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# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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# Kanara Saraswat

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Students who have passed in the various examinations held in Mumbai, Pune, Bangalore and other parts of the country, are requested to send their details in the following proforma to

The Editor, Kanara Saraswat, before 15 August, 2013.  
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Merit or Prize/s obtained:

Photographs will be accepted only of those students who obtained 80% and above in SSCE/HSCE/ICSE/ CBSE, and above 75% for graduates.

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## FLASH NEWS !!!

We are glad to announce that Shri Suresh S. Hemmady, President of KSA and Shri Udaykumar Gurkar, Auditor of KSA have been elected as Chairman and Vice-Chairman respectively on the Board of Directors of the Shamrao Vithal Co-op. Bank Ltd. for the period 2013 - 2018.

## **KSA Centenary Refundable Educational Grants Program Last Date for receiving Applications 31<sup>st</sup> August 2013**

We have printed application forms of **KSA Centenary Refundable Educational Grants Program** in the June 2013 issue of the KS magazine along with the Rules & Regulations. The last date for submitting application forms by the eligible students of our community under this program for meeting educational expenses up to Rs. 1 lac p.a. is **31<sup>st</sup> AUGUST 2013**. Kindly note that the students who have already availed grants, are also eligible to apply for grants for subsequent year of their course subject to availability of funds. A separate application form is uploaded on our website [www.kanarasaraswat.in](http://www.kanarasaraswat.in). You may also ask for the relevant form by sending a request to [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in)

### **KSA Centenary Medical Aid Program**

Patients suffering from major illnesses can apply for medical aid up to Rs. 50,000/- under the kSA Centenary Medical Aid program. The application form for this & the rules and regulations are printed in June 2013 issue of KS magazine. They are also available on our website [www.kanarasaraswat.in](http://www.kanarasaraswat.in)

*Raja Pandit, Chairman*

## **THE TALMAKI HEALTH & EDUCATION SOCIETY INVITES APPLICATIONS FOR ASSISTANCE**

The Talmaki Health and Education Society was founded in the memory of Late Shri Shripad Subbarao Talmaki, with the objective of rendering financial assistance to needy persons in the area of higher/ specialized education and medical needs.

Applications are invited for:-

- Pursuit of higher education (post graduation) in the field of science, mathematics, medicine, earth/ life sciences or any other specialized field.
- Medical assistance for major surgery.

Applications should be addressed to The Chairman, Talmaki Health and Education Society, so as to reach us by **August 31, 2013**.

Applications should be supported by necessary documents relevant to the claim to enable easy and accurate assessment of requirement viz :-

- Proof of admission to college
- Relevant mark sheets and certificates
- Doctor's certificate of diagnosis and recommendations for surgery
- Doctor's prescription and other relevant medical/hospital bills.

Sd\-

**Suresh S. Hemmady**  
**Chairman**

## **Late Smt. Mitrabai Anandrao Chandavarkar Merit Prize**

The Chitrapur Saraswat Education and Relief Society, Santacruz, invites names of Girl Students, who scored highest marks in 10<sup>th</sup> Std./ 12<sup>th</sup> Std./B.A./ B.Sc./B.Com./B.M.S. etc. (graduation courses) and also B.E./ M.B.B.S., in March/April 2013, among all students from India.

Please contact "Kanara Saraswat" with your full name, copy of mark sheet, present address, phone/mobile number, identity photo before 31st July 2013. Please mark your cover with "For CSERS"

*Hon. Secretary,*  
The Chitrapur Saraswat Education & Relief Society



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

The other day while surfing through net, I came across an article in which the author had penned his belief that there are three kinds of people... There are winners, who know what they want and understand their potential and the possibilities. They take life on. Then there are losers, who don't have a clue as to who they are. They allow circumstances to shape their lives and their self-image. And the third group consists of potential winners whose lives are just slightly out of alignment. It may be that they just need to learn how to be real winners.

It is the third group that had me intrigued enough to calculate statistics. I think that almost 75% of the people I know fall in this category. People who have encountered a road block or slightly lost their way, by not keeping an eye on road signs, which has knocked them off course and they are temporarily baffled. A botched relationship, a lost job, monetary problems, amorphous goals, a lack of confidence or support, mental blocks, physical ailments....reasons could be endless.

Such people just need some fine-tuning and coaching with a little bit of motivation to get them back on the path of success. A dose of confidence, belief in self and right kind of impetus might just do the trick.

If you look around, you will find plenty of these 'wanting to be successful' people. Some, who strongly believe they have untapped talents but lack the confidence to do something about it. Others, who have temporarily given up because of overwhelming circumstances or loss of confidence in their own abilities. Then there are those who are hurt and confused.... their self-assurance badly battered. They simply don't know which end of the tunnel they are at. You may wonder, sometime aloud, as to why they are so disgruntled and unsure and why can't they just make use of their evident abilities and potential.

It is difficult for others to comprehend the profundity of a broken dream or the aching emptiness of an unfulfilled relationship. Sometimes people are afraid to take a risk because of past experiences. However, they forget that the only way forward is to continue to put oneself through the required ordeals....no matter how seemingly difficult. We all have the capacity to change, to lead meaningful lives simply by believing in ourselves.

If you envisage tough times ahead, brace yourself and believe in your ability to handle them. I remember reading that "in prosperous times, you build what is in your pocket.... in the tough times, you strengthen what is in your heart".

Whatever you believe with emotion becomes reality. You just need to act in a manner consistent with your innermost beliefs and convictions. If you believe you can, and believe it strongly enough, you'll be amazed at what you can do.

Believe that you have a destiny to be Great and just work towards being so!!!!

*Suresh S. Hemmady*



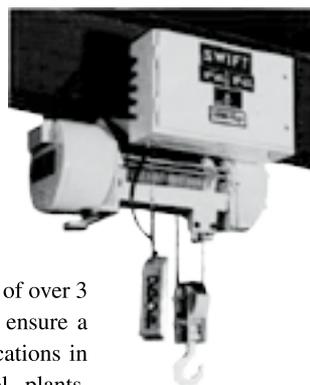
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## Letters to the Editor

**Dear Editor,** I am a life member of the Kanara Saraswat and have been regularly receiving the magazine for over 40 years. I have read with interest the Chitrapur Saraswat Women's Day issue with some interest. It was well organised, and published.

Though many of our Chitrapur women have been covered, I found the names of Smt. Kamaladevi Chattopadhyaya, Smt. Sumati B. Madiman, Smt. Sudha Kallianpurkar missing.

Smt. Kamala Chattopadhyaya was the pioneer of our women in many fields and a close associate of Smt. Sumati Madiman in the field of rural development and social service, as also with Umabai Kundapur. A versatile figure and multitalented.

Smt. Sumati Madiman was a girl of 15 when she was married and after 15 years she went in for social service for the upliftment of women. She rejuvenated the art of Kasuti in Hubli and made it very popular though she never went commercial. She was instrumental in training the Devadasis of Saundatti in this art and in their rehabilitation. She later went on to be the only second lady of the community to be a member of the Legislative Assembly of Karnataka and even went on to become its first Saraswat Deputy Speaker and then Speaker a few weeks before her untimely demise at 54. She has the position of having been the first MLA to have provided her entire constituency with electrification.

Smt. Snehalata Mirjankar of Kumta, was the first ever Chitrapur woman to have been elected as MLA. Her service to the women and the constituency in particular was amazing.

Smt. Sudha Kallianpurkar, a nationally noted Gynecologist of Hubli studied to receive her MD in spite of the loss of her father on the day she was appearing for her SSC. She was literally the doctor for almost all the people in North Karnataka and the family doctor to all women. Her efforts in this field have been recognised and she even went on to be the President of the Karnataka Medical Association. She served people without asking for any rewards. Service above self was her main reward.

These are few of the ladies I happened to remember,

and there are very many more to remember. It would have been very much more effective if there was a little more of research done when compiling information about our ladies.

It would be giving respect to these ladies by recognition of their achievements as those who put so much in their lives for the betterment of others.

**Subhash Madiman, Hubli**

*We thank Mr. Madiman for pointing out the names of many women who have served society. In this issue we are publishing an article on Kamaladevi Chattopadhyaya. We would be grateful to receive details about other like ladies and the ones mentioned above from our readers so that we print these in due course. .... Editor*

**Dear Editor,** Sub : Samsi Kalyaniakka's contribution to household remedies

I have to bring to the attention of the readers that the household remedy part of the original Marathi Rasachandrika is the most essential part of the book, but unfortunately omitted in later editions, if my observation is correct. This part included not only remedies but also homemade products like kajal, hairoils, massage oils and ointments for various ailments, baby food etc. which was used by the needy women to prepare these products so as to supplement their earnings. Like many families of last generation, my children and grandchildren have grown on the guidance given by the medicinal part of original Rasachandrika.

The credit of compiling this part completely goes to Kalyani akka. I feel that the special articles on her in last two issues ie. April and May, of Kanara Saraswat have not sufficiently elaborated on this contribution. During the publication of the second edition, one day she came all the way from Grant Road to Vile Parle in the hot sun to request my father to give a list of botanical names of the medicinal plants enlisted in the first edition. My father later sent this list to her. I do not know why this list could not be published as proposed by her. But this incident enabled me to realize how much trouble she must have taken to collect the information from various persons mentioned by her in the introductory foreword (which also is omitted in the later editions).

**Aparna Sirur, Mumbai**

**Dear Editor,** I appreciated a lot your KSA Women's Special issue dt April 2013 for its varied contents. It is a great honour and prestige to our Bhanap community to see such a wide array of women achievers in diverse fields down the years.

Kudos to your editorial team for giving such a wide coverage to mighty women stalwarts from humble beginnings in the domestic field to expansion in diverse social professional areas. I am sure the zeal and ambition of these pathfinders will surely inspire and encourage many more women to follow their footsteps and reach glorious heights in their professions in future & keep the flag of our Chitrapur Saraswat community flying high.

The articles & poems by several women and even men writers in this issue , from light to serious topics were also very enthrusting.

*Kusum Gokarn, Pune*

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**Tabla Solo:**

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Balakrishna Iyer, Pramod Hattangady, Uday Raikar, Anand Badamkar (Solapur)

***All are cordially invited.***

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(President)

Pt. Sadanand Naimpalli  
(Secretary)

Pt. Omkar Gulvady  
(Jt. Secretary)

Shri Raja Pandit  
(Chairman – KSA)

Shri Gurunath S. Gokarn  
(Secretary KSA Kala Vibhag)

## Dr. Aroon Krishnarao Heblekar

Dr. Aroon K. Heblekar has popularized science fiction novels by his consistent writing and literary contribution. Born on 3<sup>rd</sup> Feb.1942 in Mumbai in a middle class family, he spent the first 22 years of his life in Talmaki Wadi. He had his education in Mumbai of which for the first 4 years he was a student of the Balak Vrinda Nursery and Primary School in Talmaki Wadi. He did his M.Sc.(Physics) in 1964 and Ph.D in 1980 from Mumbai University. He opted for a career in teaching by joining the Wilson College (Mumbai) as part-time demonstrator (1963-64) and later joined K.J.Somaiya College (Mumbai) as full time demonstrator (1964). He came to Goa to join first as a Demonstrator (1964-66)and then as a lecturer in Smt. Parvatibai Chowgule College, Margao in the year 1966 and continued there till 1974. Thereafter, he joined the erstwhile Centre of Post Graduate Instruction and Research of the University of Mumbai at Panaji in the capacity of lecturer where he continued till 1985. He worked at Goa University's Department of Physics as lecturer from 1985 to 1988. He took over as the Principal of Ponda Education Society's (PES) College of Art and Science from June 1988 till November 1993 before being appointed as the Registrar of Goa University in December 1993. As an administrator, he ably handled the administration of Goa University as the Registrar till November 1995 and rejoined his parent organization i.e. PES College in December 1995, where he continued till his retirement in April, 2003.

As a prolific writer especially in Science Fiction, Dr. Heblekar has to his credit 3 collections of stories viz, 'Ring of Saturn' (1980) which received a grant from Maharashtra State Board for Culture, 'Pay Nasleli Manase' (1982) and 'Purandhri' (2006). He has contributed 14 novels including 'Salomiche Nriya' (1983), 'Rudramukh/O Johnny' (1984), 'Eka Koliyane' (1988), 'Vrukumohini' (1989), 'Aditya' (1990), 'Bhrugusetu' (1990), 'Pravalpardhi' (1993), 'Pakshi Jato Deshantara' (1994), 'Aa Paasa' (1994), 'Mrutyunjay' (1997), 'Jona's Ark' (1999),

'Bhadramukhi' (2006), 'Operation Molases' (2008) and 'Swapna Chashak 2026' (2010).

He has also contributed in Konkani for children by writing short profiles of 'Aryabhat' (1980) and 'Bhaskaracharya' (1982). He has written 'Vishwachi Utpatti' (Origin of the Universe), a series of articles.

Dr. Heblekar is equally adept and versatile in Sanskrit as well as English language. He has worked as Honorary Editor of 'Novo Sod' – a Science Periodical in Konkani published by Goa Konkani Akademi. He has also contributed seven research papers/articles on theoretical Physics.

He is the recipient of Sahitya Puraskar (Literary Award) of Kala Academy Goa for his works in Marathi – 'Ring of Saturn' for the year 1982 and 'Rudramukh/O Johnny' for the year 1986. Gomantak Marathi Akademi has conferred on him the prestigious Krishnadas Shyama Literary Award in the year 1992 for his novel 'Aditya'. Maharashtra Govt. has also honoured him with their State Literary Award in 1992 for 'Aditya' and 'Jona's Ark' in 1999. He has received prizes for best script writing in Marathi for One Act Play Competition at state level organized by Kala Academy Goa besides best script awards for Marathi full length plays in the Marathi Drama Competition organized by Kala Academy. He has regularly contributed for Diwali special issues of recognized publications for the last 25 years. He is one of the very few prolific writers who has been regularly writing Marathi Science Fiction.

Few are aware of Dr. Heblekar's contribution as a Radio Playwright. From 1975 to 1985 he has written 20-25 radio plays, most of them based on Science subjects. His English translation of Konkani litterateur, Shri Pundalik Naik's 'Shri Vichitrachi Jatra' (Fair of the Unfair) has won critical appreciation of avid readers.

Although Dr. Heblekar's outlook is scientific, he has deep faith in God. He does not believe in blind superstitions and this realistic attitude has been amply reflected in his Science literature.

## Anand Basrur - An ex-radio officer with the Indian Airlines reminisces his experiences with the Indian Army

BY OUR CORRESPONDENT

Recently an article appeared in the Hindustan Times in which Shri Anand Basrur spoke about how he, an employee of Indian Airlines, was ordered to assist in the Indo-China War. Intrigued by this we decided to meet Anandmam and get the story from the horse's mouth, as the saying goes. And it was a real pleasure to meet this soft-spoken, modest and unique person who is ninety at present but speaks with the enthusiasm of an eighteen year-old!

It was a delight listening to his experience as part of the flying crew in Indian Airlines in the days when J.R.D. Tata was heading the company. Anandmam has flown for the best part of his working years. Having joined the Indian Airlines in early 1947 as a Radio Officer his job was to communicate with ground stations during flight. In those days they used Morse Code. While their duties were in Civil Aviation, the Govt of India regarded them as their second level of defence in times of need.

Anandmam related how after the partition of India, the Maharaja of Kashmir did not accede to India till October 1947. Raiders from Pakistan attacked Kashmir to force the state to be a part of Pakistan. The Maharaja turned to India for help and the late Sardar Patel took a decision to send the Indian Army to Srinagar to drive away the raiders. To transport the military personnel and materials to Srinagar they requisitioned the Indian Airlines. Anandmam remembers how he had to leave home at short notice and spend more than 15 days on the front. The landing strip at Srinagar was a rudimentary one at that time.

Basrurmam also recollected similar situations of transporting military during the war in 1962, when he was posted to Dibrugarh in Assam. There the team from Indian Airlines had to make the best of the arrangements available, sometimes staying in tea plantations when there was no room in the

air force station staff quarters. They had to ferry men and materials to airstrips closer to the war front and bring back injured soldiers to hospitals in Gauhati and Kolkata. Basrurmam's job was to accompany the pilots and help them communicate with the ground. The team then, flew Dacotas, Viscounts and Skymasters.

Basrurmam has travelled extensively and has been travelling even after he retired some 30 years back. He keeps himself young by learning new things - he has also studied Hindustani music from Manik Bua for almost 20 years after he retired! He can sing and play the Flute. He was the Chairman of the Association of ex-employees of Indian Airlines for 10 years and quit only recently.

He says he is proud of being bhanap, even though he does not know how this word came into use. He prefers to call our community Chitrapur Saraswats or Amchees.



<<<>>>

### CALLING ALL STUDENTS!

We are planning to publish a **special issue of the Kanara Saraswat in honour of all those who have taken up the teaching profession.**

All students, young and old, past and present, are invited to stroll Down Memory Lane and come up with some memorable experience with their teacher/teachers and share them with readers of the KS...Kindly submit your articles (upto 650 words only please) to the Editor of the KS by August 10<sup>th</sup> 2013. Thank you.

*The Editorial Committee*

---

## Kamaladevi Chattopadhyay (1903-1988)

DR. SUSHAMA ARUR, BANGALORE

Kamaladevi Chattopadhyaya was a doyenne of Indian womanhood, an epitome of beauty, a selfless



social reformer, a great freedom fighter as well as a preserver and protector of Indian handicraft, handlooms and theater. She worked hard to uplift the socio-economic standards of Indian women by pioneering the co-operative movement.

Born in a cultured Chitrapur Saraswat family on April 3<sup>rd</sup> 1903 to Girijabai and Anantayya Dhareshwar of Mangalore, Kamaladevi's childhood was spent in a liberal and free atmosphere. Her grandmother and mother both were learned and they encouraged neighborhood women to learn and be independent. Kamaladevi inherited their independent streak and their love for tradition which she achieved to preserve later in her life.

Though the family was well off, the sudden death of Anantayya shattered the lives of this family, and Girijabai was denied her rightful inheritance. Kamaladevi was married off at the age of 14 to Nayampalli Krishnarao, but she became a widow before the meaning of marriage dawned on her. Her mother put her back to school, against all social taboos as the life of a widow was very miserable in those days. She pursued her education and passed senior Cambridge examination and also developed her interests in theatre, arts and music.

They moved to Madras in 1920 where Kamala's maternal uncle Kalle Narayanrao was a famous lawyer and principal of Law College. He was active in the freedom struggle and his house was frequented by many significant actors of the freedom struggle. Kamaladevi saw and heard Gopal Krishna Gokhale, Ramakrishna Bhandarakar, Srinivas Shastri, Sir Narayana Chandavar, Justice Ranade, Ramabai Ranade. As a result of the interactions, she became

closely associated with many social reformers especially Annie Besant.

Kamaladevi joined Queen Mary's College in Madras where she came into contact with the Chattopadhyay sisters, Sarojini (Naidu), Suhasini, Sunalini and their very talented and dashing brother Harindranath. They fell in love and got married, though the marriage did not last long. They have a son Ram Chattopadhyaya.

The years 1919 and 1930 were characterized by non co-operation and civil disobedience movement led by Gandhiji to free India from foreign domination and to remove class and caste distinctions. Gandhiji gave a clarion call to women to join Congress and work for the betterment of women. Kamaladevi had already plunged into the freedom struggle organizing *satyagrahas* and mobilizing volunteers, courting arrests many times. She traveled all over the world publicizing India's cause for freedom. She was an active organizer of the women and youth wing of the Indian National Congress. She founded the All-India Women's Conference (AIWC) which grew to become a national organization of repute.

Kamaladevi initiated several social reform and community welfare programs. She was instrumental in the setting up of educational institutions, run for the women, and by women. The formation of Lady Irwin College for Home Sciences for women in New Delhi is one such example. With independence came the pain and horrors of partition and Kamaladevi worked hard to rehabilitate the refugees. She worked tirelessly to train the refugees in life skills to help establish new homes, and new professions, for this they were trained in new skills. She also helped setting up health facilities in the new town of Faridabad.

Kamaladevi's exemplary contributions to fine arts and performing arts live on in the form of institutions even today. Kamaladevi was ahead of her times, and she was concerned that the introduction of Western methods of factory-based mass production in India would affect traditional artisans, especially women in the unorganized sectors. So, she set up a series of crafts museums to hold and archive India's indigenous arts and crafts. This included the Theatre Crafts

---

Museum in Delhi, the National Awards for Master Craftsmen, the All India Handicrafts Board, The Crafts Council of India, as well as the Central Cottage Industries Emporia present throughout the nation to cater to the tastes of the nation. Not limiting her activism within India's boundaries, she served as the first president of the World's Crafts Council for the Asia Pacific Region as well. In 1964 she started the Natya Institute of Kathak and Choreography (NIKC), Bangalore under the aegis of Bharatiya Natya Sangh affiliated to the UNESCO. Her acclaimed autobiography, *Inner Recesses and Outer Spaces: Memoir* was published in 1986.

Her outstanding service to the nation was honored with innumerable awards, though Kamaladevi never cared for personal recognition, wealth, or power. To mention a few are the country's highest awards Padmabhushan (1955), Padmavibhushana (1986), as well as international awards such as the Magsaysay award for community service (1966) and UNESCO award for the revival of handicrafts. She declined the posts of vice-presidency, governorships, and ambassador to any country of her choice offered by none other than Nehru. She worked voluntarily and prided herself as a 'Volunteer' only. What a selfless worker!

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## Versatility Personified Shri Madan Das Kundapur

PRAVEEN KUMAR BASRUR, JT. SECRETARY, SCM-SAGAR SABHA

30<sup>th</sup> May, 2013, was a Black Thursday for the bhanaps of Sagar Sabha. Even as the Committee members met to discuss the forthcoming Annual General Meeting at Shri Shivagopalakrishna temple, the absence of Vice-president of the Sabha, Madan-mam was felt. Just then, we received a message from his son that Madan-mam and his daughter had met with an accident. Pandit Ganapathi Mam and I rushed to the spot - 10 kms away from Sagar. When we reached the accident site, Madan-mam was no more – ending an era of a dynamic and a friendly man. Twin tragedy struck, a few days later, when his daughter, Kum. Mahima, who was an active volunteer, a good classical dancer, succumbed to her head injury at the Manipal hospital.

People of Sagar would call Madan-mam as 'Madani'. Caste-no bar; religion-no bar; status- no bar; age- no bar; he used to mingle with everyone. He had good contacts with all; be it Government officers, politicians, business men or labourers. People used to

approach him for help. He never ever said no to any one! His courage and his good nature resolved many a problem.

Sagar Sabha benefitted immensely from Madan-mam. From the late ninety's Madan-mam began to take part in all the Sabha activities. At that time, Shri Shivagopalakrishna Temple was in a financial crisis and the building was in a very bad condition. Inspired by our beloved Swamiji, Madan-mam joined the Committee and worked as the Manager. He was a great organizer and always headed the Finance Committee and reached targets with ease! Today the magnificent premise of the temple is the result of self-less efforts of persons like Madan-mam.

The people of Sagar were shell shocked to hear about the sad demise of Madani. Tears poured down as hundreds gathered to pay their last homage. The shops of Sagar remained closed as a mark of respect. The people of Sagar had lost their beloved friend – Madan-mam.



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## Ramesh Padukone - A Tribute

SHYAM HOSANGADI, HUBLI

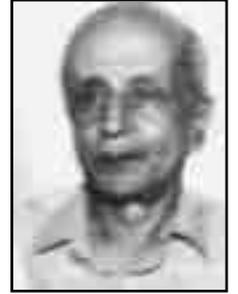
Ten years ago, on the last day of the year 2003, Ramesh Padukone (Ramesh maam to me) merged into immortality. His diminutive frame, which camouflaged his infinite greatness and indefatigable nature still makes me awestruck as to how he could, almost single-handedly and without the aid of modern technological gadgets, carry on with the organizational responsibilities of Karnataka Badminton Association (then Mysore State Badminton Association), taking it almost from the scratch, to national recognition.

Life had never been a bed of roses for Ramesh maam. In fact, hardships, trials and tribulations seemed to have followed Ramesh maam like a shadow throughout his life, which would have driven other lesser mortals away from their goals. In his case however they only tended to reinforce his steely resolve in pursuit of goals which he held dear to his heart, as if to befit the adage **“when the going gets tough, the tough get going”**. It is to his eternal credit that he used to cycle his way from his home at Malleswaram to clubs in Bangalore, often carrying with him the equipment for organizing and conducting tournaments, doubling up as an organizer, umpire, referee etc.

The crowning moment for him must surely have been the organization of the National Badminton Championships in Bangalore in 1962, that too in a makeshift thatched hall in the open plot (skating arena if I am correct) behind the Bowring Institute. The enormity of this achievement seems to increase manifold if one takes into account the fact that in those days there were no separate age groups and nationals and all the age-group events – individual and team events included – were being organized simultaneously. Badminton was then relatively an unknown sport in the southern part of India. Of course, the solid backing of Late K A Nettekallappa and his vast organizational machinery must have come in handy for Ramesh maam in his endeavour. The enormity of these achievements no doubt won him esteem, admiration and accolades from

all quarters, which seemed to rest on his shoulders with ease. His equanimity and air of detachment in meeting success and tribulations fair and square were really awe-inspiring. His sterling nature (of a Nishkama Karmayogi), is more than evident in his decision to relinquish his position in the Mysore Badminton Association (as Hon. Secretary for nearly two decades since inception) in the early seventies. His son Prakash created history winning both the Juniors’ and Mens’ Singles titles in the Madras Nationals in Jan. 1972 and Ramesh maam seemed to foresee that it could be presumed to involve a conflict of interest, had he continued in that position.

His sagacity, strength of character and uncompromising adherence to discipline, not to speak of his vast reserves of energy and immense capacity for hard work did not isolate him from his chosen activity even after his exit from Karnataka Badminton Association and he delved head-long into his long cherished, ambitious plan of building an indoor Badminton Hall within the premises of Canara Union. This happily, became a reality with its inauguration in November 1983. Though bereft of diversions / attractions offered by other clubs in the city, this Badminton Hall with three Badminton Courts, has grown in popularity among the players, acquiring the reputation of conducting the maximum number of tournaments every year till date. At a time when none in Karnataka thought about it, he embarked upon a novel venture of organizing a tournament exclusively for school children in Bangalore in this newly built Indoor Badminton Hall, on the lines of a similar event organized in Bombay, by the Bombay High Schools Sports Association. This premier event, which has grown in popularity with the passage of years, remained his pet event through out, is now dedicated to his memory. Despite all these, Ramesh maam remained humble, publicity-shy,



and his demeanour and his attitude to life was that of the unknown confederate soldier who wrote the following prayer:

"I asked God for strength, that I might achieve;  
I was made weak, that I might learn humbly to obey.  
I asked for health, that I might do greater things;  
I was given infirmity, that I might do better things.  
I asked for riches, that I might be happy;  
I was given poverty, that I might be wise.  
I asked for power, that I might have the praise of men;  
I was given weakness, that I might feel the need of God.  
I asked for all things, that I might enjoy life;  
I was given life, that I might enjoy all things.  
I got nothing that I asked for – but everything I had hoped for.  
Almost despite myself, my unspoken prayers were answered.  
I am among all men, most richly blessed."

*(prayer- courtesy internet)*

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by

one and all near and dear ones

from:

**KAIKINI, GOKARN, MALLAPUR, PATHAK,**

**YEDERI, KOWSHIK, AMLADI,**

**SOMESHWAR, TALGERI, BAKRE,**

**SASHITTAL AND KULKARNI families**



**16 March 1928 - 12 June 2009**

## KANARA SARASWAT ASSOCIATION

# BALLOT PAPER

As per the Election Notice dated 01/04/2013 published in Kanara Saraswat Association Magazine of May 2013, following valid nominations have been received for 4 vacancies on the Managing Committee for the year 2013-2014. Members may please indicate their choice by marking (X) in the brackets against the names of the candidates whom they wish to elect to the Managing Committee. Please vote for only 4 candidates.

**The member is required to fill in the form and return it to the Returning Officer, Kanara Saraswat Association (Regd), 13/1-2, Association Building, Talmakiwadi, J.D. Marg, Mumbai -400 007, not later than Sunday, 1<sup>st</sup> September 2013 upto 10.00 a.m. in a closed envelope marked "Ballot Paper"**

- |                                   |                          |
|-----------------------------------|--------------------------|
| 1. Shri Gurunath S. Gokarn        | <input type="checkbox"/> |
| 2. Shri Sunil Gopal Mangalore     | <input type="checkbox"/> |
| 3. Shri Rajaram D. Pandit         | <input type="checkbox"/> |
| 4. Shri Krishnakishore A. Surkund | <input type="checkbox"/> |
| 5. Smt. Usha K. Surkund           | <input type="checkbox"/> |

**Note:** a) *If more than one Ballot paper is received from the same member, all the Ballot papers will be rejected.*  
b) *If a member votes for more than 4 candidates, the voting paper will be invalid.*

Signature .....

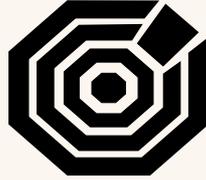
Name and Address .....

Membership No. ....

Please note that this Ballot Paper will not be repeated in the next issue

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# Water - The Elixir of Life

AVINASH MALLAPUR, ANDHERI, MUMBAI

## Farmer's Suicides - Nature's discrimination or man's mismanagement

*Life on Earth started in Water and is sustained by it. Water is vital to Life. Though 71% of the Earth is covered by water, freshwater which we need for survival constitutes only 2.5% of the total amount. As World population increases the demand for water is increasing. There even have been doomsday predictions that the next global war will be for Water. We have been witnesses to the tragedy that has struck India due to mismanagement of water.*

*Avinash Mallapur presents a series of articles on Water, causes and effects of its scarcity and ways to tackle the current crisis.*

As the month of March approaches, a new season of awakening dawns all over India - a season of water scarcity and all of us are exposed to high decibel acrimonious debates in visual and print Media, in all political and social circles. Politicians and executives in authority are often seen passing off the blame to others and then to Nature. The debate continues till the arrival of a satisfactory Monsoon and thereafter everything is forgotten! This man-made cycle continues with precision and accuracy too!!

Nature has been doing its job immaculately for millions of years. At the macro level we observe that planets are moving with mathematical precision in their assigned trajectories including our tiny world "Earth" and its Moon. We are aware that if our Earth transgresses its path and moves towards Sun a few lac miles (or even 0.01% of its distance towards the Sun) one just cannot even imagine the impending catastrophe. At the micro level all over the Earth, we observe that seasons follow one another with a fair amount of accuracy maintaining the 'Ecological balance'. Similarly all species, including plants, animals, birds, insects, reptiles and aquatics, except the so called "Human" species, are disciplined and follow Laws of Nature very scrupulously.

Nature has endowed Humans with a 'Superior exclusive attribute of Intelligence and analytical Mind' and also given him freedom to use it the way he wishes. The thing implicit here is that Humans have to behave, act and follow the laws enunciated by Nature. Man with his super intelligence studied Nature and developed the Sciences of Physics, Biology, Mathematics, and Astronomy etc and used it initially for survival and then for Health, Education,

Social Justice and for reasonable comforts.

Not being happy with what he achieved, with insatiable greed for money and power, he proceeded to have unsustainable comforts and wealth and in that process he has destroyed the very foundation of Nature - polluting all natural resources like Water, Air and Environment. Here he transgressed the limits set by Nature, which resulted into what we call "Ecological Imbalance". Here we are reminded of the famous lines of the great saint Swami Vivekananda that "Our Needs are limited but Desires are unlimited and hence the Miseries".

### Focus on Augmentation of Water Resources

Why Can't India do better nay best in Water augmentation and Agriculture? There is **no** valid reason at all. India is endowed with good average rainfall, has an extensive river network, generally fertile soil compared to many other countries. The skewed variation in these resulting in extreme of draught at one and floods at other place. It can be balanced as advised in past by our Experts by connecting rivers from Brahmaputra to Kaveri, constructing appropriate mix of small and big dams, a network of canals and at regional level with Watershed Management. All states have to leave their narrow approach and join hands for the National cause and to mitigate this national calamity. When there are floods in certain areas, water has to be diverted towards lower regions, deficit areas, through this network to avoid devastation in one and scarcity at other place. The biggest stumbling block is we and our leaders have stopped thinking as one nation. 'We and Our' has been replaced and we do not think beyond 'I and Mine'.

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Various states in India are already at loggerheads with serious disputes in sharing of river waters. The decision making and control of natural assets related to water under the Indian constitution are governed by various ministries such as Agriculture, Irrigation (was managed by Ministry of Energy and Irrigation till 1985), Rural development, Forestry, Health and Sanitation etc. While WATER was an important Resource for all the Ministries, there was no single coordinating nodal Ministry responsible for Augmentation of water Resources. It was only in September 1985 that the Ministry of Water Resources was constituted in Centre. It was the most important step to augment new water sources as well as to preserve rain water for irrigation and drinking.

Although we have seen a lot of advances in Industrial production, Research and Development in various fields including Agriculture, India continues to be an Agrarian economy as 65-75 % of people and businesses are dependent on Agricultural production, directly or indirectly. In spite of lot of finance deployed and expended by the Government in this field after Independence, the ultimate results are, unfortunately to say the least, dismal, as Agriculture output contributes only 3.0 – 3.5% to GDP. The most important factor neglected so far in the Agriculture- Food chain is **Water** and **Farmer** - resulting in unpardonable consequences of malnutrition and farmers' suicides.

There is no point in having a debate whether this situation has been man-made and no one can escape responsibility blaming 'Nature'. It is the result of a lack of purposeful and accountable governance even after 68 yrs of Independence, corruption at many levels of authority and in implementation. Accountability has to be built in first at higher levels of echelons and the people in Authority. There is a saying in Hindi "Agar rakshak hi bhakshak ho jaye, to kisiko Bhagawan bhi nahi bacha sakta"

Nevertheless, there is silver lining and underlying urge, good sense and hope in many conscientious citizens of India that leads us to progress. We do not have dearth of knowledge, skills, expertise and wisdom in any field including Agriculture, Irrigation, Civil engineering, Geology or Water augmentation. Our

scientists and experts in various fields are invited all over the world for sharing knowledge, for consultancy and guidance and their contributions have been appreciated.

India has such luminaries as M.S. Swaminathan who has been recognized as 'Father of the Green Revolution' in India' who on invitation headed many top International institutions like FAO (Food and Agricultural Organization at Rome) and IRRI, as director general of International Rice Research Institute, Manila Thailand. Similarly Dr. Verghese Kurian is recognized world over as father of 'White (milk and dairy) Revolution' in India and as Chairman of NDDB, devoted his life working at Anand Gujarat. Various institutions, NGOs and individuals are relentlessly doing excellent work at ground level even if they are devoid of power and authority.

#### **Watershed Management**

Even at the village level, farmers have exhibited strong wisdom and practical application. The simple formula of Anna Hazare was "Pani Sathva ani Pani Jeerva" – a principle that whatever rain water falls in one's field should not be allowed to flow away but allowed to percolate in the same land. This acts as a natural reservoir for the lean period. He has transformed Ralegaon-Sidhhi, which falls in the rain shadow area with average rainfall of only 400-500 mm into a flourishing agro-belt with crops being harvested almost round the year. Another glaring example in Maharashtra is Shri Vilasrao, a marginal farmer who did wonders at Saswad near Pune. He brought about a green revolution in the backward villages by using simple techniques of watershed management, and by having nallah check dams, barrages, and Gabian structures. Farmers with their own initiative, efforts and considerable personal risk transformed villages into green productive fields with very little or no help from government. **Their Simple calculation shows that even in areas falling in Rain shadow area where rain fall is say 700-850 mm (30-35 inches) spread over in three-four months, and in land of one Acre the total quantity of rain water available is 3080 KL (equivalent to 308 tankers) and even if 30% of this is preserved, 80% of crop's requirement spread**

over 120 days such as for Jowar, Bajra Soyabean, Maize, or Sorghum are met and rest can be provided by irrigation.

Konkan region is the coastal strip only 40-50 km wide between the 3000-5000 ft high Sahyadri ranges on east sloping down to west to Arabian sea, stretching from coastal region of Maharashtra, to Karnataka. In spite of heavy rainfall of 2500-3000 mm in four months, February / March onwards there is water scarcity in this region. This anomalous situation has to be tackled by **NOT** having big dams but a number of bandhs, check dams well scattered cascading down the slopes of Sahyadris so that water can be sent by gravity via canals to regions down below and then in plains near sea-shore. As opined by experts in the field, this will reduce soil erosion as speed of water is reduced and prevent deforestation. This can be achieved at a much lower cost than what is presently being spent. Secondly, old catchment areas like lakes, ponds, river beds and low level areas have been filled by eroded soil from hills (and also by reckless construction in cities and towns) over the years. This has reduced net catchment areas, which have to be rejuvenated by dredging to generate additional catchment volume. Thus one has to have holistic approach and meticulous planning and management of natural resource like Water.

The Earth Policy Institute, a premier world body studying natural resources had warned 10 years ago, of impending dangers of severe droughts as water tables were going down by 2-3 meters every year in countries like India, China, Brazil, Pakistan, Mexico etc as natural aquifers are not being recharged while water is recklessly being pumped out at an enormous rate by deep tube wells. The situation cannot be reversed unless tremendous efforts are put in for the augmentation and conservation of water. Rampant water pollution further accentuates the problem.

India has 18% of the World's population but only 4% of the World's available water resources. The hue and cry over water now is a wakeup call and authorities at all levels have to think seriously, plan and mitigate this problem of water scarcity. We must remember the well known maxim 'Better act before it is too late'.

...To be contd



Here we see a weir overflowing to sea 5 kms away, at Kadvinkatte, Bhatkal, Karnataka's Konkan region. Can we afford to lose this overflow of water at the enormous average rate of 25-30 CUSECS (30KL per sec) from mid September to mid December flowing down to sea and getting salinated year after year. This amount of water could be sufficient to meet requirements of water for agriculture and drinking atleast half the district of Karwar. It is the same situation with many rivers and rivulates in Konkan region. Even with one or two model experiments with cascading series of small check dams constructed from hills down the slopes till the sea shore, one can easily confirm exciting results on augmentation.



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# Happy Diamond wedding Anniversary

**Mr. Vasantkumar Venugopal Heranjali & Mrs. Premlata Vasantkumar Heranjali (nee Anusuya Kamath)**



24<sup>th</sup> June 1953



24<sup>th</sup> June 2013

**We are today what we are because of such loving and caring  
parents / grandparents like both of you**

**With lots of Love, Regards and Best Wishes**

## **Sons / Grandsons**

Dr. Usha Heranjali  
Dr. Shashikant Heranjali  
Dr. Abhishek Heranjali  
Dr. Shyam Heranjali  
Shivam Heranjali

## **Daughters / Grandchildren**

Dr. Shrilata Trasi  
Dr. Suresh Trasi  
Dr. Sonali Kotnis  
Dr. Rohit Kotnis  
Dr. Shefali Nerurkar  
Dr. Abhishek Nerurkar

Dr. Purnima Nadkarni  
Dr. Kishore Nadkarni  
Dr. Pooja Singh  
Dr. Prabhakar Singh  
Dr. Akshay Nadkarni  
Dr. Aditi Nadkarni  
Dr. Vaibhav Nadkarni

Vandana Mahale  
Mohan Mahale  
Dr. Meeta Mahale  
Gaurang Mahale  
Sachin Mahale

## **And Great Grand Children**

# Congratulations to Dr. Sunder L. Balse

We wish you a wonderful 100<sup>th</sup> Birthday!  
5<sup>th</sup> July 1913 to 5<sup>th</sup> July 2013



**L to R : Back : Neeta Nadkarny and Jon Morris, Uday and Kanchan Nadkarny, Nikhil Nadkarny, Tanuja Balse, Front: Dr. Sunder Balse, Durga Nilekani, Leena Hattangadi(nee Balse)**

**Our father grew up in Bandra's Patkar Blocks and graduated from GS Medical College. He taught there and practiced as a Consulting Physician in Mumbai. He ran a children's clinic in Talmaki wadi under the aegis of the KSA.**

**We pray to Lord Bhavanishankar, our Guruparampara and His Holiness Shrimat Sadyojat Shankarashram Swamiji to bless him with good health, happiness and peace of mind in the years to come.**

**Wife : Saraswati (nee Sirur of Dharwad)**

**Children : Kanchan Nadkarny, Tanuja Balse and (late) Dilip Balse**

**Grandchildren : Neil Balse, Nikhil Nadkarny, Neeta (nee Nadkarny) and Jon Morris**

## It's a Small Small World !

*(Summarized from an article of the same name from National Geographic January 2013)*

As we breathe, Oxygen floods into the small cavities of our lungs and we feel so alive. But hold it! Not only us, but the air we just took in is also alive! It is teeming with millions of bacteria and viruses. No, do not be worried! A few types among these may trigger allergies or asthma and even rarer are those that can cause diseases. But most of the microbes in the air do us little or no harm and some almost certainly do us good.

We have known about bacteria since the past 350 years or so. But viruses – much smaller than bacteria are far more numerous than all other life-forms combined and were discovered not more than a century ago. It is only in the past few decades that we have come to realize how ubiquitous microbes are, flourishing from the tops of clouds to miles below the Earth's surface. And it is only now that we have begun to understand how vital they are to our health and the health of our planet. Human Beings pride themselves on having explored nearly every corner of this planet, but behind our world is a shadow world of microbes – and often they are calling the shots.

Air samples collected from various places show an astounding variety of bacteria and microbes. Many of these microbes have travelled unimaginable distances from the deserts of China and across the Pacific to North America and Europe, eventually circling the globe! As they travel they pick up other microbes too. Microbes populate not only the air we breathe but they are present in the upper atmosphere up to a distance of 22 miles from the Earth's surface. They survive and flourish despite high levels of ultraviolet radiation.

Microbes don't just inhabit the air – they have created it. When life began on the Earth the atmosphere had no significant oxygen. Oxygen was produced as a byproduct of photosynthesis. We owe the invention of this process to **cyanobacteria**. These bacteria are directly responsible for as much as half of the oxygen in the World today. They also entered cells that evolved into plants and to this day they continue their work of photosynthesis.



### CYANOBACTERIA

Tiny green cyanobacteria played an outsize role in Earth's history by creating the planet's oxygen-rich atmosphere through photosynthesis. Ancestral forms also evolved into chloroplasts, the cell parts that carry out photosynthesis in plants.

So let us see in which other ways bacteria and microbes help us. They inhabit our bodies and are either beneficial or unobtrusive freeloaders. They help us digest our food and absorb nutrients, they manufacture vital vitamins and anti-inflammatory proteins that our own genes cannot produce and they train our immune system to combat infectious intruders.

Some of these bacteria can turn nasty and with repeated exposure to antibiotics can develop resistance. And more dangerous is that the helpful bacteria and microbes get caught in the line of fire from the antibiotics. This causes problems especially for children who have been treated with high doses of these medicines.

In our bodies human cells are outnumbered ten to one by bacteria. Some eight million genes function in this invisible universe – more than 300 times the number in our own cells.

Here are some of the places in our body that the microbes inhabit –

- Ø Tongue : 7947 species – major player Streptococcus Salivarius – Is an ally helping prevent tooth decay, gum disease and throat infections.
- Ø Throat : 4154 species – major player Neisseria Lactamica - babies have more these than adults, perhaps because it may help build immunity against meningitis.
- Ø Nostrils : 2264 species – major player Staphylococcus epidermidis – keeps the nostrils' teeming bacterial colonies in equilibrium and suppresses dangerous strains of Staphylococcus.
- Ø Inner elbows : 2012 species – major player Corynebacterium simulans – generally beneficial has microbial properties that inhibit or kill more harmful pathogens.
- Ø Large intestines : 33627 species – major player Bacteriodes thetaiotaomicron – helps to digest starches from plants helping infants to shift from mother's milk to normal food.

The microbes that colonize an infant “teach” the immune system as it develops in the first three years of life and influence the baby's risk of allergies, eczema and more bacteria which inhibit or kill more harmful pathogens.

So as we live our lives these microbes live with us, within us and on us, with both parties helping each other. As we continue to explore this microbial world we are learning to treat these tiny friends of ours with respect and awe!

### Shri Krishna Jayanti Utsav Programme - Avadi Math-Mallapur

- 11-8-13 - (Thursday): Naga Panchami-Dolara Utsav Prarambha
- 21-8-13 - (Sunday): Kankan Bandhan-Divti Seva Prarambha
- 28-8 -13 - (Sunday): Gokulashtami (Cradling Ceremony)
- 29-8-13 - (Monday): Shri Ramavallabhadassamaradhana
- 30-8-13 - (Tuesday): Shri Avadi Mata Samaradhana
- 2-9-13 - (Friday): Laksha Pushpalankar and Jaagaran
- 3-9-13 - (Saturday): Mangal Kala,Palki Utsav , Okkuli - Night-Ede Puja at Mahaganapati Temple

*Hon. Secretary, Arun Ubhayakar*

## Konkani Academy Awards to Bhanaps

It was a matter of pride and joy for the Konkani lovers of Kumta and Mallapur to witness the Grand Gala Award Ceremony arranged by Karnataka Konkani Sahitya Academy held at Rajendraprasad Hall of Gibb High School, Kumta. Shri Kasargodu Chinna, the President of the Konkani Academy while delivering the welcome address mentioned that out of 41 Konkani speaking communities, as many as 25 communities are residing in and around Kumta and hence that function is of great importance.

There was a big thunderous applause when names of **Smt. Aruna Rao (Kundaje)** of Mumbai and **Shri Krishna B. Bhat** of Honavar were announced for their books [poetry], “Sakshatkar” and “Balya tu vachunakka” respectively. Out of the two awardees Aruna Rao will be honoured at her Mumbai residence later but Kishna Bhat was honoured with shawl, certificate and shripal. Shri Arun Ubhayakar, President of Konkani Parishad, Kumta participated as one of the guests. Totally 11 people who have contributed for the development of Konkani in Arts, Dance, Literature etc. were honoured. Shri Muralidhar Prabhu in his presidential address praised the efforts put in by the Academy in awakening the Konkani people and make them realise how much has been done for the propagation of our mother tongue. He appealed to the younger generation to participate in literary and cultural activities conducted by the Academy and other local Konkani Associations.

**Prestigious Konkani Awards** were also given to **Smt. Indu Gersappe** by the Goa Konkani Sahitya Akademi for her collection of poems “Sankalp” and **Smt. Chandrama Bijoor** by the Karnataka Konkani Sahitya Akademi in April 2013 in Mumbai for her contribution to Konkani literature and Konkani theatre.

We request all our contributors to scan the photographs at a minimum resolution of 300 dpi, and send them in .jpeg or .tif format.

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## Alexander Dumas

VASANT HATTIANGADI, MATUNGA

*In these days of hustle and bustle, people in general, have lost the habit of reading biographies of famous persons. I propose to present briefly, one by one, some of the little known incidents in their life from my collection.*

Do you know that the man who wrote "The Three Musketeers" was one of the most astonishing novelists that ever dipped a goose quill into ink? He loved to boast that he had more than 500 children. He declared he would never marry! One of his sweethearts called his bluff. She had her guardian buy up all of Alexander's debts at a bargain price. In those days you could be clamped into jail for debt. So Dumas, the great lover was politely informed that he could take his choice, marry or go to prison. He married!

Three fourths of the blood that coursed through his arteries was white. But the other fourth was negro. His grand mother was a negro slave on a sugar plantation in West Indies. Her name was Marie Dumas. Alexander looked a lot like his grand mother with thick lips and wide nostrils.

He fought 20 duels with swords and pistols. He was frightfully temperamental about the kind of paper and the pens he used. For example he could only write novels on blue paper and with a special set of pens. If he was writing poetry he used yellow paper and another special set of pens. If he was writing an article for a magazine, he wouldn't use anything but rose coloured writing paper and he never used blue ink which gave him the jitters. He could not compose a play while sitting at his desk. In order to write a play, he had to lie down on the sofa with a good soft pillow propped under his elbow. He earned over a million pounds far, far, more than any other writer of his age. Yet he was so poor when his first play opened that he didn't have even a collar to wear to the theatre. He actually cut a collar out of a piece of white card and wore that to one of the biggest events of his life!

He adored his mother. Tragically just three days

before his first play opened, his mother became paralysed. So on the night of his first great triumph in Paris, Alexander left the theatre at the end of each Act and ran as fast as his legs could carry him to his mother's bed-side to see if she needed anything. That night, with the whole of Paris ringing with his name, he slept on a mattress at the foot of his mother's bed.

Later Dumas's love life became a sensation and a scandal even in Paris. Finally his own son turned from him in disgust. When the gold diggers had extracted all his money, they deserted him in derision and contempt and Dumas spent his old age in poverty, loneliness and neglect. He had to pawn his jewelry and even his overcoat to pay the rent. He would have gone hungry if his son hadn't paid the grocery bills!!

([vasanthattiangadi@gmail.com](mailto:vasanthattiangadi@gmail.com))

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## Therapeutic Approaches to Diabetes Mellitus

DR HEMANGINI HOSKOTE, CONSULTING NUTRITIONIST, GURGAON

Wasim Akram, the world's greatest fast bowler has had a great career and an admirable life. Few however are perhaps aware of his determination to battle diabetes and continue to wow his cricketing fans! Diagnosed at the age of 30 years with Type I diabetes while at the height of his cricketing career, his determination to bowl over diabetes with a disciplined approach of diet and exercise is truly inspirational! I couldn't think of a better example to start this article on treatment modalities for diabetes management. In my next article, I will share the preventive approaches to diabetes mellitus.

### Treatment and Management of Diabetes Mellitus

The essential goal of managing diabetes mellitus is to achieve and maintain near-normal blood glucose levels and prevent/delay the onset of diabetic complications. This in turn can be achieved with a combination of diet, exercise and other lifestyle modifications, tablets and insulin injections. Several factors determine which combination would be ideal for an individual based on medical history, classification of diabetes, and degree of control. Children/adolescents typically require insulin as part of the treatment as their bodies have a complete lack of insulin. Insulin injections are tailored to suit their individual requirements and growth and activity patterns. Diet plans have to be structured to support the insulin availability and promote growth and maintenance of blood glucose levels. Insulin injections may also be required in pregnant women diagnosed with diabetes as exposure to high blood glucose levels can harm the growing fetus.

I remember reading how Wasim Akram would meticulously check his blood glucose levels and make a quick count of the carbohydrate content of the meals/snacks prior to decide the insulin dosage. For a person requiring insulin injections, consistency in the day's total carbohydrate content as well as that of meals/snacks and timing of meals is very

important. Along with making the necessary dietary modifications, he also increased his physical activity such that he was able to achieve control of his blood glucose levels.

Oral hypoglycemic agents or more commonly called "diabetes tablets" lower blood glucose levels and stimulate the pancreatic cells to increase the insulin secretion. These tablets are useful in people with inherent insulin secretion. Irrespective of the treatment modality selected by the Diabetologist/Endocrinologist, **diet and lifestyle management remain the cornerstone of treatment.**

Their importance can be underlined by the observation that it is the success with dietary and lifestyle goals which determines the efficacy / effectiveness of tablets and/or insulin injections. In the absence of dietary and lifestyle modifications, the best of tablets and/or insulin injections are but ineffective!

Diet and Lifestyle remain the cornerstone of treatment for Diabetes Mellitus

### Diet and Nutritional Care

The dietary factors that have an optimal effect on blood glucose levels and future prognosis have been the centre of intense nutritional and medical research. Gone is the concept of a "Diabetic Diet". Today, for a person with diabetes, the diet is essentially a normal diet with the exclusion of foods high in sugars and fats. It is based on the same principles of the "healthy, balanced diet". In practical terms, it means that one does not need to cook separate meals/snacks for a diabetic as long as same principles of a healthy diet are adhered to. It will perhaps necessitate small changes such as avoiding sugar/jaggery to upkaris/amtis. A healthy, balanced diet emphasizes use of whole-grain cereals, millets, pulses, high intake of fruits and vegetables, and minimal use of sugars/sweets and oils and fats/fried foods. In most cases, sugars, jaggery, honey are

---

not permitted. Having said that, in some cases, a lot more dietary modifications may be needed and this would be ascertained on understanding the individual's detailed diet and medical history.

The major goals of dietary modifications are to achieve and maintain body weight to the desirable level; maintain near-normal blood glucose levels and prevent/delay the onset of diabetic complications. In translating this to practical diet plans, individualized diet plans are based on the medical history, degree of blood glucose control and dietary and lifestyle practices. Furthermore, it is important to ensure a proper distribution of the carbohydrate, protein and fat content of the overall diet and in individual meal/snack to avoid rapid rises/drops in blood glucose levels.

Cliché as it may sound, there cannot be ready-made plans to suit everyone; individual measurements can ensure a "best-fit"! This in turn necessitates a personalized dietary counseling with a registered dietitian/nutritionist.

Achieving and maintaining near-normal blood glucose levels and desirable body weight are the most important goals of diabetes management.

This article will only attempt to highlight the important nutrients which can impact blood glucose levels.

Energy: One of the goals is to maintain body weight to the desirable level, preferably, about 10 percent below the ideal body weight for height. For overweight/obese individuals, weight loss achieved by sound principles of weight reduction is important. The energy content of the diet would need to be modified for a child/adolescent with diabetes requiring insulin injections as also a pregnant woman with diabetes. The energy needs of these individuals will need to cover up for growth and development of the child/adolescent and the fetus, respectively.

Carbohydrates: The nutrient that impacts blood glucose levels the most is carbohydrates and both 'type' and 'amount' of carbohydrates are important. There are essentially two major types of carbohydrates: Simple (as is present in table sugar, honey, jaggery, fruits etc) and Complex (as

present in unrefined cereals and millets, pulses). Foods high in simple carbohydrates are quickly absorbed by the body and cause an immediate spike in blood glucose levels followed by a sudden drop in blood glucose levels. Such repeated and rapid alterations in blood glucose levels can cause chaos in the metabolism and hence have to be completely avoided. Complex carbohydrates, on the other hand, are digested and absorbed slowly and lead to a slow, gradual and sustained levels in blood glucose. This effect is observed most with consumption of unrefined/unmilled cereals and millets and legumes (ghava pitti, ukda tandul, jowar, bajra, nanchani). *Interestingly, increased consumption of refined cereals such as maida and rice have been postulated to be an important causative factor in the diabetic epidemic in our country!*

Increased consumption of refined foods could be an important factor leading to higher incidence of diabetes mellitus.

Glycemic Index (GI) is a term being increasingly used to describe the carbohydrate quality of foods. GI essentially classifies food on the response it elicits on the blood glucose levels for two hours after the food is ingested as compared to the two-hour response following ingestion of an equivalent amount of glucose. The GI is expressed as a percentage. The lower the glycemic index, the lower is the glucose response in the blood. GI is influenced by the type of carbohydrates, fibre, fat and some other factors. Foods with a low GI include pulses and legumes (dals, chana, soyabeans, chawli, vaal), peanuts, some fruits and vegetables, milk (skim and whole) and curds (dahi). The GI of foods and the total carbohydrate content of the diet are important. In those requiring insulin injections, availability of insulin has to be timed to the carbohydrate content of the meal/snack.

Proteins: An alteration in the utilization of carbohydrates (as in the case of diabetes mellitus) also has an impact on the protein utilization and therefore dietary intake. Allowances also need to be made for children/adolescents as also pregnant women to cover up the increased need for protein.

**Fats:** in addition to its role in carbohydrate metabolism, insulin also impacts fat metabolism and necessitates a reduced intake of fats and oils in the diet. Furthermore, as people with diabetes have a increased risk of cardiovascular events such as hypercholesterolemia (high blood cholesterol levels), hypertriglyceridemia (high blood triglyceride levels) and low HDL-Cholesterol levels, atherosclerosis, etc, a prudent diet would require an optimal amount and balance of the different types of fat viz., saturated, monounsaturated and polyunsaturated.

While all this dietary aspects may sound very complex to some of you, I believe that creating awareness goes a long way in increasing compliance to the prescribed diet. Wasim Akram has led by example that anyone with a will can conquer and lead a healthy, active and a successful life despite being diagnosed with diabetes!

More on preventive aspects related to diabetes mellitus in the next issue.....

Dr. Hoskote can be contacted at [hphoskote@hotmail.com](mailto:hphoskote@hotmail.com)

## 4 Generations



(l to r) Grand Mother -

**PURNIMA EKNATH UDYAVAR**

Great Grand Mother -

**ANANDI CHAITANYA TRIKANNAD**

Mother -

**AMRITA ANAND RAJANI**

Baby Daughter -

**ARIANA ANAND RAJANI .**

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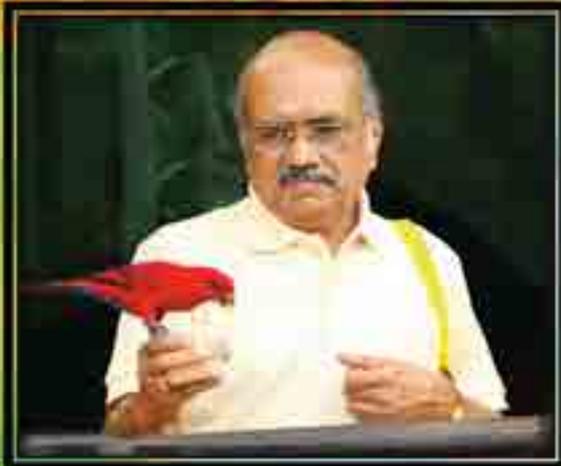
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Our beloved parents Malathi and Sudhaker Molahally, of Udupi, celebrated their Golden Wedding Anniversary on 17<sup>th</sup> Dec 2012. Both of you have been very special and a guiding force for all of us. You have touched several lives through your thoughtful and noble deeds.

We pray Kuladevata Sri Mangesh Mahalakshmi, Lord Bhavanishankar, our Holy Guruparampara and tender our Pranams to the lotus feet of PP Sadyojat Shankarashram Swamiji to bless them with long life, good health, peace and continued happiness.



Our dear Annu / Ajjju, Sudhaker Molahally, celebrates his 75<sup>th</sup> birthday on 13<sup>th</sup> Jun, 13!

He is a professor, artist and author of repute, a Zoologist respected for his deep understanding of animal life, and above all, a very dear husband and father.

Happy Birthday, dearest Annu / Ajjju!

Molahally  
Rohan and Aditi (Grandchildren)  
Tanuja and Gurunandan (son)

Baljekars  
Abhay (Grandson)  
Sandhya (daughter) and Vishwajeet

# Parisevanam

ARCHANA SAVNAL tells us how the *Sankalpa* of Guru Swami and Pujya Swamiji has been instrumental in stirring love for the Sanskrit language within the *samaja* and in structuring Shri Chitrapur Math's meticulously graded courses of

## GIRVANAPRATISHTHA

The year was 1999. Everyone sat listening with rapt attention until the *swadhyaya* was over. Then His Holiness threw the clincher. "What," Swamiji asked, "is the difference between *evam* and *eva*?" It seemed amazing that a single dot could alter the meaning of a word. At that very moment, our thirst to know more was awakened and soon.... *Girvanapratishtha* was born.

Swamiji told us it was HH Parijnanashram Swamiji's *Sankalpa* that Sanskrit be learnt and taught in the *samaja*. None of us were familiar with the language at that time. So Swamiji directed us to get in touch with the volunteers of *Aksharam* and *Sanskrit Bharati*. They introduced us to a crash course in Sanskrit *sambhashanam*.

When the Guru makes a *Sankalpa* and we back it with our efforts and intensity, several doors open, making the journey miraculous. So it was with the learning of Sanskrit. When we needed help, books turned up, people materialized. And we learnt, grateful for Pujya Swamiji's encouragement and guidance.

Then came Swamiji's next directive, "Teach." How, was the question. We had been studying for just a couple of years. To teach at this stage would only reveal our own ignorance. But Swamiji was not to be disobeyed. "Teaching will strengthen your

learning. *Yah paathayati, sah pathati.*"

Having just gone through a period of intense initial-studies, we could recall with great clarity, what difficulties new students face. This actually helped tremendously in the creation of our courses. While we worked at them, our study deepened. The web lessons came first. These were posted on our Math website, a lesson a week, and, believe me, for our newfound students, this wasn't quick

enough! Within a few weeks, we were listed as the favorite site for learning Sanskrit online! Again, this feedback was not from Indian students alone. We have people from several countries (India, the Americas, Canada, France, Britain, South-east Asia, Netherlands, Australia, Middle



**Sanskrit Divasa is held at most camps of Pujya Swamiji where successful students of Girvanapratishtha get a certificate (*pramana-patra*) at the hands of His Holiness**

East) studying with us.

Meanwhile, material for our graded certificate courses - *Upasana*, *Aradhana*, *Sadhana* and *Dharana* evolved. We created and we taught and then re-created based on the inputs from our colleagues and students. Years flew by. Now, in 2013, we have 65 trained teachers across all *sabha*-s and over 3,000 students who have done at least one or all of our courses. To stay in touch with the language after finishing the courses students continue attending classes wherein teachers take up different *shastra*-s like the *Bhagvad Gita*. The youngest student of

# Parisevanam

Aradhana is 9-year-old Adya Kombrabail, the youngest student of *Dharana* is 14-year-old Kum. Avichal Pillai. The senior citizens who have completed all the 3 courses are Mohan Rohira (77) and Shreyas Munshi (75). Experiments with skype-lessons have proven successful giving us the assurance that we can reach many more. Efforts are on in the *samaja* to speak Sanskrit with the same fluency that most of us have in Konkani and English.

Keeping in mind that Swamiji wanted all of us to know and love Sanskrit, our courses are particularly student- friendly. Exams, we realized, were necessary, but to take the spook out of them, we have both open book and closed book exams. Students can opt for either. Children have easier courses to help accommodate their school work and other interests *Shibir-s* - either day- long ones, or those that are week- long residential ones, are filled with games, story-telling, drama and other such enjoyable elements, along with some serious sessions that ensure that each *shibirarathi* returns home with much greater understanding of the language.

Most importantly, at some point in this joyful journey, Sanskrit has ceased to be just a language. If someone were to ask us if we have mastered Sanskrit, we'd say "No", for we never will. You cannot 'master' the Mother, can you? But if we love her and have faith in her then, out of sheer Grace, she does share quite a few of her myriad glories with us.

Sanskrit is the soul of our culture. Peep into our great epics- the *Ramayana* and the *Mahabharata* for instance, our parables from the *Purana-s* - and an entire panorama of what happened thousands of years ago will unfurl before you. We learn of different societies, what drove them, what inspired them. We learn of their art, their thoughts, their sciences and the technology used then. We learn of our inheritance and yes, what makes us who we are now.

Lovely *subhashita-s* portray how informal Sanskrit can be. We have innumerable engaging riddles, jokes, stories, proverbs and sayings . You will be surprised to know that several English proverbs

have been inspired by Sanskrit ones. For example, "Na bidaalo bhaved yatra, tatra kridante mooshikaha" (When the cat is away, the mice will play) or "Yo yad vapati bijam, labhate so api tat phalam" (As you sow, so you reap). Some *subhashita-s* reveal Sanskrit's innate beauty, alliteration, metre, similes, metaphors and other such captivating facets that lend wings to creativity. What is most beautiful are records of the wisdom of our sages. You feel sheer amazement that something so profound can be conveyed using the most simple words. Sanskrit, through our *shastra-s*, has revealed to us what we truly are and what we can re-discover about ourselves. Therein lies the importance of Sanskrit and the reason why Guru Swami and Pujya Swamiji wanted Sanskrit learning and teaching to be a part of our *sadhana*.

True, we do have translations. They are a wondrous source of inspiration without the effort that the learning of Sanskrit involves. However, the impact of reading a treasured work in the original *Devabhasha* has to be experienced in order to fully understand and appreciate the magnitude and wonder of Sanskrit. There is also *swabhimaan*, the self-esteem that comes from valuing and nurturing that which is ours. The world has begun to look towards India and its treasures to find a deeper meaning to life. We are grateful beyond measure to our Parama Guru – Shrimat Parijananshram Swamiji III and Pujya Swamiji for bringing home to us that Sanskrit is the only indispensable connect to reach that goal.

## Feedback from students:

"I must say the way these lessons have been formulated and presented is so unique with a pleasant human touch." – Shivashakthi

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"I like your site very much. It is exactly what I was searching for! *Dhanyavaad.*" – Scott

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Late Mrs Umabai R. Kaikini (Amma), Mother-in-Law

Late Mrs. Krishnabai. (Wife)

Late Nirmala (Baby-Daughter)



Vinod-Geeta (Son & Daughter-in-Law)

Ravi (Son)

Raja-Rekha (Son & Daughter-in-Law)

Ajeet-Akanksha (Grandson & his Wife) & Janaki (Great Grand Daughter)

Amol-Rupa (Grandson & his Wife)

And all your dear ones.

### 1<sup>st</sup> Death Anniversary

20<sup>th</sup> July, 2013



### Jyothi Arun Bolangady

(18-03-1954 to 20-07-2012)

We will never forget your smile, your calmness in adversity, your support, your warmth, your voice, and all the wonderful moments we shared. Not a day has passed without us missing your cheerful presence and the joy and laughter you brought to our lives. You were a model daughter, an exemplary wife, a most loving mother, a caring mother-in-law, and a great friend. We love you a lot, and you will remain in our hearts forever.

Fondly remembered by:

Meera Bolangady (mother-in-law), Krishna Rao Jamalgad (father), Arun Kumar Bolangady (husband), Deepak Bolangady (son), Mahasweta Dey (daughter-in-law), Anuradha Kadle (daughter), Chethananand Kadle (son-in-law)

Bolangadykars, Jamalgadkars, Kadlekars, Gurkars, Dhareshwarkars, and relatives and friends



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## **MY GUARDIAN ANGEL – AJJU**

**(DHARESHWAR RAMDAS)**

(DOB: 05-12-1934 DOD: 12.05.2013)

That one man who held my hand and taught me to walk,  
That one person who caressed me and nurtured me with inspirational talks.  
He who taught me the meaning of love, and  
Still continues to pour his blessings from skies above.  
He's the one I look up at, he is the one I love and respect,  
He is my godfather, and he is none other than my grand father  
Words may fall short to describe his nature,  
Sentences may sound like an understatement to describe his personality,  
For he is the best inside-out.

A sedulous man who was successful in his own right.  
The gentleman who never looked back and always kept his valves tight.  
He scolded me like a parent, and guided me when I was wrong.  
He taught me like a teacher and pampered me like a best friend.  
He protected me from all the bad and  
Supported and encouraged me when I was sad.  
He is the one I look up at, he is the one I love and respect.  
He is my Godfather, and he is none other than my grandfather  
A very soft spoken man, like all say,  
And a generous man who sacrifices in all way.  
His utmost care and compassion had always kept me fit and fine.  
His worries for me whenever I was sick,  
I would never forget till death finds me to pick.  
Twenty one years of togetherness of love, joy and fun,  
These memories forever will be cherished till the time runs.  
He's the one best in every field and a respectful man,  
And that's why almighty chose you to brighten the heaven above when it went wan.

### **MAY HIS SOUL REST IN PEACE**

*Deeply mourned by:*

*Wife : Veena Dhareshwar (nee Lalitha Savkur)*

*Daughter & son-in-law : Vinaya – Ajit Harite*

*Sons & Daughters-in-law : Vinod Dhareshwar – Suman;*

*Vikram Dhareshwar – Vidya*

*Grand children: Ashmita, Anushka, Ankita, Vaishnavi, Vrishank  
& Murdeshwars, Savkurs, Nadkarnis and Bellares*



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# The Bhakti Movement

MEERA S. SASHITAL, DEONAR

Bhakti Movement is the period when devotional poetry flourished. It was the period when there was a galaxy of saint-poets whose devotional poetry is the most valued treasure of Hindi literature. The Bhakti Movement lasted from 1000 A.D. to 1750 A.D.

There were many causes for the rise of Bhakti movement and literature. One of them was the social and historical developments. After the Muslim invasion the Muslims had sway over a large part of India. The Muslim rulers meted out discriminatory treatment to Hindus. First was to impose the Jaziya tax on non-Muslims. Second was coercion to convert Hindus into Muslims. Already there was chaos and degeneration in the Hindu society as India being split into several kingdoms under the hostile Rajputs who ruled like independent chiefs.

While Buddhism had disintegrated and was non-existent, the Hindu society was caste-bound and ritual ridden. People were bereft even of genuine religious feeling; rituals and formalism were all that was left of the Brahmanical religion. Under the autocratic rule of the Muslims and the social conditions prevalent, the general people lost all hopes and were helpless. They had no means of saving themselves from the abject and humiliating conditions that surrounded them.

It was at this critical juncture that the lead came from the South, which was comparatively much less affected from the foreign invasion. From South a message of hope came through devout and religious leaders like Ramanuja, Nimambarkacharya and Vallabhacharya who spread the message of Bhakti far and wide in the country particularly in the North. Consequently there was a big upsurge known as Bhakti Movement which enriched Hindi literature by producing a rosary of famous saint-poets. The poetry written during the Bhakti period is supposed to be the most valued treasure of Hindi literature.

The origin of Bhakti and its doctrine is also traced to the hymns of the Rigveda where "longing prayers are said to touch Lord Indra". Though the germs of devotion are found in the Vedas and Upanishads, Bhakti was preached as a doctrine for the first time in the Bhagvad Gita and was an indigenous

phenomenon having roots in the religious thoughts of the Hindus.

Again of the three religious paths, Gyan the path of knowledge, Karma the path of action and religious performances and Bhakti the path of devotion, the Bhakti path appealed to common people more than the first two as it implied belief in the Supreme Being rather than a Supreme Abstraction and there was no high philosophic dissertations like Sankaracharya's Advaitavad which only the educated and the enlightened could understand. Devotion blended with love of God gave the common people more satisfaction.

During the days of the Pallavas (7th to 9th century) a galaxy of Shaivites (Nayanars) and Vaishnavites (Alvars) appeared in the Tamil country who had been singing devotional songs and inspiring people. They sang mostly from the teachings of the Vedas, the Upanishads and the Gita. One of the most well-known saint was Appar, a Nayanar. Among the Vaishnav-Alvars one of the most celebrated saint was a lady Andal "bride of the Lord". She has composed some 30 songs.

Bhakti movement in Karnataka came in the form of devotional poetry known as Vachanas and it flourished from tenth to twelfth centuries. The poets were staunch Shaivites. The most well-known saint poet was Basavanna (1106-1167) a minister of Kalchuri King. Caste system and ritualism in Hindu society was senseless to him. He founded the Virasaiva sect and composed innumerable Vachanas which enriched the Kannada literature. Other saint poets preceding Basavanna were Dasimayya, Allama and Mahadevi.

The seeds of Bhakti movement which led to religious and social upheaval preceding the political movement of Shivaji was sown by Chakradhar (13th century). Chakradhar and his followers were largely responsible for surcharging the atmosphere of Maharashtra with religious fervour resulting in the emergence of a galaxy of saints in the region. Chakradhar preached against caste distinctions and allowed in his cult even the lowliest people.

Eventually three great saint poets came who

---

spread the bhakti movement in Maharashtra and they were Jnandeva, Namdeva and Tukaram. Jnandeva belonging to Natha cult taught against the caste system and ritualism. Jnandeva (1275-1296) who died at the young age of 21 wrote several works like Gyaneswari a commentary on the Gita, Amritanubhava and Haripath of which the first is best known. He also wrote a series of short poems, called Abhangas in praise of Vithoba the name given to Krishna in the temple of Pandharpur.

Namdeva, a contemporary of Jnandeva was a tailor by profession. Namdeva was a devout worshipper of Vithoba. The priest and the high class looked down upon him for his low caste and turned him out of the temple. It is said once when Namdeva was about to leave the temple, the idol of Vithoba moved and came between him and the door! Namdeva became famous for his devotional poetry, which he wrote in Marathi as well as Hindi. His poetry was in the strain of Saguna Bhakti, devotion of God having attributes.

A few lines about saint-poet Eknath (1548 to 1599) need to be mentioned. He was a Brahman but he observed no caste distinctions. His verse-paraphrases of the texts of the Bhagvata are famous and are used in Sankirtans in the temple of Pandharpur. He wrote a number of Abhangas called Haripath in which he narrates his religious experiences.

The greatest of the Maharashtra saints is acknowledged to be Tukaram. He is said to have completed the unfinished Abhangas of Namdeva. His hymns are full of his personal religious experiences and passionate appeals to God for help and guidance. It is said his life was full of poverty, suffering and opposition from the orthodox ritualistic. But he overcame all troubles by his immense trust in God and total surrender to Vithoba. Tukaram was invited by Shivaji to his court but he declined to go and sent him only his hymns.

The other type of Bhakti also centering round Krishna is known as the worship of Radha-Krishna. The Radha-Krishna cult as a philosophical system was seen in the teachings of Nimbarka (12th century) and later in Jayadeva's Gita Govind. During the 14th and 15th centuries there were a number of brilliant Vaishnava poets who wrote exquisite songs about

the loves of Radha and Krishna. Among them were Chandidas in Bengal, Vidyapathi in Bihar, Mira Bai in Rajputana and Narsi Mehta in Gujarat. Chaitanya Maha Prabhu of Bengal (1485-1533) was a great scholar who later became a great saint and spent most of his time in dancing and singing and preaching to the people that ecstatic love of Krishna was the crown of all religions.

In Punjab Nanak and other Sikh Gurus wrote in Hindi and preached through Hindi. The Granth Saheb, the holy scripture contains many Hindi compositions than Punjabi poetry.

As in the South, the Bhakti movement created many saint-poets in the North also. Thus in Hindi the three schools of Bhakti which inspired devotional poetry were headed by Kabir, Surdas and Tulsidas besides the Sufis of whom Jayasi was the most eminent poet. Exact years of Kabir's birth and death are not known. He is believed to have been born a Muslim and brought up by a Hindu or born a Hindu and brought up by a Muslim. He was a weaver by profession. Whatever it is he had an aptitude for religious and devotional things. Kabir was initiated into the cult of devotion by Ramanand in Varanasi. Although unlettered he acquired knowledge of Vedanta, Mysticism, Sufism etc through sheer perseverance and inner urge. Despite learning from various masters he evolved his own system which he manifested in his poems to the accompaniment of the sound of his handloom shuttle on which he worked all his life. From his association with Ramananda he chose Nirguna Brahma i.e. Infinite Being devoid of all attributes as the object of worship and devotion.

The best known among saint-singers was Surdas, the blind poet. His devotional lyrics depicting the child Krishna's frolics and pranks, His amours with the Gopis and the maidens of Vrindan are most prized treasure of Hindi literature. It is believed that he had a long span of life, going beyond hundred years, perhaps from 1479 to 1586. Surdas rarely refers to his blindness but beautiful eyes are always alluded to in his lyrics. Surdas is credited with five poetic works viz. Sursagar, Sur Saravali, Sahitya Lahiri, Nala Damayanti and Vyahala. Best known is the Sur Sagar containing 1107 padas of high quality proving him to be a peerless poet and writer.

*Courtesy - April 13, 2013 Free Press Journal*

## A Song to Remember

YASHODHARA BHAT, MUMBAI

I was about fifteen years old when Amma sent me on an urgent errand to her friend, living some distance away.

When I reached there, a servant opened the door for me with a deadpan expression and gestured towards an inner room indicating that the family was in there.

As I went near I heard from inside unexpected sounds of snuffles, heavy breathing, nose and throat clearing and a low murmur. It was though they were all crying over a bereavement. I got unnerved and wanted to run back home but what would I tell Amma? I made bold to proceed inside.

They all had sat down for lunch. How unfortunate that the sad news had arrived at a time like this! One was wiping eyes and nose, another was sipping water and a third one coughing.

Pachi saw me and pulled me down to sit next

to her. She placed a plate of food before me and commanded, "Eat with us". There was dal, rice and my favourite Potato *Saung*. I took a big scoop and put it in my mouth. Immediately all hell broke loose! My ears burned, eyes watered, nose leaked, tongue got singed and my mouth was on fire. Soon, I too joined in the chorus of snuffles. Pachi explained, "Our new cook from Andhra has made this *Bataty* Song for the first time". Obviously, this dynamite had a generous sprinkling of chilli powder and very little onion. I gave her a weak smile, conveyed Amma's message, thanked her for the unforgettable feast and left.

### Good opportunity to remember your dear ones

Please sponsor a page in the Kanara Saraswat by paying only Rs. 500/-. The occasion may be birth, or marriage or remembering the departed ones. It will be inscribed in your name as a foot note. Please send your cheque in favour of Kanara Saraswat Association with the matter. Please restrict to one line only.-

Editorial Committee

#### OBITUARY



**Mrs. Durgabai Narayan Sirur  
(1920 – 2013)**

Respectful adieu to our beloved Amma who left for heavenly abode on 01.06.2013

Deeply loved and missed by -

Children: Subhash & Lakshmi Sirur, Sunila & Pyarelal Sharma, Nandan & Padmini Sirur, Suvarna & Gautam Haldipur

Grandchildren: Kanal & Dinesh Nathani, Amrita & Akshay Haldipur, Shibani & Rushil Sirur, Maithili & Malavika Sirur

Great Grandchildren: Karan & Shreya Nathani

#### SAD DEMISE



**VITHAL RAMRAO KAIKINI**

27.07.1927 - 01.06.2013

Husband of Vasanti (nee Sharda)  
passed away peacefully  
on 01.06.2013 at Mumbai

**Deeply mourned by:**

Nitin, Neha, Gauri, Shital, Ashwin,  
Leena, Akshay, Manali, Arishka, Nayana,  
Nandkumar and Nishita

---

## Close Encounter with a Legend

SHIVADAS TRIKANNAD

It was sometime in summer of 1989. Having taken charge a few days back of the Dharwad branch of the Bank I then served in, I was to attend an in-house training programme in Pune. After a conference in Bangalore, I had boarded an 2 tier AC compartment of the Bangalore- Pune train. I was loath to attend that programme and to make matters worse I had contacted a severe flu with malaise setting in just before I boarded the train making me a bundle of complaints and irritation by the time I occupied my berth, little realizing that in a few hours that journey was to become the most memorable journey of my life.

It was late afternoon when our train chugged into Gulbarga station. Lying half dead on my berth with aggravating flu, I had the faintest idea who had boarded our compartment thanks to the partition blocking my view. All that I could make out was that the group of persons who boarded my compartment was speaking a mix of Marathi and Kannada. After initial murmurs about berth number and its location a sense of 'all settled and quiet' descended on the compartment as the train moved with its customary blow of whistle signaling its separation from station.

A few minutes later, as I was all cuddled up in a blanket and reconciled to the monotonous sound of the train, a wave of soothing classical vocal 'alaaps' lasting a few seconds hit me. Great! Some good soul was playing a walkman or transistor, I thought. A couple of minutes later another wave of vocal recital of 'alaaps' followed beating the blues out of me as if hinting "get up ! Seems to be a live recital.." I became all ears as the 'alaaps' went on, with intermittent pauses for some comments. It was a familiar voice! Unmistakable! I recognized that it was none other than Pandit Bhimsen Joshi's voice! Or was someone imitating him so perfectly? Curious, I jumped out of my berth, blanket wrapped all around me, and barely managed to sneak a peek at the berths from where the 'alaaps' were emanating. It was indeed Pandit Bhimsen Joshi in our compartment!!! Live! I almost screamed. He was there, squatting on a lower berth with a group of support artistes occupying

nearby berths. For someone who would die to listen to Panditji, and who till then got no more than a glimpse of him at a couple of live concerts that was an incredible moment of my life.

By then a crowd was building up around Panditji's berth. Spotting me lurking around wrapped in a blanket, Panditji was quick to grasp I was unwell. I just could not forget the moment when Panditji's eyes met mine with overflowing compassion. With a warm smile he enquired of me in chaste Dharwadi Kannada "Aren't you well?" (Aaram Illenu?) I nodded in the affirmative. He asked me where I was coming from, I replied "Dharwad". Surely my reply warmed the cockles of Panditji's heart as I could read from his facial expression. "Well, don't take the trouble of standing here, lie down on your berth, I will come over there" said Panditji to everyone's amazement. Next thing I knew was he was squatted on a berth right opposite to mine. Observing my rigors, he felt my fever by touching around my neck and forehead. He quickly reached for his sling bag and took out a strip of paracetamol tablets and gave me one. "I keep a stock of all these" he mumbled. I promptly complied by swallowing, thanking my good fortune of being taken care of by a Legend. Not stopping at that, he sent for the Train Attendant to summon a Doctor at the next station. The Attendant nodded obsequiously.

The 'Alaaps' continued... with intermittent pauses to enquire with the members of his entourage about nitty-gritty of taal and raag all of which went above my head. All that I could experience was these 'alaaps' were divine and working wonders on me. Some others standing nearby were also feasting on plenty of 'alaaps' and 'ragas'. I was on the VIP seat! Pausing a while, he asked me, in chaste Dharwadi Kannada, pointing to the gentleman reclining on upper berth "Do you know him? He is Madhav Gudi.. He is also from Dharwad". I nodded in affirmative. Panditji continued "We had come to Gulbarga for a concert hosted on the occasion of opening of a Doctor's Nursing Home" he said. More 'Alaaps' and

'Ragas' flowed like waves of a healing magic remedy on me. He would pause intermittently to enquire of me "How are you feeling now..?" ("Eevaga Henge ansak hattadri?")

Why would I need a Doctor now? I wondered. I did not have a choice! Panditji's 'Fatwah' was meant to be obeyed. At the next station, a Railway Doctor promptly came to my seat, examined me and declared I was better and needed no more medicine completely glossing over miracles of music therapy. By the time the train moved from that station, I could not believe what I saw with my eyes! Panditji was standing near my berth with two cups of tea in his hands. Smiling, he offered one to me saying "Ida Nimgeri" (This one is for you) "You will feel better with a hot cup of tea". Obviously, while the Doctor was examining me Panditji had got down to fetch tea for both of us! Railway's Tea never tasted so good! Even after several years, the picture of Panditji standing in the aisle holding two cups in his hands is fresh in my memory depicting utmost compassion and humility.

As I began to feel better, Panditji and I had a hearty conversation. He reminisced over his days in Gadag-Kundgol as a student. He narrated how he had to wake up even before 4 a.m. and go through 14 to 15 hours of (training) 'riyaz' a day. He contrasted those days, with present day parents seeking to make their children great singers as "quickly" as possible; some even offering double fees to make them celebrities

even faster. Panditji's anguish was writ large on his face when he said "Sadly, people do not know what it takes to be a classical singer." ("Yen Madak Bartadree Mandige Gottilla..") While conversing he was forthcoming with childlike innocence punctuated by fatherly compassion enquiring "Are you feeling better now?" Intermittently, he would close his eyes go inward and draw an 'alaap' or two and look at Madhav Gudi on upper berth and enquire "baro bar aiytenu?" (Is it ok?)

While chatting with Panditji, I never knew when I had slipped into a deep and refreshing sleep only to wake up when the train halted in Pune in the wee hours of next morning. Panditji was all packed up and waved to say Good Bye, not before telling me "I stay in Parvati you know, do drop by some time." ("Barreee yavattaraa.."). I stood frozen on the Railway Platform pinching myself in disbelief till I doubly made sure that I was in my senses. That was the real Pandit Bhimsen Joshi-The Shahen Shah of Hindustani Music, who, well deservedly, was later decorated with the Highest Indian Civilian Honour "Bharat Ratna".

As I watched his troupe move towards the exit gate on the platform, reality dawned on me that my odyssey from Gulbarga to Pune had hit 'Raag Bhairavi' at the break of dawn in Pune. Thoroughly humbled by the rarest experience of my life, I moved towards my destination with Emerson's quote playing in my mind "Great Man is always willing to be little".

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The prizes will be announced in our November issue and will be given on 26<sup>th</sup> November, our Foundation Day. We therefore invite contributions from children in the form of short essays, stories, poems, drawings and sketches. Essays / stories and articles may be up to 350 words long and should be original.

Drawings and sketches should be made on A4 size paper and scanned with a minimum 300 dpi resolution or alternatively couriered to us.

Please mention clearly name, address and age of the child to enable us to contact the winners and also judge correctly by age.

***The KSA is grateful to Shri Ramesh V Nadkarni (of Pune) for sponsoring these prizes.***

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## Masseuse

SHARMISTA NAGARKATTI

A few months ago I was suffering from an unbearable pain, so I thought I should consult a doctor. To my horror and surprise the doctor or should I say quack, put his 'not so healing' hand on my shoulder and said, "You need a massage". As I waited for the prescription to come out.....I realized that I was wasting my time and so with that overwhelming piece of advice I left the building.

Three months later.....I am in Bangkok. The doctor's sound advice came back to me. This was the ideal place to get a massage. Was the doctor in Singapore a psychic, I wondered. Perhaps he wasn't such a quack after all. So looked around and finally chose one where I saw many tourists with the Lonely Planet guides walk in. This, for sure, cannot be shady I said to myself with an air of confidence and assurance.

At this stage, let me confess that I am awfully shy and dislike being touched by unknown hands. So the thought of getting a massage had not crossed my mind very often. Certainly, I told myself, that these people will never know who I am, so how does it matter!.....But I couldn't muster up enough courage to get a full body massage. So I settled for a Neck & Shoulder massage.

The faint soothing soft music of mystical water flowing and the occasional chirp of a bird transported me from the 20ft x 10ft massage parlor to a celestial yoga ashram. A marketing gimmick I told myself. The aroma from the scented candles was divine though I couldn't really tell the exact fragrance. Another marketing gimmick! I looked at the clock. I was going to make sure that in spite of their silky – flowing – languid - Tai-Chi like movements, I got my promised one hour massage. And so it started.

While the masseuse said a short prayer before starting, so did I. I prayed for a number of things (i) that my knee is not harmed in any sort of way [yes, I know it is a Neck and Shoulder massage but after my accident a certain paranoia has set in] (ii) that I do not get goose bumps – that would be most

embarrassing (iii) that I do not lose sight of my bag and belongings and that in my unconscious state nothing is stolen [though I was carrying the exact change for the massage ... yes I am paranoid about losing things too] (iv) that nothing shady happens and lastly (v) that I actually find this relaxing.

The first fifteen minutes was painful. I could sense that the masseuse was particularly in awe of my stiffened shoulders as she kept jabbing her fingers into it. At one point I was literally dying and aching to tell her that she would not succeed at one sitting and that the pain was actually quite stinging. So while she was in awe of my 'manly' shoulders, I was in awe of her strength. How did a woman who weighs probably 45 Kgs have so much strength? How was she able to inflict so much pain with her fingers? Was she using some device just because my eyes were closing? Sometimes, I tried to wonder which finger she was using. It didn't feel small and weak.....so I ruled out the little finger. It felt wider.....So most definitely the thumb. But then there was something else.....which also felt broad and rather bony. What was that? Which finger was it? The ring finger? How did that finger feel? And then it hit me.....or rather jabbed me.....the Elbow. It was the Elbow. That's where the strength came from. Ah!! Since both of us had cracked it – I the code, and she me – I could go back to enjoying the massage.

And I was jostled from one angle to another, I felt like a puppet in her hands. Yes, the occasional goose bumps did come and go and with it a flush of embarrassment. The masseuse would occasionally whisper something in my ear which I was unable to comprehend. It wasn't the accent, mind you. I am simply deaf and since I lack the ability to whisper, my ears don't appreciate someone else whispering as well. So I resorted to sign language. She gestured, asking me to move forward. And I did. A puppet does what it is told.

And then the karate chops started. Huh!! What was that??? Was it a yelp? Did I just howl in pain? Was

it a muffled sigh of relief? I have no idea. The karate chops sent mixed signals down my spine. Those of pleasure and pain. So honestly I was unable to tell if I was enjoying or actually in some kind of a trauma.

But amidst all this.....when I dozed off, I have no clue.

At last when I was gently woken up, I was groggy but in that state also, I looked at the clock. Yes!! 56 minutes. That would suffice. What, I however told myself, was that I would never know if the massage stopped after the first 35 minutes, because I was fast asleep.

But the fact that I returned the next day and the day after that was enough for me to agree with Enrique Iglesias ..... Baby, I was addicted!!

(sharmistanaga@gmail.com)

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## Cheater Chutkoo

PRATIK RAO

“Arre! Bas itna? Aur de!”

A little fellow, all of 5 or 6, he was a street urchin, like so many at Mumbai’s traffic signals. But there was something different about this kid. He was oblivious to the noise as he asked a rickshaw wala for more water. Thirst quenched, he grinned and skipped off to sell his wares: paper fans to reluctant motorists.

The light turned green and I drove off.

In the coming weeks, every time I stopped on my way back from work, I’d see him—the same grin, the same twinkling eyes. He amazed me. He was like a bright flower growing in a garbage dump. Even as the weekend began, I couldn’t get him out of my mind.

Urchins have no Sunday offs. I drove down to that signal... I wanted to meet him today. I had something for him. I spotted him merrily skipping about. He was begging today. As the lights turned green he ‘assumed position’ on the. Kneeling beside him, I patted his head. He looked up at me, startled. Maybe he wasn’t used to strangers patting him on the head. I smiled and he smiled back.

A smile is a universal sign of acceptance. I offered him a McDonalds’ burger that I’d got him, and he sat down with me. But before I could ask him anything he spoke, in that ever-curious crackle... “Yeh kya hai? Isko kaisa khaau?” He didn’t wait for an answer though, tearing into the burger instead. As he chomped down, I asked him his name. “Cheater” he said. “Cheater Chhutki”. Cheater? What kind of a name was that! “Whenever we played marbles for money, I always won. People thought I cheated. So they named me Cheater.” “Did you?” I asked. “Of course!” He tells me with a devilish grin. I ask him about his life...his little stay on earth so far.

He says he vaguely remembers his mom. She died when he was young. He was told he was the reason for it. They said he so greedy, he could never be fed enough. And in that pursuit she died in an accident one day, hit by a speeding truck while begging on the streets. He shows no emotions about it. Rather he’s straining to remember the details. After that, he says ‘Harami Uncle’ looked after him till he was

old enough to talk, walk and beg on trains. I ask him where his uncle was now. “Usko main yeda banaya” he says with a laugh. Cheater then embarks upon a miraculous tale of how Harami Uncle was caught by cops one day while Cheater snuck off in the next train to get down ‘5 platforms away!’ (He tells me this part with pride.)

That was two years ago. I ask him if he’s worried his uncle might come looking for him. He says with glee “Bahut peeta tha Buddha. Mar gaya hoyega abhi talak”

I am amazed at how this child spoke of death as an every day event. I ask him what he wants to become when he grows up. He lights up and says he wants to fly ‘aloplane’ someday. “Main padhega. Bada aadmi banega. Aoplan chalayega. Tu bhi aa,tereko leke jayega” He tells me there’s a nice old lady who teaches all the street kids ‘enlis’ on Sundays.

He informs me with gusto how a van delivers the ‘maal’ to be sold for the day and all the urchins given their wares to sell. If it doesn’t come, he begs. It was that simple. “Do wada paav toh aa hi jaata hai”. Chomping done, he looks up brightly and smiles at me. He hasn’t learnt to say thanks yet. With trained precision he looks at the traffic light, it’s red. “Chal ab main jaatay” he informs me. As a parting shot he asks me if I’m ‘from the TV’. It’s my turn to smile now, for I have no answer.

Back in my world, sipping coffee as my friend drawled on about life’s problems, I was still dumbstruck at the child’s exuberance. No family, no one to care for him, no future, no hope, no friends, no money... it all seemed so dark and bleak. It was right out of a Bollywood movie. But it was his reality...his present, his past and his future.

As I thought of that smile, I realized that Cheater didn’t see it that way at all! He saw a future at every red light. He saw an airplane and saw himself flying it. He saw himself making it in this big bad world. He saw every glass half full. For him, it was as simple as learning englis from the nice old lady on Sunday to become someone someday. For him, every stranger

was a friend.

If we just stopped and took a look at the world around us...At the Cheaters around us, it would astound us to see how insignificant our problems really are. It's astounding then, how a child, all alone in this world can have nothing, yet be so positive about life. Seeing what can be done, rather than what can't. How he can make it look hopeful, fun even. And we, with all our comforts make a fuss about everything...

Life will always have roadblocks. It's up to us to overcome them. Maybe all we need to do, is invoke the Cheater within us....we all have one, it's just that we never listen to him. Once, just once let's look at life positively. We'll realize that there are no problems, only unfound solutions. For in the end, it's all okay. If it's not okay, it's not the end!

...as Cheater ripped open the burger box he looked up at me and said "Le. Tu aadha le".

(I BLOG AT [www.pratitide.wordpress.com](http://www.pratitide.wordpress.com))



***Congratulations  
On the occasion of their  
Golden Wedding Anniversary  
On July 8<sup>th</sup> 2013***

***to  
Smt. Chhaya (nee Sashittal) and Shri  
Umesh Trikannad***

***We pray to our Kuldevata Sri MangeshMahalakshmi, Lord Bhavanishankar and our Holy  
Guruparampara***

***to bless them with good health, long Life and happiness.***

***May Gold turn to Platinum and beyond  
Lots of love, best wishes and fond regards  
Shrikar, Deepali, Yash and Rutvik Trikannad  
Rupa, Ashwin, Riya and Pranav Karpe***

***&***

***Trikannads, Sashittals, relatives and friends  
Congratulations***

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## Personalia

**Ketan Marballi**, younger son of Shobha and Krishnanand Marballi (Chembur, Mumbai), obtained his PhD in Cellular & Structural Biology awarded by the Texas University in San Antonio on 24



May. The topic of his thesis was 'Translational Characterization of Neuregulin 1 Cleavage in Psychiatric Disorders'.

He has also won the 'Translational Science Training

Across Disciplines' award and the 'Society for Neuroscience Graduate Student' travel award. He is presently pursuing a Post-Doctoral Fellowship in the field of Alcoholism at UT, Austin.

He did his BSc and later MSc from Mumbai University. He was awarded Dr. Kate E. Marre prize for standing first in his college during MSc. A trained singer, his hobbies include tennis and painting.

**Nirali Bailur Vahalia**, 11 years, daughter of Smita and Dharam Vahalia of Downing Town, Pennsylvania,



USA and great grand daughter of Susheela Shiroom (Sushipacchi) of Santa Cruz, has been declared the winner of the Patch Designing Competition for School Children organised by the National Aeronautics and Space Agency (NASA). Nirali's drawing will be used as

patch or badge on the spacesuits of the NASA astronauts. The winners of this competition were selected by a panel of judges at the Smithsonian National Art and Space Museum, Washington D.C..

The attached photograph show the award winning design submitted by Nirali.



## Kiddies' Corner

### "Amma"

Amma is the sweetest,  
Amma is the smartest,  
Amma is the cleverest,  
Amma is always honest,  
So Amma is the best!

(A gift to a mother on the eve of  
*Mother's Day*)

**Samvit Mavinkurve, 9 years**

### Similes

A chair like a throne  
A paper like a billboard  
A TV like a movie screen  
Glue like cement  
A plant like a tree  
Wind like a hurricane  
I do make a Mountain out of a  
mole hill  
DON'T I?

**Shiv Bailur (10 years)**



**Siona Kalambi  
(9 years)**

## **SAD DEMISE**



### **Shyamsunder Padukone**

9/11/1948 - 19/5/2013

**Son of Late Radha and Late Ranganath,  
Husband of Nalini (Kavita),  
Brother of Nandkumar and Balkrishna  
passed away peacefully at Kol-Dongri, Andheri (East)**

**Forever remembered by:  
Padukones, Trikannads and Amembals**

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## The Mayans were right...

GEETA MOHAN RAO (NALKUR)

One more physical assault and one more murder.... one more scam and one more scandal..... The media keeps reporting daily incidents, most of which are the gruesome acts of man. Sometimes, I feel the news channels should be labeled as 'Dreadful News' channels. But then, what is the point accusing the media for presenting facts? After all, the media is only a social indicator of the society's crime quotient. However, their audio-visual effects act like a slow poison and unwittingly, something deep down in us is dying every day. Today most of us are confused about the pathetic state of affairs along with the enormous uncertainty in the society. The present day endemic crime is beyond human limits of tolerance, endurance, sanity, sensibilities, disappointment and despondency. More and more depraved human elements are emerging everyday that are way beyond civility and who are willing to stoop to the lowest limit of brutality, wiping out all sensibility. If this is part of evolution, then certainly it is the end of civilization. Can we rely on any law and order diktat to prevent or control this debauched human behavior?

The Mayans were right in their prophecy about the 'End of Civilization' on 20.12.12. If we recall, on that day, nothing seemed to have happened. There were no tornados or tsunamis. Most people had anticipated an apocalyptic effect but everything seemed casual and normal and everyone got back to their usual routine perhaps joking about the Mayan prediction. But if we remember correctly, the Mayans did not say 'the end of the world or the human race'. What they had predicted was the 'end of civilization' which meant the end of civility, social order, moral culture and the ancient wisdom. This process of erosion is not a physical phenomenon which can be seen overtly but needs to be perceived. This profound change can be noticed and understood only if one has not lost their inherent sensitivity of civilization.

We need to act now by revamping the current collapsed status of our civil society or social order.

And what is this social order? Let's first define it in simple words. For instance, if we see our acquaintance, we greet and say 'hello' or 'Namaste'. This is one example of the social order of a sound civilization. Remember, the good old days of 'Community Living', 'Social Science'? There is no law enforcement required for such a simple civil gesture but all we need is simple rules of human behavior. However, the point is that these days there is a total breakdown of this very behavior or in other words - social order. It may start with a tiny gesture like our acquaintances pretending that they have not seen us in the crowd and looking the other way, leave aside greeting or starting any conversation. Another example: our neighbor avoiding stepping into the elevator if we are already in there. Why are human beings tired of their own species?

It looks like most have forgotten the traditional concept of civility and human respect and have adopted the 'New Age Code of Ethics,' where 'Self Indulgence' is the prime objective in life. Freedom and entertainment are the only key words as a result of which, friendships or relationships prove to be shallower than ever and family bonds have long lost their importance and sanctity. Marriages prove to be temporary and divorces seem more permanent. Recently, my friend had announced with great pride to have spent Rs. 3 Crores on her daughter's wedding. We were just digesting the fact when my friend came sobbing with the announcement that her daughter had come home declaring that she has divorced her husband.

In some cases, the alliance does not even last until the wedding date, sometimes ending soon after the engagement or much before. This trend has reached its uncanny peak now and if it continues, disaster, if not catastrophe, is the only outcome. The Mayans' calendar ended on 20.12.12 because after this, whatever happens was insignificant in terms of civilization.

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Where are our traditional values, moral commitments, sensibilities and the sentiments of our true culture which were a part of the ideal social order?

Therefore, there is no better time than now to stop this rot by reformulating the present chaotic social structure through simple but significant steps taken towards reverting back to our earlier civility. Our

society is the basic component of civilization and we can start the renewed social order with ourselves and from our very own homes. We can offset the current disintegration to bring about a permanent shift in social integration. This can be done through 'The Gift of Goodwill' – 'The New Age Mantra' for peace, happiness & success; coming up next.

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### *The Young Viewpoint*

## Change And The World Will Change For You

ANKITA UGRANKAR

"To Change" means 'To make or replace something with a different thing'. Changes are always done for some good reason. Even if the smallest thing has to be changed we have to think before we do it and understand why we want to do so. We have to know what its results might be and sometimes planning is necessary to change things according to the way we or others want it.

Change is inevitable. Whether we like it or not, it is there. Human nature generally resists change. Change is uncomfortable regardless of its positive or negative effect. It can sometimes be stressful because we are so comfortable with negativity that even when the change is for the better we don't want to accept it. Thus we stay with the negative. If our attitude is negative then our life is restricted, so we must try to change it into positive.

It is said that "Alone we can make a difference but together we can bring about Change and if everyone makes a small difference then we would end up with a big difference". Whatever big thing we see was started first as a small thing which later grew up into a big thing because of the care and attention that was given to it.

Before we try to change anything we have to change ourselves. Changing oneself doesn't happen overnight, but it won't happen by putting it off either. To bring out any change outside us, first thing we have to do is to have a proper understanding of ourselves. Observing oneself in close proximity will help us to our weak and strong points. When we

work on our weakness and build up our strength we can gain confidence on our self. We can see changes in the way we talk, our behavior etc. which gives a positive look.

We shouldn't complain about others because changing ourselves is necessary if we want peace. We should try to be the person that we expect others to be, so that we can be an example or an idol for the change. We shouldn't see what is wrong in people around and try to change them because changing ourselves can make them realize what they lack, we can't keep pointing out where people go wrong but instead we should point out where they are right. "A man is but the product of his thoughts, what he thinks that he becomes", said M.K.Gandhi and the way we are is what others will be with us. The world is the mirror of our mind; it will look the way we want to see it. So if we change our attitude from better to best then that's what comes back to us. The world is nothing but the reflection of our thoughts. A person who has positive attitude towards everything will think that the world and its people are good no matter what happens. If a person has a negative attitude then he'll take everything negatively. When we cheat people around us, most of all we are cheating ourselves and are preparing ourselves to be cheated. When we cheat others, we start believing that others will do the same to us and we start being suspicious and pessimists.

Our temperaments depend on the environment, experience and education. We have to take time to

evaluate how the environment we are in affects us and the one we create affects others. Our behavior changes according to our experiences with various people. Most people are good but they can be better and most of them already know how they can improve themselves but they don't do so. We cannot help ourselves without helping others. We cannot enrich our lives without enriching others' lives. We cannot prosper without bringing prosperity to others; but all this needs motivation. Motivation is powerful. It can persuade, convince and propel us in life to change ourselves. By having self confidence and by trusting oneself, one can change and achieve many things. By inculcating values such as responsibility, intelligence, commitment and patriotism one can witness many changes within us and the society too witnesses many changes.

It is believed that when good people pass away their names live on forever, through the good deeds they did. Small acts of kindness are always remembered. Henry Fielding "Let no man be sorry if he has done good because others have done evil! If a man acted right, he has done well though alone; if wrong, the sanction of all mankind will not justify him". A person becomes good when he actually does good rather than not doing wrong. A person of values is one who has qualities such as fairness, compassion, courage, integrity, empathy, humility, loyalty and courtesy. Good people are those kind people who are dependable, reliable, stand up for justice; help the needy, make life better for themselves as well as for those around them.

Once we decide that we are happy with what we are and what we have, we can see an entire new world is created around us. Instead of wanting more we would like to give more and the changes we experience in ourselves will surely create a new and a better world around us. Thus when we change the world changes for us.

- ❖ Letters, articles and poems are welcome. Letters should be brief, and articles should be about 800-1000 words. They will be edited for clarity and space.
- ❖ The selection of material for publication will be at the discretion of the Editorial Committee.

## You Stand By Me!!

Whenever I am lonely and sad  
And the time is really bad  
You Stand By Me

When there is no one who trusts me  
When there is no one to rely on  
You Stand by Me

You know me better than me-myself  
You love me for who I am  
You lead me to where I wish to go  
You chose me over everything  
You Stand By Me

When there is nothing good left  
You give me hope  
When I am left depressed  
You give me desires.

There are times when I forget you,  
But there is not a single moment,  
You live without me.

You like what I like  
You hate what I hate  
You wish what I wish  
But you deserve much more than what I do  
Coz you are loyalty personified.

I can bank on you  
Share my secrets  
At times curse you, abuse you  
Coz I know I'll never lose you  
For you are mine and only mine.

You are 'My HEART'  
'My CONSCIENCE'  
'My MIND'  
That lives, thrives and survives  
For me and only me.

- Dr. Niyati Balse

# पुस्तक परिचय : “आत्मबोधाच्या शोधात आहेस? का?”

उदय मंकिकर

मूळ इंग्रजी लेखन	: श्री. रमेश स. बलसेकर
मराठी अनुवाद	: श्री. हेमंत पांडुरंग नाडकर्णी
अनुवाद	: श्री. हेमंत पांडुरंग नाडकर्णी
मूल्य	: रु. १५०/-
प्रकाशक	: झेन पब्लिकेशन्स
दूरध्वनी	: ९१२२३२४०८०७४

अध्यात्माशी तादात्म्य पावलेले एक महान दिलखुलास व्यक्तिमत्त्व म्हणजे दिवंगत श्री. रमेश स. बलसेकर, एक व्यासंगी तत्त्वज्ञानी आणि मार्गदर्शक. माणसाला दैनंदिन जीवनात भेडसावणाऱ्या अनेक प्रश्नांना अत्यंत समर्पक उत्तरे देवून त्यांनी समाधानी केलेले आहे. प्रसिद्धीपासून दूर राहून त्यांनी दोन दशकात ४५ पुस्तके लिहिली आणि समाधानी जीवनाचा मार्गच त्यांनी साधकांना मोकळा करून दिला.

त्यांच्या "Seeking Enlightenment - Why?" ह्या इंग्रजी पुस्तकाचा मराठी अनुवाद “आत्मबोधाच्या शोधात आहेस? का?” हे पुस्तक वाचनात आले. श्री. हेमंत पांडुरंग नाडकर्णी ह्यांनी अत्यंत सोप्या आणि ओघवत्या मराठीत हा अनुवाद केलेला आहे. मूळ संहितेला धक्का न लावता. ह्यातून श्री. नाडकर्णींचे विषयावरील आणि भाषेवरील प्रभुत्व दिसून येते.

प्रस्तुत पुस्तकात आध्यात्मिक साधकास पडणारे मूळ प्रश्न, मेंदूची आध्यात्मिक रचना, आध्यात्मिक साधना... पायरीपायरीने, ऋषी, एक ज्ञानी पुरुष आणि रमेशजींशी साधलेला सुसंवाद इत्यादींचा उहापोह केलेला आहे. दैनंदिन जीवन कसे जगावे ह्यावर प्रकाश टाकलेला आहे.

“स्व-अंतर्गत लीन वृत्ती अन इतरांप्रति सहिष्णुता

स्व-अंतर्गत समाधानीवृत्ती अन् इतरांप्रति करुणा-भाव

हा परिणाम कशाचा पाठपुरावा केल्याने साध्य होणारा नव्हे तर एका मनोमन झालेल्या आकलनाने साहजिकपणे प्राप्त होणारा. ते आकलन हेच की घडणारी प्रत्येक गोष्ट म्हणजे विश्वन्यायानुसार घडून येणारी घटना होय आणि त्यासाठी कुणालाही दोष लावणे उचित नाही- ना स्वतःला ना दुसऱ्याला.”

रमेशजी त्यांच्याकडे येणाऱ्या प्रत्येक साधकाला पाहुणा समजतात. आध्यात्मिक साधक समजतात आणि त्यांना नंतर लक्षात येते की, जो आयुष्यात सुखी आहे पण आध्यात्मिक साधक नाही, त्यालाही प्रश्न पडतो की त्याला जीवनात सर्वाधिक काय हवे आहे? तर ह्या प्रश्नाचे साधे आणि संक्षिप्त उत्तर आहे

“आनंद”- सखोल आनंद.

आता ह्या आनंदाची व्याख्या काय असा प्रश्न पडतो. आपण आत्मसाक्षात्काराच्या मागे का धावतो, आणि तो झाल्यास सर्व सुखे आपल्यासमोर उभी राहतात का? आपण आनंदी असावे, हा काही करण्यामागे प्रत्येकाचा हेतू असतो, तो साध्य होतो का? ह्या उहापोह ह्या पुस्तकात केलेला आहे, वेगवेगळे विचार देवून स्पष्ट केलेला आहे. विलक्षण वेगवेगळ्या कल्पना हिच रमेशजींच्या अध्यात्मातील शिकवणीची खासियत आहे.

आपण आत्मा आहोत हे गुरूंनी सांगितल्यावर एकवेळ आपल्याला पटेल, पण आत्मा म्हणून आपण दैनंदिन जीवन कसे जगावे? हा फार महत्त्वाचा मुद्दा सहसा कोणी पटवून देत नाही, तो रमेशजींनी ह्या पुस्तकात अत्यंत साध्या शब्दात पटवून दिला आहे.

‘मेंदूची आध्यात्मिक रचना’ ह्या प्रकरणामध्ये न्यूबर्ग, मार्क ट्वेन ह्यांनी केलेल्या प्रयोगांविषयी सविस्तर माहिती दिलेली आहे. मुंग्यांचे वास्तुशास्त्रातील कौशल्य, सर जॉननी केलेला मुंग्यांवरील प्रयोग इत्यादी उदाहरणे देवून, मानव स्वतःला इतर जीवांपासून श्रेष्ठ समजतो ही कल्पना किती चुकीची आहे हे सिद्ध केले आहे.

ध्यान, स्वार्थत्याग, प्रेम हे आपणच आपल्या स्वमंजुरीसाठी तयार केलेले शब्द आता किती भ्रष्ट झाले आहेत हेही हे पुस्तक वाचल्यानंतर लक्षात येते. “सर्वत्र चैतन्यच आहे” ह्या तीन शब्दात रमेशजींची शिकवण एकवटलेली आहे हेही वाचकांच्या लक्षात येते.

“आत्मबोधाच्या शोधात आहेस? का?” हे पुस्तक म्हणजे वाचकांना एक पर्वणीच आहे. फक्त ह्या विषयात रूचि निर्माण व्हायला हवी.

## Our Institutions

Saraswat Mahila Samaj, Gamdevi

Forthcoming Programmes : Friday July 19<sup>th</sup> 2013

3.30 p.m. at Samaj Hall – Ashadhi Ekadashi

Celebrations with a music program on “Uttar

Bharat ke Sant Kavi”. Commentary in Hindi by

Smt. Kalindi Kodial and Bhajans by Saraswati

Vrindagaan.

# “आत्मियता”

चित्रा शिराली (धारवाड)

पुण्याहून मुंबईस निघाले होते. रस्त्यावर अनेक जागी “हरित मुंबई सुंदर मुंबई”च्या जाहिरातीचे अनेक फलक पाहिले. ६०, ७० वर्षांमागे ताडामाडात वसलेली मुंबई हरित होती खरी. आता ह्या फलकास काहीच अर्थ नव्हता. सिग्नलच्या थांब्याशी गाडी थांबली. बाजूलाच भला मोठा फलक आ वासून उभा. दिव्याखाली अंधार म्हटल्याप्रमाणे, फलकाच्या खाली सभोवती भला मोठा कचऱ्याचा ढिगारा साचलेला. थोड्या अंतरावर लांबच्या लांब झोपडपट्टी वसलेली. झोपडपट्टीतील रहिवाशांनी जा ये करण्यास पाऊलवाट केली होती. त्यांना सरळ रस्ताच नसावा. बिचारी लहान बालके त्या ढिगान्यातून अडखळत रस्ता गाठत होती. एवढी मोठी महानगरपालिका. किती दुर्लक्ष हे! नागरिक शास्त्र, नीतीनियमांचे पालन करण्यास असमर्थच असावी. नागरिकांनाही वेळ आहे कोठे हुज्जत घालायला. रस्ते, उड्डाणपूल, मेट्रो, उंच उंच आकाशाला भिडणाऱ्या इमारतीच्या बांधकामात इतकी मशगुल आहे की अशा गोष्टींकडे नजरफेक करायलाही वेळ नसावा. डोंगरमाथ्यावर सुद्धा झाडी, जंगल कमी झाल्याने बिबटे वाघ सुद्धा रस्त्यावर येऊ लागलेत. दुर्दैवच. जिथे तिथे दगड, वीटा, वाळू, सिमेंटचे ढीग. भरीस भर म्हणून वाहनांची गर्दी, जसा वृक्ष फोफावणार त्याप्रमाणे झाडाखाली पालापाचोळ्याचा निचरा वाढणारच. लोकवस्ती वाढत आहे. कचरा दुपटीने साचतो आहे.

मैत्रिणीस चकीत करायचे म्हणून मी न कळविता आले होते. इमारतीला रंगरंगोटी करण्याकरीता लोखंडी खांबाचे जाळच विणल्याचा भास होत होता. काम करणाऱ्या गवंड्यास पाहिल्यास स्पायडरमॅन म्हणावेत. भराभर वरून खाली उतरून आले. दरवाजात मला उभी असलेली पाहून मैत्रिण भारती एकदम खूष. देव पावला. कालच तुझी आठवण करीत होते. खरंच माझ्या मदतीस धावून आली. मला कळेना कशापायी भारतीस माझी एवढी गरज भासली. लगेच भारतीने खुलासा केला. अग घरात रंगरंगोटी चालू असल्याने मला अजिबात बाहेर जाता येत नाही. म्हणजे घरात राखण करायला कोणीतरी हवं होतं. म्हणजे ही भटकभवानी फिरायला मोकळी. दिवाणखान्यात थोडी स्वच्छ जागा पाहून खुर्चीत बसले. एक रंगारी भिंत रंगविण्यात दंग तर दुसरा खिडकीस रंग लावीत होता. रंगरंगोटीत प्रगती खूप होती. कुंचल्याऐवजी रोलरने रंग लावित होता. खिडकीस रंग लावणारा गाणं गुणगुणत, रंग कसा दिसतो ह्याचे निरीक्षण करू लागला. एकूण रसिक होता. गाणंही साजेसच होतं. क्या

खूब लगती हो बडी सुंदर दिखती हो। खिडकीचे रंग भिंतीस उठाव देणारे होते. सहज त्याला म्हटलं, आवाज भी अच्छा है गाना तो सही है। दोघे रंगारी २५ वर्षांचे असावेत. कुशलतेने काम चालू होतं. चहाची वेळ झाली. भारतीने त्या रंगान्यास चहा व पोहे दिले. पोहे पाहताक्षणीच एकटा उद्गारला, ईश्वर, ‘अवलकी’. म्हणजे कर्नाटकी असावेत. कानडीतच त्यांना विचारलं तुम्ही कोणत्या गावचे? प्रश्न ऐकून त्यांना झालेला आनंद टिपण्यासारखा होता. एकाचे नाव ईश्वर तर दुसरा गंगाधर. आम्ही दोघे विजापूर जवळच्या खेड्यातले. मुलकी परीक्षा पास करून मामांच्या बरोबर इथे आलो. माझे मामा बांधकामावर रखवालदार आहेत. हा गंगाधर त्याचे काका रंगाचे काम करतात. त्यांच्या हाताखाली मदतनीस म्हणून ७ वर्षे काम केलं. खूप काही शिकलो. मामांच प्रकृती स्वास्थ्य बरं नसल्याने परत गावी गेले. त्यांच्याच खोलीत आम्ही राहतो. कुठचे पाणी कुठे वाहत. ईश्वर मला म्हणाला, कानडी बोलणारे भेटले की आमचा थकवा पूर्ण जातो. अजून ८-१५ दिवस आमचे काम आहे. म्हणजे थोडे दिवस तुमच्याशी कानडीत बोलायला मिळेल. मायभाषेचे भुकेले होते. रंगेल नगरी आहे. सांभाळून राहावं लागतं. ही ताई म्हणजे भारती चांगली आहे. रोज सकाळ, संध्याकाळ आम्हांला चहा खायला देते. दुपारी पोळीबरोबर खायला भाजी कोशिंबीर मिळते. भारती खरी आहे तशी. संध्याकाळी नमस्कार करून दोघेही गेले. त्यांना मी काहीच दिले नव्हते. फक्त कानडीत संवाद साधल्याने त्यांना आत्मियता वाटत होती. दुसऱ्या दिवशी बरोबर नऊच्या ठोक्याला हजर... आल्याबरोबर मला विचारू लागला आज ताईने इडली सांबार केलंय का? मी चाटच पडले. सांबारचा छान वास जिन्यावर येत होता. आज नक्की ताईकडे इडली सांबार असेल. लगेच कामात दंग झाले. काही वेळाने भारतीने त्यांना नाश्ता दिला. ईश्वर बोलका होता. मला सांगू लागला, आजी, आम्ही घरगुती कामं करताना कोणाच्या घरी कोठला पदार्थ शिजत आहे हे कळतं. काही घरात पाय ठेवल्याबरोबर समजतं ही माणसं कोठल्या गावची आहेत. गुजराथी, सिंधी. तुमच्या सारख्यांच्या घरात खायला मिळतं पण काही स्पष्ट सांगतात. डबा खायला जा तोपर्यंत आम्ही जेवण उरकून घेतो. अशा घरात चहाचा घोट मिळणार नाही, अशा घरात काम करायला मन लागत नाही. चहा नको. प्रेमाने बोलतात ज्या घरी तेच आमचे आप्त समजतो आम्ही. शिवरात्रीला व दिवाळीत आम्ही घरी, गावी जातो. दोन चार वर्षांनी

आम्ही कायमचे सोलापूरला जाणार. आता तिथं पण काम मिळतं. पण मुंबई सारखं शहर नाही. वादळ, पाऊस, संप, बॉम्बस्फोट काहीपण होऊ दे, एक दिवस घाबरणार. दुसऱ्या दिवशी सगळं काही सुरक्षित असतं. श्रीसिद्धीविनायकाची व श्री मुंबादेवीची कृपा. एक दिवस आमचा रिकामा नसतो. खरी गोष्ट होती. दोन्ही पोरं विश्वासू व कामसू आणि लाघवी होती. अनेक रंगानी माखलेले मळके कपडे घालून ईश्वर, गंगाधर जीवनात रंग शोधत होते.

मायेपोटी, मातृभाषेचे भुकेले असलेले ईश्वर, गंगाधर आज निरोप घेणार असल्याने माझ्या मैत्रिणीने त्यांना बक्षीस म्हणून काही वस्तू आणल्या होत्या. त्या दिल्या. त्यांच्या कुशाग्रतेवर मैत्रिणीचे यजमान अगदी खूप होते. ईश्वर, गंगाधर आज जरा गप्पच होते. माझ्या मैत्रिणीस पण जाणवले. ताई, अगं आपल्या भाषेचे गावाजवळचे उद्यापासून भेटणार नाहीत म्हणून दुःखी असावेत. आम्हां दोघींचा संवाद त्याला नक्की समजला असावा. ईश्वरचे डोळे पाणावले होते. अतिशय हळवं पोर होतं. रंगाचा डबा उचलला व रंगवायला लागले. ईश्वर काही क्षणात बाहेर आला आणि म्हणाला युगादीला भेटायला येतो. तुम्ही इथे आहात ना?

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## “सांझ”

कशिश फुल्लि! कशिश बाव्लि!  
क्षणांतु एक सांझ  
संसाराचे तापत्रयांतु  
जांन्वे नाक्का वांझ।।  
धोन्यार् भोर्नु ताप्पून् ताप्पून्  
भांग्रा सारखे दिस्ली!  
रंगाची ती ओक्कोळि खेळु  
ताम्डे गाल्लान् हास्ली।।  
जात्ता काळोक् वचा गूडांतु  
पक्ष्यांक् पेटौन् दिल्ल्यो  
पळैत् पळैत् पश्चिमेंतुं  
सूर्या सांगात् निप्ल्यो।।  
आम्चे खातिर् नित्य एत्ता  
तीचि तीचि सांझ  
संसाराच तापत्रयांतु  
जांन्वे नाक्का वांझ

- कृष्ण शर्मा, हॉन्नावर

## दान

भव्य दिव्य देणी  
तो दाता विधाता  
दान करतं आस्ता  
आमी मागनी  
तरी दित्तं आस्ता  
सूर्या ऊब लखलख पर्जळ  
चंद्रा तेज शितळ मोगाळ  
फुलती फळती धरती प्रेमळ  
हवो वारो पावसा शिंवर  
गिरी शिखर न्हंयी सागर  
पर्वत स्तनांतुलें व्हांवते जळ  
धन धान्य फुल फळ  
हें तन मन जीवन अमोल  
अगणित देणीं दित्तं उरता  
तो घसघश्यांनी दित्तं उरता  
आनी तूं घेतं उरता  
केदनाय मानल्याती उपकार  
त्या विधात्याले?  
आनिकय तूं म्हणता  
हांवे कस्लेंय मागल्यारी  
देव माका कांयची दीना

- इंद्र अशोक गेरसपे

## “महाभूतात्मक भास्करेंद्र”

(कोंकणी गीत)

प्रशांत निर्मल दिव्य निसर्ग।  
प्रातःकालीन सुसेव्य स्वर्ग।  
सांकेतिक कूजन पक्षिवर्ग।  
मुनिजन छंदस् काव्य विसर्ग।।१।।  
कोंबेचे सुदीर्घ तुतारी वाद्य।  
देवळाचे काकड आरती पद्य।  
घांटेंचे ओंकार निनाद हृद्य।  
अंगांग पुलकित वेदांत वैद्य।।२।।  
उषःकालाचे मंदस्मित आगमन।  
उदयाचल-नभ शोभायमान।  
गगन-राजागले स्वागत अभियान।  
उत्कंठित जात्ताति भूलोक-जान।।३।।  
तेजोमय-गोल नज्जेक एत्ता।  
जीवन-किरण सर्वत्र पसर्ता।  
प्रसन्न-कमल मुखदर्शन कर्ता।  
संपूर्ण-सृष्टी चैतन्यमय जात्ता।।४।।  
महाभूतात्मक तूं भास्करेंद्र।  
पृथ्वी-जीवनाचो आधार-केंद्र।  
नवग्रहांचो स्वामी रवींद्र।  
शिरसाष्टांग नमन हे भर्गेन्द्र।।५।।

- चैतन्य उभयकर, गोवा

# “स्वप्नात रंगले मी”

लेखिका : रेखा राव । परीक्षण : श्यामला तलगेरी

सारस्वत समाजाने लेखन पुरस्काराने ज्यांना सन्मानित केले त्या सौ. रेखा राव ह्या लेखिकेचे “स्वप्नात रंगले मी” हे पुस्तक वाचता वाचता मी इतकी रंगून गेले की त्यातील दहा कथा एका पाठोपाठ एक वाचून कधी संपविल्या ते कळलेच नाही. लेखनशैली सुबोध, सोपी व ओघवती आहे. वाचताना असे वाटते की एक मैत्रीण दुसऱ्या मैत्रीणीला कहाणी सांगत आहे.

लेखिका एक स्त्री असल्यामुळे त्यातील कथा बहुत करून स्त्रियांच्या व्यथा मांडणाऱ्या आहेत. संसार व नोकरी करताना येणाऱ्या समस्या, मनाची होणारी कुतरओढ, ह्यांचे वर्णन करणाऱ्या आहेत. काही दशकांपूर्वी, गोष्टीत सासू-सुनांचे संघर्ष, नवरा-बायकोमधील वितंडवाद किंवा आईने मुलांना गरिबीत कष्टाने वाढवून कसे मोठे केले ह्या विषयावर गोष्ट बेतलेली असायची. पण ह्या पुस्तकातील कथा सुविद्य, नोकरी करणाऱ्या अशा मध्यम वर्गातल्या स्त्रियांवर लिहिलेल्या आहेत. त्या स्त्रिया समजूतदार घरातील, वडील मंडळींच्या आज्ञेत राहणाऱ्या आहेत. घराच्या भल्यासाठी झटतात. आपल्या मानसिक भावना उघडपणे व्यक्त न करणाऱ्या अशा आहेत. “मला हक्क नाही” “आधारवड” “घर हक्काच” ह्या कथा जरा वेगळ्या वाटल्या. ह्या तिन्ही गोष्टीतील नायिका निश्चयी, करारी व आपल्या मताशी ठाम आहेत. “मला हक्क नाही” मध्ये नायिका आपल्या नवऱ्याशी पटत नाही म्हणून आपल्या बॉसशी संबंध जोडते. घटस्फोट घेऊन घर सोडते. त्यासाठी आपल्या मुलाचाही वियोग सहन करते. “घर हक्काचे” मध्ये पाच मुलींपैकी ‘श्यामी’ हे वेगळेच रसायन असलेली मुलगी आहे. तिच्या इतर बहिणींसारखी बापाने ज्या घरात लग्न लावून दिले त्या घरी निमूटपणे संसार करणारी नाही. तिला मुंबईचाच नवरा हवा असतो. त्यासाठी तिने केलेले धाडस व सायास हे गंमतीशीर व वाचनीय आहेत. “आधारवड” ही कथा हृदयंगम वाटते. मुलगी व जावई एकमेकांशी पटत नसल्याने फारकत घेतात. दोघे परदेशात असल्याने आजीकडे ठेवलेल्या आपल्या दोन वर्षांच्या मुलाचे संगोपन करण्याचे नाव घेत नाहीत. अशा नातवाचे संगोपन करणाऱ्या दुःखी आजीची व्यथा ह्या कथेत व्यक्त झाली आहे. मनाला चटका देऊन जाते. “निर्णय” ही कथा अर्धांगिनी अर्ध्या संसारातून सोडून गेल्यामुळे दुःखाने वियोग सहन करणाऱ्या पतीची गोष्ट आहे. पत्नीच्या निधनानंतर त्याच्या

एकट्यावर संसाराचा भार पडतो. मुलीच्या लग्नाचे कर्तव्य पार पडलेले असते. परंतु कॉलेजमध्ये जाणारा मुलगा असतो. त्याच्या लग्नापासून सर्व बाकी असतात. अशा परिस्थितीत त्याचा एक मित्र अचानक भेटतो. त्याची एक बहीण लग्नाची असते. तिच्या लग्नाचा प्रस्ताव त्याच्यासमोर मांडतो. त्याच्या मुलीची संमती मिळते व ते लग्न होते. दुसरी पत्नी सालस व गृहकृत्यदक्ष असते. पहिल्या पत्नीचीच मैत्रीण असते. संसार छान होतो. पण मुलाला सावत्र आईचे येणे आवडत नाही. आपला तिरस्कार करणाऱ्या सावत्र मुलाचे मन ती किती चतुरपणे आपलेसे करून घेते हे वाचण्यासारखे आहे. सर्व सुखे पायाशी लोळण घेताहेत अशा एका जोडप्याला मूल होत नाही. ते निर्णय घेतात की अनाथाश्रमातील एका मुलीचे पालकत्व पत्करायचे. परंतु त्या मुलीला आपले नाव कळता कामा नये. अशी अट घालतात. ती मुलगी हुशार असते. दरवर्षी चांगल्या गुणांनी अव्वल येते. तिची अभ्यासातील प्रगती पाहून दरवर्षी खूष होऊन आई-वडील तिला बक्षीस म्हणून भेटवस्तू पाठवीत असतात. बारावीच्या परीक्षेत ती बोर्डात तिसरी येते. त्यावेळेस ती हट्ट धरून बसते की यावेळी तिला भेटवस्तू नको तर तिच्या मानलेल्या आई-वडिलांची भेट घडवून द्यावी. त्यानुसार त्यांची भारतात भेट होते. मानलेल्या आई-वडिलांना त्यांच्या जन्माचे सार्थक झाल्यासारखे वाटते. ही झाली गोष्ट, “सार्थक झाले जन्माचे” या कथेची.

ज्येष्ठ नागरिक बापाचे, मुलांकडून मिळणाऱ्या दुर्लक्षित वागणुकीमुळे होणारे दुःख “वर्तमान” ह्या कथेत सांगितले आहे. बाप सधन, बंगलेवाला असूनही त्याची तिन्ही मुले, सुना, नातवंडे त्यांची विचारपूस करीत नाहीत. एके दिवशी त्यांचा मोठा मुलगा आपल्या मुलाला स्वतंत्र खोली अभ्यासासाठी मिळावी ह्या हेतूने वडिलांचे सर्व सामान त्यांच्या नकळत आऊटहाऊसमध्ये हलवितो. आपल्याच घरातून बाहेर जावे लागल्याने त्यांना जिव्हारी लागते. तेही त्यावर जालीम उपाय करतात. ह्या कथेचा शेवट वाचून समाधान झाले. बापाची केविलवाणी स्थिती करणाऱ्या मुलांना कसा बूमरँग करून त्याने त्यांची स्थितीसुद्धा केविलवाणी केली हे वाचून मजा आली. वडिलांच्या इतिकर्तव्यापासून दूर जाणाऱ्या मुलांना चांगली अदल घडली.

“स्वप्नात रंगले मी” स्वप्नात रमणाऱ्या एका मुलीची ही

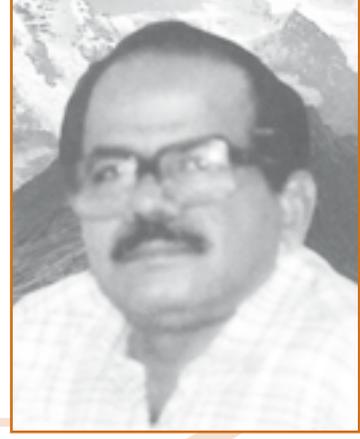
कथा. तिच्या लहानपणी ज्या इच्छा पुण्या होत नसत त्या ती स्वप्नात पुण्या झालेल्या पाही. पुढे तिचे लग्न होते व मुंबईत राहण्यास येते. तिच्या स्वप्नातील राजकुमार मिळत नाही. परंतु ज्याच्याशी लग्न होते त्याच्याशी सुखासमाधानाने संसार करते. चाळीत त्यांचे वास्तव्य असते. म्हणून पुढील स्वप्न पाहते २बीएचके फ्लॅट्सचे. चाळीच्या जागा विकून पुनर्विकास होण्याचे ठरते. त्या दरम्यान त्यांना दोन ठिकाणी वास्तव्य करावे लागते. त्यावेळी त्यांच्या झालेल्या ससेहोलपटीचे यथार्थ वर्णन केले आहे. शेवटी तिचे हे स्वप्न पुरे होते.

“वाट परतीची” मध्ये युगांडामध्ये कैक वर्षे वास्तव करून असलेल्या डॉक्टर निंबाळकरांना तेथे झालेल्या दंगलीतून पळ काढावा लागतो. इतकी वर्षे कमावलेले सर्व तेथेच टाकून ते एका वस्त्राणिशी कॅनडात असलेल्या मुलाकडे जातात. त्यांचे येणे मुलगा व सून यांना आवडत नाही. सुनेने त्यांची व्यवस्था वृद्धाश्रमात करण्याचे योजिले आहे हे कानी पडताच प्रथम धक्क्याने ते जीव देण्याचे ठरवितात, परंतु त्यांच्या दुसऱ्या मनाचा कौल येतो की, “भ्याडपणे मरण्यापेक्षा आपल्या देशात येऊन मानाने जग” आणि दोघे भारतात परत येतात.

“साया” म्हणजे कथेतील सानिया, तिची आई-वडिलांवर इतकी माया असते की तिला नवऱ्याबरोबर अमेरिकेत जाणे जीवावर येते. ती पतीसह अमेरिकेत जाण्यास नकार देते. तिची आई हुशार असते. ती सायाला पतीसह जाण्यास कशी उद्युक्त करते हे ही गोष्ट वाचल्यावर उमजेल.

मुलगा विभक्त होऊन दुसरीकडे गेल्यावर आईचे मन कसे त्यांच्यात व नातवंडांत गुंतलेले असते. आईच्या ह्या प्रेमळ स्वभावाचा फायदा घेऊन मुलगा व सून मुलांना आईकडे सोपवून फिरण्यास, सिनेमास किंवा लांब प्रवासासही जातात. हे त्यांच्या पतीला आवडत नाही. एकदा एक प्रसंग असा घडतो की आईचे मन घायाळ होते. आपल्या नवऱ्याचा सल्ला प्रमाण मानून चतुरपणे मुलास आपल्यापासून दूर करते व आपल्या वृद्धावस्थेकडे वाटचाल करणाऱ्या पतीकडे व स्वतःकडे अधिक लक्ष देण्याचे निश्चित करते. ही गोष्ट सुद्धा ज्येष्ठ नागरिकांना योग्य मार्ग दाखविते.

ह्या कथासंग्रहाची प्रस्तावना, लेखिका, प्राध्यापिका श्रीमती साधना कामत यांची असून त्यांच्या समर्थ लेखणीने योग्य समर्पक परिक्षण केले आहे. ह्या कथासंग्रहाच्या लेखिका सौ. रेखा राव यांनी कथा सुरस मनोरंजक व वाचनीय लिहिल्या आहेत. वाचकांनी हे पुस्तक जरूर वाचावे. त्यांना दिवाळीअंकातील दीर्घ कथा वाचल्याचा आनंद मिळेल. लेखिकेचा हा पहिलाच कथासंग्रह आहे. त्यांचे मी हार्दिक अभिनंदन करते.



माझे वडील आदरणीय प्रिय आन्नू (कै. विश्वानंद (सदानंद) गोपाळकृष्ण कागल- मुलुंड (पूर्व) मुंबई) यांच्या १५व्या स्मृती दिनानिमित्त (२६/०६/१९९८) ह्या चारओळी त्यांना अर्पण -

प्रिय आन्नूस

पंधरा वर्षे सरून गेली, परी मन मानत नाही,  
नयनांमधले अश्रू आटले, दुःख हे झिरपत राही॥

बोलात बोंबड्या सूर दिले अन् ताल-लयीचे ज्ञान,  
कलांगणी तुम्ही बीज पेरीले, झाला वृक्ष महान॥

अभिनय, गायन, नृत्य कलेचा करीता आविष्कार,  
पहात असतील आन्नू माझे देतील साक्षात्कार॥

विश्वास मनी हा धरून आन्नू, सरला किती काळ,  
एकदाच येऊनी कवेत घ्या मज विनवी तुमचे बाळ॥

पितृछत्र गमविले जीवाला कायमची हूरहूर,  
हे जगदनियंत्या! सांग मला का झालासी निष्पूर?॥

मागणे तुझ्या चरणासी करीते दान टाक पदरात,  
लाभोत आन्नू मज 'पिता' म्हणूनिया पुढच्या ही जन्मात॥

तुमचीच,  
सोना

(सौ. सुवर्णगौरी कागल-घैसास)

आमच्या प्रिय आन्नूच्या स्मृतीस सादर वंदन-

अतुल्य कागल

आशीष कागल

सौ. सुवर्णगौरी कागल-घैसास

# एक कानाचा तवा

सौ. शैलजा वैद्य (मासूरकर)

सर्व साधारणपणे तव्याला एक दांडा असतो. फुलके करताना हा तवा उचलून गॅसवर फुलका शेकण्यासाठी किंवा गरम असताना सहजतेने उचलून बाजूला ठेवण्यासाठी त्याचा चांगला उपयोग होतो. माझ्या समजुतीनुसार कर्नाटकात दोन कानांचा तवा वापरता आहे. आकार तव्यासारखाच गोल पण मध्ये सपाट थाळीसारखा असून भोवताली थोडीशी उंच कड असते. ही गोल कड चिमट्यात पकडणे कठीण आहे म्हणून कदाचित सोयीसाठी तव्याला दोन्ही बाजूला छोटे चपटे कान बनवले असण्याची शक्यता/पद्धत असावी.

माझे आजोळ मूळचे उत्तर कर्नाटकातील (धारवाड/कुमठा, कारवार) असल्याने आमच्याकडे असा दोन कानांचा बीडाचा एक तवा होता. ("बहुतेक आमचिगल्या जानांक दोनी कानांचा तवा गोतु आसतोलांची") त्यावर धिरडी, दोंडुक, सुरणोळ्या असे प्रकार छान करता येतात. आम्ही असलेल्या गावात अजून एक कोंकणी कुटुंब होते. त्यांचे नांव होते दिवगी रामदासबाप्पा व मुक्तापाचची. (काही काळाने नाडकर्णी मधुदादांचे पण कुटुंब आले) माझे वडील डॉक्टर असल्याने सर्वांशीच संबंध यायचे पण इथे तर भाषाही समान व एकमेकांच्या घराण्यांची ओळख. त्यामुळे मासूरकर-दिवगी कुटुंबांचा घरोबा खूप वाढला. ही मंडळी आमच्यापासून ६-७ किलोमीटर दूर राहायची पण रोज संध्याकाळी इतर बऱ्याच मंडळीप्रमाणे बैलगाडी किंवा टांग्यातून जिमखान्यात पत्ते, टेनिस, बॅडमिंटन इ. खेळण्यास किंवा काही कार्यक्रम असल्यास त्यासाठी येत असत. त्यांचा एकुलता एक मुलगा आनंद, दादा/ताई करीत आमच्याकडेच असायचा बरेचदा. काही वेळेस रविवारी आम्ही भावंडे त्यांच्याकडे जाऊन राहायचो, खेळायचो. खूप धमाल यायची. मुक्तापाचची कधीही कुठे बाजारात किंवा गावाला गेल्या की येताना आम्हां बहिणींसाठी हमखास रंगीबेरंगी रिबन्स, बांगड्या, इयरींग्ज किंवा बाहुली असं काही ना काही आणीत असत.

तर एक दिवस मुक्तापाचचींना हा दोन कानांचा तवा पाहिजे होता. त्यांच्या गाडीवानाला त्यांनी "डॉक्टरांच्या घरून एक कानाचा तवा मला पाहिजे तो घेऊन ये" असे सांगितले. ह्या गाडीवानाचे नाव होते विठोबा. टेंगणा, बारीकसा, थोडा वयस्कर, पांढरा सदरा, धोतर व डोक्याला फेटा आणि कपाळावर गंधाचा टिळा लावलेला असा हा विठोबा नावाप्रमाणेच साधासुधा व भोळसर होता. आमच्या घरी येऊन त्याने माझ्या आईला सांगितले की, दिवगी बाईंनी "एका कानाचा तवा" मागितला आहे. आईने ते लक्षात न घेता तत्परतेने दोन कानांचा तवा त्यांच्याकडे दिला. पण हे महाशय अडूनच बसले "हा दोन

कानांचा तवा आहे. बाईंनी एक कानाचा तवा सांगितला आहे. तो द्या. हा नको." आता आली का पंचाईत! आईने त्याला खूप समजावले की एक कानाचा तवा नसतो. आम्ही हाच दोन कानांचा तवा वापरतो आणि तुझ्या बाईंना पण हाच पाहिजे. पण विठोबाचा एकच मंत्र "बाईंनी एक कानाचा तवा आणायला सांगितलाय. हा नेला तर रागावतील." आईने त्याला मोठ्या मुष्कीलीने पटवले की हा तवा आता घेऊन जा. मी पण आता जिमखान्यात येणार आहे तेव्हा तुझ्या बाईंना समजावीन. त्या तुला मुळीच रागावणार नाहीत. काळजी करू नकोस." मोठ्या नाखुशीने व कुरकुर करीतच विठोबा माऊलीने "दोन कानांचा" तवा नेला. तासाभराने आई जेव्हा मुक्तापाचचीला भेटली तेव्हा तिने हसतच विचारले "काय हो, एका कानाचा तवा कशाला पाहिजे होता?" त्यांना काही कळेना ही भानगड. मग आईने त्यांना झाला प्रकार सांगितला. तेव्हा त्या दोघी व जवळपास असलेल्या बायकांमध्ये एकच हशा पिकला. नंतर बरेच दिवस हा "तवा" एक करमणुकीचा विषय बनला होता.

मात्र त्यावेळेस, समोरच्या खोलीत पत्ते खेळत असलेल्या पुरुषवर्गाला मात्र एक मोठे कोडे पडले होते की, नेहमी तावातावाने बोलण्याचा आवाज ऐकू येणाऱ्या ह्या बायकांच्या खोलीतून एवढा प्रेमाने हसण्याचा आवाज कसा काय येत आहे? काय झाले असावे? अर्थात् दोन तीन तासांनी घरी गेल्यावर ह्या कोड्याचा उलगडा झालाच असेल त्या सर्वांना!

## Shri Chitrapur Math - Mumbai (Grant Road) Local Sabha Smt Ambabai Heble Bhagavad-Geeta Competition -2013

Shlokas for memorisation and recitation for all Groups (I, II, III, IV and V) for "Geeta Recitation Competition" to be held in Nov- Dec 2013 are as follows:

**Bhagvadgeeta**  
**9th Chapter -Raajavidyaraajguhyayoga**  
**Shloka 23 to 34, and**  
**10th Chapter- Vibootiyoga**

shloka 1 to11. Other details regarding venue, dates etc. will follow in due course of time.

With the blessings and guidance from His Holiness, a new competition in understanding the **Bhagvadgeeta, in addition to the generally held Recitation competition, is being considered.** Details will follow.

# बायल आनी मोबायल

डॉ. सुनंदा कर्नाड

‘बायल आनी मोबायल, दोन्नी आस्सती, जाल्यारी केन्ना जांवका तेन्ना दोन्नी आस्सनाती’ अशशी तो हिरो एक्का कोंकणी नाटकांतू म्हणता तेन्ना लोक हांसताती. होयी आशिली खब्बरी, जाल्यारी लोकांनी हांसचे वे? एक्का निर्जीव वस्तूसांगाती बायलेगेली तुलना? खंचे सेल्फ रिस्पेक्ट आशिल्या बायलमनषेक हें आवडता? पासप, सगळो दिस काम कर्नाफुडेन जीव खेळौच्याक क्लबांत नावे भोंवच्याक वचुगेल्यारी, सगळो दिस कात्रांतू खबऱ्यां सांगतल्या मोबायला सांगाती बायले गेली बरोबरी कोर्ची? छे, माक्का तरी हें अजिबात पट्टना.

बायलेक अर्धांगिनी म्हणताती. ‘अर्थेच, कामेच, मोक्षेच नाति चरामि’ म्होणू अग्नीसमक्ष आण घेतलो बामुणू बायलेक सोणू, कामखातिर म्हणा, नावे तांगेल्या मनोरंजनाखातिर जाय जाल्लेलें कडेन वत्ता, तिक्का सोणू, जाल्यारी मोबायल सांगाती घेवु! बायल तक्रार कर्ता वें? ‘मोबायल’ तिगली सवत होयी, जाल्यारीची उगडास कोर्नु हँकरचिफा सांगाती मोबायल थायि तांगेल्या हातांतू दिता. दिसाचें सतरा-अठरा तास बामुणू ते मोबायल कात्राक लावु बस्ता, अथवा खिशांतू नावे गळ्यांतू चेंन घालु भोंवता म्होणू ती तक्रार कर्ता वें? कड्डेरी जाय जाल्लेल्या तावळी बायल जाग्यारी ना म्होणू बामणानें तक्रार कस्त्याक कोर्का? खरे म्हळ्यारी ‘मोबायल’ म्हळ्यारी बामणा गेली ‘पूर्णांगिनी सहचरी’ म्होणू बायलेक ट्रेषू दिसचे सहजाचि! आत्तं तीवयि उपाय नात्तिल्याक पसांतू मोबायल घेवु भोंवता-इत्याक? ‘तूं खंयि आस्स, घारा केन्ना येता?’ म्होणू पतिरायानें चौकशी केल्यारी, तांगेलें समाधान कोरूक! तिगल्या कॉस्मॅटिक्ससांगाती आनी शॉपिंगाखातिर घेतिल्या पैशासांगाती मोबायलाचे एक वज्जें, तेंवयि ती व्हांवता! पासप!

‘मोबायल नाक्का’ म्हणतलो मनीष आत्तां कालांतू मेळचें कष्टचि! एकवेळ लग्न कर्नास्तना, ब्रह्मचारी जावु राबयेद, जाल्यारी मोबायलाशिवाय जन्म? व्यर्थचि! आर्तातू घरकामाक येत्तली सखूबाय, कैरु भोर्नु वर्तलो दीपकभाय, रांदयकाय विकतलो दिनेशभाय, इस्त्री कर्तलो मंगेशभाय तशींची रस्त्यारी वत्तल्या प्रतिएक मनषाक चमकताना, बायक चलयतांना मोबायलाक कान लायिलें आम्मी पळयताती.

कनेक्टविटीखातिरी मोबायल इत्लें इनडिस्पेंसेबल जाल्या! घरांतू रांदूक बायल ना जाल्यारी भायर एक राशी हॉटेल्स आस्सती नावे नूडल्स कोर्नु, अथवा पिज्जा ऑर्डर कोर्न हाडयल्यारी जाल्लें, पोट भर्ता, जाल्यारी जांवका आशिलें कॉल्स येना जाल्यारी, पेटयिलें एस्प्रेमएस् पांवना जाल्यारी मात्र जीव वैरी तग्गू जाता.

आत्तं ह्या कलियुगांतू, मोबायल आस्काजचि हे मान्य केल्लें तर्की, ताज्जेरी कितलो वेळ उलोका, हाक्का कांयी ताल-तंत्र आस्स की? ना! यंग चल्लें आनी चलयां तासन् तास कस्लें गुलुगुलू उलैताती तें तांकांची गोतु! सकाळीं स्वच्छ हवेंतू चमकूंच्याक आनी जॉगिंग कर्तल्यां गेल्या कात्रांतुल्यान वायर लांबताती! बरे नाटक पळौच्याक वचु गेल्लेलें तावळी, अथवा सुरेल गायका गेलें संगीत आयकूंच्याक वचगेल्लेलें तावळी ‘मोबायल सायलेंट’ दवराती म्होणू पुनः पुन्हा विनंती कोर्नु सांगिलें तर्कि मोबायल वाजता, तेन्ना



अशशी कोपू येता! थोडे वेळाखातिर मोबायलाचा विरह सहन जायनाशिल्यांनी बाकी लोकांक कस्त्याक डिस्टर्ब कोर्का, बा? बायल म्हळ्यारी केवळ लग्न जाल्लेल्या दारल्यागेली अर्धांगिनी मात्र न्हयी, तात्रे चलौच्या संसाररथाचें ती एक सॉलिड चक्र जावु आस्स.

तो रथू सम्म चलका म्होणू ती प्रीतीचें पेट्रोल घाल्ता, तो योग्य दिशेन वचका म्होणू ती ताज्जें स्टीअरिंग व्हील हात्तांत घेता, घरच्यांगेलें वर्तन वायट मार्गारी वत्त म्होणू दिस्त्यारी, ती ताक्का ब्रेक घाल्चो प्रयत्न कर्ता, रथाची गती कम्मी-जास्ती कर्तली ती गिअर, क्लच आनी एस्कलरेटर सुद्धाय आस्ता. संसारातू बायलेगेली भूमिका इत्ली महान आस्तना, एका क्षुल्लक मोबायला सांगाती तिगली तुलना कोर्ची? मोबायलाक मेळचो सहवासू आनी प्रीती तिगल्या वांट्याक येना. जाल्यारी ती तिगलें कर्तव्य अविरत कर्त आस्ता. अन्यायू सहन जायना जाल्यारी मात्र आत्तां दिसांतू तिज्यांतुली ‘दुर्गा’ जागृत जाता, आनी तिगल्या अंतःकरणांतुलो भावनिक स्फोटू, घटस्फोट रूपानें, संसाररथाक हँडब्रेक घाल्ता. मागिरी अविचारी बामणा, बोसचें कात्राक मोबायल लावु, अखंड पश्चाताप कर्तचि!

# गीर्वाणप्रतिष्ठा - रसास्वाद - मेघदूत-५

कृष्णानंद मंकीकर, वाकोला

## Stanza 4

धूमज्योतिस्सलिलमरुतां सन्निपातः क्व मेघः।  
सन्देशार्था क्व पटुकरणैः प्राणिभिः प्रापणीयाः॥  
इत्यौत्सुक्यादपरिगणयन्गुह्यकस्तं ययाचे।  
कामार्ता हि प्रकृतिकृपणाश्चेतनाचेतनेषु॥५॥

### अन्वयः

क्व सः मेघः यः धूम-ज्योतिः-सलिल-मरुतां सन्निपातः  
(अस्ति)। पटुकरणैः प्राणिभिः सन्देशार्था क्व प्रापणीयाः॥  
इति गुह्यकस्तं औत्सुक्यात् अपरिगणयन् ययाचे। चेतन  
अचेतनेषु कामार्ता प्रकृतिकृपणाः हि (एव)॥५॥

### Word meanings of the shloka:

धूम smoke ज्योतिः lightening सलिल water मरुतां  
air सन्निपातः conglomeration being together क्व  
where मेघः cloud.

सन्देशार्था messengers क्व where पटुकरणैः those  
looking for excellent means प्राणिभिः by people  
प्रापणीयाः are to be obtained.

इति thus औत्सुक्यात् eagerness अपरिगणयन्  
disregarding गुह्यकः the gandharva तं to him (to  
the cloud) ययाचे begged of.

कामार्ता smitten by love हि प्रकृतिकृपणाः to not  
discern the correct nature (do not distinguish  
between) चेतन animate अचेतनेषु inanimate ॥५॥

### Translation:

Oh where is a conglomeration of (Inanimate)  
objects like smoke, lightening, water and  
air and (in comparison) what able bodied  
(messengers) does one employ for delivering  
messages? (surely you do not entrust inanimate  
objects to deliver messages) but, (alas!) those  
smitten with love are by nature shortsighted  
and do not discern the difference between  
animate and inanimate!

### Details:

In this, Kalidasa takes a dig at those who are  
smitten by love. It is said in another place,  
“कामातुराणां न भयं न लज्जा” Those smitten by love  
have neither shame nor fear. In the same vein,  
Kalidasa says those who are smitten by love,  
cannot differentiate between (the qualities) of

animate beings and inanimate things.

He says, when a messenger is to be selected,  
one chooses the one who is adept (पटुकरणैः)  
but compare this with the collection of smoke,  
light, water and air (such is what a cloud is  
made of) and on the other hand. Kalidasa then  
goes on to “generate” a Subhashita कामार्ता हि  
etc.

इति औत्सुक्यात् thus in a great state of  
eagerness which blunted his ability to  
discriminate अपरिगणयन्.

Comments and feedback to :

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## पावसा रे पावसा!

पावसा रे पावसा, तू असा रे कसा!  
एखादा लहरी सुलतान असावा, तसा  
कधी कधी तू पड पड पडतोस  
अन् सारं जीवन उध्वस्त करतोस।  
कधी कधी तर कुठं दडी मारून बसतोस  
अन् डोळ्यातली टिपही गिळायला लावतोस।  
तरीही... तुला अशी नावं ठेवून कसं चालेल?  
तुझ्याशिवाय साऱ्या जगाचं जीवन कसं चालेल?  
पावसा रे पावसा, तू तर सर्वांचा देव आहेस जसा  
प्रत्येक जीव पहातोय तुझी वाट, चातक जसा।  
तू तर सदा जीवन आणतोस!  
तू तर साऱ्यांना जीवन देतोस!  
तर मग, येरे येरे बा पावसा!  
तुला देतो आम्ही हवा तेवढा पैसा।  
पण काही असो, सर आली धावून  
अन् सारं जग गेलं आनंदून।  
पण आपण सर्वांनी एक लक्षात ठेवूया  
या पाण्याचा चांगला व जपून वापर करूया।  
अशा रीतीने पर्यावरणाला हातभार लावूया  
अन् पावसाला मात्र जरूर धन्यवाद देऊया।

- श्रीमती निर्मला कलंबी  
मुंबई

# “संस्कृत साहित्य सागरान्तुलो एक थेंबु”

आनंद कडले

“काव्यप्रकाश” रचयिता “मम्मटु” काव्या उद्देशाबद्दल अशशी सांगता काव्यं यशसे, अर्थकृते, व्यवहारविदे, शिवेतरक्षतये, सद्यःपर निवृतये, कान्तासंमिततयोपदेशयुजे। तात्रे सांगिल्लीं हीं वाक्यं निज जीवनांतु खरें जांवका जाल्यारि पाठकु या श्रोता रसिक हृदयाचो जाव्नु आस्ल्यारि मात्र साध्य म्हुणु दिस्ता। इत्याम्हळ्यारि-

यत्सारस्वतवैभवं गुरुकृपापीयूष पाकोद्धवं  
तल्लभ्यंकविनैव नैवहठतः पाठप्रतिष्ठाजुषाम्।

कासारे दिवसंवसन्नपि पयः पूरं परं पंकिलं  
कुर्वाणः कमलाकरस्य लभते किं सौरभं सैरिभिः॥

दिवसभरि तळ्यांतुउद्कान्तु पोण्णु आशशील्यो म्हैश्यो तळ्याउद्दाक राडि कर्ताति विना तळ्यांतुल्या कमला फुल्लां आस्वादु घेनाति। अरसिक पाठकांगेलि स्थिती अशशीचि! इत्याम्हळ्यारि काव्यरसास्वादन हठाने जावो वत्तायाने जावो जांवचि प्रक्रिया नहीं! सहज प्रक्रिया-फूल फुल्लेल् वारि, थंडवारो आयिल्वारि, अरुणोदयु जाल्लेल्वारि। काव्यरसास्वादानेचें हे शब्द चित्र चिके वाच्चा -

श्रुते महाकवे काव्ये नयने वदने च वाः

युगपद्यस्यनोदेति स वृषो महिषोऽथवा॥

सऽव रसिको लोके श्रुत्वा काव्यं परैःकृतं

उत्पद्यते च युगपद्दने ऽक्ष्णोश्च यस्य वाः॥

श्रेष्ठ कवींनी बरेयिल्लीं काव्यं आयकतां आयकतां या वाचतां वाचतां कोणा गेल्या दोळ्यांथाव्नु उद्दाक आनि तोंडांथाव्नु ‘वाः’ ह्युणु उद्गारु निरन्तर जाव्नु येत्ताति कि तेचि काव्यरसिक आनि कोण की ह्या स्थितीक पावनाति ते बैल अथवा रड्डे। हांका रड्डे ह्युणु इत्या ह्योणका ह्यळ्ळेले “रड्याफाट्टीरि उद्दाक पळ्ळेलवारि” ह्यळ्ळेली आद्गति गोत्तु आशशील्यांक अर्थुजात्ता। रड्याफाट्टीरी उद्दाक पळ्यारि फाट्टीरी राब्बना भित्तरी वच्चना-सरळ तग्गु निस्सोर्नु वत्ता। तशशी उजव्या कात्रान्तु आयकलेलो काव्यरसु दाव्या कात्रांथाव्नु भायर पोण्णु वत्ता। काव्यरसा रूचि हृदयाक पावना! जोपर्यंत काव्यरसु भावकोषान्तु प्रवेशु कर्ना तोपर्यंत कितलीं काव्यं वाच्चो अथवा आयकुवो काव्या संख्या उगडासांतु उरद विना काव्यरसा रूचि ताक्का कळशी ना। अस्ल्यांक सुभाषिताचो थपराको हो-

यथा खरश्चन्दनभारवाही भारस्यवेत्ता न तु चन्दन स्या।

एवं हि शास्त्राणि बहूनधीत्य अर्थेषु मूढाः खरवद्बहन्ति॥

गाढवा फाट्टीरि चन्दना भोरु भल्यारि गाढवाक वज्जाचो

अनुभवु मात्र जायद विना परिमळा अनुभवु नहीं। त्याचिप्रमाणें अरसिकु वाच्चिल्या पुस्तकां संख्या लक्ष्यांतु दवर्ता। काव्य रसाबद्दल निर्लिप्त जाव्नु आस्ता।

अस्ल्यांक काव्यरसा रूचि चिके दाकोंया ह्युणु एक महाशयाने प्रयत्न सुद्दां केल्लीं खंयी। फलु? तागेल्या उत्रान्तु आयकया-

इतर कर्म फलानि यहच्छया विलिख तानि सहे चतुरानन।

अरसिकेषु कवित्व निवेदनं शिरसि मालिख मालिख मालिख।

हे ब्रह्मदेवा! हांवे केल्लेल्या कर्माबद्दल माक्का खंचीयी शिक्षा दी! खुशीने भोगता जाल्यारि अरसिकाक काव्यनिवेदन कोर्चि शिक्षा मात्र माक्का दीवनाक्कारे देवा! दीवनाक्का! दीवनाक्का!! दीवनाक्का!!!

पाठकाक काव्यरसग्रहण जांवचे जायना जांवचे तो शब्दांअर्थु कशशी घेता हाज्जेरी अवलंबूनु आस्स। शब्दांचे अर्थ दोनि रीतीने घेवंचाक जात्ता- एकु व्यावहारिक अर्थु दुसरो भावनात्मक अर्थु। व्यावहारिक अर्थु सीदा मस्तकाक पावता आनि भावनात्मक अर्थु हृदयाक! एकु केवल बुद्धिक प्रचोदित कर्ता आनि दुसरो हृदयान्तु भावतरंगं उत्पन्न कोर्नु काव्यानन्दान्तु बुडेयता! हेचि मालिके अन्तर्गत हांवे अन्योक्ति विषयाबद्दल बरेयिलें वाचकांगेल्या उगडासांतु आस्स ह्युणु हांव लेकता। एक पेटी ह्या अन्योक्त्यांक व्यावहारिक अर्थु लाव्नु वाच्चा- सुभाषित चीव्नु उड्डेयिली कब्बाचिवडी। तेंचि भावनात्मक अर्थु घेय्या-जादूगारायेल्या खाली रट्टा पेट्टेयें थांव्नु कबूतर भायर पळ्ळेल्वारि, सूर्यकिरणानीं कमलं फुल्लेल्वारि मावळ्ळेलें मन मोकळें जात्ता आनि आम्मी भावतरंगान्तु पोंवचाक लागताति! ह्या स्थितीक सुभाषित एक नाटकीय मोडू अशशी दित्त आस्स-

न व्याकरणज्ञमेतिपितरं न भ्रातरं तार्किकं

दूरात्संकुचितेव गच्छति पुनश्चांडालवच्छान्दसम्।

मीमांसा निपुणं नंपुसकमिति ज्ञात्वा निरस्तादरात्

काव्यालंकरणमेत्य कविता कान्तावृणीते स्वयम्॥

काव्य कन्ये गेलें स्वयंवर चल्यां। काव्यकन्या वरमाला धोर्नु योग्य, अनुरूप वरागेल्या शोधाक लागल्या! तिक्का व्याकरण पंडितु बाप्सु ह्यणके दिस्ल्यारि तर्कशास्त्री भावुसो दिस्ता। चतुर्वेद पंडिताक पोळोव्नु तेमेयि चांडाळाक पळ्ळेल्वारि दूर सर्ता। वेदान्तिक नंपुसकु ह्युणु धूर दवर्ता। आखेरिक भावनात्मक जाव्नु रसग्रहण कर्तल्या काव्यरसिकाक

वरमाला घालता. भावस्पन्दन नास्तना काव्यवाचन कर्तल्यांक सुभाषिताचो चाटी मारु अशशी आस्स-

वेश्यानामिव विद्यानां मुखं कैर्कैर्न चुंबितम्।

हृदय ग्राहिनस्तासां द्वित्रः संति वा न वा॥

वेश्येधारा वत्तलें “वीट” शे काव्य वाचतले अनेक! जाल्यारि काव्य रसाचि नैज रूचि हृदयांथायि पावेयिले मात्र कितले जण? एक अथवा दोनी। काव्य वाचन केन्ना कि केवल बुद्धि गम्य मात्र जाव्नु व्यावहारिक जाल्लें ताव्वळी भावस्पन्दन शून्य जाता। काव्य अर्थु कोर्नु घेवंचे कष्ट जाता। काव्यान्तु आस्था कम्मी जाता! काव्यचि सम ना शें दिसता। कशशी की ह्यळ्यारि-

विपुल हृदयाभियोग्ये काव्ये खिद्यति जडो न मौर्ख्ये खे।

निन्दति कंचुकमेव प्रायः शुष्क स्तनी नारी॥

सुककुनु गेल्लेल्या स्तनांचि स्त्री (सपाट छाती) ब्लौजची सम ना ह्यणता शिवायी स्वतः अंगसौंदर्य ना ह्युणु केन्ना ह्यण्णा कशशी कि तशशी मनाक खुशी दिवंचे काव्य जाल्लेल तरी अरसिकु काव्य चि सम ना ह्यणता! तितले मात्र नहीं तांतु दोष सोडूक सुरू करता। अस्ल्यांक सुभाषित ‘मूसु’ ह्युणु आपेता-

अति रमणीये काव्ये पिषुनोऽन्वेषयति दूषणान्येव

अतिरमणीये वपुषि वृणमेवहि मक्षिका निकरः॥

सुन्दर सुध्रढ शरीरान्तु मूसु कशशी की वायु आनी रशी सोदता की तशशी अरसिकु सुन्दर काव्यान्तु चुक्यो, दोष सोदता।

काव्यरसास्वादन कशशी की सर्वांगेल्या गळ्यांतुलो घोटु न्हयी तशशीचि काव्यरचना जाल्लेलतरी सान्तेंतुलो व्यापारु न्हयी! बाल आशशीले सर्व घोडे जायनाति, बरवणिगा गोत्तु आशशीले सर्व कवी जायनाति! तीचि भाषा तेचि शब्द तोचि विषयु आम्मी बरेयिताति व्यास भास कालिदासादि कवि बरेयताति। ते “उद्दाम” कवि जाव्नु गेल्ले। आमका “मुद्दाम” कवि जांवका पडता! कारण?

अहमपि परेऽपि कवयस्तथापि परमन्तरं परिज्ञेयम्।

ऐक्यं र लयोरपि तत्किं करभायते कलभः॥

“र” “ल” योरभेदः ह्युणु पाणिनी गेले सूत्र र आनि ल हान्तु भेदु ना ह्यणता ह्या सूत्राप्रकार “करभ” (उंट) “कलभ” (हस्ति) हान्तु भेदु ना ह्योणुक जातवे? उद्दाम कविक आनि मुद्दाम कविक आशशीलो भेदु म्हळ्यारि होचि। एक उदाहरण दिल्यारि स्पष्ट जायद ह्युणु लेकता-

भोजनं देहि राजेन्द्र घ्नत सूप समन्वितम्।

माहिषं च शरच्यन्द्र चन्द्रिका धवलंदधी॥

रायाला थाव्नु बहुमान घेवंचा आशेने एक सामान्याने रचना केल्लेलो श्लोकार्धु, सामान्याक सहाय कोर्चाक कालिदासाने पूर्ण केल्लेलो श्लोका उत्तरार्धु मेळुन हो पूर्ण

श्लोकु। श्लोकाचा उत्तरार्धाक रायु “प्रत्यक्षर लक्षं ददौ” ह्युणु भोजप्रबन्धान्तु सांगल्या। अर्थु सुलभ आस्स! काव्यरसलेपन खंचा भागान्तु आस्स ह्यळ्ळले वाचकचि सोडूक समर्थ आस्सति! पाणिनी गेलें सूत्र सर्व जाग्यारि लागू जायना इत्याक ह्यळ्ळलें पाठकांक आतं अर्थु जाव्नु आस्का ह्युणु हांव लेकता!

स्वप्रज्ञया कुंचिकयेव कंचित्सारस्वतं वक्रिम भंगिभाजं।

कवीश्वरः कोऽपि पदार्थ कोशमुद्घाटय विश्वाभरणं करोति॥

वादेविगेल्या भंडारान्तुल्या भांग्रा पेटयेक बीग घाल्यां। जाल्यारि उद्दाम कवि मात्र आपणागेल्या बुद्धि चातुर्याने शब्दार्थरूपी बिगाहातु घेव्नु पेटये बीग काडता आनि एक अपूर्व काव्याभरण जगामुखारि दवर्ता

भोजु, श्रीविक्रमांकु, हर्षु, कर्णु अस्ल्या राज महाराजांनी कालिदासु बिल्हणु, विद्यापति, बाणु इत्यादी अनेकानेक कविक आश्रयु दिल्लेलमिती इतिहासांतु तांगेली नांव अमर जाल्लीं। राय्यांमितीं कवि, कवीं मिति राय प्रसिद्ध जाल्ले।

वल्मीक प्रभवेण रामनृपतिर्व्यासेन धर्मात्म जो

व्याख्यातःकिल कालिदास कविना श्रीविक्रमांकोनृपः।

भोजश्चित्तप बिल्हणः प्रभृतिभिः कर्णोऽपि विद्यापतेः

ख्यातियान्ति नरेश्वराः कविवरैः स्फारै र्न भेरी रवैः॥

वाल्मीकिने रामायण बरेयिलमिति रामु व्यासाने महाभारत बरेयिलमिति पांडव आजथायि जनमानसान्तु स्थिर जाव्नु, यशोशरीरिजाव्नु जीवन्तु आस्सति मात्र न्हयीं कल्पान्त थायी जीवन्त उर्तले! अशशी शतशतमानां पहिले जीवन्त आशशीले काव्यांमिति आजीकयी आमगेल्या दोळ्यांमुखारि मनान्तु चित्रित जाताति ह्यळ्यारि काव्यान्तु मृतसंजीवनी शक्ति आस्ता ह्यळ्ळले अक्षरशः खरें!

शब्दशक्तैव कुर्वाणा सर्वदानवनिर्वृतिम्।

काव्यविद्या श्रुतिगतास्यान्मृतस्यापि जीवनम्॥

अस्ली ही अद्भूत काव्य शक्ति, काव्यसरस्वति योग्य व्यक्ती हात्तांमेळ्यारि स्वान्तस्सुखाय सर्वजनहिताय, प्रख्यातिक, आत्मोन्नतीक कारण जाल्यारि अयोग्या हात्तांतु गेल्यारि अपकीर्तिक, पराभवाक, अवमानाक, पापाक, तापाक कारण जाता-

अस्थाने गमितालयं हतधियां वाग्देवता कल्पते

धिक्काराय पराभवयाय महते पापाय तापाय वा।

स्थाने तु व्यथिता सतां प्रभवति प्रख्यातये भूतये

चेतोनिर्वृतये परोपकृतये प्रान्ते शिवा वात्पये॥

ह्या शक्तिचि जाणीव आशशीले आमगेले ह्यालगडे प्रतिनित्य दीवो लांवचा वेळारि चेडर्वा कोरोनु प्रार्थना करेयिताले, आम्मी करताले

“सा मां पातु सरस्वती भगवती निश्शेष जाड्या पहा”

## Here and There

### Shri RadhaKrishna Temple – Platinum Jubilee Celebrations – A report

Shri RadhaKrishna temple, Malleshwaram, celebrated its Platinum Jubilee Celebrations in the auspicious presence of Param Pujya Swamiji. The pratishthapana of the Durga Devi idol was done by Swamiji on the 29<sup>th</sup> of May, 2013, in the newly built garbhagriha in the same temple premises. Kanakabhisheka and paduka puja was performed by the Managing Trustee-Ved. Gopal Bhat Kallianpur. The 31<sup>st</sup> of May, 2013, marked the 75-year completion of the pratishthapana of Lord Krishna's idol. The Kallianpur family was once again fortunate to have Param Pujya Swamiji amidst this splendor on this day as well. All sadhakas were blessed with Swamiji's ashirvachan in the afternoon. About 800 sadhakas partook in the festivities. The palki utsav on the 31<sup>st</sup> evening turned out to be the most memorable part of this grand Platinum Jubilee celebration.

*Reported by Durgadas. R. Kallianpur.*

**Bangalore :** 15<sup>TH</sup> May, 2013: Shankar Jayanthi was celebrated at the Math with Shri Shankaracharya Pujan. It was a treat to listen to the lucid Bhashya Pathan by three members of Yuvadhara trained beautifully by Malini Madiman pachi. Professor M N Chandrasekhar was the Chief Guest at the evening function where prizes were awarded by him to the winners of the Shankar Jayanthi competitions held earlier in the month of April.

10<sup>th</sup> June, 2013: Punyatithi of Param Pujya Shrimat Pandurangashram Swamiji was observed with Ashtavadhan Seva.

*Reported by Asha Awasthi*

**New Delhi :** Members of Delhi Sabha met at Shri Kavle Math at 11.00 am on 15th May to celebrate Shankara Jayanti. Starting with Sabha opening prayers we recited Shri Shankarbhagwatpad stuti in addition to the usual stotras. Lakshmi Rao read out the Sanskrit Bhashya on Bhagvadgita by Shri Shankaracharya and Mangala Tavanandi read out the Sanskrit commentary on this Bhashya as narrated by Madhusudan Acharya. Radhika Nirody gave a small presentation simplifying the Shrimad Bhagvad Gita. Sandhya Nayel narrated a few

incidents/ stories from the life of Adi Shankaracharya and his disciples. There was a briefing by Archana Hemmady on Shankara Jayanti and how it started. Brahmaganavalimala by Adi Shankaracharya was read out by Ameeta Shiroor. We ended with the bhajan " Vishwamool se Sphandhit." This programme was attended by 13 families.

*Reported by Mamta Savkoor*

**Hyderabad :** On the 10<sup>th</sup> of February 2013, Satsang was held at the residence of Shri. Girish Koppikar. The sadhakas performed Shree Devi Anushthan, which was followed by Bhajans, Managala Pada and Aarati. Samuhik ShivPoojan was performed on March 17<sup>th</sup>, 2013 at the residence of Shri Sanjay Kalle. Led by Smt.Seema Hattiangdi and Smt.Vinati Udiyavar, the sadhakas chanted the mantras.

*Reported by Sameer Hattiangdi*

**Mumbai – Goregaon :** At the Annual General Meeting of the Sabha held on 9<sup>th</sup> June, at Masurashram, the following office bearers were elected for the year 2013-14: Shri Rajiv R. Kallianpur- President; Shri Gautam D. Amladi- Vice President; Shri Jnaneshwar V. Someshwar- Hon. Treasurer; Shri Atrij H Balwally- Jt. Hon. Treasurer; Shri Harihar S Balwally- Hon. Secretary; Smt. Sadhana P. Khambatkone- Jt. Hon. Secretary.

4 Yuvas were also elected to the Managing Committee, a First for Goregaon Sabha.

Samaradhana of H. H. Shrimat Pandurangashram Swamiji on 10<sup>th</sup> June was observed with Guru Pujan being performed by Sadhakas.

*Reported by Pranav R. Nagarkatti*

**Mumbai Santacruz :** We observed the Punyatithi of HH Shrimat Parijnanashram Swamiji I on 8th May, 2013, in the Shrimat Anandashram Hall, Saraswat colony, from 9:30 pm onwards. After Deepanamaskar, Bhajan Seva was offered by the devotees present which was followed by Ashtak and Mangalarati. Prasad was served thereafter.

*Reported by Kavita Karnad*

*Errata : In the report of the ANZ Sabha printed last month we had mentioned that Sadhana Panchakam was performed. Shri Gulwadi has pointed out that only Shiva Maanas Puja and Devi Anushthan were performed. We apologise for the error. .... Editor*

## CLASSIFIEDS

### MATRIMONIAL

**Alliance** invited for a beautiful postgraduate girl in English, an artiste, 28 years, copy editor in a firm in Bangalore, from well educated, settled boys. Please respond to Email: [gurucharankalle@gmail.com](mailto:gurucharankalle@gmail.com). M-9481421215, 08023340459.

**Chitrapur Saraswat Brahmin Post Graduate English**, 52 years. 173 cm, working in Mumbai, issueless Divorcee invites alliance from educated ladies. Send Bio-data, Photo to Box no. 4796 to Kanara Saraswat Association, Talmakiwadi, J.D. Marg, Mumbai-400007.

**Alliance** invited for well-settled SB boy, age 27 years, height 5'10, working in a Co-operative Bank in Mumbai. Please contact his elder sister Manasi @ 9819114582 or email at [manasi.trasikar@gmail.com](mailto:manasi.trasikar@gmail.com)

### ENGAGEMENT

**YENNEMADI - JEJARI:** Sujay, Son of Shyamal and Sunil Yennemadi of Goregaon, Mumbai and Varsha, Daughter of Late Prafulla and Shripad Jejari of Matunga, Mumbai engaged on 2nd June 2013.

**MARBALLI - GULVADI:** Ashutosh, son of Mrs Sima and Vidyadhar Marballi (Thane) and Anjali, daughter of Mrs Malati and Maruti Gulvadi (Goregaon) engaged on 11th April 2013 on Yugadi.

### BIRTH

**Divya** and Nishant Durgadas Baidur are blessed with a baby boy (Arnav) on 4th June 2013 at Dubai. Grandson to Vidya (nee Bhat) and Durgadas Dattatraya Baidur of Dubai and Shobhana (nee Dhreshwar) and Dilipkumar Rao (Gersappe) of Talmakiwadi and Great Grandson to Kiran Devi Rao.

### ACKNOWLEDGEMENTS

**Samir** Shirali and Radhika Shirali with their parents, Mrs. Swati and Shri. Sunil Shirali and Mrs. Shanta and Shri. Siddharth Shirali thank all their relatives, friends and well-wishers for their gracious presence and blessings on their wedding on 13th May, 2013 at Mumbai. Kindly treat this as the personal acknowledgement.

**Shobhan** and Laxminarayan (Suneel) Hattangadi of Vasai East, thank all relatives and friends for their gracious presence and blessings on the occasion of the wedding and reception of their daughter Vidhita with Naval Ulhas Lawande on Thursday, 30th May, 2013 at Goa, and also during the Reception held in Mumbai on 8th June, 2013.

**Rohan** and Rujuta join their parents, Raghunandan and Namrata Nadkarni, Chennai and Gautam and Sneha Murdeshwar, Pune, in thanking their relatives

and friends for their blessings, good wishes and gifts at their wedding on 19th May 2013 at Mumbai and reception on 1st June, 2013 at Bangalore.

### CHANGE OF RESIDENCE

Uday Koppikar and family has shifted to 106, Ratnadeep, Hindu Colony, 4<sup>th</sup> Lane, Dadar, Mumbai 400 014. Tel: 24144315

### PLOT FOR SALE AT KARLA

**Guru Shakti Society**, plot of 5000 sqmtrs, corner plot, borewell, close proximity to Karla Math/Lonavala. Interested parties may contact: 9892449694 or 09481054145.

### WANTED FLAT ON RENT

**Seeking** one room Kitchen Flat on rental basis in Talmakiwadi. Please call 9967820372/9769600459.

### FLAT ON RENT

**Three** bed-room flat on rent in Sangeeta Apartment in Malleswaram 5th cross and 2 bed-room (12 square) and single bed-room (6 square) Independent bungalow-type house on rent in Singapura, Bangalore. Contact: 092422 83108, 081056 84844, 088846 91820

### SALE OF SITE

**Available** site 1200 sft at Ananth Nagar 1.5 kms from Electronic city Bangalore. Only GSB's and SB's can buy Location 15 minutes from silk board. Contact Shyam -9686196492 shyamsm1@yahoo.com

## DOMESTIC TIDINGS

### BIRTHS

*We welcome the following new arrivals:*

- May 16 : A son to Pratima and Yogesh Aravind Padukone.  
Jun 4 : A son (Arnav) to Divya (nee Divya Rao) and Nishant Durgadas Baidur at Dubai.

### THREAD CEREMONY

*Our blessings to the following batus:*

- May 19 : Jyotirmay, son of Deepak Ramesh Pandit at Karla.  
May 29 : Tanay, son of Swapna (nee Gauri Kalyanpur) and Dhaval Thakare in Mumbai.

### MARRIAGES

*We Congratulate the following Couples:*

- May 6 : Sae Salil Sawkar with Kunal Chandrakant Kalyanpur at Goa.  
May 12 : Reshma Rao with Narendra Murdeshwar at Mangalore.  
May 19 : Rujuta Gautam Murdeshwar with Rohan Raghunandan Nadkarni at Mumbai.  
May 22 : Lavkika Jaiprakash Shinde with Rushabh Gajanan Tallur in Mumbai.  
May 30 : Vidhita Laxminarayan (Suneel) Hattangadi of Vasai, with Naval Ulhas Lawande at Goa.

## OBITUARIES

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

- Mar 18 : Bhavanishanker (Ratnakar) A. Mudur (91)  
at Mumbai.  
Apr 13 : Shanta Subrao Shirali (Ammu) (94) at  
Matunga, Mumbai.  
Apr 17 : Bailur Ramesh Pandurang (88) at Hubli.  
Apr 18 : Kalyanpur Satish of Bangalore.  
Apr 24 : Ullal Sudarshan of Bangalore.  
May 12 : Dhareshwar Ramdas (78) at Chennai.  
May 13 : Gokarn Yateen Dinkar (51) at Talmakiwadi  
May 19 : Padukone Shyamsunder Ranganath at  
Andheri, Mumbai.  
May 20 : Kulkarni Chaitanya Pandurang (of Virar) at  
Nashik.  
May 22 : Kallianpur Raghuvir Gopal (84) at Vile Parle  
(East), Mumbai.  
Jun 1 : Kaikini Vithal Ramrao at Mumbai.  
Jun 1 : B. Vivekanand Rao (69) at Bangalore.  
Jun 7 : Durgabai Mangesh Balvalli (nee Shalu  
Upponi) (80) at Dahisar.  
Jun 11 : Chandragiri Suresh Krishnanand (70) at  
Mumbai.

### 3<sup>rd</sup> Death Anniversary Remembrance

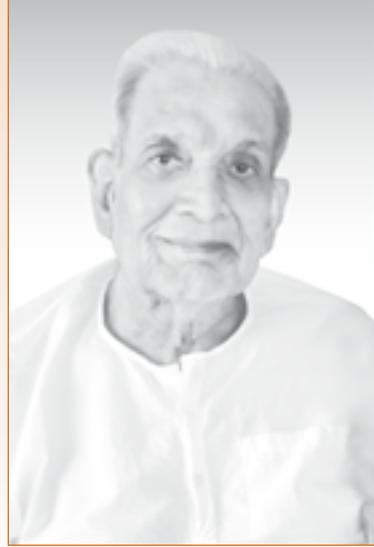
#### Padmanabh (Maruti) V. Masur

(25th September 1920 - 4th July 2010)



Greatly missed and fondly  
remembered by:  
Wife- Jayashree Masur  
Masurkars - Jadhavs  
and all near and  
dear relatives and friends

## Homage to Papa



### VITHAL RAMRAO KAIKINI

27.07.1927 - 01.06.2013

God saw you were getting tired  
and a cure was not meant to be

So he put his arms around you  
and whispered "Come To Me"

With tearful eyes we watched you,  
as you slowly passed away

Although we love you deeply,  
we could not make you stay

Your golden heart stopped beating,  
hard working hands at rest

God broke our hearts to prove to us ...  
"He only takes the best"

- Nayana,  
Nandkumar and Nishita



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