



# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

## Kara Seva Shibir at Shri Chitrapur Math



*All the Shibirarthis at the Shrimat Parijnanashram Vastu Sangrahalaya*



*Shibirarthis cleaning the pond at Kembre*



*Raking the dry leaves*



*Engrossed in weaving garlands for the pooja*



*Immersed in the joy of making a beautiful rangoli*



*Spreading the manure in the fields*



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# Kanara Saraswat

A Monthly Magazine of the

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## Updates on KSA Nashik Holiday Home Redevelopment Project

In pursuant of Resolution passed in Special General Meeting held on 31<sup>st</sup> March 2014 for Redevelopment of Nashik Holiday Home by selling part of FSI to meet cost of Construction and letting out balance area to get regular income to meet Aims & Objectives of the Association, we have submitted our proposal to Charity Commissioner, Mumbai and are awaiting their permission.

Meanwhile we have instructed our Architect Mr Shekhar Deshpande to prepare detail drawings for submitting to Nashik Municipal Corporation for their approval. We shall regularly update progress of redevelopment to members.

Raja Pandit  
Chairman

**Please note that results of all students who have excelled in their examinations will be printed in forthcoming issues. .... Editor**

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

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Doors are a marvelous inventions. They facilitate both entry and exit. Close one and nobody enters or leaves. I am sure you will agree that, if nobody is permitted to come or go then that creates a stalemate, gridlock or standoff. Sometimes in a given situation based on your experience, you close a proverbial door in your world, probably with the intention of keeping something locked in rather than locked out. A stalemate, gridlock or standoff then results and continues until you choose to open it again.

Why do you think we close doors, or build fences, or just severe ties? Maybe it's because of a white lie or half-truth which becomes an issue with you and with a certain person. Maybe someone has not honoured a commitment or fulfilled an obligation. Maybe someone has betrayed your trust or stabbed you in the back. Maybe goalposts have shifted since someone agreed to undertake something and therein lies the root of your issue and dilemma. On one side of dilemma sits logic. It isn't interested in anything other than cold, harsh facts. On the other side sits unreasonableness or inflexibility but it actually represents all that you regard as uncertain or unacceptable. The resultant tug of war which happens is intended to help you identify a way forward with an arrangement. Your head and heart need to come to an agreement.

When a single negative thought creeps into our thinking, it's always best to flood it with ten positive thoughts. Sometimes though, we underestimate resilience of the negative thought and its ability to defend itself against the torrent of positive ones. The negative thought succeeds sometimes to continue dominating our thoughts bringing us to crossroads. The word 'crossroads' is often used to help enhance imagery of a decision we must make. If we're standing at crossroads, we can't see too far down any particular road available and must trust our instincts that we'll choose the right one. Trusting your instincts about the best route to take is the best decision you could possibly make. There are times when you need to take the route of confrontation and times when you need to walk on the path of understanding and forgiveness.

Confrontations are justified, only when there is clear cut evidence that the person you are dealing with is playing dirty.... deliberately and with an ulterior motive or conscious mind. However, in such cases, the emergent outcome can never lead to victory where relationships are concerned. They can only sour things between people. Classically, when there is even the slimmest chance of a '69' scenario....what looks as a 6 to you can be viewed as 9 by a person sitting opposite to you... there has to be restraint exercised in your reaction. One should generally follow the path of understanding and forgiveness if there is even a 0.1% chance that you could have misunderstood a stance or behavior. One sure shot thing in following this route is that you burn less on the inside and eventually this attitude on your part helps you lead a pretty peaceful life. I really liked a recent post that I read ...'getting angry is like drinking poison and expecting the other person to die'.

There are things known and things unknown and in between are the doors of perception. A witty, creative and an amusing request can open closed doors. If you are smart and willing, the doors can be unlocked.

In the final analysis the decision is solely yours...whether you want to shut and lock doors or keep them ajar!!!

Suresh S. Hemmady

# Anand Chhaya

(A NOT-FOR-PROFIT Senior Citizen's Retreat)

## *Where life begins at 55*

You are all aware that we have announced in the KSA Magazine of May 2014 that KSA is undertaking a venture specifically and exclusively meant for the Senior Citizens of the Chitrapur Saraswat community. We aim to address a crying need in our community to provide company, care and medical attention (in case of need) for our older members in their advancing years. We have named the Senior Citizens' Retreat as Anand Chhaya and in future will always refer to it by this name.

Since receiving the blessings from His Holiness Shrimat Sadyojat Shankarashram Swamiji on April 23, 2014, when I met Him in Shirali, the Committee has done a lot of ground work. The first step the Committee had to undertake was to scout for a location appropriate for Senior Citizens where social, cultural, medical and other facilities are made available within a gated community and these were our most desired criteria. We visited various locations starting from Khandala to Sinhgad on old Mumbai-Pune road and in Karjat/Neral area. In the last 2 months, the Committee has worked with tremendous speed and zeal to identify an appropriate spot for Anand Chhaya and must have seen nothing less than 25 – 30 locations and spots. Our goal was to finalize the location and the spot well before the Special General Meeting called for on June 22, 2014 which we achieved. We have shortlisted a location which is a 5.5 acres plot near Kamshet 13 kms from our Karla Math. Location-wise, it's a beautiful spot costing Rs.2.75 Cr excluding stamp duty and registration. There is a good hospital just 3 kms from the spot. However, Anand Chhaya will have its own infirmary on

the site with 24x7 Resident Nurse available. The surroundings are very serene and scenic. In order to ensure safe environment for Senior Citizens' health and well being, the Committee will test air samples, soil samples and availability of drinking water at the site. The plot at present is an agricultural plot which needs to be converted into non-agricultural and the time taken for conversion is estimated at 4 months. The Committee unanimously felt that Kamshet being close to our Karla Math, and easily approachable from Pune and Mumbai, will be the most appropriate location for Anand Chhaya.

We have already appointed Architects, Design 360 run by Nikeeta Nirody and her husband Chetan Bendre who have drawn several designs and shown us at least 3-4 presentations and a final presentation was given on June 20, 2014. The architect's impression, layout plan of Anand Chhaya and the floor plans of the bungalows are shown in the next 3 pages for your information. It appears from the design which the architects have presented, we are getting 38 no of 1.5 BHK bungalows and 11 no of 2 BHK bungalows all having independent garden of their own on all three sides and a provision for car parking space. The location will also have all facilities as listed down with plenty of open spaces and lush green lawns overlooking from all the bungalows. On request, we will also consider some single occupancy studio apartments.

The area of 1.5 BHK bungalows would be approx 946 sq.ft. super built-up, on a plot size of 1855 sq.ft. The area for 2 BHK bungalows would be approx 1160 sq.ft. super built-up on a plot area of 2110 sq.ft. At this point of time, an Architects estimate

for 1.5 bedroom bungalows would be approx Rs. 36 lakhs and for 2 bedroom bungalows would be Rs.44 lakhs. This works out to about Rs. 3,700 per sq.ft. and Rs. 3,500 per sq.ft respectively. The bungalows would be completely furnished with a kitchenette, living room, bedroom(s), attached toilet and a veranda. The prospective Senior Citizens will need to **just walk-in only** with their personal belongings.

The complete maintenance of the units will be the responsibility of Anand Chhaya and will be run by a Resident Estate Manager who will have enough experience in hospitality management. He will be assisted by adequate and qualified staff members who will take care of the complete handling of housekeeping, up-keep and maintenance of each unit etc. In short, Senior Citizens will not feel that any of their requirements have been missed out and they will be happily nestled in its warm comfort and surroundings. Once they have entered Anand Chhaya, the responsibility of taking care of Senior Citizens till the end will vest with Anand Chhaya. Senior Citizens would mean individuals above 55 years of age and in case of couples, at least one partner is above 55 years of age. Also, in a couple, at least one member should be a Chitrapur Saraswat.

At this point in time it is 'guesstimated' that the cost of living will be approximately Rs. 15,000 per person per month. For further details please visit KSA's website [www.kanarasaraswat.in](http://www.kanarasaraswat.in) .

We have already started accepting the bookings of the bungalows. Those who are interested may please send their confirmation with Rs.1.00 lakh cheque payable to Chairman, Kanara Saraswat Association – A/c. Anand Chhaya and their choice of 1.5 bedrooms or 2 bedroom bungalows. Any queries may also be addressed to the Chairman. The availability of bungalows will strictly be on 'first come first serve' basis.

Amenities that will be provided at Anand Chhaya

#### **General Amenities:**

1. 24 hour security, gated community, single manned Entry.
2. CCTV on entire Site.
3. All Areas wheelchair accessible with ramps.
4. Each unit will be wheel chair friendly, with grab bars in toilets, non slip tiles & low maintenance finishes.
5. 38 units of 1.5 BHK & 11 units of 2 BHK in twin bungalow layout.
6. Fully furnished units with AC, Fridge, Overhead Water tank & Built in cupboards.
7. Resident Estate Manager.
8. Jogging & walking track.
9. Landscaped gardens & sitouts.
10. Medical Services & Doctor on call.
11. Resident nurse & diet counseling.
12. Physiotherapy & clinic.
13. Infirmary with two beds and a Resident Nurse available 24x7.
14. Community Kitchen & Dining Hall.
15. Concierge Services: Bill Payment facility, laundry & housekeeping.
16. Mini van with driver for plying to Market & Karla Math.

#### **Activities in Club House**

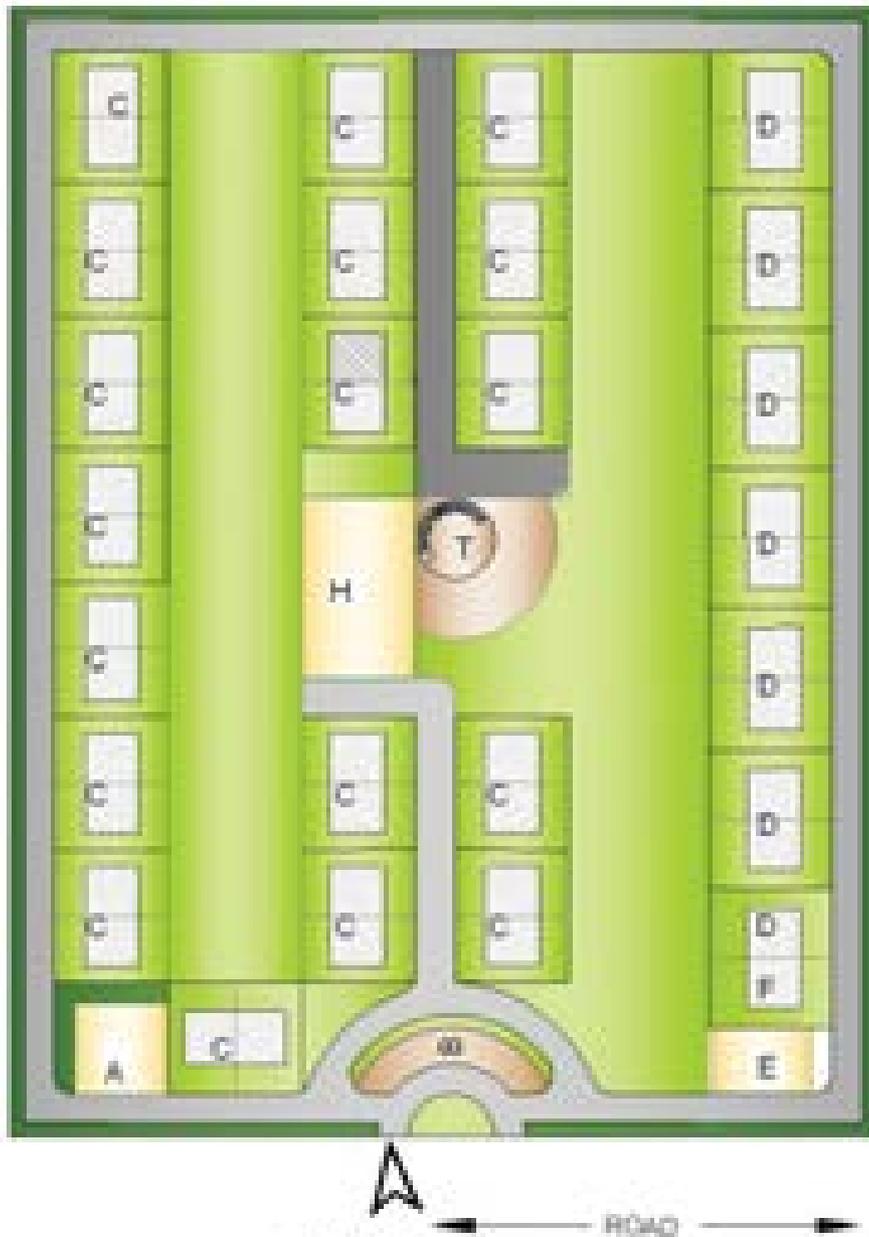
1. Indoor games
2. Hobby Classes
3. Library
4. Mini theatre
5. Gym, Yoga
6. Picnics & Outings.
7. Spiritual activities

#### **Green features:**

1. Septic tank water will be filtered, processed for landscaping
2. Ground water recharge using rainwater runoff.
3. Solar powered lights for landscaping and public area.
4. Solar Powered water heaters

**Suresh S. Hemmady**

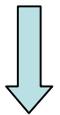
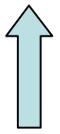
## Proposed Site Plan



- A - SECURITY DORMITORY + SUBSTATION
- B - PARKING
- C - 1.5 BHK UNITS 38 NOS.
- D - 2 BHK UNITS 13 NOS.
- E - STAFF QUARTERS
- F - MANAGER'S BUNGALOW
- H - CLUB HOUSE
- T - AMPHITHEATRE



**ARTIST'S IMPRESSION OF BUNGALOWS AT ANAND CHHAYA**



Floor Plan 2 BHK Twin Bungalows



PLOT AREA= 2110 SFT  
 CARPET AREA= 665 SFT  
 BUILTUP AREA= 928 SFT  
 SUPER BUILTUP AREA= 1160 SFT

Floor Plan 1-1/2 BHK Twin Bungalows



PLOT AREA= 1855 SFT  
 CARPET AREA= 506 SFT  
 BUILTUP AREA= 757 SFT  
 SUPER BUILTUP AREA= 946 SFT

## Letters to the Editor

**Dear Editor,** Having seen first hand the plight of the helpless elderly, I am overjoyed to learn about the proposed Senior Citizen's Retreat in the May 2014 issue of the KSA magazine. As elsewhere all over the world, in our community too the elderly population is growing at an alarming rate. I can foresee the responsibility of caring for me and my ailing 86 year old mother squarely falling on the shoulder of my son. Well planned and managed Old Age Homes with proper health care facilities are a must for our community. I venture to say that building Old Age Homes ought to be the top priority for our community. The demand is increasing day by day. To get some idea those who are involved in building the retreat should visit Balaji Health Care in Vasind which is a modern well planned and managed health care facility as much as it is an Old Age Home.

With the blessings from H. H. Sadyojat Shankarashram Swamiji and the dedicated hard work and commitment by the stalwarts like Hemmady Sureshmam, Amembal Kishoremam, N. Jayavanthmam, Deshpande Ashishmam and whole hearted support of our community, without any doubts, this project will be a grand success. I am very heartened to note that Sureshmam hopes to see the Retreat in place in a couple of years. Thus far, whatever he had proposed, he had delivered.

I also hope that this retreat will accommodate all the elderly who are not only able bodied but those who are bed ridden and need assistance in every chore of the day. There are numerous Old Age Homes which cater to the able bodied seniors but very few good ones that can take care of the bed ridden.

While at it, please let me echo Bagade Manoharmam's suggestion in the August issue of KSA magazine that senior citizens should start taking steps to move to an Old Age Home (Community Living) when they are still able to take care of themselves and not wait till they become bed ridden. Then it is too late.

Finally, selfishly, I wish the team the resounding speedy success.

**Sadanand Mankikar, Nashik, India and Toronto,  
Canada**

**Dear Editor,** We are happy the KSA has taken the lead to construct KSA Senior Citizen's Retreat. I have visited Old Age Homes & Hospices of diverse types in India, UK & USA. (1) Old Age Homes for 'Low Income' (2) for 'Middle Income' (3) for 'High

Income' Couples & Singles (4) Hospices for terminally ill Cancer Patients. (5) for Patients with Memory Loss (6) for Bed ridden Patients with Paralysis, Broken Hip or Spine, Nerve Failure etc. Old Age Homes for Low Income Group are run with Funds from Churches, Maths & Profitable Industries. Those for Middle Income group are run by Social Organizations. Those for the High Income Group are run by Builders & developers on profit Margin basis.

The KSA Special Committee may clarify on the scope of the KSA scheme, arrangements to get huge capital for the cost for Site & Building with special needs. Many Amchi's prefer to live in Home Sweet Home, employing care takers to do house work, purchases etc. Social stigma against living in Old Age Homes is still continuing, with difficulty to get advance bookings, deposits for a new venture, from prospective Senior Citizens.

**Ramdas Mundkur, Bangalore**

**Dear Editor,** I am very happy to read in KSA June 14 issue about the initiative taken by KSA managing committee and spear headed by Shri Suresh S. Hemmady, President, KSA, to start a KSA Senior Citizens' Retreat to be named 'Anand Chhaya'.

The choice of the name 'Anand Chhaya' is very appropriate promising our needy seniors a blissful shelter with the grace and blessings of our Guru H.H. Anandashram Swamiji.

I hope your project bears fruitful success in the near future. It is also very heartening to read some encouraging and appreciative letters from some of our veteran members regarding this project in your Mail box.

**Kusum Gokarn, Pune**

**Dear Editor, Anand Chhaya -** Nalkur Shripad mam has been very kind and generous to include my name among the stalwarts who made Anand Chhaya a reality today! However, with all due respect to Shripad mam I must confess that my only contribution to the whole effort, if at all was to rekindle the sagging interest of Kishore in the Sandhya Vandanam project after its apparent failure some years ago. I had to only remind him that a project blessed by our PP Swamiji could never fail and he should not lose faith in his powers to complete the project. The result we see today is entirely his and his Bangalore team's effort and I can legitimately claim no share of the credit.

I would like to take this opportunity to thank you

# KANARA SARASWAT ASSOCIATION

## BALLOT PAPER

As per the Election Notice dated 01/04/2014 published in Kanara Saraswat Association Magazine of May 2014, following valid nominations have been received for 3 vacancies on the Managing Committee for the year 2014-2015. Members may please signify their choice by marking (X) in the brackets against the names of the candidates whom they wish to elect to the Managing Committee. Please vote for only 3 candidates.

The member is required to fill in the form and return it to the Returning Officer, Kanara Saraswat Association (Regd), 13/1-2, Association Building, Talmakiwadi, J.D. Marg, Mumbai -400 007, not later than Saturday, 23<sup>rd</sup> August 2014 upto 7.00 p.m. in a closed envelope marked "Ballot Paper"

1. Shri Mavinkurve Yatin Shantamurti

2. Shri Murdeshwar Shivshankar Dattanand

3. Shri Sashital Dilip Pandurang

4. Shri Mangalore Sunil Gopal

Note:

- a) If more than one Ballot paper is received from the same member, all the Ballot papers will be rejected.
- b) If a member votes for more than 3 candidates, the voting paper will be invalid. ....

Signature .....

Name and Address .....

.....

.....

.....

Membership No. ....

and your editorial team for giving priority to the articles and letters on the subject and publishing them in the very next issue after receipt.

*Manohar Bagade*

**Dear Editor,** I congratulate and thank you for the wonderful series by **Divgi Jitenmam** on **Modern Relevance of our Intellectual Heritage**. I request him to cover the topics of Modern Mathematics and Physics such as Vector Algebras and Calculus, the Time Space Continuum or even the Wormhole concept which can lead to space travel. It is well known that our ancestors had means to achieve such feats. Of course, our ancient texts will also have similar contributions in biological or chemical transformations. It will surely create interest in the younger generations.

*C.Sthalekar, chatlit@gmail.com*

**Dear Editor,** I am writing this specially congratulating you for that beautiful and cute cartoon as a special appearance to my article Give the dog a Bone. You cant know how happy Jay, my grandson was to see that doggie with his bone and Leo, the centre stage on the article.

Thanks a lot and congratulations on this surprise. Congrats also to Kanara Saraswat on the multi focal activities. I was particularly impressed with the Sangeet Sabha with eminent artists from all over. I wish I had been there in the audience. Kudos to those making such huge efforts to see that the elders are looked after. Gold does come after silver when there is a younger generation to take care of them. Very happy to read that.

*Kumud Nayel, Malleswaram, Bangalore.*

**Dear Editor,** Your June 2014 issue of KS carries a brilliant write-up on the subject of DEATH: 'TTG - TIME TO GO' by Prof. Kalindi Muzumdar. It is a profound blend of somberness and good humour.

Eschatological (the branch of theology concerned with final events, as death) questions have occupied human minds since the dawn of civilisation. J.K. Galbraith, the famous economist and the U.S. ambassador to India in the early sixties, had once written, "**Death is man's source of anxiety just as money and love are his greatest sources of joy.**"

Hillaire Belloc (1870 - 1983), the humourist had written:

**"When I am dead, I hope it may be said  
His sins were scarlet but his books were read."**

Michael Collins (1890 - 1922), the Irish Sinn Fein leader, on signing the Irish treaty, wrote "**Early this morning, I signed my death warrant**". A few months later, he was assassinated.

Honore de Balzac, the French author, in his death throes, gurgled, "**Call Dr. Biancon. Only he can save me**". A few seconds later he breathed his last. Family members realised only later that Dr. Biancon was actually his creation who featured in a set of his novels collectively titled "The Human Comedy". His literary creations were embedded so deeply in his subconscious that, to him, they were like real people in flesh and blood.

On the subject of the agony of separation and the ecstasy of reunion, the highly revered philosopher Arthur Schopenhauer (1788 - 1860), had once said,

**"Every parting gives a foretaste of death  
Every coming together again a foretaste of resurrection"**

In the eponymous Hollywood classic "Citizen Kane", Orson Welles delivers this unforgettable dialogue,

**"Death is the only disease you don't look forward to be cured of".**

Trashing a common tendency to regard longevity with awe, Francis Behymer says, "**Methuselah lived 986 years and all they said about him was that he died**"

While Mark Twain was enjoying his sojourn in London, sometime in 1897, a U.S. journalist wrote about his demise, relying on a mischievous rumour of his passing away. Twain promptly cabled from London to the Associated Press of U.S.A. :

**"The report of my death is exaggerated"**

Back home, our own Khushwant Singh's famous self epitaph would be a worthy mention before I sign off :

**"Here lies one who spared neither Man nor God  
Waste not your tears on him, he was a sod  
Writing nasty things he regarded as great fun  
Thank the Lord he is dead"**

*Pramod Hattangady, Santacruz*

**Dear Editor,** I must congratulate M.V. Pandit for writing on a complex subject "Inside an atom" in simple language. But in the quotation from the book "Tao of Physics" on page 43 line 9 of the article, Printer's Devil has changed Shiva's 'cosmic' dance into "comic" dance, unfortunately.

*Shivashankar Chickermane*

## Kara Seva Shibir 2014

REPORT BY VAISHNAVI BALWALLY AND KARTIKEYA VASISHT

The Karaseva Shibir was finally here after a long wait. A bunch of enthusiastic Yuva-s from Mumbai and Pune began their journey to Shirali on the 10<sup>th</sup> May 2014. The next morning, after a tiring, yet enjoyable journey, we gathered in the Math Rajangana, to be instructed about room allotments which were done in such a way that each of us got an opportunity to make new friends.

The Shibir formally began at the Dhyana Mandir with Deepa Prajwalana by H.H. Swamiji. 55 Shibirarthis from 15 Sabhas followed Shivani Kallianpur in taking the Karaseva Pratinidhya. H.H. Swamiji, in His Aashirvachana, welcomed everyone with a warm heart and proceeded to guide us gently about the importance of following the rules and discipline in the Math. Swamiji also spoke about the Subtle and Powerful Gurushakti present in the Chitrapur Math Parisara and how one may experience it. As always, the ice-breaking that followed, was a unique game which got us to know all our co-Shibirarthis. We were then divided into six groups namely Vaikhari, Katyayani, Bhasura, Mrudani, Vyomakeshi, and Rudrarupa. We had a really wonderful set of Sanchalaks and Upa-Sanchalaks. Karaseva is a Sanskrit term that literally means work done with hands. The activities are physically strengthening, mentally sharpening, emotionally stirring and spiritually uplifting. Besides work at the Kembre Farms and Hoingey Mulle, the Shibir also had indoor sessions, games and outings.

The day would begin with wake-up call at 5 am. After Tea or Coffee, we, the Karasevak-s would assemble in the Rajangana for exercises. A bus transported us to the Karaseva site. The Shibirarthis, split into six groups, would be allotted the responsibility of carrying out specific activities on specific days. These were:-

· **Raking:** At a place called Hoingey Mulle at Venkatapur, dry leaves resting on the ground of the Acacia forest were raked together and collected in large heaps to be used for manure. With the name of Lord Bhavanishankara on our lips, we raked these leaves, bringing smiles to everyone's faces.

· **Weeding:** At the Kembre farms, we proceeded to remove weeds amidst the flower and vegetable plants, encountering several insects and worms, to the delight of many!

· **Manure spreading:** At this spot on the Kembre farms, we were greeted by massive mountains of compost manure. Taking turns to collect small portions of the manure in baskets with the help of hoes and shovels, we emptied the baskets onto the fields in rows. This activity was arguably the most arduous task we had to complete, but with great joy, we reduced the mountains of manure to molehills!

· **Pond Cleaning:** It was the most awaited activity, especially by the second and third time Shibirarthis. Two ponds at Kembre were to be cleaned by removing leaves and weeds. We screamed with delight and uncertainty as we immersed our feet into the cool, muddy waters. Wading through the water, our feet would sink into the floor of the pond filled with tiny fish, tadpoles and frogs. If the Discovery Channel had an internship programme.....this would be it.

Once we were done with farm work, we were given about an hour and a half to bathe, do Japa and have breakfast. The day ahead would be full of interesting and informative indoor sessions.

· **'Pada Prakshalana to Phalamantrakshata'** by Navin Bijur.

This was a quiz based, informative session on the various rituals, traditions and ceremonies we follow as Chitrapur Saraswat-s.

· **'Guru Parampara'** by Varsha Kadle and Tanvi Amladi

It shed light on the extraordinary Lives of our Guru-s and Their Divine Legacy. Part of it was conducted by the Sanchalak-s and the rest was presented by us with the help of write ups given to us. We learnt that it is the same Guru Shakti that blesses us through many a revered Guru of our Parampara.

· **'Vimarsha'** by Tejashree Sowkur : Vimarsha is an interactive discussion on a spiritual topic. The topic discussed was in fact a Shloka that revolved around the six Guna-s or attributes every being must possess. The Vimarsha encompassed their definitions, why we should possess them, how to develop and apply them in the real world and finally, the results obtained by doing so. It made us reflect and introspect upon our own strengths and weaknesses

· **'Math Projects'** by Sabita Harite : It covered the functions of Shri Chitrapur Math & the Trusts associated with it and the projects aimed at development

of villages, women empowerment and education for all. We also learnt the importance of every earning Chitrapur Saraswat contributing part of his income towards Vantiga, which is used for meeting recurring expenses of the Math administration and Viniyoga-s.

**‘Pushpalankaara’** by Archana Kumta, Chitra Shiroor, Vaishali Koppikar, Vijaya Chandavar and Ramya Baindoor

The Sanchalak-s, under the expert guidance of Meera Balsavar pacchi, taught us how to make flower garlands in various styles and also how to make a “Khotte” using jackfruit leaves. Some of the Shibirarthis who had attended the Shibir earlier drew a Rangoli in the Rajangana and made a Toran of flowers and fruits to adorn the entrance of the Math. All our work was presented to H.H. Swamiji when we offered Paduka Pujana.

**‘Stotra Pathanam, Bhajana Seva and Seva in Bhojana Shala’** : Shivani Kallianpur would take up Stotra Pathana and Bhajans daily, keeping us prepared for Bhajana Seva in the Math. We attended the Deepa Namaskara and Ashthvadhana Seva daily. Each of the six teams also got a chance to serve food in the Bhojana Shala.

Session on **‘Shri Devi Anushthana’** for girls was conducted by Priti Panemanglorpacchi and **‘Sankshipta Sandhyavandanam’** was conducted for boys by Navin Bijur.

**Sessions on Creativity and Innovation** by Sadhana Kaikini, Gauri Gokarn.

Sadhanapacchi made each one of us ‘create a world of his own’ and share the idea. We also created logos, slogans and jingles on Karaseva Shibir. Gauri pacchi conducted two sessions on creativity and innovation. In a unique way we changed the given line “too many cooks spoil the broth” to “more cooks, more creativity”!

**Games** by Krishnanand Heblekar (Kuttymaam) and Deepak Gulvadi

Like always, this Karaseva too had fun and interactive games. The mime game conducted by Deepakmaam taught us non-verbal communication. Kuttymaam’s game taught us to deal with sudden changes in our lives. The suspense factor was the only reason that some Shibirarthis who had played this game before, were given another activity.

**Quiz** by Smita Nagarkatte, Sudhir Balwally, Maithili Padukone.

A must in the Shibir’s game list was the quiz. It brushed up our trivia-remembering skills and knowledge about our glorious Guru Parampara, the Math and everything related to it.

**Outings** : Karaseva is incomplete without the outings. The first mini outing happened inside the Math complex itself, showing us all the important sections of the Math. At the Goshala, Dr. Gaurish Padukone maam gave us elaborate details about the cattle and the bio-gas plant situated next to the Goshala. Now we know why cattle are valued so much in our country! Visits to the Parimochana project sites, Samvit Sudha, Hand Made Paper Unit and Shrivalli School helped us understand how the Math is bringing about betterment in the lives of villagers in and around Shirali. Visit to The Parijanashram Vastu Sangrahalaya was one of the most fulfilling experiences.

The evening at Dr. Gaurish maam’s farmhouse in Shirani was truly memorable! The vast property was full of coastal trees like mango, cashew, jackfruit and coconut and also rare trees like cardamom and clove. H.H. Swamiji joined us later on and we had an interaction with Him. The lovely excursion to Shirani came to an end as it got pitch dark and an enormous bonfire was lit on a huge open space. As we walked towards the bus, the sight of fireflies on the trees left us awestruck!

Nature walk or a mini trek to the Panchavati hill was the last outing. We were given a few minutes to sit on the hill top peacefully to enjoy the beauty of nature and breathe in the fresh air.

**Cultural Programme** : We had been preparing for this grand finale from day one. It began with recitation of the Guru Bhajana Stotra followed by two Shibirarthis sharing their experiences about the Shibir. Then we had magic show, dances, acapella and finally a skit, taking the event to its peak. The skit had every Shibirarthis taking part in it. It was about our first hand experience at Karaseva, put up in a dramatic way- how each one of us had imbibed better habits and values, how we were emotionally, and physically stronger and how each one of us wanted to come back again and again to this divine place for the Karaseva Shibir! H.H. blessed us with Ashirvachana, stressing on the importance of regular Japa and that we must dedicate at least five minutes of our day to do Japa. Incidentally, a record number of 18 shibirarthis took Mantradeeksha during the Shibir (22 had already taken it earlier).

The aim of the Karaseva is to render service to the Math and the Guru as well as to experience the joy of hard work. It definitely brought out an immensely positive change in each one of us. It is undoubtedly an event one ought to go to. Karaseva Shibir left us behind with priceless memories that will bring broad smiles to our faces! We consider ourselves more than lucky to be born as Chitrapur Saraswat-s.

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- ✓ LIBRARY
- ✓ LANDSCAPED GARDENS

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**WELCOME TO PROJECT PARISHREYA!**

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Praveen P. Kadle

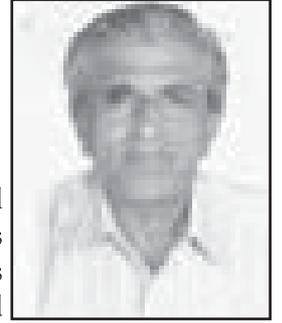
Durgesh Chandavarkar

## Profile

# Shri Kishore Narayan Gangolli

## An Entrepreneur with Social Commitments

BY UDAY MANKIKAR



Shri Kishore Narayan Gangolli is an entrepreneur with Social commitment. A true countryman who puts the nation and its development first. His day begins with reading of newspapers. If he comes across any information which is misleading or incorrect, he takes up the matter with the officials of the newspaper concerned immediately and discusses the same till the question is resolved. This has established him as an outspoken and straight-forward person. A person with positive thinking. Simple living and high thinking is his motto, hence even at the age of seventy one years he is youthful, energetic with good health. Kishore's nature has earned him a large circle of friends. He has done a lot of good to many people taking care to remain in the background. He has always refrained from publicity, a rare quality, which distinguishes him from others.

Kishore is a small scale industrialist par excellence. Born on 23<sup>rd</sup> August 1943, he did his diploma in Electronics and Radio Engineering (DERE) in 1963 and completed B.Sc. with Physics and Maths in 1965. His interest in Electronics prompted him to start Radio repairing work at his Talmakiwadi residence in the year 1965. From June 1965 to August 1968 Kishore worked for M/s. Malik Electric Works, as Sales and Service engineer gaining confidence, experience and market knowledge. Since childhood, he had nurtured a dream to become an industrialist. While working at M/s Malik Electric Works, he came across four likeminded friends. This was a turning point in his life. These five friends started a small scale industry, in August 1968, to manufacture Furnaces and Ovens. Kishore continued with this till March, 1976.

The confidence, which Kishore developed from his experience during this period encouraged him to purchase two plots in Vasai Taluka Co-op. Industrial Estate. He started his own Small Scale Industry "Demak Engineering Company" on 8<sup>th</sup> October 1976. Kishore's honesty, sincerity, and dedication paid him rich dividends and on 14<sup>th</sup> October 1977 (almost within one year) he purchased another plot, admeasuring 2200 sq. ft., from his own funds.

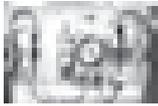
Kishore has participated in various "Machine Tools Exhibitions". The furnaces and ovens manufactured by "Demak Engineering Company" are in use for many years, not only in India but in Bangladesh, Malaysia, Dubai, Muscat and Kenya too. Kishore is ably assisted by his son Ashish in the business.

Kishore has not forgotten his commitment towards the Nation. An exemplary work done by him will endorse this statement. During 1988-89, while working at Vapi, Demak Engineering Company's funds, to the tune of Rs 15 lacs, got blocked for no concrete reasons. When he investigated in this matter he got the shock of his life. It was revealed that an Auditor of a Nationalised Bank with the help of the Chairman and the General Manager (Credit) of the same bank had defrauded the Bank and others, for crores of rupees. Kishore immediately took up the matter with the C.B.I. and filed four Public Interest Cases in Mumbai High Court during the period from June 1991 to November 1997 and followed them up rigorously. Finally, the Reserve Bank Of India conducted a Special audit at the Bank and accepted that an amount of Rs 800 Crores had been misappropriated. Probably Kishore could be the first civilian to successfully expose a fraud of such an amount! Kishore had filed his nomination from Mumbai North-West Constituency for the Lok Sabha seat during April, 1996. Even today, at the age of 71, his dedication towards business and Social work is un-comparable. He is willing to guide the youngsters, who wish to start their own business / industry with less capital.

A Marathi Weekly "आमचा हिंदुस्थान" has honoured Kishore for his yeomen service to the Society and Nation by bringing out a special issue on him and rightly describing him as "उत्साहाचा झरा" आणि "चार दशकांचा उत्साही स्रोत" on his 70<sup>th</sup> birthday on 23<sup>rd</sup> August, 2013. Kishore, you are really a guiding force for all of us! We wish you good health and all the best in life.



The revered Gurus of our hallowed Guruparampara have steered our spiritual progress, showered unconditional Love and offered Help and Guidance to solve our day-to-day problems too! Dr. PRAKASH MAVINKURVE elaborates on a thoughtful scheme initiated by Pujya Swamiji to help Chitrapur Saraswat families who are finding it difficult to cope with comprehensive care-giving of a seriously ill family member due to the spiralling graph of medical expense



## Paridharanam



With the development of better health-care technology, costs of medical treatment and hospitalization have progressively zoomed. A good health-care system has to be in the form of a protective umbrella covering all those who find it increasingly difficult to meet their hospitalization and medical treatment expenses due to financial distress.

To stretch a helping hand towards Chitrapur Saraswat families who are facing such problems, in October 2010, our beloved Swamiji initiated a scheme called PARIDHARANAM – to provide all-round support. Swamiji also decided that the funding of this scheme would be from a corpus formed from His *Padakanika* Fund.

Presently, the scheme partly funds the expenses incurred on

- a) kidney dialysis and related prescribed medicines and
- b) mediclaim insurance for hospitalization coverage

Considering the rising incidence of kidney disease, patients undergoing dialysis have been brought under this umbrella project from October 2010. Assistance of up to Rs 600/- per dialysis is given to the patient on a quarterly basis upon submission of bills.

Under Paridharanam, subsidized medical insurance cover is also available to all Chitrapur Saraswats meeting certain criteria. Unfortunately, the concept of 'medical insurance' is not very popular in our community and this scheme will certainly encourage people to go in for insurance, which is undoubtedly beneficial in the long run.

As per policy, the identity of the beneficiaries is kept strictly confidential.

At present, Paridharanam works as follows:

1. Part-reimbursement of medical expenses incurred on treatment for renal failure such as dialysis treatment.

An amount upto Rs 600/- is paid per dialysis to patients afflicted with kidney disorders from Chitrapur Saraswat families whose total annual income is lesser than Rs. 3 lakhs.

- a. An Authorisation Committee releases the amount on a quarterly basis against original bills for dialysis and prescribed medicines.

- b. The claims, with the original set of bills, need to be routed through and certified by the President, or Secretary of the Local Sabha of the claimant's jurisdiction. In turn, he forwards them to the Authorisation Committee in Mumbai.

## ~~~~~ Parisevanam ~~~~~

2. Part- reimbursement of Mediclaim Insurance Policy premium for hospitalisation:

a. This facility of part-reimbursement (up to 70% of premium paid) is available for families residing in metro and mini-metro cities, with an annual family income of less than Rs.2.40 lakhs. In other parts of the country, families having an annual income of less than Rs.1.20 lakhs are eligible.

b. The part premium is reimbursed for a mediclaim policy of Rs.50,000/- covering hospitalization only, and covers self, wife and children up to 21 years of age.

c. The claimant needs to forward the premium receipt with the copy of the policy and income declaration and route the claim through the President, or Secretary of the local Sabha of the claimant's jurisdiction. In turn, he will send the claim duly certified to the Authorization Committee in Mumbai.

Both the above schemes are operational for expenses incurred on and after 1<sup>st</sup> October, 2010. So far, two families have received one-time reimbursement and six units are getting ongoing assistance. Unfortunately,

very few lower income group people have medical insurance, so the number of beneficiaries is not very high as yet.

As far as possible, the claimant is expected to furnish his/her bank account details to make the reimbursement easier and faster.

An oft-chanted verse in praise of the Guru extols Him as the *Mata, Pita, Bandhu* and *Sakha* of His devoted disciples. The abundant Love showered on the Chitrapur Saraswat *samaja* by our revered *Guruparampara* for over three centuries now and among much else, the overwhelming concern for our welfare expressed by our present Mathadhipati – Parama Pujya Sadyojat Shankarashram Swamiji-through health-care schemes like Paridhanaram is yet another pointer to remind us of how fortunate we all are to be thus blessed!

**Applications to be sent to:**

**The Paridhanaram Authorisation Committee,**  
c/o Dr. Prakash Mavinkurve, 9/7 Talmakiwadi,  
J D Marg, Mumbai 400007

### **Pandurang, Pandurang**



**Welcome to the exciting new world of eBooks! The initiative and seva of some far-sighted members of the Delhi Sabha, in creating a website to host books of interest to Chitrapur Saraswats and the abundant Love and Guidance of Parama Pujya Sadyojat Shankarashram Swamiji has resulted in this maiden online publication – the fascinating and exhaustive biography of the revered eighth Mathadhipati of Shri Chitrapur Math – Parama Pujya Pandurangashram Swamiji, written by the prolific and erudite late Dr. GOPAL S. HATTIANGDI**

Impeccable prose, scholarly research, an artist's eye for detailing and the deep Gurubhakti of reputed author – the late Dr. Gopal S. Hattiangdi, enhance and emphatically bring home the intellectual brilliance and keen spiritual insight of our awe-inspiring eighth Mathadhipati- Parama Pujya Pandurangashram Swamiji (1847-1915) in this absorbing eBook – Pandurang, Pandurang.

In the five decades after He ascended the Peetha ( 1864- 1915) Swamiji worked ceaselessly to better the samaja in both material and spiritual spheres and this priceless gem of a document, which introduces us to the upcoming treasury of eBooks, is as much a riveting account of the multi-faceted life of a Mahatma as it is a historical record of life and times of the Chitrapur Saraswat samaja in the 19<sup>th</sup> and early 20<sup>th</sup> century. While this book first appeared in print format in 1965, today it is truly the perfect offering to commemorate the 150<sup>th</sup> year of Parama Pujya Pandurangashram Swamiji's ascension to the holy Peetha of Shri Chitrapur Math.

The adornment of each chapter with the timeless verse of many immortal poet-saints, the deft and exhaustive sketch of society through the narrative tracing the life of an exemplary Sage, the little flashes of information and insight like the Upadesha of Pujya Pandurangashram Swamiji to His beloved Shishya Swami Anandashram or His immortal words on the 'power of the mantra' and later- Parama Pujya Anandashram Swamiji's invaluable words on miracles and His Tribute to His Guru, the thoughtful compilation of lessons learnt from every chapter, the exhaustive bibliography are some of the brilliant touches that add gravity and immense substance to this very first, must –read eBook!

Check it out at [www.chitrapurebooks.com](http://www.chitrapurebooks.com). To download the eBook directly, you can use the following links:

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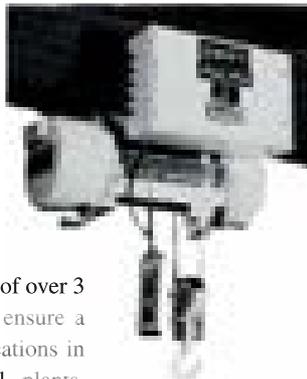
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## THE TALMAKI HEALTH & EDUCATION SOCIETY

Register No. F-32879 (MUMBAI) Dated 30<sup>TH</sup> SEPTEMBER 2006 under Bombay Public Trust Act, 1950

ADDRESS: C/O THE SHAMRAO VITHAL CO-OPERATIVE BANK LTD.,  
S.V.C. TOWER, NEHRU ROAD, VAKOLA, SANTACRUZ (E),  
MUMBAI-400 055.

### INVITES APPLICATIONS FOR ASSISTANCE

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

Applications are invited for:-

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

Applications should be addressed to The Chairman, Talmaki Health and Education Society, so as to reach us by **August 31, 2014** .

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

- Proof of admission to college
- Relevant mark sheets and certificates
- Doctor's certificate of diagnosis and recommendations for surgery
- Doctor's prescription and other relevant medical/hospital bills.
- **Cancelled cheque copy [CTS version] for NEFT purpose**

Sd\-

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

### *Wedding Announcement*

Meena Gulvady Goel and Dharm Prakash Goel of Philadelphia PA -USA gladly announce the approaching marriage of their son

**Vinay Goel** (MS Comp Science)  
with

**Dr. Lindsey M. Brooks** (Doctorate in Psychology)  
(daughter of Shirley Barnum Brooks & James s Brooks of Crofton, MD-USA)

Vinay Goel is the grandson of late shri Venkatrao Gulvady and late smt.Vatsala Gulvady, late Shri Satnarain Goel and late Smt Shanti Goel of New Delhi, India.

Lindsey is the grand daughter of late Harry Brooks and Francis Brooks of Cape Carteret NC and late Robert Barnum and late Bernita Barnum NC

**Wedding is on July 19, 2014 at Sausalito, California-USA.**

**We offer prayers at the sacred feet of Parama Pujya Sadyojat Shankarashram Swamiji and seek blessings.**

# Shravan - The Holy Month of 'Chudis' and Festivals

MEERA S. SASHITAL, MUMBAI

The Tulsi Pooja with beautiful and delicate chudis is the first among the festivals in the holy month of Shravan. A festival celebrated by ladies young and old, it is fast disappearing in today's world when working women find their time at a premium. Meera Sashital gives a gentle reminder and describes this simple yet satisfying pooja.

'Shravan' is an extremely auspicious month for the Hindus since to this month belongs a series of religious fasts and feasts. It is an important month of the 'Chaturmas' which corresponds to July-August months and is punctuated by several festivals like Nag Panchami, Shitala Saptami, Vara-Lakshmi, Rakhi Purnima or Narali Purnima, Povati Purnima and Gokulashtami.

Besides the above acclaimed festivals, there is yet another religious ceremony amongst a section of the Hindus which is not popularly known. During the month of Shravan many a keen observer may have wondered at the tiny bouquets of flowers tucked in the hair buns of married ladies. These tiny bouquets of flowers are termed as 'Chudis' in Konkani language. It is nothing but the sign of a religious custom prevalent among the Konkani speaking Chitrapur Saraswats and Gaud Saraswat Brahmin community from South, and is called the 'Chudi' Puja. The origin of this community is actually traced to the Saraswati river in the north from where they had to migrate south during foreign invasions.

The Chudi Puja mainly relates to worshipping of the Tulsi plant. With the commencement of the Shravan month, every Friday and Sunday married ladies are seen worshipping the Tulsi Plant (*Ocimum Sanctum*) by offering the tiny bouquets of chudis. This puja is restricted mainly to married 'suhagan' ladies but young girls also participate in the puja with enthusiasm.

On Fridays and Sundays of Shravan from early morning the womenfolk are engrossed preparing for the Tulsi puja. The subtle fingers of the women are busy in tying the chudis or the small bouquets made from myriad of coloured flowers of the monsoon season collected from the gardens. The improvisation of different colour schemes combined with artistic



ingenuity enhance the beauty of the flowers in the tiny chudis. However, no Chudi can be complete unless the blade or sprig of 'Durva' grass (*Cynodon dactylon*) is mixed with it which strikingly gives a magic glow to the colourful chudis.

Prior to the Puja, the doorsteps of the house are wiped and decorated with designs from stones of lime or chalk. All important items like rice containers, the buttermilk churning pole and treasury chests are shaded with chalk. Then a tray elegantly arranged with the Chudis (minimum five), loose flowers, vermilion, incense, grains of rice, betel leaves and nuts, a fruit, a sweet and a bowl of water is placed before the Tulsi plant for making offerings to it. A symbolic diagram is drawn on a small wooden board or on the floor with the chalk on which the offerings are made to the Tulsi plant.

The short ceremony commences with application of vermilion to the Tulsi plant, the wooden board and the bowl of water which is said to represent the Holy Ganges. All the five Chudis or bouquet of flowers are rinsed with the 'holy' water and together with betel leaves and nuts are offered to the Tulsi plant. Offerings of fruits and sweets are also made and waving performed with the lighted incense. Then the grains of rice are showered on the sacred plant with a few towards the sun as a mark of salutation and circumambulation finally by the ladies. *Traditional dishes for Prasad are 'Undlakal', sweet Khichadi, Gul Poha and fruits with milk.*

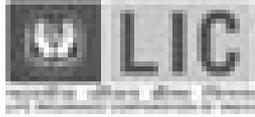
To round up the Tulsi Puja, flowers or petals are placed on either sides of the decorated threshold and vermilion applied. Again all the items shaded with chalk look now brighter with the smearing of vermilion. The function gets over with offering of Chudis together with betel leaf and nut, and vermilion to at least five elderly married ladies and seeking their blessings. The same is repeated between the younger ladies. On this auspicious occasion, the first offering of the Chudi by the newly wedded bride or girl to her elders is rewarded with gifts.

All Mondays in the month of Shravan are looked upon as holy and fasts observed. Every woman takes pride in fasting during the month of Shravan for peace and prosperity of her family. Every married woman performing the Tulsi puja prays that she may be able to continue this for ever for her happiness of a married life.

This month carries an air of solemnity and heralds the important festivals to come. The Tulsi plant bedecked with multicolored pretty little Chudis or bouquets looks gorgeous. The Chudi Puja ceremony though not elaborate in itself, reflects the intricate blending of art, culture and aesthetics with religion of the community.

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## Birth Centenary Remembrance Late Shrimati Radha Krishna Labhadaya

07-07-1914 to 07-07-2014



**Fondly Remembered By:**  
**Sons, Daughters, Sons-in-law, Daughters-in-law**  
**Labhadayas, Karkals, Bellares, Tavanandis, Vakanallis**  
**Extended Families and Friends**

# Understanding “Management”

SATISH BILGI, MUMBAI

This article briefly explains, what is Management, how do Organizations Manage, what are the critical parameters to judge a highly successful Manager and how one can become a great Manager.

We have seen in the earlier article “Understanding Business Organization”, what is RTB ( Run the Business ) and what is CTB ( Change the Business ). The Senior Management team of the Organization oversees both RTB & CTB, whereas the next levels of the Management teams are responsible for RTB. In this article, we will focus on the Management team which is responsible for RTB.

## What is Management ?

Management is the Science & Art of running a Business Organization. The Science aspect here refers to various Management Theories, Concepts, Techniques & Tools etc., which are available for a Manager to draw upon to run the Business. The Art aspect refers to what actually is done to run the Business, with the Science aspect at the core. To cite a simple example : Management Science says that a well-structured Annual Performance Appraisal can motivate the Employees to a higher level of Performance. The Art lies in how this is conducted for different Employees, based on their level of context, maturity, expectations etc., without compromising on the ultimate goal. **Thus, Management is what is practiced by the Managers and is measured by the net impact of these practices on the ultimate result achieved by the Organization.**

## How do Organizations Manage ?

Organizations run their Business activities based on an Annual Operating Plan ( AOP ), which is derived from a multi-year Strategic Business Plan. This AOP consisting of Goals, time lines & Budgets is then cascaded down to all the Departments and levels, so that there is perfect alignment of and integration between all the Managers’ Plans to the Organization’s AOP.

Thus, a Manager at any level of the Organization gets a slice of the Organization’s AOP as his RTB . Basis this, he does the following :

1. **Plan** : prepares a blue-print indicating :
  - a. what actions will be taken to attain the time bound goals and by whom

- b. what resources and infrastructure are required and when , to achieve the above goals
- c. how the Budgets will be managed
2. **Organize** : once the above blue-print is approved by his Senior Manager, does the following:
  - a. mobilizes resources internally & externally
  - b. gets the infrastructure readied
  - c. allocates responsibilities, goals, time lines, budgets to team members and communicates
  - d. plans Review mechanism and communicates
3. **Act** :
  - a. puts the blue-print Plan into actual operations by self & team members
4. **Review** :
  - a. reviews actual performance vis-à-vis plan to assess progress
  - b. prepares a mid-course correction plan to make up for the gap in planned progress
  - c. reports progress to Senior Managers as per the need / expectations .

It has to be noted that :

1. A Manager works with his RTB, within the policy framework of the Organization
2. He has a set of well-defined actions of his own
3. He has a set of actions to be done by his team members and Business Partners
4. He has a Manager to whom he reports his progress and escalates any issues that need Organization attention
5. The key differences between Managers at highest level vis-à-vis lowest level are :
  - a. Scope of Operations : will be bigger at the higher levels and gets narrower down the hierarchy
  - b. Dynamic nature of environment : unpredictable vis-à-vis predictable i.e. higher VUCA vis-à-vis lower VUCA ( VUCA stands for Volatility, Uncertainty , Complexity , Ambiguity )
  - c. Criticality of decision making process : irreversible vis-à-vis reversible
  - d. Need for Knowledge ( Specialization ) : General vis-à-vis Specialized Technical
  - e. Need for Skills : Networking & Inter-personal skills vis-à-vis Technical skills

6. Every Manager has authority matching his responsibility so that he can work effectively & efficiently.

Managing the Business Organization thus starts with a Strategic Business Plan , an AOP and a Structure consisting of a hierarchy of Managers and Employees and then continues with RTB, People, Partners, Systems, Culture and a Management Rhythm of Plan, Organize, Act and Review on an ongoing & cyclical basis.

Functional Structure :

From the previous article on “Understanding the Business Organization” you would recollect that, an Organization is structured on the lines of various Functional Departments which allows specialized knowledge and skills of people to help in the functioning of the Organization in an effective and efficient manner.

**What are the critical parameters to judge a highly successful Manager ?**

The single most critical parameter to judge a highly successful Manager is his “Result orientation” i.e. Actual Results delivered vis-à-vis Plans.

Most Organizations use parameters like Result orientation, Process orientation, Management Rhythm, People orientation and Learning orientation (Feedback, Knowledge, Skills, Attitude) - to assess the Managers performance. These in turn lead to identification of the Managers Performance / Potential improvement needs and relevant Training Plans. These are not necessarily exhaustive and are subject to change based on the specific needs of the Organization.

**How one can become a great Manager ?**

Everyone aspires to grow into the next Managerial position. The basic requirement is consistent **Performance** track record for a good period and the additional lever to catapult is **Potential** exhibited for the next higher Managerial role :

1. **Performance** : Be in control always :
  - i. Deliver results always, even under tough conditions. Delivering results exceeding expected results will help faster
  - ii. When things are not in control, have a back-up plan ( Plan B ) ready , before things go out of control
  - iii. Have excellent productive relationships with all stake-holders within the Organization & outside (people management)

iv. Excel in Business domain / technical knowledge, Processes, Management Rhythm, Skills & Attitude

v. Be seen as a role model in the current level  
vi. Have a successor ready to take over from you ( plan & act on this ) .

2. **Potential** : Show :

i. Understanding of next Managerial Role & Responsibilities , Knowledge / Skills / Attitude needs  
ii. Readiness ( suitability ) thru evidence of new knowledge / skills / attitude , needed by the new Managerial role

iii. Readiness to take a risk willingly (tough times ahead ) .

From the above, it is apparent that growth to the higher Managerial roles progressively becomes tougher and steeper, something akin to climbing Mount Everest. Strong will power and physical fitness, comprehensive Planning & Execution, having a good mentor and a fair amount of luck are needed to reach the pinnacle of the Organization.

This article now sets the context for the next article viz. “Understanding Leadership”.

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## Don't cry because it's over, smile because it happened

MADHAVI KATRE, MUMBAI

"Experience is what you get when you didn't get what you wanted. And experience is often the most valuable thing you have to offer." I've always been told I talk the words of a person much beyond my age. But I think, this is not unusual for someone who has stayed in three different cities with cultures poles apart, for most part of their lives. This also comes when you take each failure you experience as a stepping stone. It's difficult, I agree and I myself take some time after every tumble to rise up again, but it's all worth it in the end.

Looking back over the past year, I made some notes for myself which I found worth sharing with the larger group out there.

1. Hard-work won't remain unnoticed forever. You will have to wait for a long time but its fine. You will be rewarded for your work. And most of the time, it will not be a monetary one. At the end of the day, satisfaction with self is the biggest reward.

2. Money is important because it allows you to do things you really want to. It's not a goal, not the beginning and never the end. Having a lot of money helps, but not having it doesn't make one poor.

3. Be patient while making decisions. Never make promises when you are happy. Never take decisions when you are angry.

4. Love is important but not more than your love for your 'self' and for your 'life'. That does not make one selfish. That just means that one knows the meaning of the word 'love', 'life' and 'value'.

5. You need company of good friends to be better. But your best friend is your alter ego, who keeps buzzing in your head every single moment. You cannot function without that inner voice.

6. If you are good, eventually good things will happen to you. If they are not happening now, one day they will. Wait.

7. If you are ready to help people, they will be ready to help you too (not considering selfish ones here). If you help them once, they will probably help you twice.

8. Things once said and done can never be repaired. I still wish I could go back in time and change a few things I said, but they are gone. But I think twice before speaking now.

9. You understand what respect is only when you don't get the much deserved respect from people. It comes with a lot of expectations, hopes and responsibilities.

10. If you hurt people once or twice, they will forgive you. If you hurt them more than that, they will forget you and not think about it.

11. Some people care about you. They are the ones who make life better. Treasure them. Similarly, make your loved ones feel cared for and appreciated. Life is short.

12. People who get angry at you actually want you to be better.

13. One day, all of us are going to leave this world. Don't kill yourself by not living it well.

14. You can be whatever you want to be. Don't let people stop you from achieving your goals.

15. You cannot lie to yourself. You can portray a different picture to the world. But you know who are you and your conscience will help you know better.

16. Happiness is a lifelong pursuit. It's something that we don't even understand completely, yet run behind.

17. Life is indeed beautiful. Our challenge is to make it more beautiful.

I'm lucky to have had experiences which made me realize this. I never paid any attention to these words when I read them in a book. But Life had other plans.

### EXAMINATION RESULTS

Students who have passed in the various examinations held in Mumbai, Pune, Bangalore and other parts of the country, are requested to send their details in the following proforma to the Editor, Kanara Saraswat, before 31 July, 2014.

Name (in full):

Address and Telephone No.:

Examination passed and Board / University:

Marks obtained (Please enclose a photocopy of the Marks Sheet duly endorsed):

Merit or Prize/s obtained:

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

## HAPPY DIAMOND WEDDING

SHRI. PRABHAKAR SUNDERRAO BAGDE AND SMT. PRAMILA P. BAGDE  
(NEE PRAMILA GURUNATH KOPPIKAR)



16.05.1954



16.05.2014

Our humble prayers to Kuladevata, Shri Shanta Durga, Holy Guruparampara and Parampujya Shrimat Sadyojat Shankarashram Swamiji, to bless them with good health, peace and happiness.

**With lots of love from:**

Saguna, Meena, Ashwin/Neena, Grandchildren-Anand/Meghana, Anirudh, Anushka,  
Great Grandson-Dhruv  
Bagde, Bajekal, Koppikar, Kumta, Shirali, Rao, Nagarkatte, Savur and Huded families

## Golden Wedding Anniversary

Today as both of you look back with happiness & pride upon the 50 cherished years that you've spent side by side, may every memory that you share of dreams you've seen come true, help make this special golden day a happy one for you.



17<sup>th</sup> July 1964



17<sup>th</sup> July 2014

**Shri Gopinath Bhavanishankar Hattangadi &  
Smt. Prema Gopinath Hatangadi (nee Nirupama L Panemangalore)**

We pray to our Kuldevata Shree Shantadurga, our Guruparampara and His Holiness Shri P. P.Sadyojat Shankarashram Swamiji to bless them with GoodHealth and Happiness.

**With lots of Love and Best Wishes from**

Anand, Deepa, Ankita, Ajay, Aditi and Aditya.  
Hattangadis, Panemangalores, Gulwadi, Padbidri, Kulkarni,  
All Relatives, Friends and Well Wishers.

## HAPPY GOLDEN WEDDING ANNIVERSARY

Shri Suresh D. Koppikar and Smt Nalini S. Koppikar (nee Baindur)



**2nd July 1964**



**2nd July 2014**

We pray to our Kuladevata Shree Shanta Durga, Lord Bhavanishankara, our Holy Guruparampara and Parama Poojya Shrimat Sadyojata Shankarashrama Swamiji  
To bless them with good health, peace and happiness



With love and best wishes  
Savita, Sujata, Sanjay & Varsha  
Grand children: Ameya and Yash  
Koppikars and Baindurs  
Relatives and Friends



## HAPPY GOLDEN WEDDING ANNIVERSARY

Celebrating 50 years of Love, Care and blissful togetherness

**Shri Vasant R. Nadkarni and Smt Sudha V. Nadkarni**

**(Nee Marballi)**



**12<sup>th</sup> July 1964**



**12<sup>th</sup> July 2014**

We pray to our kuladveta, Shree Mangesh, Mahalaxmi, Lord Bhavanishankar, Our Guru Parampara and HH Param Pujya Sadyojat Shankarashram Swamiji to  
Bless them with Good Health, Peace and Happiness

With Love and Best Wishes from  
Nadkarnis, Marballis, Desais, Haldipurs  
and All Relatives and Friends



## Ho Jaa Rangeela Re !

MILAN BIJUR



It was almost been the end of May and the *Green House* effect was showing its *True Colours*. The whole of Mumbai was wet and gloomy with the untimely rain. However, this Saturday morning was a wee bit different. The sun shone bright and with it, one could spot a beautiful rainbow. After all, every cloud does have a *Silver* lining, doesn't it? As I looked out of the window, sipping my *Red* label, I wondered, what if my day was as colourful as the *Vibgyor* visitor? What if I could live life in colour?... at least for a day ? Read on....

Since I have a five day schedule at work, Saturday is always reserved for doing all the undone chores of the week. After a sumptuous breakfast and paying due respects to *Neelkantha*, I left home, to run my errands. As I was waiting for the lift, my neighbour triplets, *Shwet*, *Dhaval* and *Pandu* came out to bid me goodbye. So did Mr. *Kale*, their father. He was excited that his kids had won a recitation competition and he wanted me to know just what they narrated! .... Ba ba Black Sheep, have you any wool...?

No matter how much I would have used up my *Grey Cells*, I couldn't have guessed better! Slowly, everything was beginning to get *Black & White*! I had a hunch that The Almighty may have answered my prayer thus "Aaj.. Ho Jaa *Rangeela* Re, Swaha !!"

The beginning of rains is when my family opts for a "summer vacation", and thus, the first step was to visit a travel agent. Where else would the 'save for a rainy day' kitty be used; other than for a national or an International holiday?? Since I was in no mood to take a bus, I departed straight to the tour operator in a *Kaali Peeli*. The bumpy drive through the recently created potholes was like a "*Kalapani*" *ki saza* ! I reached my destination early since the driver managed all the *Green* signals despite a delay through a *Red* light area!

The lady at *Kesari*, named *Ruby* asked me my budget for the trip. Since my spouse had given me a *Carte Blanche*, I asked for all the options. She advised me that visiting the USA was an *Evergreen* option. She continued by saying that we could save on some *Greenbacks* if we travelled in a *Greyhound* and avoided a dekkho of the *Whitehouse*!

Her stressing that I would need a *Green Card* holder to sponsor me, and in his absence I would have to go through a lot of *Red Tape* for the visa left me highly disappointed! The next alternative was to go around in

Rajasthan and stay in the *Pink* city or vacation in Punjab and visit the *Golden* temple. After some quick thinking, I finally walked out with tickets to Jaipur by..... *Indigo*!

Informing my spouse about the tickets and my status was priority. However the heavy down pour ensured no signals on my Airtel and no transport. I was left *Marooned*! I enquired with a passer by if he was getting any response. He replied that the *Orange* signals on his *Blackberry* were strong and enquired if I wanted to use his phone. Even though *Red* in the face, I pretended that I was indeed getting the desired network and refused blankly. He may have felt that *Grapes* were sourer than *Orange*, after all?

Ever since the traffic police had painted the city *Red* with their advertising about not taking while driving, it was imperative that I got my spouse a *Blue Tooth*! Since I believed that buying it in the *Grey Market* would be cheaper option, I avoided a stopover at a dealer. *Gulabbhai*, the stall owner at the bazaar, up to date about the short supply of the gadget, informed me that the pieces were being *Black* marketed! I was convinced that the scarcity story was nothing but *White Lies* !

I paid three 1000 rupees notes and received one 500 as full and final settlement. As the note handed over was fake, I asked him to change the same. Another one was counterfeit too. As I caught him *Red* handed with many such duplicate notes, the *Laal* Bahadur in me came alive and I raised an alarm! Though *Gulabbhai* was the "*Blue eyed boy*" of an underworld don, the public got together and roughed him up '*Black And Blue*'!.

I fled from the spot and on returning home, I informed my spouse about the booked tickets but not about the incidents that followed. Sometimes,... silence is *Golden* .. isn't it ? Now, if you think I passed the obedience test with *Flying Colours* and are slowly turning *Green* with envy... stop ! Think again ! What if your spouse *Black Mailed* you with "Its *Blue Tooth* and *Roam*, else my Momma comes home?"

On my rocking chair and while listening to my favourite *Deep Purple*, I poured myself a large *Black Label*....on the rocks !...After all, colourful days like these don't come often.....they come just.... once in a *Blue Moon* !!

The author can be contacted at  
milanbijur@hotmail.com

## An Experience of a Lifetime

### Arduous 22 days return Trek to Mount Everest base camp in Nepal

MRS. MANASI BHAT SHIRALI, MUMBAI

As a devotee of motorized transport and comfy couches, the notion of a 135 km return trek to the base of the highest mountain in the world seemed like an idea teetering on the edge of insanity. But the



**Day 8: To Lobuche (4930m)...Walk approx 6 hours.**

chance to follow the footsteps of Sir Edmund Hillary to Mt. Everest in Nepal made this ordeal an offer too good to refuse.

Before a step was taken though, there was a small training – to at least give myself a fighting chance of coming

home alive, considering the fact of this being my pilot trek – and finding a trek company that caters for unfit blokes. All treks in Nepal starts at Kathmandu, the capital of the country.

#### Day 1 & 2:

One day before we were to hit the road, 29<sup>th</sup> April'12, or in this case board the Tara Airlines for the half hour flight to the Lukla Airport – 11 intrepid souls gathered at the hotel in Kathmandu to have our team leader, Mr. Patankar and Mr. Manoj Bhagwat outline the do's and don'ts that would be our by-laws for the next 18 days. Everything was understood well but when he explained in detail about the possibility of altitude sickness and its seriousness, it was obvious that it was not just a trek to Mt. Everest, but a journey outside my comfort zone.

**Day 3:** Fly Lukla (2800m), Trek to Ghat (2530m) walk approximate 3 hours.

The day of our flight I was extremely nervous as this was my first such experience altogether. We were scheduled to fly at 6:00 am. When the bus ferried us to the runway to meet our waiting plane we all cheered in excitement. **THE TREK HAD BEGUN.**



**The beautiful sunrise view from Kala Pathar...**

Our experience started with the landing which made it obvious why this is related as one of the most dangerous airports in the world, as before we knew it the plane was coming in to land on a short runway at the edge of the cliff. It was around 6:30 that we had reached the Lukla airport, 2800 m and the temperature there was freezing in the month of May.

**Day 4:** To Monjo (2850m). Walk approx 5 hours.

We crossed the thundering glacier river, named “Dudh Kosi”. The first day was an easy three hour walk, mostly downhill to the tiny village of Ghat, 2530 m beside the roaring Dudh Kosi river and our first camp site. The first Nepali term that was introduced to me was “bistari bistari jum jum” which mean “dheere dheere chalo”... we came across a dzopko carrying trading goods and trek – gear along the trail.



**Day 11: To Everest Base Camp (5360m)**

A Dzopko is a yak-cow cross breed while a yak is a full-blood long haired male, more commonly found at higher altitudes.

**Day 5 & 6:** To Namche (3440m). Walk approx 6 to 7 hours.

We were woken each morning at 4:30 am. There were no sign of anyone having bath for the complete trek due to the climatic condition there. The second day was our first real tester: The climb to Namche Bazaar, 3440m, the Sherpa capital of Nepal and the Sagarmatha National Park. We started out at 6:00 am, following the river until the highest twin suspension bridges in the area – at least 200m above the junction of the Dudh and Bhote rivers. Once over the top bridge, the track became incredibly steep and narrow with rocky, uneven and muddy surfaces. To add to the danger we had a vertical drop to our left that reminded us of the value of hugging the hillside, especially when encountering many yak caravans that passed by.

The 700m climb took more than 3 hours.

Our “rest” day at Namche included an eight hour trek to the twin villages of Khunde, 3850m. After Namche the clouds cleared and for the first time we realized the size of the mountains that dwarfed us from all angles. It also gave us our first view of the iconic peak of Ama Dablam, 6856, and Lhotse, the fourth highest mountain in the world at 8516m.

As we ascended past 4000m, the thinner oxygen levels almost surreptitiously forced our pace to slow. Our trek leader Mr. Patankar and Mr. Bhagwat always stayed with the slowest of walkers and their knowledge of the region gave us some valuable insight.

**Day7:** To Deboche (3770m) via Thyangboche... Walk approx 8 hours.

By day seven, we had trekked above the tree line and the rhododendron forests. Though our visit was in the month of May, the greens were replaced with whites enclosed in snow.

At Dingboche, 4530m, again the “rest” day was anything but with another shortish but very steep walk to help us acclimatize.

**Day 8:** To Lobuche (4930m)...Walk approx 6 hours.

We were gaining altitude and it was very important that we move at a slow, steady pace. The slopes were quite barren now as we move above the tree line. We now moved towards the Khumbu Glacier. Rocks cairns could be seen, many of which were dedicated to the memory of the climbers attempting the high mountains of the area, including Everest. The temperatures tremendously drop here as we were more exposed amongst this glacier moraine.

**Day 9:** To Kala Pathar (5545m)...Walk approx 5 hours.

The beautiful sunrise view from Kala Pathar...

**Day 10:** To Gorak Shep (5288m)... Walk approx 7 hours.

The path to Gorakh shep was extremely hard going, not only because of the altitude but the glacial rocks we had to clamber over. The views were exceptional, the glaciers unbelievable and the numerous avalanches that thunder down from the surrounding peaks captivating.

**Day 11:** To Everest Base Camp (5360m)

The final assault to Base camp was tough, but being able to sit at the rocks beneath the Everest prayer flags was for me a remarkable achievement. And while many hardier souls try to reach the summit of the great mountain, just getting to Base Camp was achievement that will stay with me for a lifetime. The best experience that I would like to share with you all is that I met a 7 year old girl at the base who made it successful to the base camp. How very remarkable can this be.

During our final return to Lukla, We made a visit to the monastery at Khumjung where we had the opportunity to see the “scalp of a yeti”.

Last but not the least, after reaching Kathmandu back, I had my first shower since the time this trek commenced.... Also how I forget to share the menu card with you all. Please do not miss on the rates which were exorbitantly high. We had to pay for the drinking water as well.

Everest Base Camp trek is one of the world’s best trekking trials through the south of Mt. Everest Nepal. The EBC trek is a worthwhile adventurous experience. Thousands of adventure trekkers choose the Everest Base Camp trek. Thanks to ZHEP treks for taking me there. More importantly I would like to thank my parents in Pune to have shown such a big support to me during this trek and being my potency throughout my trek. Thanks Mom & Dad...Also would thank my in laws, special thanks to my Father in Law, Mr. Sunil Shirali to persuade me to deliver this article in public in our very own Kanara Saraswat magazine because of whom today I could share my experience with you all which actually took me down memory lane.

Interested persons on the Everest Base Camp (EBC Trek) please contact at the below details:

Mrs. Manasi Siddharth Shirali, 9987136139  
[bhatmanasi@gmail.com](mailto:bhatmanasi@gmail.com)

# Chitrapur Saraswats - A Highly Progressive Community

JAIRAM KHAMBADKONE, MUMBAI

The title of this article, will make you wonder about the community. For years now it has been recognized as a highly progressive community in most fields like the freedom movement, education, banking and insurance, cinema, teaching, inter-community marriages etc. But I am concentrating on a different subject - adoption.

Even as far back as seven or eight decades ago, the subject of adoption in our Community was not new - except that the adopted child would be chosen from a close relative's family. This has been proved from stories told by older generations, or biographical records of important personalities of our Community. Probably the reason for this is that the lineage is known – and the child shares blood connection with the foster parents.

But this has begun to change in last 25 to 30 years. I am not sure about the children being adopted amongst the relatives in recent times, but adopting a child from an Orphanage / Children's Home is on an increase. This is clear proof of the highly progressive nature of the Chitrapur Saraswats in the area of adoption. The decision to adopt a child from an Orphanage cannot be easy for any couple. They face certain crucial issues before finally going ahead with the decision.

- The family background of the child's genetic parents.
- Intellectual level of the child.
- Any hereditary ailments passed on from the biological parents.
- Any undesirable traits that could have been handed down, etc.

Such problems might have arisen – and dealt with - before taking the final decision that makes the child their own. Happily today, these very children are already in school or college. Some of them have also left our shores to study in universities abroad.

I met a couple from USA who wanted to adopt a child from India. However due to certain restrictions

for adopting a child from India (I am not familiar with the laws for NRIs in USA adopting an Indian child)) they were required to adopt a child from Kathmandu (they could have picked a child from a country like Sri Lanka, Bangladesh, Nepal and so on). The child has now happily settled down in USA with the couple. The parents are also extremely happy with their choice. The child has apparently acquired an American accent which is to be expected, due to the exposure she gets. So, there is a desirable transformation in the child.

Congratulations are due to all parents who have chosen such children and given them a home and the love that goes with family life. The children are educated, well brought up and allowed to blossom into mature adults. One or two of them are already married!

It works both ways: the parents need a child to love and rear. The child needs parental care and a home. But from a broader perspective the parents have given a new life to an orphan and converted him/her into an educated, financially independent, responsible adult. But it is equally true that the child has meaningfully filled a void in the lives of the parents who otherwise would have had no one of their very own to lavish their love and care on!

Other communities too have played a role in adopting children; probably, a greater number of children. However, the population of Chitrapur Saraswats world over can be placed at 30000 or less. So the percentage of adoptions is certainly higher in their case.

Adoption, as an act, calls for a large heart and an open mind. Most Amchis have these two essential qualifications. That is the reason why I believe that the Saraswat Brahmins are more progressive than most, in this field.

The author can be contacted at [jk.khambadkone@yahoo.com](mailto:jk.khambadkone@yahoo.com)

# The Modern Relevance Of India's Intellectual Heritage

(Concluding part of this series .... Part 4)

BY JITENDRA DIVGLI, PUNE

## New Solutions for Tough Problems

The English philosopher Bertrand Russell once said that the modern world is trapped in a race between knowledge as to means and wisdom as to ends. It is clear that the knowledge and technology to achieve any defined objective is available in the world today. But the world is bankrupt in terms of solving basic issues of a social and political nature thus perpetuating miseries for vast populations of the world. This recognition and growing consciousness can be seen in social, economic and political activism spreading across the world.

A paradigm shift is underway on environmental issues with the next wave poised on social accountability of human activity and development. Sustainability has become a key refrain in many human endeavours. The rapid pace of change means that people, organizations, societies, and countries need to learn to change fast to adapt and align to changing realities. There is a growing realization that the kind of people and leadership required to bring this paradigm change will be of a very different kind.

Jim Collins has used the term Level 5 leadership to describe the transcendental leadership required to solve the tough problems of the world. It is a world that requires not only great physical stamina but also intellectual acuity, an even emotional temperament, and deep spiritual reservoirs. There is also a realization that leaders alone cannot achieve these monumental changes. People, small workgroups, and organizations are at the heart of all change, whether it is done in the domain of private economic enterprise or public governmental institutions.

India's ancient knowledge system brings its best and most distinctive insights in this sphere. If Nyaya, Vaisheshika and Mimamsa have secular applications, the domain of Sankhya, Yoga, and Vedanta is predominantly spiritual. The core inspiration can have secular utility but the theme immanent in these schools of philosophy is individual enlightenment and upliftment.

Peter Senge of MIT's Sloan School of Management has commented very insightfully in his book "The

Fifth Discipline: The Art and Practice of the Learning Organization", on the 5 disciplines that need to be cultivated in people if an organization is to remain fresh, vitalized and invigorated. This state is essential for continual learning. He has provided a lucid explanation of what he means by the word discipline which resonates quite closely with the term yoga of Indian spiritual philosophy. These disciplines are:

1. Systems Thinking
2. Personal Mastery
3. Mental Models
4. Shared Vision
5. Team Learning

The conceptual development that Peter Senge has presented in the book has tremendous resonance with the ideas, concepts and sensibility that are inspired by the Upanishads like Katha, Ishavasya, and Brihadaranyaka.

Senge has forcefully advocated the need for deep listening as an individual, organizational and social competency, among others, for solving the world's toughest and most intractable problems. Listening empathetically to the other point of view in a conflict and allowing an alternate point of view to constructively influence oneself requires a state of mind that not all are gifted with. While Amartya Sen may talk of the argumentative Indian, India is also rich with a heritage of samvaad or dialogue and discourse. The impediments to constructive discourse are also well understood in Indian lore but need to be brought into focus again. In his trenchant and prodigious poetic analysis of the human psyche, gently titled Manache Shlok in Marathi, Samarth Ramdas says,

तुटे वाद संवाद त्याते म्हणावे |  
विवेक अहंभाव यांते जिणावे ||  
अहंतागुणे वाद नाना विकारी |  
तुटे वाद संवाद तो हीतकारी ||

(Tutay vaad samvaad tyatein mhanaave  
Viveke ahambhaav tyatein jinaave  
Ahantaa gune vaad naanaa vikari  
Tutay vaad samvaad to heetakaari)

What ends dispute is termed discourse;  
With judgment kill out the pride of self,  
Egoism so distorts debate;  
Beneficial the discourse that ends dispute.

Peter Senge and his colleagues at MIT have clearly identified this facet of personal mastery as a key prerequisite to cultivating the self awareness of subtle negative mental models that come in the way of genuine team learning and the creation of powerful shared visions. The generation of powerful insights, the ability to internalize and assimilate such an insight, and multiply it across teams is at the core of extraordinary human achievement and progress. It is an intriguing possibility that a careful study, reflection and practice of the principles of the literature of Sankhya, Yoga and Vedanta can make a unique contribution to the growing consciousness in the world that something different needs to be discovered to resolve the tough problems of the world.

These possibilities cannot and should not be underestimated. In an otherwise dismal 20<sup>th</sup> century that will go down in the history of mankind as a century of *narasahar*, or human slaughter of more than 60 million human beings, 3 key achievements stand out –

- o the largely peaceful resolution of India's patently unjust colonial rule,
  - o the end of South Africa's brazen regime of apartheid, and
  - o the achievement of Martin Luther King in the USA culminating in somebody like Barrack Obama becoming the President of the USA –
- all achieved patiently through peaceful, non-violent means by a meeker victim of injustice relying solely on soul-force.

It was Gandhi's legacy that inspired Martin Luther King and Nelson Mandela. And Gandhi's transformation to Mahatma was perhaps India's way of showing a world gone weary of violence of how tough problems could be resolved by showing the courage to have compassion and to listen to the other point of view.

The Need for Another Age of Renaissance, Reformation and Enlightenment

Should we, then, revive India's knowledge system to derive some kind of chauvinistic delight or is there real enlightenment available in this knowledge base?

In the past few years of unprecedented economic meltdown in the midst of a growing alarm of an impending environmental crisis, the crushing limitations of a modern civilized world order organized principally on unbridled consumption encouraged by the capitalist system have clearly emerged. What has also been demonstrated is that mankind loses its learning from history in a matter of two to three generations. In its modern arrogant avatar, an unregulated and unbridled capitalist/consumerist system has recreated an economic crisis along the lines of the disaster of the 1930's that led to World War 2 and the decimation of over 50 million lives by 1945.

The solution of some of the world's most intransigent socio-economic and political problems that cause unending misery to the world will require a paradigm shift in human consciousness. The example of the transformation of colonial India from 1947 to 2007 and that of apartheid in South Africa holds out hope for the world while that of the Middle East in general and Palestine in particular in the same period of 1947 and 2007 shows that something different needs to be attempted.

I am not at all suggesting that the cure for all this lies somehow magically in our ancient knowledge system. What is clear is that the West is inadequate in terms of ideas to lead the majority of the world mired in poverty and perpetual strife or emerging from economic backwardness into the 21<sup>st</sup> century. That responsibility will increasingly fall on global cooperation and commensurately greater participation from countries like India, China, Brazil, South Africa, Iran, Pakistan, Bangladesh, Indonesia, Thailand and Vietnam which have populations larger than most individual European nations. In this role, dialogue, reciprocity, and restraint leading to positive and constructive diplomatic creativity will play a larger role than the kind of unilateralism the world has seen in the last 200 years.

This is where India can play a constructive leadership role. For this to happen, we have to rely on increasing our own credibility. This can come through our own resourcefulness and human capacity to find the solutions to India's problems which are also the problems of a large part of the human community on planet Earth. We need original thinking and action, unfettered by biases and historical baggage. In this

endeavour we can draw a huge inspiration from the originality of knowledge and wisdom that has been uniquely indigenous to India and increasingly could be seen as the collective heritage of the world. India's knowledge system both at a level of instrumentality and at the level of wisdom has much to teach and inspire us towards constructive leadership in the world.

We have seen in the discussion in this paper that India made genuine pioneering contributions to the development of 3 fundamental human competencies –

1) language and verbal ability, 2) the decimal number system and its numerous applications through mathematics and into modern technology and 3) the power of logical reasoning and a sophisticated method of knowledge development.

These competencies are at the foundational base of human civilization as we know it today. India has also left a legacy that has the ability to make paradigm shifts in human consciousness as witnessed by the world when Gandhi took on the might of the British Empire from 1893 to 1948 – a period of 55 years from his early days in South Africa to his last days in New Delhi in India. What is required now is a massive reformation of our collective viewpoint to give rise to a genuine and authentic renaissance of the Indian spirit that was last seen 2000 years ago.

India's vast knowledge and wisdom system can inspire and help us to rediscover our own authentic self. This new Age of Renaissance and Enlightenment for India can enable us to lead by example in correcting a world overheated by mindless economic, environmental, social and political disorders. Vivekanand deeply wished for this and during his short lifetime gave a forceful impetus to this reformation effort. The possibility of a new synthesis of our knowledge system with modernity points to exciting possibilities ahead. In Aurobindo's words, "... All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonization of our gains is both an intellectual and a practical necessity of the future..."

Lest people think that this is wishful thinking given the mindset of "secularism" in India, one has to look at the proceedings of the 10-member ASEAN (Association of South East Asian Nations) summit meetings to get some encouragement. George Yeo,

the foreign minister of Singapore, has introduced a proposal to revive a premier Asian University along the lines of Nalanda that will promote an Asian viewpoint. This proposal acknowledges India's leadership role in knowledge development and dissemination and is being sought by Asian nations today. The project obviously has a long way to go before Nalanda can be revived. But the sheer process of being involved in this project would revitalize and reinvigorate, for the purposes of a modern synthesis, India's knowledge system for a world in search of new ideas to create a more compassionate and sustainable world. ASEAN thought and policy leaders like George Yeo and Kishore Mahbubani believe that such a project would serve to remind Chinese, Japanese, Korean, Indian, and ASEAN policy makers that the region has deep, meaningful, and mutually beneficial links.

In the final analysis, the modern relevance of our intellectual heritage lies perhaps in its role to help us find our own authentic voice and redeem, in full measure, the pledge our founding fathers made on behalf of their generation to future generations of Indians and humanity.

## Appendix 1

**Satyameva Jayate & The Mundaka Upanishad**  
-The Upanishads are the final portion of the 4 Vedas of ancient India. The Vedas themselves are classified into the Rig, Sama, Yajur, and Atharva. Because the Upanishads come at the conclusion of each Veda, the spiritual philosophy of the Upanishads is also referred to as Vedanta – Veda meaning knowledge and anta meaning end. Vedanta was seen by the ancient rishis or spiritual philosophers as the culmination of spiritual wisdom. The word Upanishad is a compound Sanskrit word composed from three words: upa, ni and shad meaning near, below, and sit, respectively. Etymologically, the word upa-ni-shad indicates the qualities necessary for a seeker of genuine knowledge of supreme philosophy. There are over a hundred Upanishads composed in Sanskrit that dates back many thousands of years.

The Mundaka Upanishad appears in the last of the 4 Vedas – the Atharva.

Also called Mundakopanishad, it has 64 verses divided among three chapters with each chapter having 2 sections. Satyameva Jayate is taken from

the sixth mantra or verse of the first section of the third chapter. The complete mantra reads:

सत्यमेव जयते नानृतं  
सत्येन पन्था विततो देवयानः |  
येनाक्रमन्त्यृषयो ह्याप्तकामा  
यत्र तत् सत्यस्य परमं निधानम् ॥६॥

Truth alone wins, not untruth  
Truth alone lays out the divine path  
By which the sages, freed from desires,  
Verily ascend to that supreme abode of Truth.

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# Swear Words? .. Coin one for yourself!

NALINI NADKARNI

In my childhood my father's aunt Pavatu Mhaav lived with us . One day I heard tell Shambhavi akka our neighbour " Tyaa Venkatagalya utrantu "ma" kaara anee "ra" kaarachi chad aasatti". When I asked her what she meant by that Pavatu mhaav said "You need not know about this". Later when we were alone together , my mother told me that in every language there are some abusive words called swear words which we people should not utter and that Shambhavi akka had referred to such words.

I was attending a 'Convent' school where most of the students were Catholics. Once while I was waiting for my school bus I overheard a boy calling another boy a "soover". I asked my class teacher Ms Desai what this word meant and she explained that in Hindi the word "soover" meant a "pig". As Muslims who are meat lovers don't eat pig meat considering it as an unclean dirty animal they use "soover" as a swear word. She also told me that the Hindi word for Donkey is "gadha". A donkey is supposed to be a stupid animal ; so a simpleton is sometimes referred to as "gadha kahinka". She continued that in Hindi , wife's brother is called "saala" but people for reasons best known to them use the word "saala" to abuse people .

One of my classmates Mary:argued "But Miss we all sometimes call others as 'dirty pig' but no one seem to mind . Ms Desai replied "Anyway all these words are used for abusing people hence we people should never use such abusive words or language . Promise me you all will never ever use these" and we all meekly agreed .

Later I narrated this to Ms Pinto our English Literature teacher. She agreed with Ms. Desai and said that at her home during family gatherings once her brother John overheard his nephews using swear words while quarrelling. So he had told them never to use those words again but may say "Horizontal Stethoscope" to vent their anger instead . "But Miss how can a Stethoscope be horizontal ?" I had argued. "No. There is no connection between these two words both are simple harmless words and can be safely used to vent one's anger. Besides both being lengthy words by the time one utters them one's anger is half forgotten and one starts thinking rationally" said Ms. Pinto. We were all impressed and from then on while playing or for some unpleasant incident like a quarrel ; we used that word to vent our feelings !

Soon however we were bored with this phrase and wanted to change the swear word . We raked our brains and came up with words like 'Claustrophobic', 'Constantinople', 'Catamaran' and 'Hippopotamus'. By common consent we chose the phrase 'Claustrophobic Catamaran'. By the time I was in my mid teens I heard from my Catholic school mates and friends who spoke English at home that there are many swear words in the English language ; many aimed at women all beginning with the letter "B". However my good upbringing prevented me from asking the meaning about them! Ultimately the fact remains that all the swear words are heavily pronounced consonants of that language like B, F, M etc.

The other day, my niece Swati visited me and as we were discussing food, clothe, family matters, likes and dislikes etc. Swati said her eight year old son Sandeep dislikes Brinjal ("Vaingan" in our Konkani) so much that whenever he gets angry with his elder brother he calls him " You Vaingan "! How admirable for a little boy to coin a harmless abusive word !



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# My Tryst with Tarzan

SHIVSHANKAR N SURKUND, MUMBAI

Who has not heard of Tarzan-King of the Jungle, created by Edgar Rice Burroughs? Thanks to him, publishers, film companies and comic strip producers have minted millions. For over a half a century, this fictional character has mesmerized the young and the old alike. The famous actors who enacted the role of Tarzan, right from Lex Barker, the Olympic swimming champion to Johnny Weismuller and Gordon Scott, have entertained generations. I confess that I too am a Tarzan fan.

There was a time when I used to visit the public library near Ramakrishna Theatre in Udupi just to see the Tarzan in the comic strip, serialized in Indian Express (Madras Edition). That was during my school days in the early 40's. And recently, while I was in the USA, I rediscovered him and watched in a row over six Tarzan movies, all in black and white. The only exception was a colour movie shot in India.

When Tarzan made a triumphant entry into Ramakrishna Theatre, there was much advance publicity through distribution of coloured handbills portraying Tarzan and his chimpanzee dropped from Imam Sahib's Jatka (horse drawn carriage), the only of its kind in Udupi then. Running behind the Jatka to collect the handbills was a favourite hobby of mine, as I knew I could not possibly raise enough money to see Tarzan in action.

Everyday, late in the evening, I would stand near the cinema theatre just to listen to the sound track from the projection room. And, based on the stills (photos) displayed near the booking window. I would see the film on my mental screen by mixing the sound track with the visuals. The aroma of Kurmura Upkari floated in the air, while another hawker sold fried groundnuts (nelakadale) in paper cones for a quarter of an anna.

May be Lord Krishna of Udupi Mutt took pity on me. May be he was impressed with my tapasya outside the cinema theatre. Whatever it be, He paved the way for my tryst with Tarzan in an unexpected way.

I was a reasonably good hand at drawing during school days. In sharp contrast a majority of the other students in my class detested drawing, next

to only Sanskrit. Our drawing teacher, very proud of his subject, was very particular about severely punishing those who did not do justice to the exercise /homework assignments. Though it made life very miserable for many students it provided me a golden opportunity to fix an appointment with Tarzan!

During her first visit to Udupi after her marriage, my sister had gifted me a 'Winsor & Newton' colour box with three brushes- big, medium and small – like the three bears in the fairy tale. This helped me to draw a quite realistic Jaswanti flower, with a bud and a couple of leaves. Our drawing teacher was so impressed with my performance; he showed it off to all students as a model they should aspire for.

My moment of pride, however, turned out to be a cause of misery for others. The teacher issued an ultimatum to all students to produce their own version of Jaswanti within a week's time or face severe punishment.

Marc Machado from Udyawar was the worst hit by this. Reprimands of the drawing teacher were his staple diet. He had already undergone punishment for having folded the drawing book to accommodate it in his school bag.

Poor Marc! He had to trek a long way, all the way from Udyawar, to attend school. That was tough, especially during heavy rains, one hand controlling the umbrella, the other clutching a loaded school bag and a lunch box. (It was no surprise that he got the first prize in 'fast walk' during the annual sports event!)

I approached Marc with friendly offer: I would complete his drawing and save him from punishment. Marc was so delighted, he offered to compensate me whichever way I wanted, including cash payment.

That provided the opening I was waiting for. With my heart screaming 'Eureka', I told him about my long standing ambition to see Tarzan.

Marc had seen Tarzan film on the very first day with Cholayya of Jungamara Mutt. Both of them had even enacted a couple of scenes from the film in the classroom during the recess to the delight of the others.

So, when Marc came to know about my desperate desire and the money hurdle in the way of its fulfillment, he volunteered to clear the way. Not only would he contribute his mite to the cause, he would rope in others like him facing a similar predicament. They would be too happy to compensate me for saving them from the drawing teacher's clutches.

The next day Marc whispered the glad tidings in my ears. He had identified not one or two, but four others, each willing to pay half anna as compensation for my goodwill gesture.

My joy knew no bounds. The money I would be minting would not only be sufficient to have a darshan of Tarzan at the matinee show the coming Sunday, it would cover the cost of even a mouthful of the crunchy Kurmura Upkari.

Then began my drawing marathon. Right from Friday evening, Saturday full day and overnight till lunch time on Sunday. I was busy drawing different flowers on four different drawing books.

It was no easy task. I had to take care not to draw too meticulously, lest the drawing teacher smelt a rat, keeping in the mind the record of the respective

artists' past performances. Marc concurred with my strategy.

So, by lunchtime on Sunday, the four drawing books were exchanged for four half annas! And after a hasty lunch, I was off to Ramakrishna Theatre like a whirlwind.

But disappointment awaited me there. The theatre was overcrowded and getting a ticket was almost impossible. My heart sank.

Suddenly I saw Mr. Sheena Shetty, the theatre manager, standing behind the projection room, observing the crowd below. Then I had a brainwave. I recalled Mr. Shetty's visit to our house a few days back to consult my father about a certain ayurvedic medicine for his wife. So I rushed to him and explained my problem. It seemed the medicine my father had prescribed had cured Mr. Shetty's wife. Hence he was too happy to oblige me with a ticket, on payment.

Thus my first commercial venture ended on a happy note-with Kurmura Upkari, fried onion seasoning thrown in for good measure. I said 'Hail Tarzan'. 'Hail Marc' and 'Hail my drawing teacher' for making my dream come true.

## **SAD DEMISE**

**We pray to our Kuladevata and Revered Guruparampara to grant eternal bliss**



### **NARSING G. KARKAL**

(18.11.1918 – 27.05.2014)

Deeply mourned by:

#### **Children**

Prakash & Deepa Karkal

Dinesh & Rekha Karkal

Usha & Late Shri Satish Koppikar

#### **Grandchildren**

Megha - Gautam Agarwal, Mohit Karkal, Shilpa – Sachin Bellare, Prateek – Bhageshri Karkal, Smita Koppikar, Sunay Koppikar.

#### **Great Grandchildren**

Kanishk, Saisha, Sanika.

**WE LOVE YOU AND SHALL CHERISH YOU IN OUR HEARTS FOREVER.**

## Fun with Words - 2

SAVITRI BABULKAR

Find the 'pro' words – words beginning with 'pro' – the simple and the slightly complex ones.

### A. contains clues for the simpler words – for the below 12 age-group

Eg, a word used in place of a noun – pronoun

1. financial gain –
2. list of events at a function –
3. assurance to undertake(or not to) a certain action –
4. an offer of marriage –
5. a manufactured object or substance –
6. raise to a higher rank/office –
7. improvement; advance or development –
8. statement or act of disapproval –
9. punctual; acting or doing with alacrity –
10. possession – esp, house or land –
11. a short pithy saying in general use –
12. prediction of future events –
13. rouse or incite –
14. principal administrative division of a country –
15. guarding, shielding or defending –

### B. contains clues for more difficult words – meant for the 12+ age-group.

Eg –inclination or tendency – propensity

1. discontinue the meetings of ( of Parliament, etc) without dissolving it –
2. expected to be, some day (bridegroom etc.) -
3. correctness of behaviour or morals –
4. lacking poetic beauty; unromantic –
5. favourable, auspicious –
6. driving or pushing forward –
7. legal proceedings in a court –
8. forbidding by law –
9. preventive treatment against disease –
10. an order that forbids –
11. forecast, esp. the course of a disease. –
12. missile , esp fired from a rocket –
13. person converted from one opinion/party to another –
14. nearness in space, close kinship –
15. appease ( an offended person/God)

(Answers on page 62)

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Veteran Journalist  
**Vithal Narayan  
Mavinkurve**

**Passed away peacefully on  
9/5/2014**

**Deeply mourned by :**

Wife: Vatsala

Sons: Ranjit and Anirudh

Daughter: Aishwarya

And their families

In a career spanning 50 years Mavinkurve held several posts and covered many important events. He worked as The Times of India's foreign correspondent in Nepal and had an innate grasp of politics and life in that country.

As a senior editor of The Times of India's Evening News, he wrote a column under the pen name "Maverick".

A wordsmith and master of the English language, his wit and humour was evident through the third edits he wrote for Times of India's edit page. He was the founder editor of Pune Plus, a supplement of The Times of India. Mavinkurve was a visiting professor at the University of Pune's Department of Communication and Journalism as well as the Symbiosis Institute of Mass Communication, where he taught feature and editorial writing.

Dr. Ujjwala Barve, former HOD of Journalism and Communications, says, " He was one of the most popular teachers because of his gentle attitude, meticulous planning and execution of his teaching programmes and his vast knowledge. Students thoroughly enjoyed his lectures. As a teacher, he always kept to his schedule. As a person, he was kind, had a good sense of humour and a thorough gentleman."

Sanjay Tambat, Associate Professor of the Dept. says " The veteran journalist taught feature writing and editing and the students used to enjoy his lectures, which were full of contemporary examples, making the class interactive."

Vijay Lele, HOD of Mass Communication and Journalism at MAEERS, says "He was very thorough with this world-history, had substantial notes on each topic which he would happily share with the students. As a person he was a genial and accommodating enough to discuss varied topics."

A loving husband, a doting father and a grandfather, he will be missed by all.

# HAPPY 75<sup>TH</sup> BIRTHDAY



**DR. PRABHA M. RAO (MALLAPUR) JULY 27<sup>TH</sup>, 2014.**

**Wishing you good health & happiness on this day & always !**

**From : Dr. Madhukar P. Rao. ( Mallapur)**

Dear Amma you are a woman like no other, you gave us life, nurtured us, taught us, dressed us, fought for us held us, shouted at us, kissed us, but most importantly you loved us unconditionally....

There are not enough words to describe just how important you are to us and what a powerful influence you continue to be .

Wishing you a very happy 75<sup>th</sup> birthday, Amma !

We pray to our Kuldevata Shree Shantadurga, Our Guru Parampara & HH Param Puja Sadyojat Shankarashram Swamiji for their grace & blessings.

From:	Hebles	Raos	Shenoys	Raos
Children:	Pratima Kisan	Dr. Pramod Archana	Dr. Pramita Anil	Dr. Prasan Anupama
Grand- children:	Saihil & Soumil Vapi – Gujarat	Ria & Reim Texas – USA	Padma & Anish Pennsylvania – USA	Tanya & Saisha Dubai - UAE

..... and Best Wishes from relatives & friends.



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How much we will miss you can never be told  
You shared our troubles & helped us along  
In your footsteps we will never go wrong.

Your charming ways and smiling face

Are a pleasure to recall

A kindly word for everyone

You died beloved to all.

An understanding heart

An intelligent mind

You will always be with us

DADDY, You were one of a kind.

Deeply mourned by: Arun, Sapna, Chetan, Sangeeta, Anand, Sheetal,  
Taejusvin, Tanushree, Sargam.

Bijoors, Sashitals, Sajips, Adurs, Padbidris, Mallapurs, Tallurs,  
Hemmadys and Manjeshwars.

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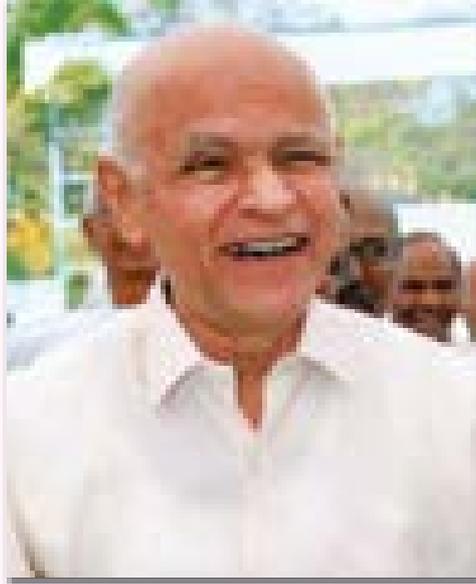
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## **Sadanand Kasargod**

**(B : 5th June 1931 D : 17th May 2014)**

Sadanand was born to Shashikala and Vithal Kasargod at Mumbai.

He did his schooling at Robert Money High School and Intermediate from Elphinstone College, Mumbai. With brilliant academic record, he did his B.E (Elec. and Mech.) from VJTI Mumbai as Bombay University topper and a Gold Medallist. He won scholarship for doing post-graduation. He did his M.E. (Elec.) from VJTI.

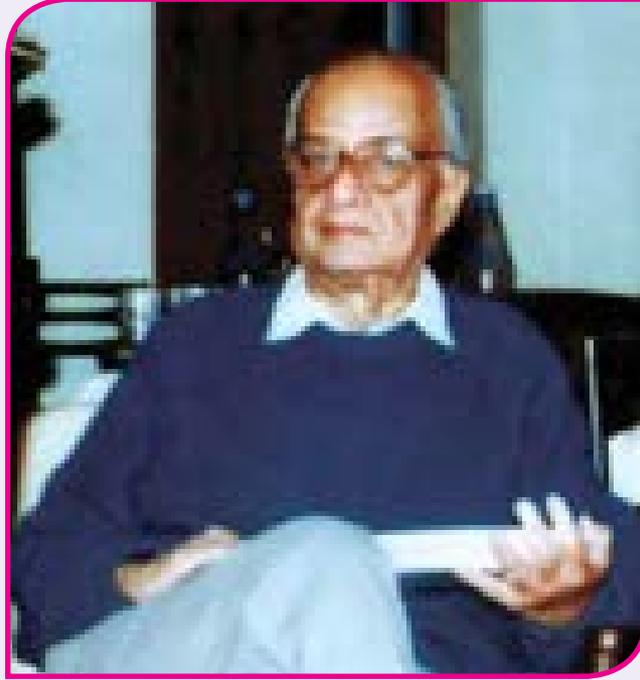
He was amongst the early batch recruited by Dr. Homi Bhabha for Atomic Energy Establishment and had a prominent role in the design of control system for India's first atomic reactor 'Apsara'. He was highly respected in academic circles including at the Indian Institute of Technology.

In January 1968 as a member of the core team which founded Electronic Corporation of India Ltd. (ECIL), Hyderabad, under the leadership of Dr. A.S.Rao, Sadanand moved to Hyderabad. He was in-charge of Power Reactor Instrumentation Division and retired as Executive Director of ECIL.

A man with high integrity and principles, he was very disciplined, simple and modest. He was an ardent devotee of Shri Ramakrishna Paramahansa and Swami Vivekananda. He followed a path of regular meditation, reading of spiritual books and philanthropic activities.

He leaves behind Kusum (wife), Nirmala and Nivedita (daughters), Namita, Mihika and Ilina (grand-daughters), relatives and a large number of admiring colleagues who mourned his death.

## 4th Death Anniversary



### **Padmanabh (Maruti) Vithal Masur**

**(25th September 1920 - 4th July 2010)**

**Greatly missed and fondly remembered by:**

Wife: Jayashree

Masurkars, Jadhavs, Sawants, Padbidris, Naiks and Vaidyas

All near and dear relatives and friends

## Come Sunday Morning ... MUKTABAI CHANDAVER

It was a lovely Sunday morning, with the Sun's rays gently peeping through the windows and a cool breeze blowing. We (my husband and I) decided to enjoy the Sunday at home. We told ourselves that morning, "we shall not stir out of the house or entertain anybody. We shall simply relax in the easy chair (lazy chair), doing nothing, planning nothing." It was to be a day of 'No hurry, no worry' for us...no hurry to take a bath, no hurry to catch the 9.10 am local train nor worry about the unpleasant happenings reported in the newspaper (nuisance paper?) after reading it from the 1<sup>st</sup> page to the last. Thus, we made a resolution that Sunday morning.

No sooner did we sit down to sip our cup of tea than the door bell rang. I reluctantly got up from my lazy chair...err..Easy chair and opened the door to see a tall figure with a red turban on his head and a string of beads and shells around his neck. It was obvious he was a 'Jyotishi'. He started right away, "One Mr. so and so gave me your address. So....." Before he could finish, my husband who was behind me said, "Yes, yes, come inside please. Have a seat". My husband went to the cupboard, took out our family horoscope book and handed it over to him. My husband had a weakness for Jyotishis.

A sigh of resignation escaped from my lips as I went inside to prepare tea. When I came out with the tea, the Jyotishi was making calculations on his fingers and mumbling to himself. After a while, he said everything was fine with the horoscopes and there was not going to be any worry for us for life. My husband took out his wallet and handed over some money to him and soon, he was gone.

Thereafter, on every Sunday morning, the Jyotishi's visits to our home became a regular feature and so also the reading of all our horoscopes. But how much could our fortunes change in a week? So, we asked our neighbours, friends, relatives and guests who came to visit our home, to try their luck. The jyotishi would be satisfied with whatever 'fee' was given to him.

One fine Sunday morning, as usual, the door bell rang and there he (Jyotishi) stood with a sour face. He looked worried and tense. He refused to come in, as he said he was in a hurry to catch an afternoon bus to go to his native place, to see his ailing wife who

was very serious. Even before his asking my husband opened the cupboard, took out his wallet and thrust some big notes in his hand. He was gone quickly.

In the evening, being a Sunday, we went to Dadar for shopping...and there in the crowd I saw a tall, familiar figure with a red turban on the head. Yes, it was our Jyotishi! Even as I was pointing out to show him to my husband, the figure melted into the crowd and disappeared. We never saw him again!!

**Errata :** . On page 43 of May 2014 issue in the article "Inside an Atom – A Different World" should read as "The metaphor of the cosmic dance thus unifies ancient mythology and modern physics". The word 'cosmic' has been erroneously printed as 'comiic'.

On page 55 of the June 2014 issue in the poem "New Vision" the first line should read as follows – "From strawberry tinged sunrise" and not 'sunset'.

On page 62 of June 2014 issue in the obituary announcement of Shri Padukone Krishna Rao following was omitted: "Also Deeply mourned by Sister & Brother in Law: Anuradha & Manohar" . The errors are regretted

..... Editor

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**SHRĪ CHITRĀPUR MATH SAMSTHĀNA  
SHIRĀLĪ  
INVITATION**

**CHĀTURMĀSA VRATA - 2014**

**BY**

**PARAMA PŪJYA SHRĪMAT SADYOJĀT SHAṆKARĀSHRAM SWĀMĪJĪ**

**From 12<sup>th</sup> July 2014 to 09<sup>th</sup> September 2014**

**at**

**SHRĪ CHITRĀPUR MATH, SHIRĀLĪ**

**Shri Chitrapur Math - Chaturmāsa Committee - 2014**

**Shri Chitrapur Math, Shirali**

Dear Sādhaka-s

Namaskāra,

Parama Pūjya Shrimat Sadyojāt Shaṅkarāshram Swāmījī has consented to observe the Chāturmāsa Vrata during Jaya Saṁvatsara, at Shri Chitrapur Math, Shirali from Saturday, 12<sup>th</sup> July to Tuesday 9<sup>th</sup> September 2014. We invite you to participate in all the programmes, with your whole-hearted enthusiasm and make this a truly joyous Parva.

During this auspicious period, Pūjā-s, Anushthāna-s, Bhajana-s, Aṣṭāvadhāna Sevā, cultural programmes etc. will be conducted. Devotees may please indicate the Sevā-s and the dates on which they would wish to perform them.

We also request your generous contribution by offering Sevā-s as tabled below.

We look forward to your involvement in the Chāturmāsa Vrata 2014 and to make it a spiritual and enriching period for the community.

Yours in the Sevā of the Math, Guru and the Guruparamparā,

Vivek R. Katre

Convenor,

Shri Chitrapur Math - Chaturmāsa Committee 2014

<b>PROGRAMME</b>	<b>GURU-PŪRNIMĀ</b>	<b>Venue</b>
Saturday, 12 July 2014		
8:00 am	Sāmūhika Prārthanā Maṇḍala Pūjā, Vyāsa Pūjā by Parama Pūjya Swāmījī Mahāpūjā, Shri Pādūkā Pūjana, Tirtha vitarāṇa Shri Bhikshā Sevā followed by Santarpana.	Math Hall
5:00 pm	Cultural Programme / Bhajana-s.	Math Hall
6:00 pm onwards	Dharmasabhā	Math Hall
7:30 pm onwards	Dīpanamaskāra, Rātripūjā (Devīpūjana) Aṣṭāvadhāna Sevā Prasāda Bhojana .	Math Hall

## DAILY PROGRAMME\*

6:00 am.	Suprabhātam.	Math Hall
6.30 am.	Jalābhishēka.	Math Hall
8:00 am	Sāmūhika Sādhanā Panchakam, Stotra Pathana, Gāyatrī Japa Anushthāna, Devī Anushthāna, etc.	Math Hall
9.30 am to 11.30 am.	<b>Sundays - Swādhyāya by Parama Pūjya Swāmiji</b> Other days - Cultural / Religious Events by devotees	
11.30 am onwards	Mahāpūjā Shrī Pādūkā Pūjana, Tirtha vitarāṇa, Shrī Bhikshā Sevā (ONLY ON THURSDAYS, SATURDAYS AND SUNDAYS) followed by Santarpana.	Math Hall
3.00 pm to 4.30 pm.	Vimarsha, Parāmarsha, Gīrvāṇa and like programmes.	
5.00 pm to 6.00 pm.	Sāmūhika Pathana-s - Guru Paramparā Charitra Pathana	
6.00 pm to 7.00 pm.	<b>Saturdays - Pravachana by Parama Pūjya Swāmiji</b> Other days - Devotional Music / Bhajana by sādha-s	Math Hall
7:00 pm	Dīpanamaskāra, Pūjana by Parama Pūjya Swāmiji Aṣṭāvadhāna Sevā, Prasāda Bhojana	

\*Programmes & schedules are subject to change. Details of day to day programmes will be announced on the Notice Board on the previous day.

## CHĀTURMĀSA VRATA SAMĀPTI PROGRAMME

Tuesday, 9th Sept 2014 4:30 pm onwards	<ul style="list-style-type: none"> <li>• Gaṅgā Pūjana, Simollaṅghana</li> <li>• Shobhā Yātrā</li> <li>• Dharmasabhā</li> <li>• <b>Āshīrvachana by Parama Pūjya Swāmiji</b></li> <li>• Phala Mantrākshata</li> <li>• Prasāda Bhojana</li> </ul>
--	--

### Sevā-s during Chāturmasa Vrata - 2014 - Sevā Rates

Sl No.	Sevā Particulars	Amount (In Rupees)
1.	Vishishṭa Sevā (Santarpana Sevā + Sarva Sevā)	Rs. 15,000.00
2.	Santarpana Sevā (includes Shrī Pādūkā Pūjana + Shrī Bhikshā Sevā)	Rs. 10,000.00
3.	One Day Prasāda Bhojana	Rs. 5,000.00
4.	One Day Rātri Bhojana	Rs. 3,000.00
5.	One Day Breakfast	Rs. 2,000.00
6.	Chāturmasa Sarva Sevā*	Rs. 3,000.00
7.	Shrī Bhikshā Sevā	Rs. 350.00
8.	Shrī Pādūkāpūjana	Rs. 50.00
9.	Ājya Sevā - at Shrī Gurupādūkā Sannidhiḥ - for a day	Rs. 350.00
10.	(Other Sevā-s - as per Math Sevā List)	

\*Sarva Sevā includes: Sevā-s at all Sannidhiḥ at:

Shrī Chitrāpur Math - Gokarṇ, Shirālī, Mallāpur, Maṅgaḷuru,

Shrī Kārlā Durgā Parameshwarī Temple Trust, Kārlā

Shrīmat Ananteshwara Temple, Viṭṭal

Ājya Nandādīpa Sevā at Guru Pādūkā Sannidhiḥ

Shrī Umāmaheshwara Temple, Maṅgaḷuru,

Trimadhu Sevā - at Bhuvaneshwarī Sannidhiḥ

Shrī Pādūkāpūjana, Shrī Bhikshā Sevā

## Sad Demise



### Shirish S. Wagle

3/3/1961 - 18/5/ 2014

Left for heavenly abode after a short illness.

#### *Deeply Mourned by:*

Mother, Wife, Daughter,  
Srikala Murdeshwar & Family,  
Kishore Wagle and Family,  
Near & Dear ones, Relatives & Friends.  
May his Soul Rest in Peace.

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### CORDIAL INVITATION

The Trustees of Shri GurunatheshwarGopalkrishna Temple, cordially invite all devotees to participate and seek the blessings of Lord Krishna during the celebrations commencing on 06/08/2014 and concluding on 21/08/2014. Following are the details of the programme:

#### **Daily Programme:**

6 am - Bhopali, 11 am onwards Puja, Gow Puja and Mangalarati; 6 pm - Nithya Niyam Bhajans and Katha

#### **Special Programmes:**

**06/08/2014 to 10/08/2014:** · Dhollara- 9 pm onwards followed by Mahamangalarati.

**11/08/2014 to 18/08/2014 (Janmashtami on 17/08/2014)**

- 8.00 pm to 9.30 pm Gondhala Mhanati, 9.30 pm to 10.00 pm Paradi Arati/ Panjo,
- 10.00 pm to 11.00 pm Mahamangalarati

**18/08/2014 :**

- Geeta Homa - 9.00 am; Cradling Ceremony - The Nityaniyama begins at 10.00 pm. Katha, cradling ceremony at midnight followed by Gondhala Mhanati and Paradi Arati till Suryodaya on 19th Aug.

**19/08/2014:**

- Gopal Kala (Kallo) and Avabhrata Snana (Vakkali) – 5.00 pm onwards; DurgaNamaskar – 7.00 pm

#### **List of Sevas:**

- Kalya Unde, Tulasi Ashtottara and Panchakhadya - Rs.50/- for each seva.
- Kartik Puja – Rs.200/- ; · Sponsor a day – Rs.5,000/-

In the service of Shree Lord Krishna,

**Taranath K. Haridas**

Managing Trustee

**Murali R. Haridas**

Archak

**Rameshwar G. Haridas**

Mala Mudradhikari & Archak

# हे परब्रह्म सगुण साकार-उचले भक्तांचा संसार भार! (स्वास आषाढी एकादशी निमित्त)

१

रंगला आषाढी एकादशीला  
क्षेत्र पंढरपुरी अनुपम्य सोहळा  
संतांच्या पालकी सवे वारकरी  
येती नाचत विठ्ठल भेटीला  
तुळसी माळ गळा चंदनाचा टिळा  
विठ्ठल भजनी दंग भाविक भक्त मेळा  
हाती टाळ मृदुंग चिपळ्या एकतारी  
मुखी ज्ञानोबा तुकाराम 'पांडुरंग हरी'  
वाजत गाजत 'विठ्ठल विठ्ठल' गजरी  
अवघी दुमदुमली पंढरी!  
भागवत धर्म पताका फडके उंचावरी  
भक्तांसाठी उभा राउळी पुंडलिकाचा हरी

२

पुंडलिका भेटी आले जगजेठी  
करकटीं घेऊनीं तेजमूर्ति झळाळली  
युगे अट्टावीस विटेवरी उभी...  
भक्तांची प्रेमळ विठू माउली  
मंगलदिनी या अलभ्य लाभ  
जमली थोर संतांची मांदियाळी  
भक्त उत्सुक विठ्ठलाच्या भेटीस येतां  
धावली दिंडीपाशी स्वयं माउली  
संसारी रंजल्या गांजल्या भक्तास  
लावण्या अनन्य भक्तिचा लळा  
फुलवाया अंतरीं निज लेकराच्या  
समृद्ध शाश्वत सुखाचा मळा!

३

'वैकुंठीचा राणा' धावत येऊन  
भक्त सख्यांसी गळा भेटले  
टाळ मृदुंग चिपळ्यांच्या नादात  
शब्द मृदु मनींच विरघळले  
क्षणभर द्वैत अद्वैतात लोपुनी  
सगुण निर्गुणात विसावले  
सुवर्ण क्षणीं या देव भक्तांतले  
अंतर नाजुक पूर्णची मिटले!  
अतर्क्य अशा या अमृत क्षणी  
विठ्ठला पार्यीं थरारली वीट  
संत सज्जन भक्तांच्या घोळक्यात  
हरवला भक्त सखा भगवंत ॥

४

निष्ठावंत प्रिय भक्तांच्या हृदयी।  
विठ्ठल सखा दडुन बसला।  
वैकुंठीचा राणा लपून छपून हो  
भक्तांघरी प्रेमे राबला... ॥  
असे हे परब्रह्म सगुण साकार  
उचले भक्तांचा संसार भार।  
धन्य भक्तगण धन्य विठू माउली  
धन्य ती संतांची मांदियाळी ॥

(अन् हो धन्य तुम्ही आम्ही ज्यांना नुसत्या कल्पनेनेही त्या  
अमृताची चव लाभली)  
॥ पुंडलिक वरदे हरी विठ्ठल ॥  
॥ ज्ञानोबा तुकाराम।

मीरा वरलक्ष्मी सु. सौकुंर

## पावसु येता पावसु

पावसु येता पावसु, कितलीं पडताती शान्नं!  
हित्तांतु आम्ले झाडारी पूरा तिंबुन्-वतात् पात्र  
पट-पट नळ माडारी नांत ऽ खळता पावसु  
आम्कां माऽत्र भाईर वचू दीना आम्ले आवसु!  
कायळ्या वारी तिंबल्लेरी तुम्कां ताऽपु यॅल्लो म्हणत्-ती  
ताऽप आल्यारी भाऽरी इत्तं? तिंबुक कित्ती गम्मती!  
पान्नां तुर्येरी लांब्तलीं शान्नं मोत्या दाणेशें दिस्ताती  
तोमु तणांऽतु सूर्याकिर्णांतु वज्रशें झगझगताती  
हाऽत कंडये भायर घाल्नु आम्मी शान्नं धर्ताती  
गौजी पळ्ळेकी वग्वगी फ्रॉकाक् हात् पुसुन घेताती  
उद्दाक भर्लेकी पेपरा बोऽर्च्यो कोऽर्नु उद्कात् सॉडताती  
कोणै पळैनाशिलें तावळी, भायर आम्मी धांवाताती!



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## मी जवळून पाहिलेल्या शिबाड सोनीबाई (अर्थात मोठ्याबाई)

सुमतीबाई चंदावरकर

माझी व बाईची ओळख कशी झाली सांगते. एक दिवस डोंगरकेरी कमलाबाई, नाडकर्णी शांताबाई, मोठ्याबाईसह माझ्या घरी आल्या. पतीराजांचे अकाली निधन झाल्याने मीहि अतिशय दुःखात होते. त्यामुळे त्यांचे आदरातिथ्य करता आले नाही. त्यांना एक शिक्षिका हवी होती. मी गायन, ड्राइंग, हिंदी, पी.टी. व मॉटेसरी, महाराष्ट्रात पहिल्या क्रमांकात पास झाले होते. शिवाय हा कोर्स बोर्डीला ताराबाई मोडक, अनुताई वाघ ह्यांच्या हाताखाली शिकले हे कळल्यामुळे त्या मला शाळेत रुजू व्हायला सांगायला आल्या होत्या. सध्या तरी हे मी शिकवू शकणार नाही म्हटल्यावर सध्या तू शाळेत येवून बस, काही दिवसांनी रुळशील आणि खरंच काही महिन्यांनी मी शिकवू लागले. मोठ्या बाईंनी मला खूप साथ दिली. त्यामुळेच मी रिटायरहोईपर्यंत ३६ वर्षे नोकरी केली. त्यांना मी कधीच विसरू शकत नाही.

शिबाडबाई तालमकीवाडीच्या शाळेत कमी पगारावर हेडमिस्ट्रेस म्हणून रुजू झाल्या. त्यांच्या प्रत्येक कार्यात त्यांच्या पतिराजांची त्यांना साथ असायची हे विशेष. मोठ्याबाई नऊवारी साडी नेसत व त्यात केळ घालून त्यांत पैसे ठेवत. अनेकदा नोट खाली पडलेली त्यांना समजत नसे. म्हणून मी एक बटवा शिवून दिला. त्यांनाही आवडला. नेहमी डाव्या बाजूला कमरेला तो बटवा त्या खोचायच्या. एकदा घाईत उजव्या बाजूला खोचला. शोधाशोध सुरू झाली. खुर्चीवरून उठून जाताना पदर खुर्चीत अडकला व बटवा खाली पडला आणि सापडला!

२६ डिसेंबर १९९४ रोजी त्यांचा देहान्त झाला. त्यावेळी त्यांचे वय ८८ होते. मोठ्याबाईंच्या मृत्युपत्रात लिहिलेले होते की त्यांचे पार्थिव जे. जे. हॉस्पिटलमध्ये पाठवावे कोणतेही क्रियाकर्म करू नये. त्यांचे पतीराज रिटायर झाल्यावर मिळालेला प्रोव्हीडंट फंड त्यांनी शिरालीच्या अनाथ आश्रमासाठी दिला. नवरा बायको दोघेही त्यागी स्वभावाचे होते.

त्यांना कोणी साडी दिली तर ती न वापरता कोणालाही देऊन टाकत. स्वतःच्या जुन्या साड्या देखील भाजीवाली, कचरावाली ह्यांना देत असत. पोलक्यांना ठिगळ लावून घालत असत. लोकांना समजू नये म्हणून खांद्यावरून पदर घेत असत. सुविचार कापून स्वतः केलेल्या वर्तमान पत्राच्या वहीत चिटकवून ठेवत असत. कोथिंबीरीच्या काड्या ठेचून मसाला घालून सार करत. काही भाज्यांची साले काढून चटणी करत असत. आणखी एक गंमत सांगते. सकाळी चहा केल्यावर गाळून पाला सुकत

टाकायच्या व ८-१० दिवसांनी त्याचाच चहा करत! इतक्या काटकसरीने वागून जमवलेला हा सर्व पैसा शाळेच्या उन्नतीसाठी वापरत असत!

शिस्त, काटेकोरपणा पाळायच्या. शाळा भरण्याच्या अगोदर एक तास हजर होत व शाळा सुटल्यावर सर्व मजल्यावर फेरफटका मारून कोणी मुले राहिली नाहीत ना हे पाहून, झाडांना पाणी घालून मगच घरी जात असत. शिक्षकही लवकर येऊन घंटा झाल्यावर मुलांना (हॉलमध्ये) रांगेने उभे करत. स्वतःही येऊन सगळीकडे लक्ष ठेवत असत.

शिक्षकांना काही वेळा रागे भरत, पण शाळा सुटल्यावर त्यांना बोलावून त्यांची क्षमा मागत. प्रथम ही शाळा आनंदाश्रम हॉलमध्ये भरत असे. हा हॉल लग्नामुंजीला देत असत. त्यावेळी पहिली ते चौथीचे वर्ग वाडीतील रहिवाश्यांच्या घरातच भरत असत. एरव्ही हॉलमध्ये पडदे लावून वर्ग भरत. पहिल्या मजल्यावर बसून सर्वांवर लक्ष ठेवत असत. त्यांच्या भिंगाच्या डोळ्यांना पाहून मुलं काय पण शिक्षिका पण घाबरत. हॉलच्या बाहेर नर्सरीचे वर्ग भरत. लग्न असल्यावर इतर वर्ग बाहेर जात. लग्नाच्या जेवणात जिलेबी असल्यास त्या मुलांना देत असत! एकदा एका मुलाला शाळेचे नाव विचारले लगेच तो म्हणाला माझ्या शाळेचे नाव 'लग्नमुंजीची शाळा.' साईबाबांच्या भजनाला जाताना कटाक्षाने मुलांनाही घेऊन जात. एकदा एका मुलाने विचारले, "आपण ज्यांच्या घरी जातो तेथे फोटोतून उदी येते मग तुम्ही रोज जाता तर तुमच्या घरी का येत नाही?" त्या म्हणाल्या, "आपली श्रद्धा कमी पडत असेल." आणि आश्चर्याची गोष्ट म्हणजे दुसऱ्या दिवशी उठून पाहतात तो साईबाबांच्या फोटोतून मात्र नव्हे, तर आनंदाश्रमस्वामींच्या फोटोतूनही उदी येत होती!

त्या नळबाजाराहून पेपरमिंट, पड्ड्या, रबर, पेन्सिली आणून मुलांना विकत देत असत. दर शनिवारी मुलांकडून वर्तमानपत्र मागवून तो पैसा शाळेच्या फंडात जमा करत. डोळ्यांचे ऑपरेशन झाल्यावर एक डोळा बंद करून शाळेत येत असत.

खरी गोष्ट सांगते, त्या तिसरीच्या वर्गावर होत्या. काही कारणामुळे मला त्या वर्गावर जाण्यास सांगितले. परिक्षेचा पेपर त्यांनी काढला होता. प्रश्न १) शिवाजींचा जन्म कोठे झाला? मुलाने उत्तर लिहिले भाटीया हॉस्पिटल. कारण त्याचा भाऊ भाटीया हॉस्पिटलमध्ये झाला होता. प्रश्न २) टिळकांचा जन्म

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कोठे झाला? तो मुलगा चिखलवाडीत राहत असल्याने चिखली गाव न लिहिता चिखलवाडी लिहिले. प्रश्न ३) फुफ्फुस कशाला म्हणतात? उत्तर- फूस फूस असा आवाज करणारा शरिरातला भाग. प्रश्न ४) महात्मा गांधी व इंदिरा गांधी ह्याचे नाते होते का? उत्तर- वडील मुलगी कारण दोघांचे आडनाव एक. चार प्रश्नांना २ मार्क होते. मी अर्धा मार्क दिला. झालं, मला त्यांच्या खोलीत बोलावण्यात आले. “काय? असे मार्क देतात काय?” मला दरडावून विचारले. मी म्हटले, “बाई त्याने आपला कॉमनसेन्स वापरला.” “पुरे पुरे इतकं सोबर होऊन चालत नाही. तू शिशूवर्गालाच योग्य आहेस. तिथेच जा.” दुसऱ्या दिवसापासून माझे नाव नर्सरीत नोंदवलं गेले.

शाळेला पैशाची तूट होती म्हणून त्या आपला पगार शाळेला द्यायच्या. एकदा तर त्यांनी हातातील पाटल्या काढून कमिटीपुढे ठेवल्या. त्या विकून शिक्षकांना पगार द्या असे म्हणाल्या. पण कमिटीने त्या पाटल्या घेतल्या नाहीत. त्यांनी आपला प्रॉव्हिडंट

फंड आपल्या शाळेला दिला. ब्रिक फंड कार्ड घेऊन सर्व ठिकाणी फिरून फंड गोळा करत. कोणत्याही समारंभाला जाताना सोबत ब्रिकफंड कार्ड घेण्यास विसरत नसत. इतकंच नाही, तर जुने विद्यार्थी, नोकरीला लागलेले विद्यार्थी, ह्यांच्याकडून पैसे गोळा करत. वाडीत प्रत्येकाच्या घरी जावून दर माही पैसा गोळा करत असत.

एकदा मोठ्याबाईंनी चवथीच्या एका मुलाला गृहपाठ केला नव्हता म्हणून ढकलून दिले व खूप मारले. तो भिंतीवर आपटला गेला. हाताचे हाड सटकले. दुसऱ्या दिवशी त्यांना हा प्रकार कळला व आपली चूक कळली. मला घेवून त्यांच्या घरी गेल्या. त्याच्या वडिलांजवळ क्षमा तर मागितलीच शिवाय त्याचा सर्व डॉक्टरी खर्च स्वतः करणार म्हणून पैसे काढून दिले.

अशा होत्या मोठ्याबाई अगदी फणसासारख्या, बाहेरून बोचणाऱ्या पण आतून गोड.

## Konkani Sourabh

The Column promoting Konkani usage

Compiled by Shri Arun S. Ubhayakar

### 1) Word play शब्दमंथन

- 1) बरड [a] dry grass. [b] small creature that grow in stored grain. [c] very bad.
- 2) चांफ्रीका [a] one kind of flower [b] dry twig of coconut tree [c] trumpet.
- 3) पेट्नोळि [a] small pipe [b] burning stick [c] bamboo gun used for fun game.
- 4) हुलपो [a] articles of gifts or presents [b] slowly movable [c] dish made of milk.

### 2) Riddles हुम्मणि

- 1) भरभर एकदम तोगु आयलो, भुयिरि आपटनु तोगु पळ्ळो. थयि थावनु कोप्पुनु दूर गेल्लो, समुद्रांतु उड्डुनु तांतु मेळ्ळो.
- 2) तीनि बोड धा पाय, तोंडा मात्ति धाल्ता चोय
- 3) आवई काळि धुव गोरि, पोवया कांडि धुवे तोंडारि
- 4) चारि कडचे उद्दाक, वत्ता ऐक बार्थितु तें उद्दाक आस्स गोरि, पिंच्वाक भो रुचकर खरें

### 3) Proverbs आदगल्यो

- 1) मोन्यांक नांक खर्पिल्ले गादि unnecessarily raking up someone.
- 2) आषाढ मासांतुले तट्ट, म्हाळ पक्षांतुले भट्ट always remain busily engaged.

- 3) घोड्या माक्शि उबरु नये, राया इद्रारि राबु नये exposed to unexpected danger.
- 4) मात्तावैले वज्जे खांदेरि आयले tension or problem eased a little.

### 4) Spoonerisms उलटी विनोद

- 1) फुगुनु हासता - हागुनु पुसता
- 2) पोळ्ळो साधु - सोळ्ळो पादु
- 3) रायु पगडता - पायु रगडता

### 5) Lullaby अंगाइ गीत

किराकरे करंबल, कायळ्या करे जांभळ  
उत्तम फळ मावळिंगि ॥  
मावळिंगाचो साल्यो, कोण मासा न्हाल्यो  
शेवंती फुलल्ल्यो माघ मासी ॥  
माघ मासिच्या वेळि, घर बांदुन माळ्ये  
घराच्या सावळे पाळ्ळे बांधूं ॥  
जोइ जोइ जोइ -- जोइ जोइ ॥

Answers -

Word Play : [1] b [2] b [3] c [4] a

Riddles : 1) पावसु 2) नांगर 3) मिरसांग 4) दूध

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प्रकाशक : मॅजिस्टिक पब्लिशिंग हाऊस

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कथा, कविता, एकांकिका, ललित लेख, स्तंभलेखन इत्यादी साहित्यप्रकारांमध्ये आपल्या लेखनाचा स्वतंत्र ठसा उमटविणाऱ्या आणि अनेक प्रतिष्ठित लेखन पुरस्कारांनी सन्मानित झालेल्या, कोंकणी आणि मराठीतील सिद्ध हस्त, प्रतिथयश लेखिका म्हणजे प्राध्यापिका साधनाताई कामत. गेली अनेक वर्षे त्यांनी सातत्याने कथालेखन केलेले आहे आणि करीत आहेत. विविध प्रसिद्ध मराठी मासिकांमध्ये आणि दिवाळी अंकांमध्ये प्रकाशित झालेल्या साधनाताईच्या कथांमधून, तेरा कथा निवडून, सुप्रसिद्ध प्रकाशक मॅजिस्टिक पब्लिशिंग हाऊस ह्यांनी नुकताच ‘लागेना थांग’ हा कथासंग्रह प्रकाशित केला. ख्यातनाम दिग्गज साहित्यिक श्री. मधु मंगेश कर्णिक यांच्या हस्ते, ६ एप्रिल २०१४ ला ह्या कथासंग्रहाचे विमोचन झाले आणि त्यानंतर प्रकाशकांनी त्यादिवशी विक्रीसाठी आणलेल्या कथासंग्रहाच्या सर्व प्रती हातोहात खपल्या, हे लेखिकेच्या लोकप्रियतेचे आणि तिने लिहिलेल्या कथांचा उत्कृष्ट दर्जा ह्यांचे द्योतकच म्हणावे लागेल.

साधनाताई ह्या मानसशास्त्राच्या अभ्यासक असल्यामुळे, त्यांच्या बहुतेक कथा मनोविश्लेषणात्मक असतात. प्रत्येक कथा अत्यंत उत्कंठा वाढविणारी असते आणि अचानक कथेला अनपेक्षित कलाटणी दिल्यामुळे चोखंदळ वाचकाला एक वेगळाच अवस्थ, बेचैन करणारा अनुभव मिळतो, आणि साधनाताईच्या ‘अथांग’ कल्पनाशक्तीची प्रचिती येते. प्रस्तुत कथासंग्रहाच्या प्रस्तावनेमध्ये श्री. मधु मंगेश कर्णिकांनी, साधनाताईच्या लेखन कौशल्याविषयी अत्यंत सुंदर व समर्पक विचार मांडलेले आहेत.

ज्येष्ठ साहित्यिक श्री. मधु मंगेश कर्णिक लिहितात – “साधना कामत यांची कथा वाचली की सर्वप्रथम हे ध्यानात येते की, ही लेखिका कथा ह्या वाङ्मयप्रकारामध्ये मनःपूर्वक वावरणारी व रमणारी आहे. तिचे कथेवर खरेखुरे प्रेम आहे आणि चांगली कथा लिहिण्यासाठी जी गुणसूत्रे लागतात, ती या लेखिकेपाशी निसर्गतः आहेत.

विषयांची विविधता, त्यानुरूप प्रसंग, घटना, पात्रे आणि त्यांचे परस्परांतील जटिल नातेसंबंध, कथनातील आकर्षकता, कथेची सुसंगत मांडणी अशी काही महत्त्वाची अंगे कथा कादंबरी आणि नाटक या सर्जनशील साहित्य कृतींना मुळातच अत्यावश्यक असतात. या साहित्यकृतींनी वाचकाला आनंद, पुनःप्रत्ययाचा आनंद, जीवनातील सुरुपता, विरूपता, कुरुपता यांचे दाहक दर्शन, पारंपरिक व्याख्येप्रमाणे जीवनातील सत्य-शिव आणि सुंदरता यांची अनुभूती हे सारे प्रदान केले पाहिजे. वाचक प्रमुदित झाला पाहिजे, तसाच तो अस्वस्थ, बेचैनही झाला पाहिजे. साधना कामत यांच्या कथांतून या सर्व गुणवैशिष्ट्यांचा कमीअधिक प्रमाणात आढळ जाणवतो, आणि त्यामुळे त्यांच्या कथा वाचकांच्या मनाची पकड घेतात. कथेची बांधेसूद रचना, सुभग कथनशैली, तिचा सुरेख ओघ आणि कथेतील अल्पाक्षरातील रमणीयत्व हेही त्यांच्या कथेचे मला जाणवलेले वैशिष्ट्य.” हा कथासंग्रह म्हणजे ह्या सर्व वैशिष्ट्यांचा परिपाक आहे.

‘जोडी’ ह्या कथेतील नाना आणि तात्या ह्या परस्परविरोधी स्वभावाच्या व्यक्तिरेखा, जात, आहार, मनोवृत्ती सर्वच भिन्न. व्याही असले तरी आपापल्या मतांवर, दैनंदिन जीवनशैलीवर ठाम. एकाच घरात, एकाच खोलीमध्ये, परिस्थितीमुळे राहणे. सुरुवातीला कृतीने प्रतिकार पण नंतर एकमेकांविषयी आदर, प्रेम. नाना आस्तिक तर तात्या नास्तिक. अधिक एफ. एस. आय. मिळाल्याने एक खोली जास्त मिळणार आणि दोघांना स्वतंत्र खोल्या मिळणार असं असताना देखील त्यांची झालेली घालमेल. अत्यंत हळुवार पण प्रभावी कथन.

‘वारसा’मध्ये दोन सावत्र मुलांमधील स्वभावविशेष. एकाचा तथाकथित संस्कारक्षम घरामध्ये लहानाचा मोठा होऊन देखील वडिलांच्या निधनानंतर स्थावर विषयक गोष्टींमध्ये मनाच्या मोठेपणाचा अभाव तर सर्व चांगल्या गोष्टींपासून वंचित राहून देखील दुसऱ्याचा मनाचा मोठेपणा मनाला भिडणारा.

‘कसोटीचे क्षण’ मध्ये आस्तिक-नास्तिक, श्रद्धा-अंधश्रद्धा ह्या मनोवृत्तीत अडकलेली पात्रे आणि सर्व प्रयत्न थकल्यावर हताश होऊन देवाला साकडे घालण्याची, बुवांना नमस्कार करण्याची अगतिकता, अत्यंत परिणामकारक चित्रण.

‘वर्तुळ’ कथेमध्ये, कलबमध्ये जाणारा नवरा, तिथे त्याची परस्त्रीविषयी निर्माण झालेल्या आकर्षणापोटी पत्नीशी प्रतारणा, ह्याचा शेवट घटस्फोटातमध्ये. नवऱ्याचं त्या दुसऱ्या स्त्रीशी लग्न. दोघांच्या आवडी, छंद वेगळे. मुलाला भेटण्याच्या निमित्ताने घटस्फोटित पत्नीशी होणारी भेट आणि त्यामुळे अनुभवाला

येणाऱ्या हळुवार भावनांचा आविष्कार. सुंदर सादरीकरण. आईवडील कष्ट करून, कर्ज काढून आपल्या मुलांना शिकवितात. मोठं करतात. त्यांची माफक इच्छा एवढीच असते की, मुलांनी मोठं झाल्यावर आपल्याबरोबर राहावं, आपली काळजी घ्यावी, कर्ज फेडावीत. पण मुलं आपलं भविष्य घडविण्यासाठी परदेशी किंवा दुसऱ्या शहरात जातात आणि आईवडिलांची माफक इच्छा देखील पूर्ण होत नाही. मग एका प्रसंगात वडिलांना जाणीव होते की आपणही तरुणपणी गाव सोडून शहरात आलो होतो. गावाकडे दुर्लक्ष केलं. भरकटलेल्या जहाजावरील खलाशी जसे सायरन नावाच्या सुंदर चेटकीणी असलेल्या बेटाकडे सायरनच्या मंत्रमुग्ध करणाऱ्या गाण्यामुळे नकळत ओढले जातात आणि पुन्हा कधीच परत येत नाहीत तसे आपण शहरातील, परदेशातील वातावरणाकडे ओढले जातो. ते परत आपल्या देशातील, गावातील घराकडे पुन्हा कधीही न जाण्यासाठी. हे वास्तव 'सायरनचे गाणे' ह्या कथेत सुंदररित्या चित्रित केलेले आहे. आपण कितीही गमजा केल्या तरीही समजाच्या विरुद्ध जाऊन आपण काहीही करू शकत नाही हे पटवून देणारी 'बूटस तू सुद्धा!' ही कथा.

'देणं-घेणं' ह्या कथेमध्ये, मध्यमवर्गीय कुटुंबातील साध्या सरळमार्गी अण्णांची होणारी फरफट आणि नव्या पिढीबरोबर चालताना झालेले मन परिवर्तन या सर्वांचा आलेख लेखिकेने अत्यंत प्रभावीरितीने रेखाटला आहे. तर 'लागेना थांग' ह्या कथेतील एक अविवाहीत विदुषी आणि एक विद्वान या प्रौढ व्यक्तिमधील अथांग भावनांचे एक तरल, हळुवार चित्रण अत्यंत वाचनीय. प्रौढ वयातील संवेदनशील स्त्री-पुरुषांमधील मानसिकता किती अनाकलनीय आणि अथांग असते ह्याचे उत्कृष्ट कथन म्हणजे ही कथा. श्री. मधु मंगेश कर्णिकांना ह्या कथासंग्रहातील सर्वात आवडलेली ही कथा.

'सूर्यग्रहण' या कथेमध्ये, प्रतिभावंत आणि रूपसंपन्न वडिलांमुळे मुलामध्ये उत्पन्न झालेला न्यूनगंड. पण मानसोपचारतज्ज्ञाने, तुझ्यात असलेले संगीत आणि तारुण्य तुझ्या वडिलांजवळ नाही तेव्हा हा न्यूनगंड टाकून दे असे सांगणे. त्याचप्रमाणे संगीतामुळे त्या मुलाजवळ आलेली मुलगी आणि तिच्या पूर्वयुष्यामुळे त्याच्यात होणारं परिवर्तन हे लेखिकेने अत्यंत परिणाम कारकरितीने सादर केले आहे. 'एक अध्याय' मध्ये माणसांमधील ऋणानुबंधाचे यथार्थ चित्रण आहे. 'कॅलिडोस्कोप' ही स्त्री-पुरुष संबंधावरील, त्यातल्या अनेकविध पैलूंवर प्रकाशझोत टाकणारी, तर 'संशय का मनी आला' ही ज्येष्ठ नागरिकांच्या मानसिकतेचा वेध घेणारी कथा आणि 'राजकन्या आणि वाटाणा' ह्या कथेमध्ये

दोन विजोड दांपत्यामधील नातेसंबंधांचं, पुरुषी अहंकाराचं चित्रण, बायकोनं आपल्या करियरमध्ये पुढे यावं असं नवऱ्याला वाटणं पण त्यासाठी कुणी पुरुष तिचा गैरफायदा घेत नाही ना असंही त्याला वाटणं आणि असं नसलं तरीही हा विचार त्याला खुपणं, आणि हा विचार आपल्या नवऱ्याच्या मनात आला ही जाणीव तिलाही खुपणं ह्याचं प्रत्ययकारी रेखाटन आहे. एकंदरीत हा कथासंग्रह म्हणजे पारंपरिक आणि नवता यांचा उत्कृष्ट संगम असलेल्या तेरा कथांचा संच आहे.

लेखिकेचं मराठी भाषेवर एवढं विलक्षण प्रभुत्व आहे की, ह्या कथा वाचताना, त्या एका अमराठी लेखिकेने लिहिलेल्या आहेत असे कुठेही जाणवत नाही.

साधनाताईची कथालेखनाची पद्धत ही नवोदित कथालेखकांना मार्गदर्शक आहे ह्याची प्रचिती ह्या कथासंग्रहातील कथा वाचल्यानंतर येते. त्यांच्या ह्या लेखन कौशल्याला विनम्र अभिवादन!

## निद्रे रे बाळा मोगऱ्या कळ्या

(एक शिशु गीत)

निद्रे रे बाळा मोगऱ्या कळ्या

लाली लाली जोयिरे ।

चंद्र तारा मंडल घेवु

आय्लि निद्रा मायिरे ॥ निद्रे रे ॥

चांदण्या राति फुल्ला राशि

चंपक जायि जूयिरे ।

चंदु मामु मोग्गा म्होवू

गाल्लारि घाल्ता चोयिरे ॥ निद्रे रे ॥

दिव्वो तूंची देवू तूंची

तूंची मगलो जीवुरे ।

कुलाचो कीर्तो कलशु तूंची

पुण्या कोटीक पांवेरे ॥ निद्रे रे ॥

सकल सुख लाभो तुक्का

जाव्वो जीवन सफलरे ।

सफलतेच्या सन्मार्गारि

घडो सर्व शुभ मंगलरे ॥ निद्रे रे ॥

निद्रे रे बाळा मोगऱ्या कळ्या

लाली लाली जोयिरे... ॥ जोयिरे ॥



— अशोक जी मल्लापूर

## अहो, ऐकलत का?

- सुमंत गौरंग बेलतंगडी

वाः! काय सुंदर शब्द आहे 'अहो'! महाराष्ट्राच्या संस्कृतीचा एक अविभाज्य भाग. मराठी कोषागारांतील एक हुकूमी एक्का!

ह्या शब्दाची उत्पत्ति कुठे, कशी आणि कधी झाली हा वादाचा भाग सोडला तर त्याच्याबद्दल लिहिण्यासारखे बरेच कांही आहे. पहिल्या प्रथम हा शब्द आम्ही ऐकला तो लहान असतांना आणि कळायला लागलं तेव्हा, जेव्हा आमच्या मातोश्रींनी आमच्या पिताश्रींना 'अहो, ऐकलत का! चहा ठेवला आहे' अशी हांक मारली होती. काय गोडवा आणि मधुरता होती त्या हाकेत! लाजून, मुरकून मनापासून मारलेली ती हांक अजूनही कानांत घुमते आहे. खरोखर चहापेक्षा गोड! आणि ह्या शब्दाचे गोड गुलाबी रहस्य जाणून घेता घेताच आम्ही मोठे झालो आणि लिहावसे वाटले.

मराठी विवाहित स्त्रियांच्या मुखातून पडणारे हे कोमल शब्द, फक्त आणि फक्त त्यांच्या नवऱ्या पुरतेच मर्यादित आहेत. त्या शब्दांचा उच्चार, लय, मृदुलता, भावना आणि कंपन फक्त नवराच समजू शकतो. ह्या शब्दात अशी जादू आहे की आज लाखो घरांमध्ये पतिपत्नी सुखी आणि समाधानी आहेत.

पण अशा ह्या गोड शब्दाला तसाच गोड प्रतिसाद मिळेलच अस नाही. हा शब्द स्त्रियांसाठी जरी देवासमान असला तरीसुद्धा कांही नवरदेवांना त्याचा गंध पण नसतो. ज्या आपुलकीने आणि प्रेमाने एखादी स्त्री आपल्या नवऱ्याला अशी हांक मारते, तिचा नवरा त्या हाकेला तिच्या अपेक्षेप्रमाणे दाद देईलच अस नाही. उदाहरणार्थ, 'अहो, जरा बाजारांतून भाजी आणाल काहो?' तर नवऱ्याच उत्तरं असेल 'मला क्रिकेटची मेच बघायची आहे.' थोड दुर्लक्षच होत नवरदेवाकडून, नाही का? कमीत कमी, त्या 'अहो' शब्दाचा तरी त्याने मान ठेवावा अशी तिची अपेक्षा असते. हा शब्दच असा भारदस्त, वजनदार आहे कि प्रत्येक नवरा हा शब्द आपल्या बायकोच्या मुखातून दिवसातून शंभर वेळा तरी ऐकत असावा. पण कांही नवरे असेही आहेत कि जे आपल्या बायकोचा मान ठेवतात. ते आपल्या बायकोबरोबर 'अहो' नेच संभाषण करतात जसे की 'अहो, आमचा चहा तयार आहे का? ऑफिसला उशीर होतो आहे. जरा लवकर आटपा.'

आम्हा मुंबईकरांना 'अहो, ऐकलत का?' असे ऐकायची संधी पूर्वी चाळीत राहिल्यामुळेच मिळाली. प्रत्येक खोलीतून हा आवाज रात्र न दिवस अनेकवेळा ऐकूयायचा.

'अहो, नळाला पाणी आले. उठून जरा पाणी भरता का?'

'अहो, जरा ऑफिसला जाताना ही वाण्याची यादी देऊन जा!'

'अहो, आज मुलांना दिवाळीसाठी नवे कपडे आणायचे आहेत!'

एक ना दोन! अनेक संवाद मिळायचे ऐकायला. आणि एक दिवशी असे लक्षांत आले कि आपल्यापेक्षा वयस्कर व्यक्तींनासुद्धा हा शब्द लागू होतो. अंशतः हे जरी खरे असले तरी सुद्धा नवरा बायकोच्या नात्यातला हा असा एक खास घटक आहे की, जो रेशीमगाठी सारखा दोघांना घट्ट बांधून ठेवतो. अगदी लग्नाच्या पहिल्या रात्रीपासून ते त्या दोघांच्या अखेरच्या श्वासापर्यंत!

नवरा बायकोचे नातेच तसे खास आहे. इतर नात्याप्रमाणे ते नसते. परंपरेने नवऱ्याचे नाव न घेणे हे प्रत्येक विवाहित स्त्रीला बंधनकारक झाले. तिला दुसरा पर्यायच उरला नाही 'अहो' म्हणण्याशिवाय! आणि अशा या सोज्वळ व शालिन स्त्रीच्या वाट्याला काय आले तर तिला समाजाने दिली एकेरी नावाने हांक. सारे कुटुंबच तिला अरे तुरे करायला लागले. अगदी स्वतःची मुले सुद्धा 'अग, आई' करून बोलवायला लागली. आणि बाबांना काय तर 'अहो, बाबा!' मग काय, रांगच लागली की हो! 'अग सूनबाई', 'अग वहिनी', 'ए बया', 'अग बाई', 'अग ए'!

पण समाज बदलला, समाजाचे नियमही बदलले. म्हणतात ना मुलगी शिकली, प्रगती झाली! नेमके तसेच घडले. शिक्षण क्षेत्रांत मुलींनी मुसंडी मारली. मुलांना मागे टाकून साप शिडी खेळातल्या शिडीवरून सरसर वर चढल्या आणि शर्यत जिंकल्या. आत्मविश्वास वाढला. समाजामध्ये ताठ मानेने वावरू लागल्या. पुरुष वर्गाला त्यांना नाव ठेवायला जागाच ठेवली नाही. प्रत्येक घरांतून बहीण, आई, नवरी, सासू, सून, मुलगी, आजी काम ासाठी बाहेर पडू लागल्या. पुरुष वर्गाने पडते घेतले. प्रत्येक भाऊ, वडील, नवरा, सासरा, जावई, मुलगा, आजोबा घरांतल्या आणि समाजांतल्या स्त्रियांना मान देऊ लागला.

आणि ह्या बरोबर 'अहो' शब्दाची नविन आवृत्ति निघाली. भगवान शंकराच्या जटेतून गंगा नदी निघून जशी जमिनीवर येऊन अंतर्धान पावली, तसेच हा शब्दही वैवाहिक जीवनांच्या इतिहासात जमा होत गेला. नविन व्याख्या व रूप धारण केले. 'अहो'च्या जागेवर आता 'अरे'चा श्रीगणेशा सुरु झाला.

आम्ही स्वतः जेव्हा लग्नाच्या बोहल्यावर उभे राहिलो त्यावेळी,

किंबहुना त्याच्याही काही काळ अगोदरपासून 'अहो'चा बोलबाला कमी होत गेला. पदरामागून येणारा हा मृदु, कोमल आवाज काळाच्या पडद्याआड कधी गेला ह्याचा मराठी समाजाला पत्ताच लागला नाही. कारणे अनेक असू शकतील. स्त्रिया पुरुषांच्या खांद्याला खांदा लावून जेव्हा समाजांत वावरू लागल्या, तेव्हांपासून स्त्रियांच्या आधुनिक युगाचे नवीन पर्व सुरु झाले. उच्च शिक्षण आणि चांगल्या नोकऱ्यांमुळे पुरुषांबरोबर चढाओढ सुरु झाली. संगणकाने तर सारे जीवनच बदलले. फेसबुक, ट्विटर, मोबाईल निमित्ताने स्त्री, पुरुष जवळ येऊ लागले. कोर्ट कचेऱ्या, महाविद्यालये, सहली, स्नेहसंमेलन अशा ठिकाणी ओळखी वाढू लागल्या. त्यांच्या वैयक्तिक जीवनाचं चित्रच बदलले. संबंध वाढले, नाती जोडली गेली, प्रेम विवाह ठरले. आणि प्रेम विवाह म्हणजे तडजोड आलीच कि हो! 'अहो' व 'अरे'मध्ये तडजोड झालीच म्हणाना! आणि समाजाने नकळत त्याचा स्वीकारही केला. ह्याचा एक फायदा झाला तो लग्नाच्या उंबरठयावर उभ्या असलेल्या मुला-मुलींच्या आई वडिलांना. म्हणजे असे बघा, आपल्या कन्येला दाखवण्याचा कार्यक्रम, कांदे-पोह्याचा बेत, कुंडली, साखरपुडा, हुंडा इत्यादी गोष्टी नियमबाह्य झाल्या. दोन मन जुळली, दोन घराणी एक झाली. बरस, दुसरे काय हवे आई वडिलांना! सुंठी वाचून खोकला गेला म्हणतात तो असा! प्रगतीशील समाजाचे एक पाऊल पुढे पडले. असो, आजही गावांत आणि शहरांत 'अहो'चा दबदबा आहे. 'अहा'चा टाहो महाराष्ट्रांत अजूनही गुंजतो आहे. म्हणूनच 'अहो'ला हा मानाचा मुजरा! 'अहो' बद्दल पुष्कळ लिहिण्यासारखे आहे. तर विरंगुळा म्हणून दोन-चार विनोदी किस्से ऐकूया जाता जाता ह्या 'अहो'बद्दल!

नवविवाहित दामूचा आपल्या पत्नीसह जुन्या चाळीतून नव्या चार बेडरूम बंगल्यात घरप्रवेश झाला.त्यांना भेटायला त्याचा एक मित्र लग्नाचा आहेर घेऊन बंगल्यावर आला. पत्नीने दार उघडले. गुळ पाण्याचा कार्यक्रम व इकडली तिकडली बोलणी झाली. पण दामू कुठे दिसेना. मित्राने चौकशी केली. पत्नीने हांक मारली. 'अहो, कुठे गुल झालांत. तुमचा मित्र आला आहे. या, बाहेर.' दामू घाई घाईत बाहेर आला ते गुळ पाणी घेऊनच. पत्नीने ओळखले की तो कर्ण यंत्र लावायला विसरला होता. तिने खुणेने त्याला तसे सांगितले व म्हणाली 'अहो, मी म्हटले तुम्ही कुठे 'गुल' झालांत. गुळ आणायला नाही सांगितलं तुम्हाला.'

अशाच एका नवविवाहित जोडप्याला भेटायला त्यांचे नातेवाईक आले. पत्नीने लगेच हांक मारली 'अहो, पाहुणे आले आहेत, जरा बाहेर या' तेवढ्यात एक तरुण आंतून बाहेर आला. पाहुणे

नमस्कार करून लग्नाच्या शुभेच्छा व आहेर देणार, एवढ्यांत दुसरा त्याचा जुळा भाऊ बाहेर आला. पाहुणे चकित झाले. शेवटी पत्नीने ओळख करून दिली. पहिला तरुण हा तिचा दीर होता आणि दुसरा तिचा नवरा.

पिंटू अमेरीकेहून आपल्या ऑफिसचा दहा दिवसांचा दौरा आटपून घरी परतला. पत्नीसाठी सोन्याची एक सांखळी भेट आणली होती. घराची घंटी वाजली आणि मोलकरणीने दार उघडले. आणलेली मौलवान भेट दाखवण्यासाठी त्याने स्वयंपाक घरांत धाव घेतली. तिथे आपल्या 'पत्नीला' पाठमोरी काम करत असताना पाहून तो चोर पावलाने तिला आश्चर्यचकित करण्यास पुढे जाणार, एवढ्यांत त्याच्या मागून आवाज आला 'अहो, कधी आलांत आणि तिथे कुठे जातायेत. मी ही इथे आहे.' पिंटू लाजेने ओशाळला. बघतो तर काय समोर काम करणारी त्याची मेव्हणी होती!

## मन पाचोळा

मन पाचोळा पाचोळा ।

फिरे वाटोळा वाटोळा ॥१॥

हवे संग घेत घेत ।

गोल गिरक्या उंच हवेत ॥२॥

नाही विसावण्या कधी वेळ ।

नाही उकलण्या दैव खेळ ॥३॥

कधी धांवे अधांतरी ।

मंद गती मध्यंतरी ॥४॥

स्थिरे जरा विसावण्या ।

अंवाताल भंवताल निरखण्या ॥५॥

थकलें पान निरखू लागता ।

अर्थ लागे निज हीता ॥६॥

मारे भरारी झुळके सरशी ।

स्थिरावले मनपाचोळा गुरुपदकमळी ॥७॥

- अनुराधा डोंगरकेरी,  
सीडनी

## गीर्वाणप्रतिष्ठा... रसास्वाद... मेघदूत १४

कृष्णानंद मंकीकर, वाकोला

In the past two years or so, we went over selected stanzas of Meghaduta, in a fairly detailed manner, with Anvaya, word meanings, translation and details of the stanza highlighting the specific ideas penned by Kalidasa which enhance the beauty of each stanza in its own way.

We would now be concluding these series, in this last article of the series, departing from the earlier practice of detailed explanations by only taking important ideas from some selected stanzas. This will conclude the "Purvamegha" part. There is the Uttaramegha, which begins as the Megha enters the premises of Kubera's abode. We will, for the present not touch upon this part. Hope this discussion has generated interest among the readers to peruse the main Meghaduta in detail.

### Stanza 48

The Yaksha, while exhorting the Megha to pass through the Kurukshetra, states that this is the place where Arjuna severed the heads of the warriors by showering hundreds of arrows, just as you sever the heads of lotuses by your sharp rain!

### Stanza 49

He refers to Saraswati river to which Balarama repaired, out of his love for his brother Krishna not participating in the war (in which Krishna participated). Yaksha advises the Megha to partake of the waters of the river Sarasvati, and says "you will thus purify yourself internally, though you are black only in colour!"

### Stanza 50

There is a reference to Ganges who is (deliriously) laughing at the consternation of Parvati, and the waves of Ganga are as though her arms with which she clutches at the hair of Shiva.

### Stanza 51

The poet says that the dark reflection of the Megha in the river waters would give rise to the exclamation "Oh how this confluence of Ganga and Yamuna at this odd a place?" (Proverbially, Ganga is fair and Yamuna dark) Stanza 53, 54 and 55

Kalidasa comes up with his famous aphorisms viz. आपन्नार्तिप्रशमनफलाः सिपदो ह्युत्तमानाम्।

The wealth of the worthy results in alleviating the misery of those who are in dire straits.

And, के वा न स्युः परिभवपदं निष्फलारम्भयत्नाः who indeed would not face the insult-humiliation when their endeavours turn out to be fruitless?

Also, संकल्पन्ते स्थिरगणपदप्राप्तये श्रद्धधानाः। those who have (immense) faith (in their deity) aim for achieving the position which is unshakable!

### Stanza 57

भृगुपतियशोवर्त्म यत् क्रौन्च रन्ध्रम् । he refers to the opening in the Himalayas which is known as क्रौन्च रन्ध्रम् । The story goes thus: When Parashurama and Kartikey were learning archery at the feet of Shiva, Parashurama in order to prove his supremacy, shot an arrow through the क्रौन्च mountain. One has to pass through this to reach मानससरोवर. And see the poetic imagination of Kalidasa, when he advises the Megha to tilt a little तिर्यक् while passing through this opening, as the Megha is huge and the opening is small!

### Stanza 58

The Megha passes by Kailasa and in stanza 61 he refers यन्त्रधारगृहत्वम् when the celestial damsels are being showered upon by the Megha, megha verily turns into यन्त्रधारगृह the place where showers are mechanically produced!!

Thus we conclude the Purvamegha. Hope this has generated interest enough for those who have progressed so far in Sanskrit studies, to go through and study the classics which verily are the gems of our ancient literature.

We have during our journey through Meghaduta, seen the poetic fancy of Kalidasa, his innate understanding of the human nature, his knowledge of history and mythology, his understanding of the religion, and above all his choice of words which does not leave any room for replacement or substitution. That is why he is called Mahakavi Kalidasa. We bow down to him.

शुभं भवतु

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

## Kiddies' Corner

Sharanya's story "Elizabeth follows her dream" won the first place for Grade 3 in the "Young Authors" Competition held in Lake Zurich School District with over 3800 students participating.

### Elizabeth Follows Her Dream!

Sharanya Manoj Rao (9Yrs.), Illinois State; USA

Once upon a time there was a nine year old girl named Elizabeth Lender. Her family was very rich. Their beautiful sparkling White house was in the middle of a very elegant looking garden with a fountain squirting clean glittering water.

Elizabeth and her ten year old brother Alex were playing chess on their beautifully cut lawn on a warm summer's day. "Checkmate" Elizabeth said suddenly, "My goodness" Alex said "You have some talent for chess". "Yes I know" said Elizabeth "But it just comes naturally to me and you know, I don't want to sit in a chair teaching or playing chess all my life. I'd rather be playing soccer". Then Alex suddenly cut in and said "I know you want to play soccer but mother said that it is not a ladylike sport and absolutely forbids you to play the sport". Elizabeth sighed at this problem.

That night Elizabeth begged her mother to sign her up for soccer lessons for the hundredth time. Her mother got mad at her and said "Elizabeth Rose Lender for the last time you may not play soccer because it is not a ladylike sport". Elizabeth's eyes were filled with tears and she ran and ran and did not stop until she reached her secret hideout in the old stable. She cried bitterly as she replayed her mother's words in her head over and over again.

She was unaware that Alex had followed. Alex's voice saying "Elizabeth are you in there?" suddenly broke the silence, Alex continued "I know that mother was very harsh with you and she knows that playing soccer and being the best girl soccer player in the world is your dream. So why she won't let you play the game, the world may never know! But always remember what Grandma says; always think of the good and life will give you the best." Elizabeth's head suddenly popped up from right between her knees, she jumped up and hugged her big brother and ran home as fast as her legs could carry her.

Before she went to bed that same night she wished extra hard on the evening star that it would make her dream come true.

The next morning when she woke up she noticed that a flier was stuck to her window. Elizabeth opened the window and took the flier and read it again and again with a smile growing on her face. The flier said:



Elizabeth screamed excitedly and ran down the stairs to tell Alex and her father the wonderful news, making sure her mother wouldn't find out. She knew that this news would make her mother madder than she was the day before.

Once she told this wonderful news to her father and Alex, her father looked at her a little bit uneasily and said "You really want to disobey your mother and win a chess game so that you can play soccer; a game that your mother absolutely forbids you to play?" at this Elizabeth exclaimed "YES DADDY..Please you must know that it is my only dream to play soccer.. Please Daddy you must let me you must...". "Alright alright, let's go down to McFriszzy Road and sign you up tonight" her father said. Elizabeth jumped with joy and screamed "YAY!! You are the best Daddy in the whole wide world!"

That evening after school Elizabeth rushed home after school and finished all her homework (she was a straight A student), did a dress fitting, hurriedly ate supper and waited for her father to say it was time to go to McFriszzy Road.

Later that evening her father, Alex and an excited

Elizabeth went down to McFrizzy road to sign Elizabeth up for the Chess competition. The chess competition was 3 weeks away; so for the next 3 weeks Elizabeth practiced her chess or thought about the various chess moves every moment of the day.

Finally the day of the competition was here! Elizabeth was very excited. She went there with her father and Alex and when they got there Elizabeth all but jumped out of the Limo and ran into the building. As she made her way up to the 7<sup>th</sup> floor where the Chess competition took place she had butterflies in her tummy.

Elizabeth played 8 games and won each game and reached the final championship game. After 40 minutes of playing the Championship game Elizabeth excitedly said "CHECKMATE".

**SHE HAD WON THE GAME!**

At the after party Elizabeth was busy stuffing her face with cake and donuts and just as she was about to pick up another chocolate donut with sprinkles a loud voice boomed over the loud speaker, saying "We would like to announce the winner of the Chess competition today and that is Miss. Elizabeth Lender". Elizabeth quickly threw her plate in the garbage can and with a perfect posture like a lady walked to the podium. When she got on stage she was presented the 2 and half foot gleaming trophy by the President of the Chess Club, but where was Emily Bluff?

As Elizabeth sadly took a step down the podium with the trophy in her hand someone tapped her lightly on her shoulder and said "Hello, I am Emily Bluff". Elizabeth turned and saw a beautiful woman with reddish brown hair in a layered haircut and clear blue eyes; she was wearing a pretty blue shirt and black shorts. When she smiled she showed perfect pearly white teeth, Elizabeth just stood there staring at this beautiful woman! Then she gulped and finally said "Hello". Emily smiled and said "Are you ready to play soccer, Elizabeth?" "More than ready" Elizabeth responded quickly. "Great, I would like to talk to your parents as we will start practice tomorrow".

As Elizabeth was walking toward her father with Emily, her mother stormed in to the room and on seeing Elizabeth and her father said "There you are!" just then her father took her mother's arm and they

both walked to the corner of the room where they seemed to be arguing. Elizabeth was feeling very sad that she was the reason why her parents were arguing. Elizabeth walked slowly towards her parents and said "I am sorry mother for doing this behind your back and not asking for your permission as well." Saying this she hugged her mother tightly and began to sob, through her tears she said "if you don't want me to play soccer, I won't but please don't be angry and please forgive me". At this honest apology her mother smiled and said "Lizzy, I love you my dear and I will forgive you and I will give you permission to play soccer. I am so proud of you my little Lizzy and I am sorry for not understanding how important this was for you and I hope you will forgive me for my bad behavior." On hearing this Elizabeth hugged her mother more tightly and said "I Love you Mommy".

Elizabeth then introduced Emily to her parents and then stepped aside so that they could talk. She looked around for Alex and when she found him she hugged him and said "Thank you dear brother, you are the best brother a little girl could ever have and I am so glad that I have you as a brother and best friend!" at this Alex smiled and said "Anytime little Lizzy, anytime".

---

### Fun with word - 2 (From page 40)

#### Answers to A

1. profit
2. programme ( program)
3. promise
4. proposal
5. product
6. promote
7. progress
8. protest
9. prompt
10. property
11. proverb
12. prophecy
13. provoke
14. province
15. protecting... then there are others like, prolong, pronounce, process, prose, etc...

#### Answers to B

1. prorogue
  2. prospective
  3. propriety
  4. prosaic
  5. propitious
  6. propulsion
  7. prosecution
  8. proscription
  9. prophylaxis
  10. prohibition
  11. prognosis
  12. projectile
  13. proselyte
  14. propinquity/ proximity
  15. propitiate
- Have fun framing clues to propagate, promiscuous, proliferate, prolapse, etc.

(Try doing the quiz with family/ friends and timing yourself to find out who gets the maximum answers first !)

## Kiddies' Corner (contd)



### A Painted Earthen Pot



**Shivani Girish Bhat,  
Seven Bungalows, Mumbai  
(9 years)**

### My Litter Sister

My sister's name is IRA  
She looks like a princess wearing a tiara,  
She plays all the while,  
I love her beautiful smile.  
She is cute and has curly hair,  
She likes to sit on her high chair  
She has black eyes  
She is very nice !  
She has now started to walk  
I love her bodytalk  
IRA is sweet and clever  
She is the best sister ever !!

**Rhea Manoj Baidur, Dubai  
(7 years)**

### A hand crafted Puppy



**Smriti Kumta, Mumbai (10 years)**

### Nature



**Akshata Prashant Benegal (8 years)**

### Happy Birthday

Today is your birthday,  
Which is a special day.  
Shine like a star,  
And go to a bar.

Blow a wish to the sky,  
And see the birds that fly.  
Blow the candle's light,  
And may your wishes come true  
tonight.

**Shivani Nagarkatti, Bangalore  
(9 years)**



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**SMT. VIJAYA (SHALLU) SADANAND  
HONAVAR**

**Born: 24-8-1929 Died: 1-2-2014**

Passed away in Australia after a prolonged illness,  
patiently and bravely borne.



**We Will Miss You.**

From:

Australia:

Kishore, Aruna, Neel Honavar.

Anuradha (Shalini) Dongerkeri.

Chaitanya & Archana Gulvady And Family.

Ajit & Anandi Dongerkeri And Family.

Sandeep & Vandana Chandawarkar And Family.

Mumbai:

Maya & Shyam Gunavanthe And Family.

**Sad Demise**



**MEERA KRISHNANAND RAO KUNDAPUR**

(19<sup>TH</sup> Jan 1934 — 2<sup>ND</sup> June 2014)

Wife of Late Krishnanand Kundapur Rao

Passed away peacefully at her home

Deeply missed and mourned by:

Brother & sister-in-law: Ramdas & Rajani Garatkar

Sister: Prema Shibad

Daughters & sons-in-law: Dr. Aruna & Vivek Ubhayakar /

Suchita Kundapur & Dr. S. Muthukumar

Son & daughter-in-law: Abhijeet & Anita Kundapur

Grand-children: Advait, Akshata, Anvay, Alisha & Soham and her extended family of

Kundapurs, Garatikars, Shibads, Ubhayakars and Kombrabails

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# Shri Gurunath Gokarn - A Humble Foot Soldier

(Report on the felicitation programme of the outgoing president of the Bandra – Khar Sabha)



On Sunday, 1<sup>st</sup> of June 2014, the Bandra Khar Sabha met together and held a simple 'Satkar Samarambh' in the honour of Shri Gurunath Gokarn Mam. Shri Kishore Masurkar the new president of the Sabha welcomed everyone. He then recollected the many years of seva that Gokarn mam

had offered to Shri Chitrapur Math and continues to do so for the Kanara Saraswat Association. Gokarn mam has been the president of the Bandra Khar Sabha for more than a decade. Prior to this, he was the president of the Khar Sabha for a long time. He was the unifying force between the two sabhas and strived to achieve maximum participation, working silently towards this goal.

Shri Vinod Yennemidi, President of the Standing Committee, Shri Chitrapur Math was the Chief Guest

called upon to felicitate Gokarn Mam with shawl and shreephala. Vinod Mam spoke warmly about Gokarn mam aptly describing him as the architect of Bandra Khar Sabha. He shared the many occasions on which Gokarn mam served the sabha.

Shri Rabindranath Hosangadi mam shared Gokarn mam's pivotal role during the recent visit of P.P Sadyojat Shankarashram Swamiji to the Sabha on 24<sup>th</sup> December 2013 and thanked him on behalf of all the Sabha members.

Gokarn mam in his usual humility offered pranams to all and shared various accounts of his experiences of Guru Seva over the years. He narrated his long and memorable journey with the KSA, thanking all the people and sabha members who have been with him on this journey.

The programme concluded, with the new team taking on the mantle, they sought blessings and guidance from their mentor – Shri Gurunath Gokarn mam!



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## Here and There

**Goa :** Goa Sabha celebrated Yugadi to welcome Jaya Samvatsara on March 31, 2014, with Satsang at the residence of Smt. Jyoti & Shri Prakash Burde in Panaji. 40 members of the Sabha participated in the programme which comprised of Panchang Vachan by Shri Arun S. Mudbidri, Bhajans by Sabha members followed by Shankara Narayan Geet, Mangal Aarti & Mangal Pad. Members disbursed after Paanak-Panvaar.

An outing was organized for Sabha members on May 4, 2014, to Mollem Wildlife Sanctuary in which 26 members participated. It provided a good opportunity to the members to enjoy the picturesque environment and to interact with one another in various games.

*Reported by Sabita Harite*

**Mumbai – Bandra Khar :** On the auspicious occasion of Akshaya Trithiya on 2<sup>nd</sup> of May, the Bandra Khar Sabha members participated in Sadhana Panchakam. Shankara Jayanti was celebrated on 4<sup>th</sup> of May by performing Gurupoojan. The Sabha AGM was conducted on 25<sup>th</sup> May at Shri Chitrapur Colony and a new committee was formed with Shri Gurunath Gokarn handing over the reins to Shri Kishore Masurkar, the new president of the Bandra Khar Sabha. The new committee is as given below:

President Shri. Kishore Masurkar; Vice President Shri. Sandeep Trasikar; Hon Secretary Shri. Arun Talmaki; Jt. Hon Secretary Shri. Ravi Katre; Hon Treasurer Ms Gayatri Hattangadi;

Jt Hon Treasurer Smt Ravikala Ulman; Member-Standing Committee Shri. Satish Hattangadi.

*Reported By Shantala Trasikar*

**Mumbai – Dadar:** Shree Shankar Jayanti was observed on 4<sup>th</sup> May'14 with Vimarsh, bhajans and stotras based on Shree Shankaracharya followed by aarti and dhyanam at MMM Hall from 7-8 pm. The devotees were sparse but high on enthusiasm and devotion. Truly a very enriching session.

Punyatithi of P.P. Shrimat Pandurangashram Swamiji was observed on 30<sup>th</sup> May'14 at MMM Hall from 7-8 pm with kirtan by Smt Shobha Puthli on the topic of "Guru Bhakti ". It took the audience on a journey to the golden era of P.P. Pandurangashram Swamiji".

*Reported by Shobha Puthli*

**Mumbai - Grant Road:** Shri Chitrapur

Guruparampara Charitra Parayan was done in Shrimat Anandashram Hall, Talmaki Wadi from May 20<sup>th</sup> to 29<sup>th</sup> culminating in the Mangal on May 30<sup>th</sup> on the occasion of HH Shrimat Pandurangashram Swamiji's Punyatithi. Over 30 ladies participated in the reading.

A highlight on the 'Mangal' Day was a discourse by Dharmapracharak Shri V. Rajagopal Bhat. He elucidated on the meaning and importance of 'Parayan', 'Mangal' and 'Prasad' – topics very befitting to the occasion. In the evening Gurupoojan was done at the same venue and was well attended.

*Reported by Deepa Savkur*

**Mumbai - Santa Cruz :** To observe the Punyatithi of HH Shrimat Pandurangashram Swamiji on 30<sup>th</sup> May, 2014, our Sabha devotees read the Charitra of HH Shrimat Pandurangashram Swamiji from our revered Shri Chitrapur Guruparampara Charitra Saramrut by Shri Durganand Marballi. This was followed by Bhajan Seva by devotees, Deepanamaskar, Mangalarati and prasad.

*Reported by Kavita Karnad*

**New Delhi:** Shankar Jayanti was celebrated at Shri Kavle Math on Sunday 4<sup>th</sup> May. There was a Power point presentation on Adi Shankaracharya's life made individually by 11 of our Sabha's children and Yuva-s (Age group of 10- 30 years) Tanmay Betrabet, Anandita and Aparajita Balsavar, Parigyan and Divyangi Gaur, Jayati Nayel, Krishni Kaikini, Mallika Gokarn, Ananya Majumder, Viraat Kumar and Vidya Rao Nippani. Each participant had created individual PPT presentation on specific topics from the life of Adi Shankaracharya, which were allocated by Sandhya Nayel. Yuvas who could not make it to the Math had emailed their presentations in advance so they could be shown in correct sequence to Sabha members. The information on the slides was read out in turns by our 4 Yuvas, Anandita Balsavar, Krishni Kaikini, Jayati and Vaibhav Nayel. The 32" LED screen on which the presentations were shown was brought in by Shekhar Gundil and the lap-top was provided by Arun Tallur. This was followed by recitation of stotras composed by Adi Shankaracharya and bhajan "Vande hum" by all present. The Sabha concluded after mangal arati and Sabha concluding prayers. A prasad bhojan of satvik home cooked preparations brought in by the members was distributed at the end.

1. Visit to Rashtrapati Bhavan, residence and office of the First Citizen of India was planned on 11th May, 2014. Living in Delhi, having driven past it several times, not many members had got the opportunity to visit the Rashtrapati Bhavan. The idea initiated by a Yuva, was successfully executed where 6 Yuvas, lots of Sabha members and children participated.

2. Members of Delhi Sabha met at the residence of Yamini Jaishankar in Gurgaon to celebrate the Punyatithi of P. P. Shrimat Pandurangashram Swamiji on 30th May, 2014. In spite a terrible dust storm and rains that evening, 11 families participated as committed. Evening started with Sabha Prarambh Prarthana and stotra recitations, followed by Bhajans, Shankarnarayana geet, mangalpada, mangalarti and closing prayers.

Later, Bondal Jaishankarmam gave a brief talk with a demo of the website chitrapurebooks.com which hosts the book "Pandurang Pandurang", joint effort of

Shantish Nayel and Bondalmam leading to this beautiful creation. The link to this e-book is also available on our Math website. Bondalmam described their journey from its inception to the final stage of publishing the E-book, the hurdles they overcame from selection of font to proof-reading with the publisher, the support received from other sabha members, their interactions with the author's family etc. This team was pleasantly surprised to receive a beautiful acknowledgement from our PP Swamiji on the covering page, under 'Publications' of our Math website. Feedbacks and comments have already started flowing in from across the globe. This creation has been a herculean task but considering the wide coverage, reaching all amchis, popularity, the team is planning to add more books to this website.

We dispersed after a sumptuous Prasad bhojana, 30 members from the Sabha participated.

*Reported by Mamta Savkoor*

## Our Institutions

**Saraswat Mahila Samaj, Gamdevi:** The Samaj is grateful to Smt Hemalata Ramanand Nadkarny, Worli, for the donation of Rs.1,43,380.50 towards Medical Fund in memory of Shri Subrao Ganesh Nadkarny.

### Forthcoming program in July

Wed. July 9th-3.30 pm: Ashadhi Ekadashi celebrations with a music program on "Life of Param Pujya Shri Anandashram Swamiji (Shantamurti)" Samaj Hall: Commentary in Konkani by Smt. Neela Balsekar and Bhajans by Saraswati Vrindagan. Music composed by Smt. Geeta Yennemadi

*Reported by Padmini Bhatkal*

**Saraswat Mahila Samaj, Santacruz:** This year we celebrate the 90th year of our samaj. We, the current office bearers, feel proud to carry on the legacy started by our dear departed members in 1924.

We began the year with a bang by holding the sankranti haldi kumkum on 15th January. Our guest invitee, Meha Mhatre, gave a talk on skin and hair care.

In February we went on a picnic to Lonavla to the wax museum, Narayani Dham. We visited our Karla Durga Permeshwari temple where we had a delicious breakfast and lunch.

On 8th March, we held the much-in-demand anand

mela, which was a huge success.

In April, we had two programmes since mostly everyone goes on summer holidays in May. On 19th April we had the vasantik sammelan and Samaj Day. We were entertained by our very own ( born, bred and buttered in the colony ) Dr. Dilip nadkarni. He regaled us with a medley of vintage songs and parodies that were nostalgically enjoyed, especially by our senior members. This was followed by a sumptuous high tea. On 26th April the famous chef Shantanu Gupte of the Food Food TV channel was invited to demonstrate a few dishes. There was also a cooking competition with the prizes sponsored by the channel.

We hope to continue arranging more and more interesting programmes every month. So, *aage aage dekhiye kya hota hai, saal abhi baaki hai*, my friends !!

*Shalini Balsavar, Santacruz*

## CLASSIFIEDS

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## BIRTH

We are glad to announce the arrival in our family of bonny baby boy **Reyaansh** to Saneel and Nandita Kilpady, grandson to Sumanth and Smita Kilpady of Nasik and Nandan and Neeta Vinekar of Mumbai, great grandson to late Umashanker and late Durga Kilpady of Madras and late Bhasker Karnad and Smt. Bina Karnad of Mumbai at Mumbai, on 27th March, 2014.

**A son Atharva** to Gourita and Vikram Sashittal at Mumbai on Saturday, 17th May 2014, Grandson to Nayantara and Uday Sashittal of Malad, Mumbai & Vidya and Jagdish Mudbhatkal of Borivali, Mumbai and Brother to Soumya Sashittal.

**A daughter (Aarohi)** to Raksha Basrur (Nee Naimpally) and Akshay Basrur A Granddaughter to Chaitanya Basrur, Sadhana Basrur (Nee Mavinkurve), Guruprasad Naimpally and Meera Naimpally (Nee Padubidri) A Niece to Shubham Basrur and Rahul Naimpally at Bangalore on 29th May 2014.

**A warm** welcome to "ANANYA" born on June 4th, 2014 at Minneapolis, Minesotta, USA to Proud Parents - Lisa and Sameer Aidoor. Doting Grand Parents - Mangala and Sainath Aidoor Margaret and Scott Bjerkness Loving Great Grand Parents - Savitri and Late Shivanand Aidoor Anasuya and Late Subbarao Kailaje. Not forgetting Salil who is over the moon on arrival of his little sister.....

## ENGAGEMENTS

**Sumeet** Benegal son of Smt Shobha Benegal (nee Baddukuli) and Shri Subhash Benegal of Nagpur and Pooja Marballi daughter of Smt Hemlata Marballi (nee Kakodkar) and Shri Uday Marballi of Vapi got engaged on the 19th April 2014 at Mumbai. Marriage is scheduled for 29th December 2014 at Vapi.

**BANGALOREKAR - HALDIPUR:** Neeraj, son of Raghunandan and Deepa Bangalorekar, g-s-o (late) Umashankar & (late) Meera Bangalore of Andheri, Mumbai and (late) Sidhanand & Shashi (Shalini) Harite, Goa with Sunandini, daughter of Chandrakanth and Bina Haldipur of Bengaluru/ Puttaparthi, g-d-o (late) Raghuvveer and Meera Haldipur (nee. Kombrabail) & (late) Mudbidri Shantaram and Manorama, Puttaparthi/ Chennai, on May 23, 2014 at Andheri, Mumbai.

**DHARESHWAR -TALLUR:** Rohit younger son of Mrs. Geetha & Ramananand Dhareshwar with Chaitra elder daughter of Mrs Anita & Late Chaitanya Tallur at Bangalore on 02 June 2014.

**HONAVAR-KALTHOD:** Nisha, daughter of Pramila and Ranjan Prabhakar Honavar, of Kandivili east with Pavan, son of Manjula and Srikar Pandurang Kalthod, of Bangalore on Sunday, 8th June 2014 at Mumbai.

**RAO (GERSAPPE) - KAMAT:** Anirudhha, son of

Deepti and Ravishankar Rajaram Rao with Ganga, daughter of Sumangala and Vinayak Pandurang kamat on 14th May 2014 at Mumbai.

## ACKNOWLEDGEMENTS

**Tanmay** (Son of Smt. Jayashree and Shri Pradeep Haldipur) and Arti (Daughter of Smt. Swati and Shri Vasant Kamat) alongwith their parents thank all relatives, friends and well wishers for their gracious presence, blessings, gifts and best wishes on the occasion of their wedding and reception on 19th May 2014 in Mumbai.

**NIRAJ** (son of Nirmala and Satishchandra Trasi of Bangalore) and Nilima (daughter of Alka and Vikram Sirur of Hubli) join their parents in thanking all their relatives and friends for their gracious presence, blessings and gifts on the occasion of their wedding on 8th June 2014 at Bangalore. Kindly treat this as personal acknowledgment.

**Chaitra** (nee Balwally) and Ameya Nirody, along with parents (Aruna and Prakash Balwally, Pune & Geeta and Arun Nirody, Mumbai) thank all relatives and friends for their gracious presence and blessings on the occasion of their wedding on 25th May 2014 in Mumbai.

## FLAT FOR SALE

**Flat** for sale 875sq.ft,(2 flats convt in 1) 2nd floor, spacious, 5 minutes walk from station & bus stand at Virar (west). (No Brokers Please) Contact: 09403150664 & 09822085842

## DOMESTIC TIDINGS

### BIRTHS

We welcome the following new arrivals:

- May 5 : A son (Caleb) to Sumita (nee Gulwadi) and Mike Quinn, at Canberra, Australia.  
May 6 : A son (Agastya) to Kasturi (Nee Nadkarny) and Vikram Suresh Mallapur at Mumbai.  
Jun 4 : A daughter (Anusha) to Vrshali (nee Basrur) and Tushar Yeshwant Karnad at Bangalore.

### OBITUARIES

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

- Apr 16 : Tara Rao (Labadaya) nee Gollankeri (88) at Goregaon (West), Mumbai.  
Apr 18 : Asha Anand Kowshik (63) of Bangalore at Mumbai.  
Apr 29 : Padukone Krishna Rao (87) at Borivali, Mumbai.  
May 17 : Sadanand Vithal Kasargod at Hyderabad.  
Jun 8 : Rammohan Anandrao Karpe (75) at Nerul, Navi Mumbai.  
Jun 12 : Vithal R. Kaikini (80) at Bangalore.  
Jun 12 : Shobha Satish Ullal (67) at Pune.

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