contented Life.

#### Road Renamed

Malleswaram's 16<sup>th</sup> Cross Road was named after the Doyen of Kirana Gharana, Gangubai Hangal in a serene ceremony on the morning of 8<sup>th</sup> February. The Street was inaugurated by Vidushi Dr. Lalith J, Rao, an eminent vocalist. Pandit Gourang Kodikal was among the major artists who graced the occasion. .... *courtesy – Times of India, Thursday February 14, 2013.*

## Women of Today

# Kavita Shanbhag

### WORKING TOWARDS EMPOWERMENT OF CHILDREN WITH SPECIAL NEEDS AND DISABILITIES

Kavita is the founder of ChildRaise Trust which works towards empowerment of children with special needs and disability issues.

Kavita has been associated with special children, their needs and rehabilitation for last 20 years. Her foray into the Special Education field, brought about by personal crisis saw her complete B. Ed. in special education in 1995 from S.N.D.T. university, Mumbai at the age of 34, when she was a mother of two. Kavita had passed her Bachelor of Arts (B.A.) with a first class in 1981, majoring in Psychology.

Kavita's stint in special education trained her to teach children with mental retardation, cerebral palsy, sensory impairments and learning disabilities. The rehabilitation and remedial sessions during the course of her study gave her a new insight into the needs and problems of the handicapped.

In 1997, she attended the 22nd International Epilepsy Congress at Dublin, hosted jointly with WHO, as a representative of 'SAMMAN- a support group for persons with epilepsy'. In 2002, she presented a paper on 'Need for Economic Viability of Anti-epileptic Drugs for People with Epilepsy in India' in Nagano, Japan. She presented a skit on the life of a girl with epilepsy in the Bangkok Epilepsy Conference in 2004. Kavita volunteers for SAMMAN as a coordinator and special educator. She has attended and completed several workshops/ training programmes on management of the learning disabled and slow learners and related subjects.

A Governing Council Member of Indian Epilepsy Association (April 2005 - March 2007) and now its Vice-President (Bombay Chapter), she has received a fellowship from PUKAR - Partners in Urban Knowledge, Action & Research (2005). Recently, she acquired M.S. in Counselling from Institute of

Psychotherapy and Management Studies.

Kavita is also trained in Hindustani vocal classical music. She has contributed to several music performances and has a cassette, "Stree Katha", concerning women's issues and has dubbed for documentaries made by "TISS and Astha". A recognized drama artist of All India Radio, she has received a merit certificate for acting from the Government of Maharashtra. Kavita has put her knowledge of music and drama to fruitful use by conducting musical plays and skits for creating awareness about epilepsy among general public.

Kavita's personal experience as a person with epilepsy and later discovering her child having Dyslexia (Probable cause being the epileptic attack which she had during her pregnancy), was a harrowing one having to run from pillar to post for information, guidance and remedial treatment.

With her family's whole-hearted support, and also due to their problems being on the borderline, both have today overcome their problems and are leading successful and fulfilled lives.

This led Kavita to start the website making use of Information & Communication Technologies (ICT) when she launched a cross disability web-portal [www.childraise.com](http://www.childraise.com) in 2001 on the eve of International Day for People with Disabilities (IDPwD) on Dec 3rd. Later on, ChildRaise Information Services-CRIS was introduced under which she published a **Resource Guide-Journey to Empowerment: a roadmap for Special Needs Children**, a directory of rehabilitation services for parents, caregivers & professionals. In 2010, once again on IDPwD, with the support of Unity CSR Foundation, ChildRaise launched **DISHA -Disability Helpline & Action : a Toll Free Disability Helpline No-1800-22-1203**, the last four digits representing Dec 3rd,



IDPwD.

ChildRaise has successfully used various ICT tools like internet services, other internet based tools such as social media networking sites like Facebook, Twitter etc. to connect with the target group and also other telecommunication means such as telephone, mobile phones to fulfill the organisation's mission of RAISE-Rehabilitation, Awareness, Information, Support & Education.

The 'eNGO Challenge' was initiated by Digital Empowerment Foundation (DEF) to recognise NGOs using ICTs for Impact. ChildRaise Trust is the recipient of the very first eNGO Challenge Award 2012 in the Communication & Outreach category. ChildRaise was selected for adopting innovative ICT approach & tools to reach out & publicize the activities and work with impact oriented outcomes for organisational efficiency and for stakeholders. While receiving the award, Kavita said, "We are very proud and humbled that our efforts in using ICT tools are being recognised. Using ICT has made a huge difference in our information dissemination strategy. It has strengthened our belief that Information is Power & it can change lives !!".

## **SERVICES OFFERED**

**For Outstation Engineering  
Industries /  
Commercial Organisation for Sales  
Representation liaison /  
Commercial Discussions /  
follow-ups, payment  
Follow-ups, and collection etc in  
and Around Mumbai**

Address:

**Consolidated Engineering  
Equipment Company**

Union Co-operative Insurance  
Society Building

Sir P.M. Road, 23, Fort,  
Mumbai – 400 001

Ph: 022-22870333

Mobile : 9821112250

Email: ceeco.mum@mtnl.net.in

*:- With Best Compliments :-*

From

## **ACME SOAP WORKS**

**Manufacturers of Industrial & Household Soaps & Detergents**

Ram Mandir Road, Next to Ram Mandir,

Goregaon (W), Mumbai - 400 104

Telephone No.: 91 22 26762959 / 26762970 / 26794394,

Fax: 26762994

Email: [acmesoap@vsnl.net](mailto:acmesoap@vsnl.net) Website: [www.acmesoapworks.com](http://www.acmesoapworks.com)

## Emerging Trends in Women's Careers

For **Maithili Padukone**, daughter of Avanti and Shivanand Padukone of Mumbai, film-making has been an ambition that she has nurtured right from childhood. Today she is very happy to be in that field with a job that keeps her behind the camera. She has been working with CNBC – TV 18, a Business News Channel for over 2 years now and is responsible for producing promotional ads (promos) for their programmes.



These are advertisements of shows and events of the Channel. Maithili takes responsibility for the entire production – ideating on the given brief, scripting, shooting and directing the short films. Sometimes she also uses animation. The promos are directed towards specific audiences and need to be thought out to attract maximum viewers.

After completing her B.Sc. in Life Sciences and Bio-chemistry she changed track to do a one-year course in Social Communication Media from Sophia Polytechnic in Mumbai. After doing this course she worked with Dungarpur Films for one and a half years before joining her current job. She is happy with the experience in editing, handling the camera, script-writing and graphic designing that she is able to get here.

Maithili has also done 5 films for Shri Chitrapur Math, one on Kar Seva, 3 films for the Parijnan Foundation and one on the Yuvathon event conducted recently. This she says is her personal Seva to the Math and Guru.

While mainstream cinema is her ultimate goal she is looking to broaden her scope to do short fiction films and script writing at present.

**Shama Shah** Manseta is an Environment Designer and Scenographer with an eclectic project portfolio. She has designed and created spaces for exhibitions, residences, retail, restaurants, entertainment, film and theater. She has also worked on spatial design and visualization projects for animation and visual art. Her Amchi connection comes from her mother who was nee Baidur.

Shama has a Master's in Scenography from the prestigious Central Saint Martin's College of Art and Design in London. She got her Bachelor's at the School of Interior Design (SID), Center for Environmental Planning and Technology (CEPT) in Ahmedabad, India.

After graduating from Saint Martin's, for over two years, Shama worked on the design development of live entertainment spectacles at the renowned Mark Fisher Studio in London. She was fortunate to have the opportunity to apprentice under Mark Fisher and was part of the teams that designed stage sets for theatrical shows - "We will rock you" and Cirque du Soleil's "Ka".

In 2004, Shama returned to India and set up a base in Mumbai. She reimagined the space for Lemon Grass, a restaurant and has most recently worked on the interior design for Aoi, a new Japanese eatery. She has worked as a production designer for films and television commercials. Shama was part of the core production design team for the animation film "Arjun the Warrior Prince", the feature film "Karthik calling Karthik" and (yet to be released) "Gandhi of the Month". In 2004, she served as a graphic design

consultant with the event design team for the International Film Festival of India (IFFI) in Goa. Shama has also designed theater sets for Writers' Bloc (2007, 2012), a collaborative theater initiative between Rage Productions, British Council and Royal Court Theatre (UK).

Shama has a keen interest in photography and art. She enjoys sketching, traveling, cinema and theatre. She loves to hang out with her adorable cat Jenny.



**Yashmita Nitin Ulman** daughter of Nitin & Aasha Ulman is a double graduate with the first B.Sc. in IT from Mumbai University and second BSc. in Forestry from



Dr. Balasaheb Sawant Konkan Krishi Vidyapeeth, Dapoli, Maharashtra. She went on to do her Post Graduation in Forestry from Tamilnadu Agricultural University, Coimbatore and then Post Graduation by correspondence in Ecology and Environment and Sustainable Development through Sikkim Manipal University. During her dissertation work she studied the various Sacred Groves in different parts of Dapoli for their diversity in plants, animals, birds etc.

She has worked on Socio – Economic Status and Cultural Diversity of the Koli Community in Maharashtra. This work throws some light on the ignored sect of Koli Community and their hidden rich culture. Yashmita says that this work helped her understand the symbiotic relationship between the Koli Community and Nature.

Currently, she is in an NGO - Vasundhara, based in Bhubaneswar, Odisha where she is working on a UK funded project which deals with evaluating the forest ecosystem services and disservices given to the people. It outlines the dependency of people on its surrounding forests for minor forest produce, hydrology, soil fertility etc. and also gives a broad idea of how different people perceive forests such as forest dwellers, urban dwellers, merchants, governments etc.

She is engaged in work like ecological assessment of forests, traditional knowledge documentation, preparation of People's Biodiversity Register (PBR), evaluating status of women in community forest management, comparing Community Forest Management (CFM) with Joint Forest Management (JFM) etc.

Yashmita wishes to pursue a Doctorate in Wildlife. She has participated in many Wildlife Censuses taking place in different states. She has also qualified National Eligibility Test (NET) for Teaching and is now looking out for teaching jobs wherein she can fulfill her dream of conservation of nature and educating and nurturing these values in the younger generation.

Recently she presented her findings in a Convention on Biological Diversity - Convention of Parties ( CBD COP ) XI, held at Hyderabad. Yashmita says "I was amazed to see how the traditional practice of conservation of nature is appreciated by foreigners but is least known in our own country."

Yashmita acknowledges and is grateful for the support her family has been giving her in following this different calling. She says "I am blessed with great parents who understood my feeling towards nature. Wherever I go people are astonished to see a person from Mumbai working for the cause of nature conservation. They advise me to return back and live a lavish life, but I would like to share a secret with all that the love I get from tribals of different states is worth more than diamonds. The peace I get when I enter forests is more than what I would have got on entering a temple. I pledge to safeguard forests as much as possible."

She has a message to give us – "I wish we Mumbaikars become more sensitive towards forests and save the dying Mangroves and Forests of Aarey Colony, National Park – Borivli. I share my story with all with the hope that the young generation might like to take this up as a career. I would like to make them well aware that this is not a money making line but would satisfy one's heart and for those in this field, I would request them to work with dedication and fight for the cause till the end.

A Name that spells its class

**WINOVER**

**CATERERS**

Marriages, Thread Ceremonies,  
Engagements & Birthday Parties, etc.

DJ / Music System / Games / Entertainment

WE DELIVER FOOD / SNACKS  
FOR PARTIES AT HOME

WINOVER - PARTY HALL A/C - NON A/C  
AVAILABLE AT VILE PARLE (EAST),  
NEAR STATION, CAPACITY 100 PAX.

Contact :

Vinod Kaval

4, Andrea Apartment, Off. Azad Road,  
Vile Parle (East), Mumbai - 400 057.

Mobile: 98208 43392 | Ph: (022) 2618 2689

**Birth Centenary Remembrance**  
**Late Shri Shantaram S Kapnadak**  
**3/2/1913 to 3/2/2013**



<i>Children</i>	<i>Spouse</i>	<i>Grandchildren</i>	<i>Great Grand Children</i>
Late Suresh Kapnadak	Vijaylaxmi Kapnadak	Roopa-Arvind Sawant, Deepa-Kishor Vaze, Vaishali-Amit Vora	Amruta Sawant, Kedar-Malhar Vaze
Janaki (Shital) Kodikal	Prashant Kodikal	Shashank, Bakul- Prachi Kodikal	Chinmayee Kodikal
Suman Balwally	Arvind Balwally	Atrij, Aditi-Aniket Sawant	
Late Sudha(Neena) Idgunji	Ashok Idgunji	Neha-Sanup Nair	Neena Nair
Sunanda(Pradnya) Pandit	Pradeep Pandit	Prabodh-Gauri Pandit, Maithili-Sandeep Sirur	Pratham-Nihar Sirur

# Today's Woman Of Substance

MILIND YENNEMADI

On the occasion of International Women's Day (albeit this article goes into print a month later), with all humility and utmost respect, I would like to celebrate God's most wonderful creation – WOMAN.

Every woman is a 'Woman of Substance' in her own right. More often than not, she lives for her loved ones rather than herself. She silently continues to fight all her battles with aplomb. Her tact, tenacity and resilience are truly admirable. She assumes myriad roles in her life and plays each of them like any seasoned actress would, the only difference being, that she emotes through her heart and not through a script.

I would like to share a joke which I feel reflects the rather unpardonable attitude of some chauvinistic men who mistakenly pride themselves in being superior to the womankind.

Man to Woman: You see, WO-MAN is incomplete without MAN, M-ADAM is incomplete without ADAM, FE-MALE is incomplete without MALE.

Woman to Man: You see, so is L-ASS incomplete without ASS.

Many a men are truly asinine enough to be disrespectful in the way they deal with a woman. They try to physically impose themselves upon women in order to prove their so called superiority. It is indeed very ironic that in a country where many of the Deities belong to the Feminine Gender, the pseudo-religious male should show utter disdain to the naturally and genuinely superior female. Be it in the form of Sexual Harassment, Rape, Acid Attacks, Dowry Deaths or even Domestic Violence; when a man forces himself on a woman, he is merely trying to fondle his pompous male ego and pretentious manhood. Superiority over women, something that he cannot achieve mentally, emotionally or intellectually, he tries to compensate by brutal physicality. It is indeed a truly pitiable plight, pitiable for women because they are subjected into submission, pitiable for men because they are unable to count on their divine blessings (the serenity and

prosperity that women bring to the society at large).

The woman of today has achieved so much in virtually every sphere of life. She is adept at managing a household, a corporate organization or even a Nation. She deserves all the respect for she has battled hard and earned every ounce of it in a Patriarchal Society.

It is with immense pride and gratitude towards Women in general, and the lovely ladies in my life in particular, that I present some lines I had penned:

The Challenges that a woman faces throughout her life,

Maketh her a stronger Daughter, Mother and Wife!!

Juggling job and home, she does with great flair,  
Despite the stress, she never shows her despair!!

Physical ailments, she just puts them behind,  
On her family's well-being she focuses her mind!!

Marital trauma, if any, only fuels her desire,  
To emerge a hero and fight fire with fire!!

Life-threatening events of loved ones she may face,  
But she comes out triumphant with courage &

grace!!

Death of dear ones brings her immense sorrow,  
But she fights on to live a better tomorrow!!

Some are lucky to have not witnessed such a fright,  
They should count their blessings with sheer delight!!

With reverence in our heart and a smile on our lip,  
The Goddess in you, dear woman, we'll always worship!!

To the Woman of Substance, This is but a humble tribute,

The Woman of Substance, we truly salute!!

## Errata

The names of the participants were missed out in the article on painting exhibition through oversight in the March 2013 issue of KS. Those are as follows: Mr. Naganand Shirali  
In the junior group: Ms . Samiksha Satyendra Kumble and Ms. Soumya Sachin Harite

*The house where there is respect for woman is like an abode of gods but where that is not so, all other forms of worship are fruitless – Manu Smriti*

With Best Compliments

from



**PRECOMP TOOLS PVT. LTD.**

**and**

**PRECOMP GEARS PVT. LTD.**

**Office & Factory:**

Plot No. 108 D. Ranje,  
Taluka Bhor, Dist. PUNE - 412 205.

MAHARASHTRA, INDIA

Tel. No. (02113) 305600

Fax No. (02113) 305610

E-mail: [marketing@precomptools.com](mailto:marketing@precomptools.com)

Web-site: [www.precomptools.com](http://www.precomptools.com)

## **“Beyond Boundaries” by Shobha Pandit Mundkur**

REVIEWED BY RAMNARAYAN VENKATARAMAN

“I watched a couple of matches in the Women’s World Cup, and apart from their being generally impressive, one thing struck me. Bowling or batting (or even fielding), it was all more about finesse than brute power - which is what the men’s game seems to be at least in the shorter versions. Lovely to watch graceful stroke play, and sixes being caressed rather than muscled!! Throwback to an earlier, more languid era!”

This is what a friend, a cricket connoisseur wrote recently. It is hard to disagree with him. Women’s cricket has consistently exhibited the more delicate nuances of the game in a manner the men’s game seems to have abandoned, barring the occasional VVS Laxman type of magic that every generation keeps throwing up. It is increasingly about brute power, posturing, sledging, dissent on the field, slow over rates and worse.

Shobha Pandit Mundkur played international cricket at a time when even men’s cricket still had vestiges of the gentleman’s game. Ugly gesturing, unseemly posturing and disproportionate celebrations on the field were still in the future, and certainly had not infected the women’s game. From all accounts, women’s cricket is still relatively unspoilt.

Shobha Pandit’s memoirs are a reflection of the values that ruled her cricket and her life away from cricket. Following the sterling example of her father, coach and other mentors she was fortunate to know through childhood and youth, she played the game with aggression tempered by discipline, imbibing sound technical, strategic and moral lessons from such stalwarts as VS Patil, Sunil Gavaskar and “Hadkar Sir.”

Belonging to the era of Shantha Rangaswami and Diana Eduljee, Shobha Pandit showed remarkable determination and perseverance to reach the highest rungs of cricket in India, starting like so many kids of her generation with street cricket played with a tennis

ball. Her first brush with serious cricket came at the Indian Gymkhana ground in Matunga, near King’s Circle, where she impressed the captain Neeta Telang by clean bowling her in the nets, beating her with sheer pace. Her cousin Bharat Savur – then a sports journalist – saw her talent earlier than most. His prediction that she was ready for competitive cricket proved to be spot on. Neeta Telang liked Shobha’s batting too, and soon took her to Pune, with the team to play club matches and the first Nationals. That laid the foundation for Shobha’s career as a Bombay and India player.

She soon moved to Matunga Gymkhana where she came under the influence of ‘Hadkar Sir’. This is what the coach had to say about Shobha: *“I knew Shobha Mundkur nee Pandit since 1974 when she joined the Matunga gymkhana as a member of the women’s cricket team. On the very first day of her net practice I was very impressed with her style of batting. She was a very hard hitting batswoman, very elegant in her cover drive and the pull to the mid-wicket and square leg. I told her that she must also learn the art of respecting the line and length of a ball which is called the defence. This stroke I told her could give her long innings She then made a genuine effort to develop and improve this through practice. Seeing her determination and dedication I told her that she would very soon play for the country if she put in a little more effort in batting skills. As a fielder she was very reliable in the slip cordon and she could throw the ball into the keeper’s gloves from the boundary line. As a person she had the ability to handle her colleagues and guide them too.”*

These words proved prophetic and Shobha did indeed play for India in several ODIs, Test matches and one World Cup. The highlight of Shobha Pandit Mundkur’s book, *Beyond Boundaries*, is her unfailing acknowledgement of the debt she owes the many individuals who shaped her life and career. It is a tale of courage in the face of adversity, of how she rebuilt



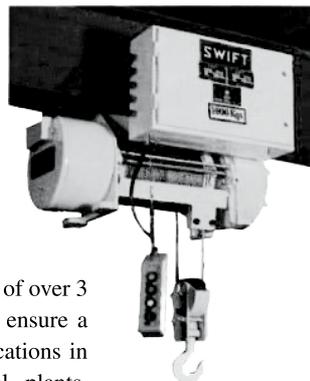
Lift up your expectations

## SWIFT HOISTS & CRANES

**From concept to commissioning** : Beginning with a complete understanding of your requirements, our project engineering team designs, manufactures, installs and commissions a complete crane system, most appropriate for your purpose.

**From 125 kg to 50 Tonne** : To offer you the optimum systems, an appropriate crane is selected from our wide product range with options of speed, span, height, etc. Furthermore, optional advanced features such as variable frequency drive, soft start and radio remote control are also available.

**Versatile experience** : Our experience of over 3 decades and hundreds of installations ensure a precise solution for a variety of applications in industries such as automobile, steel plants, chemicals, fertilizers, textile, paper, power generation, railways and dockyards.



**Performance & safety built -in** : Cranes and hoists of the highest standard are completely assembled & tested with full load / over load as per IS standards in our well-equipped plant. This assures you the highest safety and trouble-free operation years together.

With these credentials and ISO 9001 accreditation, today SWIFT Hoists and Cranes are an integral part of the most modern and productive plants in India and abroad.

**Hoists : 0.125 to 20 Tonne**

- > Electric chain
- > Electric wire rope
- > Flame-proof

**Cranes : 0.5 to 50 Tonne**

- > Overhead
- > Underslung
- > Jib
- > Gantry

**Talk to us** and we will match your expectations with astonishing speed and precision. And the next time, you can expect even more !

**Consolidated Hoists Pvt. Ltd.**

29/30, Gultekdi Industrial Estate, Pune 411 037 INDIA Tel. : +91 -20-24271428  
 Fax : +91 -20-24273172 e-mail : chpl@vsnl.com www.ConsolidatedHoists.com



her life after the untimely demise of her husband Prakash Mundkur in 1999. A schoolteacher, Shobha has found meaning and sustenance in her second career as a coach for school children.

From the book, it also becomes quite clear that her social background and upbringing exerted an important influence on the author's general outlook and cricket philosophy. She stresses the enormous contributions made by her parents, her late husband and her in-laws, all of whom encouraged her in her pursuit of what was largely seen as a man's sport. She regards her two daughters' support especially when her husband passed away as invaluable. Coaches such as Hadkar Sir and VS Patil were a huge bonus in a budding woman cricketer's life, considering that many men cricketers owe their success to these giants of Mumbai cricket.

The friendship and guidance of Sunil Gavaskar were precious assets she valued and cherished

throughout her cricketing life. "The best way to improve on the mistakes is to go sit and see a match being played. Be a silent observer and learn," Gavaskar told her. "The light of a star will shine, wherever it is. God has made us all stars. Our light is sure to shine, somewhere, sometime, somehow, when the time is right. You will always find that there is a guiding force which will take you ahead on your path. Never underestimate the blessings of your Gurus and coaches, your parents and family members, your friends and well wishers."

True to these words, Shobha Pandit Mundkur has remembered every one of her benefactors in her book, including the first lady of Mumbai cricket Mrs Aloo Bamjee. Proud of her Chitrapur Saraswat heritage, she also salutes her spiritual gurus. She did herself and her community proud with her impressive exploits on the cricket field and now she has done it again with this thoughtful, emotion-charged book.

## स्वैरविहार

लेखिका : विद्या कागल

रसग्रहण : साधना कामत

'स्वैरविहार' हे विद्या कागल यांचे पहिलेच पुस्तक. नावाप्रमाणेच ते आपल्याला गद्य, काव्य, चित्रकला आणि छायाचित्रे या विविध प्रांतातून स्वच्छंद सफर करायची संधी देते. हिंदुस्थानातून अमेरिकेत जाऊन तिथेच स्थाईक झालेल्या असंख्य भारतीयांच्या विद्याताई एक प्रतिनिधी आहेत. त्यामुळे त्या नव्या अनोख्या जगाची अपूर्वाई आणि भारताविषयीची ओढ (nostalgia) या दोहोंचा सुंदर गोफ इथे विणलेला आहे. 'आपली आजी कशी होती हे आपल्या नातवंडांना कळावे' हा, हे पुस्तक लिहिण्याचा हेतू आहे आणि तो साध्य झाला आहे असे वाटते. कारण यातील अनेक मराठी कवितांचा अंजनी उप्पोणी यांनी सुरेख छंदोबद्ध असा इंग्रजी अनुवाद केलेला आहे. पुस्तकाची सुरुवातच नाविन्यपूर्ण म्हणजे गणोबा दाते आणि शंकर हेमाडो या विद्याताईंच्या 'नेट-मित्रांनी' लिहिलेल्या प्रस्तावनेपासून झाली आहे. लेखिकेच्या अंगी अनेक कलागुण असल्यामुळे 'मी जीवनरसांची रंगपंचमी' खेळते आहे असे काव्यात्म वर्णन ती करते. सुरुवातीलाच 'नजराणा' या लेखातून विद्याच्या वडिलांचे (गजानन मंकीकर) हृद्य असे

व्यक्तिमत्त्व उभे राहते. हे पुस्तक त्यांनाच अर्पण केलेले आहे. अधूनमधून सर्वच कुटुंबियांशी आपली ओळख होते. नातवंडे तर पानापानांवर बागडत आहेत. त्यातील 'पंचामृत' ही कविता अप्रतिम. नृत्यांगना कन्या अल्पना, दिलदार स्वभावाचे पती दिनेश कागल, हौशी व प्रेमळ सासूबाई मीरा कागल ही मंडळी तर भेटतातच, पण आईचे शेवटचे दिवस वर्णन करणारी 'हरवलेले डोळे' ही कविता चटक लावून जाते. इतर अनेक बहिर्णीप्रमाणे भारतात असलेल्या भावाला (अनिल बिजूर) दुरून ओवाळणारी विद्याही इथे भेटते.

'जीवनात अस्वस्थतेच्या उचक्या लागल्या की मी समाधानाचे पाणी पिते' असे सुंदर विधान करित विद्याने अनेक अनुभव शब्दबद्ध केले आहेत. परदेशवासामुळे सर्व सुखे असूनही पोखरणारी निष्फळतेची भावना, षडरिपूंचे ताडन, असूयेसारख्या भावनेने होणारी होरपळ, हे सर्व स्वतःच्या व इतरांच्या मनाचे आरसेच आहेत. जिवलग मैत्रीत पडलेला खंड आणि त्यामुळे होणारी तगमग, मैत्रीणींच्या मृत्यूमुळे सहन करावा लागलेला वियोग, यातून मैत्रीचे नाजूक, जीवघेणे धागे

उलगाडतात. 'विद्यागौरी' या कवितेत 'एक झाड दोन पक्षी' या मानसिक द्विधा अवस्थेचे सुंदर चित्रण आहे, तर 'मी धारवाडची' या कवितेत 'धारवाडी ठसका' जाणवतो. गणोबांशी मैत्री आणि कवितांचे सवाल-जवाब हे एक खर्पीशीशींळपस प्रकरण आहे. त्याचप्रमाणे फेसबुकवरील मळयाची हकीकतही गंमतीची आहे. 'प्राजक्त', 'पाऊलवाट' यातून निसर्गाचे लोभसवाणे दर्शन घडते, तर अलास्काचा समुद्रप्रवासही स्मरणीय आहे. 'सांजवेळ' ही कविता सर्व ज्येष्ठ जनांसाठी सांगितलेली कानगोष्टच आहे.

यातील विविध प्रकारची चित्रे ही नजर खिळविणारी आहेत. त्यातून लेखिकेचे चित्रकलेवरचे प्रभुत्वही प्रत्ययाला येते. नातवंडं (पृ.१२) भरतकाम (१५), मिठी (३०) पारंब्या (५२) ही काही उल्लेखनीय चित्रे. 'पारंब्या' या चित्रासोबत

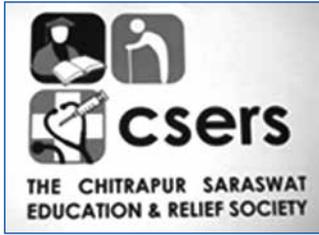
असलेल्या 'द्वड द्वड मन' या कवितेत विविध खेळांची अप्रतिम गुंफण दिसून येते. सर्वात हृदयस्पर्शी म्हणजे 'मैत्रीण' (३७) या कवितेसोबत येणारे चित्र. विश्वासघाताची अतिशय जीवघेणी भावना यात व्यक्त झालेली आहे. एक सुचवावेसे वाटते की यातील चित्रांचे विश्लेषण व रसग्रहण स्वतंत्रपणे एखाद्या जाणकार चित्रकाराकडून होणे आवश्यक आहे.

एकंदरीत, मराठी प्रमाण भाषेतील काही प्रमाद, छंदोबद्ध कवितांमधील त्रुटी, क्वचित दिसणारा अभिव्यक्तीचा सुमार दर्जा हे किरकोळ दोष दृष्टिआड केल्यास हे देखणे पुस्तक वाचकांना अतिशय आनंददायक वाटेल यात शंका नाही. त्यांना हा 'स्वैरविहार' सुखाचा होवो आणि लेखिकेचा लेखनप्रवास अभ्यासातून अधिक सकस साहित्याकडे होवो हीच शुभेच्छा.

## Our Institutions

**The Chitrapur Saraswat Education & Relief Society (Regd), Santa Cruz (CSERS) :**

In the Annual General Meeting of CSERS held in August 2012, it was announced by the Managing Committee to the Members present in the



meeting that an Official Logo is being worked upon to represent the Institution.

This has now been completed and the same is shown below. Since

CSERS is in the areas of Educational Aid, Medical Aid and Distress Relief to the needy families of Chitrapur Saraswat Community, all these 3 areas are getting represented in this Logo.

The Logo was designed by Shilpa Nadkarni of Santa Cruz, who does need any introduction since she had made the Logo for our Chitrapur Math, Shirali a few years ago.

Very soon, this Logo will be used in all official correspondence of our Institutions and also in CSERS Web Site, the work on which is in progress.

**Saraswat Mahila Samaj, Gamdevi:** February 5<sup>th</sup> 2013 Puraskar Samarambh was held in the Shrimat Anandashram Hall and was well attended. After the welcome address by President Smt. Suman Kodial Kum. Chitralekha Kalawar sang a prayer. Smt. Shyamala Bhat and Smt. Indu Gersappe were

awarded the Lekhan Puraskars for their writings – Smt. Bhat for her articles, many of which have appeared in the KS and Smt. Gersappe for her poems. Smt. Shyamala Bhat was introduced by Smt. Shamala Talgeri and read a humorous article titled "Biodata". Smt. Indu Gersappe was introduced by Smt. Smita Mavinkurve. She read a couple of her poems. Kum. Chitralekha Kalawar was presented the Sugam Sangeet Puraskar. She was introduced by Smt. Nirmala Kalambi. Smt. Neeta Yadery compered the program. Smt. Sharyu Kowshik presented the Vote of Thanks. The program concluded with a sumptuous contributory lunch.

February 13<sup>th</sup> 2013 A Bone Density and Thyroid test was organized by Dr. Smt. Padmini Pai-Dhungat and Dr. Smt. Rohini Shenoy of Lions Cub of Bellard Estate. Over 65 ladies took the bone density test while 38 ladies took the thyroid test.

### Forthcoming Programmes

**Vasantik Sannelan - Monday April 15<sup>th</sup> 2013 at 3.30 p.m. at the Samaj Hall.** Light music by Kum. Chitra Kalawar. Fruits and Panvar Pachadi will be served in memory of Smt. Sonibai Shibad.

**April 29<sup>th</sup> 2013 – Monday –at 3.30 p.m. at the Samaj Hall -** Talk by Prof. Smt. Sadhana Kamat on "Communication in Daily Life". Refreshments sponsored by Smt. Kalindi Kodial in memory of Dr. Kodial Ramakrishna and Smt. Meenakshi and Shri Nagesh Bijur.

*Reported by Smita Mavinkurve*

## Nutritional Management of Anemia

DR HEMANGINI HOSKOTE, CONSULTANT NUTRITIONIST, GURGAON  
hphoskote@hotmail.com

Anemia is a major public health problem with far-reaching consequences. The prevalence of anemia is very high in women, particularly in Indian women and in children below the age of 5 years. In India, it is estimated that almost 70 percent of women are anemic. This has serious implications for health of women: accounts for maternal deaths during pregnancy and child birth, impacts cognition, increases the risk for preterm labor, low birth weight, infant mortality and predicts iron-deficiency in infants after 4 months of age.

Anemia is a condition characterized by a deficiency in the number or size of the red blood cells or in the amount of hemoglobin that they carry. Iron is an essential element necessary for the formation of haemoglobin, the red pigment present in the red cells of blood. Haemoglobin plays an important role in the transport of oxygen to the tissues.

Some of the nutritional factors that can cause anemia are iron, vitamin B<sub>12</sub> and other vitamins, folic acid and certain metals. Of these, iron-deficiency anemia is the most common among Indians and particularly among women. Iron deficiency and Iron Deficiency Anemia are not synonymous. Iron deficiency can exist without anemia. Iron Deficiency Anemia is a very late manifestation / sign of iron deficiency because iron deficiency is very well tolerated. Anemia does not develop till all the storage iron in the body is exhausted.

Iron deficiency anemia is characterized by a reduced concentration of hemoglobin in the blood and depletion in the total body iron stores. The three major causes of anemia are:

- Inadequate intake / absorption of iron containing foods
- Chronic blood loss (such as from a bleeding ulcer, cancer, etc)
- Increased iron requirement as in infancy, puberty, pregnancy and lactation. In girls, menstrual blood loss is a natural process but if losses are large and uncorrected, it can result in iron deficiency anemia. In pregnancy, iron requirement increases as

iron is stored in the fetus. During lactation, iron losses in milk secretion necessitate a higher requirement in the mother's diet.

The World Health Organization (WHO) has identified the following hemoglobin concentrations below which anemia may be likely:

Adult males: 13 gm/dl; Adult females: 12gm/dl and Adult pregnant females: 11gm/dl.

Some of the most common symptoms of anemia are fatigue, weakness, dizziness, lack of appetite, increased susceptibility to infections and pica (urge to eat non-food items such as chalk, etc). As the severity of the iron deficiency increases, defects develop in the structure and function of the epithelial tissues of the mouth, tongue, nails, etc.

**Treatment.** Incorporating a judicious mix of iron-rich food in the diet may help most women to meet their daily requirement of iron and prevent iron-deficiency anemia. However, they may not be able to correct iron-deficiency anemia (depending on the severity of anemia). In such instances, treatment primarily focuses on oral administration of iron as ferrous salts, typically ferrous sulphate. (*Please do not take any tablets without consulting a physician / medical practitioner*). Treatment with iron tablets often lasts for 6-12 months depending on the severity of the anemia. In addition to the iron tablet treatment, attention also needs to focus on making suitable dietary changes / additions so as to include as much absorbable iron in the diet.

**Food Sources.** The foods which are rich in iron and must be included in the diet are:

- Meat, Fish, Poultry* - liver, kidney, beef and egg-yolk
- Dried fruits* - apricots, prunes, peaches and raisins
- Dried peas and beans* - roasted Bengal gram (phutanya daali), Cow pea (Chauli), Horse gram (kulith), lentil (masur), moth beans (matki), dry peas (dry green vatano) and soyabeans
- Green Leafy Vegetables* - Amaranth leaves (*Konkani, tambadi bhaaji*) is a particularly rich source. Others include Shepu, radish leaves, Colocasia leaves (*pathrodyaa paan, green variety*), Cow pea leaves

*With best compliments from:*



## **STANDARD GREASES & SPECIALITIES PVT. LTD.**

**an ISO 9001 : 2000 Company  
Manufacturers of Lubricating Oils, Greases  
& Specialities**

## **ROYAL CASTOR PRODUCTS LTD**

**an ISO 9001 : 2000 Company  
Manufacturers /Exporters of Hydrogenated Castor Oil,  
12 Hydroxy Stearic Acid**

### **Regd./Adm. Office:**

101, Ketan Apartments,  
233, R.B. Mehta Marg, Patel Chowk, Ghatkopar (E),  
Mumbai - 400 077.

Tel: 25013641-46 Fax: 25010384

Email: [standardgroup@standardgreases.co.in](mailto:standardgroup@standardgreases.co.in)

Web: [www.standardgreases.co.in](http://www.standardgreases.co.in)

(Chawli paan)

Jaggery

Whole-grain and fortified cereals - bajra, jowar, rice flakes (phovu), whole wheat flour (gava pitti)

A special mention needs to be made of Garden cress seeds (Marathi - Ahliwa, Hindi - Halim) which are exceptionally rich in iron content.

**Iron Requirements** The recommended dietary allowance (RDA) for iron for women is 21 mg/day, in pregnancy - 35 mg; adolescent girls - 27 mg/day and in lactating mothers - 25 mg/day. As is evident, the body has increased demands for iron during pregnancy which can be met through proper selection of iron-rich foods. In those with poor hemoglobin levels and risk of anemia, an iron supplement is often prescribed.

#### **Factors Affecting Bioavailability**

An important aspect of iron intake is the body's ability to utilize the iron (bio-availability). Iron is poorly absorbed. This compounds the problem of anemia. However, years of research has helped identify dietary factors which improve and decrease bioavailability of iron. One of the most important determinants of iron availability is the iron status of the individual. The lower the iron stores, greater is the absorption. Some of the other factors are:

- Meat Fish Poultry (MFP) - Iron present in animal foods is in a chemical form (heme iron) which is more easily absorbed by the body. For non-vegetarians, animal foods are the best source of iron.

- Vitamin C - the bioavailability of non-heme iron (present in all vegetarian food sources) are influenced by Vitamin C. This is because Vitamin C binds to the iron to form a readily absorbed complex. This translates to a simple practice such as sprinkling lemon juice over a rice-flakes poha/salad / chutney / curry / bhaji made using green leafy vegetables or using a Vitamin C-rich source (such as guava, amla, capsicum) as part of every meal. The Vitamin C source must be consumed *with* the non-heme iron to have an effect.

- Animal proteins - Combining vegetarian food sources with proteins from animal sources increases absorption of non-heme iron. However, not all animal proteins have this ability. Proteins from foods such as beef, organ meats (liver, etc), lamb, fish and poultry enhance non-heme iron while others such as milk and milk products, cheese and eggs have no role.

Overall, iron availability from the composite

diet is more important than that from individual foods because of the interactions between foods in influencing absorption.

**Factors Decreasing Availability** - Tannins, Phytates, Oxalates, Carbonates, (present in tea, soyabeans, unrefined cereals and vegetable fibers). Tea / coffee which contain tannic acid, when taken before / with meals / immediately after, reduce iron absorption by as much as 50 percent.

Fad diets, by virtue of their poor composition are most likely to be deficient in iron, as well as, other important nutrients. As discussed, some of the other nutrients may be in fact, enhancers of iron absorption. The consumers of fad diets are typically women, the ones most vulnerable to iron-deficiency anemia. Fad diets are best thrown where they deserve to be, in the trash can!

In summary, dietary inclusion of iron-rich foods on a regular basis can help achieve and maintain optimal hemoglobin levels and adequate iron stores in the body. Ladies, if you haven't had your hemoglobin checked in the recent past, what are you waiting for!?

<<<>>>

## **DESIGNER HOUSE FOR SALE - GOA**

Beautiful and functional  
eco-friendly, disabled-friendly  
bungalow designed and built by

the famous

**Architect Gerard Da Cunha**  
in the **Laurie Baker** style in  
Porvorim, near Panaji, Goa.

For details :

[https://www.dropbox.com/  
s/0hm8pxkmoo42d9i/SALE\\_  
BUNGALOW.pdf](https://www.dropbox.com/s/0hm8pxkmoo42d9i/SALE_BUNGALOW.pdf)

email : [rao\\_arun@hotmail.com](mailto:rao_arun@hotmail.com)

## CLASSIFIEDS

### MATRIMONIAL

**Alliance** invited from CSB / GSB, well educated girl, age 23-28 years for Chitrapur Saraswat boy; age 29 years, height - 5'9"; M.E.(Microelectronics), M.Sc (Physics),having Permanent Residence and employed in Melbourne, Australia. Contact - 022-2889 7420, +91 9820539686 or e-mail id: [nutan.sashi@gmail.com](mailto:nutan.sashi@gmail.com)

**A 34 year** old Post graduate Bangalore Based Senior HR Consultant of an I.T.based company, invites alliance from a working graduate CSB/GSB girl aged between 28 to 33 years. Personal details with latest coloured photograph to be emailed to [srilaja70@hotmail.com](mailto:srilaja70@hotmail.com)

### ENGAGEMENT

**Ms Ketaki** elder daughter of Mr. Dattanand and Mrs. Shaila Gulvady engaged with Mr. Sujay elder son of Mr. Pradeep and Mrs. Sarita Nadkarny on 17th February 2013.

### PEARL ANNIVERSARY

**The Bellare** family celebrates the Pearl year with Nityanand (Nityu) and Jyoti Bellare and Sadanand (Sadu) and Preeta Bellare completing 30 lovely years of togetherness on February 27 and 28, 2013 respectively.

### ACKNOWLEDGEMENTS

**Sudha** and Chetan Puthli of Dahisar (East) thank all the relatives, friends and colleagues for their gracious presence and blessings on the occasion of the Wedding and Reception of their elder son Athreya with Pradnya, daughter of Rashmi and Gopalkrishna Navalkar of Borivli on 17<sup>th</sup> February 2013 at Dahisar, Mumbai. Please treat this as our personal acknowledgement.

**Nishant** and Dr. Binita Mallapur, along with their parents Smt.Vijayalakshmi and Dr. Ramdas Mallapur and Smt. Bhakti and Bharat Raut, thank all relatives and friends for their blessings, good wishes and gifts on the occasion their Wedding on 15<sup>th</sup> February 2013 at Mumbai. Kindly treat this as a personal acknowledgement.

### CHANGE OF ADDRESS

**Vinay** Dinkar Kulkarni of Vakola, Santacruz (East) have shifted to- H-203, Vaishnavi Rathnam, First Floor, S.M. Road, T. Dasarhalli, Jalhalli (West) Bangalore - 560057. Mobile No: Vinay – 9379271249 and Aruna – 9611700955.

## PHOTOGRAPHY

**32+ years** experienced Function Photographer available (Video and Still Photography) coverage of Social / Corporate Functions at Competitive Rates. [naganandshirali@yahoo.in](mailto:naganandshirali@yahoo.in) and Tel No 022-28992235 / 8097047644.

## DOMESTIC TIDINGS

### BIRTHS

*We welcome the following new arrivals:*

2012

Dec 7 : A son (Vihaan) to Gauri (nee Gauri Prakash Balwally) and Prashant Heble (Pune) at Pune.

2013

Jan 21 : A daughter (Shrishti) to Jyotsna (nee Bellare) and Subha Sarkar at Mumbai.

Feb 25 : A daughter (Madhurya) to Akshata (nee Akshata Dinesh Gulwadi) and Vismay Vivek Benegal at Perth, Australia.

### THREAD CEREMONY

Feb 15 : Shiv Shyam Udipi at Mumbai.

### MARRIAGES

*We congratulate the following couples:*

Jan 6 : Prasad Bhaskar Kalavar of Chennai with Sasikala Sivasankar Damble of Calicut at Chennai.

Feb 15 : Nishant Ramdas Mallapur with Dr. Binita Bharat Raut at Mumbai.

### OBITUARIES

*We convey our deepest sympathy to the relatives of the following:*

Jan 12 : Sushila Venkatesh Bhat Baddukuli at Shirali (N.K.)

Feb 8 : Umabai Bhavanishankar Adur (97) at Shirali.

Feb 20 : Tarabai Gopalkrishna Basrur (92) at Dombivli.

Feb 22 : Damble Suresh Pandurang (89) at Bangalore.

Feb 25 : Shubha Ganesh Kalle (nee Umi Nadkarni) (87) at Hyderabad

Feb 28 : Dr. Murdeshwar Mangesh Ganesh of Edmonton (79) at Edmonton.

Mar 2 : Masurkar Gurudas Vithal (90) at Andheri, Mumbai.

Mar 11 : Hosangady Murli Ramrow (86) at Mumbai.

---

*“ Women must be put in a position to solve their problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.” - Swami Vivekanand*



# AFRAID THAT COCKROACHES MIGHT FALL IN YOUR DAL?

**Easy Solution** **GoldSeal**<sup>®</sup>  
**SERVICE**

**Household Pest Management**

- ◆ Protection against Cockroaches, Ants and Silverfish
- ◆ Advanced Gel-Baiting System
- ◆ Service available for individual flats as well as entire residential buildings (at attractive discounted price!)

**Service also available for your Car!**

Call PCI Today



PEST CONTROL (INDIA) PVT LTD

Over 180 Offices Nationwide

Helpline: Mumbai (022) 2686 5656, 4086 5656



Email: [solutions@pci.in](mailto:solutions@pci.in) • [www.pestcontrolindia.com](http://www.pestcontrolindia.com) • SMS: 'pci' <your city> TO 57333



YouTube

Facebook: [www.facebook.com/PCI.PestControlIndiaPvtLtd](http://www.facebook.com/PCI.PestControlIndiaPvtLtd)  
Twitter: [PCI.PestControl](https://twitter.com/PCI.PestControl)



# The Shamrao Vithal Co-operative Bank Ltd.

(Multi-State Scheduled Bank)

## SVC INTERNATIONAL VISA DEBIT CARD



Welcome to the World of  
*Convenience*

### WIDELY ACCEPTED ACROSS THE WORLD FOR

Dining Out



Shopping



Travel & Entertainment



Petrol Refilling



Utility Bill Payment



Insurance Premium Payment



Call: 022-66999999 | [www.svcbank.com](http://www.svcbank.com)

- 105 years of personalized service • Amongst the first 3 leading Co. op. Banks in India • In 7 States • Over ₹ 12000 Crore Turnover
- Won numerous IT awards • Fingertip Banking Solutions • SVC International VISA DEBIT Card • Internet Banking
- Third party fund transfer service • Distribution of General, Life Insurance & Mutual Funds • Authorised dealer in Foreign exchange

Corporate Office : SVC Tower, Nehru Road, Vakola, Santacruz (E), Mumbai- 400 055.