



Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Chitrapur Saraswat Women's Day 2014



Saraswat Mahila Din - (l to r) Smt. Kanchan Sujir (representing late Smt. Sulochanatai Padbidri), Vice President Smt. Geeta Yennemadi, Chief Guest Dr. Smt. Vrinda Trikannad, Shri Subhash Madiman (representing late Smt. Sumati Madiman), Prof. Smt. Kalindi Muzumdar, Smt. Jyoti Kalle and Smt. Savitri Babulkar.



Vice President Smt. Geeta Yennemadi (on the left) honoured Chief Guest Dr. Smt. Vrinda Trikannad



Saraswat Mahila Samaj, Gamdevi celebrated 'Yuvati Diwas' with a graceful dance "Kaikuttikalam" by young ladies.



Ladies performed the traditional dance of 'Mangalagour' as part of the 'Yuvati Diwas' Celebrations.



We put YOU first.

Financial Services from Tata Capital.



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

Consumer Finance | Home Loans | Loan Against Property | Investment Advisory |
Wealth Management | Commercial Finance | Infrastructure Finance |
Equity Broking | Private Equity | Investment Banking | Travel & Forex | Cards*

SMS TC to 561 61 561
Call 1800 209 6060

TATA CAPITAL

We only do what's right for you

*Consumer Finance, Loan Against Property, Commercial Finance, Infrastructure Finance are originated and serviced by Tata Capital Financial Services Limited (TCFSL). All loans are at its sole discretion. Home Loans are originated and serviced by Tata Capital Housing Finance Limited. All home loans are at its sole discretion.

Equity Broking, Investment Banking are brought to you by Tata Securities Limited. Regd Office : One Forbes, Dr V B Gandhi Marg, Fort, Mumbai - 400 001. Tel No. 67459000. Member of BSE Limited. SEBI Regn Nos. INB0101664150 & INF011207954. Member of NSE of India Ltd. SEBI Regn Nos. INB/F/E/231288730. DP of CDSL. SEBI Regn No. IN-DP-CDSL-450-2008. DP of NSDL. SEBI Regn No. IN-DP-NSDL-298-2008. PMSEBI Regn No. INP000003872. ARN - 0021. Distributors of IPO and MFs.

Private Equity Funds are registered with SEBI as Domestic Venture Capital Funds.

Travel & Forex - Travel services are brought to you by TC Travels & Services Limited & Forex services are brought to you by TT Holdings and Services Limited.

Tata Travel Card is a white label card issued, established and operated by Axis Bank. It is marketed and distributed by TT Holdings and Services Limited.

Tata Credit Card is a white label card issued, established and operated by SBI Cards and Payment Services Pvt. Ltd. It is marketed and distributed by TCFSL.

Terms and Conditions apply.

Kanara Saraswat

A Monthly Magazine of the

Kanara Saraswat Association

Office: 13/1-2, Association Building,
Talmakiwadi, Near Talmaki Chowk,

J.D. Marg, Mumbai 400007

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

Vol. 95, No.4, April 2014

e-mail: editor@kanarasaraswat.in
kanara_saraswat@hotmail.com
(For Publication in the Magazine)

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

President: **Suresh S. Hemmady**

Vice President: **Geeta V. Yennemadi**

Chairman: **Rajaram D. Pandit**

MEMBERS OF THE EDITORIAL COMMITTEE

Managing Editor: **Gurunath Gokarn**

Editor: **Smita Mavinkurve**

Associate Editor: **Uday A. Mankikar**

Editorial Committee:

Usha K. Surkund

Shruti S. Gokarn

Computer Composing:

VISION DTP – **Sujata V. Masurkar**

COVER PHOTOS: **Naganand Shirali**

KSA Telephone: (022) 2380 2263

TELEFAX: (022) 23805655

KSA Holiday Home, Nashik:

Tel: 0253-2580575 / 0253-2315881

IN THIS ISSUE....

From the President's Desk	5
Letters to the Editor	11
चित्रापुर सारस्वत महिला दिन २०१४ ... उदय मंकिकर	15
The Incomparable Twins ... <i>Sadanand Naimpalli</i>	23
Book Review: 'A Gentle Life' (By Naimpalli Sita Shiva Rao) ... <i>Reviewed by Savitri Babulkar</i>	25
Bread in Bombay, Buttered in Bangalore ... <i>Anuja Kamat-Mudur</i>	27
16th Saraswat Sangeet Sammelan - About Our Artistes	29
The Modern Relevance Of India's Intellectual Heritage ... <i>Jitendra Divgi</i>	31
The Young Viewpoint: Be the Change - Lok Sabha Elections 2014 and Role of Social Media ... <i>Chaitanya S. Mallapur</i>	39
My Giraffe Story (Poem) ... <i>Rashmee Karnad-Jani</i>	40
Down Memory Lane: The Password ... <i>Vasant Hattangadi</i>	41

A Unique "Free Eye Protection Camp" - A Report ... <i>Satyannarayan Pandit</i>	42
Mind Your Inspirations (Poem) ... <i>Bharati B. Karpe</i>	43
Fun with Words ... <i>Compiled by Savitri Babulkar</i>	44
शिरूर गिरीजाबहन - एक आदर्श व्यक्तिमत्त्व ... <i>लीला लाजमी</i>	45
तमसो मा ज्योतिर्गमय ... <i>चैतन्य उभयकर</i>	45
तणाव : आजाराचे मूळ ... <i>डॉ. गजानन रत्नपारखी</i>	47
शक्ती ... <i>इंदू अशोक गोरसपे</i>	50
कठिण किती ... <i>नारायण शां. शिराली</i>	50
मर्मबंधातली ठेव ... <i>नारायण शां. शिराली</i>	50
वैनीआई (एक सत्यकथा) ... <i>पद्मीनी नागरकट्टी</i>	55
देवूचि राक्ता ... <i>अरविंद भट</i>	57
संकल्प ... <i>रेखा राव (कावळ)</i>	58
गीर्वाणप्रतिष्ठा... रसास्वाद... मेघदूत ११ ... <i>कृष्णानंद मंकीकर</i>	59
Dr. Sunder L. Balse: A Memorial ... <i>Uday Nadkarny</i>	60
Report: A Revelation ... <i>Geeta Yennemadi</i>	62
Kiddies' Corner:	
The Value Of Life In India ... <i>Eshaan Bhat</i>	63
Road to Success... (Poem) ... <i>Neeraja Narayan Rao</i>	63
My Family ... <i>Nidhi Philar</i>	63
Shadow Drawing ... <i>Ayush Atul Kalyanpur</i>	63
Parisevanam: The Message of Rathotsava ... <i>Krishnanand Mankikar</i>	64
Personalia	66
Here & There	66
Our Institutions	69
Classifieds and Domestic Tidings	70

KSA Health Centre & Swami Parijnanashram Pathological Laboratory

The Health Centre continues its commitment towards providing Health Care at reasonable rates.

In addition to regular Consultations, the Centre now offers more than 350 sophisticated, pathological investigations such as Thyroid studies, Serum Electrolytes, Cancer Markers, Vit B12, Vit D, Coagulation profiles, Immunoassays, Protein electrophoresis, iron studies etc at highly subsidized rates.

Home blood collection Service is available on request. Chemotherapy drugs made available at highly discounted rates.

We plan to expand our Physiotherapy unit in the near future.

The next Health Series Lecture will be on Kidney Diseases on 4th May.

Dr. Prakash Mavinkurve
Hon. Secretary, Health Centre

Kanara Saraswat Association Kala Vibhag
presents

16th Saraswat Sangeet Sammelan 2014.

"Smruti-Din"

Commemorating Late Pandit Dinkar Kaikini

**Our Chief Guest Smt. Shashikala Dinkar Kaikini, will inaugurate the
Programme**

18th to 20th April 2014 - 2 Sessions per day :

Morning 9.30 a.m. to 1 p.m. and Evening 5 p.m. to 9.00 p.m.

**Venue : Smt. Indirabai Kallianpurkar Hall of Balak Vrinda Education Society
Off Talmakiwadi, Mumbai - 400007**

Friday, 18th April 2014

9.30 a.m. Inauguration by Smt Shashikala Dinkar Kaikini
10.00 a.m. Shailesh Mavinkurve (Vocal)
11.00 a.m. onwards Milind Raikar and Yadnesh Raikar (Violin Recital)

Evening Session

5.00 p.m. Roopak Ubhayakar (Vocal)
6.00 p.m. Jayesh Rege (Tabla Solo)
7.00 p.m. onwards Aditi Upadhya (Vocal)

Saturday, 19th April 2014

9.30 a.m. Anjali Gangolli (Sitar Recital)
10.30 a.m. Sarangee Ambekar (Vocal)
11.30 a.m. onwards Kailash Kulkarni (Vocal)

Evening Session

5.00 p.m. Nihar Kabinittal (Flute)
6.00 p.m. Shivani Haldipur-Kallianpur (Vocal)
7.00 p.m. onwards Aboli Sulakhe- Aparna Deodhar (Sarod-Sitar Jugalbandi)

Sunday, 20th April 2014

10.30 a.m. Bharathi Prathap (Vocal)
11.30 a.m. onwards Dhananjay Hegde (Vocal)

Evening Session

5.00 p.m. Vinayak Prabhu (Vocal)
6.00 p.m. Pt. Nityanand Haldipur (Flute Recital)
7.00 p.m. onwards Laya Tala Samvaad (Pt. Sadanand Naimpalli and others)

Tabla Accompanists: Pt. Omkar Gulvady, Pt. Sadanand Naimpalli, Pt. Uday Raikar, Prasad Padhye, Jayesh Rege and Sushant Ullal

Harmonium Accompanists: Hemant Hemmady, Siddhesh Bicholkar, Vinod Padge and Sameer Naimpalli

Gurunath S Gokarn

Hon. Sec. Kala Vibhag

26483949 / 9867902515

Read about our artistes on page 29

Admission by Donation Passes

- Contact KSA Office – 23802263 and Dilip Sashital (9920132925)
Rs. 200/- for Season (6 sessions) and Rs. 100/- per day



From the President's Desk....

“Life can only be understood backwards, but it must be lived forwards”.

How many times, has each one of us, throughout our lives, found ourselves thinking ‘I wish I had said that when I had the chance’ or ‘I wish I had seized that opportunity’? Each of us has a long Hindsight Wish List. But not all of us know what to do with it. Some of us, the enterprising lot, do attempt to fulfill at least part of the list. But, for most us, it remains just that..... A Wish list. The clock keeps on ticking, the seconds, minutes and hours go by. The past increases, the future recedes. Possibilities decrease, regrets mount.

Sometimes, some events in life, force us to focus on what we wish we had done rather than what we did. And at times, we find ourselves in situations that make us wonder if we are wading through treacle. We know there are 24 hours in any day, yet some days, it can feel as if there are 48 or 72. We wonder how we are supposed to get through each day being weighed down by a certain recurring thoughts that we simply cannot shake off. There might not be a great deal we can do to influence a past decision but there is so much we can do to change our attitude towards it. We can apply lessons learned from the past to our future. All we need to do is ensure that, in our present, we develop the ability to remedy something from our past experience.

If the path was easily navigable and no challenge presented itself, then might we be at risk of feeling unfulfilled? Many would agree with this logic, because it is through experiencing challenges that we learn most about ourselves and others too.

There are times when we strongly feel that many eyes are upon us. There appear to be many people wondering what we are likely to do next. We may not have any specific plans up our sleeve or even any idea of how we intend to make progress in a certain area of our life which in past has been tainted with indecisiveness or maybe even a wrong decision. We feel like we are being watched or monitored in some way by those who are relying on our next move to assist with theirs. It is in these times, that we must call upon our ability to focus single mindedly on the present and not be swayed by our failures of the past.

The past is simply something that we must use as a medium of knowing where the pitfalls are in our onward journey. Reminiscing about it, too much and too often can lead to heartburn and depression. We are products of our past, but that does not mean we have to be prisoners of it.

The present is important. There is no past and there is no future. Time is a very misleading thing. All there is ever.... is ‘Now’. We can learn from the past, but we cannot relive it. If your past has beautiful memories, treasure and cherish them; if it is filled with sad and teary moments, get over them.

Whatever be your past, to make your present memorable, only ‘you’ have the ability remember, it is an awesome responsibility!!!

Suresh S. Hemmady

With Best Compliments

from



PRECOMP TOOLS PVT. LTD.

and

PRECOMP GEARS PVT. LTD.

Office & Factory:

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

MAHARASHTRA, INDIA

Tel. No. (02113) 305600

Fax No. (02113) 305610

E-mail: marketing@precomptools.com

Web-site: www.precomptools.com

Intersection of Canara Union Road (8th Main) & M.P.L Shastri Road (15th Cross) Malleshwaram gets a new name 'CHITRAPUR CIRCLE' (Chitrapur Vratta) - A Report

Shri Chitrapur Math was established in the year 1953 by the Chitrapur Saraswat community residing in and around Malleshwaram, who had also started the Canara Union earlier. Apart from serving the Saraswat Community, Shri Chitrapur Math regularly facilitates socio-religious activities such as Talks, Discourses, Bhajans, Kirtans etc and has been privileged to be visited by prominent well known personalities over the years.

In the meanwhile, the Chitrapur Math facilitated residential housing for low & middle income families by leasing out part of its land to Chitrapur Co-operative Housing Society on one side and a small commercial complex (Chitrapur Bhavan) built on the other side and leased out to Banks, shops etc for convenience of residents of the area.

Owing to its activities, as also its prominent location, Shri Chitrapur Math is a landmark of Malleshwaram.

On February 21, 2014 the intersection of Prof M P L Shastri (15th Cross) and the Canara Union Road (8th Main) was named as 'Chitrapur Circle', in recognition of the services rendered in the Socio- Religious field by Shri Chitrapur Math, and was formally inaugurated by His Holiness Shrimat Sadyojat Shankarashram Swamiji, the Mathadipathi of Shri Chitrapur Math, Shirali (Uttara-Kannada) in the presence of Dr. C. N. Ashwath Narayan, MLA Malleshwaram and BBMP area Councillor Shri G. Manjunath Raju.



Mob: +919663769993 Whatsapp / Viber

Skype: flatpundits

email: flatpundits@yahoo.com



3 BHK spacious 1402 sft flat on 3rd floor available in a well known, well maintained and established Cooperative society (lift not available) in 10th Mn Road 13th Crs Road, Malleshwaram, Bangalore. Contact Pradeep +919663769993

Are you lost in the Real Estate Jungle in Bangalore?

As a retired Dy. General Manager of Ms. Sobha Developers Ltd., we realize how challenging it is to buy a flat in Bangalore. Most people make this decision based on references from family/ friends or sometimes brokers or some proerty portals..... Now you can consult with an experienced professional in the field of construction industry for over past 12 years in Bangalore who is in contact with key architects / contractors / project managers and developers...

Pradeep

Founder

Recognised by more than 40 top developers like...

Tata / Godrej / Essar / Prestige / Brigade / Purvankara / Mantri / Salarpuria / Unitech / RMZ / Assetz / Raheja / DLF /

Hiranandini / Sobha / Ncc / Kolte Patil / Nitesh / Fire Luxor / Adarsh / LGCL / Embassy / Goel Ganga / ETA etc...

HEARTY CONGRATULATIONS:

'90' UNBEATEN GLORIOUS YEARS.

ANANT VYANKATESH GOKARN



90TH BIRTHDAY- 23RD MARCH 2014

We, one and all from Gokarn and Bakre Families – (Nagpur) along with one and all from Kaikini Families-(Goregaon-Malad) wish our beloved 'Papa'-'Annu'-'Anantmam', a very happy, healthy & peaceful further life, and also heartily pray to almighty for his successful march towards unbeaten century!



75 GLORIOUS YEARS!
SATISH R. MURDESHWAR
5th April, 2014.



Congratulations on achieving the significant milestone of 75 years! Your active lifestyle, energetic enthusiasm, proactive community role and social initiatives are inspiring to the younger generation. You have set a wonderful example not only in the family, bank and neighbourhood, but in society at large. On this special occasion, we hope you have a happy, healthy and satisfying future!

Wish You A Very Happy Birthday and A Year Filled With Love, Laughter and Everything You Value!

With lots of love,
Kanchan, Rupal and Rahul Murdeshwar.
Supriya, Prasanna and Varad Sthalekar.

Compliments From,
Murdeshwars, Talgeris, Kumthas, Mittals, Vaidyas, Sthalekars, Nagdas.
All Relatives and Friends.



**Dr.D.S.Gulvadi FIP, ARPS
A Doyen in Photography
1912-1995**

Dr.Gulvadi's In Memorium

All India Salon of Photography - 2014

The First ever All India Photographic Salon in this part of Malnad in Karnataka, organized by the Dr. Gulvadi's Centenary Celebration Committee, was inaugurated by the former Chief Minister of Karnataka State, Mr. B. S.Yeddyurappa on 15th January, 2014 at Shimoga, the gateway of Malnad and was witnessed by a huge gathering of thousands of photographers and art lovers.

The Salon received an overwhelming response from 128 entrants with submission of 1128 prints from all over India, out of which 28 prizes were awarded. The Grand Prize of Canon SLR-Camera was bagged by

Mr. Nagendra Muthmurdu from a remote village near Sirsi in Karnataka. The panel of Judges consisting of Mr. M. S. Hebbar from Bangalore, Mr. S. Ramprasad from Mysore and Dr. S. Hanumantha Jois from Shimoga had a tough time in selecting the best entries. It was a herculean task for them as the selection process was hectic and carried out for two full days.

The Special Souvenir was released by Shri. S. Rudregowda, leading Industrialist. 30 citizens were felicitated from different walks of life who contributed for development of the local growth in their professional field. Mrs. Chayadevi Gulvadi, wife of Late Dr. D. S. Gulvadi was felicitated by the former Chief Minister for her yeoman contribution to the development of Photography in Shimoga District.

The unique exhibition of contemporary cameras and accessories depicting the evolution of photography were displayed at the venue for the benefit of the younger generation to study the historical development from the box camera to the present digital photography.

The two day programme had full attendance from students, photo-art lovers and families. The organizers, as a token of good gesture had arranged for free family photographs, Students Pass Port size photos along with Free eye check-up and free advice on usage of cameras on this occasion.

The exhibition display arrangements were unique and was first of its kind in Shimoga. The visitors appreciated hosting of this All India Mega Photo exhibition event.

Reported by R. D. Gulvadi, Organising Secretary, Dr. Gulvadi's Centenary Celebration Committee, Shimoga.



**Chief Guest Shri B.S.Yeddyurappa
Former Chief Minister Of Karnataka
inaugurating the
All India Salon & Exhibition**



**Mrs.Chayadevi Gulvadi
being felicitated by the
Chief Guest Shri.B.S.Yeddyurappa**



Audience with display of Photos

(Sponsored)

HAPPY RUBY WEDDING ANNIVERSARY
SHRI. SURESH D. BALVALLI AND SMT. TARA S. BALVALLI
(NEE PANDIT)



29th March 1974



29th March 2014

We pray to our Kulavata Shree Shanta Durga and Mangesh Mahalaxmi our Guru Parampara
and His Holiness Shri. P.P. Sadyojat Shankarashram Swamiji to bless them
with Good Health and Happiness

“MAY RUBY TURN IN TO GOLD”

With Lots of Love Regards and Best Wishes From
Aditya, Ananya, Shilpa, Santosh and Brothers and Sisters
All Pundits and Turme's
And Grandchildren: Atharva, Prithivi and Suraj
All Relatives and Friends

30th WEDDING ANNIVERSARY

Hearty Congratulations



5TH FEB 1984



5TH FEB 2014

Shri Raghvendra M Hattangadi & Smt Priya Hattangadi

(nee Kausalya Savor)

*We pray to our Kuladevta Laxmi Narayan Mahamaya,
Lord Bhavanishankar, Our Holy Guruparampara and
Parampujya Shrimat Sadyojat Shankarashram Swamiji
To bless them with good health, peace and happiness*

*With best compliments and wishes
Shashank and Shruti Ulpe of Virar
Hattangadis and Savor Families
Relatives and Friends*

Letters to the Editor

Dear Editor, I was quite happy to see/read the interview of Shri V. Ram Mohan conducted on the eve of his being honoured with Padma Shri by the Govt. of India recently.

As Bipin has rightly pointed out Shri V. Ram Mohan is the Father of Animation in India, apart from being a very well recognized animator all over the world. The very fact that he had assignments from world body, apart from being invited abroad to judge animation films proves this.

I had the pleasure of meeting him and interacting with him right from the early 70's. While in Union Bank I was planning a short film meant for the rural audience, who were illiterate. I needed to communicate with them on the various advantages of saving money in a Bank and also how they can progress in life with loans having a concessional interest rate. The feedback we got after screening his film in cinema theatres was very good.

I recall his one film on family planning which won many awards. He had used a "Split Screen" technique for first time.

One more 'Life Time Achievement Award' won by Shri V Ram Mohan is from the Association of Business Communicators of India (ABCI) for effective communication through cartoons.

Wish KSA will arrange a show of his selected films which have won awards, including 'Ramayana' in animation at Wadi Hall, for the benefit of community members.

Shivshankar N Surkund

Dear Editor: I was truly delighted to read the tribute to my dear uncle Madhukar under the heading "Stratford Home - The Professor and the Bard" by Asha Gangoli. It does full justice to his genius and the title by which he was known to his plethora of students - "Shakespeare of Kerala". His popularity was such that the large number of people who came to pay their last respects when he passed away included two Ministers of the Kerala Government.

However, just a small clarification. None of his students, colleagues or friends will recognise the name Professor Nayampally. He was always known as Professor Madhukar Rao all over Kerala as he was a Professor of Government colleges in Kasaragod, Tellicherry, Palghat and Trivandrum, apart from the Maharaja's College in Cochin where he taught the longest. All the male siblings, seven including my father, used the family name Nayampally only as an initial and primarily used

Rao as the surname.

By the way, his book 'Literary Salad' has just been released.

N. Jayavanth Rao, Bangalore

Dear Editor, Glad to read the Feb. 2014 issue of KS, and in particular, the report on 102nd Foundation Day of KSA and release of Autobiography ("MY STORY") of Late Shri D A Bijur, penned by my good old friend Mr Uday Mankikar. I enjoyed reading it and may please be permitted to pay my tribute to Uday for the same.

Shyam Hosangadi, Hubli
shyamhosangadi@yahoo.com

Dear Editor, Sub : Delving into India's History: A person who made and created one of the biggest projects in the history of television series viz. Bharat Ek Khoj(1988) based on Jawaharlal Nehru's book Discovery of India is again set to make history. Shyam Benegal has recently directed a 10 part series "Samvidhaan"(Indian Constitution) which will be shown hereafter every Sundays on Rajya Sabha TV Channel.

Our forefathers took 2 years,11 months and 17 days to frame the Indian Constitution but in spite of his illness Shyam Benegal was ready to make and complete this work within a short time so that this educative, informative, creative and a perfect master piece in every respect could be shown on TV as soon as possible.

This film involves 350 odd young and old men and women actors who worked with a team spirit, with an understanding of his style of functioning, dedication and with one objective to make this project successful.

This film must be seen by every Indian more especially the new generation before exercising their right of franchise, in the forthcoming General Election of India (2014).

The series is a landmark not within Indian television but is an important milestone of History of Democracy in the world. This film being a classic and a great achievement to the creator Shyam Bengal, is a must watch for not only those associated but even those working on social/cultural movements.

Shrikar Talgeri

Dear Editor, After reading the letter of Shri Kishore Sundar Rao I was reminded of the lines from Vinda Karandikar's poem :

"Let the holy Ganges with the Mississippi combine
And in the Rhine let Nanga bathe
Let the walls between bloods collapse and crumble
Man is one single clan, in the end."

[Ref : Poems of Vinda- Translated from Marathi

SHREE JANARDAN TEMPLE, MANKI

Kalabhivridhi and Brahma Kalasha ceremonies on 21 and 22 May, 2014

For the kind attention of all families from Aghanashini, Chittar, Gokarn, Kaushik, Kowshik, Mankikar, Mankekar, Samrodi, Shirali, Shirlal / Shiroor, Sirur, Talmaki, Wagle and Yennemadi, who trace their roots to Shree Janardan Dev Temple, at Manki.

We are very happy to inform you that the Kanakabhisheka at the Lotus feet of PP Swamiji was performed on 1st March, 2014 at Karla, by Dr. Mohan S. Mankekar on behalf of all the families allied to the Shree Janardan Temple, Manki.

Subsequently, the Kalabhivridhi and Brahma Kalasha ceremonies will be performed at Shree Janardan Temple, Manki on Wednesday 21st and Thursday, 22nd of May, 2014 in the august presence of PP Sadyojat Shankarashram Swamiji, who has kindly consented to grace the occasion, on the final day i.e. 22nd May. The Brahma Kalasha ceremony involves abhisheka to Shree Janardan Dev, with about 115 kalashas.

These pujas will have a beneficial effect on all families connected with Shree Janardan Dev, Manki, so all are humbly requested to participate in large numbers. To facilitate catering arrangements, all those families who intend attending, should inform us by email on the following id : rammankekar@in.com.

The approximate total cost for these ceremonies is working out to Rs. 1.50 lakhs. Donors of a minimum of Rs. 1,000 or more will be given a 'Kalasha' as prasadam. Donations may kindly be sent by way of DDs or Crossed cheques favouring 'Shree Janardan Temple, Manki' addressed to the Hon. Secretary, Mr. Vinay R. Kaushik, 15/30, Laxmi Niwas, Lt. Dilip Gupte Road, Shivaji Park, Mumbai - 400 028. Tel: 022-24451172.

Devotees are also requested to send their annual Vantiga payments for Shree Janardan Dev, to the same address. You are also requested to send your name, postal address, contact numbers and email ids to : rammankekar@in.com, with a copy to kaushiksuma@rediffmail.com. This will help us compile and update the current list of devotees living in India and abroad. It will also facilitate sending important communication from time to time regarding the developments at Shree Janardan Temple, Manki.

You may kindly contact the following for any further details regarding the above :

1. Dr. Mohan S. Mankekar, Virar. Email: mohanmankekar@yahoo.in Tel: +91 9326474761.
2. Mr. Krishnanand D. Mankikar, Mumbai. Email : kdmankikar@gmail.com Tel: +91 9320730601
3. Brig. (Retd.) Jayant Mankikar, Pune. Email jayant1for7@gmail.com Tel: +91 9049731175

Thanking you.

On behalf of Shree Janardan Temple, Manki.

Dr. Mohan S. Mankekar

Dr. Gajanan Mankikar

:- With Best Compliments :-

From

ACME SOAP WORKS

Manufacturers of Industrial & Household Soaps & Detergents

Ram Mandir Road, Next to Ram Mandir,

Goregaon (W), Mumbai - 400 104

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

Fax: 26762994

Email: acmesoap@vsnl.net Website: www.acmesoapworks.com

by G.V.Karandikar—Nirmala Sadanand Publishers, Bombay 1975 Edition].

A sizable section of our community has come to terms with the development viz.' so many of our youngsters marrying outside the community'. One of the reasons for such marriages is that more options/ opportunities are now available to meet and interact as a result of education, employment and other social changes to young men and women and ease with which one can interact through electronic social media.

Apart from this I feel that there have been 'Pulls' and 'Pushes' between those who push for reforms based on the Vedantic Faith : 'The goal is to manifest Divinity within by controlling nature, external and internal. Do this either by work or worship, or psychic control, or philosophy, by one or more , or all of these and be free. This is the whole of religion " , and those who want to stick to tradition influenced by 'doctrines or dogmas or rituals or books or temples or forms ' . This is not say that all who do not marry outside the community are not motivated by the Vedantic Faith.[Complete Works-Vol.I p.257 ..11th Ed....Swami Vivekanand]

Individuals generally prefer partners whose background (social, cultural etc) is known and avoid risks of getting cut off from family, community etc. Reform is a slow process and changes in attitude of individuals in a community requires time and patience.

Sudhir Kodkani

Dear Editor, As per our oral tradition it was only known that our first Guru Shrimad Parijnanashram Swamiji I came from Kashi in 1708 AD. Who were they and what was their background was unknown. Dr. Chaitanya Gulvady in his letter (KS Aug. 2012) quoting from "Guruparampara Charitra - Saraswatanche Moola", by V. G. Joshi gave us the news that they were Shishyas of the then Shankaracharya of Dwarka based in their Kashi Math.

Here is another bit of news. The suffix "Ashram" is used only under the lineage of Shankaracharyas of Dwarka ! Under the lineage of Shankaracharyas of Puri it is "Saraswati" or "Giri" that is used. It appears that Bade Swami Ishwarananda Giriji Maharaj is from the lineage of Shankaracharyas of Puri !

C.A. Kallianpur

Dear Editor, Kishore Sunder Rao (Amembal) in his letter published in the March issue (page 9) appears to be little concerned about a number of youngsters from the Chitrapur Saraswats marrying outside the community and he is trying to seek a message in this trend. I do not know what is in his mind when he raised this question. Perhaps he is worried that this trend

may weaken the community bond. My own study on the inter-caste, inter-religious and inter-nationality marriages shows this trend is on the increase. I have done a listing of such marriages along with the date and place of marriage. It will be a good source for a sociological study. There are numerous reasons for this trend— sociological, economic, demographic, and fast global changes. Surprisingly men marrying outside the community are almost equal to ladies marrying outside the community. Girls wedding Bhanap boys become Amchis but Amchi girls marrying boys from outside the community suddenly become non- Amchis. I feel boys or girls should all be treated as Amchis. We will be more liberal and catholic.

Raghunath Gokarn, Mumbai

Dear Editor, The two wonderful people who left this world in February, just a couple of days apart, were very dear to me.

I was fortunate to know Vasantipachi (Kodikal) as a human being for very many years — earlier in Mumbai and then in Virar where we had shifted. She came to stay in Virar for 7-8 years. The fact is that the earlier generations of Kagals & Kodikals were good friends, and Vasantipachi used to narrate those interactions and events nostalgically to us. A great singer, she managed her musical and professional careers ideally and efficiently. Soft spoken and gentle with friends, relatives and servants too, she was ever smiling and hospitable to a fault. No wonder then that she captured the hearts of all the Virar Amchies in no time. She was extremely particular about attending all events including Saraswat Senior Citizens events even though crossing East to West was quite troublesome those days. But, afterwards when it came to looking after her invalid sister, she sacrificed all the activities and took care of her with single-minded devotion and determination.

Shakuntala Kowshik was another forever- smiling, gentle person whom I knew since a very young age. When I was 12 and Shaku just crossing her sweet sixteen, I had a huge crush on her when we used to visit Gokarn in our school vacations. I thought she was the most beautiful woman in the world, with that ethereal, divine quality to her beauty and personality, and used to feel extremely flattered that she was talking to me like a good friend and freely mixing with us all without any airs. Later on in life we came in contact with each other in Anandashram. But, at that time too I found her as beautiful, as gentle, nice and hospitable. And I will forever have that picture of her etched in my mind even if she is now no more.

Kunda Kagal

प्रिय संपादिकेक, सप्रेम नमस्कार १ मार्च १४ चो “March first सोहोळो”, परमपूज्य स्वामीगेंलें दिव्य दर्शन, आशीर्वचन net तर्फे घाराबशिलेकडे आयुकुंचाक, पळोचक मेळ्ळें. खुशी जाल्ली.

“मंगा-द मंकी” पुस्तकांचे प्रकटीकरण श्रीहस्ते जाल्लें. पळोनु भोचि खुशी जाल्ली. दर दोनी/तीनी महिन्यांनी नवीन अंक येतलें म्हणु आयकलें. तरी इतर अंकांप्रमाणे हें वार्षिक फी घेवुन पेटवची व्यवस्था जाल्यारि भोचि बरें जातलें. आम्मी चेरडुवांक बर्थ डे गिफ्ट म्हणु या अंकांचे मॅम्बरशीप दिवयेद नवे?

आणि तशीचि “कराडी-टेलस” वारी या इंग्लीश काण्येचे कोंकणींतु ओडियो सीडी रुपेण कोरयेद नवे? म्हळ्यारि इंग्लीशचो कोंकणींतु अनुवाद जावुन आपसूक कोंकणी भास शिकचो योग जुळुनु येतलो आणि हांसत-खेळतचि कोंकणीचे प्रशिक्षण मेळतले. विनोदमामाने म्हळ्ळेलेवारी हीं बुक्क होड्डांनीयि वाचे-सारखी आस्सति. म्हळ्यारि होड्डांकयि कोंकणी शिकूक मेळतलें.

कार्ला मठांत सेवा ग्रुपाक संस्कृत-संभाषण शिकची उत्तम संधी मेळता. तशीचि कोंकणी -संभाषण, शब्द-आदगत्यो शिकची, कोंकणींतु सुलभतया उल्लोचीयि संधि मेळ्ळ्यारि बरें जाताशिलें. बायलोपुणि उल्लयताति. दारले बहुतकोरुनु उल्लोचक माक्षेताति. म्हणुचि हो एक प्रयत्नु जावयेद म्हणु दिसता. घराघरांतु संस्कृत भाषेने उल्लोचचो प्रयत्न जाता, तशीचि घराघरांतु चेरडवांलागी कोंकणींतूचि उल्लोचका. त्या खातीर होड्डांनी उल्लोचक शिक्का म्हळ्यारि मात्र ते साध्य जाता.

आपणागेली मातृभाषा आपणागेल्या मातेइतलीचि म हत्वाची आस्स. त्यामिती भाषेचे जतन आणि संवर्धन कोरची एकीयि संधि सोडून नज्ज. अरबी, फ्रेंच, जर्मन शिकूक होड्ड होड्ड क्लासांक वचूनु शिकका पडता. मातृभाषा तरी घरचे घारा शिकूक जाता. प्रत्येकाने तो प्रयत्नु अवश्य कोरका.

परिज्ञान फाऊंडेशनाक अनेक शुभेच्छा, अशीचि बरे बरे प्रकल्प जावोति म्हणु. श्रीस्वामीचरणी प्रार्थना करता.

सदा सद्गुरूचरणी नम्र

चन्द्रमा बिजूर

प्रिय संपादिकेक, सुरकुंद उषाने बरेयिलो ‘लेखु’ वाचलो. आमगेलि मातृभाषा कोंकणी- ती आम्मि सांभाळका, जाग्रतेने राकूनु दवर्का म्हळ्ळेलो विचारु पूरा नमूदित केला. खुशीचि. जाल्यारि आमगेले भाषेक लिपी ना म्होणु प्रती एकफांतां प्रती एकळ्याने सांगचे हें आमकां अवमानु. भारत सरकाराने देवनागिरि लिपीचि कोंकणि भाषेक योग्य म्होणु अनुमोदन कोर्नु दुडवांचे नोड्डारि पूरा कोंकणि देवनागिरि लिपिनेऽऽचि छापित केल्या. हेंचि पूरो. आमगेल्या मस्त इल्ले भाषेक देवनागिरि लिपीऽचि उपयोगांतु आस्स. सरकाराने मान्य कर्ना फुडे जाल्लें आनि आम्मि मात्ते खरडु कोर्का म्होणु ना. मराठी भासय देवनागिरि लिपी उपयोगु कर्ता. आमचिगेले लोक मराठीनेय बरैताति. देवनागरीचि उपयोगु कोर्या. कालक्रमेण तेंचि स्थिर जाता. मनांतु गच्च बस्ता.

आम्मि आमगेले भाषेंतु आसचे, वेगवेगळे प्रांतांतुले विभिन्नता विसोर्नु एकत्व बांधव्य वाड्डोनु घेंवका. त्या त्या प्रांताक सम जावुनु भाषेचे शब्दांतु, उच्चारांतु विभिन्नता आस्स. जाल्यारि कोंकणि जनांक एकऽऽचि. धार्मिक विचारांतु विभिन्नता आस्सूक पूरो. जाल्यारि विभिन्नताक विषमता म्होणु लेक्कुक जायना.

आमगेले देशांतु हजार नमुने भास आस्सति. तांतु कोंकणीय एकि. आणि ती कोंकणी हजारों वर्स धोर्नु वांचूनु आयल्या. आनि कालांतरांतु आनिकय हजारों वर्स मुकारियी वांचता. हांतु कांय संशय ना. इतलि पुरातन भास ही. आनि ही भास उल्लैतले लोक बौद्धिक विचारांतु अति उच्च स्थानांतु आस्सति. विद्यार्जनेंतु अति उत्तम दर्जेतु आस्सति. प्रती एक्का क्षेत्रांतु अती उत्तम सफलता प्राप्त कोर्चे सामर्थ्य पाविले आस्सति.

जाल्यारि आमगेल्यांतु एकतेचो अभावु आस्स. तें सम कोर्का. सगळे कोंकणि उल्लैतले लोकानि एकडे मेळका. विचार विनिमय कोर्का. आनि बलिष्ट जांवका. सगळे मातृभाषा प्रेमियांनी भाषेचे बरेपणाक एक मनाने घोळका. तेदना ते बांधव्य वाड्डोनु घेंवचाक साध्य जाता.

भाषेंचो अभिमानु आस्का. त्या दृष्टीने काम कोर्का. आम गेले अस्तित्व सगळे प्रपंचाक दाक्कोका. साहित्य क्षेत्र, दूरदर्शन क्षेत्र, सिनेमा माध्यम हांतु पूरा सक्रिय काम कोर्नु आमगेलि भास जगज्जाहीर कोर्का. केनरा सारस्वत असोसियेशना अस्ले एक कोंकणि संस्थेने कोंकणि लेखनांक, काणियांक, कादंबरियांक, कवनांक नाटकांकऽऽचि सर्व नमुने प्रोत्साहन दिंवका. आद्यता दिंवका. तेदना आमगेले जनांग, आमगेलि भास वृद्धि जाता. आम गेले धर्मगुरुंनी कोंकणीने दिल्लेले प्रवचन कोंकणि भाषेंतु देवनागिरि लिपींतु चित्रापूर रविकिरणांतु छापूनु येताति. मस्त संतोषा विषयु.

कितले की होड्ड मनुष्यानी सांगिले हांवे आयकल्या. “माक्का आमचिगेले भाषेने उल्लोचक कळना. क्षमा कोर्का. हांव इंग्लीषाने भाषण कर्ता.” हें सम न्हय. कोर्का कस्ले म्हळ्यारि कोंकणीने उल्लोका, कोंकणीने भाषण दिंवका, चेडुवांक कोंकणि शिकोका, कोंकणि बोरोका, कोंकणि वाचका, दुसरे भाषेचे कृतियांक कोंकणि भाषेंतु अनुवादु कोर्का आनि कोंकणीने पत्र व्यवहार कोर्का. तेदनाचि आमगेले भाषेचो प्रचार, आनि वृद्धि जाता.

आमगेले भाषेंतु शब्दाचे अभाव आस्सति. हें व्हय. जाल्यारि इंग्लीश भास इतली बलिष्ट जालया! कश्शी? तांतु तान्नि मस्त इतर भाषेचे शब्दांचो उपयोगु कोर्नु एकि बलशाली भास केल्या. आम्मि हेंचि सूत्र प्रयोगु कोर्का.

ही सद्बुद्धि देवु सगळ्यांक दिव्वा. देवु बरें कोरो.

- रामचंद्र कोडंगे, बेंगळूर

KSA ने मातृभास कोंकणीक केदनाई सन्मानु दिल्ली आनि दित्त आस्स. कोंकणी भाषेचो प्रसारु हें KSA चें ध्येय जावुन आस्स... . संपादक

“चित्रापुर सारस्वत महिला दिन २०१४”

उदय मंकिकर

चित्रापुर सारस्वत महिला दिनाची संकल्पना निष्ठावंत समजसेविका आणि शिक्षणतज्ज्ञ, प्राध्यापिका, श्रीमती मुद्दुमदार कालिंदीपाचे गेली. २००७ सालांतुं कालिंदीपाची कॅनरा सारस्वत असोसिएशनानाची (KSA) अध्यक्षता आसतना, तिन्ने प्रस्तावु दवरलो की, आमगेल्या समाजांतुं अनेक कर्तबगार महिला आसती, विविध क्षेत्रांतुं तांगेले लक्षणीय योगदान आस्स, त्यामितीं ‘जागतिक महिला दिनाचे’ औचित्य धोर्नु आम्या सुदांई ह्या कर्तबगार चित्रापुर सारस्वत महिलांगेलो सन्मानु कोर्ताज. कॅनरा सारस्वत असोसिएशनानाच्या कार्यकारिणीने ह्या प्रस्तावाक संमति दिल्ली आणि २००७ धोर्नु २०१३ थायी ४९ महिलां गेलो सन्मानु जाल्लो. २०१३ धोर्नु मरणोत्तर पुरस्कारांकई प्रारंभु जाल्लो.

ऑक्टू ०८ मार्च २०१४क कॅनरा सारस्वत असोसिएशन आणि सारस्वत महिला समाज, गांवदेवी, मुंबई हांगेल्या संयुक्त विद्यमाने ‘चित्रापुर सारस्वत महिला दिनाचे KSAच्या श्रीमत् आनंदाश्रम सभागृहांतुं आयोजन जाल्लें. मुख्य अतिथी म्होणू डॉ. श्रीमती वृंदा सत्येंद्र त्रिकन्नाड उपस्थित आशिल्ली. तिगेल्या हस्ते श्रीमती सुमति मडीमण आणि श्रीमती सुलोचना पडबिद्री हांगेलो मरणोत्तर तशीची श्रीमती सावित्री बाबुलकर आणि श्रीमती ज्योती कल्ले हांगेलो, तांन्नी केलेल्या कार्याखातिर गौरवु जाल्लो.

सांजे ५.०० घंट्याची कार्यक्रमाक सुरुवात जाल्ली. KSAची अध्यक्षा श्रीमती गीता येन्नेमाडी हिन्ने गुरुस्तवन कोर्नु, मुख्य अतिथी डॉ. श्रीमती वृंदा त्रिकन्नाड, सर्व सत्कारमूर्ती, श्री. सुभाष मडिमण, श्रीमती कांचन सुजीर आणि सर्व उपस्थितांगेले स्वागत केलें. महिला दिनानिमित्त, उपस्थित महिलांक शुभेच्छा दिव्नु मुखावेल्लें सूत्रसंचालन कोंकणींतुं कोरूक उदय मंकिकराक पाचारण केल्लें.

एकळाक, उदय मंकिकराने मुख्य अतिथींगेलो परिचयु कोर्नु दिल्लो आणि येन्नेमाडी गीतकाने पुष्पगुच्छ दिव्नु त्रिकन्नाड वृंदापाचेगेलें स्वागत केल्लें. मागिरी प्रत्येक सत्कारमूर्तींगेलो परिचय जायनाफुडे, तांन्नी सन्मानाचो स्वीकार कोर्नु तांगेलें मनोगत व्यक्त केल्लें. सुमती मडीमणपाचे गेल्या सन्मानाचो स्वीकार तिरोलो चल्लो मडिमण सुभाषमामु आणि पडबिद्री सुलोचनाताई गेल्या सन्मानाचो स्वीकारु सुजीर कांचनपाचेने केल्लो. बाबुलकर सावित्रीपाचेने सर्व सत्कार मूर्तींगेल्या वतीने KSA आणि सारस्वत महिला समाज, गांवदेवी हांगेल्या प्रति ऋण व्यक्त केल्लें.

चित्रापुर सारस्वत महिला दिन २०१४ची सांगता सारस्वत महिला समाज, गांवदेवीने सादर केलेल्या “युवती दिवस” ह्या अप्रतिम, अविस्मरणीय सांस्कृतिक कार्यक्रमाने जाल्ली आणि

अन्नपूर्णा डिलाइट (जयपाल आणि सुनीला मल्लापूर) हांगेल्या अल्पोपहाराचो आस्वादु घेव्नु प्रेक्षक तूम जाल्ले.

डॉ. श्रीमती वृंदा त्रिकन्नाड

- * १९७३ सालांतुं वृंदापाचेगेले नामांकित शल्यविशारद डॉ. त्रिकन्नाड सत्येंद्रमाम्मावटु लग्न जाल्लें.
- * १९६९ तुं वृंदापाची मुंबई विद्यापीठांथान्नु Microbiology आणि Chemistry हे विषय घेव्नु पदवीधर जाल्ली आणि १९७३ तुं Immunology विषय घेव्नु Leiden Netherlands विद्यापीठांथान्नु डॉक्टर जाल्ली.
- * १९६५ तुं माध्यमिक विद्यालयाच्या अंतिम वर्सांतुं शिकतना, तिक्का The National Council of Education & Research Training [Dept. of Education New Delhi] (NCERT) हांन्नी National Science Talent Scholarship तशीची Merit Certificate दिल्लें.
- * संपूर्ण शालेय जीवनांतुं प्रथम श्रेणींतुं प्रथम क्रमांकाने उत्तीर्ण जाल्लेलेमितीं, वृंदापाचेक पदवीधर जायसरी Kalinga, Mafatal आणि Sophia College Silver Jubilee ह्यो शिष्यवृत्त्यो मेळ्यो.
- * १९७३ तुं वृंदापाची Indian Institute of Research in Reproduction (IRR) आणि Indian Council of Medical Research (ICMR) हांतुं संशोधनाखातीर Research Fellow म्होणू सामील जाल्ली.
- * १९७६ तुं Jaslok Hospital & Research Centre तुं सामील जाव्नु थंई Immunology विभाग सुरू केल्लो. सुरुवातीक Renal Transplantation कार्यक्रमांतर्गत, वृंदापाचेने Tissue typing आणि Crossmatching परीक्षा सुरू केल्यो. ताज्जेउप्रांते विविध Clinical immunological tests सुरू केल्यो. आयच्या तारखेक Jaslok Hospital तुं २०० पशी चड Clinical immunological tests कर्ताती. Jaslok Hospital तुं Honorary Consultant Immunologist आणि विभाग प्रमुख म्होणू वृंदापाची कार्यरत आस्स.
- * राष्ट्रीय तशीची अंतर्राष्ट्रीय नियतकालिकांखातिर वृंदापाचेने विपुल लेखन केल्यां. आर्तांतुंची, म्हळ्यारी, नोव्हेंबर २०१३ तुं HLA DRB and DQB association with multiple sclerosis विषयाचेरी लेखन केल्यां आणि आहारविषयक पुस्तकांतुं "Role of Immunology in Nutrition" ह्या विषयाचेरी एक प्रकरण (chapter) बरैल्यां

- * मुंबई विद्यापीठांतुं Basic आणि Clinical Immunology विषयांतुं MD कर्तल्या विद्यार्थ्यांखातिर तिन्ने व्याखांन दिल्यांती. तशीची वृंदापाची मुंबई विद्यापीठांतुं पदव्युत्तर शिक्षण घेतल्या विद्यार्थ्यांक मार्गदर्शनई करता.
- * २००० सालांतुं जसलोक रुग्णालयांतुं, वृंदापाच्चेने DNA TYPING OF HLA ह्या विषयाचेरी "Hands on" कार्यशाळेचें आयोजन केल्लें. ह्या कार्यशाळेचो, National Immunology Society ने आयोजित केलेल्या वार्षिक संमेलनांतुं अनुयायी (Satellite) म्होणू स्वीकारू केलेलो. ह्या कार्यशाळेंतुं देशांतुले ५५ पशीचड जण सहभागी जाल्लेले. अनि ह्या सर्वांनी वृंदापाच्चेने आयोजित केलेल्या कार्यशाळेंतुं प्रशिक्षण घेतिल्लें. अशी आन्नेक कार्यशाळ्यायी सान्न प्रमाणाचेरी जाल्ली.
- * वृंदापाची Indian Immunology Society ची सदस्य आस्स. American Society Histocompatibility & Immunogenetics ह्या संस्थेची नेमणूक (nominated) जाल्लेली सदस्य आस्स तशीची ती Apollo Group of Hospitals हाज्या सल्लागार मंडळाचेरी आस्स.

वृंदापाच्चेवारी स्वयंप्रकाशी 'प्रकाशफूल' आमकां मुख्य अतिथी म्होणू मेळ्यां ही आमचे खातिर अत्यंत अभिमानाची आनि खुशी खब्वरी जावु आस्स.

श्रीमती सुमती भालचंद्र मडिमण

१५ वर्सांच्या सान्न प्रायेरीची सुमतीपाच्चेगेल्या बाप्सुगेलें निधन जाल्लें आनि त्या काळांतुल्या रुढीप्रकार, त्या सान्न प्रायेरी सुमतीपाची आनि तिगेल्या म्हालगड्या भैणीगेलें लग्न कोर्नु दिल्लें.

त्या सान्नप्रायेरी, १९४९ धोर्नु १९५३ थायी सुमतिपाची तांगेल्या एकत्र कुटुंबांतुं पूर्णतः मग्न आशिल्ली. ताज्जेउप्रांते तिन्ने हुबळींतुल्या गरीब महिलांखातिर कार्य कोरूक सुरू केल्लें.

सुरुवातीक, सुमतीपाची ह्या गरीब महिलांक रेशमी पतलांचेरी, 'कसुती' भरतकाम कोरूक उत्तेजन दिताली. मागिरी, गरीबांगेल्या उन्नतीखातिर तिन्ने समर्पित कार्यची सुरू केल्लें. साधारण १९६५ तुं, कर्नाटक सरकाराक, सुमतीपाच्चेगेल्या समर्पित कार्याची योग्य माहिती जाल्ली आनि तांत्री, तिक्का, मामलेदारगेल्या बायले गेल्या मुखेलपणांतुं कार्यरत आशिल्या Projects Implementation Committee of the Social Welfare Department चें सभासदत्व दिल्लें. तिगेल्या सांगाती गरीबांगेल्या आरोग्याखातिर समर्पित कार्य कर्तलो डॉ. राघवेंद्र बजेकळमामुई आशिल्लो.

१९६६तुं Karnatak State Handicraft Corporation Bangalore चे री सुमती पाच्चेगेली संचालिका म्होणू नेमणूक जाल्ली आनि गरीबांखातिर तिन्ने केलेलें कार्य पोळोवु स्वतः श्रीमती

इंदिरा गांधीने, सुमतीपाच्चेक विधीमंडळाचें सदसत्व बहाल केल्लें. १९७२ तुं धारवाड ग्रामीण मतदार संघाथावु सुमतीपाची MLA म्होणू विजयी जाल्लीं. १९७८ तुं परत ती मस्त फरकाने विजयी जाल्ली, त्यावेळारी कर्नाटकांतुं सर्वकडे काँग्रेस पराभूत जाल्लेली. हेंची धारवाड ग्रामीण मतदार संघतुल्या मतदारांगेली सुमतीपाच्चे विषयांतुं आशिल्या विश्वासाचें आनि प्रितीचें द्योतक जावु आस्स. आपणागेल्या संपूर्ण मतदार संघांतुं विद्युतीकरण कर्तली भारतांतुली प्रथम MLA म्हळ्यारी सुमतीपाची. तिगेल्या कार्याची पावती म्होणू कर्नाटक सरकारने तांगेल्या Social Welfare Department M| Woman and Child Welfare Department अशशी नामकरण केल्लें.

हें सर्व कर्त आसतना, साधारण ३० महिलांगेलो गट जो पारंपरिक कसुती भरतकामाचें कार्य करित आशिल्लो, त्यादिक्काक सुमतीपाच्चेने दुर्लक्ष करुने. ह्या सर्व महिलांक, समर्पित कार्य कोरूक, सुमतीपाच्चेनेची प्रोत्साहन दिल्लें आनि आतं तांगेल्या प्रयत्नांक यश मेळत आशिल्लें. ह्या महिलांनी कसुती काम केलेल्या रेशमी पतलांक बाजारांतुं मस्त उठावू आशिल्लो. सुमतीपाच्चेने ह्या महिलांक दिल्लींतुं जांवच्या राष्ट्रीय स्तरावेल्या प्रदर्शनांतुं भाग घेवच्याक मस्त उत्तेजन दिल्लें. तशीची लंबाणी महिलांक तांगेली Mirror Embroidery लोकप्रिय कोरच्यांतुं मदत कोरूक सुरू केली. भारताचे रशियांतुं प्रतिनिधीत्व कोरूक वचुगेलेल्या All India Women's Committee ची ती सदस्य आशिल्ली. स्थानीय स्तराचेरी सुदाई सुमतीपाच्चेने मस्त कार्य केल्लें. शेतकऱ्यांक प्रोत्साहन दिंवचे खातिर फळं, फुल्लं, रांदयकाई इत्यादिची प्रदर्शन आयोजित केल्लीं अनि लोकांक घरांतुंची बाग तयार कोरूक उत्तेजन दिल्लें. Hubli Arts Circle ही हिंदुस्थानी शास्त्रीय संगीताक प्रोत्साहन दिल्ली अेकी अग्रगण्य संस्था. सुमतीपाची ह्या संस्थेतुई सक्रीय कार्यरत आशिल्ली. ह्या संस्थेच्या उत्कृष्ट कार्यामितींची हुबळींतुं "सवाई गंधर्व" सभागृहाची निर्मिती जाल्ली.

मुंदरगी, एमके हुबळी, आनि सौंदती हांगा सुमतीपाच्चेने 'कसुती' केंद्र सुरू केल्लीं. सौंदतीचें केंद्र खास देवदासी सम जाखातिर सुरू केलें अनि ताज्जेमितीं हो समाजु आर्थिक दृष्टीने समृद्ध जाल्लो.

तिन्ने MLA आस्तना अळणावारांतुं धरण बांदोवु ६००० एकर शेतीखातिर उदकाची व्यवस्था केल्ली.

१९७९ तुं कर्नाटक विधीमंडळाची उपसभापति म्होणू सुमती पाच्चेगेली नियुक्ती जाल्ली आनि तिगेल्या निधनाच्या थोडे म्हैने पैलें ती सभापति जाल्ली.

सुमतीपाच्चेगेल्या तीस वर्सांच्या ह्या महान कार्याच्या

निमित्ताने तिगेले श्रीमती कमलादेवी चटोपाध्याय आणि श्रीमती उमाबाई कुंदापूर हांचेवटु संबंधु आयलो.

१९८० सालांतुं ५४ वर्सांच्या प्रायेरी सुमतीपाच्चेगेलें अकाली दुःखद निधन जाल्लें. तिगेल्या उदात्त आणि महान कार्याक आमगेली मानवंदना!

श्रीमती सुलोचना रघुनंदन पडबिद्री (मरणोत्तर)

‘ताई’ म्होणू सुपरिचित आशिल्ली. उडपीच्या सुजीर संजीवराव हांगेली धुव. ३० मार्च १९१३क जन्मु जाल्लो. आणि १९२९ तुं तिगेलें पडबिद्री रघुनंदन माम्बावटु लग्न जाल्लें.

ज्या काळांतुं बायलो चड शिक्षण घेनाशिल्यो, त्या काळांतुं ताई मॅट्रिक जाल्ली आणि मागिरी, मॉटेसरी शिक्षण पद्धतीची संस्थापिका मादाम मारीया मॉटेसरी हिज्जेलागी मद्रास वच्चुनु मॉटेसरी शिक्षण पद्धतीचे प्रशिक्षण घेल्लें. ताईने, श्रीमती कमलाबाई डोंगरकेरी हिज्जेवटु सुन्दता विद्यालयाच्या स्थापनेवेळारी धोरुं कार्य कोरुं त्या विद्यालयाचो विकास केल्लो. ती अनेक वर्स बालकवृंद एज्युकेशन सोसायटीची सचिव म्होणू विनावेतन कार्यरत आशिल्ली. ह्या सोसायटीखातिर ताईने निःस्पृह समर्पित कार्य केलें. अगदी, आपणागेले मांडीमांजु पडबिद्री सिताबाईपाची आणि रामरावमामु हांगेल्या आदर्शांक शोभशी.

ताई स्वतः उत्कृष्ट व्हायोलिन वाजैताली. तशीची तिक्का संगीताचें सखोल ज्ञान आशिल्लें. सांताक्रुझच्या सबर्बन म्युझिक सर्कलाने आयोजित केलेल्या बहुतेक सर्व संगीताच्या कार्यक्रमांक, संमेलनांक, ताई आणि रघुनंदनमाम अगत्याने उपस्थित आसतालीं.

ताई अत्यंत दिलदार-सान्न चेड्वांगेली जबाबदारी घेवु स्वतः गेल्या घारा २-३ चेड्वांक राबोवु घेवु शिक्षण घेवच्यांतुं तांका सुविधा प्राप्त कोरुं दिवु, त्या चेड्वांनी स्वतः गेल्या पाय्यारी उन्नसरी तांगेली काळजी घेताली. तांगेले अनेक संबंधिक ताईगेल्या प्रेमळ छत्रछायेंतुं तांगेल्या घारा राबताले. ताईगेल्या घारा संबंधिकांगेले आणि अनपेक्षित अतिथीगेलें येणे वचणे आस्तालें त्यामितीं ताई केदनाई चड रांदप कोरुं दव्वोरुनु अतिथींक तृप्त कर्ताली. शिवणकला, पाककला आणि भरतकाम हांतुं ताई अत्यंत कुशल आशिली अगदी सुगृहीणी.

ताई अगदी सुकडी, दीगीची. त्याप्रकार तिगेले आदर्शयी तितलेची उत्तुंग आशिले. विनम्रतेचें मूर्तिमंत प्रतीक. कर्मयोगावटु ताईगेलो भक्तीयोगु तितलोची उत्कट आशिलो. प्रतिदिसु एक तासाची ध्यानसाधना तिचे केदनाई चुकैने.

ब्रह्मविद्येच्या आचरणामितीं, पालनामितीं, ताई अत्यंत सुधारणावादी आशिली. २६ मे १९७५ ह्या दिसु कर्करोगाचे निमित्त जावु ह्या आदर्श महिले गेलें निधन जाल्लें. ताई आमच्यांतुं ना, जाल्यारी तिगेलें कार्य आमकां सर्वांक कायम प्रेरणा

दिल्लें. ह्या ‘आदर्श’ महिलेक आमगेली मानवंदना!

श्रीमती सावित्री बाबुलकर

- * १९५८ तुं अर्थशास्त्र आणि इतिहास विषय घेवु मद्रास विद्यापीठांथावु B.A. १९६० तुं इंग्लिश साहित्य विषय घेवु मुंबई विद्यापीठांथावु M.A. आणि १९७८ तुं मुंबई विद्यापीठांथावु B.Ed. परीक्षा प्रथम श्रेणींतुं उत्तीर्ण.
- * सावित्रीपाच्चेगेलो शिक्षण क्षेत्रांतुलो अनुभव सांगचो जाल्यारी :
- * जोरहाट, आसामच्या Mount Carmel Convent अहमदाबादच्या Amrut School आणि Mount Carmel Convent ह्या विद्यालयांतुं शिक्षिका म्होणू कार्य. १९७२ तुं मंगळुरच्या गणपती कनिष्ठ महाविद्यालयाची प्राचार्या.
- * मुंबई येनाफुडे १९७७ उप्रांते, सांताक्रुझच्या St. Lawrence High School, जुहुच्या SVT महाविद्यालयांतुं आणि सांताक्रुझच्याची आर्य विद्या मंदिर विद्यालयांतुं शिक्षिका म्होणू कार्य. ह्याची संस्थेथावु १९८६ तुं सावित्रीपाची सेवानिवृत्त जाल्ली.
- * विद्यालयांतुं ICSE आणि SSC विद्यार्थ्यांक इंग्लिश आणि इतिहास हे विषय शिकेले. महाविद्यालयांतुं इंग्लिश विषय शिकेले.
- * १९९० तुं वरळीच्या National Association for the Blind ह्या संस्थेथावु Secretarial Course कर्तल्या अंध विद्यार्थ्यांक तीनी वर्स इंग्लिश शिकेल्यां.
- * शिक्षणानंता, सावित्रीपाच्चेक वाचन, नाट्यकला, वक्तृत्व, सुगम संगीत, रेकी आणि स्वतंत्र पत्रकारितेंतुं विशेष रुची आस्स.
- * लेखनक्षेत्रांतुंई सावित्रीपाच्चेगेलें उल्लेखनीय योगदान आस्स.
- * FEMINA आणि Woman's Era तुं काण्यो बरैल्याती. तशीची The Chicken Soup for the Indian Soup ही लेखमाला बरैल्या.
- * Film World मासिकाखातिर संगीत दिग्दर्शकांगेल्यो मुलाखती घेतल्याती.
- * Femina, Eve's Weekly, Woman's Era ह्या साप्ताहिकांखातिर आणि Mid Day, Times of India ह्या वर्तमानपत्रांखातिर मानवी हितसंबंध, मानवी हक्क ह्या विषयांतुं विपुल लेखन केल्या.
- * Poetry.com हाज्जेवैल्या तिगेल्या ९ कवितांपैकी, ४ कविता, काव्यसंग्रहांतुं प्रकाशित जाल्याती.
- * चेड्पणांतुल्या अनुभवाचेरी बरयिल्लें, Childhood Daze हें सावित्रीपाच्चेगेलें पुस्तक २०११ सालांत प्रकाशित जाल्लें.

* २०१३ तुं सावित्रीपाच्चेने इंग्लीशांतुं अनुवादित केलेलें, हेमाडपंतगोले Shri Sai Satcharitra संक्षिप्तरूपांतुं प्रकाशित जाल्यां.

* ह्या इल्लें लेखनानंता, सावित्रीपाच्चेने चेईवांखात्तिर बरयिल्यो ६ काण्यो आनि ४० कविता अप्रकाशित आस्सती.

शिक्षणक्षेत्र आनि लेखनक्षेत्रांतुल्या भरीव योगदानाखात्तिर सावित्रीपाच्चेक “मानाचा मुजरा.”

श्रीमती ज्योती अशोक कल्ले

आजि ज्योतीपाच्चेगेली प्राय ६५ वर्स. YWCA तुं दोनी वर्स स्वयंसेविका म्होणू कार्य केले. सोफाया महाविद्यालयांथावुनू ‘समुपदेशनाचो’ अभ्यासक्रमु पूर्ण केल्लो. TISS वट्टु कार्यशाळा आयोजित केल्ली. YWCA संचालित कष्टप्रद जीवन व्यतीत कर्तल्या महिलांक मदत कर्तल्या “आसरा” ह्या प्रकल्पांतुं, उपक्रमांतुं, स्वयंसेविका म्होणू कार्य केल्लें.

१९९७ तुं आपणागेली एकी मैत्रीणी आनि लष्करांतुलो एकु अनुभवी अधिकारी हांगेल्या सहकार्याने, बांद्रा-कार्टररोड परिसरांतुं काम कर्तल्या बांधकाम कामगारांगेल्या चेईवांक आरोग्यशास्त्र आनि फुटपणं शिकावचो उपक्रमु सुरु केल्लो. ह्या शिक्षणासांगाती ह्या चेईवांक अंकलिपी आनि मुळाक्षरं हाज्जेयी शिक्षण दिल्लें. एक वर्साउप्रांतें ह्या चेईवांक विद्यालयांतुं प्रवेश

दिल्लो. हें सर्व मित्रमैत्रीणींगेल्या आर्थिक देवग्यांमितीं साध्य जाल्लें. ही खबबरी झोपडपट्टींतुं पावनाफुडे आनि चड चेईवं ह्या उपक्रमांतुं सामिल जाल्लीं. वर्ग जायनाफुडे चेईवांक अल्पाहारू दितालीं हें चेईवांखात्तिर प्रारंभिक आकर्षण आशिल्लें.

सध्या विद्यालय आनि महाविद्यालयांतुं, ह्या उपक्रमांतर्गत शिक्षण घेतलीं १२० चेईवं आस्सती. अनेक समारंभ जात्ताती त्यावेळारी माजी विद्याथर्यांगेलोई तांतुं सहभागु आसता. ह्या कार्यक्रमांवेळारी चेईवांगेली संख्या २०० जात्ता. ज्योतीपाच्चेगेल्या ह्या उपक्रमाचें ध्येय म्हळ्यारी, चेईवांनी बेजार्नु न्हंयी तरी आनंदाने शिक्षण घेवकाज. तांगेल्या ह्या कार्यांतुं विविध महाविद्यालयांतुली चेईवं समाजकार्य म्होणू तांका सहायु कर्ताती.

बांधकाम कामगारांगेल्या ह्या उपेक्षित चेईवांक शिक्षण दिवु तांगेल्या पायारी राबबशी केल्यारी, भविष्यांतुं हीं चेईवं बरें प्रतिष्ठीत जीवन व्यतीत कर्तलीं अशी ज्योतीपाच्ची आनि तिगेल्या सहकान्यांगेली धारणा आस्स. ज्योतीपाच्चेगेलें हें ध्येय पूर्ण जावो ही सदिच्छा.

शिक्षण क्षेत्रांतुल्या ह्या महान कार्याखात्तिर KSA, SMS आनि आमगेल्या सर्वांगेल्यावतीने ज्योतीपाच्चेक विनम्र वंदन.

(सत्कारमूर्तींगेले मनोगत KSच्या मे २०१४च्या अंकांतुं प्रकाशित जाल्लें.)

A Name that spells its class

WINOVER CATERERS

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

DJ / Music System / Games / Entertainment

**WE DELIVER FOOD / SNACKS
FOR PARTIES AT HOME**

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

Contact :

Vinod Kaval

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

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



Make your wedding day,
engagement day or any occasion special
and beautiful with a combination of
different styles and patterns like
traditional, arabic or a combination
of both- Indo-western.

For details and orders
contact: 9769462207

tarni's
Mehendi studio and classes
E-200, Kanishka Building, The Great Eastern Linka Soc,
Ram Mandir Road, Goregaon (West), Mumbai - 400 104.

Our Cover (contd) ...



Shri Subhash Madiman accepted the honour on behalf of his late mother Smt. Sumati Madiman



Smt. Kanchan Sujir accepted the honour on behalf of late Smt. Sulochanatai Paddidri



Smt. Savitri Babulkar addressing the audience



Smt. Jyoti Kalle speaking on the occasion

Saraswat Mahila Samaj, Gamdevi presented "Yuvati Diwas"



Young ladies performed 'Kaikuttikalam' : (l to r) Anupama Poojary, Neha Hoskote, Medha Deolalkar, Kalyani Hemmady, Ketaki Mavinkurve, Shruti Gokarn, Riddhima Savkur, Mamta Kalani. (Yashasma Savkur who also participated is not seen in the pic)



Participants of Manglagaur : (sitting l to r) Avanti Padukone, Arun Hattangadi (Tabla), Deepa Savkur (Choreographer and singer), Jyotsna Amruthe (singer), Asha Gersappe; Standing 1st row - l to r) Shanta Hoskote, Swati Puthli, Shamala Mavinkurve, Chetana Kadle, Sharmila Kadle, Rohini Mallapur Standing 2nd row - l to r) Smita Mavinkurve, Pramila Mankikar, Vandana Balwalli, Sucheta Shirali

**SAD DEMISE OF SHRI RAGHUVeer RAMAKRISHNA ADUR,
(23 JULY 1918 TO 9 MARCH 2014)**

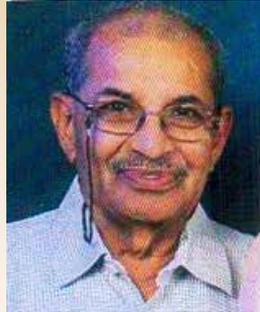


Departed peacefully to his heavenly abode on
09th March 2014,
at Goregaon West, Mumbai

Deeply Mourned By:

Sons/Daughter-in-laws:- Prakash-Deepa, Suresh-Seema, Pradeep-Kavita
Grandchildrens:- Mihir, Mrudula, Ashwin, Vinit and Namita
Relatives And Friends.
May his soul rest in peace

Sad Demise at Mumbai



Mohan Sakharam Bhat

6th April 1935 to 12th March 2014

Most Lively, very helpful natured personality

Left for his heavenly abode

Mohan will always be remembered for extending his unassuming services.

May his soul rest in Eternal Peace

Deeply Mourned by

**Shripad (Son), Shrividya, Rucha, Nihar
Pramod (Son), Pravada, Prarthana, Pratha.
Sister, Brothers, relatives and friends**

श्रद्धांजली



माझी प्रिय वहिनी, डॉ. सुमती अनिलकुमार मासुरकर (पूर्वाश्रमींची सुमती प्रभाकर हेम्माडी) ता. १४ फेब्रुवारी २०१४ रोजी (व्हॅलेंटाईन डेला) दिवंगत झाली. तिचे व्यक्तिमत्त्व कोणालाही भारावून टाकणारे होते. तिला दिलेली ही प्रेमळ श्रद्धांजली.

- सौ. शैलजा वैद्य (मासुरकर)

कहाणी एका गांवाची,
कोल्हापूर या नांवाची,
कीर्ती आहे जिथे देवी अंबाबाईची
वर्दळ तिथे सदैव भक्तगणांची ॥१॥
होते तिथे एक कुटुंब सुखवस्तु,
परिश्रमाने असे उभारलेली मोठी वास्तु,
व्यसन होते मित्र-माणसे जोडायचे
अखंड स्वागत करिती अतिथींचे ॥२॥
सौम्य, प्रेमळ पत्नी; पती हौशी कष्टाळू
मग्न असती परोपकारात, न देता कोणास कळू,
वैभव वाढले, दोन पुत्ररत्ने प्राप्त झाली,
आनंद मनीं मावेना, तिसरी कन्या ती जन्मली ॥३॥
शांत, हसरी, खेळकर, तिला बघुनी
सुंदर नांव ठेविले “सुमती” म्हणुनी.
कोड कौतुक होई किती लाडाने,
कन्या जशी वाढे कलेकलेने ॥४॥
दुडुदुडु धावता वाजती पायी पैँजण,
छंद जोपासता नृत्यात होई निपुण
सहभागी होता विविध नृत्यस्पर्धांत,
पुरस्कार मिळवी बेळगांव, कोल्हापुरात ॥५॥
काळ चालला पुढे, यौवन ठाकले दारात,
तेव्हां ठरविले शिक्षण घेईन, वैद्यकशास्त्रात,
योग्य निर्णय होता न विसंबे भविष्यावर,
स्वप्नांचा तिच्या सापडला तिथे ‘अनिलकुमार’ ॥६॥
नजरानजर झाली, पत्रिकाही जुळली,
शुभमंगल झाले, स्वप्ने पूर्ण झाली.

उभयता ठरविती आयुष्य वेचूं तिथे,
गोरगरीबांस सेवा तत्पर मिळे जिथे ॥७॥
अव्याहत राबती ठेऊनी अपुले लक्ष्य समोर,
नाही केली चिंता स्वसुखाची, मनें किती थोर,
लाडके होती दोघेही त्या “श्रीरामपुरात”,
असती पूर्णतया मग्न मानव सेवेत ॥८॥
सुहास्य वदनें स्वागत करी अतिथींचे,
मनापासून होई पाहुणचार आल्या गेल्यांचे.
मोठी सून म्हणुनीही कर्तव्य केले निष्ठेने,
जिंकी मनें सर्वांची विनम्र स्वभावाने ॥९॥
तारेवरची कसरत अशी करतांना,
न ढळले चित्त अथवा ध्येय तिचे,
पार पाडिली सर्व कर्तव्ये अशा सहजतेने,
द्रोणागिरी पर्वत पेलला जसा हनुमानाने ॥१०॥
सेवानिवृत्त झाले, वर्षे केली किती पार,
माया करिती सर्वच तयांवर अपरंपार,
स्थायिक झाले येऊनी पुण्य नगरीत,
तरीही प्रेमाने येती चाहते दारात ॥११॥
आशीर्वाद मिळती भरपूर सर्वांचे,
शाप लागले तरीही कुणा पाप्याचे,
दृष्ट लागली अचानक सुखी संसारास,
पीडा लागली आजाराची तिच्या पाठीस ॥१२॥
देवालाही आवडे ही “व्हॅलेंटाईन”,
घेतले हिरावुनी अमुच्या पासून
का इतका प्रभो निष्ठूर झालास सांग ना
न दिलास न्याय अमुच्या कष्टांना, यातनांना ॥१३॥
आता एक कृपा करी देवा,
लाभो तिच्या आत्म्यास शांती,
परि दूर कशी करशील
अमुच्या मनाची अशांती,
जे रात्रंदिन जपते “सुमती, सुमती” ॥१४॥



The Food-Mood Connection

Can what you eat affect your mood?

Can diet be part of the equation to reduce stress?

Yes, your eating habits play a big role in determining your disease risks and also have a huge effect on your state of mind. What you eat can lift or lower your spirits. The quality and quantity of the nutrients available in our food also go a long way toward determining our emotional resilience and stability. In the past decade, we have seen a steady nutritional erosion of the standard diet. As we've become more dependent on convenience and fast foods, which are loaded with sugars, refined carbs and empty calories, we've neglected the well-being of not just our bodies, but also of some very complex mood machinery that resides within it. Our moods, like our bodies, simply do much better with fresh, whole foods that provide a wealth of protein, carbs, vitamins, minerals and healthy omega-3 fats. Why? Because, at root, what we eat, affects everything from our production of neurotransmitters and hormones to our energy levels and the quality of our synaptic connections – all of which can determine how well we respond to the stresses and demands of daily life.

How to eat yourself happier...

As always, it's a matter of balance. Eat foods that provide the full spectrum of amino acids your brain needs for an appropriate harmony of energizing and calming neurotransmitters. Pay attention to what you eat and how you feel afterward. Stable blood sugar levels help to stabilize mood and prevent cravings. Learn what works best for you, according to your daily activities and need.

Choose positive mood foods:

Serotonin is a neurotransmitter that keeps your mood up-beat. It's made from tryptophan, an essential amino acid abundant in legumes, such as beans, split peas, peanuts, fish, eggs, chicken, & meats. Iron, zinc, and vitamins B3, B6 and C help facilitate the enzymatic reactions that convert tryptophan to serotonin.

GABA helps the brain filter out extraneous information, enabling you to stay focused and calm. The amino acid glutamine is the principal building block of GABA and is found in Dairy, meat, eggs, legumes, brown rice, along with vegetables like cabbage, beets, celery, spinach and carrots. Even fruits like papaya are high in glutamine. Vitamins B3, B6 and B12 work in a number of enzyme reactions to help convert glutamine to GABA.

Dopamine, the most powerful of your stimulating neurotransmitters, is responsible for many of the "highs" you feel. The brain converts the amino acid tyrosine – found in protein – to dopamine with the help of folic acid, vitamin B6, magnesium and zinc. You'll find extra tyrosine in almonds, fava beans, avocados, bananas, dairy products, and pumpkin and sesame seeds. Eat several servings of fresh fruits and vegetables daily for optimal brain function. Although a diet, rich in whole, fresh foods should always form the basis of your nutritional foundation, selective supplementation with vitamins, minerals, amino acids and healthy fats can be very helpful to those who are suffering from dietary shortfalls.

For more interesting health related information log on to www.savelives.in

Savelives.in is a unique medical care co-ordination website, facilitated to store your personal health records electronically. It also comes with ICE services (In Case of emergency). Registration is free of charge.

419, 4th floor, Hiren Industrial Estate, Mogul Lane, Mahim, Mumbai - 400016
Contact nos: 24441091/92

The Incomparable Twins

SADANAND NAIMPALLI

The January 2014 issue of the Kanara Saraswat was dedicated to articles written by Musicians in memory of their Gurus or those who have inspired them and become a part of musical lore. In fact, I had myself contributed one in memory of my late Guruji, Pandit Taranathji. But my conscience got a rude awakening when I read a letter to the editor, written by Shri Subhash Nadkarni from Chicago, USA, in the March 2014 issue. It is indeed sad that in the entire Jan '14 issue, there was no mention, leave alone a write-up about Ravi and Shashi Bellare, the twin nephews of Pandit Taranathji. The article that follows is dedicated to the musical exploits of these two giants.

Both Ravi and Shashi were brought up by their illustrious uncle Pandit Taranathji, whose house was a veritable guest house for most of the prominent musicians of the time. Artists like Pandit Ravi Shankar, Ustad Ali Akbar Khan, Agra Gharana vocalist Ustad Vilayat Hussain Khan, Kathak dancer and Pakhawaj maestro Pandit Sunder Prasadji were regular visitors. Ravi and Shashi were pioneers in the "Jugalbandi" presentation of Tabla. In fact when Pandit Ravi Shankar witnessed their electrifying performance the first time, he told Pandit Taranathji that he would invite Ustad Ali Akbar Khan to Bombay and both would then try their hand at Jugalbandi Concerts. And what a success they made of it! Given below are short write-ups of Pandit Ravi and Pandit Shashi Bellare.

Pandit Ravi Bellare

(Composer, Multi-instrumentalist, Dancer, Visual artist, scholar, and educator)

The artistry of Pt. Ravi Bellare provides a vital link to the ancient traditions of classical music, dance and visual arts of India. From the earliest days of his childhood in Mangalore, South India, Ravi Bellare exhibited a precocious genius for absorbing information. His childhood was singularly graced by intimate contact with legendary and *Gharanedar* Ustads and Pandits of music of that time, many of whom were still performing as court musicians and dancers.

Being the nephew (sister's son) of the great scholar and performer Pt. Taranathji, Raviji grew up in an

atmosphere of the highest quality of music and arts at his uncle's house. Early in his life, he came in contact with people of the caliber of Ustad Alauddin Khan, Pt. Ravi Shankar, Ustad Ali Akbar Khan, famous Pakhawaji and Jaipur gharana Kathak guru-



Shashi and Ravi Bellare in action playing a Tabla duet. The photograph in the center is that of Ustad Shamsuddin Khan.

Pt. Sunder Prasadji, Ustad Vilayat Hussain Khan of Agra Gharana and many many more, who had a profound influence on the musicality and erudition of Pt. Ravi Bellare. He too, like his guru and uncle acquired proficiency in arts especially painting and passed out from the J. J. School of Arts as a gold medallist. It was Pt. Taranathji who put Pt. Ravi Bellare under the guidance of the great Tabla stylist of Farukhabad Gharana, Ustad Shamsuddin Khan, whom the cognoscenti speak of in the same breath as Ustad Ahmedjaan Thirkawa. With this background, it was no wonder that Ravi Bellare was to achieve international acclaim as a Tabla player of eminence.

Later on in life, Pandit Ravi Bellare, not one to rest on his laurels, went on to study Dance - both Kathak and Bharata Natyam. He acquired proficiency not only in dancing but also the *Natuwangam* or handling of the *Taalams* (cymbals), to the dance phrases or *Thirmanams*. He traveled all over the world as a dancer, dabbling in folk styles in between. His eclectic talents led him to a long term association with the great Ram Gopal as choreographer, musician and arranger. He later joined Pandit Ravi Shankar's

Kinnara School of Music as its Principal in Bombay, before the school moved to Los Angeles in 1967. Pandit Ravi Bellare was also invited by the University of Berlin as an associate professor to conduct important research work in their libraries of ancient Indian texts.

In addition to the practical application of visual and musical arts, Ravi Bellare has also produced visual arts in the medium of oil, acrylic, bas-relief, silk screen, wood carving and sculpture. His work depicts the poetics of India's classical music as reflected in the *Naayikas* or emotional expressions inherent in Raga and Tala systems. Ravi Bellare has also collected a vast compendium of knowledge from ancient and modern scholarship in the field of history and theory of rhythm and Tala, Raga and the dance forms of North and South India. With this background, Pandit Ravi Bellare was able to speak and write with great authority on the arts of India in their ancient forms as well as development of modern idioms.

Pandit Shashi Bellare

Twin brother of Pandit Ravi Bellare, Shashi was an extrovert by nature and maybe this was the reason he was very much liked by musicians who craved for his highly stylized accompaniment. Indeed, there was a time around the late 50s and 60s when Shashi Bellare was as much in demand as say, Ustad Zakir Hussain is today. While barely 13 years of age, at a Sarod recital of Ustad Ali Akbar Khan, Shashi volunteered to accompany the Ustad on Tabla, when many well-known Tabla players who were present were reluctant, knowing the Ustad's penchant to perform in odd and difficult Taals.

Shashi Bellare used to represent his school Robert Money High School in cricket. It is said that he was a very good all rounder and used to open the bowling attack with the great Dattu Phadkar, who turned out to be a premium fast bowler for India. Shashi too, could well have gone on to represent India at the highest levels in cricket. But music being in the family and with well-known personalities visiting their household, it was little wonder that young Shashi was soon enamored of Sangeet mehfiles rather than the cricketing greens. Staying with his maternal uncle the redoubtable Pt. Taranathji, Shashi had the opportunity to meet and listen to a host of musical giants as did his twin brother Ravi.

Although Shashi Bellare learned Tabla from Pandit Taranathji and Ravi Bellare, he was impressed by the personality and playing style of Pandit Kishen Maharajji and began to follow his style of playing. He has accompanied a long list of top musicians like Pandit Ravi Shanker, Ustad Ali Akbar Khan, Pandit Ram Narayan, et al., both in their live concerts and record albums. Shashiji had once accompanied Pandit Ravi Shanker in a concert where they together played nonstop for 11 hours! Shashiji had the happy knack of being able to stop his playing abruptly along with the main artist and rejoin him when he resumed his performance, all the while keeping the Taal constant.

DONATIONS RECEIVED

Kanara Saraswat Association is grateful to the following donors:

SCHOLARSHIP FUND

Shri Shivanand A. Ugrankar Rs. 1,00,000/-
(In memory of late parents Ugran Amrit Rao and Sharda Amrit Rao and late wife Smt Leelavati Ugrankar nee Hoskote)

Rama Dattatraya Taribagil Rs. 15,000/-
(In memory of beloved mother Smt Sunita D. Taribagil)

Mangesh Dattatraya Taribagil Rs. 15,000/-
(In memory of beloved mother Smt Sunita D. Taribagil)

MEDICAL RELIEF FUND

Ashok Prabhakar Taggarse Rs. 5,000/-
Raja V. Kodikal Rs. 10,000/-

(In memory of Mrs Deepa Rajaram Kodikal)

Raja V. Kodikal Rs. 10,000/-
(In memory of Mr Venugopal Laxman Kodikal)

Raja V. Kodikal Rs. 10,000/-
(In memory of Mrs Vimal Venugopal Kodikal)

Raja V. Kodikal Rs. 10,000/-
(In memory of Mr Bhavanishankar L Bailur)

Raja V. Kodikal Rs. 10,000/-
(In memory of Mrs Chitra B. Bailur)

Surekha S. Kembre Rs. 50,000/-
(In memory of late Subhash V. Kembre)

Rama Dattatraya Taribagil Rs. 15,000/-
(In memory of beloved mother Smt. Sunita D. Taribagil)

Mangesh Dattatraya Taribagil Rs. 15,000/-
(In memory of beloved mother Smt. Sunita D. Taribagil)

MAGAZINE FUND

Shyam Amladi Rs. 10,000/-

‘A Gentle Life’

AUTHOR- NAIMPALI SITA SHIVA RAO

BOOK REVIEW BY SAVITRI BABULKAR

The quaint tile factory of the reputed Matpadi Brothers in Bolar, Mangalore, overlooks the mighty *Netravati* flowing into the Arabian Sea. *A Gentle Life* is the charming autobiography Sita, the youngest of the ten Matpadi siblings. ‘Pandit’, a title conferred on Sitakka’s great grandfather for curing a Raja’s horse, ultimately became a surname to succeeding generations.

A vibrant personality spreading sunshine, Sitakka, 98, passed away peacefully in August, 2013, leaving behind *A Gentle Life* - a keepsake fragrance. Her grandchildren recall her ‘laughing dimples, twinkling eyes and generous, loving heart’ that made no judgements; ‘midnight feasts’ and ‘the grace’ in ‘handling herself and people’; her ‘super managerial skills’ and ‘an open mind, always eager to learn’. Sitakka was introduced to email at 80+ and to a mobile phone at 90+; after which, she cheerfully mastered the art of sending text-messages.

The book was the result of combined effort. Sitakka’s grandson Ajay Row came up with the idea of the autobiography. Ajit Saldanha recorded the narration. And the entire family shared ‘anecdotes, photographs, memories’. But it was Sitakka who played the leading role, ‘delving’ into her past and emerging with these precious gems despite her alleged ‘bad memory’. Grandson Pandurang Row, the chosen scribe, admits that the task was a ‘breeze’.

A typical South-Kanara Amchi lifestyle unfolds in the pages - food cooked on firewood; bath- water heated in large ‘bhaans’; breakfast with *upma*, *idli*, *dosa* or *kanji-ghee-n’- pickles*. Predictably, the favorite menu included *dali thoi*, *batatae-song*, and *saar-ubkari*. The Pandits slept on mattresses rolled out on the floor. Girls wore ankle-length skirts with loose blouses. And thrift was a matter of pride.

The social history unravels with evening bhajans, visits-to-the-temple, the *Rathotsav* (*Taeru*), *Cchavati*, *Gokulaashtami*, etc. The Freedom Movement roused anti-British sentiments, promoting picketing, wearing khadi, using *only desi* soaps like Godrej or Mysore Sandal.. ‘People made bonfires of foreign clothes

and fabrics’, willingly sacrificing imported textiles in favour of handloom and khadi. Amidst all this, the tile-making continued to progress behind the scenes.

The clay for their factory came from ‘upstream’,; and the tiles were tested for the ‘ting’-sound before being ‘loaded on the *Machavas*’ sailing to the estuary (*Alve*). And then shifted to the ‘brigs (standing) in the open sea’ heading for Arabia.

Meanwhile, national calamities like the Bihar earthquake and the Bengal famine spurred people into social service. Children eagerly collected newspapers and clothes for the victims... During the ‘silent’ movies, a hired ‘harmonium man’ standing on the stage, provided music to suit the mood. For English movies, an interpreter translated the dialogue into Kannada! The *Yakshagana* in the fields brought alive tales from the epics in the light of a petromax - till Electricity came to M’lore in 1934. Gramophones required handles to wind them before radiograms appeared. Transistors came in the late 1950s.

Born in a family of music lovers, Sitakka willingly submitted to training in Hindusthani classical music. But, she shied away from singing for an audience, and settled for the dilruba, instead.

In the absence of vaccination, simple measures kept disease at bay: drinking water was thoroughly boiled; potassium permanganate (‘pink’) was used as disinfectant. The weekly dose of ‘chiratkaddye kasaayu’ prevented worms; a hot iron brand on the sole of the foot cured jaundice, and so on.

Sitakka has depicted her own family and Shiva Rao’s without missing a single leaf or sprout in the Family Tree. Shiva Rao’s family lived like royalty in *Shiva Bagh*, the beautiful bungalow perched on the picturesque slope of their vast estate, Madkeri Gudde, in Mangalore. His older brother, Rama Rao, a lawyer by profession, was a farmer by choice, growing fruits and practising Japanese methods of rice cultivation. But he was most popular for his ready wit and stock of stories!

Sitakka’s well-crafted cameos describe Kudmul Rangarao, a teacher “destined for greater things”.

A *Brahmo Samajist* and fearless social reformer, he propagated girl-child liberation and Dalit upliftment. His daughters daringly cycled to College in full-sleeved blouses, despite threats from orthodox protestors! His eldest daughter, Lalithabai (Shivrao's mother) was the first lady to drive a car in Mangalore, at a time when the roads were barely wide enough to accommodate two cars moving abreast! Rangarao's second daughter Radhabai's son Parameshwar Kumaramangalam, rose to be India's Chief of Army Staff. Rangarao's youngest daughter, Shanthabai, became HOD of Geography in Bedford College, London: a rare achievement for an Indian woman in those times

Kamla Devi, married to Shiva Rao's eldest brother, Krishna Rao, was widowed at 14. But Rao Bahadur Subbarao, her father-in-law (also Sitakka's) educated her and encouraged her to remarry.

Having completed his graduation at the Cambridge University, Shivrao picked up a job at the ITC in Madras. When his job took him to Bangalore, he frequented the Cubbon Park, allegedly to enjoy the fresh air and to meet Pandit Rangarao; but covertly to woo the lovely Sitakka who accompanied her

brother to the park. It was no secret that Shivrao had not only represented Cambridge in Tennis, but had become accustomed to the British lifestyle. Naturally therefore, anxious relatives organized a 'crash course' for Sitakka in table manners and the 'propah' use of cutlery. As a result, Sitakka was later able to entertain the British ITC officers as also celebrities like Gen. Cariappa, Gen. Thimmayya and Homi Bhabha without batting an eyelid.

Her greatest charm was her far-reaching love enfolding not only her own children, Praemi, Sheila and Subban, but Rama Rao's daughters Taram and Shantam and their families.... to say nothing of household pets, including the Dhobi's donkey and Praemi's pet turtle, Aristotle.. At one of the family weddings, the photographer was totally baffled when faced with the problem of accommodating a hundred and eight members of the 'close' family group within one frame! Though Sitakka's love was universal there was no doubt that her grandchildren and great grandchildren formed the icing on the cake.

<<<>>>

With Best Compliments from:



TRITON VALVES LIMITED

TS 16949 CERTIFIED COMPANY

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

Registered Office:

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

Telephone: 25588965/66/68

Fax: (91) 080 2558 6483

E mail : info@tritonvalves.com

Factory :

Mercara Road, Belavadi,
Mysore-570 018.

Telephone: 2402411/75/76

Fax: (91) 0821-2402729

E mail: works@tritonvalves.com

Bread in Bombay, Buttered in Bangalore

ANUJA KAMAT-MUDUR

Sometimes it's the simple things in life that we derive a lot of pleasure from. It could be something that doesn't look too great, costs hardly anything and can boast of no exotic taste either. But the priceless value it holds for especially those who don't get it easily, is incomparable.

Yes, if you've grown up in a place where you had the luxury of savouring this delicacy called 'Pav' then you'll know what I'm talking about.

Ramlal knocked on our door early one Saturday morning. 'Namaste bhabhie. Aapko pav lena hai?' (Would you like to buy some 'pav?') — I almost thought I was dreaming. 'Pav' and that too from a Hindi-speaking U. P. bhaiyya in namma Bengaluru???? Not being too sure of its authenticity, I asked for just one pack of 20 small pavs. 'Should I come again?' he asked, in chaste Hindi. I wasn't sure. I had to try it out. 'I can't say. Drop in if you happen to come this side' I replied, desperately trying to match the Uttar Pradesh dialect that he spoke in. And he left.

Although we do get 'pav' in our Bangalore, most of them have this sweetish tinge. So when I tasted those pavs that I grew up on, in Bombay, it was a heavenly feeling.

Now even if it's great eating 'pav' in its plain form, there are also a few typical side dishes that go well with it. Such as the 'Goan chicken/mutton curry' (also known as 'Xacuti, pronounced 'Shakuti'), the 'Pav-bhaji type of bhaji' or pav dipped in simple steaming 'chai.' So that Saturday, it was 'Shakuti' for lunch, 'chai-pav' for tea and a few lasted till the next day, so we had 'pav-bhaji' too.

But the 'pav' story didn't stop there. Word spread like wild fire. Friends, neighbours and anyone who had their roots in Bombay, wanted me to send Ramlal over to their place. And he was ever-obliging. Naturally. Great for his business.

Now we all know, that it's not always just the taste of a dish that is enticing. Many a time, it's the associations it has or the memory it brings back. The mutton-curry and pav that Amma made for us every Sunday, the 'vada-pav' which was our daily meal outside college with our buddies, 'the pav and tea' combo that we enjoyed on mornings after our

girlie sleep-overs as teenagers, the 'kheema-pav' at any Irani restaurant and of course the delicious 'pav-bhaji' at Sardar's or at Sukh-Sagar. All these dishes come with a memory attached....no matter where you are. And that's what this 'pav' did to us all- brought a thousand memories rushing in.

I'd like to quote the well-known French novelist Marcel Proust, where he aptly says- "*But when, from a long distant past, nothing subsists, the smell and taste of things remain, poised a long time, like souls, ready to remind us, waiting and hoping for their moment, amid the ruins of all the rest, and bear unfaltering, in the tiny and almost impalpable drop of their essence, the vast structure of recollection.*" {Marcel Proust in *Remembrance of things past*}

Well, for now, I can't wait for Saturday mornings!!!!!!

Book Release

All are cordially invited!

मॅजेस्टिक पब्लिशिंग हाऊस

कॅनरा सारस्वत असोसिएशन व सारस्वत महिला समाज

यांजकडून सर्वाना हार्दिक निमंत्रण

साधना कामत यांच्या 'लागेना थांग' या कथासंग्रहाचे
प्रकाशन

अध्यक्ष : सुप्रसिद्ध लेखक श्री .मधु मंगेश कर्णिक

प्रमुख पाहुणे व वक्ते : नामवंत प्रकाशक

श्री रामदास भटकळ

विषय : 'मराठी कथा'

निवेदन : साधना कामत

रविवार दि . ६ एप्रिल रोजी सकाळी ११ वाजता
स्थळ : श्रीमत आनंदाश्रम हॉल, के एस ए विल्डिंग,
तालमकी वाडी, ताडदेव रोड, मुंबई - ४००००७

कृपया १०.४५ वाजता आसनस्थ व्हावे

- अशोक केशव कोठावळे



Maithili's Institute of Performing Arts Introducing Summer Camp for kids 3 to 15 years old!!



**Holiday workshop and Regular classes for Kids, Adults, Teenager.
Special ladies batch is also conducted for all the activities.**

"Nirman" a first new concept for this generation children teenagers adults. Add fun and frolic and spice to your life by joining our club where you build your dreams and we help you to fulfill them.

All art under One Roof. Singing, Dancing, Arts, Craft, Instrumentals, Drama.

Special 30 plus age group is formed: If you are interested in any activity, then join us. We are here to promote your art. Along with regular classes for all age groups starting from 3 years these 30 plus batches are also formed. **Once in 3 months recording sessions, presentations for family and friends to watch you perform and once in 6 months grand events.** Home tuitions in groups are also there, areawise. Main branch is at Sion East. April, May vacation and regular classes. Areas covered are Andheri, Bandra, Mira Road, Chembur, Dadar, Goregaon, Malad, Matunga, Nashik etc.

A) Dance styles: Jazz, Jive, Salsa, Tango, Mambo, Foxtrot, Zumba, Rumba, Bharatnatyam, Kathak, Kuchipudi, Kathakali, Mohiniattam, Tandava, Lavani, Manipuri, Odissi, Hustle, Cha Cha, Waltz, Rock N Roll, Contemporary, Dandiya, Garba, Bhangra, Hip-Hop, Locking popping, Filmy free style, Assami etc. Apart from these Fitness weight maintenance programmes are there.

B) Crafts, Drawing, Painting, Creative skills : Ceramic Pot painting, Glass painting, Oil painting, Canvas painting, Nib painting, Vegetable painting, Mural painting, Fabric painting, Warli painting, Wax painting, Thread painting, Madhubani painting, Minakari painting, Thumb painting, Facial expressions, Human figure, Nature drawing, Emboss painting, Jardosi, Patchwork activity, Paper stitching, Pencil shading, Wood objects, Bamboo objects and painting, Velcro designing, Tanjore painting, Quilling, Mehendi basic and advance, Calligraphy, 3d Origami, Clutch Purses etc.

All materials are provided by me, included in fee structure.

C) Piano: Classical, Semi-classical, Filmy songs, Trinity level music etc.

D) Guitar: Chords, Filmy songs etc.

E) Singing: Classical, Semi-classical, Light, Bhajans, Filmy songs etc.

F) Cooking Classes - All varieties taught

- * Visits made to studio for professional exposure
- * Timely reviews to analyse development of students
- * Regular classes throughout the year
- * New activities introduced every month and during workshops
- * Already trained over 4000 students
- * Experienced and professional faculty

Fees structure

- 1) Rs. 1500/- per month for any activity you join like Piano, Guitar, Singing, Dance or Drama (Twice a week, regular classes)
- 2) Rs. 3000/- for 30 plus age group (24 classes)

April 27th is the show, so early you enrol you will get to participate. Enrolments start from 31st March on the auspicious day of Gudi Padwa.

Maithili Kotnis (Sirur)

Professional graduate in Choreography and Arts

Trained under the able guidance of Saroj Khan, Shiamak Davar and Suresh Wadkar

For details, contact: 9322852649, 9022152649. Email Id: maithilikotnis@gmail.com

16th Saraswat Sangeet Sammelan – 18th to 20th April 2014

About Our Artistes

Shailesh Mavinkurve (Vocal) – Trained in Hindustani Classical Music from Pt. Ramesh Nadkarni of Bhendi Bazar Gharana and Pt. Yeshwant Bua Joshi. Has completed Sangeet Visharad and Sangeet Alankar.

Milind Raikar and Yadnesh Raikar – (Violin) Renowned violinist and disciple of Pt. D. K. Datar and Gana Saraswat Kishori Amonkar. Yadnesh (13yrs old) is an upcoming talented son of Milind Raikar.

Roopak Ubhayakar (Vocal) – C.A., and Disciple of Pt. Raghunandan Panshikar of the Jaipur Atrauli Gharana and of Gana Saraswati Kishori Amonkar.

Jayesh Rege (Tabla Solo) – M. Com, “A” grade artist of AIR and experienced percussionist and disciple of Pt. Sadanand Naimpalli. Was conferred the title of “Surmani” by Sur Singar Samsa.

Aditi Upadhya (Vocal) – Daughter and disciple of Pandit Dinkar Kaikini and Shashikala Kaikini. Has given many concerts in Hindustani Classical Music.

Anjali Gangolli (Sitar) – M.Phil (France), studying for Ph.D. was introduced to the love for music by her grandmother and parents. Brought up in Canada she moved to India and has since trained in sitar under the highly acclaimed Niladri Kumar. Currently learns from his father, sitar virtuoso Pandit Kartick Kumar. Anjali has had the honour of performing at various prestigious venues.

Sarangee Ambekar (Vocal) – M.A. (Eco.) and M.A.(Music). Was awarded Music Scholarship of Govt. of India in Hindustani Classical Music in vocal music. Learnt classical music under Smt Manik Bhide and Dr. Ashwini Bhide Deshpande.

Kailash Kulkarni (Vocal) – Studied music under Vasantrao Phulambrikar and then under Pt. Narayanrao Bodas. He also learnt various forms of classical music like dhrupad, dhamar, thumari, hori and dadra.

Nihar Kabinittal (Flute) – Nihar, inspired by his Mother to take up the instrument, was also greatly influenced and guided by his father late Shri Vjay Kabinittal who was one of the senior most disciples of Late Pt. Devendra Murdeshwar. He is currently training under Pt. Nityanand Haldipur and is an ardent follower of the Senia Maihar Gharana. Nihar follows Pt. Pannalal Ghosh style of flute playing. Was awarded the title ‘Sur-Mani’ by the Sur Singar Samsad in the year 2010.

Shivani Haldipur–Kallianpur (Vocal) – Trained by Pt. Dharmadhikari and then under Smt. Shalmali Joshi of Jaipur Atrauli Gharana . Currently studying under one of the greatest exponent of Jaipur Atrauli gharana Dr. Ashwini Bhide Deshpande. She has sung in a musical ensemble on two occasions with Vidushi Smt. Lalith J Rao, Doyen of Agra Gharana.

Aboli Sulakhe and Aparna Deodhar (Sarod – Sitar Jugalbandi) – Aboli Sulankhe is a disciple of Pt. Hariprasad Ghosh, Mrs. Zarin Sharma, Pt. S.C. R. Bhat and her father Late Pt. Arvind Apte. Now training from Sarod wizard Pandit Buddhadev Dasgupta of Kolkatta. Awarded ‘Ganhira award’ and “Surmani award” by Sur Singar Samsad. At present she is Head of the Dept. of Music in Shivaji College, Barsi.

Aparna Deodhar is disciple of her father Late Pt. Arvind Apte, Dt Pt Firoz Dastur, Pt. Kartik Kumar and Mrs. Zarin Sharma. An “A” grade artist for Cine Musical Association.

Bharathi Prathap (Vocal) – Initiated into Carnatic music, Bharathi switched over to Hindustani Classical Music. Has been groomed under the guidance of Pt. Marutirao Inamdar, Davangere and Late Pandit Ramrao of Agra gharana.

Dhananjay Hegde (Vocal) – Disciple of Pt. Venkatesh Kumar and Pandit Vinayak Torvi. His music is a blend of Kirana and Gwalior gharana which he has imbibed from his guru.

Vinayak Prabhu (Vocal) - “A” grade artist of AIR Mumbai, Vinayak is a recipient of gold medal in Hindustani Classical Music Competition of AIR. Also awarded with the prestigious “Surmani award by Sur Singar Samsad Mumbai. Equally proficient in Thumri and Dadra.

Pandit Nityanand Haldipur (Flute) – Well known flautist, received his initial training from his father Niranjana Haldipur and from Pt. Devendra Murdeshwar, the senior most disciple of Late Pt. Pannalal Ghosh. For the past several years has been under tutelage of Smt. Annapurna Devi.

Laya Tala Samvaad (Pt. Sadanand Naimpalli and others) – An engineer by training, a musician by choice. Disciple of Pt. Taranath Hattangadi. As a 16 years old won President’s award for standing first at AIR competitions on national scale.

Keshavnarayan Temple Seva Samiti
SHIRALI - 581354

RECEIPTS & PAYMENTS ACCOUNT FOR THE YEAR ENDED 31ST MARCH 2013

RECEIPTS	31.03.2013 Amounts in Rs	PAYMENTS	31.03.2013 Amounts in Rs
To Opening Balance		By Printing & Stationery	4,000
SVC Bank	1,40,683.50	By Postage & Telephone	3,541.50
Synd Bank	44,971.05	By Bank Charges	90.00
Cash Balance	86.50	By Payment for Renovation	6,06,669.80
Fixed Deposits	2,25,000.00	By Punarprathishta Expense	24,050.00
To Seva Receipts	2,030.00	By Closing Balances	
To Interest Received	27,592.88	SVC Bank	32,202.70
To Collection for Renovation Fund	4,79,287.00	Synd Bank	30,524.43
To Collection for Viniyoga Fund	56,514.00	Cash Balance	86.50
		Fixed Deposits	2,75,000.00
	9,76,164.93		9,76,164.93

BALANCE SHEET AS AT 31ST MARCH 2013

LIABILITIES		31.03.2013 Amounts in Rs	ASSETS		31.03.2013 Amounts in Rs
CAPITAL FUND			CURRENT ASSETS		
Opening Balance	1,14,381.05		Cash in Hand		86.50
Less : Excess of Expenditure over income	2,058.62	1,12,322.43	CASH AT BANK		
RENOVATION FUND			SVC Bank	32,202.70	
Opening Balance	7,87,643.00		Syndicate Bank	30,524.43	62,727.13
Add : Additions during the year	4,79,287.00	12,66,930.00	Fixed Deposits		2,75,000.00
VINIYOGA FUND			CAPITAL EXPENDITURE		
Opening Balance	2,23,747.00		RENOVATION A/C		
Add : Additions during the year	56,514.00	2,80,261.00	Opening Balance	7,15,030.00	
			Add : Additions during the year	6,06,669.80	13,21,699.80
		16,59,513.43			16,59,513.43

Dear Devotees,

With the kind co-operation of you all we have been able to complete the renovation work of the Temple and we are happy to place before you, the Balance Sheet and Receipts/Payments Statement for the year ending 31-03-13.

The Nitya Viniyoga Fund for the maintenance of the Temple is continued since the annual expenses are increasing due to rising prices. Devotees may offer Rs. 1,000/- as Capital and the annual interest realized will be utilized for puja/Viniyogas on any auspicious day.

The Punarprathishta Vardhanti this year falls on June 9th (Jyeshtha Sh. 10) As done every year the Samoohika Satyanarayan Puja will be arranged with Rs. 101/- as donation for the Kalasha.

Cheque / D.D. in favour of above Samiti or CBS: A/c No. 107103130001017; IFS Code : SVCB:-0000071.

Thanking you,

Date : 06-03-2014
Place : Shirali

V. A. Shirali
President

Yours Sincerely,
M. R. Haridas
Trustee

The Modern Relevance Of India's Intellectual Heritage

JITENDRA DIVGI, PUNE

वायु ः अनिलम् अमृतम्
अथ इदम् भस्मांतम् शरीरम्

Vayur anilam amrtam
Atha idam bhasmantam shariram /
Om krato smara krtam smara
Krato smara kratam smara //

Let my prana merge into the all-pervading air and let this body be burnt by fire into ashes. But Oh mind! Remember, remember what you did! Remember, remember what you did!

... Ishavasya Upanishad XVII

Towards an Awareness of our Heritage

There is a growing awareness and recognition in the contemporary world that India is arriving on the global stage, despite all its current warts, with its achievements in all aspects that define modern cultural achievements. And yet there is a gnawing feeling in some that somewhere we are perhaps imitators following the path shown by western civilization in the last 500 years. If there is space given to India for originality, it is in the area of heritage crafts, our unique textile culture, our diverse performing arts and the vast canvas of our spiritual world. But in modern science and its application in technology, industry and in the development of the modern economic world, the conventional acknowledgement is that we play by the rules laid down and evolved by the west over the last 200 years.

But there is growing evidence, right now perhaps very nascent, that India has some unique and original opportunities to begin to influence the course of the global polity and culture in the coming generations when the old and tried solutions from the west will look old and worn-out.

What are, one may ask, the chances for this to come to pass?

In millenia gone by, the character of our civilization developed on the basis of independent original thinking, unfettered by any of the myriad biases that we think of nowadays. Its philosophical underpinnings were expressed in our architecture,

sculpture, textile, performing arts, our languages and their vast literature, and all other explicit forms of culture. Its most profound impact was also on secular knowledge systems of the time – linguistics and grammar, a vast poetic literature, mathematics, logic, astronomy, medical sciences including surgical techniques, metallurgy, architecture, techniques in logical reasoning, and more esoteric disciplines such as philosophy, epistemology (the science of knowledge) and ontology (the knowledge of being).

Arguably for various historical reasons, there was a massive societal concussion that appears to have led to a gaping discontinuity in the propagation of our knowledge systems and our intellectual heritage in its finest traditions from generation to generation. Instead of the intriguing possibility of the enlightenment of our indigenous knowledge systems, we have hobbled ourselves with mindless conventions and rituals without understanding why those conventions were instituted in the first place. Over the centuries, and particularly in the so-called modern era of the last 150 years, our conventions have fossilized and taken almost a vestigial form. Our traditions and the knowledge forms of those traditions look strange and weird for a vast section of the urban, educated middle-class “intelligentsia”.

Our current education system, by systematically neglecting revitalization and renewal of our vast indigenous knowledge system, perpetuates the neglect of our unique intellectual heritage that only we can reinvigorate.

Resurrection of the Knowledge Phoenix

The 21st century is being called Asia's century. I find this characterization odd. Till about 250 years ago, the center of gravity of human civilization was always Asia from time immemorial, and the vast Asian empires from the Mediterranean to the Northeast of China, in a sweeping arc, through Southeast Asia led the world in economic achievements. For example, in the 17th and 18th centuries, the Ottoman Turks, the Saffavid Shahs of Persia, the Mughals of India, and the Qing dynasty of China controlled more than 70% of the GDP of the world of the time. In the first

millenia after Christ, “the wonder that was India”, as the historian Basham has called it, was a significant contributor to a growing global civilizational network that included the Roman empire, the Middle Eastern civilization centered around Damascus and Baghdad, especially after the advent of Islam and, of course, India and China.

In the last 500 years, and especially in the last 250 years, Europe’s evolution through the Reformation, Renaissance, and the age of Reason and Enlightenment leading to the modern Scientific and Industrial Revolution catapulted it to a position to disproportionate power and control of global economic activity. In the case of India, European economic and its attendant military power to arbitrate economic, and ultimately, political affairs led to the tragic consequences of colonization under British supremacy. On the heels of the Islamic invasions of India starting in the late 12th century and continuing through the 16th and 17th centuries in the chronic state of warfare for succession and expansion in the subcontinent, this assault completely undid the potential of India to independently find the capacity and power for reform from within. Asia’s, and indeed the world’s, leading university of the time, Nalanda, was burned down by Turkish Muslim invaders under Bakhtiar Khilji in 1197 AD. India’s economic, military, social, intellectual and political elite was decapitated, and its general life went into a long spell of subservience to various foreign imperial regimes that never fully assimilated or synthesized with India’s inherent character in an evolutionary way.

British paramountcy in India in the 19th and first half of the 20th centuries unhinged our economic system completely and plunged India into an unimagined state of destitution and deprivation. One American historian has gone so far as to characterize it as the Victorian Holocaust. It is no surprise that in the hundreds of years of civilizational subservience, our traditional knowledge forms went into disuse and lost their capacity for renewal and reinvention for changing times. Economic deprivation further exacerbated this condition. It is a separate matter that somehow, somewhere, the soul of India survived this condition of exploitation and debasement.

Jawaharlal Nehru who had an acute sense of India’s sweeping history said it best on August 15,

1947 : “...A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends and when the soul of a nation long suppressed finds utterance. ...” Perhaps for the first time since the 12th century AD, the people of India, and not a foreign imperial power masquerading as Indian, will be arbiters of their economic and cultural future with complete freedom and liberty, as the 21st century unfolds. And for the first time in centuries we have the opportunity to draw from our past and create a new and exciting synthesis for the future. As India discovers its economic competence and capability and its long - lost self confidence, it is sure to rediscover the treasures of its traditional knowledge and wisdom system and the power of the ability of this knowledge system to synthesize and synergize with modern knowledge as we know it today.

In the field of spirituality, India stands out immediately. The Bhagavad Gita, for example, fascinated the Mughal Prince Dara Shikoh, the rightful heir to Emperor Shah Jahan. He commissioned a Persian translation which became a reference for Charles Wilkins’ English translation in 1785 in Calcutta (the foreword was written by the Governor General Sir Warren Hastings) which, in turn, inspired American thinkers and writers like Ralph Waldo Emerson and Henry David Thoreau in the 1840’s in the United States of America. By the 1890’s, Mohandas Gandhi was reading Thoreau’s commentary on the Gita in a South African prison and was uplifted by its powerful inspiration. The circle was complete and the rest, as it were, is history as Gandhi literally put the soul - force of the Gita into action. Philosophers and thinkers who led and participated in the Great Indian Intellectual and Cultural Renaissance of the late 19th and early 20th centuries anticipated the renewal of India’s heritage in modern times. Vivekanand, Tagore, and Gandhi clearly saw this and it was this conviction that gave them great sustenance to carry out their mission as part of the broader renaissance. In the west, people like Max Mueller of Germany and Romain Rolland of France became ardent advocates of a more sympathetic approach towards Asia in general and India in particular. Aurobindo Ghosh, philosopher, poet, writer and mystic, perhaps described it the best: “We of the coming day stand at the head of a new age

of development which must lead to a new and larger synthesis. We are not called upon to be orthodox or adherents of the past or to entrench ourselves within the four corners of a dogma. We do not belong to the past dawns, but to the noons of the future.”

Recognizing the Identity and Character of our Knowledge System India was the first civilization to set up centers dedicated to higher learning that resembled the modern notion of a university. Nalanda, Takshashila and Gandhara were the great Indian universities that specialized in linguistics and languages, astronomy, mathematics, logic, philosophy (especially epistemology and ontology), and their many areas of application. In all spheres of thought and action, there was a certain preciseness in the definition of structure but subsumed always by the attempt of a unifying theory. As many as 6 systems of philosophy or points of view, Sad Darshana, developed: Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa and Vedanta. Just as modern universities of today, especially in Europe and the United States, emphasize verbal, quantitative and logical and analytical reasoning skills of a high order as pre-requisites for a higher course of study, so did the Indian system emphasize language, grammar, diction, and mathematical and logical ability. The rather curious and, at times, tragic case of India is that perhaps we are the only nation where the celebration of our intellectual and spiritual heritage is looked at askance by whole sections of society as “saffronization” and against the “secular culture” that the nation is supposed to be nurturing. Consequently, because of this equivocal and confused mindset in India as regards our heritage, our society is unable to fully draw from the vast reservoir of our inherited knowledge system that can give India unique differentiation when synthesized with modern knowledge of the world. Modern-day secularism in India means a certain proscription on how much of our old knowledge system can be included in contemporary academic curricula. While we battle these phantoms in our society, western thinkers and commentators seize ideas and techniques from our knowledge system and propose concepts that are hailed as novel in their fields of study. It is only then that we in India realize the power immanent in our traditional knowledge systems to relate to the

contemporary environment around us. It is most interesting to reflect on a point that is hardly ever brought up for discussion in India. When Jawaharlal Nehru's fledgling government went about the huge task of organizing India as a nation state in the critical phase of our independence from 1947 to 1952, it had a historically unprecedented opportunity in terms of options to design the identity of the nation and its modern iconography. No politician in modern times has had the erudite and nuanced sense of his/her own country's historic sweep as Jawaharlal had about India. It is obvious that no detail or cue could have escaped his approval before being implemented for future generations of India's citizens to follow. Nehru relied heavily on Buddhist icons from Ashoka's period for the Chakra that adorns our national flag and the Sarnath lions that are to be found like a logo of India on such things as the id cards of our civil servants. As the protégé of Gandhi and an advocate of satyagraha he would have immediately approved the line from the Mundaka Upanishad – Satyameva Jayate.

By being steeped in India's culture and history, and also being a product of the modern contemporary world of his time, Nehru inspired many a synthesis of India's timeless heritage with modern knowledge, a kind of modern fusion of a timeless *shruti* and a more contemporary *smruti*. It will perhaps take several more generations of strife for India to become more conscious of the most profound contribution Nehru made to modern India by setting it on a path of liberal democracy in tune with its inherent nature, its own *svabhava* if you will. For those who may still be skeptical of this view, I recommend Nehru's brief essay and commentary on the Bhagavad Gita and the Upanishads in his book *The Discovery of India*. The travesty that our modern polity has made of the term secular in our constitution is indeed a far cry from the delicate sense which Nehru and many of his contemporaries brought to the issue at the time of the Constituent Assembly conventions.

The biggest fallacy and misconception on which perhaps the first 2 or 3 generations since independence grew up with was that Indian heritage is mired in mere faith and religiosity and is out of place in the modern world of logic and reason. Nothing could be farther from the truth. A Sanskrit subhashitam or aphorism cites:

MEDRAD®
Performance. For life.™

KIRAN* **FUJIFILM**

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



ANITA MEDICAL SYSTEMS PVT. LTD.

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

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

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

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

E-mail: anitamedicalsystems@gmail.com
Web-site: www.anitamedicalsystems.com

*Yukti-yuktam vacho grahyam baladapi shukadapi
Yukti-heenam vachastyaajyam vruddhadapi Shukadapi*

Whatever is consistent with right reasoning should be accepted, even if it comes from a mere boy or even a parrot; and whatever is inconsistent with reasoning ought to be rejected, even if it emanates from an old man or the great sage Shuka himself.

Upanishadic literature is preoccupied with the relentless search for Truth; this intellectual and spiritual equilibrium informs all pursuits of the ancient Indians.

Phrases like *asato ma sat gamaya; satyameva jayate; satya dharmaya drishtaye* are a constant refrain in the Upanishads.

Interestingly, the word Nyaya which we interpret as justice originally meant logic as used in the Nyaya school of philosophy. This should not surprise us since objective logic and justice are fully the same. In verbal, quantitative and logical skills, the ancient Indians broke new ground and pioneered very scientific and formidable verbal, quantitative, and logical reasoning tools – the pentatonic phonetic system and the science of grammar, the decimal

system and its associated technique of arithmetical and algebraic computation, and a distinctive system of logical reasoning system that was without peer in the world when the logician Akshapada Gautama developed the Nyaya school of logic.

It is intriguing that we, the inheritors of this rich legacy, are not more curious about how our ancestors and forefathers applied these tools in different ways. Over several centuries we know that they developed a vast literature and all of it in verse form amenable to memorizing and to transmission from generation to generation in oral form. So why is it that facets of this knowledge system do not form any part at all of our modern liberal education system? This raises the interesting possibility that a deeper study of our indigenous verbal, quantitative and logical reasoning tools could equip us with some unique and differentiated skills.

We shall now turn our attention to the world of ancient Indian mathematics, language, and logic and knowledge development to try and explore its relevance to modernity.

(to be continued)

HUNDREDTH BIRTH ANNIVERSARY



GONE BUT NOT FORGOTTEN!

**LATE SHRI RAMESH DEVARAO KALLIANPUR VITTAL (SK) AND MUMBAI
(14/04/1914 to 31/08/1974)**

Remembering our Papa on his Hundredth Birth Anniversary

Son: Kishore

Daughter: Anuradha (Lata) Gajanan Kallianpur

MY MOTHER SHAKUNTALA

DR. DINESH KOWSHIK

A mother is unique. A mother is divine. A mother is sublime. A mother is an embodiment of everything positive, tolerant and caring. She is the provider, protector, educator, the manager of home and hearth. She indulges her children when the going is good and fusses over them in the lean. No surprise that the words mother and multi-tasking both begin with 'M'.



My mother was born on 22nd September 1932 in the small, yet famous temple town of Gokarn – also known as the 'Kashi' of the south. Her father Dr. Gourish Masurkar, was the scion of an eminent physician of the day, Mahableshwar Masurkar of Kumta. Her mother Krishnabai (nee Upponi) died soon after the birth of her daughter. My Grandfather was distraught. He had now lost his wife after the death of his two year old son three days earlier. Frustrated and beside himself, he entrusted the infant girl, simply called 'Baby' to the care of family friends, Savitri Kulkarni and Sita Kaikini both widows, who named my mother Shakuntala, 'Shaku' for short. My grandfather observed his growing child under the aegis of Savitri-akka's fawning care. Sita-akka's extraordinarily gifted son Gourish Kaikini (then studying in college), was little Shaku's mentor and later became one of Karnataka's giants of English and Kannada literature. Decades later, an old bhattji of Gokarn would reminisce to me on my rare visits, about little Baby's bashful and reserved nature. Her beauty was beyond compare. Stories of her fair puny frame with two long plaits

bobbing through the narrow lanes, jumping over the low laterite walls, racing over the hot sands of the solemn beach of Gokarn were narrated with fond nostalgia. My grandfather remarried and little Shakuntala was re-united a few years later with her father and caring step-mother Kamalabai (Ayi). The family had by then settled in Karwar, a small coastal city 40 kms to the north. She found company in a close knit and loving family with four siblings; Sulochana, Shalini, Anand and Arun who affectionately called her 'Tai'. After completing her schooling at the Hindu High school in Karwar, she migrated to Bombay for her graduation from Wilson College. Shali-pachi was her confidant and closest to her heart. Her visits were reason for great anticipation. Amma would spend hours chatting with her. As a little child would remark: 'Amtyentu maggen ghalchen? Ki maggentu amti ghalchen?'

A quaint understanding between the late Krishnabai and my paternal grandmother Shantabai, also the younger sister of Dr. Gourish Masurkar resulted in the marriage of her eldest son Anand Kowshik with Shakuntala on 13th May 1955. Three sons Vivek, Dinesh(myself) and Mahesh kept my dear mother on tenter-hooks. We were as mischievous as boys of that age could be. Vivek and I were adept at picking up fights over almost anything and nothing. World war III would erupt every evening in our drawing room. Complaints flowed thick and fast from the colony elders and the school. If my mother was at her wits end pacifying irate elders, vexed teachers and keeping us off each other's hair and throats, I never heard her complain about it.

This was one of her sterling qualities that she never complained or spoke ill of anyone at any time, whatever the provocation. In all my years I have never heard her indulge in family gossip or complain about her difficult childhood. If the absence of her biological mother was an issue, it was never acknowledged. Her slow coy smile

hid her emotions. If we persisted in asking about her childhood, she would dismiss us with “assare thein, Kennanchki khabbari, javnu gellen nave”. Recently she developed a strong inner urge to reconnect with the Kaikini’s. She wanted me to carry a gift to Smitha, Jayant Kaikini’s wife. Like his father, Jayant is a doyen of Kannada literature today and now settled in Bangalore. I could sense it was laden with her deepest sentiments and her last wish, which I dutifully carried out.

Shaku as she was fondly referred to had a great liking for fish which she indulged in occasionally; and pretty saris which she wore proudly and stocked up ‘magalya sunnanka’. Her long hair was her only pompous possession and she groomed it meticulously even before going to bed. She had a flair for music, which she studied for four years; and languages – she studied the Russian language at the Russian consulate and stood first in their language proficiency exams. Her penchant for newspaper cuttings, especially the comic section which she bound into a book, kept us regaled through our childhood, especially when we were ill in bed, with pictorial stories of ‘Lady and Scamp’, ‘Tom & Jerry’ etc. Her infinite patience and talent at drawing, painting and music made her a very popular teacher at a nearby school where she worked for twenty years. Collecting and piecing together vignettes of family life through old and forgotten photographs of the Masurkars and Kowshiks, resulted in a chronological assembly of yellowing B/W pictures depicting the evolution of the Kowshik family over five generations. This was her last painstakingly executed, everlasting effort of love, despite the travails of the devastating Parkinsons syndrome that finally overpowered her spirit.

My mother was suffering from Parkinsons syndrome since the early nineteen ninety’s. My father was her caretaker and custodian of her health through thick and thin; a pillar of strength all through her long illness. He supervised her medication with the exemplary commitment and dedication of a doctor. The slow progressive condition ravaged her body and slowed her mind.

But two hip fractures and the subsequent operations could not diminish her sense of humor. She never complained about her suffering to anyone. Her falls became more frequent. Holding a cup of tea or putting food in her mouth was getting more difficult. She was losing control over her limbs. The side effects of her medication made things even more complicated, but she was undeterred; always her cheerful self. She loved company and listened to her friends exchanging banter on the lawns of Anandashram society where they congregated every evening. Alas, recovery from her third hip operation finally proved too much for her. As she slipped in and out of coma, we brought her home from the ICU. It was an affectionate but brief reunion with close family and friends, when she smiled her last on 1st of February 2014.

Preaching was not in her character, but there were valuable lessons to be learnt from her selfeffacing demeanor. Her response to difficult people or situations was silence; the all-powerful retort. Her smile was the ultimate diffuser. Amma’s conduct taught us that resentment is not a substitute for disappointment; hope is the light within the tunnel. A carefully preserved note found amongst her possessions after her demise summed up her philosophy in life; ‘What time is there outside THIS MOMENT? The past is gone, the future is unknown; so be good, truthful and truly moral THIS VERY MOMENT and be the master of yourself’.

She made her parting most memorable with her trade-mark delectable humor. I was in Bombay to assess her last injury, the need to operate, as also to attend a marriage in the family. I was preparing to attend the wedding when Papa came into the room with a small pile of clothes I had left behind during my previous visit. She insisted I pack them away, knowing my absent minded ways. When I procrastinated, she quipped “Arre attanchi pack kari, nave vissornu lagnantun udgeri karshi!” It was to be her last riposte. Quintessential, delightfully unforgettable Shaku.

(Sponsored)

News from Canara Union, Bangalore

We are hoping the announcement published every month in the KSA has helped existing members to pay up their outstanding annual membership fees and many more new faces by way of new membership. As mentioned earlier, your Membership Cards are ready and available at the office of the Canara Union. Please collect the same. It is also requested that members notify Canara Union office of change of address or phone numbers, if any. This is required to make sure your Canara Union Newsletter and other intimations reach you on time.

Activities in Bangalore:



Childhood Reminiscences – Saturday, 8th February – it was a nice evening with all present sharing some special moments of their childhood spent. There were funny anecdotes which made all laugh and there were some serious ones.

Talk by Reshma Chadha on “Relationships” on Friday, 14th February – the last of the three talks planned by Reshma over a period of three months, concluded with the topic on “Relationship”. It was a wonderful and apt topic in the present times where it is so important to strengthen relationships and forging friendship for a better life. With life getting hectic every day one must make the time and have patience to understand each other, communicate with each other more effectively. This interactive session opened up discussions under the moderation of Reshma on how one can improve relationships within and outside the home. Some experiences shared by the participants were very educative and thought provoking. We are hoping that Reshma would continue with these very interesting talks in the coming months.

Music Programme by Sunaad “Isha-Rumi” on Saturday, 15th February – it was one of the most mesmerizing music productions put up at the Canara Union by Sunaad of 25 artists. The overflowing art lovers enjoyed the music, production, narration in English, singing of Hymns from the Veda and Sufi Saint Jalalluddin Rumi’s poetry was just wonderful. The two-hour song, dance-drama by actors telling the story of ancient origins of Atmajnaana and where the Atman was found till now was applauded. The entire production represented Indian ancient Hindu culture from the Vedic times down to the Sufi period and created a lot of stir among those who attended the programme. It indeed was a wonderful evening and the standing ovation that the artists received said it all.



Sports: Bridge Tournament – Saturday, 2nd February - The newly introduced monthly team-of-four Duplicate Swiss League tournament was conducted in the Canara Union. 11 teams, about 44 players participated. There were four rounds of 8-board matches and 32 boards were played. Efforts put in by KSBA and the Canara Union for this initiative was much appreciated. Prizes were sponsored by a well-wisher of the Canara Union and was presented by the President of KSBA to the winners

Programmes planned for March 2014

Saturday, 8th March at 5.00 pm – “Life in the Defence Services” – Inter active discussion in the Members’ Lounge. Monday, 16th March at 8.00 pm – Holi Celebrations

Monday, 31st March at 6.00 pm – Ugadi Celebrations & Panchaang Vaachan

(Sponsored)

Be the Change – Lok Sabha Elections 2014 and Role of Social Media

Chaitanya S. Mallapur

The World's biggest democratic game has begun with the declaration of 16th Lok Sabha (LS) Elections on 5th March 2014 which will be held in nine phases from April 7 to May 12, 2014. The model code of conduct has come into force immediately, which means the government now cannot announce any policies. According to the Election Commission (EC) of India counting of votes will be done by 16th May and results will be out on the same day. This year there has been a remarkable increase in the enrollment of voters in the younger age group of 18 to 19 years with over 2.3 crore voters. Overall 81.4 crore voters will vote of which almost 10 crore voters are new for LS polls and will be eligible to cast their votes this time.

Elections this year is featured as a mega blockbuster throughout the country, being the most debated and discussed political event in this era, it is a battle between NaMo (Narendra Modi), RaGa (Rahul Gandhi) and the Aam Aadmi Party's Arvind Kejriwal in the lead roles along with other regional actors. Various agents are contributing in highlighting these events and happenings. One of them is Social Media which has played a significant role in recent times in mobilizing and encouraging the citizens to vote as well as create political awareness among the masses. Social Media has been an important game changer in recent political events throughout the world. It led to a revolutionary wave in the Middle-East (Arab Spring) against the corrupt and oppressive regimes in Tunisia, Egypt, Libya and Syria. It also played an important role in the Anna Hazare anti-corruption movement in India, for the demand of Jan Lokpal.

India is a developing nation with a large section of young population. There has been an expression of disaffection for the government and political class amongst the young citizens with its recent performance in the last few years. Thus Social Media has come to the fore front as an important forum for political activism. Social Media platforms such as Facebook, Twitter, YouTube and mobile networking applications such as WhatsApp and Google Hangout provide a new medium to generate awareness for participation in elections and electoral campaigns as well as spread messages and news feeds.

Traditionally election campaigns in India were practiced through public rallies, populist welfare schemes, advertising through print and television media/radio. Politicians and Political parties have now found a new way to connect and communicate with their target audience without the role of mass media as a middleman. According to the IRIS Knowledge Foundation and the 'Internet and Mobile Association of India' (IAMAI) the social media could influence the electoral outcome in as many as 160 out of 543 constituencies represented in the Lok Sabha¹.

A politician's strong presence in social media represents a positive impact on votes and minds of people especially the young minds. It thus helps to build a virtual connection between the political party/leader with its followers and sympathizers. To a certain extent social media has been able to change the face of political campaign and has also become a means of citizen activism. Today everyone is a journalist through Social Media. It has become a public domain for discussions, healthy political debates, sharing of opinions and ideas, criticism and generating political awareness among "Netizens".

Social Media (Facebook and Twitter) has become an emerging vote bank for Indian Politicians. Facebook is a leading website (according to IAMAI) accessed by around 97% of social media active users.² It is significant as people use social media 7 days a week and is the biggest medium to connect on Internet worldwide. Mobile Apps have become a powerful tool of communication all over the country with easy and cheap access to smart phones and tablets. They are content creators and this information is spread through voice chats, group chats and video call.

Political Parties have become tech-savvy realizing that this is one of the easiest ways to attract the youth which holds the reigns of the democratic political scenario. The AAP website on Facebook has received over one million likes, the Congress Party's Facebook page shows 1.3 million while BJP's prime ministerial candidate for 2014, Narendra Modi is among India's famous social media celebrities with 4.4 million Facebook 'likes' and 2.3 million Twitter followers³, next in line by AAP's Arvind Kejriwal.

Arvind Kejriwal used Google+ Hangouts not just to promote his party ideologues but actually used them to raise funds. Using this AAP reached out to NRI's in the U.S., Canada, and Hong Kong. It raised more than 100 million rupees (1.6 million USD) online, and connected to 3.5 million people with a Facebook application called Thunderclap, which appeals people to go vote.⁴ Similarly BJP has also started to reach out to masses for donations for election funding. The karyakarta's also collect mobile enabled donations where people can donate through mobile payment gateways and SMS's. BJP workers and volunteers have been training to become "e-karyakartas".

Social Media has also emerged with a new source of entertainment through comic and laughter content on the internet, such as Faking News and The Unreal Times. It has developed its own taste of political humor and satire. Unreal Times is one of the most favored comic portal featuring spoof, parody etc. with over 2.15 lakh Facebook likes and 56.1 K Twitter followers. Videos are being circulated as widespread fire on social media conveying messages through spoofs and comic animation.

The Non-Resident Indians (NRI's) community having voting rights would also follow elections more closely through social media forums even if they are not able to cast their votes. The supporters of the parties have become active on Twitter, making sure they provide answers if anyone has any questions or needs clarification. Similarly Facebook India has launched a campaign "Register to Vote" along with TOI, while Twitter is offering service for users to follow someone through missed call alerts or text messages.

The EC has asked social media providers to monitor their sites form hacking and misuse of content during the elections in April. This is the first time that the model code of conduct is applicable to social media contents. The government is also keeping a check on transparency and accountability through electronic surveillance, preventing spread of hate speeches, fake messages and fraudulent content including the money spent through social media campaigns.

If we think that a single vote, would not make much of a difference by not participating in the election process then this will add to the advantage of the other side and they will win and come to power. We criticize our government, its policies and laws and want to see

the change, then why not be a part of the change. "Be the Change that you wish to see in the world" – as rightly said by Mahatma Gandhi. "A vote is like a rifle, its usefulness depends upon the character of the user" – Theodor Roosevelt.

So if you wish to see the change then 'Be the Change' by casting your valuable vote. Participate in the largest Democratic Elections in India this 2014.



My Giraffe Story

Rashmee Karnad-Jani

I bought myself a giraffe charm
For the one euthanized in a zoo
And also because it's
The first animal
I was fascinated with

And remembered Amma
Telling the story of me,
At 2 Or was it 3 ?

Narrating that
he'd asked me My name
craning his neck
Or was it a her?

But the story says that I,
All of 2 or was it 3?
Had said back to the giraffe
Haanv, Lashmee, I'm Lashmee
The R elusive to my tongue
Of 2 Or was it 3 ?

Yet there's no one now
In my Orphaned life to
Tell that story

And the words whisper
The events of that day long ago
In Rani Cha Baug Byculla, Mumbai

Rather than lament
That there's no story
Or picture
I bought myself a Giraffe charm

So now I can tell
That story
as my own Elder.



The Password

VASANT HATTANGADI, VIRAR

Passwords have been around us since ancient times. We have all heard of Alibaba (of Arabian Nights fame) using the password 'Open Sesame' to gain entry into the secret den, where the forty thieves stacked their stolen riches. Since ages in the military, sentries have been challenging persons trying to enter prohibited areas to give the correct password before allowing them to proceed. Since recent years, we need a password for almost everything, whether it is to gain access to your mobile phone, satellite TV, e-mail or Facebook; to draw cash from your ATM account or for e-banking and even to read the morning newspaper on-line. In addition to the passwords, we senior citizens with our failing memories have to grapple with several ten-digit PINs(Personal Identification Numbers) to make various electronic transactions.

My first brush with password took place ages ago during my college days in the NCC Training Camp held at Samba, near Belgaum. Once every week, we were assigned guard duty at the Camp Armoury, comprising several old .303 rifles, LMGs, TSMG's and some hand-grenades. There were eight of us in our platoon, who were deputed for guard duty that night. Each one of us was given a 303 rifle loaded with live bullets – or, at least, we were told so. We were expected to take turns standing there at the gate as a sentry for a two hour stint at night. If any intruder turned up, we were supposed to challenge him and allow him to pass, if and only if, he gave the correct password; else, we must call out the others from inside the guard house, who would then come out running on the double to take positions all around the armory, with their rifles all 'cocked' and ready to shoot on orders. We were told that at the end of the camp a trophy would be awarded to the Best Platoon on Guard Duty. So, we were expecting to see some real, tough competition from other participating colleges by way of surprise checks by their officers and 'attacks' by 'enemy' cadets or some sort of mischief during the night.

I got my turn at Sentry Duty a little past midnight. An hour or so after I had taken charge, the eerie silence of the night was broken suddenly by a distinct, rustling sound of leaves in the distance. Soon, as the sound increased steadily, I could see the headlights of a small Fiat car heading in my direction. The car stopped some distance from the armoury in the shadows of a tree where the light from the street lamps could hardly reach it. I heard the car doors open and shut with a bang and

then even in the dim moonlight, I could clearly make out the faint figure of a tall, hefty man as he stepped out of the car. "HALT!" I cried out with my hands trembling on the rifle. "Halt, who goes there? Friend or Foe." The man stopped in his track, but, did not reply. After a while, I repeated the question still getting no answer. I was slowly beginning to swelter in my uniform. I asked him again the same question for the third time and again got only a dead silence in response. There was not even a murmur of a reply from the obstinate man who was standing there frozen like a statue. "Say something, Man" I said at last in desperation "Look, dumb ass! We have orders to shoot if we don't get a reply for more than three times. So, for Heaven's sake, tell me if you are Friend or Foe."

At last, after some time, the man replied in a cool but subdued tone: "Foe!" Now, even in my wildest dream, I had not expected that one for an answer! God, I could actually feel myself shivering in my pants!! "What! Err...What did you say?" I asked, more to hide the sense of horror in my voice than to confirm. "Foe, I said." said the man nonchalantly.

God! In case he had said "Friend" I would have known exactly how to proceed, because we had clear instructions that, in that case, we should ask the intruder to tell the password. But, here was this guy telling me so blatantly that he was the 'foe' and I for one had no inkling of an idea as to what does one do in such a situation! Well, there was nothing so suspicious about him either — neither his movements were stealthy nor did he carry any arms or weapons of any sort to lay claim to be the enemy!! What on earth did he want?

In my utter confusion and consternation, I blurted out: "Well, then, tell me the Password."

"What password? Is the foe supposed to tell you the password?" replied the man, now sounding a bit indignant. "Of course not! In any case, put your hands up and step forward — and no dirty tricks, Mister." I said pointing my rifle straight at him. I could somehow gather enough courage to speak that bit of dialogue from a war movie I had seen recently and I think it had the desired effect. For, instantly, he raised both his hands in an obedient manner and stepped out forward into the light where I could now clearly see his handsome features. He was a tall, well built man with a well trimmed, 'handle-bar' moustache.

“Do you know who I am, you stupid Nincompoop?” he bellowed haughtily. “I am Colonel Ukidway, your camp commandant!”

“Oh! Oh, I’m so sorry, Sir. I really didn’t mean to — Well, I couldn’t recognize you in ‘mufti’, Sir. But, NINCOMPOOP is very correct, Sir — that means you know the password, Sir! Until a moment ago, I didn’t even know what it means!! Please proceed Sir. I can’t stop you now!” I said lowering my rifle. “But, Sir! Sir, please hold on one minute. Sir, let me give you a ‘present arms’ first.” So saying, I sprang smartly into the ‘attention’ posture and moved my right forearm upward bringing the rifle to a vertical position right in front of me close to my body and then, raising my right foot up to the waist level, I brought it back sharply on

the ground clicking the shoe instep against the left heel. I then brought my left arm swiftly across the body to grip the rifle near its butt end with my fingers extended and thumb resting on top of the forefinger. For all this drill, the colonel merely gave a nod of acknowledgement to my salute and I continued with my profuse apology:

“I’m so sorry, Sir. It’s so dark out there, I really couldn’t see you clearly, Sir. ..But, where have you been all day, Sir? Our Sergeant Major has been looking for you, Sir. He was saying the Blighter may turn-up anytime to-day for a surprise check! Err — Well, that’s what he was saying, Sir”.

Since then, thank God, I didn’t have to deal with another Password until the coming of the electronic age, several years later, with its P.C., ATM and the like.

A Unique “Free Eye Protection Camp” - A Report

Satyanarayan Pandit, Andheri

Sunday 15th September 2013. Matpady, a tiny hamlet with a modest population of about 1000, was the bee hive of activity since early morning. The news of the Eye Camp had spread and every one from children to aged, were eager to participate in the first ever Eye Camp held here. Shree Niketan High School, the only educational institution in the village was the venue for the camp. No efforts were spared by the dedicated Head Master, and his staff as well as the school children to make the Eye Camp a grand success.

Matpady is about 5 Kms interior from Brahmavar - a typical coastal Karnataka agricultural village with vast stretches of paddy fields. A single road passes through the village and terminates at the school. It is here that ancestors of Pandit family of Mangalore lived for generations before migrating to Mangalore in the last quarter of 19th Century.

The “Free Eye Protection Camp” conducted by the Association for blind, Dakshina Kannada, Mangalore is a major initiative from the Pandit family. Smt. Shalini Pandit, who lives in Mangalore and is the Vice-President of the Association, is the driving force behind this initiative. Indeed, her untiring efforts in mobilizing the Matpady Panchayat Board office bearers, the Head Master and Staff of Shree Niketan High School and the Village Patel, resulted in organizing this immensely successful, highly beneficial to the poor and down trodden, and much appreciated Eye Camp. The Camp was sponsored by yet another decedent of Pandit family, Smt. Vasanti Chandavarkar of Pune (daughter of Late Shri Gajanan Rao Pandit), who covered the entire expenses and also extended a handsome donation to

the High School, thereby perpetuating the memory of her parents.

The visiting panel of specialists, consisting of 3 eminent Ophthalmologists, from Mangalore, the Office Bearers of the Blind Association and their support staff and members of Pandit family from Mangalore, Mumbai, Pune and Bangalore, arrived at the camp site well before 9 am. After light refreshments, a brief “Sabha Karyakram” commenced with prayers by school children, followed by lighting the sacred lamp. The Head Master of the High school introduced the doctors’ panel, office bearers of the Blind Association, eminent local persons and finally Pandit family members, some of whom were volunteers for the camp. After some brief speeches by the President and Vice-President of the Blind Association, President, local Panchayat Board, visiting dignitary from Brahmavar and a representative of Pandit family the work started. 166 persons, from all age groups were examined. Free medicines were distributed on the spot over 85 patients, 118 persons were prescribed glasses which will be given free and 14 persons were asked to visit Mangalore for operations, which are free, including transportation.

The Association for Blind, Mangalore has been rendering selfless and highly admirable service in particular to the poor, less privileged and needy village folk, for the last 32 years! Matpady camp is 185th in their glittering chain. “Protect your Eye and Eyes Protect You.” is their maxim. It is my earnest appeal to the office bearers to keep up the excellent work, for the benefit of mankind and wish them success in their future endeavours.

Mind Your Inspirations

BHARATI B. KARPE

Looking to be inspired, are you?
Just listen with your ears glued,
And watch and be conscious too,
Inspirations could come from out of the blue!

It could be from mountains, trees, flowers or leaves,
Or hovering from flower to flower you'll see the bees.
Or even the movement of squirrels so swift,
Or just soak in the nature's beauty, God's true gift.

However, a mind that is with worries pecked,
Needlessly the heart and body are wrecked
By past mistakes and the future looks bleak.
So, unwind yourself and to heal, fresher avenues seek.

If the mind is uncluttered and calm,
Inspirations come as a soothing balm.
The Supreme Creator generously has given potential
To all of us to make life worth living – that's essential.

Be it the softest tweet of a small bird,
Or some sweet music you may have heard,
Or a soothing familiar fragrance of flowers,
Or even the gentlest sway of the bowers!

Be it the early melody of bird song,
As the sun rises, announcing dawn,
Freshening, brightening up with a warm smile
Illumine the expanse of the sky seen mile after mile.

Or be it the patient lapping of waves,
Whatever treasures held in their gentle embrace
To deposit, their vigour and zest slows down,
disappears,
Then relentlessly gathers up momentum,
waves to appear!

In each one's mind with vivid imagination,
He wants to do his best, because of his inspiration.
The ideas emerging will no longer remain suppressed;
They'll spring out, exuberant, ready to be expressed.

The person blossoms, showcasing his talents,
Colourful and descriptive, his complete content,

Be it with words or with pallet and brush,
He emotes his feelings, with an impressive gush!

Innumerable ways of presenting works of beauty –
Shadow-play, acting, mimicry or ventriloquy,
Or in the field of performing arts like music or dancing

Or spare-time hobbies like cake-decorating or special cooking.

These days, home interiors need a special touch.

Fashion designing of textiles, clothes, jewellery and such,
Accessories like bags and shoes leave no stone unturned.

There are so many new areas which I wish I had learned.

Inspirations come from seniors, especially from our teachers,

But, most importantly so, from our revered spiritual leaders.

As Saraswats, we are truly blessed with a Guru of our own,
Sadyojat Shankarashram Swamiji who teaches by example alone.

In the field of spirituality, inspiration is so vital,
The feeling of respect and love for truth is very essential.

Led by a Guru who knows how and where to guide,
A loyal devotee will strive to follow the path aright.

Inspirations must be respected allowing talents to grow.

Potentially what's within you, let it come to the fore.

That's the only way to find some peace and contentment.

Each successive contribution will bring a positive commitment.

Inspiration could be from a labourer who softly hums,

Or from a tiny little ant who darts amidst bread crumbs.

From a tiny little seed which grows into this ever so large tree,
Time, effort and perseverance together will bring positivity.

Fun with Words – 1

For Children below 8

CAN you find these words?

All the answers begin with CAN – an example is given below: eg . an artificial inland waterway – canal

1. a country north of the United States ...
2. a tribe that eats its own species...
3. a heavy mounted gun....
4. a small narrow boat with pointed ends....
5. a small songbird with yellow feathers....
6. a sweet melon with peach coloured flesh....
7. a restaurant for employees in an office or factory....
8. a card game using two packs like rummy....
9. an adjective that means frank or open....
10. a stick of wax with a wick for lighting.....
11. a fluffy mass of spun sugar round a stick....
12. dog species or a pointed tooth....
13. an overhanging shelter or projecting roof....
14. a strong coarse cloth used for sails, tents and paintings....
15. decorative lamp-holders with branches....

Fun with Words – 1 b

(for Teenagers)

Who ATE them?

Try guessing these words ending with 'ate'.

One is done for you. Eg: to give up the throne or other office of dignityabdicat

1. to increase the speed of; to hasten the progress of
2. to absorb food completely; to understand something fully....
3. to turn friends into enemies
4. to increase the intensity of a disease or the gravity of an offence
5. to give one's authority to another.....
6. to root out an evil, a disease, etc...
7. to copy or mimic or follow the example of.....
8. to suffer or endure without complaint.....
9. to soak meat, fish etc in spices , oil, vinegar before cooking....
10. to move from one place to settle elsewhere.....

11. to decorate with lights.....
12. provide a book with pictures, clarify by using examples...
13. unable to read and write.....
14. make easy or easier....
15. average in amount, intensity or degree.....
16. beat or throb rapidly or irregularly (of the heart).....
17. vary irregularly, rise and fall....
18. to point out or show the presence of....
19. annoy or provoke
20. mark with or engage in festivities...

Answers on page 62

Rates for Classified Advertisements in Kanara Saraswat Magazine

Quarter page (1 issue):	Rs. 1500/-
Half page (1 issue):	Rs. 2500/-
Full page (1 issue):	Rs. 4500/-
Coloured half page (1 issue):	Rs. 3500/-
Coloured full page (1 issue):	Rs. 6500/-

The rates are inclusive of a photograph.



Vinay V Gangavali
Phone: 2380 0460
Mobile: 9892407934



Guruprasad
CATERERS

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

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



शिरूर गिरीजाबहन - एक आदर्श व्यक्तिमत्त्व

लीला लाजमी

शिरूर गिरिजा बहन अप्रैल ४, २०१३ को चल बसी। उनकी याद में....

The beauty of life depends upon our good habits. इसका अर्थ है जीवन की सुंदरता अपनी अच्छी आदतों पर निर्भर करती है। सुंदर जीवन का लक्ष्य केवल ऐषो आराम में नहीं है। इसका एक उत्तम उदाहरण हमें शिरूर गिरिजा बहनजी देकर चल बसी। उन्होंने अपना पूरा जीवन सत्य साईं और हमारे स्वामीजीके भक्ती में अर्पित किया। यहाँ तक कि सोते जागते, दिन रात, सुबह शाम, सर्दी गरमी, धूपछाँव, जोरदार वर्षा, किसी की भी परवाह न की। बस, तन मन धनसे सेवा की। कभी वृद्धाश्रम में, कभी विकलांगोंकी संस्था में, कभी अनाथाश्रममें, कभी महापालिका के अस्पतालमें, तो कभी मोबाईल मेडिकल व्हॅन में जाकर दीन दुखियों की और झोपडपट्टीवालों की वह सहायता करती थी। न तो इन्हें कभी थकावट महसूस होती थी न जी उब जाता था। वो मानव सेवा ही माधव सेवा समझती थी। कहा जाता है कि, सेवा का फल मेवा होता है। जो उन्हें मिला भी। उन्होंने समर्पित भावनासे जो काम किया इससे वह अमर रहेंगी। हम सबके लिए वह सदैव हमारे हृदयमें रहेंगी।

श्रीमद्भगवद्गीताका १२ वाँ अध्याय, अर्थात् भक्ती-योग, उनको बहुत प्रिय था। उसकी सिख उन्होंने पूर्णतासे अपने जीवन में उतारी। गिरीजा बहनजीने हमें श्रीसूक्त, अथर्वशीर्ष, ललितासहस्रनाम, पुरुषोत्तम योग, सौंदर्य-लहरी, आनंद लहरी, निर्वाणाष्टक, गुरुअष्टक, पांडुरंगाष्टक, बिल्वाष्टक, भैरवाष्टक, लिंगाष्टक, भजगोविंदम्, न जाने कितने स्तोत्र सिखाये और गवाए। एक जादूगर की तरह अपना पिटारा खोलकर एक के बाद एक स्तोत्र हमारे सामने रखा। नारायणसेवा उनकी प्रिय सेवा थी। हाथ और पाँव जब तक नहीं थके तब तक यह व्रत उन्होंने जारी रखा।

उनका जीवन हमारे लिए एक आदर्श मिसाल है। उनके बताये हुए पथपर हम जरूर जरूर चलेंगे। यही सबसे बड़ी श्रद्धांजली हमारे तरफसे होगी।

श्रीकृष्ण भगवानने कहा है

“तेषामहम् समुद्धर्ता मृत्युसंसार सागरात् भवामि नचिरात्पार्थ मय्यावेशित चेतसाम्॥”

मुझमें चित्त लगानेवाले प्रेमी भक्तका मैं शीघ्रही मृत्युरूपी संसारसमुद्रसे उद्धार करता हूँ। ऐ मेरे भगवान! इस वचन को आप जरूर पूरा करेंगे यह हम सबकी कामना है।

तमसो मा ज्योतिर्गमय

श्रीमद्भागवत पुराण, म्होणोन् घेत्ता पंचम वेद।
भगवान् आनि भक्तांगले, निर्मल प्रेम अभेद॥१॥
व्यास महर्षिने केल्ल्यां, नवविध भक्तीचे निरूपण।
वैराग्य फुल्लाचे ज्ञान फळाक, भक्तीचि मूळ कारण॥२॥
आत्मनिवेदन अति विलक्षण, आस्स नवम भक्ती।
प्रल्हादा-नातु राजा बलि, दानशूर चक्रवर्ति॥३॥
साक्षात भगवान् विष्णु, तागले उद्धाराक कर्ता युक्ती।
तीनि पावलं भूमि माग्गुक, जात्ता ब्राह्मण मूर्ति॥४॥
दोनि पावलानी तिन्नी लोक, वत्ताति व्यापुनि।
तिस्से पाउलाक अर्पिता, स्वमस्तक शूरदानी॥५॥
प्रसन्न जानु, बलीक दित्ता, सुतळ राज्याधिकार।
भक्ती रूणाक जात्ता, द्वारपालक परमेश्वर॥६॥
त्रेतायुगाचि घटना, आजिकड स्मरण कर्ताति।
प्रतिवर्स परंपरेने, दिवाळी परब आचर्ताति॥७॥

कार्तिक शुक्ल त्रयोदशिक, तय्यारि जात्ता स्वागताक।
सोर्ये-धोर्ये मेळणु एकडे, जमैताति सामग्रीक॥८॥
भाण स्वच्छ कोर्नु न्हाणि, बांदताति कारि-गोंडे-वेणी।
धुत्ताति पायगरं पाणि, भाणांतु घालु चिल्लर-नाणी॥९॥
दुस्रे दिवसु चतुर्दशि, सक्काळीं उटानु मस्त खुशि।
आंगाक नाल्ले-तेल भस्माशी, रगोणु न्हात्ताति घस्वशि॥१०॥
बलिंद्र कर्ताति तम्डे मात्तीचो, इद्रारि कारि पृथ्वीचो।
पाय दवर्ताति व्याप्तीचो, नैवेद्य गोड्डा फोव्वाचो॥११॥
नवे कडे अत्तराचे, अति उत्साह देव दर्शनाचे।
कुतुहल सर्वांक फळाराचे, मित्र-परिवार एकडे जांन्वे॥१२॥
सांज्वेळारि दिवेंचि रांग, काळोखु पाव्ता समूळ भंग।
आशिश जांन्का ज्ञान-संग, क्षणांतु-प्राप्त आत्मरंग॥१३॥
तमसो मा ज्योतिर्गमय, हेंचि दीपावली तात्पर्य।
स्वाभिमानी उभय चैतन्य, कोंकणी सेवा-कार्य॥१४॥

- चैतन्य उभयकर
गोवा



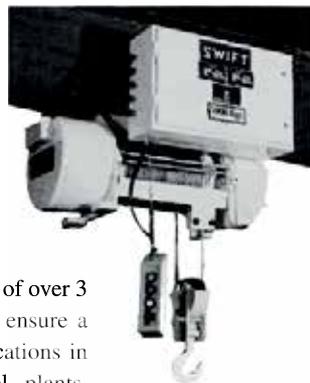
Lift up your expectations

SWIFT HOISTS & CRANES

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

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

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



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

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

Hoists : 0.125 to 20 Tonne

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

Cranes : 0.5 to 50 Tonne

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

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

Consolidated Hoists Pvt. Ltd.

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



तणाव : आजाराचे मूळ

डॉ. गजानन रत्नपारखी

तणाव, स्ट्रेस, टेन्शन हे शब्द काही आपल्याला नवीन नाहीत; पण ह्यांना आपण जीवनाचे एक अविभाज्य अंग म्हणून मान्यता दिली आहे. हे आजाराचे कारण असू शकते असे मानणारे फार अल्प लोक आहेत. तणाव ही मानसिक वृत्ती आहे. स्वभावाचा तो एक गुण (अवगुण) आहे. तो येणारच., असे समजणारा मोठा वर्ग आहे आणि तो बदलता येत नाही अशी ही गोड गैरसमजूत झाली आहे.

अलीकडच्या काळात तणाव हा वेगवेगळ्या आजारांना हातभार लावणारा मोठा घटक आहे, असे सिद्ध झालेले आहे. तणाव ही अनुभूती आहे, तो मोजता येत नाही, असा जो गैरसमज आहे तोही नाहीसा होतो आहे. तणाव मोजण्याच्या बऱ्याच पद्धतीसुद्धा आता प्रचलित आहेत.

तणाव म्हणजे काय?

तणाव हा सर्वांकडून वापरला जाणारा प्रचलित शब्द आहे; पण आतापर्यंत ह्याची कोणतीच स्पष्ट अशी व्याख्या शोधता आलेली नाही. तणाव शब्दाचा अर्थ चिंता, संकट, भीती, थकवा (शारीरिक तणाव), राग, दुःख, असंतुष्टता असा करता येईल. तणावपीडित व्यक्तींमध्ये ह्यांपैकी एक किंवा एकापेक्षा जास्त समस्या, लक्षणे असू शकतील.

तणावाची व्यावहारिक व्याख्या अशी करता येईल – 'जेव्हा दैनंदिन जीवनामध्ये प्रस्तुत समस्या आपल्या क्षमतेपेक्षा अधिक होतात, तेव्हा आपणाला तणाव जाणवतो.'

तणाव हा शारीरिक किंवा मानसिक असेल, काल्पनिक किंवा वास्तविक असेल; पण त्याचे परिणाम मात्र शरीरावर होत असतात. कॉर्टिसॉल आणि ए.सी.टी.एच. (ACTH) हे तणावाशी संबंधित हार्मोन्स आहेत. त्यांमार्फत अॅड्रिनेलिन (Adrenaline) आणि नॉन-अॅड्रिनेलिन (Non-Adrenaline) हे हार्मोन्स निर्माण होतात. ह्याद्वारे शरीरात विविध परिणाम दिसून येतात.

तणाव हा हृदयरोगाचा महत्त्वाचा घटक आहे. उच्च रक्तदाब, मधुमेह, धूम्रपान यांचा तणावाशी घनिष्ट संबंध आहे. खाण्यापिण्याच्या सवयी, व्यसने, व्यायामाचा अभाव, कोलेस्टेरॉल, चरबीचे अतिप्रमाण यांचासुद्धा तणावाशी प्रत्यक्ष संबंध आहे.

गेल्या पन्नास वर्षांमध्ये तांत्रिक विकास, वाढणारी लोकसंख्या, त्यातून वाढणारी स्पर्धा, वाढणारी मागणी, कमी वेळ, अधिक काम, स्पर्धेतील चढाओढ, वाढणाऱ्या अपेक्षा यांमुळे तणावाचे प्रमाण वाढलेले आहे.

अद्याप वैद्यकीय शास्त्रसुद्धा रोगाचा उपचार करण्यामध्ये तणाव ह्या महत्त्वाच्या घटकाकडे कानाडोळा करत आहे.

वैद्यकशास्त्राने तणावाशी संबंधित उणिवा हल्लीच मान्य केल्या आहेत. आजाराच्या उपचारामध्ये तणाव नियंत्रणावरसुद्धा भर देण्यात आला आहे. Behavioural Science आणि Psycho-Neuro-Immunology यांसारख्या वैद्यकशास्त्राच्या वेगवेगळ्या नवीन शाखा तणावाबद्दल सकारात्मक विचार करू लागल्या आहेत.

तणावाची निर्मिती

तणावाच्या उत्पत्तीला बरेचसे घटक जबाबदार असतात. तणाव हा आपले काम, समाज, परिवार, शारीरिक स्थिती, परिस्थिती इत्यादी वेगवेगळ्या गोष्टींपासून निर्माण होऊ शकतो. शारीरिक तणाव आणि वैचारिक तणाव हे एकमेकांना पूरक असतात.

आवश्यकतेपेक्षा अधिक कामाचा बोजा हे तणावाचे प्रमुख कारण असू शकते. ह्या आधुनिक व्यस्त दुनियेत सर्वांजवळ वेळेचा अभाव आहे. साहजिकच वेळेसंबंधित तणाव खूप वाढलेला आहे. उशीर होण्याच्या भीतीमुळेही उद्दिष्ट (टार्गेट) अपूर्ण राहणे किंवा वेळेत पूर्ण न होण्याच्या भीतीमुळेही तणाव वाढलेला आहे. स्वतःला आधुनिक दुनियेत टिकवून ठेवण्याचा तणाव, वाढलेल्या गरजेचा तणाव, व्यक्तींमधील संबंधांचा तणाव, शारीरिक मर्यादांचा तणाव, बिघडणाऱ्या आर्थिक शिस्तीचा तणाव ह्या कितीतरी गोष्टी तणावाला कारणीभूत आहेत. थोडक्यात 'अपेक्षा आणि तुलना' ह्या तणावाच्या जननी आहेत.

अपूर्ण राहणाऱ्या अपेक्षा आणि तुलनात्मक अपूर्णत्व ह्यांमुळे मानसिक, वैचारिक आणि मग शारीरिक तणाव उत्पन्न होतो. जीवनाच्या विभिन्न भागांमधील असंतुलन हे वाढत्या तणावाचे कारण असू शकते. जीवनातील वेगवेगळी क्षेत्रे तणावाची उत्पत्ती करू शकतात. त्यांतील वित्तक्षेत्र, कार्यक्षेत्र, परिवार क्षेत्र, सामाजिक क्षेत्र, स्वास्थ्यक्षेत्र, अहमपणा आणि आध्यात्मिक क्षेत्र ह्यांवरील योग्य नियंत्रण तणावाला कमी करण्यास मदत करते.

पैसा सर्व प्रकारच्या तणावाचा मुख्य घटक बनला आहे. पैसा खूप असेल आणि ज्यांच्याकडे पैसा कमी असेल, असे दोघेही तणावग्रस्त होऊ शकतात. पैशाच्या कमतरतेमुळे समस्या निर्माण होत नाही तर 'कमाई आणि खर्च' ह्यांच्या असंतुलनामुळे समस्या निर्माण होतात.

आर्थिक बाबींनंतर येतो 'कामाचा विभाग' (Working Sector). व्यवसाय हे बऱ्याच लोकांसाठी तणावाचे मुख्य कारण असू शकते. कामाचे वेळापत्रक, कामाचे स्वरूप, कामाच्या जागी असलेले वातावरण, सहकाऱ्यांचे वागणे, कामाच्या बदल्यात मिळणारा मोबदला ह्यांतून तणावाची उत्पत्ती होऊ शकते.

'पारिवारीक क्षेत्र' तणावामध्ये फार महत्त्वाची भूमिका पार पाडू शकते. शांतिपूर्ण आणि आनंददायी परिवार जीवन तणाव कमी करण्यास मदत करते तर अस्थिर आणि अशांत परिवार तणावाचे कारण बनू शकते.

प्रत्येक व्यक्तीने लक्षात ठेवले पाहिजे, की 'कुटुंब' हे एक सामाजिक समूह आहे. प्रत्येकाला वेगवेगळी वैचारिक पार्श्वभूमी असते. प्रत्येक कुटुंबीयाने एकमेकांच्या कामांमध्ये, समस्यांमध्ये सहभाग घेतला पाहिजे. सहकार्य केले पाहिजे. कुटुंबामध्ये सामंजस्याची, प्रेमाची, ऐक्याची, आधाराची, संवादाची आवश्यकता असते. आपसात वाटल्याने किंवा सांगण्याने दुःख कमी होऊ शकते. एकत्र कुटुंब पद्धतीत सुरक्षिततेची भावना असते, तर विभक्त उद्ध्वस्त कुटुंबात तणावाशिवाय काहीच उरत नाही.

अहम् (Ego) हा तणावाचा एक महत्त्वाचा घटक आहे. असण्यापेक्षा तो दाखवण्यामध्ये जास्त स्वारस्य काही लोकांना असते. मीपणा, खोटा मोठेपणा, बडेजाव मिरवणे, दिखावा करणे, समोरच्याला खाली दाखवण्याच्या नादात आपली जीवनस्थिती खोटी फुगवून दाखवणे ह्यामुळे तणावाची उत्पत्ती होते. खोटेपणा आणि अहंकार हा जास्त वेळ टिकू शकत नाही. अपूर्ण आणि अज्ञानी लोकांचे अहम् हे वैशिष्ट्य असते. तसेही 'विद्या विनयेन शोभते' अशी उक्ती आहे. आत्मविश्लेषण आणि वास्तविकतेची जाणीव ह्यामुळे अहम् कमी होण्यास मदत होते.

आरोग्य हा घटकही तणावाचे मोठे कारण आहे. प्रत्येक व्यक्तीमध्ये आरोग्यविषयक लहानमोठी काहीना काही समस्या असतेच. 'आजार' हा जीवनाचे अविभाज्य अंग बनला आहे. कुटुंबाच्या एका सदस्याचा आजार हा पूर्ण कुटुंबाच्या तणावाचे कारण होऊ शकतो. प्रत्येक आजार हा तणाव घेऊनच येतो. मग तो शारीरिक असो की मानसिक असो (Psycho-somatic)! आजारांमुळे निर्माण झालेला तणाव हा केवळ स्वस्थ जीवनशैलीनेच दूर करता येतो. खाण्यापिण्याच्या चांगल्या सवयी, नियमित शारीरिक व्यायाम, तणाव नियंत्रणाचे प्रशिक्षण आणि योग-ध्यानाविषयी माहिती हे चांगल्या आरोग्याचे रहस्य आहे.

मग येते मानसिक आणि वैचारिक आयुष्य. ह्या क्षेत्राला 'आध्यात्मिक क्षेत्र' म्हणतात. नैतिकता, उच्च विचार, त्याप्रमाणे

आचार, विचार, वागणे ह्या गोष्टींमुळे तणाव बऱ्याच प्रमाणात कमी होऊ शकतो.

तणाव कसा ओळखावा?

बऱ्याच लोकांना ते 'तणावग्रस्त आहेत हे कळत नाही. किंबहुना ते मानायला तयार नसतात. तणावाची काही लक्षणे पुढीलप्रमाणे :

शारीरिक लक्षण : तळहाताला घाम येणे, खूप घाम येणे, तोंड कोरडे पडणे, अनियमित श्वासोच्छ्वास, मध्येच दीर्घ श्वास घेणे, ताणले गेलेले स्नायू मांसपेशी, हातपाय थंड पडणे, पोटात गोळा उठणे, थरथरणे, वारंवार लघवी होणे, हातापायाची जलदजलद हालचाल करणे इत्यादी.

भावनात्मक लक्षण : चिडचिडेपणा, लवकर राग येणे, थकवा, उदासीनतेची भावना, भय, असुरक्षित भावना, झोप न येणे, वाईट स्वप्न पडणे, द्वेष, ईर्ष्या वाटणे, दुर्मुखलेपणा, फारसे हसू न येणे, लक्ष न लागणे, विपरीत विचार येणे, स्मरणशक्तीचा च्हास होणे, अनावश्यकरीत्या आक्रमक होणे इत्यादी.

व्यावसायिक लक्षण : व्यसनाच्या आधीन होणे, धूम्रपान, पान, गुटका, तंबाखू, दारूच्या आहारी जाणे, वारंवार उत्तेजक पेय (चहा, कॉफी) घेणे, सतत खाणेपिणे, नखे खाणे, गुडघे हलवणे, केस ओढणे, अलिसपणे वागणे इत्यादी.

तणावाची उत्पत्ती आणि लक्षण हे मनुष्याच्या स्वभावावर आणि त्याच्या व्यक्तिमत्त्वाच्या प्रकारावर अवलंबून असते. सर्वसाधारणपणे मनुष्याचे व्यक्तिमत्त्व दोन वर्गांमध्ये विभाजित केले आहे :

'अ' प्रकारचे व्यक्तिमत्त्व (Type A Personality) : अशा व्यक्ती ह्या असमाधानी, उत्तेजित, अशांत असतात. कमी काळात अधिकाधिक यश मिळावे, सर्व क्षेत्रांमध्ये आपले बस्तान बसावे, सर्व अधिकार आपल्या हातात असावे, यश फक्त आपल्यालाच मिळावे, 'सर्व मी आणि मलाच' ह्या वृत्तीच्या मनुष्याला 'अ' प्रकारचे व्यक्तिमत्त्व असलेली व्यक्ती म्हणू शकतो.

'ब' प्रकारचे व्यक्तिमत्त्व (Type B Personality) : वरच्या उलट, आपल्याला कशात काही नको, आपण जसे आहोत तसेच सुखी आहोत, लोकांचे नेतृत्व स्वीकारण्यात धन्यता मानणे, परिस्थितीला शरण जाणे. संघर्ष करण्याची आणि स्पर्धा करण्याची इच्छा नसलेल्या व्यक्तिमत्त्वाला 'ब' प्रकारचे व्यक्तिमत्त्व म्हणतात.

दोन्ही व्यक्तिमत्त्वांचे समन्वय साधणारा मनुष्य हा खरा समर्थ व्यक्तिमत्त्वाची व्यक्ती असतो. आपण आपले व्यक्तिमत्त्व योग, ध्यान, आध्यात्मिक वैचारिकता यांमुळे बदलू शकतो.

तणावामुळे शरीरावर होणारे परिणाम आणि आजार

तणावामुळे ACTH व Cortisol हे हार्मोन्स आणि त्यांच्यामुळे Adrenaline, Nor-Adrenaline हार्मोन्स निर्माण होतात. जेव्हा ह्यांचे प्रमाण विशिष्ट मर्यादितेक्षा जास्त होते, तेव्हा त्याचे विपरीत परिणाम शरीरावर दिसून येतात. त्यामध्ये हृदयाचे ठोके वाढणे, रक्तदाब वाढणे, श्वसनाचा वेग वाढणे, स्नायूंवरील ताण वाढणे, रक्तातील साखरेचे प्रमाण, चरबीचे प्रमाण वाढणे, पोटातील आम्ल वाढणे, रक्तातील पेशींचे एकत्रीकरण (clot) होणे, लाळ कमी येऊन तोंडाला कोरड पडणे, पोटाच्या, आतड्याच्या आणि मूत्राशयाचे स्नायू आकुंचन पावणे, त्यामुळे पोट दुखणे, सतत लघवीला जावेसे वाटणे असे परिणाम शरीरावर होतात.

पुढील आजारामध्ये 'तणाव' हा एक महत्त्वाचा कारक घटक म्हणून पाहायला मिळतो : उच्च रक्तदाब, हार्ट अ‍ॅटक, अंजायना (हृदयविकार), इरिटेबल बॉवेल सिंड्रोम, पेट्टिक अल्सर, अर्धशिशी, स्पाँडिलॉसीस, शरीर कंप पावणे, दमा, कमालीचा थकवा, सुस्ती, निद्रानाश, निराशा, डिप्रेसन, मधुमेह, अ‍ॅलर्जी इत्यादी.

तणाव नियंत्रण

तणाव कमी करण्यासाठी प्रथम तणावाची कारणे शोधणे महत्त्वाचे आहे. त्यात बाह्य तणाव देणारे घटक (External Stressors) आणि आंतरिक घटक-परिस्थिती (Internal Stressors – Internal Conditioning) ह्यांचा समावेश होतो. बाह्य तणाव देणारे घटक ह्यांना जर आपण योग्य प्रतिक्रिया दिली तर तणाव घटल्याचे लक्षात येईल. बाह्य तणाव देणाऱ्या घटना ह्या आपल्या नियंत्रणाच्या बाहेर आहेत. जर त्या बदलू शकत नसतील तर आपण आपल्या प्रतिक्रिया मात्र बदलू शकतो.

बाह्य तणाव देणारी कारणे ही सामाजिक, कौटुंबिक असोत, व्यावसायिक, राजकीय असोत, शारीरिक किंवा मानसिक असोत, पर्यावरणाची किंवा सामाजिक परिवर्तनाची असोत, आर्थिक किंवा नैतिक मूल्यांची असोत, त्यांची व्यवस्थित ओळख करून घेणे, त्यात सुधारणेला वाव असेल तर ती करण्याचा प्रयत्न करणे, जर तणावाचे घटक टाळता येत असतील तर टाळावे, त्यांपासून दूर राहावे. पण ते जर का टाळणे शक्य नसेल तर त्याला स्वीकारावे आणि त्याला कमीत कमी प्रतिक्रिया द्यायची. जर लढणे हाच उपाय असेल तर लढण्याचे सामर्थ्य, हिंमत दाखवावी.

जेव्हा आपल्याला कळते की समोरच्या व्यक्तीला किंवा परिस्थितीला आपण बदलू शकत नाही तेव्हा आपण आपल्याला बदलण्याचा प्रयत्न करावा, जेणेकरून त्याचा आपल्याला कमीत कमी त्रास होईल. कमीत कमी तणाव होईल. परिस्थितीनुसार बदलणे हा पराभव नसून परिस्थितीवर मात करण्याचा एक उपाय

आहे. तसेही म्हटले जाते, की जर जग बदलावयाचे असेल तर सुरुवात ही स्वतःपासूनच करावी लागते.

तणावाचे आरोग्यावरील परिणाम हे आपल्या शारीरिक, वैचारिक, आध्यात्मिक, मानसिक रचनेवर अवलंबून असतात आणि ह्या सर्व घटकांसाठी आपले संस्कार, आईवडील, घरातील वातावरण, शिक्षण, संगत, अनुभव इत्यादी घटक जबाबदार असतात. शैक्षणिक, वैचारिक, आध्यात्मिक प्रगल्भता तणावावर मात करण्यास मदत करते.

परिस्थितीप्रमाणे, समाजाप्रमाणे, वयानुसार बदलणे हे तणाव कमी करू शकते. पण जर का आपण परिस्थितीप्रमाणे बदललो नाही तर तणाव निर्माण होऊ शकतो. 'जनरेशन गॅप' ही असतेच, ती मान्य करून थोडी तडजोडही अपेक्षित आहे. हेकट (Rigid) स्वभावाच्या लोकांना मिळतेजुळते (Flexible) घेणाऱ्या स्वभावाच्या लोकांपेक्षा जास्त तणाव असतो. शांत डोक्याने विचार करून निर्णय घेणे, हे तणावाची प्रखरता कमी करते.

वेळेचे योग्य व्यवस्थापन करावे, म्हणजे कामाच्या वेळातील तणाव कमी होतो. सर्व कामांना वेळेच्या चौकटीत व्यवस्थित बसवल्याने आपण आपले कर्तव्य चांगल्याप्रकारे पूर्ण करू शकतो. अपूर्ण राहिलेल्या कामाचा तणाव आपण अशा प्रकारे कमी करू शकतो. आपली प्राथमिकता निश्चित करणे, वेळेचे विभाजन करणे, कामाचे विभाजन करणे, कामाचे विकेंद्रीकरण करणे, उगाच वेळ वाया न घालवणे या साध्यासोप्या गोष्टींचा विचार करून, त्याचा उपयोग करून आपण तणाव कमी करू शकतो.

बाह्य घटकांना ओळखून त्यांच्या योग्य निवारणामधून तणाव कमी होतो; पण प्रत्येक वेळी हे शक्यच नसते. अशा वेळी ह्या बाह्य घटकांना आपली योग्य प्रतिक्रिया देऊन तणाव टाळता येतो. ही प्रतिक्रिया योग्यधारणा, योगचिकित्सा या मार्गाने अधिक चांगल्या तऱ्हेने परिणामकारक करता येते. योगासने आणि अष्टांगयोग साधना यांचा मानसिक ताण निर्मूलनासाठी खूप उपयोग होतो. अष्टांगयोगामध्ये यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, समाधी ही आठ अंगे येतात. चित्ताची एकाग्रता आणि मनःशक्ती ह्यांसाठी ह्या अंगांचा उपयोग होतो.

खोल आणि दीर्घ श्वसन, श्वासोच्छ्वास करताना श्वास किंवा उच्छ्वासावर चित्त एकाग्र करणे, मनाला प्रसन्नता देणाऱ्या ध्वनीवर चित्त एकाग्र करणे, संगीत एकचित्ताने ऐकणे, प्रसन्न वातावरणाच्या ठिकाणी फेरफटका मारणे, एकटेपणा टाळून इतरांजवळ, योग्य व्यक्तीजवळ, मित्रांजवळ किंवा कोणीही व्यक्ती न मिळाल्यास निसर्गाच्या सान्निध्यात निर्गुण निराकार शक्तीकडे स्वतःचे मन मोकळे करणे, मनाचा कोंडमारा न करता आपल्या दुःखांना

वाट करून देणे, सातत्याने निराशा, दुःख वाटणीला येत असल्यास त्याचा बाऊ न करता प्रतिकूल परिस्थितीचा स्वीकार करून परिस्थितीस सामोरे जाणे आणि त्यासाठी इतरांची मदत किंवा सल्ला घेण्यास संकोच न करणे. थोडक्यात मानसिक ताणतणावापासून दूर न पळता त्याला जाणून घेऊन तो कमी करण्याचा मनापासून प्रयत्न करणे. त्यासाठी योग्य आचारविचार, आहार व विचार यांचे पालन करून जीवन शिस्तबद्ध आणि लयबद्ध करता येईल.

मनावरील ताण कमी करण्यासाठी वस्तुरूपी, व्यक्तिरूपी, शब्दरूपी माध्यम मनात घ्यावे, त्यावर चित्त एकाग्र करावे, आवडते फूल, आवडती व्यक्ती, आवडता शब्द ह्यावर चित्त एकाग्र केले असता ताण कमी होण्यास मदत होते. 'ॐ' म्हणजे ओंकाराचा जप मनातल्या मनात करणे, आवडत्या देव-देवतेची मूर्ती मनःचक्षूसमोर आणून त्यावर मन एकाग्र करणे अशा चित्ताच्या एकाग्रतेमुळे मनात आनंद निर्माण होईल, चित्त प्रसन्न होईल, मन प्रसन्न होईल आणि मानसिक ताण कमी होण्यात मदत होईल. 'आर्ट ऑफ लिव्हिंग' सारख्या शिबिराद्वारे किंवा राजयोग, इतर योगाच्या शिबिरांद्वारे शिस्तबद्ध पद्धतीने ह्या प्रणालीचा वापर केलात तर आपण तणावमुक्त होऊ शकतो.

शारीरिक व्यायामसुद्धा तणाव कमी करण्याचे साधन होऊ शकते. व्यायामाद्वारे शरीरात Endorphins नावाच्या हार्मोनची निर्मिती होते. त्यामुळे शरीरात चैतन्य उत्पन्न होते. 'Sense of well being'ची भावना निर्माण होते, नकारात्मक भावनांवर सकारात्मक विचारांचा विजय होतो.

थोडक्यात, 'Sound mind in sound body' या उक्तीप्रमाणे जर आपण आपले शारीरिक, मानसिक आणि आध्यात्मिक आरोग्य नीट ठेवले, नीट जोपासले, तर तणावाला शरीरात घुसण्यास वाव मिळणार नाही.

कठिण किती

(चाल- कठीण कठीण कठीण किती पुरुष हृदय बाई)

सचिन सचिन सचिन कुठे, सचिन-विरह बाई

चेंडूना टोलविता अंत जवळ येई

रंगुनी खेळात थोर, चेंडू बोलती

हसत सीमापार करूनि हृदय तार छेडिते

शतकांचे सुंदरसे गोफ गुंफिते

धावांचा पदर जोडी भेट सतत होई

कोणत्या युगी पुन्हा असाच योग येई

- नारायण शां. शिराली, मुलुंड, मुंबई

शक्ती

स्त्री,

मनुष्यजातीलो सन्मान तूं

पुरुषाली संपदा समृद्धी

आपणाल्या अस्मितेची जाण घे

अबलेचो तिळो लावून

युगान्युगां तुगेल्या बळाचो अपमान

तूं सहन करतं आयल्या

सन्माना बदलाक अपमान

शरगांतू धरतं आयल्या

आगो, धीर त्याग शक्तिची मूर्ती तूं

दी अग्निपरीक्षा

जाल्यारी यज्ञांतू

जीवाची आहुती दीव नाक्का

धुगधुगी रक्षेंथाव्णू

उज्या कैण्डशें

परजळत यो

उज्यांतू लकयिलें तरी

धगधगतं झगझगतं

भांगरावारी शुद्ध जावनू

जाळांतल्यान भायर यो

मस्त सहन केलो अन्याय अत्याचारू

आनी विटंबना सोसूं नाका

निडर निर्भय जा

आगो, अजिंक्य अपराजीता तूं

शक्ती तुगेली आजमावन घे

जन्मदात्री जीवदानी तूंचि

जिणे संस्कृती संस्कार तूंचि

स्त्रीशक्ती जागृत करी

शक्तिचो संचार

पळयत उरतलो संसार

- इंदू अशोक गेरसप्पे

मर्मबंधातली ठेव

(अर्थात सचिन तेंडुलकरची)

(चाल- मर्मबंधातली ठेव ही प्रेममय)

ठेवी जपोनी उराशीच ठेव

शतकानुशतके सुखवीत जीव

मनातला आनंद कोठे न मावे

आनंदभृंग परि तो परतोन पाहे

जिवाला सुखाने भिजवोनि सोडी

खेळास स्फूर्ति देई विशेष गोडी

- नारायण शां. शिराली, मुलुंड, मुंबई



Entod Pharmaceuticals
Ltd. (India)

A Global Research-Based Ophthalmic Pharmaceutical Company

- » Over 35 years of Pharmaceutical Expertise
- » International Formulation R&D Centres
- » Technology-Driven Ophthalmics
- » US FDA and MHRA Accredited Manufacturing
- » Exports to over 25 countries



Part of

Entod
INTERNATIONAL

Quality....Redefined

www.entodpharma.com



A CLEAN WAY TO MAKE BETTER PROFITS

BY APPLYING OUR PERFORMANCE PROVEN EQUIPMENTS

PIONEERS IN :

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

● Vision ● Technology ● Commitment ● Quality ● Customer Satisfaction

FOR FURTHER INFORMATION PLEASE CONTACT :



**miven mayfran**
CONVEYORS PVT. LTD.

miven A Mayfran International Unit

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

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

E-Mail: vrsirur@touchtelindia.net, Web site: mivenmayfran.com

AN APPEAL HEBLE TEMPLE



Before Renovation



After Renovation Four Deities of
Shree Balageri Mahasati Devasthanam



Heble Naga-Sthal

We are grateful to all Heble families, so also "nee Heble", who came forward with generous contributions in the past few years. This has enabled us to build new shrines for the deities, which has brought benefits to the surrounding villagers as well as to the families who participated.

The deities at the Heble Village have been renovated and a beautiful Temple built. Naga-Sthal too has been installed.

All this has been possible with the Blessings of HH Parama Pujya Sadyojat Shankarashram Swamiji. The Heble Naga Sthal and the Balageri Mahasati Devasthanam at Heble was built and completed and the Punara Pratishthapana ceremony was performed in April, 2011. The Vardhanti was performed annually in 2012 & 2013 as well.

NOW, the 3rd Vardhanti (anniversary of the installation) of the temple will be held on the 24th of April, 2014 and we earnestly request all Heble families (and nee Heble) with Kaundinya Gotra, to participate in person.

There is also an urgent need to build up a corpus to take care of regular puja and maintenance expenses. We would therefore request all to start contributing annually: Your cheques may be made payable to the "Heble Family Social Trust" (The Shamrao Vithal Cooperative Bank, Santa Cruz branch A/c No. 100803130017157, NEFT/RTGS- IFSC code: SVCB0000008) so that all major festivals, pujas etc. are once again revived as in the past. Cheques may be deposited in your local SVC Branch clearly mentioning the Santa Cruz a/c no. Or may be deposited by online transfer.

Jai Chaundi Devi Maa
Jai Heble Naga Devata

<https://www.facebook.com/groups/730189600338657/>

Kindly inform any of the below mentioned contacts so that we are aware about your contributions. Please come forward with your support. Contact us:

MUMBAI:

Asha Heble: +919819956704 (ashaheble@gmail.com)

Bharat Heble: +919892506695 (bbheble@gmail.com)

Nandkumar Heble: +919324785307 (ndheble@gmail.com)

PUNE: Krishnanand Heblekar: +919822116926 (kn.heblekar@emugeindia.com)

CHITRAPUR SHIRALI: Ravikiran Heble: +919741623909



HONAVAR ELECTRODES PRIVATE LIMITED

Regd. & Head Office : 305-309, 3rd Floor, Damji Shamji Industrial Complex,
9, L.B.S. Marg, Kurla (West), Mumbai - 400 070. INDIA

Tel. No. : 2502 0317 / 2502 1238 / 6500 8821

Fax : 91 - 22 - 2510 0048

E-Mail : hel@vsnl.com * Website : www.honavarelectrodes.net



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

ULTIMATE – 18M ET

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

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

Resistance to repeated thermal cycles.

Resistance to ageing.

CVN impact values upto 150 joules at minus 50°C.

Used successfully for LD CONVERTER VESSELS.

ULTIMATE – 18NC

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

FOR SOUR SERVICE

Meeting the test requirements of:

NACE standard TM-0284 for H.I.C. Test.

NACE standard TM-01-77 for S.S.C.C. Test.

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

CRYOMATE – 3

AWS A 5.11 ENiCrFe3
DIN 1736 EL-NiCr15FeMn

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

CRYOMATE - 5

AWS A 5.11 ENiCrMo3
DIN 1736:ELNiCr20Mo9Nb

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

SILVERSHINE - 4462

AWS A 5.4 E 2209-16

Special electrode for welding "Duplex Stainless Steels" and "Duplex Steels to Mild Steel". Controlled Ferrite level with high resistance to pitting and stress corrosion. Also high yield strength of more than 500 N/MM²

SILVERSHINE – ZFU(PH)

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

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

CO₂ Wire
(ER - 70S-6)

← OUR MARKETING ACTIVITIES →

TIG Filler / Flux Cored Wires

वैनीआई (एक सत्यकथा)

पद्मिनी नागरकट्टी, पुणे

पांच वर्षांपूर्वी आमच्या वैनीआईचं दुःखद निधन झालं. तरी अजूनही तिच्या श्राद्धदिनी, वैनीआई आजच आम्हाला सोडून गेल्यासारखं तीव्र दुःख होतं. डोळ्यात पाणी येतं अन् ते गालावर ओघळतं. मी दचकून भानावर येतो. माझ्याजवळ उभ्या असलेल्या माझ्या पत्नीच्या, सरलाच्या, पाणावलेल्या डोळ्यात, माझे सांत्वन करणारे भाव मला दिसतात आणि ती माझ्यासोबत आहे, ह्या जाणिवेने मी शांत होऊन पुन्हा माझ्या कामाला लागतो. खरं तर, साठीला आलेला, दोन मुलांचा बाप मी, इतका हळवा का होतो, हे माझं मलाच कळत नाही.

सदाशिव पेठेतील, आमचा सहस्रबुद्धेचा स्वतःचा मोठा वाडा. आमच्या ह्या वाड्यातला बराचसा भाग आम्ही आमच्याकडे ठेवला होता. बागेला लागून तीन-तीन खोल्यांची बिऱ्हाड होती. त्यात राहणारे भाडेकरू देखील खूप वर्षांपासून राहात होते. आमचे सर्वांचे संबंध चांगले होते. लहान मुलांपासून वयस्करांपर्यंत सर्वांनाच वैनीआईबद्दल आदर होता. काहींनी ती वहिनी, काकू, आज्जी होती. वाड्यातल्या मुलांची लग्नं होऊन सुना आल्या होत्या. त्या तर वैनीआईला चक्र 'आई' अशी हाक मारून माहेरचा ओलावा शोधत. या नात्याच्या कोंदणात आमची वैनीआई अत्यंत चपखलपणे बसली होती. ह्या सर्वांमुळे आम्ही तिची मुलंसुद्धा तिला वैनीआईच म्हणायचो.

आमची वैनीआई होतीच तशी. गोड स्वभाव, मृदू बोलणं, वागण्या-बोलण्यात इतरांना जाणवणारा खरेपणा! तिच्या हसऱ्या चेहऱ्यामुळे आणि सुंदर बोलक्या डोळ्यांमुळे ती सुंदर वाटे. तिच्या डोळ्यात आम्हाला राग, द्वेष, तिरस्कार कधी दिसलाच नाही. तिच्या हालचालीत सुद्धा भारदस्तपणा होता. तिच्या प्रसन्न व्यक्तिमत्त्वामुळे, वाड्यातील सर्वजण आपापल्या समस्यांवर तिचा सल्ला घ्यायला येत. कोणाचेही मन न दुखवता ती त्यांना मार्गदर्शन करी. निर्मळ हेतू आणि सद्भावनेने सुचविलेला मार्ग म्हणून न पटला तरी तडजोड म्हणून लोक स्वीकारित. त्यामुळे थोडंसं न्यायाधीशाचं काम-समाजकार्यही वैनीआई करित असे. कारावासाची शिक्षा भोगून सुटलेल्या एका कैद्याला तिने चक्र आमच्या घरी नोकरीला ठेवला होता. आमचा आक्षेप असूनही. कारण, माणूस जन्माने गुन्हेगार नसतो, तो गुन्हेगार बनतो ते परिस्थितीमुळे. त्याला संधी दिली तर तो नक्की सुधारतो अशी तिची खात्री होती. हा माणूस घराबाहेरील सर्व कामे करित असे, अत्यंत विश्वासाने. कोणतेही काम मन लावून व्यवस्थित करणे हे वैनी आईचे ब्रीद होते. हे नियम ती स्वतः काटेकोरपणे पाळत असे.

वैनीआईची देवपूजा अत्यंत साधी होती. कोणतेही अवडंबर नव्हते. देवघरातील देवतांच्या मोजक्याच तसबीरी. त्या रोज व्यवस्थित पुसणे, छोट्या मूर्ती ताम्हनात ठेवून, त्यांना अभिषेक करून, पुसून, गंध लावून देव्हान्यात ठेवताना, त्यांना फुलं वाहताना तिच्या बोटोची नाजूक हालचाल इतकी मोहक वाटे की, मी दारात उभा राहून वैनीआई आणि तिच्या नाजूक हालचालींना न्याहाळित राही. नंतर नैवेद्याला ठेवलेला प्रसाद सर्वांना देवून बाकी मी खाणे हा माझा जन्मसिद्ध हक्क आहे असे मी मानीत होतो.

आम्ही मोठे झालो. आमच्या बाबांनी आम्हांला शिक्षणाविषयी तसे भावी आयुष्यात काय चांगलं ह्याविषयी योग्य मार्गदर्शन केले पण आम्ही काय शिकावं ह्याचा निर्णय मात्र सर्वतोपरी आमच्यावरच सोपवला. आमच्यावर टाकलेल्या ह्या विश्वासामुळे, आईबाबांशी आमचे आदरयुक्त, प्रेमयुक्त तसेच खेळीमेळीचे संबंध होते. एकूण, वैनीआई आणि बाबांनी आम्हाला सुशिक्षित आणि सुसंस्कृत बनवलं, ह्याचा जीवनात आम्हाला खूप उपयोग झाला.

वैनीआईची काळजी घेणारी तसंच आमच्या घरी स्वयंपाक करणारी मालूताई ही तरुण विधवा आपला मुलगा संजू याच्यासह आमच्याच घरी राहात होती. आमच्याच घरी राहत असल्यामुळे, आमच्या घरातील संस्कारांमुळे, संजू एक चांगला, स्वाभिमानी नागरिक म्हणून तयार होत होता.

आम्हा चार भावंडांत सर्वात मोठी सुमाताई. दहावी झाल्याबरोबर बाबांच्या परिचयातील, सुखवस्तू कुटुंबातील कॉन्ट्रॅक्टर मुलाशी सुमाताईचं लग्न झालं. सासरच्या मंडळींनी दिलेल्या प्रोत्साहनामुळे सुमाताई पदवीधर झाली. तिच्याहून धाकटी क्षमा. ती स्त्रीरोगतज्ज्ञ एम.डी. तिचे पती डॉ. विरेन शाह, सर्जन होते. त्यांनी दोघांनी मिळून हॉस्पिटल काढलं होते. दोघांही हुशार, मनमिळावू, सेवाभावी डॉक्टरसं होते. हातगुणही चांगला होता. व्यवसाय चांगला चालला होता. विरेनभाई आनंदी, खळखळून हसणारे, तर क्षमाताई अगदी मुद्याचं बोलणारी. रुग्णांना धीर देणारी. कधी कधी वैनीआईची प्रतिमा असल्याचा भास होई.

क्षमाताईनंतर आमचा, अस्मादिकांचा नंबर. मी मधुकर, पण मला सगळे 'बाळ' म्हणत. वडिलांची इच्छा आणि इतर व्यवसाय न आवडणारे म्हणून मी वकील झालो. माझी वकीली बरी चालली होती. माझी पत्नी सरला ही माझ्या बाबांच्या मित्राची मुलगी. स्मार्ट आणि तडफदार वकील. हजरजबाबी, चतुर, फटकळ, प्रेमळ आणि सर्वांत महत्त्वाचं म्हणजे कोर्टात खऱ्याची, न्यायाची बाजू घेवून भांडणारी होती. सरला घरातही साध्या साध्या

गोष्टींमध्ये वाद घालायची. वैनीआईशी बोलताना कधी कधी ती असं काही बोलायची की, आपली चूक नसतानाही वैनीआई नमतं घ्यायची. हळूहळू दोघींनाही एकमेकींचा स्वभाव कळला. प्रेमाचा, मायेचा ओलावा उमगला आणि दोघींमध्ये मायलेकी सारखं नातं निर्माण झालं.

शिवदास उर्फ शिवू हा आमचा सर्वात धाकटा भाऊ. भावंडात सर्वात हुशार. शिवाजी महाराजांचा परमभक्त. शाळेतून येताना जय शिवाजी, जयभवानी, हर हर महादेव अशा आरोळ्या ठोकत घरात प्रवेश करी. सोबत तीन चार मित्र असायचे. ओसरीवरील उघड्या कपाटात ढाल-तलवारी ठेवलेल्या असत. वैनीआईच्या शिस्तीमुळे सर्व वस्तू जबरदस्तीने नेमून दिलेल्या जागेवर ठेवी. या बालशिवाजीला आजारी माणसांना मदत करण्याचे वेड होते. एकदा शाळेतून येताना ह्याने एका गरीब माणसाला पाय पोटाशी घेवून कुडकुडत झोपलेला पाहिले. त्यांच्या अंगावर अपुरे पांघरूण होते. आमच्या महाराजांना त्याची ही अवस्था पाहवली नाही. लगेच घरातून सतरंजी, घोंगडी, पोळ्या, लोणचे इत्यादी त्या माणसाला देवून आला आणि आनंदाने आपला पराक्रम आम्हांला सांगितला. आपल्याला न सांगता हे सर्व केलं म्हणून वैनीआईनं पाठीवर धपाटा दिला पण तिच्या प्रसन्न चेहेऱ्यावर स्मित दिसत होतं. दोन्ही हातांनी शिवूचे केस विस्कटून केसांचा मुका घेवून वैनीआई आत निघून गेली. शिवू पुढे डॉक्टर झाला. परदेशात शिकला. तिथेच काम करू लागला आणि तिथल्याच मुलीशी लग्न केलं.

काही वर्षांनी बाबा गेले. पण मनात असूनही शिवू लगेच येऊ शकला नाही. आम्ही अत्यंत आतुरतेने वाट पाहत होतो. ५ वर्षांनंतर तो आला. आपले संस्कार तो विसरला नव्हता. आल्या आल्या वैनीआईच्या पाया पडला. त्याच्याबरोबर त्याची डॉक्टर पत्नी 'जेनेट' होती. गुलाबी रंगाची जॉर्जेटची साडी, गळ्यात मोत्यांचा कंठा आणि पोनीटेल. वैनीआईला पाहिल्याबरोबर तिने गुडघे टेकले आणि पाया पडली. आईने तिला चटकन मिठीत घेतलं. पहिल्या भेटीतच जेनेट आमच्या घरात सामावून गेली. झोपाळ्यावर वैनीआईच्या आजूबाजूला शिवू आणि जेनेट बसली. शिवूने 'आई' अशी हाक मारत वैनीआईला कुशीत घेतले. क्षणात वैनीआईचा मनाचा बांध फुटला. इतके दिवस आवर घातलेल्या अश्रूंना वाट मिळाली. आमचेही डोळे पाणावले. सर्वत्र नीरव शांतता होती. वैनीआईच्या हुंदक्यांचाच काय तो आवाज येत होता. शिवूकडे ती मन मोकळं करित होती. सरला आणि मी वैनीआईचं सर्व प्रेमाने करत होतो. पण आमच्याजवळ तिनं मन मोकळं केलं नाही. क्षणभर मला असूया वाटली. पण क्षणभरच. शिवू होताच तसा. वैनीआईला मानसिक आधाराची गरज होती. शिवू

तिच्या मस्तकावर, केसांवर थोपटत राहिला. मी स्वभावाने भिडस्त, अबोल. याउलट शिवू निर्भीडपणे बोलणारा, वागणारा आणि आता तर डॉक्टर! छोटं लेकरू आईला बिलगावं तशी वैनीआई शिवूच्या कुशीत शिरली. तो परत घरी आला हा तिला आनंदाचा, सोनियाचा दिवस वाटत होता. काही दिवसांनी शिवू आणि जेनेट नोकरीच्या निमित्ताने जमशेदपूरला गेली. ती भारतातच आहेत असे वैनीआईने समाधान करून घेतले.

हल्ली वैनीआई बराच वेळ आपल्या खोलीत बसत असे. आपला डावा हात उशाशी घेऊन डोळे मिटून झोपलेली दिसे. तिला पाहता ती मनाने खचली आहे असं वाटे. तिला खूप उदास आणि एकटं एकटं वाटत असावं असं मला प्रकर्षाने जाणवलं. म्हणून मी रोज कोर्टातून आल्यावर थोडावेळ तिच्या खोलीत तिच्याशी बोलत असे. आजही मी तिच्या खोलीत जाऊन हलकेच तिला हाक मारली. तिने डोळ्यावरचा हात काढला आणि काय रे काही हवं का? असं म्हणत उठून बसली. तिला कष्ट होत होते उठतांना. तिला आनंद वाटावा म्हणून मी म्हटलं- शिवू पंधरा दिवसांनी येतोय, रजा घेऊन. तिच्या चेहेऱ्यावर हसू आलं.

त्या दिवशी मी अचानक तिला काय खावंसं वाटतंय असं विचारलं. प्रथम ती आश्चर्याने माझ्याकडे पाहू लागली. मग नंतर जरा गोंधळून जाऊन तसं काही खास खायची इच्छा नाही म्हणाली. मी आणि सरलाने थोडंसं ताणून धरल्यावर थोडं ओशाळतच तिनं आपल्याला आईस्क्रीम खावंसं वाटतंय, सहज शक्य असेल तर बघ म्हटलं! आता ओशाळण्याची पाळी आमची होती. कारण, आम्ही मुलांना घेऊन बाहेर गेलो की मुलांची खाईश म्हणून भेळ, मिसळ आणि आईस्क्रीम खात असू. पण आईला विसरत असू. आज मात्र मी तातडीने उठलो. मोठा थर्मास घेतला, टिफिन कॅरिअर मालूताईकडून घासून घेऊन, सायकलवर बसून आमच्या नेहमीच्या पार्कजवळच्या हॉटेलमधून भेळ आणि थर्मास भरून आईस्क्रीम घेऊन आलो आणि मस्तपैकी पार्टी केली. खाणं संपता संपता आईने मालूताईना सांगून तिने स्वतः ताव जुळवून तयार केलेली वही मागवली आणि कधीकधी माझे विचार मी यात लिहिते असं सांगून 'जमेल तेव्हा हे वाचा' म्हणत माझ्याजवळ ठेवली आणि म्हणाली, 'बाळ, आज थोडं माझ्या इच्छेबद्दल बोलते.'

मरणानंतर माणूस कुठे जातो, त्याचं काय होतं? त्याचा आत्मा जिवंत असतो किंवा तोच पुनर्जन्म घेतो असं म्हटलं जातं. या विषयावर मोठं संशोधनही जगात चालू आहे, पण अजून ठोस पुरावा सापडलेला मी ऐकला नाही. निदान माझ्यासारख्या साध्या आणि कमी शिकलेल्या बाईच्या आकलनापलीकडची गोष्ट आहे ही. इतरांसाठी काही चांगलं करावं, माझ्यापरिने मदत करावी,

त्यांना काही द्यावं असं मला मनापासून वाटतं. त्यामुळे माझ्या मरणानंतर, हॉस्पिटलमध्ये माझं पार्थिव 'देहदान' म्हणून पाठवावं, अशी माझी इच्छा आहे. डॉक्टर बनणाऱ्यांना, मानवी शरीराबद्दल शिकण्यासाठी उपयोग होईल.

इतक्या गहन विषयावर वैनीआई अगदी सहजपणे बोलली. प्रथम मी दचकलोच. अगदी चवीने चघळत चघळत मी आईस्क्रीम खात होतो. ते गार गार गोळा होऊन एकदम पोटात गेलं. सरला तर 'शी, काय अभद्र बोलताय आई' म्हणत झटकन उठून हातातील प्लेट खाली ठेवून आईजवळ आली. आईच्या गळ्याभोवती आपले हात टाकून आमच्या पोटाशी धरून आई, तुम्ही आम्हांला हव्या आहात. आपल्या मुलांचं शिक्षण व्हायचंय, आमचं काही चुकलं तर मी माफी मागते पण अशी निर्वाणीची भाषा बोलू नका म्हणत ती रडायलाच लागली. आम्ही सर्वजण १५-२० मिनिटं रडतच होतो. मग मी भानावर आलो. मालूताईना चहा करायला सांगितलं. आई पण सावरली. न्हाणीघरात जाऊन गार पाण्याने तोंड धुवून डोळे पुसत पुन्हा कॉटवर बसली. मी खुर्चीवर बसलो. सरला आईजवळ बसून तिच्या हातावर हळूवारपणे आपला हात फिरवत राहिली.

वैनीआईच्या हातांवर वृद्धत्वामुळे सुरकुत्या पडल्या होत्या. चेहेऱ्यावरही वृद्धपणाच्या पुसटशा खुणा दिसत होत्या. माझी नजर तिच्या हातांकडे गेली. आमचे वडील (बाबा) गेल्यानंतर आईने स्त्रीधन म्हणून घातलेल्या पाटल्यांखेरीज सर्वच दागिने काढून ठेवले होते. त्यावेळी घातलेल्या पाटल्या, आता झिजल्यामुळे बारीक बांगड्या दिसत होत्या. पण त्यांची झळाळी मात्र तशीच कायम होती. तसेच वैनीआईचे स्मितहास्य. चेहेऱ्यावरचा सोज्वळ भाव यत्किंचितही कमी झाला नव्हता.

आई पुढे म्हणाली, बाळ मला सहज वाटतं की, मी गेल्यावर मोठं अवडंबर न करता, त्या दिवशी हजर असलेली मंडळी, आमच्या वाड्यातील माझ्या सोबत बसायला येणारी मंडळी, माझ्यावर खूप प्रेम करणारी माझी छोटी बालमित्र मंडळी यांनाच फक्त तेराव्याला भोजनाला बोलवायचं. बाहेरून जेवण मागवायचं आणि शेवटी सर्वांना आईस्क्रीम द्यायचं ही माझी इच्छा आहे. मालूताईला साडीचोळी द्या... वगैरे. निरवानिरव सुरू होती. एवढं सगळं सांगायचं कारण आहे रे बाळ. जन पळभर म्हणतील... येणाऱ्या परिचित अपरिचित लोकांना काय आत्मियता असणार? म्हणून मी माझी इच्छा बोलून दाखवली. मी सुन्न होऊन बसून राहिलो!

वैनीआई हळूहळू वृद्धत्वामुळे अशक्त झाली. तिला उठायचीही शक्ती नव्हती. सुमा, क्षमा, शिवू सगळे आले. काही दिवसातच वैनीआईने जगाचा निरोप घेतला. माझ्यासमोर एक प्रश्नचिन्ह

ठेवून. देहदान करायचं का तिचं? तिची इच्छा, क्षमानं समजावलं म्हणून मी तयार झालो. वैनीआईचं पार्थिव हॉस्पिटलमध्ये आणलं, त्याचवेळी एक बेवारशी पार्थिव पण आणलं होतं. समाजाकडून अन्हेरलेला असा तो एक. वैनीआईच्या कॉटपासून ३ फूटांवर होता. देवाच्या दारी गरीब श्रीमंत असा काही फरक नसतो हेच खरं! या माणसाला जिवंतपणी पोटभर जेवायला मिळालं असेल की नाही, किंवा घोटभर पाणी तरी मिळालं असेल का? हा प्रश्न माझ्या मनात आला. कारण, आता त्याचच पार्थिव समाजाच्या उपयोगी पडणार होतं. समाजानं त्याला जिवंतपणी अन्हेरलं असलं तरीही. काय हा दैवाचा खेळ?

वैनीआईला जाऊन पाच वर्षे झाली तरी माझं मन सावरत नाही. ती गेल्यापासून मी दूरच्या वाटेने कोर्टात जातो. त्यादिवशी मी नेहमीप्रमाणे कोर्टात जायला निघालो. माझी स्कूटर नकळत हॉस्पिटलच्या दिशेने वळली. माझी नजर प्रवेशद्वाराशी गेली. मी स्तब्ध झालो, तिथे मला माझी वैनीआई हसून हात हलवताना दिसली. मी स्कूटर बाजूला उभी करून आत गेलो. आजूबाजूला पाहिले, आई दिसली नाही. मी घाईघाईने स्कूटर आत नेऊन उभी केली. कावराबावरा होऊन सगळीकडे वैनीआईला शोधलं. पण ती कुठच दिसली नाही. मी माझ्या वेड्या मनाला शांत केलं. ती आता या जगात नाही. पण आता तिने हसून हात हलवला, म्हणजे तिचा आत्मा मुक्त आहे असं माझ्या मनाचं समाधान करून घेतलं आणि स्कूटर चालू केली.

देवूचि राक्ता

ना कोणि समन्दिक नाति आनु आम्मा ।
अनाथाक आघारू दित्ता तोचि ब्रह्म ॥१॥

कुन्तिने न्हेयेंतुं सोळ्ळे जन्मु दिल्ले चेडांक ।
राधिकेने पोसलें ताक्का दिल्ली प्रिति आनि सुख ।
दानशूर कर्ण नांव कीर्ती मेळ्ळि रायाक ॥१॥

त्रासु दिल्लो बाप्पुने हरि भक्त प्रल्हादाक ।
नरसिंह रूपाने राक्लें प्रीती भक्ताक ।
श्री हरि भक्ताने दिल्लो बोधु हे जगाक ॥२॥

निन्दा कोर्नु दुःख दिल्ले साधु सन्त कबीराक ।
पांडुरंग देवाने दिल्ले दर्शन त्या सन्ताक ।
सन्त आनि पांडुरंग दोनि रूप अेक ॥३॥

- अरविंद भट
बेंगळुरु

संकल्प

रेखा राव (कावळ)

डिसेंबर महिने सुरु जाता तश्शी सगळ्यांक नवीन वरसाचे वेध लागताती. चेर्डवंधोर्नु ज्येष्ठ नागरिक नवीन वरसाचे विंगड विंगड संकल्प करताती. चेर्डवं मस्त अभ्यासू कोर्नु आपणागले सोप्पन साध्य कोरचो संकल्प करताती. तरुणांगले तरी अनेक संकल्प असताती. तांतूले मुख्य म्हळ्यारी 'डाएट' कोर्नु वजन कमी कोरचे. आरोग्य आनि करिअर कश्शी सुधारचें अश्शी अगणित संकल्पाची सुरवात नवीन वरसधोर्नु जाता. ज्येष्ठ नागरिक आपणागले आरोग्य कश्शी बरे दव्वोरचें, नकारात्मक विचार सोण्णू सकारात्मक विचार, वृत्ती कश्शी साध्य कोरची हाजो संकल्प करताती.

गेल्या चाळीस वर्सांतुं मगलो एकुची संकल्प आशिलो, ताँ म्हळ्यारी 'डायट'! चाळीशी जाल्ली तश्शी मनांतू विचार आयलो आतं स्लीम आनि फिट वोरका. तश्शी माका 'मिसेस वर्ल्ड' स्पर्थेंतू भागभिग घेंवचो विचारू नाशिलो. जाल्यारी ह्या प्रायेरी मधुमेह, रक्तदाब, हृदरोग सांगनास्तना शरीरांतू केदना प्रवेश करताती हँ कळना. ह्या संगणकयुगांतुं तरी 'प्राय' हँ वरनीची. अगदी तीस-चाळीस वर्स प्रायेच्या तरुणांकई ब्लडपेशर, हार्टअटक, डायबेटिस जाता. त्यामिती आरोग्याची जाता तितली काळजी घेंवची हँ एकुची ध्येय मनांतू दव्वोर्नु हांवे ठरयलें 'डायट' कोरचें. तॅलकट, तूपाचे, गॉडशें, फरसाण, फास्ट-जंक फूड खावंचे ना! जाल्यारी कळे कोरचें? इदरारी आयले कि पोटांतू केदना वत्ता कळनाची. जिब्बेरी संयम नाऽऽ. आयच्या, तरुण, कब्बाच्या कांडी म्हणके सपुर, पाँटाक फाटी खिचील्या युवतीक पळयल्यारी आश्चर्य जाता. मनांतू येत्ता, ह्याँ चलयो जिब्बेरी, मनारी कितलो संयम दवरताती. आमगल्या काळांतू व्हर्डिक जावु वचुगलेली चल्ली आंगाने सम जाल्यारी ती बाम णाघारा सुखांतू आस्स म्होणू तिगलो उदो ऽ उदो जात्तालो. जाल्यारी आतं परिस्थिती बदलल्या. सगळ्यांक सपूर, फिट आसका म्होणू दिसता. त्या खातीर प्रत्येकजण वॉक, जिम, योगा, व्यायाम, डायट, हाजो आधारू घेवु सपूर जावंचो प्रयत्न करताती. उलट, तूँ "भागिले म्हणके दिसता अश्शी म्हळ्यारी खुशी जाता. (खरे भागनी जाल्यारी) आस्सो.

मगलो डायटिंगाचो संकल्प हांवेँ एक जानेवारी धोर्नु सुरु कोरचो म्होणू लॅकलें. ३१ डिसेंबराक प्रति वरस मगल्या दॅरागेल्या घारा पाटीं आसता. तागेलो केटरिंगाचो व्यवसाय आशिलीमिती तो नवीन नवीन खाण जॅवणाचे प्रयोग करता. ताज्जी रूची पोळोनु आम्मी अहवाल दिताती. त्यावरस आम गेल्या कुटुंबातुली सगळी मंडळी मिटक्यो मारत जॅवत आशिलीं. मगेलो डायटाचो संकल्प आशिलेमितीं हांव सॅलड घेवु चिके धूर बशिलीं. तँ पोळोवु मगलो देरू म्हणालो,

“अय्यो ऽ अत्री हँ कळे? तुगेले प्लेट खाली दिस्ता. नवीन

पदार्थ केल्याती ताज्जी रूची पोळोवु सांग.”

हांव म्हळ्ळें, “नाका बाऽ हांव डायटारी आस्स. नवीन वरसाचो संकल्प.”

“अजूनी नवीन वरस खंई सुरु जाल्यां? रात्तीचे अजूनी बारा जायनिती. तूँ फायी धोर्नु डायट करी.” मागिरी सगळीजण वत्ताई कोरूक लागलीं. तांगेले मन कश्शी दुक्कोवचें म्होणू सगळ्याची रूची पोळोच्यांक सुरु केल्लें. चांग जाल्यां म्होणू सेकंड, थर्ड हेल्पींगई, घेतलें. तांतू बारा केदना जाल्ले कळनीची. बारा घंट्यारी हॉड ब्लॅक फारिस्ट केक कापलें. बामणाने माँगाने केकाचो होडु कुडको ताँडांतू घाल्लो. मागिरी खावंकाची पळ्ळें. जानेवारी-फेब्रुवारी महिने म्हळ्यारी गुलाबी थंडीचे! मस्त भूक लागता. ह्या वेळारी भायर परदेशांतुं आशिली मित्रमंडळी, चल्लो-चल्ली, नात्रं इंडियांतुं येत्ताती. गेटटुगेदर, भोवंडी, पिकनिकस जाताती हांव डायटारी आस्स म्हळ्यारी चेर्डवांक कोप येत्ता. म्हणताती, आम्मी वापस वच्चनाफुडे वापस तूँ डायट करी. तांगेल्या कंपनींतू विंगविंगड नमुन्याचे खाण-जेवण जॅवच्याक मजा येत्ता. त्याची महिन्यांत संक्रातीच्या हळदीकुंकवाची सुरवात जाता. म्हैनोभरी खंयी ना खंई तात्रेक, तिळा उंडे पोटांतुं वत्ताती. हांव मनात लेकतां आस्सो, आमगेल्या हिंदू कॅलेंडरप्रकारे युगादीक डायट सुरु कोरयां. पळयता पळयतना गुडीपाडवा यॅता. प्रतिवरस गुरूप्रसादांतू पंचाग वाचन, पानकपनवारू आसता. सगळीं मॅळताती. हातांतू पानक, पचडी, फ्रूट्स, चण्याउसलीचे प्लेट येत्ता. प्रसाद सोडचो कश्शी म्होणू खातां. थंई कोणई लेकतली, मैत्रिण, मॅळता. वत्तायेने घारा घेवुनू वत्ता. मागिरी युगादीचे गोडशें, खिरी, पातोळी, शिरा, जिलेबी माँगाने दिता. गॉडशें हॉ मगेलो विकू पाँइंट. प्लेटांथावनू, पोटांतू केदना वत्ता कळनाची. मैत्रिणीगेले फोन येत्ताती, स्कूल-कॉलेज बंद जावंचे फुडे गेटटुगेदर कोरयां. पाँट लक आसता. प्रत्येकजण मेहनती कोर्नु चांग-चांग पदार्थ घेवु येत्ताती. एक दुसऱ्याक बॅजारू जावुये म्होणू प्रत्येकाची रूची पळयत पळयतना पोटांतू कितले वता कळना. एप्रिल-मे महिने म्हळ्यारी लग्न-मुंजीचे दिस. सकाळींधोर्नु सिल्का कापड निसुनू घराभायर वचुगेलेले आसताती. लग्न-मुंजीचो समारंभ जायसरी पोटांतू कायळे कावऽ कावऽ करताती. 'मागिरी हॉडु लाईनींतू राबुनू वाण्णू घेंवंचें, परपरत काँग येत्ता म्होणू सगळें प्लेटभोर्नु घेंवंचें, स्विट डिश घेंवच्याक वचुगेल्यारी आप्रखंड, आमरस, श्रीखंड, अंगूर बासुंदी, रसमलई, ट्रॅफिकजाम आईसक्रीम, नाव वाचून जिब्बेक उदाक सुटता. हँ गोडशें नित्य नित्य काँग खाता, एक दिसाने कांई जायना म्होणू दोन हेल्पिंग घेंता. गप्पा मारतां मारतां सगळें पोटांतू वत्ता. ताजो परिणामू थॉडे दिसभित्तरी कळता. थॉडे म्हैऱ्यांमाक्षी शिवैलेले ब्लाऊज हात्तारी चणाती, कुडती टाईट जाता. माळी चडताना धाप लागता. वजना कांट्यारी उब्रल्यारी

कांटो मुखारी मुखारी धांवता. डॉक्टर म्हणता पयलें वजन कमी कोरका. मनांत येता वरस खर्चुंच्याक थोडे म्हैने बाकी आसती. नवें वरसधोर्नू 'डायट' कोरयां. अशशी म्हणता म्हणता पंचवीस-

सव्वीस वरसं गेल्लीं. जाल्यारी, ताक्का मुहुर्त येने. तावळ्ळी धोर्नू संकल्प कोरचें सांळ्ळें. कल करे सो आज, आज करे सो अब, अशशी मनांतू ठरयलें!

गीर्वाणप्रतिष्ठा... रसास्वाद... मेघदूत ११

कृष्णानंद मंकीकर, वाकोला

Stanza 17

त्वामासारप्रशमितवनोपप्लवं साधु मूर्ध्ना
वक्ष्यतध्वश्रमपरिगतं सानुमानाम्रकूटः ।
न क्षुद्रोऽपि प्रथमसुकृतापेक्षया संश्रयाय
प्राप्ते मित्रे भवति विमुखः किं पुनर्यस्तथोच्चैः ॥१७॥

अन्वयः

त्वाम् आसारप्रशमितवनोपप्लवं अध्वश्रमपरिगतं
सानुमानाम्रकूटःमूर्ध्ना साधु वक्ष्यति ।

क्षुद्रोऽपि प्रथमसुकृतापेक्षया संश्रयाय प्राप्ते मित्रे विमुखः न भवति
किं पुनर्यस्तथोच्चैः ॥१७॥

Word Meaning:

त्वाम् to you आसार showers प्रशमित doused वनोपप्लवं
the fire in the forests अध्व way श्रम fatigue परिगतं having
undergone सानुमान the mountain आम्रकूटः who has mango
groves on his peaks (name of the mountain) मूर्ध्ना on his
head साधु well placed वक्ष्यति will bear ।

क्षुद्रोऽपि even a lowly placed one (In social order) प्रथम
earlier सुकृत good deed अपेक्षया in deference to संश्रयाय
refuge प्राप्ते has come मित्रे friend विमुखः turn away न भवति
does not किं पुनः what then यः तथोच्चैः One who is of high
birth? ॥१७॥

Translation

(Oh Cloud, on your way) You are tired and weary of
travel, at this time, the mountain (by the name) Aamrakoota
who has a (lofty) summit, would (gladly) hold you atop his
head (peak) (so as to let you rest a while). (Truly it is said
that) even a lowly person does not refuse refuge to the one
who has in the past done a good turn to him, (then) what to
talk of those of high station in life?

Details of the stanza:

Here, Kaalidaasa comes up with another of his
aphorisms viz. even lowly persons do not forget a good deed
done unto them and given a chance, repay the debt, then
what to talk of those in life who have attained high position?
He asks.

Here high position refers to the mountain (who literally
is high!) (Please note the dual meaning in the usage of the
word उच्चैः of high social status as well as high mountain)
and the good deed is that in his previous visit, the cloud
had put away a forest fire in these mountain ranges with his
showers! So, says Kaalidaasa, the mountain is sure to give
you a place for resting as you had done a good turn to him
in the past!

Please note the use of the word अध्वश्रमपरिगतं one who
is weary of travel!

Some commentators have indicated this, as a good
omen- augury for the Cloud who is beginning his journey
and this is a first stop wherein he is offered help by his friend,
so this augurs well for the Cloud's onward journey to the city
of Kubera!

Please note, how Kaalidaasa is imbuing the human
qualities in all things inanimate but verily intimate parts of
the Mother nature!

Please also note the usage of सानुमान referring to the
mountain, meaning one with a peak a summit a mountaintop.
Also the name आम्रकूटः has significance in this stanza, as
in the next stanza itself (which we will be skipping for this
discussion), Kaalidaasa refers to the forest of mangoes on
this mountain.

Comments and feedback to : chitrapur.girvanapratishtha@
gmail.com or kdmankikar@gmail.com

Your Complete photo/videography solution

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

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

Dr. Sunder L. Balse: A Memorial

Written and delivered by Uday Nadkarny on the occasion of the funeral of Dr. Balse, his father-in-law.

“We have gathered here today, to honor and celebrate the life of Dr. Sunder Laxman Balse, who breathed his last on February 24th 2014, at the age of one hundred years, 7 months, 2 weeks, and 5 days.

That’s truly amazing, considering that the odds of making it to such an age are at best extremely bleak.

It shouldn’t come as a total surprise that Dr. Balse beat such odds, because when one learns about his life, it becomes very clear that extraction of success from the jaws of adversity was an innate trait of his. He faced a lot of challenges from early in life, such as being born as the last of six children, into a family where the father worked hard to barely make ends meet. Then, as a toddler he was afflicted with the dreaded disease called polio, which left him handicapped for life with a short and weak left leg. By age 6 years he lost his father, and by his early teens he lost his mother.

Despite all these odds stacked high against him Dr. Balse managed to graduate from high school, go on to college, and then ultimately enter a medical school, paid for by a loan from his aunt. After medical graduation he trained to be an internist and cardiologist. By the time he completed this training he was virtually penniless. He worked as a ship’s physician and earned some money to pay back the loans. The financial difficulties he faced did not dim his aspirations. He decided to go to England for advanced medical training, and he paid his way there by practicing as a general physician in Bombay.

While in England, he studied hard and earned the prestigious Membership of the Royal College of Physicians in England. He then had the privilege of practicing medicine in England for a few years. He ultimately returned to India for medical practice, but before that, he rented a small car and took his young wife all around the European continent. He had vivid memories of that all his life.

When he started practice in India he did not forget his humble roots, and, being a man of principles, he practiced medicine in keeping with the tenets of the traditional Hippocratic oath. As a highly trained and qualified physician, he could have enjoyed the luxury of being a medical consultant in an ivory tower, but he chose to get down in the trenches if needed, and provide medical care to anyone who was in need, regardless of their ability to pay him for his services. That indeed was such a rare and noble trait in a physician.

He has touched the lives of so many, and even to this day we do hear of it from them every so often. That certainly makes all of us very proud.

As a family man he was an embodiment of all the virtues one would possibly imagine, an adorable son, affectionate brother, loving husband, doting father and grandfather, caring uncle granduncle, cousin etc. As a friend he was true, sincere and faithful. Overall he was a man, who, despite all his setbacks in life and physical handicaps, maintained a positive attitude, and led a very humble life. He was loved and held in high esteem by all who knew him.

His true test of character was apparent when he became blind and was widowed, at the age of 94, and was compelled to come and stay with us in Delaware, USA. Such a situation would conjure an image of us having to care for a cantankerous old man.

But, most amazingly, even with his physical handicap from polio, old age and blindness, Dr. Balse maintained a very positive attitude to life, and was most courteous, extremely well mannered, and absolutely considerate and complimentary of all his care givers.

Kanchan and I were truly blessed because of all the support we had from our relatives and friends. Dr. Balse’s younger daughter Tanuja, would travel all the way from Canada to be with him from time to time and give me and Kanchan some respite. His grandchildren, Nikhil, Neeta, Neil, and grandson in law Jon were also there for us whenever we needed their help.

I would also like to recognize 4 angels who helped us the most during his final years, starting with Dana, then Sylvia, Annette, and last but not least Marchelle. Dr. Balse was extremely fond of them for their tender loving care and to their surprise he would express his gratitude several times each day.

Finally, there is one very special person who not only put her professional career on hold, but also curtailed

a lot of social activities, and chose to stay at home and be with her dear father in the final years of his life, when he most needed such care. She was truly devoted to him, and bore the brunt of his day to day care. She did it not only with a sense of responsibility but also sheer love. I can very proudly say that, that person happens to be my wife Kanchan.

I am sure you will agree, that knowing he was surrounded by everyone who loved him, Dr. Balse was at peace when he breathed his last.

Finally I would like to add that as per the beliefs in the Hindu religion, we are brought into this world as humans, and given an opportunity to lead a spiritual and decent life, and do good unto others with total selflessness. That enables one to attain eternal bliss as the ultimate goal in life. If we don't achieve it we are reincarnated and sent back as humans to try over and over again.

I am sure that with all that we know about Dr. Balse's life, we can be assured, that he is one rare individual who would attain such eternal bliss.

So, even in this emotionally difficult time we all should rejoice and encourage his soul to move on and attain that ultimate goal in life."



**Dr. Sunder Laxman Balse,
of Mumbai, Dharwad, Canada and USA,
died at age 100 in Delaware USA
on February 24, 2014.**

He was born July 5, 1913.

He is remembered with love by his family:

Daughters: Tanuja Balse and Kanchan
Nadkarny

Son-in-law: Uday Nadkarny

Grandsons: Nikhil Nadkarny and Neil Balse

Granddaughter: Neeta Nadkarny Morris

Grandson-in-law: Jonathan Morris



Lily Caterers

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

Contact
Shirish Wagle
9820256313

Anand Rao
9833627501

Shibani Wagle
9619949982

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

On the Panel:
Anandashram Hall, Talmakiwadi, Tardeo
Raja Shivaji Vidyalaya, Hindu Colony, Dadar

Visit us at
www.lily-caterers.com

A Revelation

GEETA YENNEMADI

8th January 2014 started like any other normal week day. However it ended in a great revelation to me about the life and work of Punyatma Prabhakar Sharma Seva Mandal.

I was invited by Smt Shital Pandit who is an active member and one of the Managing Trustees to visit this Mandal at Igatpuri. Though I had heard about the activities of the Seva Mandal I was astounded to see the work carried out by the Mandal, which incidentally was started by Smt. Rukmabai Tallur in memory of her late brother Shri Prabhakar Sharma who dedicated his life to improving the quality of life of the poor. The main aim of starting this institute was to give education and financial independence to (a) mentally challenged and (b) hearing impaired children. The other aim was to bring benefits of education to the less privileged section of the society.

When we reached Igatpuri we were welcomed with the traditional aarti and kumkum and were given flowers and greeting cards both made by the students of the Mandal. After a healthy breakfast we enjoyed various dances performed by the students to celebrate their annual day. Some of the students were deaf and others were differently abled special children. Considering this aspect the performances were amazing. All credit goes to their teachers as well as they themselves.

After sumptuous lunch at the end of their dance programme, we were shown the Boarding School. The ground floor is known as "Anusuyatmaja Matimand Vidyalaya" and first floor is known as "Indira Bharati Karnabadhvir Vidyalaya." We saw the classrooms and the lodging rooms of the teachers and the students. Considering that most of the children came from an Adivasi background it was amazing to find the children well groomed and well behaved. It must have been a Herculean task for the teachers to teach everything to these children starting with good toilet habits. The basement of the school has a workshop for children where sewing and carpentry is taught.

In addition to regular schooling the children are taught sewing, carpentry and handicrafts. The Mandal supplies books, school uniforms, teaching

and hearing aids to seven schools in Maharashtra including the one at Igatpuri that we visited. The entire expenses of food, clothing, medicines, etc. are borne by the Mandal.

The current year is the "Silver Jubilee Year" and a new scheme "Shikshak Nidhi" has been started to build a Corpus so that a better honorarium could be paid to the teachers, who teach these children patiently.

Though our Chitrapur Saraswat Community is small in number, it has always donated generously to social causes as well as religious activities. I feel this in a way has contributed to keep our small community closely knit.

I therefore earnestly request all the community members to donate generously to this Seva Mandal. I am sure a personal visit to Igatpuri will only strengthen the community's desire to help the Seva Mandal financially.

From page 44

Answers to Fun with Words -1

1. Canada
2. cannibals
3. cannon
4. canoe
5. canary
6. cantaloupe
7. canteen
8. canasta
9. candid
10. candle
11. candy-floss
12. canine
13. canopy
14. canvas
15. candelabra (singular-candelabrum)

Answers to 1b.

1. accelerate
2. assimilate
3. alienate
4. aggravate
5. delegate
6. eradicate
7. imitate
8. tolerate
9. marinate
10. migrate
11. illuminate
12. illustrate
13. illiterate
14. facilitate
15. moderate
16. palpitate
17. fluctuate, vacillate
18. indicate
19. irritate
20. celebrate

PS - There are so-o-o many other words like mitigate, expiate, exonerate, litigate, separate, dominate, penetrate, prostrate, etc... It will be an exciting linguistic adventure to add these to your vocabulary and pigeonhole them in your minds for future use. All the best!

The Value Of Life In India

ESHAAN BHAT, MUMBAI (12 YEARS)

Just a year ago my family and I were on a trip to Bhutan. I was at a traffic light, about to cross the road. As I hesitated, waiting for the traffic to slow down, another fellow Indian, who passed by me commented, "Don't worry. The law and the people over here value human life. Even if they get a green signal and you are in the midst of the road, they will wait for you and not crush you." This comment, made me think why in India the value of human life is disregarded so much? Does this have to do with what many of us say "the typical Indian mentality" – to break rules and take things for granted in a "chalta hai" attitude? I was more so surprised that my fellow Indian mentioned this to me...made me think that if we can follow rules in other places, then why don't we follow it in our own country?

The way the authorities take pains to reach out to even a single individual (in Bhutan/also in the U.S.) is remarkable. Numerous examples can be cited in the states of the United States. Whether it was the sudden landing of a plane (US Airways Flight 1549 – an Airbus A320-214) in which all 155 passengers were saved! Another example is the former President Bill Clinton flying to North Korea, just to save 2 journalists who were caught in that country on charges of spying. These are the indications of the importance given to save even a single life.

Another incident, just recently, in Kochi, a temple elephant named Ayyapunkutty of Sankaramkulangara temple, ran confusedly, lead him to a marshy trap at midnight. Even though the forest officials knew about this accident they did not arrive in time. "Value of Life" not only pertains to human life but also animal life.

If we do not change our attitude, behavior or views, then how will we change our India?

What is the value of life in India?

Road to Success...

NEERAJA NARAYAN RAO, (14 YEARS)

Emotions should be kept aside,
By rules of practicality we must abide.
Thinking in life should be logical,
Then automatically life turns to be magical!
You should be alert and prehensile,
If happiness is what you want to feel!
Your choices have to be felicitous,
Then the world for you should feel solicitous!
You have to be polite & kind to the world,
If you try to be smart you will remain absurd!
Success is the thing everyone wants to gain,
But you can't get it easily you have to take some pain!
That does not mean you've to be abstemious,
Balance things well & will soon be famous!!!
If SUCCESS is what you want to taste,
Then do not let precious TIME go waste!!

My Family



NIDHI PHILAR (7 YEARS)

Shadow Drawing



AYUSH ATUL KALYANPUR (10 YEARS)

This month will see hundreds of devotees rushing to their beloved Shri Chitrapur Math at Shirali to celebrate the eagerly-awaited Rathotsava. What are the benefits of such spiritual gatherings, of this collective *sadhana* ? This inspiring essay by KRISHNANAND MANKIKARMAM will help you understand

The Message of Rathotsava



The very word ‘Rathotsava’ evokes in our minds a period of joyous celebration. ‘Rathotsava’ means *Rathasya utsavah*— a festival or celebration in which the temple-chariot or temple-car plays a pivotal role. Let us consider the concept of *utsava* from three different angles:

Firstly, while the dictionary defines *utsava* as a festival, jubilation, joy, gladness, merriment, blossoming and so on, what it essentially denotes is overflowing joy. Take the word ‘blossoming’ to describe this experience. Everyone who participates in the full cycle of the Rathotsava is sure to sense the blossoming of devotion- *bhakti* – within. Just as a flower opens up petal by petal, this seven- day festival gradually opens up the innermost feelings of devotion and love in the hearts of the devotees,



beginning from the *Mrittikaaharana*, building up to a crescendo on the main *Rathayaatra* day, when devotees vie with each other to pull the chariot with the majestic Lord seated in it and culminating in the unsullied merriment of the colourful *Okkuli*. The *ratha* has been described as “a poem carved in wood” with the sculpture resembling “a blooming lotus”. This blooming lotus becomes a visible metaphor for the blossoming that occurs in the hearts of the devotees witnessing the festival.

Secondly, Mother Nature too celebrates Herself through varied



expressions of Her different seasons. Come April, it is springtime and you can see Her resplendence in the blooming flowers and the rejoicing trees all revelling in the *Vasantotsava* – the colourful abundance of spring!

The third *utsava* is the one that takes place at a very subtle level in a self-realised Yogin – when the rising Kundalini Shakti reaches the crown *chakra* – the *sahasrara*- and rejoices in Her reunion with Shiva.



Thus *utsava* is a synonym, an expression of abundant joy and the abiding peace that this brings.

What does the *ratha* symbolise?

When we see the Lord, seated in the *ratha* crafted as per the *Aagama* tradition, we are reminded of the Upanishadic saying “आत्मानं रथिनं विद्धि”. Verily, the Lord is the Soul (of the Universe), and we devotees pulling His chariot are the proverbial horses “इन्द्रियाणि” who need to be constantly reined in!

Let us see what other lessons we can glean from this *utsava* designed for collective participation and joy:

The rituals starting with the *saamuhika Prarthana* and culminating with *Okkuli*, have different strands of events skilfully interwoven in the entire fabric of festivities. Over the seven memorable days there are many events which are **religious** – like various *homa-s* and *pujas*. Some are also **symbolic** – like the *Mrigabete*, wherein the Lord kills the demons disguised as animals. There is **light- hearted entertainment** too – like the famous *Dwarabandha*, when Parvati refuses entry to the Lord (imagine Parvati doubting Shiva!)

~~~~~ Parisevanam ~~~~~

This poetic fancy is to give a touch of merriment to the festivities. We also experience *saguna bhakti* – for instance, when we witness the Lord being bathed in the Shivaganga Sarovar with great love and devotion. In fact, the entire *pujana* depicts *saguna bhakti*. **Merriment** is unleashed at the concluding *Okkuli* in which all participate with joy. **Social interaction** takes place at the *jatra*, or the village bazaar, where the locals get an opportunity to display and sell their wares to the laity.

Thus, the Rathotsava festivities encompass all strata of the *samaja* and ensure total participation at different levels by all age-groups, because the events range from elaborate rituals which scrupulously follow every step outlined in the religious treatises to the free- for- all fun during the *Okkuli*.

What is the actual significance and purpose of the Rathotsava?

In 1972, while announcing the revival of Rathotsava our revered Parama Guru Parijnanashram Swamiji III said “The main purpose of the Rathotsava is to preserve the *Agama-s* and the *Tantrika* rituals that are performed during the Rathotsava. The *Shaivaagama* is slowly going out of practice. Our *vaidik-s* should master it once again. Similarly, the *grihasta-s* and *vaidik-s* should work together.” As you can see Guru Swami emphasized the prime importance of keeping our knowledge of rituals prescribed in sacrosanct spiritual literature intact, as well as the relevance of the laity and priests interacting closely.

In festivals like Rathotsava, a major highlight is

the wholehearted involvement of the general public (unlike in daily *viniyoga-s*, which are carried out mainly by the priests). Our Math-publication on the Rathotsava by the late Santosh Kumar Gulvady says, “The news of the revival of the Rathotsava enlivened everyone around Chitrapur and people irrespective of caste and creed came together to celebrate this *utsava*. *Utsava-s* of this kind reinforce our connection with the deity we pray to - our *Ishtadevata*.”

What is the priceless take-away from this festival?

A festival of this magnitude requires thorough preparation, the following of planned procedures, organization, resource mobilization, mutual co-operation and effective execution. All this is not possible without the essential ingredients of a deep love for *seva* and also towards all the *sadhaks* participating in the festival, plus sincere devotion. This brings home the importance of participation by all of us in the activities of our Math. The take- away from Rathotsava, therefore, is the conviction and resolve to try and create the same bonding and joy in all our *saamuhik* activities.

If we realise that the message of the Rathotsava is not indifferent involvement, but participation with joy in every activity; if we, therefore, take part in each *saamuhik* activity with the *rasataa* that our Mathadhipati- Parama Pujya Sadyojat Shankarashram Swamiji keeps telling us to cultivate, we will discover to our wonder that the spring in the green heaven called Shri Chitrapur Math, has to come to stay in our hearts!

Photo credits: Maithili Padukone

Onward, Upward!



Photo credits: Shantanu Rao and Aniruddh Nagarkatte



On February 16th, 117 Yuva-s from different ‘*sabha-s*’ took part in YUVATHON 2014 - a trek to a peak called “Dhaak-cha-Bhairi”. The merry group was led by Krishnanand Heblekarmam and the event was organised by Yuvadhara.

Personalia

Dr. Dinanath Vasanth Bijoor of Karuna Vet Clinic, Mosque Road, Udipi, Karnataka was awarded the Best Private Canine Clinician of the Year 2014 By Prof. Suresh S Honnappgol, Animal Husbandry, Commissioner, Govt. Of India New Delhi, at Patna, Bihar, a XI Annual Convention held from 10th to 12th February 2014 by the Indian Society for Advancement of Canine Practice, Lucknow.



Ranjit Hoskote the Internationally acclaimed poet, cultural theorist and curator has won the Sahitya Akademi/ National Academy of Letters Translation Award for English for his book, *I, Lalla: The Poems of Lal Ded* (Penguin Classics, 2011). The book is a translation of the *vaakhs* or poems of the 14th-century Kashmiri mystic, Lal Ded, venerated for centuries in the Valley both as Laleshwari and as Lal'arifa. Many of the poems circulating in her name have in fact been composed, improvised and edited over the generations by a wide variety of individuals and votive assemblies in the Valley. Ranjit says "In accepting the honour that the Sahitya Akademi has done my book, I would like to say that this honour belongs to all who have sung in Lalla's name — it belongs to Kasheer, to Koshur, to a people who have had to bear more anguish, in recent decades, than anyone should ever have to bear".



Here and There

Bangalore : On Sunday 2nd February 2014, a Workshop on Theatre from 10 am to 4 pm for the children of the Prarthana Varg was arranged. The Workshop was conducted by our Film-cum-TV Personality Shri Anand Nagarkar. In the evening, Punyathithi of PP Shrimath Shankarashram Swamiji II [Mallapur] was observed with Ashtavadhan seva.

P.P. Shrimath Sadyojat Shankarashram Swamiji camped in Bangalore from 17th to 23rd February. The main highlight during this period was on 20th Feb – Monday the 17th Ordination Day celebrations of PP Swamiji. This was celebrated with Laghu-rudra, samoohika Shri Guru poojan, Kanakabhisheka by Presidents of Bangalore Sabha and Standing Committee, "Manapatra" presentation to His Holiness

by Bangalore Sabha and presentation to HH of over one lakh Gayatri japa recitation collection by the laity. Other events were:

- Swadhyaya on devi Gita chapter 7 and guided meditation by Swamiji,
- a presentation of "Chitrapur Guruparamparare powwado", written in Konkani by the Late Shri Surkund Annajimaam,
- an illuminating discourse by Dharmapracharak Shri V. Rajgopal Bhat on the first verse of the "Iishavaasya Upanishad",
- Naming of the circle at the junction of Canara Union Road [8th Main Road] and MPL Shashtry Road (15th Cross Road) as "Chitrapur Circle (Chitrapur vruttha)" at the hands of Swamiji on 21st February (given on page 7th).
- "Geervana prathistha's" samskruthika karyakram - small skit in Sanskrit, a Sanskrit drama "Sukha praapthi" (an all male cast), Yuvadara's skit "Ravikiran"— Teachings of HH Shrimath Keshavashram Swamiji, a children's drama in Konkani, "Samudra manthan", dramatized by 48 children.

Reported by Vivek Katre

Chennai : The year began with Saarvajanic Satyanarayana Puja on 1st evening conducted by Ved Manikere Prakash Bhatmam. Kumta Sadananad mam & Sunanda pachi represented the Chennai laity as the "hor" and performed the puja. Sadhana Panchakam was conducted with usual fervour.

Punyathithi of HH Shrimat Shankarashram Swamiji II on 2nd Feb. and Mahashivaratri on 27th Feb were observed with Puja and bhajans. On 20th Feb, the ordination day of HH Sadyojat Shankarashram we had Guru Pujan and bhajans.

The much awaited event for Feb. was the visit of HH Sadyojat Shankarashram Swamiji to Chennai from Feb.12 to 17th. Swamiji conducted Swadhyay on two mornings on Gowri Dashakam Stotram. We also had the privilege of participating in the Conducted Meditation by HH Swamiji on 2 days. 14th evening saw a cultural programme by children and yuvas. On 15th evening we had Paramarsh with HH. 16th evening started with Dharma Sabha. Swamiji delivered his Aashirvachan in which he stressed the need for self-discipline and exhorted the laity to work on various aspects of Sadhana for their spiritual development. On 17th morning Swamiji left for Bangalore with words of advice and encouragement to the Sadhakas who had gathered to bid farewell. Swamiji's visit was a major event and a joyful one, well attended by all families of Chennai Sabha.

Reported by Kavita Savoor

With best compliments from:



STANDARD GREASES & SPECIALITIES PVT. LTD.

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

ROYAL CASTOR PRODUCTS LTD

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

Regd./Adm. Office:

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

Tel: 25013641-46 Fax: 25010384

Email: standardgroup@standardgreases.co.in

Web: www.standardgreases.co.in

Dharwad: The Dharwad laity was treated to a sumptuous cerebral-cum-spiritual fare when Dharmapracharak Rajagopal Bhat completed his lectures on the Bhagvad Gita. In his inimitable lucid style, peppered with telling examples and a plethora of verses ranging from Sanskrit and Marathi to English, Hindi and Kannada, Rajagopal Bhatmam explained the 18th and last chapter of the Gita from March 1st to March 4th, 2014 at Koppikars' Disneyland School. With this he completed an exercise which was started more than three years ago, visiting Dharwad twice a year to elucidate on the Bhagvad Gita to a small but attentive audience. The programme was organized by the Local Sabha of Sri Chitrapur Math and the Saraswat Mitra Mandal, Dharwad.

Reported by Nandita Mudbidri

Goa: Goa Sabha had the privilege of organizing P. P. Swamiji's camp at Mahalaxmi Temple, Ponda, during His visit from 29th January to 2nd February 2014 on invitation by the Temple Committee to perform Abhisheka of Devi Mahalaxmi on Magha Pratipada day. The Abhisheka was performed in the morning on Jan 31st and Palkhi Utsava in the presence of Swamiji took place the same evening. Highlights of the programme were Swadhyaya by Swamiji on Gauri Dashakam Stotram, Conducted Meditation & Shiva Pujan performed by Swamiji. Yuvas & Prarthana Varga children actively participated in the camp. Sabha's monthly Satsang was held on February 23rd at the residence of Smt. Shraddha & Shri Chaitanya Ubhayakar in Vasco. Shraddhapacchi performed Guru Pujan accompanied by Shloka recitation of the Pujan by members present. To mark Shivaratri on Feb 27th, Sadhakas recited Shiva Stotras, Mahamrityunjaya Japa 11 times followed by Shankara Narayan Geet, Mangal Aarti & Mangal Pad.

Reported by Sabita Harite

Mumbai – Goregaon: Parijnananand Bhajan Mandal presented two musical programs at Kodial Chaturmas namely 'Geet Ramayan- Nivdak Moti' – random selections from Geet Ramayan with Konkani narration and 'Jyotirling Mahima' (a Sangeet-Nrutya presentation was conceived, scripted and composed by Smt. Mangala Nagarkatti.) on 16th and 17th August respectively.

Samaradhana of H. H. Shrimat Parijnanashram Swamiji III on 24th August was observed with bhajans being sung by the Sadhakas. In the third of Krishnanand Maam's sessions held on 25th August at Masurashram, he explained the meaning of the Parijnanashram Trayodashi. This session was well attended.

Shri Krishna Janmashtami was celebrated with bhajans being sung by Sadhakas on 29th August. Shri Rajgopal Bhatmam continued with the series on 'Essentials of Hinduism' with a discourse held on 1st & 22nd September at Masurashram. Samaradhana of H. H. Shrimat Anandashram Swamiji on 8th September was observed with Ekadasha Rudra Avartana and bhajans. Navratri Nityapath Pathan and Devi Anushthana were conducted at the residences of various Sadhakas during Ashwin Navratri from 5th to 12th October. Sannikarsha was conducted at Karla on 6th October with around 100 Sadhakas. Samaradhana of H. H. Shrimat Shankarashram Swamiji I on 10th October was observed with chanting of Navratri Nityapath. Shri Krishnanand Mankikar Maam conducted a discourse explaining the significance of Chandika Homa and Navratri Homa on 27th October at Masurashram. Samaradhana of H. H. Shrimat Vamanashram Swamiji on 26th November was observed with bhajans being sung by Sadhakas. Sannikarsha was conducted at Karla on 22nd December with around 30 Sadhakas attending the same.

Samaradhanas of H. H. Shrimat Krishnashram Swamiji and H. H. Shrimat Keshavashram Swamiji on 25th and 26th December respectively were observed with bhajans being sung by the Sadhakas.

Parijnananand Bhajan Mandal also offered bhajan seva at P.P. Swamiji's camps at Santacruz and Jogeshwari on 25th and 30th December respectively.

Reported by Pranav R. Nagarkatti

Mumbai – Santacruz : On 20th February, 2014 the auspicious day of the 17th Vardhanti of Pattabhisheka of H. H. Sadyojat Shankarashram Swamiji Guru Poojan by the devotees was held in the Shrimat Anandashram Hall, Saraswat colony, from 8:30 pm onwards.

Reported by Kavita Karnad

New Delhi : On 14th Feb, Sabha members participated in a Satyanarayana Pooja performed by Ved Harish Bhat on the occasion of 80th birthday of Shri. Betrabet Dayanandmam, at their residence in Inderpuri, Delhi. 11 families from the Sabha participated and were also joined by friends from their neighborhood.

17th Ordination day of Parama Pujya Sadyojat Shankarashram Swamiji was celebrated at Shri Kavle Math on 20th Feb. Gurupujana was performed by 5 members while rest participated in the recitations. 8 families attended the function.

A Sabha Outing to visit Steam Loco Shed at Rewari was planned on 23rd Feb, under guidance / initiative of Bondal Jaishankarmam and actualized with tremendous support and help from 2 yuvas, Chaitanya Betrabet and Virat Kumar. Rewari Loco Shed is probably the only

working steam shed maintained by Indian Railways over the last century. With conversion of the Indian Railways to broad gauge, the Rewari Shed has become a Heritage Shed for showcasing several iconic classes of steam locomotives. It was a treat for the eyes to watch these “smoking beauties”, taking us back into history. Chaitanya and Virat, not only helped us to actualize this plan but also amazingly handled the movement of vehicles to keep the convoy of 6 cars together all the way. It was a fun-filled day for everyone, 6 families, 24 members joined us on this trip to Rewari.

Nayel Sandhya & Shantish’s residence was electrifying on 27th Feb night, when 5 families gathered to celebrate Mahashivaratri by performing the four ‘yaam’ pooja. Padukone Gauripachi & Ravimaam’s timely arrival in Delhi was a propelling force to this initiative. The first ‘yaam’ pooja was led by Ravimam while the later were under the initiation of Gauripachi. Tavanandi Mangalapachi recited all the stotras while the rest performed the puja. Sadhakas also got an opportunity to watch the live webcasting of the Pujana performed by our P.P. Swamiji at Hubli.

Reported by Mamta Savkur

Our Institutions

Saraswat Mahila Samaj, Gamdevi : 10th Feb:

An interactive session on “Rehabilitation of the Intellectually challenged” was conducted by Cdr. Srirang Bijur at the Samaj Hall. He was introduced by Smt. Suman Kodial. After retiring from active service with the Indian Navy, TCS and Bharti Airtel Cdr. Bijur has been working with NGOs dedicated to the rehabilitation of the intellectually challenged, destitute girls and is presently on the trusts of several such institutions in Thane and Mumbai. In 2014 he was nominated by the Indian Govt. to be a member of the National Task Force for Implementation of Rashtriya Bal Swasthya Karyakram. He gave an interesting and thought provoking talk on identifying and bringing up intellectually challenged children and the responsibilities of parents and teachers in normalizing such children. He also gave case studies and encouraged the audience to come up with possible ways to tackle the problems presented therein while also discussing the legal problems that are involved. Smt. Kanchan Sujir welcomed the speaker and audience while Smt. Padmini Bhatkal delivered the vote of thanks. The program was rounded off with refreshments sponsored by Smt. Vidya Kodial in memory of Smt. Premlata and Shri Shankar Rao Kodial.

22nd February, the death anniversary of Kasturba Gandhi is observed as Matru-divas at the Samaj. This year we honoured two ladies who have risen above

personal tragedies to serve the society. Smt. Reshma Nayampally, chairperson of the ‘Dilkhush Welfare Society – Home for Mentally Challenged Adults’ and Smt. Parul Kumta, an architect specializing in designs for the specially abled were the guests of honour. Smt. Nayampally spoke about the support she had received from her family in bringing up a mentally challenged son. The biggest worry that parents of such children have is the future of these children after the parents pass away and so she and her husband along with other parents formed a group to start a Home where such children could lead a secure and peaceful life after the demise of their parents. Smt. Parul Kumta (mother to 21 year old Kabir who has Autism Spectrum Disorder and works at ‘The Anchorage – a sheltered workshop for special needs adults’) is the Principal Architect, Nature-Nurture Architects & Planners, committed to Green designs that conserve natural heritage and allow barrier free access to all sections of society. She is also teaches courses in Urban Studies, Conservation of Natural Heritage and Universal Design. She explained the difficulties they face in getting the govt. to accept these designs and appreciate problems faced by the differently abled. Mementos were presented to the guests. Smt. Usha Surkund presented the vote of thanks and refreshments were sponsored by Smt. Shaila Hemmady in memory of Smt. Shrimati S. Hemmady and Smt. Sumitra G. Mankikar.

Forthcoming Programs :

Thursday April 10th, 2014 : Vasantik Sammelan – Jyotirling Mahima – music program by Parijnananand – Bhajan group of Goregaon. Fruits in memory of Smt. Sonibai Shibad, Panvar Pachadi by Samaj. Refreshments sponsored by Smt. Neeta Yadery.

Reported by Geeta Balse and Smita Mavinkurve

Saraswat Senior Citizens Association (SSCA)

Virar : The Annual day meeting of the SSCA was held by its Chairman Shri Kalyanpur Sharadchandra on 19th January 2014 at Trishul in Saraswati Bag in Virar west. Dr. Mankikar Mohan graced the occasion as the Chief Guest, and was honoured by the Chairman with Sripthal and a Shawl. Later, Sri Deshpande Arun, Sri Kalbag Nanda and Smt. Gulvady Vijaya were honoured by Sri Talgeri Srinath with Shawl and Sripthal for the successful completion of 75 years and giving their strong support to the Association by their active participation. Haldi-Kumkum was distributed by Smt. Kalbag Shobha, Smt. Kalyanpur Usha, and Smt. Nadkarny Swayamprabha.

The main Musical event of the day was started around 11am by Sri, Shivhari Umesh Ranade accompanied on Tabla by Sri Shantanu Shukla. He rendered varieties

of Bhajan Abhang and Gazals which were enjoyed by the gathering. One of our members, Shri Deshpande Arun was applauded for winning First Prize for the 8th successive year in the recently concluded Carron Singles Game by Vasia Kala Aani Kreedha Mahotsav. The final touch to the occasion came with the tasty lunch by Smt. Banavalikar Mangala.

The SSCA also organised a sea resort picnic at Arnala on the 9th February 2014, which was nicely organised by Nadkarny Kishor and Swayamprabha and Nayak Shridhar under the leadership and guidance of Kalyanpur Sharadchandra and Usha, with various indoor games accompanied by breakfast, lunch and evening tea for a group of 20 people.

The event was memorable and was enjoyed by all the participants.

Reported by Chaitanya Nadkarni

CLASSIFIEDS

MATRIMONIAL

Alliance invited for a well educated girl 26 years, 5'4", working and living in Pune, Maharashtra, from educated, employed and settled CSB/GSB boys from India and abroad. Interested parties can communicate on the below mentioned email id.: 14mar1984@gmail.com.

Chitrapur Saraswat boy, age 40 years, 6 feet tall, fair complexion, graduate, I.T. Manager in pvt. company seeks alliance from suitable girl. Please forward BHP to shriko74@gmail.com

OBITUARY

Smt Asha Katre (70 years) left for heavenly abode on February 14 2014 in Bangalore after a brief illness. Deeply mourned by family, relatives and friends.

Smt. Sita (Sharada) Ramachandra Baidoor (86 yrs) of Bangalore passed away on March 16, 2014. Deeply mourned by Sonali (Usha) Savakoor, Asha Awasthi, Vidya Kundapur, Chaitanya Baidoor and Families

ACKNOWLEDGMENT

Tanvi (daughter of Smt. Sreekala and Shri Kishore Manohar Mallapur of Mira Road, East) and **Rithvik** (son of Smt. Srikala and Shri Shamrao Sakharam Vinekar of Grant Road, East) thank all relatives, friends and well wishers for their gracious presence, blessings and best wishes on the occasion of their marriage on 20th February, 2014 at Shri Kashi Math Hall, Dahisar East in Mumbai.

Devendra and **Divya**, alongwith their parents, Shreejaya and Suresh Gourishankar Hattangadi and Niti and Anil Sundar Gangolli, thank all relatives, friends and well-wishers for their gracious presence, blessings and wishes on the occasion of their marriage on 19th February 2014 at Andheri, Mumbai

PHOTOGRAPHY

32+ years experienced Function Photographer available (Video and Still Photography) coverage of Social / Corporate Functions at Competitive Rates . Tel no:- 022-28992235 and mobile no:-8097047644 / 9220490362

PUROHIT

Dattatraya Bhat Kaikini (Virar). New Mobile No – 7757909699 and JYOTI – 9860312696

DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

Feb 08. : A daughter (Aadya) to Aditi (nee Vaknalli-Rao) and Bharat Taggarsari at Hubli.

Mar 08 : A daughter to Sonal and Anoop Gopalkrishna Bhat at Pune.

MARRIAGE

We congratulate the young couples

2013

Dec 28 : Ashutosh Vidyadhar Marballi with Anjali Maruti Gulvadi at Kandivli (W), Mumbai.

2014

Feb 20 : Rithvik Shamrao Vinekar with Tanvi Kishore Mallapur at Dahisar (E), Mumbai.

Feb 23 : Darshan Durgesh Kulkarni with Geetanjali Vivek Manjeshwar at Mumbai.

Mar 09 : Gaurish Uday Dhareshwar with Seema Venurajan Potdar at Goregaon, Mumbai.

Mar 09 : Gurudutt Gurudas Dhareshwar with Amrita Gourish Pandit at Goregaon, Mumbai.

OBITUARIES

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

Jan 17 : Padmini Mohan Wagle (nee Kabinittal) (58) at Pune

Feb 01 : Kasturi Krishnarao Balse (83) at Sagar (Dist. Shimoga), Karnataka

Feb 04 : Sunanda Vasanth Mudbidri (80) at Puttaparthi, A.P.

Feb 14 : Asha Katre (70) in Bangalore

Feb 21 : Devrao Ganpatrao Karkal (73) at Kalwa, Thane

Feb 22 : Krishnanand Devrao Koppikar (85) at Bappankodla, Shirali, Karnataka.

Feb 26 : Sharada Ramchandra Bhat (Vittal) at Vileparle, Mumbai.

Mar 01 : Susheela Shripad Nadkarni (96) at Bangalore.

Mar 09 : Raghuvveer R. Adur (Ex-Citibank) (95) at Mumbai.

Mar 12 : Suresh Pandurang Balse (of Sonawala) (74) at Mumbai

Mar 12 : Mohan Sakharam Bhat (79) at Mumbai

Mar 14 : Dr Manorama G. Savur (86) (of Prabhadevi, Mumbai) at Pune, Maharashtra.

Mar 17 : Ramdas Shankar Savkur (91) at Santacruz (W), Mumbai

#1 PEST
CONTROL
COMPANY



PEST FREE LIVING, STRESS FREE LIVING.

**My home is a pest free home.
IS YOURS?**

For the widest range of products and services,
call our pest management experts.

Call: (022) 2686 5656
SMS: pci <your city> to 57333
www.pestcontrolindia.com



Protecting Your World

SVC - Kidz
Introduce your child to the world of banking.



SVC - Youth
Lifestyle banking packages.



SVC - Women
We honor women empowerment.



SVC - SB Gold
Worth it's weight in gold.




SVC - Forex
Trade Finance Product
Deposits
&
Other Services



Banc@Ease
Easy Net Banking Solution

SVC - Society
Giving a deeper sense of belonging, meaning and purpose.



SVC - Bizness@ease
Against effect facility in Current Accounts




Utility Bill Payment



E-Shopping



Entertainment



Travel Booking



Pay Insurance Premium



Credit Card Payment

SVC - Convenience Current Account
Overdraft linked Current Account.



SVC - Sr. Citizen
Special need of senior citizen.



- 107 years of personalized service
- Amongst the first 3 leading Co-op. Banks in India
- In 8 States
- Over ₹ 16000 Crore Turnover
- Won numerous IT awards
- Fingertip Banking Solutions
- SVC International VISA Debit card
- Internet Banking
- Third party fund transfer service
- Distribution of General, Life Insurance & Mutual Funds
- Authorised dealer in Foreign Exchange

Corporate Office : SVC Tower, Nehru Road, Vakola, Santacruz East, Mumbai - 400 055
Call : 6699 9999 / 7199 1213 www.svcbank.com

SHAMRAO VITHAL BANK

For Personalised Service



ESTD. 1906

The Shamrao Vithal Co - operative Bank Ltd.

(Multi - State Scheduled Bank)