

Kanara Saraswat

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(l to r) Shri Suresh Hemmady, President KSA, Shri Shivshankar Murdeshwar, Hon. Secretary, KSA, Smt. Shobhana Bijoor, Chief Guest, Smt. Geeta Yennemadi, Vice President, KSA



Dr. Uday Andar and Kedar Mavinkurve



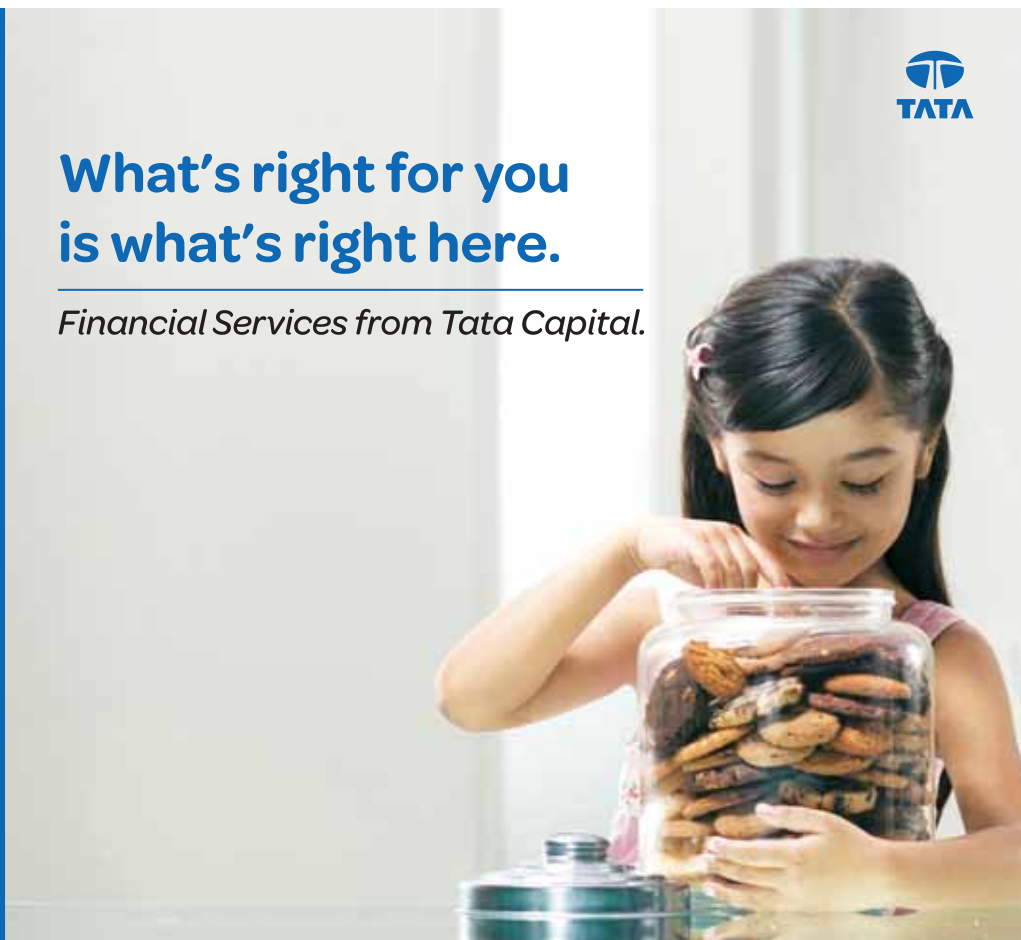
(l to r) Riddhima Savkur, Uday Mankikar and Deepa Savkur

Snapshots from the play "*Mitra*" staged as part of Platinum Jubilee Celebration of Talmaki Wadi Co-op Housing Society



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Office: 13/1-2, Association Building,
Talmakiwadi, Near Talmaki Chowk,
J.D. Marg, Mumbai 400007

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

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

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

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

MEMBERS OF THE EDITORIAL COMMITTEE

Managing Editor: Gurunath Gokarn

Editor: Smita Mavinkurve

Associate Editor: Uday A. Mankikar

Editorial Committee:

Usha K. Surkund

Computer Composing:

VISION DTP – Sujata V. Masurkar

KSA Telephone: (022) 2380 2263

TELEFAX: (022) 23805655

KSA Holiday Home, Nashik:

Tel: 0253-2580575 / 0253-2315881

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On November 1st 2014, our Revered Guru HH Shrimat Sadyojat Shankarashram Swamiji completes 50 years.

Our Samaj is celebrating this Golden Jubilee with the "Kanakanjali Utsav" to express our gratitude to Lord Bhavanishankar and the Guruparampara for His presence and offer prayers that we continue to receive His Guidance and Blessings for all the years to come.

It is with great pleasure that Kanara Saraswat Association joins this happy event.

This issue is dedicated to the lotus feet of His Holiness Shrimat Sadyojat Shankarashram Swamiji on this auspicious occasion.

We are extremely grateful to our reverend Swamiji for making available to us some of the important narrations from Param Pujya Shrimat Parijnanashram Swamiji III.

Our prostrations to Lord Bhavanishankar, the Holy Guruparampara and Param Pujya Shrimat Sadyojat Shankarashram Swamiji.



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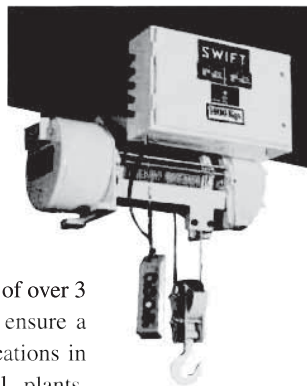
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From the President's Desk....

“He who kneels before God, can stand before anyone”.

Most people hope for perfection in many areas of their lives. Visions of a perfect job, a perfect marriage, a perfect friendship, a perfect house are all idealized. The problem with perfection is that, it doesn't really exist. Since human beings and their circumstances are constantly changing, the boundaries and ideas of perfection are endlessly shifting as well.

Philosophically speaking, perfection can truly only be achieved by enjoying and appreciating and recognizing the uniqueness of the present moment and immersing oneself in it. Instead of aiming for perfection, relish what you have already achieved. You may feel lost and alone, but God knows exactly where you are and has a good plan for you. Just when you think God doesn't hear your prayers, He sends a reminder that He is always there.

Imagine for a moment that you are walking through a deep, dark forest. It is in some enchanted place and it has rarely, if ever, been visited before. It's a magical place and one where you can make anything happen. You need to acknowledge, you do have such a place you can visit in your imagination, a place where you can make magic happen. It is the source of all dreams-come-true. That place is your own mind and you have more power than you realize. Start recognizing that power and then you can harness it.

A balloon that is filled up with regular air will bounce along on air currents until it finally bangs against a rock or some other sharp object. A balloon that is filled with helium will do much more though – it will rise high in the sky and float among the clouds enjoying a much nicer view and travelling a lot further. You need inspiration that is more like helium than air and a reason to strive for something big that you were really meant to achieve. You can travel higher and farther than you have imagined... provided you have faith.

Whether the sun is shining through your window in the morning or not, there may be days when you may wake up in a dark and gloomy mood. It doesn't have to stay that way though. You can choose to dig in deeper and to indulge in the melancholy emotions you are experiencing. Or you can choose to climb out of it slowly and steadily and to take stock of all of the things in your life that are wonderful. Don't ever give in to a dark mood any day. Choose yourself to pull up and out of it. There is light at the end of every tunnel. Faith is seeing light with your heart, when all that your eyes can see... is darkness.

When you come to the end of all the light you know and it's time to step into the darkness of the unknown; Faith is knowing that one of the two things shall happen – either you will be given something solid to stand on or you will be taught to fly. Remember that, if God has brought you into this world, He will take you through it for sure. Have faith in Him always.

God is never blind to your tears, never deaf to your prayers and never silent to your pain. He sees, He hears and He will deliver. Pray and have faith, the outcome and timing are God's decisions so leave them to Him.

Come what may, hold on to your hope and faith in Him, God knows what is best for you and He will do exactly that!!

Suresh S. Hemmady

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Letters to the Editor

Dear Editor, Kudos to the group of participants in the Marathi play- "Mitra", presented in celebration of Platinum Jubilee of Talmakiwadi CHS!

Thank you very much for giving us an opportunity to see the excellent presentation of the two act Marathi play "Mitra", written by Dr. Shirish Athavle, dealing with a sensitive theme about a senior citizen- a widower- and his family. Well-known Rangakarmi, Bipin Nadkarni has once again proved his repute as an Ace Director. (We remember his prize- winning venture "Uttarayan"). All the characters in the play, "Mitra" had put up their best. Shri Uday Mankikar, as usual, had poured his heart and soul in the character of Mr. Purohit, involving the audience totally, in his grief and be with him wiping their tears. Mrs. Deepa Savkur, too gave a good support in the progress of the plot. Dr. Uday was very natural, so also were other actors -Kedar, Riddhima and Gayatri, playing their roles effectively, helping the flow of the theme. Stage design and back-ground music were just apt. Anuj Sashital needs a special mention for the superb sound design.

KSA has maintained its tradition of celebrating its milestones with praiseworthy events, the credit of which certainly goes to the residents of Talmakiwadi and nearby Saraswat societies. We wish you all success in all the future ventures.

*Vasant & Laxmi Nayampally, Jayant
& Padma Nayampalli*

Dear Editor, The article by Shri Mangalore Gopalakrishna Bhat made interesting reading, giving insights behind some of the proverbs and idioms.

However, the version I had heard of वेंकू going to पडुम्बर is as follows:

Venku was a slightly dimwitted house servant. Once while he was sleeping in the Verandah, at night, he heard half the conversation his Master had with his wife, that ended with "All right, then, we shall send वेंकू to पडुम्बर tomorrow."

Next morning when they started looking for वेंकू, he was nowhere to be seen. Come evening, वेंकू returned bleary eyed and tired, from his walk to and back from पडुम्बर.

When the Master asked him, where was he the whole day (No mobiles then!), वेंकू replied, you wanted to send me to पडुम्बर, so I went there early in the morning, even before you got up! "But what did

you do there?" asked the Master. वेंकू had no answer.

So this proverb वेंकू पडुम्बर गेल्लेल्यावारी is for doing a thing without really knowing the purpose behind it., as we had heard in our childhood.

Krishnanand Mankikar

Dear Editor, In a recent issue of KSA magazine, I had written about the need to plan for a financially secure retirement. It is equally important to realize that senior citizens who stay on their own - away from children - will require support at some stage due to physical infirmities which develop with advancing age. Such infirmities could be a challenge even to manage routine activities like going to the bank, shopping for daily necessities, going for a medical check up etc. This problem becomes even more acute when one of a couple expires and the other lives on his/her own where even seeking help in case of a fall in the house or a medical emergency could be a challenge. All those staying on their own away from children should examine various options before them - move in with children at some stage, appoint professional care givers, move into assisted living facilities like KSA's Anand Chhaya etc.- and be clear which option they would like to activate when the time comes.

Gokul Manjeshwar, Santacruz - Mumbai.

Dear Editor, This has reference to compilation of Saraswat CHSL, Gamdevi by Sharmila Kadle. As mentioned in KS September 2014 page 19 that the last Co-operative Housing Society was Ganesh Prasad Housing Society at Grant Road, but it is not so, it is our Guruprasad CHS at Hanuman Road, Vile -Parle (East) Mumbai - 400057, promoted by Kalbag Sheshgirimam and foundation stone laid by none other than our Parampujya Shrimat Anandashram Swamiji with Parampujya Shrimat Parijnanashram Swamiji III on 19th March 1959. The name "Guruprasad" was also given by them.

Shrikar Talgeri, Vile-Parle, Mumbai

Dear Editor, This has reference to the compilation on "The Saraswat Housing Society, Gamdevi-Centenary 1914/15 to 2014/15 by Sharmila Kadle (KS September 2014).

It has been mentioned in the write up that on 25.02.1916 Lord Wellington who was then the Governor of Bombay paid a surprise visit to the buildings. It could be Lord Willingdon and not Wellington in whose honour the Willingdon Club at Mahalaxmi still stands.

The only Wellington who became famous from India was the Duke of Wellington who as Arthur Wellesley distinguished himself in the Peninsular War and later against Napoleon at the Battle of Waterloo.

C.A. Kallianpur, Bandra, Mumbai

Dear Editor, We only know that Shrimath Anantheshwar Temple is the oldest in our community and was built in 1561 first at Vokketur and later at Vittal when our people were forced to leave Goa consequent to establishment of the Inquisition by the Portuguese in 1560.

During the 450th Anniversary in 2011, I made it an occasion to visit Vittal two times for Brahmakalash

and Shashthi as my father, grand father and great-grand father were all from Vittal. I noticed an inscription in stone to the right side of the main entrance of the temple on the road. Not knowing Kannada I asked a friend who knew the language to decipher it. He could not maybe because it was in old Kannada.

I request the Board of Trustees to take a photograph at close range of the stone inscription and send it with a letter to the Director, Central Institute of Indian Languages, Manasagangotri, Mysore 570006, Karnataka for decipherment so that more light is thrown and the community is enlightened.

C. A. Kallianpur, Bandra, Mumbai

Shri Chitrapur Math – Mumbai (Grant Road) Local Sabha

The “Smt Ambabai Heble Bhagavad-Geeta Competition” will be held on Sunday the 23rd November, 2014 at 2.30 pm at the Smt. Indirabai Kallianpurkar Hall, Balak Vrinda Education Society, New Chikhawadi. (off Talmakiwadi)

1. Shlokas for memorisation and recitation for all Groups (I, II, III, IV and V) are Bhagvadgeeta 10th Chapter- Vibhootiyoga shloka 12 to 42.

2. The Shlokas selected for the Abhivyakti Competition are:

१) तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४/३४

२) यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२/१५

३) क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २/३

४) मुक्तसङ्गोऽनहंवादी धृत्युसाहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥
१८/२६

५) असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६/३५

A participant in this event will dwell only on any one of the above shlokas, of his/her choice. The time limit for presentation will be restricted to five minutes. The participant will be expected to know the meaning, context and content of the selected shloka. A panel may ask queries to bring out different facets of the Shloka, as in a Vimarsha. There will be no ranking or prizes this year for this event.

Please give your entries for any of the above or both the events on or before November 15th 2014 to any one of the following by sms or email

- 1. Sudhir Balwally : 9820817732 or sudhirbalwally@hotmail.com**
- 2. Maithili Padukone : 9819912102 or mitspadukone@gmail.com**
- 3. Deepa Savkur : 9869213613 or savkurdeepa@gmail.com**
- 4. Tanvi Gangavali : 8879565156**

चित्रापुर सारस्वत यशस्वी विद्यार्थी गुणगौरव समारंभु

उदय मंकिकर

कॅनरा सारस्वत असोसिएशन ही १०३ वर्सधोर्नु समस्त चित्रापुर सारस्वतांगेल्या सर्वांगिण विकासाखातिर कार्यरत आशिल्ली एकी अग्रगण्य पालक संस्था. अनेक स्तुत्य उपक्रम, प्रकल्प, योजना कार्यान्वित कोर्नु ह्या संस्थेने, समाजाच्या विकासांतुं भरीव योगदान दिल्यां. हें सर्व अविरत सुरू आस्स. चित्रापुर सारस्वत यशस्वी विद्यार्थी गुणगौरव समारंभु हो कॅनरा सारस्वत असोसिएशनाचो एक महत्त्वपूर्ण उपक्रमु. आमगेल्या समाजांतुल्या नांव पाविल्ल्या म्हालगड्यांगेलो, दिग्गजांगेलो यथोचित गौरवु कोरचो आनि युवावर्गाक नांवलौकिक प्राप्त कोर्नु घेंवच्याक प्रोत्साहन दिंवचे, तांगेल्या यशाचें कौतुक कोरचें, हें कॅनरा सारस्वत असोसिएशनाचें ब्रीद जावु आस्स.

विविध बोर्डाच्यो शालान्त आनि माध्यमिक परीक्षा तशीची विविध विद्यापीठांच्यो पदवी आनि पदव्युत्तर परीक्षा उत्तीर्ण जालेल्या विद्यार्थी, विद्यार्थीनींक प्रोत्साहन दिवु तांची भावी

जीवनांतुं उज्वल यश मेळोवकाज ह्या हेतूने १९२४ सालांतुं ह्या समारंभाक सुरुवात जाल्ली. विविध क्षेत्रांतुल्या अनेक मान्यवरांनी ह्या समारंभाक मुख्य अतिथी म्होणु येवु विद्यार्थ्यांक मौलिक मार्गदर्शन केल्यां. १९५७ सालांतुं, साक्षात परमपूज्य श्रीमत् आनन्दाश्रम स्वामीजींनी ह्या समारंभांतुं विद्यार्थ्यांक आशीर्वाचित केल्लें आस्स. इतलें अनन्यसाधारण महत्त्व ह्या समारंभाक आस्स. प्रतिवर्स अनेक शुभचिंतकांगेल्या उपस्थितींतुं यशस्वी विद्यार्थ्यांगेलो गुणगौरवु जात्ता.

आँदु, शेनवारु दिनांक २७ सप्टेंबर, २०१४ ह्या दिसु कॅनरा सारस्वत असोसिएशनाच्या श्रीमत् आनन्दाश्रम सभागृहांतुं हो समारंभु संपन्न जाल्लो. सांजे स घंट्यारी कार्यक्रमाक सुरुवात जाल्ली. वेदिकेचेरी मुख्य अतिथी श्रीमती शोभना एम. बिजूर, कॅनरा सारस्वत असोसिएशनाचो अध्यक्ष श्री. सुरेश हेमाडी, उपाध्यक्षा श्रीमती गीता येन्नेमाडी, मानद सचिव श्री. शिवशंकर मुर्डेश्वर विराजमान जाल्लेले. सर्वप्रथम, कुमारी श्राव्या शिरूर आनि कुमारी कैवलया



सद्ग्योत गंगोळीने विद्यार्थ्यांच्या वतीने केएसएचो आभार मानले.
तशीची श्राव्या शिरूर हिने अभ्यास कशी केल्लो हें सांगलें.



नाकडकर्णी ह्या दोनी विद्यार्थीनींनी श्रीदेवी सरस्वतीगेलें स्तवन केल्लें. श्रीमती गीतापाचीने सर्व विद्यार्थ्यांगेलें, तांगेल्या पालकांगेले आनि इतर उपस्थितांगेलें स्वागत कोर्नु, ह्या कार्यक्रमाविषयांतुं माहिती दिल्ली. आनि मुख्य अतिथी शोभनापाची बिजूर हिगेलें पुष्पगुच्छ दिवु स्वागत केल्लें. कार्यक्रमाची गुणी सूत्रसंचालिका श्रीमती दीपा सवकूर हिने शोभनापाच्चेगेलो परिचयु कोर्नु दिल्लो -
श्रीमती शोभना एम. बिजूर-

प्राय ७३ वर्स

शिक्षण -

Child Development and Nursery School Methods हो प्रमुख विषय घेवु, १९६१ तुं, बडोदेच्या महाराजा सयाजीराव विद्यापीठांथावु B.Sc.(Home Science) जाल्ली.

१९७३ तुं आनि १९८५ तुं, मुंबई विद्यापीठांथावु अनुक्रमे B.Ed. आनि M.Ed. जाल्ली. M.Ed. तुं विद्यापीठांतुं चौथो क्रमांक.

१९९९ तुं सेवानिवृत्त जायनाफुडे, B.N.H.S. चे Ornithology, Entomology, Basic Botany and Biodiversity अभ्यासक्रमु, तशीची पुणेच्या Ecological Society Mmo Environmental Management and restoration

हो एकवर्साचो प्रमाणपत्र अभ्यासक्रमु प्रथम क्रमांकाने उत्तीर्ण कोर्नु, शोभनापाच्चेने, शिक्षणाक प्रायेचें बंधन आस्सना हाज्जो आदर्श आमचे इद्रारी दव्वरला.

संस्कृत “आराधना” अभ्यासक्रमु १०० तुं १०० गुण घेवु पूर्ण केल्लो.

शोभनापाच्चेगेलो शिक्षणक्षेत्रांतुलो अनुभवु :

१९६१ धोर्नु १९६३ थायी मुंबईच्या SNTD विद्यापीठाच्या Child Development विभागांतुं सहायक अध्यापिका म्होणु कार्य.

१९७२ धोर्नु १९७७ थायी जमनाबाई नरसी शाळेंतुं सहायक शिक्षिका म्होणु कार्य. हें कार्य कर्त आस्तना, १९७३ तुं, विविध भारतीय भाषांतुलें साम्य शिकोवचेखातिर स्थापन केलेल्या Language Laboratory तुं कार्य केल्लें.

१९८२ तुं मुंबईच्या पार्ले टिळक विद्यालय असोसिएशनाने इंग्लिश मिडियम शाळा सुरू केल्ली, त्या शाळेंतुं पैले दिसुची,

शोभनापाची सहायक शिक्षिका म्होणू रूजू जाल्ली आनि पदोन्नती मेळोवनु, १९९९ तुं माध्यमिक विभागाची मुख्याध्यापिका म्होणू सेवानिवृत्त जाल्ली. तिगेले अनेक विद्यार्थी गुणवत्ता यादींतुं येवुन एस.एस.सी. जाल्ले, शिष्यवृत्त्यो मेळैल्यो हें शोभनापाच्चेगेल्या शिक्षण कौशल्याचें प्रतीक म्होणयेद.

१९८६ तुं Nature Club सुरू केल्लें आनि हें क्लब WWF India क संलग्न कोर्ची परवानिगा तांका मेळ्ळी. ह्या क्लबाक West Zone चें सर्वोत्कृष्ट क्लब म्होणू, १९८८ तुं, शिक्षण विभागाने घोषित केल्लें. तशीची WWF ने होची सन्मानु तांकां आतंथायी दोनी फांतां दिल्ला.

शोभनापाच्चेगेलें इतर कार्य :

१९९४ तुं National Education Policy-Training Teachers खातिर Resource Person म्होणू नियुक्ती.

एप्रिल १९९८ तुं, दिल्लीच्या National Institute for Educational Planning and Administration ने, शोभनापाच्चेने बरयिल्लो "Head Master as a Manager in Private Secondary Schools" ह्या लेखाचें All India Conference on School Management तुं सादर कोरूक चयन केल्लें

२००० धोर्नु २००३ थायी, Maharashtra Prathamik Shikshan Parishad आयोजित Teacher Training Programme तुं Teleconference द्वारा Resource Person म्होणू सहभागु आशिल्लो.

१९९७ धोर्नु २००३ थायी B.N.H.S. च्या Education Sub-Committee ची सदस्य म्होणू कार्य केल्लें.

WWF.India च्या Core Committee ची सदस्या म्होणू सक्रीय योगदान आशिल्ले.

१९९९-२०००, आनि २०००-२००१ ह्या शैक्षणिक वर्साखातिर, "लोकसत्ता" दैनिक वर्तमानपत्रांतुं, एसएससीच्या विद्यार्थ्यांखातिर आशिल्ल्या "स्वयं अध्यायमाला" ह्या सदराखातिर co-ordinatar म्होणू कार्य केले.

२००२ धोर्नु २००४ थायी UNICEF च्या छात्रांतुं, विदर्भांतुं, "ग्राममंगल" आयोजित Primary Teachers Training Programme तुं तिगेलेलें योगदान आशिल्ले.

शोभनापाच्चेगेलें सामाजिक कार्य :

१९९१ धोर्नु २००१ थायी बालकवृंद एज्युकेशन सोसायटीच्या कार्यकारिणीचेरी कार्य. २००२ तुं उपाध्यक्षा आनि २००३ ते २००५ थायी अध्यक्षा म्होणू कार्य केले.

अंधेरीस्थित "स्नेह सदन" ह्या अनाथाश्रमांतुल्या विद्यार्थ्यांक सहाय कर्त आस्ता.

पुणेंतुल्या पौड गांवालाग्यी आशिल्ल्या पांच हळ्ळ्यांतुल्या प्राथमिक आनि माध्यमिक शाळेंतुल्या विद्यार्थ्यांक, आठवड्यांतुलो एक दिसु Environmental Science शिकैता.

आमगेले एकादश गुरू, परमपूज्य श्रीमत् सद्योजात शंकराश्रम स्वाम्यांगेल्या प्रेरणेने, अनुग्रहाने आनि आशिर्वादाने "विकास घर" ह्या शाळेक, पूरक आशिल्ल्या संस्थेंतुं कार्ला गावांतुल्या विद्यार्थ्यांक, शाळेच्या एकळाक, दोनी तास, Concepts of Mathematics आनि Basics of Language चें प्रशिक्षण दिता. भविष्यांतुं, कार्लांतुं, इंग्लिश माध्यम शाळा सुरू कोरचो स्वामि जींगेलो मानस आस्स, ताज्जी ही पूर्वतयारी म्होणयेद.

शोभनापाच्चेगेलें छंद : (Hobbies)

पक्षी निरिक्षण आनि निसर्ग शिबिरांतुं कार्य कोरचें.

Flower arrangement - Santacruz Lion's Club आयोजित Flower arrangement स्पर्धेंतुं प्रथम पुरस्कार प्राप्त.

बाटिक आणि बांधणी (प्रिंटिंग) विशेष प्रावीण्य.

महाराष्ट्र राज्य सरकार आयोजित स्पर्धेंतुं 'बाटिक' पेन्टिंग खातिर द्वितीय पुरस्कार प्राप्त.

शोभनापाच्चेवारी, प्रतिथयश, प्रतिभावंत आनि अष्टपैलू व्यक्ती आजि आमकां मुख्य अतिथी म्होणू मेळ्या ही आमचे खातिर भाग्याची आनि अत्यंत खुशीची खब्वरी. तिगेल्या मार्गदर्शनाचो लाभु आमकां जाल्लों हें खंडित.

परिचयाउप्रांते, शोभनापाच्चेगेल्या हस्ते सर्व यशस्वी विद्यार्थी/विद्यार्थीनींगेलो गुलाबपुष्प आनि पुरस्कार दिवु उचित गुणगौरवु जाल्लो. मागिरी श्रीमती दीपाने, शोभनापाच्चेक, सर्वांक मार्गदर्शनपर संबोधित कोर्काज म्होणू विनंती केल्ली आनि ह्या विनंतीचो स्वीकारु कोर्नु शोभनापाच्चेने सर्वांक मार्गदर्शन केल्लें.

विद्यार्थीवर्गाच्या वतीने कुमार सज्जोत गंगोळी आनि कुमारी श्राव्या शिरूर हांन्नी तांगेलें मनोगत व्यक्त केल्लें आनि शोभनापाच्चेक तशीची कॅनरा सारस्वत असोसिएशनाक "गुणगौरवा"खातिर धन्यवाद दिल्लें.

संपूर्णतः कोंकणींतुं जालेल्या ह्या सूत्रबद्ध कार्यक्रमाची सांगता, येन्नेमाडी गीतापाच्चेगेल्या अल्पोपहाराच्या आदरातिथ्याने जाल्ली.

(मुख्य अतिथी श्रीमती शोभना एम. बिजूर हिगेलेलें मार्गदर्शनपर संबोधन आमगेल्या डिसेम्बर म्हैन्याच्या अंकांतुं प्रकाशित जातलें.)

BIRTH CENTENARY YEAR (1914 - 2014)



Late Shri Naganand Bhavanishankar Gulwadi

10.11.1914 to 29.1.1995

Fondly Remembered by

Sons and Daughters-in-law

Suresh and Suvarna
Dinesh and Jyoti
Satish and Smita
Nitish and Vidya

Daughters and Sons-in-law

Vinodini and Manohar Aldangadi
Pramodini and Durganand Marballi
Sharadini Mangesh Udiaver

Grandchildren and their Spouses

Shilpa and Tanmay Mudur
Swati and Vishant Mashelkar
Sameer and Anuja Gulwadi
Hitesh Gulwadi
Vaibhav and Ruchi Gulwadi

Ameeta and Shivdutt Amladi
Santosh and Supriya Marballi
Sangita and Prashant Amladi
Akshata Udiaver

Great-grandchildren

Tejaswi, Riya, Aryan, Manasvi, Amod, Sanat, Shriram, Shaunak, Pranav
Shireesh and Savita Gulwadi and family, Bailoors, Hiremaths, Pandits,
and all other Relatives and Friends

“I.....We”

“Haany...Aammi”

by Parama Pujya Parijnanashram Swamiji III



The privilege of sharing the innermost thoughts of a spiritual giant like our enlightened Parama Guru - Parijnanashram Swamiji is a blessing which will unfold its immensity as you read and reflect upon this invaluable text penned by Guru Swami in Konkani, in His own arresting handwriting and captivating style. Dr. Sudha Tinaiker’s excellent translation and erudite commentary will help *sadhaka*-s to delve deeper into this sacred work.

Introducing this first excerpt of an on-going series, our Beloved Mathadhipati Parama Pujya Sadyojat Shankarashram Swamiji unfolds the context and circumstances in which these immortal lines were written and pays devout homage to His Revered Guru



1,

for January 19...

45

“ हांव - आग्नि ”

... श्रीहर्ष :

अस्य रुद्रस्य ब्रह्मस्य अनुष्टुप् छंदस्य अघोर ऋषिः संकर्षणमूर्तिः स्वरूपे योसावादित्य

परमपुरुषस्य एष रुद्रो देवता..... मस्त ध्रुवाब्जु येवंच्या सुमधुर स्वरलहरिणीं

हांव ह्रूह्रू ह्रह्रतादात्म्याच्या स्पंदाधाब्जु जीवांतु-ताका संबंध पाविल्या मयिंतु- चित्त
मृधींतु निस्सरतऽ निस्सरतऽऽ चेत आस्स.

सुगंधीन पुष्पांचे रजोकुठ तांगले अलौकिक व्यक्त स्वभावाने भान घावोंद्रिया द्वारा मनाक,
अंतर्मनाक जागोवु मगल्या जडात्मक देहांतु ' हांव ' म्हळेंले एक किंचित् स्पष्टात्मक ज्ञान
आग्नेव्यक्त कोर्तु, अस्तित्व दाकोवु वचऽत आस्स. हजार वर्स धोरु समाधि अवस्थेंतु
हांव आग्निमी हें भानई, काळातीत जाळ्हेतरी उत्पत्ति स्थितिच्या व्यक्तस्वरूपांतु भासमान
जांवच्या ह्या शरीराच्या अस्मि म्हळ्हेल्या मजोवळ्यांद्वाश माका कोर्तु आयले.

ती, तीचि पृथ्वि.... जडात्मक अणुरेणुनि व्याप्त जाळ्हेलि. ते, तेचि उदक.... जडत्वांयावु
किंचित विंगड जावु प्रसारण-स्पर्श-माधुर्यानी युक्त जाळ्हेले. ती, तीचि सूर्यप्रकाशु....
अनादिकालु धोरु आपणागल्या अस्तित्वाने नास्तिकांगल्या मनांतु थारि प्रचंड भीति
आनि ताज्यासांगातीचि आपणागळे उपकारित्व दाकोवु दित्तत्तऽऽले. ती, तीचि
पवनु.... दोळ्यांक दिस्वनाशि स्पर्शज्ञानाने सर्वांगले जीवित समबल दवर्तल्लऽऽले.
है, तेचि आकाश.... चराचर, सकल अहंदांतु भोरुई उरलेले तऽऽले..... ह्याचि
पंचमहाभूतांक हांवें तांच्या तांच्या मितरीचि लयत्वाक वोरु, जगताच्या मित्थ्या
भूत कारणाक रत जाळ्हेल्या त्या मयिंतुई हांव मस्तमाक्षी लीन जावु स्वस्वरूपाच्या
अनुभवांतु तदाकार पाविलें.

कर्तु-अकर्तु समर्था त्या मगल्या तत्वाचि लीला अगाध! त्याचि प्रभावे मायासंबंधी
व्यवहारांतु ऐक्य पावु ताचे कोर्च्या सृष्टिनिर्मितीचे लीलाजालई अगाध! वेद-
उपनिषदादि द्वारा हे' नै' - ते' नै' म्हणतऽचि स्वतः निर्मित जावु, स्वस्वरूपांतु
सुखात्मक अनुभव सुखजावु घेवंचे हेवई - चानुर्य त्या मगल्याचि तत्वागले!

निर्मित भावनेने सर्वजत संयोगाक पावु, अखिल चराचरांतु व्याप्त जावुई प्रतीएक
तादात्म्य स्तूपारि प्रियं-रूपं-नाम जावु. भेदाभेद दाकोवु दिवंच्या तागल्या लीलांमिती
आजि पुनः हांव उत्थानाक चेत आस्सरीं दिस्ता. ते शब्द, ते परिमल, तीं दृष्यं, ती
स्पर्शु, ते भान परत त्याच्या इंद्रियांद्वारा अनुभूतींतु चेतऽ आस्सति माका.

समाधीयावु बहिर्मुख जावु, बाह्य प्रपंचाचि एकि-एकि सृष्टि सृजन



जायत आस्त... त्यांश्रीनीं... पूर्वसंस्काराच्यो घट्ट्यो धूपदानींथावु येऽस्त आशिन्या
धूम्रवलयाम्भणके एक-एक जावु आकाक घेततऽ आस्सति.....

त्या वेव्वारि साऽनु हांव... आवसूगली प्रीति स्तनपानासांगातीचि ती अंतःकरणांनु,
देहांतु भर्तऽ आशिल्लि. हांव म्हव्वारि- एकु दणु सुध्दां विंगड दवोरक- तिका, मगल्या
आवसूक जायनाशिल्ले. मगल्या कामांतु सहर्ष स्वतःक निस्तवतालि ती. पीवयी, खावयी-
न्हाणयी, धूसी- ईशसेवेंतुकी प्रसातु लायी, गोडऽ पदम्हणतचि निदकारवी, डंयूं डंयूं
केव्वारि सांब्बयी... तीगल्या त्या दणुईल्या शिवाक अवजात अर्भकागली कामं
त्यावेव्वारि प्रस्त समाधान दितालीं म्हळेंले तिगल्या मुख-चर्चेवेव्व्यानं माक्का कीळु
वेत्ताले.

तिगल्या सतेज जालतरी काव्या लोंडारि ईशप्रसादाचो एकु गंधा-टीळी, माक्का त्यावेव्वारि
ताज्जेक कीतूहल शिल्ले... काळक्या रात्तींतु चंद्राने शोश्रील वारि ! तिगली ते मात्यारि
घेतिले पदऽक माक्का एके गम्भ्रति शिल्ले... मगल्या सान्त्वानं हासांनीं त्या पदराक
कितलेवि फंता पाड्युलतरी ' ताक्क रेऽ मांऽऽ ' कर्तचि तिजे ती परत मात्यारि-
यावु दवोरु घेवु, माक्का स्तनपान करईतनां तिगली गंभीरमुद्रा पोळोवु हांवई
देव्नी हासांनीं त्या स्तनाक घोरु पंचक पंचक कर्तऽचि निद्राधीन जातालीं.

देळे चिमिरी कोर्चे-भित्तारि आन्नेक एकु लोंड, रूप हांव पळेतालीं... मगल्या
इडासांतु वळेंले! मगल्या मनामुखारि वेत्ताले....

भस्मचर्चित भव्य कपाळ... सतेज देळे... त्या देळकांतुकी अतीवात्सल्याचे भाव... जव्याक
काव्या मठ्यांचि माला... अमः शिवाय इमः शिवाय म्हणतले ते दोनि होडु वऽट...

त्या वट्टांनींचि प्रीतिनें मगले चुंबन घेतताले ते. मगल्या आवसू इतलीचि हांव म्हव्वारि
प्रीति आशिल्ली लंका. जाव्यारि तें रूप धोव्या दिवसांनींचि अदृश्य जाळें. हांवे कट्टेरि
खंयीं पळेनि तें रूप.. ती मुद्रा.. तेंहास्य.. आनि वात्सल्य.

ते रूप अदृश्य जाळेल्या दिवसू आवसूनेयीं मज्मूणकेचि रड्ळेंले हांनें पैलुफंता
पळेतालीं... माक्का पोटीळु घेवु तिगल्या नेत्रोदकानें माक्का न्हाणईतनां, माक्का त्या-
वेव्वारि खंय्योई भावना व्यक्त करक जायनाशिल्ल्यो. आं डं कर्तऽचि तिगल्या कंठाक
हांवें कंठु दिल्लेले पोळोवु ती जास्तीचि भावनावेशांतु वचुवु रडताली. आळी त्या
स्वातिर हांव कट्टेरि जप जावु तिगल्या उबदार स्पर्शांतु निद्राधीन जाताली.



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मङ्गला त्या मङ्गला अवस्थेंतुई हांव दोनि जगत अनुभवु कर्ताळीं. बाह्य जगत आणि आंतरीक जगत त्यावेळारि आंतरीक जगतांतु हांवे पांवंचे भित्तारि थंयी नाह्य जगताचो लेशमात्र स्पर्श सुख्दाई आस्सना. मङ्गला आंतरीक जगतांतु माका प्रतीत्युक्त कोत्रक जात्ताळें. त्यावेळारि हांव... जिणे शिवाय उक्तींताळीं, नेत्रां शिवाय पळींताळीं, शरीराशिवाय स्पर्शानुभूति कर्ताळीं, कर्णां शिवाय आयकताळीं; घ्राणाशिवाय आघ्राण कर्ताळीं.... थंचें वारतव्य चि विंगडशिक्ळें मगळें.



**Devotees from Bengaluru and Mumbai with
Parama Pujya Parijnanshram Swamiji at Rishikesh**



Guru Swami writing a blessing on His own picture for a devotee at Rishikesh

“I ----- WE” “Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Original in Konkani)

ENGLISH TRANSLATION AND EXPLANATORY NOTES BY DR SUDHA TINAIKAR

Preface:

It was the grace of Ishwara and our Guru Parampara due to which I chanced upon this short but beautiful work of our Parama Pujya Swami Parijnanashram III. Though I started reading it casually, as I proceeded, I was struck by the depth of Swamiji's knowledge of our scriptures. He had interpreted some of the most difficult and terse Vedantic concepts so simply and beautifully, that I could not keep the book aside till I completed it. This small, yet profound, work inspired me greatly to translate this work from Konkani (written in Devanagari script) to English and write explanatory notes on the deeper Vedantic truths expressed there.

When I shared my view with Parama Pujya Sadyojat Shankarashram Swamiji, He was as inspired as I was and gave me His full-hearted blessings to go ahead with this work. I consider this as an opportunity to contribute this work as a *seva* to the Guru Parampara of Sri Chitrapur Math. In this work, I will try to present Parama Pujya Parijnanashram Swamiji's thoughts as closely as possible to those expressed in the original Konkani version.

This is a small work of about 80 pages wherein Swamiji (henceforth, Swamiji will refer to Parama Pujya Parijnanashram Swamiji III throughout this work) has narrated the story of the Self (*Atman*) in its pristine form and the same Self manifesting as an individual body-mind complex (*Jeeva*). While talking about the *Jeeva*, he has chosen to weave the story of Adi Shankara, who was considered to be an *avatara* of Lord Shiva Himself. The beauty of the whole narration is that it is throughout in the first person. Swamiji swims across the narrations of the *Atman* to *Jeeva* with so much ease that unless the reader is very alert, one would miss out on these points. Swamiji's mastery over Konkani language is extremely inspiring. Every word is carefully thought about, simple, lyrical, apt and not a single word is superfluous or out of place. I consider this

opportunity to translate this into English with specific explanatory notes on the *Vedanta vichaara* portions of the text as a blessing from our entire Guru Parampara and pray for Swamiji's Guidance at every step.

NOTE:

The regular bold font is the translation of Swamiji's exact words as in the text and the parts written in italics are the explanatory notes on the Vedantic concepts detailed by Swamiji.

CHAPTER I

PART 1

I slowly woke up to the chanting of *rudra-prasna*, coming from a distance. It seemed beautiful and lilting like silently flowing water. I found my self gradually slipping out of that state of total one-ness with my own self, where there was nothing else but my self alone. I found myself slowly dragged into the world by *Maya*. I was now slowly getting that awareness of my individual self. I was slowly sliding into the thought-world.

Notes:

In these few initial paragraphs, Swamiji is talking from the point of view of Atman.

The scriptures describe three states of existence for the Jeeva (individualized consciousness with a body-mind-intellect complex). In the deep-sleep state, the individual mind and all other sense organs fold up and the sleeper experiences that one-ness with Atman. The whole world of objects disappears in this state. When the individual wakes up, the folded-up mind with all its instruments like the organs of perception and action (jnanendriyas and karmendriyas) wake up; just like an umbrella being opened. Once the individual wakes up, this person who is awake is completely enveloped by the world of objects and his own mind-body complex which is the natural consequence of Maya.

I am now smelling the fragrance of flowers by my organ of sense of smell (*ghranendriya*) and as this fragrance is experienced, I am aware of that “I” feeling spreading throughout my body. Slowly, this “I” feeling is giving me an awareness of an identity for myself in this otherwise inert body. That Atma which I have been - in its most pristine form for eons, beyond confines of time and space in its unmanifest form is now manifesting itself as this very body-mind and at the same time making its presence felt as “I am—I am—I am” all the time.

Notes: The ‘Srishti Prakaranas’ in all the Upanishads talk about the sat-chit-ananda Brahma/Atma existing by itself in its pristine form without a second (Chandogya Upanishad, Chapter 6). At the time of creation, this very Brahman with the help of its own power- Maya- manifests into myriad life forms and also the entire objective world. The scriptures explain that Brahman is the very material and the intelligent cause of this Universe (Taittiriya Upanishad 2-1, Brihadaranyaka Upanishad 1-4-7, Brahma sutra 1-1-2). However, this basic cause of the Universe- Brahman, remains untainted and remains without undergoing any change. It gives the very existence, consciousness and fullness to the entire creation. This is explained in detail in Bhagawad Gita, Chapter 7, the most important shlokas here being 7-4, 7-5, and especially verse 7, which talks about Brahman being like a thread passing through each and every object in the Universe.

Oh! It is the same earth pervaded by inert molecules; it is the same water a little less gross than the earth and having the capacity to spread, with its unique soft feel and taste. I can see the same sunlight shining for the last million years as if mocking those people who do not believe in the existence of God and at the same time nourishing every object in the creation. Now I am feeling the same air, not available to sight, but making its presence felt by its soft touch and keeping every living being alive. Oh yes! It is the same space pervading the entire creation and still freely available. I had long back transcended these five elements one after the other and become one with that Maya, who was projecting this ephemeral world of objects.

Notes: Here, Swamiji is talking about the five elements or panchabhutas as they are known. The scriptures

talk about the order of creation where Brahman with its inseparable Mayashakti manifested first as space and time and from space, the other five elements were born, one after the other in a sort of cause- effect manner. (Taittiriya Upanishad 2-1, Bhagawad Gita 7-4). The Upanishads also talk about how a knower of the truth has to travel back in the same order to realize his atma-swaroopam. This is called as kaarya-kaarana pravilapana explained in great detail in the Brahmaanda valli of the Taittiriya Upanishad- 2-8 and also in the Kathopanishad 1-3-10,11.

I am capable of doing anything and not doing anything either. This is the miracle of my existence. I can be the cause of the act of my own Mayashakti in the process of creation and at the same time be totally unaffected, untainted by it. Vedas and Upanishads call me the cause of this entire creation (Jagadkaarana Brahma), at the same time say I am ‘not this— not this’. Being the very lifeline lending existence and consciousness to the handiwork of Maya, I am still untouched by the very creation, content and happy in my own true nature of sat, chit and ananda.

Notes: Swamiji is talking here as the very Atman itself. Though the scriptures give Brahman the status of the creator of creation, they clearly indicate that Brahman is a vivarta-nimitta-upadaana karana where the cause manifests itself as effect without undergoing any change in its basic nature. The very same Upanishads at the end while instructing an advanced mumukshu totally release the same Brahman of even the cause-ness. This is an important methodology adopted for teaching by the Upanishads called the Adhyaaropa-Apavaada Prakriya of teaching.

PART 2

I am totally uninvolved, detached from everything, still I pervade the entire sentient and non-sentient Universe totally. I am in and through the whole world of objects, like the warp and woof in a cloth. Yet, I am the very substratum of every name and form. Being the very substance of every name and form, I manifest as the variegated Universe.

From this state of wholeness- oneness, I am as if waking up to the sounds, sights, touch and smells of this world picked up by the sense organs. As I awaken from this deep state of Samadhi

(oneness with the Self), I am aware of the slowly unfolding manifestation. I am manifesting as a Jeeva with all its past impressions, just like fumes slowly arise and take different shapes from an incense stick.

Notes: According to the Upanishads, Brahman is the one and only support of the entire manifest Universe. In any object we see five aspects: existence, awareness or consciousness, happiness, name and form (Drk-Dsya viveka, verse 20) The first three of these are the very nature of Brahman and the latter two belong to the objects of the world. However, in our preoccupation with the name and form, we just do not see the very support of the Universe. Is it not the leela or sport of Brahman? The very same Brahman manifests as a Jeeva, acquiring a body-mind-sense complex based on the previous impressions and its previous actions (karma- phala).

In the coming few paragraphs, Swamiji talks about Himself as a Jeeva. As an infant who feels the Universe in his own way. His utter helplessness, total dependence and surrender to the mother are expressed beautifully. Swamiji expresses all the emotions and feelings that an infant goes through!

I was a tiny infant then. My mother was nourishing me not only with milk, but with it she was filling my entire being with love. She was not able to keep away from me even for a few moments. She would forget herself in taking care of all my needs. Feeding me, bathing me, cleaning me, applying the pooja-prasad on my body, singing lullabies to make me sleep and if I even stirred slightly, patting me back to sleep gave her a unique sense of happiness in spite of being physically tired by her daily chores. I could easily see this contentment on her face.

Her face though dark was lustrous. There was that bright mark on her forehead which made me very curious. It resembled the shining moon on a clear dark night. She had her saree draped on her head which always intrigued me. I would try to pull it with my little unsteady hands and she would say ... 'No—No darling' and drape the saree back on her head. At times, I could see her face turn serious as she fed me and I would just drift off to sleep.

The moment I drifted off to sleep I was aware of another face...and yes, I remembered that face which came frequently on the screen of my

mind. Its broad forehead was prominent with ash smeared on it—bright eyes— with extreme compassion and those eyes were looking at me. Black beads adorned his neck. His prominent lips were uttering “Om Namah Shivaaya—Om Namah Shivaaya”. The very same lips would kiss me with love and compassion. I felt the same compassion and love in this face as I did in my mother’s. Gradually, this face faded away in a few days. I never saw this beautiful, compassionate face ever again.

Notes: It is said that infants and young children dream of the impressions (vasanas) of their past lives, till their minds are able to record the fresh impressions of the present life.

The day that face disappeared from my mind, I saw, for the first time, my mother also crying like me. When she cuddled me and wet me with her tears, I was not able to express any thing. But I remember sobbing and clinging tightly to her which made her shed more tears. Slowly, I fell asleep clinging to her.

Even then, I was experiencing two distinct worlds. I can name them as the outside world (in the waking state) and an inside world (during sleep/ dream states). Once I slipped into this private world of mine, I did not experience anything from the outside world. Strangely, I was able to know everything in this small private world of mine. I was able to talk without actually talking, see without actually seeing with my eyes, feeling everything without my body, listening without actually listening. The reality of that inner world of mine was totally different.

Notes: Shwetashatara Upanishad verse 3-19 describes about atman being a mover without hands and feet, a seer without eyes, listener without ears. Kenopanishad describes the very same atman as eye of the eye, ear of the ear, breath of breath, speech of the speech. Brihadaranyaka Upanishad talks about the state of being absorbed in one’s own true self (atman) where it says that a thinker becomes a non- thinker, a listener a non- listener, a seer a non seer, doer a not-doer, mother a non- mother (tatra maata amaata bhavati, pita apita bhavati, mantha amantha bhavati etc). At the same time, he knows everything, absorbs everything because he becomes everything. He does not need any instruments of knowing due to the state of sarvatvam that he is.

॥ श्रीभवानीशङ्करो विजयते ॥
श्री चित्रापुरमठ संस्थानम्
शिराली (उत्तरकन्नडम्)



स्वस्ति। श्रीमत्परमहंस परिव्राजकाचार्यवर्यं पदवाक्यप्रमाणं पारावारं पारीणं यमादि अष्टाङ्गयोगानुष्ठाननिष्ठं तपश्चक्रवर्तिं रमणीयचरणं सर्वसर्वसहासधरणं समुद्रोदितं सच्छिष्यं महाजनं भक्तचिद्भरणं श्रीचरणं श्री गौडपादाचार्यप्रवर्तितं श्रीमज्जगद्गुरु आद्यशङ्करभगवत्पाद सत्सम्प्रदाय परम्परा प्राप्तं सकलनिगमगमसारहृदयं वैदिकं मार्गप्रवर्तकं भक्तियोगं वैभवसिंहासनाधीश्वरं श्री गोकर्णक्षेत्रादि प्रतिष्ठापितं श्रीमत् राजाधिराजं श्रीगुरु सारस्वतमण्डलाचार्यं चित्रापुराधीश्वरं श्रावतीतीरवासं श्रीमत्प्रथमपरिज्ञानाश्रम गुरु सत्सम्प्रदाय विलसितं श्रीभवानीशङ्करं श्रीराजराजेश्वरीं दत्तात्रेयं दक्षिणामूर्तिपादपञ्चाराधकं श्रीविद्यावरिवस्यासमासक्तचित्तं श्रीमत् तृतीयपरिज्ञानाश्रमस्वामी गुरुकरकमलानुग्रहसञ्जातं अविच्छिन्नपरम्पराप्राप्तं तुरीयाश्रमोचितं अनुष्ठाननिष्ठं श्रीमठीयं साम्प्रदायिकं देवताराधनपरायणं

श्रीगुरु सद्योजातशङ्कराश्रमस्वामिभिः
विदितं नारायणं स्मरणपूर्वकं शुभाशीर्वादाः

॥ श्रीः ॥

His Holiness Parīgnānāshram Swāmiji had been on a retreat to the Himalaya from July 1976 to Feb 1977.

The grandeur of Mother Nature at Rishikesh - the serene flow of Ganga Maiyya, the very earth charged with the tapas of Rishis and Yogis down the ages makes even the most distracted visitor pause to pay attention to a silence beyond that sensed by the ear.

His Holiness Swāmiji, who had attained to perfection in Jnana and mastery over the Agamas through the fire of His tapas during the most trying of times as a Shishya Swāmi was naturally moved by this palpable divinity of Rishikesh.

The gentle Sage basked in the Shiva-Spandana of that tirth Kshetra and revelled in the bliss of all levels of Samādhi. Occasionally, the Gurm's Sankalpa would reveal itself just as the mind was coming out of a particular state of Samādhi - of a divine trance. One such experience was disclosed by His Holiness to a few sadhakas. They were told that His Holiness Swāmiji saw Himself being led by His Gurm Swāmi - His Holiness Anandāshram Swāmiji into the presence of Jagadgurm Adī Shankarāchārya, where they were welcomed with love and offered Āsanas.

Gurm Swāmi conversed with the Jagadgurm and at one stage mentioned that, though it had been His deep desire to write on the life of the Jagadgurm, He had been unable to do so. However, He declared that His Shishya would surely fulfill this desire. At this the Jagadgurm rose from His Āsana and warmly embraced the Shishya Swāmi. His Holiness came out of that special meditative state with those words of benediction of the two Acharyas ringing in His ears.

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His Holiness Swamiji then began in right earnest the work entrusted to Him by His Gurm. This invaluable effort was printed and published a series of articles in successive issues of Ravikiran. Titled Hānva Ammi it is an inspired biography of Shri Adi Shankarāchārya in first person by His Holiness Swamiji under the pen name of Shri Harsha. The original handwritten manuscripts were entrusted to Smt Sumti Nainpally and her daughter Smt Nandita Madhar and these have been generously donated to the Math Archives.

Dr Sneha Tēnāikar is a serious student of Vedānta whose study of Shānkara Advaita Vedānta has been under the guidance of His Holiness Swami Dayānanda Saraswatiji and His Holiness Swami Paramārthananda Saraswatiji of Arsha Vidya Pratham. Dr Sneha conducts regular classes on the Upanishads and the Prakāraṇa Granthas at Bengaluru and her translation and commentary will be extremely useful to sādhakas who wish to study this work seriously.

We can marvel at this biography of Adi Shankarāchārya as His Holiness Swamiji as "Hānva" graciously revealing His oneness with the entire Gurm Paramparā - the "Ammi." We can also view it as the Poomāhantā of Lord Bhavānīshankara as "Hānva" acknowledging His own Māyā-Kāpita-Tvabhāva of the Jagadgurm and His Holiness Swamiji as "Ammi".

This work will prepare the ground for every sādhaaka, who ponders upon it meditatively, with shraddha and Bhakti, to intuitively discover the same, but as yet unrecognized, Pooma-Hānva behind his "Ammi" - that deluding, complex multiplicity born of his ego.

May the sankalpa of the Gurm become sidhha in our lives.

With love and blessings,

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75th HAPPY BIRTHDAY GREETINGS TO MR. DINESH MUKUND TRIKANNAD A LEGENDARY FIGURE IN GOAN CRICKET

A man of science, a successful businessman and a connoisseur of the game of cricket would be the right adjectives that could be attributed to this septuagenarian personality, Dinesh Trikannad. Although his name appears in the top echelons of bauxite ore exporters, in Goa it is more synonymous with cricket both player and as an able administrator. He celebrates his Platinum Jubilee this Wednesday (today i.e. 24th September 2014)



Dinesh was born in a family with academic and sporting traditions, on 24th September 1939, in Udipi, Karnataka, to Shri Mukund Trikannad and Smt. Manorama Trikannad. His father Mukund was a teacher by profession, and also an avid badminton and tennis player. His elder brother Premanand was an outstanding athlete during his college and University days.

Studying in Basel Mission School in Dharwad, he excelled both in academics and in various sports disciplines. However, as he entered college, his first love in sports was cricket. Dinesh represented his school, college and University in various sport events and earned accolades.

Dinesh received his coaching in cricket from the famous cricketer A. G. Ram Singh. He captained the Karnataka University team in the West Zone Inter University tournament in 1963-64, and finished as a runner-up only losing to Bombay, which had Ranji players like Ashok Mankad, Sudhir Naik etc. All the teams had Ranji players, except the KU team.

His best performance was against Baroda with 8 wickets and 85 runs. His overall performance of 30 wickets and 300 runs won him the best bowler/ best all rounder of the tournament. His speciality was his legspin and googlies which baffled batsmen like Chauhan and Kanitkar. However, these performances could not earn him a berth in the Karnataka Ranji squad, perhaps because of the presence of Chandrashekhar and Prasanna.

Dinesh was an outstanding student and received the UGC scholarship which helped him in completing his higher studies in Geology. He completed his M. Sc. in Applied Geology in 1966 at Karnataka University. He then came down to Goa and joined the mining firm Timblo Pvt. Ltd.

While discharging his duties as Geologist, he also took keen interest in the Company's cricket team, Timblo Sports Club. He proved his class by winning the prestigious Bandodkar Trophy for 5 consecutive years. He also won many tournaments in Belgaum, Ichalkaranji, Hubli, Dharwad etc. In a charity match played at Panaji, He played against the victorious Indian team players Dilip Sardesai, Ashok Mankad, Chetan Chauhan, Chandu Borde, etc. His haul of 6 wickets for 47 included Sardesai, Solkar, Chetan Chauhan etc. He played with and against various national and international players in his time, and is remembered for his googlies and leg-spinners. He also had keen interest in the sport of Table Tennis.

His exemplary performance won him the attention of then Chief Minister of Goa, Bhausaheb Bandodkar. Bhausaheb persuaded him not to leave Goa.

After distinguished playing career which spanned over a decade (1966-1975), Dinesh continued to serve Goan cricket in various capacities. He was the Chairman of the GCA Selection Committee, served as Honorary Secretary of GCA (1972-73). He also captained international matches played against Bangalore teams.

Dinesh served as Chairman of Ranji Trophy selection committee for two terms, for a two year term each. (1991-92, 1993-94). He also serves as the Vice-President and President of Margao Cricket Club. Under his presidentship, MCC organized an exhibition match against the touring Nicky Oppenheimer's XI from South Africa (2001). He sponsored the Dinesh Trikannad Childrens Park in the premises of MCC. This park was inaugurated by the former India Cricket team Captain Nariman Contractor.

Due to his immense love for the game of cricket, he sponsored various clubs to encourage budding young Goan talent. He founded his own Krupadeep Sports Club, which has won several tournaments. He also organized coaching camps for under 19 boys and invited eminent coaches for the same.

He instituted the Late Mukund Trikannad Memorial Inter School Cricket Competition which is now in its 15th year, and the Late Mukund Trikannad Memorial Awards towards financial assistance to deserving students.

Dinesh has also donated funds to build Indoor stadium to Bhatikar High School which will be named as Dinesh Mukund Trikannad Indoor Stadium.

After a long tenure at Timblo Pvt. Ltd. Dinesh decided to enter into business on his own. He instituted the firm Krupadeep Traders in his wife's name Lalita Trikannad as a sole proprietor in the year 1987. He has built a working team operating from Goa and the firm successfully operates Bauxite Mines near Kolhapur (Maharashtra)

For his outstanding performance in Bauxite Export business, he has been awarded the Best Exporter Award from All India Excise and Customs in January 2014.

And as the saying goes , that behind every successful man there is a woman, his better half Smt Lalita has been a constant source of inspiration and support and has helped him to steer his business to greater heights. His only daughter Deepali and his son in law Sridarshan, both computer engineers, have stood with him in his business.

Today as Dinesh turns 75 years young, his friends , well wishers, cricket lovers wish him good health and pray to the Almighty to shower his choicest blessings on him and his family.

By Prasad Assoldekar

Birbal's wisdom

Contributed by Sadhna Kaikini

One day Emperor Akbar asked Birbal what he would choose if he were given a choice between "justice" and a "gold coin."
"The gold coin" said Birbal without hesitation.

Akbar was taken aback. "You would prefer a gold coin to justice?" he asked, incredulously.

"Yes" said Birbal

The other courtiers were amazed by Birbal's display of idiocy. For years they had been trying to discredit Birbal in the Emperor's eyes but without success and now the man had gone and done it himself! They could not believe their good fortune.

"I would have been dismayed if even the lowliest of my servants had said this, continued the Emperor. But coming from you it's...shocking- and sad. I did not know you are so debased."

Birbal's Solution "One asks for what one does not have, Your Majesty!" said Birbal quietly. "You have seen to it that in our country justice is available to everybody. So as justice is already available to me and as I am always short of money, I said I would choose the gold coin."

The Emperor was so pleased with Birbal's reply that he gave him not one but a thousand gold coins!

Moral: 1

When faced with a question by those in authority, do not always go for what seems to be the politically correct response. In all honesty if you feel otherwise, and have sound reasons to back up your response, have the courage of conviction to go against the tide. Once the management hears your logic, they will appreciate your unconventional thinking and you will stand out in the crowd.

Moral 2:

Before condemning somebody for his action, first find out why he did it. He may have a sound reason, which you may not be aware of. In all fairness everyone should have a chance to defend himself and his actions.

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Saraswat Co-operative Housing Society Ltd **Asia's 1st Co-operative Housing Society**

Dear Friends,

The Saraswat Co-operative Housing Society Ltd., Gamdevi, Mumbai- 400007, has the distinction of being Asia's 1st Co-operative housing society. It is a testimony to the pioneering spirit of our community and to the important role played by our esteemed elders in the history of the Co-operative Movement in India. This historical society is celebrating its **Centenary** from March 2014 to the historical date on 01/01/2016, when the society will be completing 100 years of occupation.



(The society was registered on 28/03/1915 and was inaugurated on **21/12/1915**)

On 21st December 2014, we will be celebrating the commencement of the 100th year of the inauguration of this society.

H.H. Shrimat Sadyojat Shankarashram Swamiji, has kindly agreed to grace the occasion with a 3 day camp from 19th December 2014 to 21st December 2014.

To celebrate the presence of H.H. Swamiji in our premises for this historical occasion in a fitting manner, this is an appeal to all former residents of the society, other people associated with the society, Bhanaps, Bhanap institutions and Co-operative Institutions to contribute generously in any of the following respects:

1. By sending us any articles & old photographs of the society, and particularly of the Golden Jubilee celebrations of the society which took place fifty years ago in the sacred presence of H.H. Shrimat Anandashram Swami and (the then) Shishya Swami H.H. Shrimat Parijnanashram Swamiji, for inclusion in the **special Centenary Souvenir to be released for the occasion, on or before 20th November 2014.**

2. By helping to contribute to the financial expenses, in the form of voluntary donations, advertisements in the souvenir, and advertisement banners.

[Request to those interested to please contact any of the contact person mentioned below]

3. By participating in sevas to be performed in the presence of H.H. Shrimat Sadyojat Shankarashram Swamiji.

Cheques should be drawn on :

The Saraswat Co-op Housing Society Ltd, A/C-Centenary Fund

or Online transfer to:

The Saraswat Co-op Housing Society Ltd. A/C-Centenary Fund Bank: Shamrao Vithal Co-op Bank, Gamdevi Branch, Savings A/C. No: **102703130003243** IFSC Code: SVCB0000027 Branch code: 400089027

Please email the Online transfer details, on the below mentioned Society email Id.

Please contact us at the following numbers at the earliest:

Mr. Satish Bijur (09869077597), Mr. Guru Dutt Kadle (09820081882), Mr. Prabhav Kodial (09820309222), Mr. Rajesh Saukur (09619437221), Mrs. Suman Kodial (09619617851) or Mr. Anand Sujir (09820809870)

or on our Email Id: saraswatsoc@gmail.com

Maya Rao : Her Final Journey - माया राव की अंतिम यात्रा

CHITRA AND VENUGOPAL BASRUR

Maya Rao shed her mortal remains on 31st August 2014 at the age of 86 after leading a meritorious life of struggle and hard work culminating in a series of memorable achievements after fulfilling the tasks she had set for herself. It was on the 19th of July that her autobiography- “Maya Rao-A lifetime achievement in choreography“ was released at ITC Windsor Manor by none other than the distinguished actor and theatre personality Girish Karnad when the first copy was presented to our own actor and artist Ananth Nag.

On 8th August 2014 she presented “Kathak Through the Ages” depicting the history of evolution and progress of the Kathak dance form from 15th to 21st century. This was to celebrate the completion of 50 years of Natya Institute of Kathak and Choreography which she had founded under the banner of Natya Sangha initiated through Kamala Devi Chattopadhyaya at New Delhi, where she trained over 3000 students in Kathak and Choreography. Her institute was relocated to Bangalore in the year 1987 when Late Shri Ramakrishna Hegde, Chief Minister of Karnataka, offered her a grant for promoting the activities at Bangalore. She managed this institute single handed as Guru and Director throughout these 50 years. That was a proud feather in her cap.

The institute was later on affiliated to Bangalore University and is the only one of its kind in the whole of Asia where Bachelor degree course in Choreography is taught. The comprehensive course has a syllabus comprising ancient history of dance, sculpture and Natya Shastra, history of Choreography and world history of dance, Sanskrit dance drama and contemporary ballets as a part of its training and exam requirements.

Maya Rao fine-tuned her techniques and skills in ballet and choreography during her exposure to eminent dancers and choreographers at the Bolshoi Theatre in Russia, where she got a scholarship and lived for over two years. Her presentation of Kalidasa’s Shakuntala with Russian dancers was received with much acclaim. During her stay there she also participated in the dance festival at Helsinki and won the gold medal for solo dancers.

She has a string of awards to her credit and to name a few: The Shantala award by the Karnataka government, Bangalore Gayana Samaj Sangeet Kala Ratna award, Honorary doctorate from Bangalore University, Tagore Ratna award by Central Sangeet Natak Akademi and many more. As Chairman of the Karnataka Sangeet Nritya Akademi she initiated a series of festivals at heritage sites in Somnathpura, Pattadkal and Halebid to name a few. In 1989 she received the prestigious Central Sangeet Natak Akademi award.



She has composed spectacular ballets, historical and classical, and these were performed all over India. Ramayan Darshan, Vision of Amir Khusru, Surdas, Kanakadhare, Venkateswara Vilasam, Vijayanagara Vaibhava are just a few of them. She presented Saraswat Parampara at the inaugural ceremony of Shri Chitrapur Math Tercentenary celebrations in 2008 at Shirali with the blessings of our revered guru Shri Sadyojat Shankarashram Swamiji who had already seen the ballet at Canara Union to a packed audience during its centenary celebrations.

Now, her daughter, Madhu Natraj Kiran, a distinguished dancer and choreographer in her own right, has taken charge of managing the institute professionally along with a team of dedicated, devoted and trusted disciples following in the footsteps Maya left behind.

Maya accomplished all her dreams by 2014. She indulged in a flashback and was eager to watch the “Gopalkallo“ at Shri Radhakrishna temple, Malleswaram. This was a ritual which was initiated by her mother Lalitha Bai Hattangadi. Here she met all her friends and admirers. The last we saw of her was on the 29th of September at the annual Ranga Pooja performed during Ganesh Chaturthi at our place when she did the 21 arathis to seek blessings from the Lord and a ritual she never missed. Her daughter

Madhu told us that she watched the procession of Ganesha being taken out for immersion in the neighbourhood on 31st night as she was being taken to the hospital. Little did dear Madhu realise that that was her last journey. Just five minutes in the hospital and two precious breaths from her body was all she required to detach herself gently from the stem of life and seek a new refuge for her spirit.

Our only regret was that we were not by her side as we were on our way to Shirali for the Chaturmas. Just 13 minutes after midnight we got the shocking news that the inevitable at last took toll of the family. We were immediately on our way back after alighting at Hassan.

For over eight decades dance and choreography breathed into Maya's illustrious life. She saw movement in every animate and inanimate object in Space and Nature. Flowers and trees and stones and statues inspired her to compose her ballets.

A striking panel on the walls of the temples of Halebid-Belur would fire her imagination into creating "Hoysala Vaibhava" a historic ballet that portrayed Vishnuvardhana in battle sequences and his consort and queen Shantala Devi dancing in the precincts of the Belur temple. She was a choreographer who had the imagination to explore every possible bit of space on the stage and in the auditorium to create a movement and story, the vision of which commanded a standing applause and ovation from the audience.

Maya Rao is gone but the wealth of talent that she has left behind will live. So, it is now ADIEU to Maya Rao whose soul floats along the banks of the Kaveri seeking the path to eternity. She has been dear to our sights, all of us.....the family, friends and devoted students. She is dearer still when that sight itself is denied.

May her soul rest in peace.

That was her story and that was her Life.

KANARA SARASWAT ASSOCIATION 103RD FOUNDATION DAY CELEBRATIONS

The Kanara Saraswat Association will be celebrating its 103rd Foundation Day on Wednesday, 26th November 2014 at 6.00 pm in Shrimat Anandashram Hall, Talmakiwadi, Javji Dadaji Marg, Mumbai – 400007.

On this occasion, the Association will felicitate eminent Chitrapur Saraswats in recognition of their contribution to the society and the nation, in different fields of work.

The details of the programme are as follows:

- 1) Awards for Konkani Articles in Memory of Smt. Ganga M Nadkarni.
- 2) Chandra Ramesh Nadkarni Memorial Prizes for Kiddies Corner.
- 3) Outstanding upcoming Sports personality Award in memory of
Shri Suresh(Bab) V. Nadkarni

This will be followed by felicitating following eminent personalities:-

- 1) Shri Chandrashekhar G. Kallianpur of Acme Soap Works - Entrepreneurship
- 2) Late Shri Bhaskar U Kumble,-Fondly known as Babudi– Selfless service to KSA (Posthumous)

All are cordially invited.

Raja D Pandit
Chairman

Shivshankar D Murdeshwar
Hon. Secretary

Dilip P Sashital
Jt. Hon Sec, Art & Culture

‘मित्र’ (रसग्रहण)

चंद्रमा मोहन बिजुर

(तालमकीवाडी को. ऑप. हाऊसिंग सोसायटीने आपल्या अमृतमहोत्सवानिमित्त ज्येष्ठ रंगकर्मी दिवंगत वसंत नाडकर्णी (तज्ञ) यांच्या स्मृतीप्रित्यर्थ दिनांक २१ सप्टेंबर २०१४ रोजी कर्नाटक संघ मुंबई येथे सादर केलेल्या डॉ. शिरीष आठवले लिखित आणि श्री. बिपीन वसंत नाडकर्णी दिग्दर्शित “मित्र” ह्या दोन अंकी नाटकाचे रसग्रहण.)

कलाकारातील कला कधीच संपत नाही. ती नेहमीच जिवंत असते, याची पुनःप्रचिती आली, ती उदय मंकीकरला पुनः एकदा त्याच उत्साहाने रंगमंचावर मिस्टर पुरोहितांची भूमिका साकारताना पाहून! वाः! क्या बात है! अभिनंदन उदय!

अर्धांगवायूच्या झटक्याने आपल्यातील अभिनयकलेला कायमचा रामराम ठोकावा लागणार की काय अशी चिंता निर्माण होते न होते तोच त्याच्या मित्रमंडळींनी, हितचिंतकांनी त्याला सावरलं, आत्मविश्वास जागृत केला आणि त्याचेच फलित आहे “मित्र” या नाटकातील त्याचा अभिनय! ह्याचे बरेचसे श्रेय बिपीन नाडकर्णी यांना जाते.

‘मित्र’ हे दोन अंकी नाटक! उदय त्यासाठी बनलाय की हे नाटक त्याच्यासाठी! टेलरमेड रोल! पण त्याचा अर्थ असा नव्हे की उदय स्वतः त्यातून गेल्यामुळे त्याचा रोल तो इतक्या नॅचरली करू शकला. नाही, मुळीच नाही. हा रोल करण्यासाठी त्याला इतर नटांइतकेच नव्हे, तर त्याहून जास्त प्रयत्न करावे लागले असणार. नक्कीच. कारण उदय आता अधिकांशाने नॉर्मल झाला आहे. या नाटकांत जे दाखविले आहे, ती आजारातून नॉर्मल होण्याची सुरुवात आहे. जी उदयने केव्हाच पार केली आहे. त्याला मिस्टर पुरोहित होण्यासाठी पुनः मागून सुरुवात करायची आहे. त्या लेव्हलला जाण्यासाठी परत तशाच हालचाली करण्यासाठी त्याला जास्त प्रयास करावा लागला असावा त्यामुळे त्याचा अभिनय जितका नॅचरल तितकाच त्याचा प्रयासही जास्त. म्हणूनच उदयचे विशेष अभिनंदन!

आता नाट्य रसग्रहण. हे नाटक या मंडळींनी जितक्या हळुवारपणे, प्रेमाने हाताळले आहे तितक्याच हळुवारपणे, प्रेमाने मला रसास्वाद घ्यायचा आहे; या नाट्यपुष्पाची पाकळी न् पाकळी हळुवारपणे उलगडायची आहे.

पडदा उघडतो तोच रुग्णवाहिकेच्या सायरनने. पहिलाच सीन-हॉस्पिटल सीन! सर्जिकल बेड सगळं सगळं साग्रसंगीत! मि. पुरोहित आणि त्यांच्या कुटुंबाविषयी सगळीच माहिती कळते. मि. पुरोहित ज्येष्ठ नागरिक. पत्नीचा स्वर्गवास झालाय. माधव

(केदार माविनकुर्वे) मोठा मुलगा अविवाहीत- बंगलोरला नोकरी करतो. मैत्रेयी (रिद्धिमा सवकुर) विवाहीत मुलगी, अमेरिकेत स्थायिक. मि. पुरोहित एकटेच राहतात. त्यात हा छोटासा अपघात आणि त्याच्या अनुषंगाने अर्धांगवायूचा झटका! यातून एकटे कसे काय सावरणार? घरी तर जायलाच हवं. गरज आहे ती फक्त वेळच्यावेळी डायट आणि व्यायामाची. त्याकरिता हॉस्पिटलमध्ये राहायची गरज नाही. या एवढ्या गांभीर्यातून प्रेक्षक सावरतो न सावरतो तोच दुसरा सीन- मि. पुरोहित आपला चेहरा कितपत डॅमेज झाला आहे त्याचे निरीक्षण करण्यासाठी मल्याळी नर्स (गायत्री होत्रावर) कडे आरसा मागतात. तेथून ते त्यांच्या तोंडात थर्मामीटर कॉंबेपर्यंत त्या दोघांतील सुखसंवाद (?) इतका रंगतो की प्रेक्षक अगदी खूष होतो.

असं आहे हे नाटक! एका डोळ्यात हसू आणि दुसऱ्या डोळ्यात आसू! छोट्या छोट्या दैनंदिन प्रसंगांतून हे नाटक जीवनाचं सार्थ दर्शन घडवते. तिसऱ्या सीनच्या तयारीसाठी ब्लॅकआउट हवाच. कारण हॉस्पिटल जाऊन घर येतं. खरोखर! त्या ब्लॅकआउटमध्ये सामानाची हलवाहलव शिवाय पात्रांचीही. पण त्या ब्लॅकआउटचा छान उपयोग केलाय. मंद संगीताच्या पार्श्वभूमीवर, नाटकातील पात्रपरिचय इत्यादीत प्रेक्षकाला गुंतवून ठेवलं. वेळही वाचला आणि प्रेक्षकही बिझी राहिला. आता घरात मि. पुरोहित आणि डॉ. तेलंगांनी (डॉ. उदय अंडार) नियुक्त केलेल्या मिसिस रूपवते (दीपा सवकूर). एक फिजियोथेरेपी आणि नर्सिंगचा कोर्स केलेल्या प्रशिक्षित नर्सबाई. मि. पुरोहित आधीच हड्डी, हेकेखोर. त्यात या बाईच्या म्हणण्याप्रमाणे खाणं, पिणं, फिरणं, व्यायाम, हे एवढे धरबंध! मि. पुरोहितांना या बाईची प्रत्येक कामात ढवळाढवळ आवडत नाही. पूर्ण असहकार पुकारतात. बाईही खमक्या. त्यांच्या हाताखालून असे कित्येक पेशंट गेलेत, त्या थोड्याच यांना घाबरणार?

ह्या दोघांची रस्सीखेच मोठी मजेशीर आहे.

अगदी टोमॅटो ज्यूसवरून टोमणाटोमणी, रेझर विरूद्ध इलेक्ट्रीक शेव्हर! प्रत्येक ठिकाणी ह्या बाई अगदी शिताफीने त्यांना वठणीवर आणतात. अगदी गार्डनमध्ये फिरायला जाण्यापर्यंत! पण हळूहळू ह्या सर्वांचं मैत्रीत रूपांतर कधी आणि कसं होतं ते कळतच नाही. एवढं हळूवार ट्रान्झिशन!

सारी कमाल उदय, दीपा आणि बिपिनची!

एक दिवस मि. पुरोहित कीचनमध्ये तडमडतात. दुखापत होत नाही पण खबर नर्सबाईकडून डॉक्टरना आणि डॉक्टरकडून अगदी बंगलोर-अमेरिकेपर्यंत पोहोचते. झालं! भावंडांत ठराव पास होतो. बाबांना आता अमेरिकेला पाठवायचं, कायमचं! बाबांना विचारात घेतलं जात नाही. फक्त ठराव सुनावला जातो. बाबा पुरे हादरतात. त्यांना इथेच त्यांच्याच घरात जगायचंय आणि

मरायचंय! पहिला विचार ते रूपवतेबाईना बोलून दाखवतात. “मिसेस रूपवते! तुम्ही माझ्याशी लग्न कराल का?” बापरे! बाईचा पारा चढतो. “भारतात राहण्यासाठी लग्न?” “लग्न कोणत्याही कारणासाठी असो, मी करणारच नाही.” आणि मग एकच उपाय उरतो आणि त्याचा मि. पुरोहित, मिसेस रूपवतेच्या मदतीने यशस्वीरित्या अवलंब करतात. पंधरा दिवसात स्वावलंबी होणे! आणि होतात. मुलगी आश्चर्यचक्रीत! ही किमया कशी शक्य झाली? डॉ. उत्तरतात, “प्रबळ इच्छाशक्ती, अथक परिश्रम आणि आत्मबल!” मैत्रेयी बाबांना न घेताच परत अमेरिकेला निघून जाते. आता पेशंट बरा झालाय. मिसेस रूपवते दुसऱ्या जॉबवर जातात ते मैत्री कायम ठेवणार हे आश्वासन देऊन. “कधीतरी ख्यालीखुशाली विचारायला मी फोन करू का? चालेल ना?” उदयचा तो “चालेल ना” दिलेला वचन जातो. ज्येष्ठ नागरिकांना घर खायला उठतं, एकटेपणा सहन होत नाही, हे “माझ्याबरोबर असं समोर बसा ना. एकट्याने जेवणं जीवावर येतं हो” प्रत्येक छोट्या छोट्या वाक्यातून, अभिनयातून दीपा सवकुर आणि उदय मंकीकरचा कॅरेक्टर “उभर आया है” तोडीस तोड परफॉर्मन्स. शेव्ह करतानाचा सीन- उदयच्या बोटांच्या, हाताच्या हालचाली, त्याची उडालेली तारांबळ, बाईनी मख्खपणे, निर्विकार चेहऱ्याने त्याच्या हातात कोंबलेला शेव्ह. अभिनय दोघांचाही एकमेकांस पूरक. दोघांचेही अभिनंदन.

तसेच डॉ. उदय अंडार जणू आपल्याच हॉस्पिटलमध्ये वावरत होते, एवढे नॅचरल. स्वाभाविक अभिनय हा त्यांचा स्थायीभाव. केदार माविनकुर्वे, रिद्धिमा सवकुर, गायत्री होनावर नवशिके आहेत असं कुठेही वाटलं नाही. त्यांनी अत्यंत जाणीवपूर्वक आणि सहजसुंदर अभिनयाने आपल्या भूमिका जिवंत केल्या.

डॉ. शिरीषांचं लिखाण! उत्तम! कुठेही नाटकीपणा नाही. सहज संवाद. घरगुती प्रसंगातून कथा छान उलगडली आहे. स्त्री-पुरुषातील शुद्ध मैत्री दाखवल्याबद्दल विशेष आभार!

बिपिनने परत एकदा आपल्या वडिलांचं नाव ‘रोशन’ केलं आहे. ‘चिप् ऑफ दी ओल्ड ब्लॉक’ सार्थ केलंय. त्या एवढ्याशा अर्धगोल रंगमंचावर त्याने काय उभारलं नाही ते विचारा. घर, हॉस्पिटल, गार्डन, कॉलनी. बिपीनएवढंच कौतुक त्या सेटवाल्याचं. (प्रवीण गवळी, रॉयल स्टेज आणि राकेश जाधव) सेटमध्ये एवढे फटाफट बदल. पूर्ण श्रेय निर्मिती आणि नेपथ्याला जात- त्यासाठी केतकी माविनकुर्वे, कनिका नाडकर्णी, ऋत्विंक नाडकर्णी, सविता पडुकोण, पूर्णिमा बलसेकर, कुणाल सवकूर आणि सुनीला मल्लापूर यांचं अभिनंदन!

नाटकाचं पोस्टर थोडक्यात बरंच काही सांगून जातं आणि उत्कंठाही वाढवतं. यासाठी आलोक कसबेकर, कनिका नाडकर्णी आणि श्रुती गोकर्ण यांचं खास कौतुक.

म्युजिक स्कोर! ओरिजनल आणि म्हणूनच रिफ्रेशींग! अनुज सशितल लगे रहो!

प्रकाश योजना! परफेक्ट! ह्याचे श्रेय श्याम चव्हाणना.

साउंड! परफेक्ट. हळूवार संवादही ऐकू आले. त्यामुळे अभिनयाची उंची वाढली.

थिएटरवरची तुफान गर्दीच पब्लिसिटी भरपूर झाल्याची साक्ष देत होती. यासाठी दिलीप सशितल, डॉक्टर प्रकाश माविनकुर्वे आणि शोभना राव यांचे आभार.

नाटकाच्या तालमींसाठी जागा उपलब्ध करून दिल्याबद्दल कॅनरा सारस्वत असोसिएशन, उद्योग आणि श्रीमती वंदिता तोंबत यांचे आभार.

All in all तालमकीवाडीच्या नाट्यपरंपरेला उजाळा देणारा excellent performance.

जोपर्यंत बिपीनसारखे दिग्दर्शक नवीन पिढीला प्रशिक्षण देणार तोपर्यंत “आमची” रंगभूमी अबाधित राहिल, सुरक्षित राहिल यात शंकाच नाही.

पुनश्च “मित्र”चे हार्दिक अभिनंदन!

Did you know?

Pioneer linguist and British judge at Kolkata, Sir William Jones, announced in 1786 that there is a genetic link between Sanskrit, Latin and Greek; that these tongues are daughter-languages of a single mother. This mother language is called Indo-European to which most of the North Indian, Western Indian and West European languages belong. But about 200 years earlier, in 1583, an English Jesuit priest who had come to Goa had already noticed this relationship. He wrote in a letter to his brother “I can clearly see that there is a link, especially between Konkani words and Greek and Latin words”. This letter was found only recently. It is surprising that this link with Konkani was found 200 years before the time of Sir William Jones.

Contributed by Gayatri Madan Dutt



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DATTA JAYANTĪ UTSAVA - 01 to 08 DECEMBER 2014

PROGRAMME HIGHLIGHTS

Monday, 1st December 2014

06.30 pm onwards Arrival
 Swāgata-sabhā
 Upadesha by Parama Pūjya Swāmiji

Tuesday, 2nd December 2014 (Gītā Jayantī Divasa)

8.30 am to 11.30 am Sampūrṇa Shrimad Bhagavadgītā-pathanam
5.00 pm to 7.00 pm Bhagawad Gītā Recitation Prize Distribution Ceremony
 Upadesha by Parama Pūjya Swāmiji
8.00 pm Dīpanamaskāra
 Pūjana by Parama Pūjya Swāmiji

Wednesday, 3rd December 2014 (Vanabhojana)

12.00 noon onwards Mahāpūjā
8.00 pm Dīpanamaskāra

Thursday, 4th December 2014

9.00 am to 11.30 am Atharvashīrṣha havana and Pūrṇāhutiḥ
6.00 pm to 7.00 pm Cultural Programme by Prārthanā-varga and Yuvadhārā,
 (Grant Road Sabha)
8.00 pm Dīpanamaskāra
 Pūjana by Parama Pūjya Swāmiji

Friday, 5th December 2014 (Datta Jayantī Divasa)

7.30 am to 8.30 am Swādhyāya by Parama Pūjya Swāmiji
9.00 am to 11.30 am Avaḍumbara Abhisheka
 Satya Datta Vrata
 Shrī Datta Yāga and Pūrṇāhutiḥ

7.00 pm onwards Dīpanamaskāra
 Pālakhī Utsava

Saturday, 6th December 2014

7.30 am to 8.30 am Swādhyāya by Parama Pūjya Swāmiji
7.00 pm to 8.30 pm All Mumbai Prārthanā Varga Cultural programme
 Dīpanamaskāra

Sunday, 7th December 2014

7.30 am to 8.30 am Parāmarsha
9.00 am to 11.30 am Navachaṇḍī Homa
4.00 pm Satya Nārāyaṇa Pūjā
7.00 pm onwards Dharmasabhā
 Āshīrvachana by Parama Pūjya Swāmiji
 Dīpanamaskāra

Monday, 8th December 2014

9.00 am Niropa
 Upadesha by Parama Pūjya Swāmiji
 Departure to Dādar Sabhā

Programmes subject to change.

Daily Programmes:

6.00 am: Suprabhātam

7.30 am : Breakfast (8.30 am on 5,6 and 7 Dec) Prasāda-bhojana after morning and evening sessions.

9.00 am: Saṅkshipta-sandhyāvandanam and Sādhana-pañchakam (except on 2 Dec)

12.00 noon: Mahāpūjā, Pādukā-pūjana, Tīrtha-vitarāṇa, Bhikshā-sevā(Except on Wed 3 Dec)

Register for special sevā-s:

Mahāposhaka	: Rs.20,000/-	Pādukā Pūjana	: Rs. 50/-
Poshaka	: Rs.15,000/-	Shri Bhikshā	: Rs.350/-
Yajamāna	: Rs.10,000/-	Pañchāmṛta Rudrābhisheka	: Rs. 50/-
Annadāna Sevā	: Rs. 5,000/-	Kuṅkumārchana	: Rs. 50/-
Flower Sevā	: Rs. 3,000/-	Pañchakhādyā	: Rs. 50/-
Madhura Sevā	: Rs. 2,500/-	Pushpāñjali Sevā	: Rs. 50/-
Atharvashīrsha Havana	: Rs. 300/-	Avadūmbara Abhisheka (Ladies)	: Rs. 50/-
Dattayāga Havana	: Rs. 300/-		
Navachaṇḍī Homa	: Rs. 300/-		

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I See...

MOHAN MADIMAN, POWAI

I see. Two words commonly used to convey that I understand what is happening or what you are saying, that I appreciate the thought or the concept or the point of view. But let's go to the literal meaning: "I see" means that an image registers on my eye and I sense the object through sight or vision.

What has this power of vision given me? I can recognize the faces of loved ones, I can read and marvel at the wonders of the world and the concepts that the human mind conjures up, I can gaze at the sun rising or at the scenery when I visit a hill station, I can drive a car, I can go around without fear of bumping into other objects...

To be born whole, to be born with sight is a blessing. Is there some way I can repay the world for this blessing I have received? Indeed, there is.

There are many millions of people who cannot see. Tragically, many will never be able to see because no cure has been discovered that can help them. But some would be able to see – if only we help them. The corneally blind need only a cornea from anyone who has died. India has about 5 million corneally blind people who could get sight after a transplant; 60% of these are children below 12 years of age. Millions of people die every year, but only about 25,000 donations of eyes were received last year across India. So there is a huge backlog and new cases are added every year to the long waiting list. In view of the backlog, only one eye is given to the corneally blind (even though both eyes may be similarly affected).

First, let us understand some aspects of eye donation, before we look at what we can do about it.

- Eye donation is donating the corneas of a person who has passed away, to blind persons who would benefit. The cornea is the transparent, dome-shaped front part of the eye through which light passes. Some other parts of the eye like the 'sclera' is used for oculoplasty (reconstruction) procedures.

- The corneas have to be removed from the body by a doctor **within 5 hours of death**. The earlier this is done, the better is the quality of tissues.

- It is NOT necessary to have filled in any eye-donation form, or get a donor card or to have

registered earlier, although this can help. The **ONLY thing required is the willingness of the family to donate** the corneas/ eyes of the deceased within 5 hours of death. Anyone can help arrange for it.

- When the call is made, keep the death certificate handy to answer as they will ask for the cause of death as mentioned in the death certificate.

- Weather conditions influence the tissues. Hence to avoid drying of the tissues till the doctor arrives, the eyelids of the departed should be closed, fan preferably switched off till the doctor arrives and a wet hanky or wet cotton pad placed on them. Air conditioner can be kept on.

- Please **keep a Xerox copy of the death certificate ready to give to the team** that arrives to collect the eyes.

- When the corneas are removed, **there is no disfigurement, no bandage, and no mess**. A visitor would not know by seeing the body unless informed.

- If the body is at home, the doctor comes with his kit, and the entire process of corneal collection takes about 10 to 15 minutes. There are no charges for this by the doctor or the hospital. The doctor would collect the corneas from the body wherever it has been placed - typically the cot or the floor.

- **Anyone can be a donor; any age, sex, blood group. Anyone who had cataract, diabetes, hypertension, or use of spectacles can donate.** However, in case of an infectious disease like jaundice, rabies, tetanus, AIDS or in police cases like suicides or accidents, eye donation is not possible.

- The doctor takes a blood sample from the dead body at the time of removal of cornea, to ensure that the transplantation is safe for the patient. If the corneas are found unsuitable for transplant, they are then used for research. The donation does not go waste or unused.

- The risk of rejection after transplant is almost non-existent, as the corneas do not have any direct blood supply.

What can we do to help?

- **Tell those near & dear to us to donate our eyes when we pass away, so that any reservations they**

have are removed. Talking about death is offensive to some, but death is inevitable and talking about it helps us prepare for it.

- **When someone you know dies, ask the grieving family whether they would like to donate the eyes.** Many people who have decided to donate eyes forget in the moment of bereavement. They need support. Even those who have not decided earlier when told, often feel grateful that their loved one continues to live through the eyes of another.

- **1919 is the eye donations help line.** One can also keep ready phone numbers of eye banks, Doctors, hospitals in the vicinity and in the city which are equipped to do cornea collection.

- Wherever possible, volunteer or arrange to pick up the eye doctor.

- Talk to the doctors you know - to remind those who come to take the death certificate soon after a death in the family- for doing eye donation.

- **Talk to the bhatjis and others who help with funeral arrangements to remind the families, when they are called for anteyshiti.**

- **Arrange talks** by qualified eye-doctors who have helped with eye donations, in your clubs or Associations.

- **Take every opportunity in normal times to talk about eye donation with friends, relatives, colleagues, neighbours.**

- It is so important to increase the awareness about eye donation as it is-

The best possible tribute to the departed

The best possible condolence to the bereaved family

And best possible gift to the sightless.

- Also the families of both donor & donee and the society at large are all benefitted. Otherwise such a precious gift just gets burnt away or buried.

- Eye donation is one way of paying back to society for all the blessings we have received. The satisfaction we derive from having helped someone see is tremendous.

If you say “I see” after having read this, please help others see, both literally and metaphorically.

Contact Information

Special helpline number 1919 valid all over

India, from any phone.

The Eye Bank Coordination and Research Centre, Parel attends to calls from all over Mumbai and arranges for the collection by sending the nearest team from competent hospitals / eye banks in Mumbai. 2416 2929.

Lotus Eye Hospital, Juhu 98194 01919.

Sion Hospital 2407 6381, 24076389. They also arrange for **skin transplant which is required for treating burns patients.** Ophthalmic ward 2409 3077
Tarun Mitra Mandal 2492 2897.

“Just Dial” have agreed to share information on the nearest eye donation centre: 08888 88888

The author can be contacted at m.madiman@gmail.com

ERRATA : In the article 'Reminiscences' on page 20 of our September issue in the sentence giving names of scientists who worked with Dr. Homi Bhabha, the name Dr. Brahma Prakash Reddy has been mentioned. The name should be only Dr. Brahma Prakash (without the surname Reddy).
.....We regret the error - Editor

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तीन दिवसांचा सोहळा



सर्वांना हार्दिक निमंत्रण पंचसंतमाला महोत्सव

महाराष्ट्रातील महान संतः यांचे जीवन व कार्य
यावर आधारित भावपूर्ण संगीत कार्यक्रम

सादरकर्त्या : सरस्वती वृंदगान
(सारस्वत महिला समाज)

- प्रमुख गायिका व संगीत संचालिका :-
गीता येन्नेमडी
- निरूपण : प्रा. साधना कामत

दिंडी व काही मोजके प्रसंग प्रत्यक्ष सादर करणारः बाल गोपाल

- दिग्दर्शन : दीपा सवकूर ● तबला : अरुण हट्टंगडी

.....

गुरु. दि. २०/११/२०१४

संत ज्ञानेश्वर

प्रमुख पाहुण्या गीताभाष्यकार श्रीमती जया राव यांच्या हस्ते उत्सवाचे उद्घाटन

शुक्र. दि. २१/११/२०१४

संत नामदेव

संत एकनाथ

संत तुकाराम

प्रमुख पाहुण्या:- सुसंवादिनी श्रीमती मंगला खाडिलकर

शनि. दि. २२/११/२०१४ कार्यक्रम नाही

रवि. दि. २३/११/२०१४ संत रामदास

- प्रमुख पाहुण्या :-

गानकोकिला श्रीमती अनुराधा पौडवाल

.....

स्थळ : आनंदाश्रम हॉल, तालमकीवाडी, ताडदेव

समय : दररोज सायंकाळी ५ ते ७

कृपया ४.४५ वा. आसनस्थ व्हावे.



‘प्रेमळ माझी माऊली’

आई ह्या दोन शब्दांतच केवढा गर्भितार्थ भरला आहे. ‘आ’ म्हणजे आकाश आणि ‘ई’ म्हणजे ईश्वर! म्हणजे आदिमाता!

माझ्या सासूबाई रमाबाई बलवल्ली (सुमित्रा नागरकट्टी) ह्या खूपच मायाळू होत्या. माझ्या पडत्या काळात त्या माझ्याबरोबर अंधेरीला जवळ जवळ २८ वर्षे होत्या. अक्षरशः त्यांनी मला डोंगराप्रमाणे साथ दिली. १९८० पासून तर त्यांची अनमोल मदत मला झाली. चि. अर्चनाचे लहानपणापासून सर्व काही त्यांनी अगत्याने केले आणि म्हणूनच मी ऑफिस आणि घर दोन्ही सांभाळू शकले. आईसारखी माया केली.

मन मोठे असले की सारे काही सामावून घेता येते म्हणतात ते आईच्या बाबतीत अगदी योग्यच होत. आमच्याकडे येणाऱ्या जाणाऱ्यांची कधी कमी नव्हती! कुणी नोकरीसाठी तर कुणी वधूवर संशोधनासाठी मुंबईत आले की अगदी निःसंकोचपणे आमच्याकडे येत असत. आमच्या आई सर्वांच्याच प्रिय! कुणी सुमित्राआक्का, मावळणी, बायपाच्ची तर घरची रमाहोत्री तर कुणी काकी, मामी म्हणत.

दर उन्हाळ्याच्या सुट्टीत सर्व नातवंदांना घेवून हैद्राबादला माझ्या नणंदेकडे जात असत. त्यांचा उत्साह इतका दांडगा असायचा की गेल्या गेल्या किचनचा चार्ज तर घ्यायच्याच शिवाय तऱ्हेतऱ्हेचे उपवासाचे पदार्थ व शेवटी कांद्याचे सांडगे करून प्लॅस्टीक पेपर धुवून पुसून पुढील वर्षासाठी सज्ज ठेवायच्या!

ह्या सर्व कामात छोटी बच्चे कंपनी चमचा घेवून सांडगे घालण्यात मदत करायची! स्वयंपाकात त्या सुगरण होत्याच शिवाय दिवाळीलाही सर्व जिन्नस घरच्याघरीच करायच्या.

गौरांगमहाप्रभूंचे चरित्र वाचण्यासाठी त्याही वयात त्या बंगाली शिकल्या. दर कार्तिकी पौर्णिमेच्या उत्सवाला त्या गौरमंडळींबरोबर वृंदावनला जायच्या. सतत नामस्मरण, जपमाळ हातात! धन्य ती माऊली!

पण बिचाऱ्या! शेवटी त्यांना पॅरालिसीसचा अॅटॅक येऊन साडेतीन वर्ष त्या बिछान्यावर खिळून होत्या. त्याही अवस्थेत आलेल्या सर्वांचे आदरातिथ्य हमखास करायच्या. प. पूज्य स्वामिजींचे दर्शन घेण्याची तीव्र इच्छा देखील त्यांची पूर्ण झाली.

त्यांना बघून खूप आंतरिक दुःख व्हायचे पण दैवापुढे कोणाचे चालत नाही. शेवटी २२ सप्टेंबरला त्यांच्या लाडक्या श्रावणबाळाचा (सुधीर) वाढदिवस साजरा करून २३ सप्टेंबरला त्यांना देवाज्ञा झाली.

येत्या नोव्हेंबर १४ ला त्यांचा शंभरावा वाढदिवस! आई तुमची आठवण आल्याशिवाय आमचा एकही दिवस जात नाही. तुम्हाला आमच्या सर्वांकडून कोटी कोटी प्रणाम!

– सुनंदा

समस्त बळवल्ली परिवार

A Day at The Mall

ASHA GANGOLI

When the new mall came up a short distance from our house, everyone living this side of town, not the least fellow residents in our complex, was thrilled to bits. Ours is a cooperative society that goes by the hilarious name of Florida Estate.

So everyone living this side of town was thrilled to bits at the thought of being blessed with a mall, at how Pune was soon going to overtake Mumbai. At last, they trilled, Florida has arrived! And off they went to shop at the mall, forgetting all about the lowly kiranawala who had served us so far.

The fifth floor flat we chose ten years ago as our permanent abode after retirement is located in a just right developed village called Keshav Nagar just outside Pune's eastern limits. Just right meant that it had its own bhajiwala, bhandiwala, raddiwala and most essential walas, including a charmingly named electrician-cum-handyman, Michael (Mikael, Mikel, Mychel, depending on his prevailing visiting card,) Devdas. And a mithaiwala, the bait that those already roosting here dangled before us. And we bit.

Just right meant too that the place still boasted of verdant farmland - sugar cane, corn, alfalfa and more - of all of which we had a magnificent view, along with a repertoire of at least forty species of birds whose physiognomies and calls I soon learned to recognize, with some help from the venerable Mr. Salim Ali, and many of who nested in a charming woods at the southern tip of this god's-own-country.

At the far end of the fields were the farmers' little cottages and cow sheds. Behind them was a rough country road that cut through two railway crossings to join the highway, and beyond the road was more farmland. Along the horizon loomed the Sahyadris, which caused the winds to rise and cool before flowing over the fields and into our homes, as they whistled and howled through our windows which provided them with chords for their doleful music. A nala, cut out of the Mutha River to irrigate the fields, gurgled along right behind our building. It was a happy hunting ground for kingfishers, herons and raptors, who came looking for small unwary creatures who shared the piece of earth with them. Lapwings

nested amidst the corn and sugarcane, rending the air with their inquiring did-he-do-its, and sometimes an unsure, stuttered did-did-did-he? Turtles lived in the banks of the nala, laying eggs by the hundreds, only to be robbed of them by egg hunters. There were sunbirds and orioles, robins, green pigeons, drongos, ibises, hornbills and many, many more. Occasionally a troupe of peafowl would take a bow. If you were lucky you could see jackals slinking through the cane and listen to their yelping contest after dark. On quieter nights you could hear the frog, cicada and owlet converse. In the afternoons herdsman brought their sheep, goats and a few milch cows to forage, while they smoked beedies under a tree, occasionally letting out shrill staccato cries to remind their charges that they were under surveillance.

In the monsoons the nala would roar fiercely as it overrode its banks. At night, not counting the occasional train hurtling past, it was the only sound you could hear while most of the world went to sleep. The rain laundered sky would throw up the Milky Way so clear you could begin to count the drops.

But I have digressed. It was the grocer and the mall I had set out to talk about. The wonders of nature distract me from the most serious of pursuits. The grocer, an intelligent young woman called Manisha, was quick on the uptake, and never failed to remember anything new that we thought up. We just had to mention it once and it would be on her shelf the next time. Manisha was a paraplegic. Everyone nursed a charitable spot for her, and believed that by shopping at her store they were helping her out. And so it was that all of Florida Estate came to shop faithfully at Manisha's for ten years and more.

Then came the rumblings of a mall nearby. The chosen site sat plumb on sugarcane land, too close to my little paradise for comfort. I quaked at the thought. What else would it bring in its wake? What would happen to Manisha and others like her? I didn't have to wait long for answers. As soon as the mall opened, Manisha and her shop were forgotten and philanthropic intent thrown to the winds. A mall next door! exulted the Floridans. No need to go to

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Manisha or carry ugly jholas any more. Everything will now come in smart plastic bags!

Out of sync as I am, the thrill of it fell flat on doomsday me. It was for me a symbol of what I feared most – development, the beginning of the end of my cherished patch of nature and of Manisha and her ilk. All of which brought home to me the fact that our Florida too stood where once lush farms lived and breathed. I was an inadvertent participant in a conspiracy that, while providing us with a roof over our heads, had destroyed some of those very farms I sought to protect. Who was I to protest? But, said everyone, where can you find a place where a farm has never stood? Be that as it may, I was not going to visit the mall. So that, finally, was that.

I needn't have worried. Even today Manisha's clientele remains steadfast. Which mall delivers your shopping to your door at the drop of a phone call? Out at the mall one ended up buying redundant things and eating costly nothings. It was good for a day out kind of thing. For your daily needs, Manisha it would be, and still is.

The thought brought me some comfort. But my chief worry was still my backyard, my farmland. I began to keep a close watch on it. And then one day the signs started to show. Pickets and fences began to appear. One farm had already been lying in neglect for the last several years. Its new mantle of wilderness now had more to lose when the axe eventually fell. The nala now stank of effluents and sewage. The jackals and some of the birds had disappeared. The frogs had fallen silent and the owls and egrets had left in search of new hunting grounds. It filled me with foreboding, enough to turn to god, whose presence I am often tempted to doubt, and pray.

Miraculously, some part of the green pastures lives on. Litigations, I am told! Many of them continue to wear a fuzz of sugarcane. I pray that the litigations never end. Builders have a way of getting around impediments. Our horizon is already getting devoured by high rises that are gradually blocking out the Sahyadris. Instead of the Milky Way we now have city lights festooning the night sky, which folks proudly point out to admiring visitors. The country road is now a flyover. The gurgle of the nala is out shouted by the whine and roar of traffic that plies on it. Our roads are now broader, and the village is ominously poised to join the city.

My night mare is slowly coming true. I have begun to resign myself to it. What you can't thrash you can always give in to. Isn't that more convenient than doing the right thing? What's more, just last week, against all that I hold dear, I betrayed myself. Conscience notwithstanding, I succumbed to my friends: I spent an entire day at the mall.

Story of a Rehearsal

Rishi was a different sibling
Had a philosophical leaning
Drew on mother's grooming
And from a liberal schooling

Had his ups and downs in life
Steadied course in any strife
Waited for Guru quite a while
Momentous arrival worthwhile

Master gave Rishi a Mantra to chant
Taught essence of Gita of Radhakant
"Let your acts be beyond self intent
Your last breath to exit in HIS chant"

Rishi drove himself to true calling
Never strayed away by anything
Aging saw decline in well being
It led once to consciousness losing

Taken in ambulance to hospital
On the way, to response in partial
Calling the late Mom in tense recall
Back home on reports getting normal

But on spiritual growth Rishi skeptical
Mom's name not HIS, in first rehearsal
Self doubt took him to Guru to reason
Master wore a smile before he began

"Nothing amiss, Mother is first Guru in
truth
As for HIS name, it was not your last
breath!"

*By Gurudas S. Gulwadi, Ringoes, New
Jersey, USA*

Mohan Savkoor



(07/05/1930 to 11/07/2009)

Missed by Shrikala, Chetan Savkoor
Namita, Stephen, Collin & Drake Hartland
Swapna Savkoor & Jiten Trasy

Thief in Matsyagandha Train!

PUSHPA S. NAIMPALLY

It was cool in February, 2014, when I was travelling, alone, by Matsya Gandha Express, to Udupi. The train left LTT for Mangalore at 15.20 hrs. My husband had come to see me off at Thane. My seat was near the entrance. In this cubicle of eight passengers, 4 were Senior Citizens, two were school going children of age 5 and 10, along with their young parents.

One stranger, who had no valid ticket, was friendly with everybody. He told us that he is from the Army, working at Nashik and is going to Madgaon. He had confirmed with everybody that the train would reach Madgaon at mid-night. As he was travelling without a ticket, he used to occupy the top berths, from where he was watching everybody. He often used to stand near the entrance and watch us at the time of purchasing eatables, the money-purse, the contents and our luggage etc., very intensely.

After dinner, around 21.30 hrs., all occupied their berths to rest for the night.

I normally cannot fall asleep till I reach Madgaon and pay my pranams to Shanthadurga, our family deity. That day, somehow, I fell asleep, immediately.

Suddenly, I opened my eyes. I saw the stranger, focussing his mobile light on the face of the father of the 2 children (let us call him Mr. A), who was occupying the middle berth. The stranger was slowly pulling the ladies' hand bag, which this man had kept below his head as a pillow. The stranger's watchful eyes had noted the contents of the hand bag during the day.

When I saw this, my heart started beating fast! I had no courage to scream or tell anybody. I watched for a while. The stranger could not remove the hand bag. He was going here and there and repeatedly focussing mobile torch on the face of the sleeping man. He did this 4 – 5 times but could not succeed in removing the hand-bag. Then he put off the entrance light and came and sat down on the lower berth, where another old man was resting. He slowly removed a luggage- bag, belonging to that family. At this moment, I don't know from where I got the courage. I got up and shook Mr. A and told him in

Kannada, " Kalla banddidane" (Thief has come). Mr. A was from Kundapur, knowing Kannada. He woke up and started asking me, "Yenthadu", (What is it). I repeated, "Kalla banddidane". He asked, "Yelly" (Where). I told him, "Kelage kutiddane" (sitting down). The stranger, was not knowing Kannada. Mr. A started shouting, "Chor Chor". At this loud shouting all people in the compartment got up, put lights on. Immediately, the stranger went near the entrance. He tried to get down from the train which was moving slowly. 2-3 passengers tried to catch him. But the stranger jumped from the train and escaped. The time was 01.50 hrs. We reached Madgoan at 02.00 hrs. I silently prayed and thanked, Shanthadurga, for saving us from any loss or mishap.

The stranger was wearing a decent dress and thick heavy shoes, (to pose that he is from Army?) during the day and for night operation he had changed his dress with 2-3 shirts one over other and had tied a white and pink lined cloth to his head.

After this incident, none of the eight slept and all were awake till morning, though our destinations were, Kundapur, Udupi and Suratkal.

I am writing this just to alert Bhanaps, who frequently travel, especially, Senior Citizens, to visit Goa, Karwar, Shirali, Udupi, Mangalore and Vithal, by Matsyagandha.

<<<>>>

- **Letters, articles and poems are welcome. Letters should be brief, and articles should be about 800-1000 words. They will be edited for clarity and space.**
- **The selection of material for publication will be at the discretion of the Editorial Committee.**
- **The opinions expressed in the letters/articles are those of the authors and not necessarily those of KSA or the Editorial Committee.**
- **All matter meant for publication should be addressed only to the Editor c/o KSA Office / e-mail id given above.**
- **The deadline for letters, articles, poems, material for "Here and There", "Personalia", and other original contributions is the 12th of every month; the deadline for advertisements, classifieds and other paid insertions, is the 16th of every month. Matter received after these dates will be considered for the following month.**

My Tryst with Massage

VANITA KUMTA

Yesterday evening I dared. Dear Sonal, tempted me into it and I fell for it. In their Club house since less than a year back they have introduced a massage facility for those who wished. Sonal told me there was a 'robust' lady from Talwalkars on the job and that I could try it.

With all my aches and pains I thought why not, let me see? I went to the place which serves with prior appointment. I had no appointment so I approached very apprehensively. The room door opened and a plump face greeted me and ushered me in. The moment I entered, I was in two minds whether to beat a hasty retreat or to go ahead. Inside the room which was dark (again giving me the creeps) what struck me was the oily smell that hit my olfactory nerves. As she was telling me what I needed to do next I sheepishly looked at her feet which was the part of her most easily visible (other than her face which I had already seen) as she was dressed in something black - 3/4ths length. Her feet gave me the jitter bugs - they were thumping feet - elephantine. Again I looked back to see how far from the door I was, but something about the place had my feet frozen in time. Without much ado she had spread the disposable sheet on to the narrow bed & asked me to get ready.

She kept drizzling my body with what she said was olive oil, whilst continuously massaging beginning from my feet upwards. Oh God the kneading and patting and all else had me grimacing and calling out 'Ayi go', 'Devare' until finally when she came to my hands and shoulders I gathered the courage to ask her to go slow as it was even more painful than what I sought relief from. To this she said "Madam I am doing it, as if for a little child" _ and I was aghast imagining how a child would survive that.

Interspersed with the massage she kept raving and ranting about how the people living in the complex were not realizing what a great facility they could have enjoyed and were not making full use of it. She also kept feeding me with the health benefits vis-a-vis the release of toxins and stress - leaving

me wondering why I was feeling even more stressed with the worry she would dislodge my silver joints or maul my already mauled or lackluster muscles and getting me poisonously intoxicated with the depressing thought that I may not go home in one piece or just not gain my composure. To add to the dilemma she kept asking me whether I was feeling my back loosening up in relief and my legs straightening up with her soothing massage. All things good or bad do end - thank God for that. I was asked to rise which I did with more than my usual effort, but not before she gave me a thorough pat the 'Akhada Style' one on my back, thighs & rump.

Now hold it folks that does not spell the end of my hilarious ordeal – the sauna was yet to come and without any fanfare she told me I should take the steam for at least 10 to 15 minutes. Verily stepping into the room as my feet were feeling slippery with the profuse oil massage, I reached the granite seat & was just wondering how I would breathe with all that steam around me dousing my senses. But fortunately it was not as stunning as the massage. In a short time, I had enough of it and hailed out to 'Gayatri' that I was done & soon bathed and changed into my clothes, but wait on folks not before she once again inquired how I felt and whether it had relieved the stiffness. I hurriedly said yes, lest she begin another session. When I stepped out of the room she was back beaming – 'how was it? Hope you are relieved of the aches and pains'. I, more frightened than before, wanted to be done with it and asked her where to pay the fees for the ordeal. She said, 'There is no hurry. You can pay when you come tomorrow.' Oh boy! said me (thinking aloud) you gotta hope! Better say finito whilst the going is good.

So that for you friends was my tryst with massage. No more aches and pains and definitely no massages. All's well that ends well – am I glad to be jeeta, jagta one piece – by the grace of the Almighty!

Hee Pori Konaachi

DISHA JANI

To be born into the Jani and Karnad families as a child was something noteworthy. My mother was the oldest child, working with her mother to provide for her siblings after her father had suddenly passed away. She was twenty-seven when she was married (considered a ripe old age by the generation above her), with a university degree and held a business executive position at her company. My father had two older sisters who were both proud owners of arranged marriages. He is a Gujarati, raised in Mumbai. My parents, both noteworthy themselves, were also a practical pair, and raised my brother and me with adequate measures of imagination, love, and pragmatism.

Being “bi-provincial”, one could say, is not exactly something for the history books, but it has always held a unique pride for me. I remember being envious of a friend at Ho Chi Minh’s International School when, on International Day, he got to be in two dances instead of one because he was a product of two different nationalities. That sort of diversity is within me as well, I realized, not for the first time, nor the last, as I ate *bendi* and *jalebi* on the same plate at a *munji* this summer. That is why this piece will not be a series of sugary anecdotes concerning my soul-search, and the subsequent find that make up my identity as a Konkani in Canada. I have always been *amchi*, which interestingly, means “ours”. The “in Canada” is comparatively recent.

A sense of belonging is something acute, and when present, starkly recognizable. When among your own, one can lean back from a conversation, and be satisfied. Acknowledged will be the fact that there is something at work, much more powerful than you are. A scientist would call it genetics; an anthropologist would call it ethnicity. We rarely fit anywhere perfectly, but when we come close, the revelation is absolute. I did not find it in a village that bears my mother’s family name, or on a web page that defines “Konkan.” In fact, my heritage is there with sharp clarity in three distinct places.

One is in my mother, in her end of long-distance phone conversations, everyday stories, and requests for the *peskati* or *dantoni*. Through her is preserved the wisdom, wit and scolding of *Ajja*, *Ammama*, *Teema*,

Ajjapappa, and *Ajju*. One is in the city of Mumbai, where most of my family lives. My two young cousins on my mother’s side both have one non-Konkani parent. Thus, they speak an adorably fragmented version, peppered with Marathi and Hindi, of course. A wise decision by the toddlers themselves, as Konkani alone will not get you far in Mumbai. My grandmother, as a former English teacher and avid reader of Shakespeare and Wordsworth, is quite adept at my first language. However, she prefers to tell me stories of her youth and the Hatangadi-Balse family, giving me the practice I need. I grew up speaking Konkani at my grandmother’s place, shouting my goodbyes en route to the Gangolis’, who lived upstairs. My enduring proficiency in the language, after 10 years abroad, caused upsetting amounts of surprise, as you can imagine.

The last place in which the *amchi* in me feels at home is where it came from: the verdant green of Karnataka. This summer, my youngest uncle got married to a woman from Mangalore; and as a result of their wedding, I saw the place my grandmothers called their home. The peaks and valleys held a powerful silence; the rivers spoke and filled it. My brother and I had lost our “secret language” from back in Markham, Ontario; everyone could understand us here. Though inconvenient for private conversations, I enjoyed the elusive belonging. Though everyone in the city seemed a stranger, the trees seemed to be kin, because they had seen it all. They had seen the British march, and their land “conquered”. They had seen the mass exodus to the cities and the farmers left behind. They may have known my great-grandmother; she may have walked among the branches that we drove by in an air-conditioned car. For a place to remain so unchanged, so real, was relieving. It meant I could remain unchanged as well; unchanged by my heated home and Canadian accent. I could be Canadian, and *amchi*, no questions asked. I owed it to the people who watched me grow, and the ones whom I had never known.

Disha Jani is the first-born granddaughter of Bhaskar Karnad and Veena Hattangadi (Sharmila Karnad).

SRI SITA RAMESHWAR TEMPLE, KAIKINI ROAD, KARWAR

AN APPEAL

A brief history: The temple has completed 146 years ago. It was the then Dafdardar, Late Rao Bahadur, Udiavar Mangesh Rao, who built this temple in 1868. The Saligram-Shila idols of Sita and Rama were donated by the then Sherastedar late Ramrao Janardhanayya Mankikar. The idols were installed by late Santappa Anantayya Nadkarni (Budvant)Vakeel. Donations in kind poured in from eminent late personalities viz.Mahableshtar Subrao Kaikini , Rao Bahadur Padubidri Venkatrao Santappa, Shantabai Sadarman Mankikar, Mitrabai Anandrao Kabad, Diwan Bahadur Yennemadi Venkatrao, Ganapatrao Anantayya Mankikar, mamlatdar. The temple was renovated in 1926. For this contributions came from Ubhaykar Bros and Madiman Ganapatrao of Hubli. S.N.Kalbhag of Mumbai, Ramchandra Anantayya Shirali, DFO Ramrao Mankikar, Gangolli Mahableshtarayya, Veene Narasingrao. Nagarkatte Narayanappayya donated paddy lands for daily naivedya. Ved.Manjunath Venketesh Bhat was Archak of the temple from 1876 to 1933 who dedicated his entire life in the service of God. Thereafter Mirjan Bab Bhat was Archak of the temple till 1975. Late Chandavar Padmanabha Shankarayya, built a Dasmartu Temple in memory his wife Girijabai in a plot measuring 2000 Sq ft opposite to Sita Rameshwar Temple,ie. Northern side of the Kaikini road, in which a stone idol of Maruti was installed. A Pitrushala, a Well was also built.

PP Anandashram Swamiji visted the temple in 1950. Param Pujya Sadyojat Shankarashram Swamiji's first visit to the temple was in 1997 and thereafter, in 2006 and 2008

Today the Maruti temple is dilapidated. The widened Kaikini road has almost touched the steps of the temple. The well is in ruins. The surroundings have become inaccessible due to growing shrubs and accumulated rubbish.

After getting blessings from PP Swamiji, We contacted a famed Vastu Astrologer, Srinivas Bhat of Shree Kshetra Venkatraman Temple, Manjuguni. It was advised to renovate the temple after purifying the entire vastu. Several rituals as advised by the Astrologer were performed. Though the Town Development Authority under the pretext of 'road widening', has considerably shortened our 2000 Sq ft. Mr. Arun Nayak, Architect, (Gokarn Kutir Fame) has planned a tiny temple for Maruti in the available space. The work has started. The construction cost is estimated at Rs.30 Lakhs.

The Temple has no other source of income except Seva receipts and Donation Box collections in addition to small amount of rental from old tenements which is just enough for the maintenance of the temple. It is time for AMCHIS, in particular, those of the above families, to liberally help build the temple of their ancestors. **A SB account is opened with the local NKGsb Bank. A/c No.016100100003846 with IFSC Code, NKGs0000016 under the name 'Das Maruti Temple Renovation'.**

NARAYAN MALLAPUR – 09448526477
GAJANAN BALWALLI - 09449628565

SHYAM BASRUR- 09986675726
SHEEDHAR BALWALLI- 09448434578

Guru's Guidance

NALINI NADKARNI, BANDRA, MUMBAI

In March 1959 H. H. Shrimat Anandashram Swamiji had performed the Shishya Sweekar ceremony of H. H. Shrimat Parijanashram Swamiji III in Bombay. An account of it had appeared in most of the newspapers. The next day, at my place of work, many of my colleagues asked me about it. A few had even asked whether a guru was needed- that their community did not have a guru, still they were leading a peaceful and good life. I had replied that for the last two hundred off years, our Math has kept our community united and that we all want the parampara to continue.

The guru-shishya relationship has been a part of our system since the ancient times. After the 'Upanayana' the boys were sent to Gurukul for education. There they stayed for several years, serving the guru and the ashram. Even the princes were sent for this kind of education, and they were not spared from doing any kind of work.

In the Ramayana, Ram and his brothers were sent to their dharma guru, Sage Vasishtha. In the Mahabharata, there are several instances of guru-shishya relationships like Drona and Ekalavya, Drona and Arjuna, Parshuram and Karna.

Krishna and Arjuna were relatives and also friends, however, on the battle field of Kurukshetra, when Arjuna was in despair about fighting against his own family members, Lord Krishna gave him guidance and imparted knowledge through the medium of the Bhagwad Geeta. Thus, Lord Krishna and Arjuna were guru-shishya. Actually, it was Vyas who has spread knowledge to all of us, through the Bhagwad Geeta. That is the reason why Vyas is worshipped specially on Guru Pournima Day.

It may be said here, that Lord Krishna, despite being an avatar, took instructions from his guru, Sandeepani. Lord Dattatreya is known to have had twenty four gurus, taking at least one good quality from all animals, birds and reptiles around him, including the snake!!

In the asura era, Devyani was the daughter of Shukracharya, the guru of the asuras, and Sharmishta was the daughter of Vrishaparva, the king of the asura kingdom. Once these two girls had

a bet as to whose father was the superior of the two. When they approached the king to settle the issue, he said that Shukracharya being his guru, was superior to him, and that he would always bow before his guru.

Some centuries later, we have saints who have turned to gurus, for their own guidance. Dnyaneshwar, considered his elder brother Nivrutti as his guru. Kabir considered Swami Raamaanand as his guru. Let me quote Kabir's beautiful couplet composed in his own dialect. "Guru, Gobinda, dono khade, Kaake laago paaya, bali hari guru aapki, Gobind diyo, mil aaye." Which roughly means:- Between Lord Govind and my Guru, I would salute my guru first because it was he who led me to my Lord" except my guru, who will show me the way?"

Thus if great persons cannot do without the guidance of the Guru, what hope is there for ordinary mortals like us? We are disturbed by all the troubles around us, but the guru gives us relief. Just as pests are removed after the fumigation, our weaknesses and problems are cleared and removed by our guru.

It is learnt that H. H. Shrimat Pandurangashram Swamiji has said that we are only the wicks, and the Guru is the flame that removes darkness of our ignorance.

Our community is blessed to be guided by the Guru Parampara of three hundred years. H. H. Shrimat Sadyojat Shankarashram Swamiji who has adorned the seat as our present Dharma Guru, has completely won over the youth, like a magnet. He inculcates in them, both, the traditional and the modern values. What more do we want?

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Footprints

I always feel proud to have such a talented and knowledgeable mother like Late Aparna (Revati) Sanjiv Sirur and feel a void in life without her.

“When life gives you a hundred reasons to cry, show life that you have a thousand reasons to smile.” was my Amma’s funda.

‘It’s OK’ was her way of approach for others but with her own work and ideas, she was always resolved and undaunted. May it be cooking, gardening or music; she had her own notion for everything in life.

With her ‘It’s OK’ attitude, she always gave others comfort and ease. I remember she had only one Sunday to rest. Four of us with our Guruprasad vanersena used to play the whole afternoon at home but never did we get any scolding for not letting her sleep. Our favourite leisure time was chitchatting till late hours spiced with amma’s ‘mithai’ tea. Not once did she complain. Making others happy was her disposition, may it be her own children or any stranger. Everyone was welcome at our place.



Teaching was her most favourite activity. I have never heard her gossiping with others in my life. Whenever she met people she would start teaching them about their favourite topic from astrology to musicology, philosophy to herbology, culinary to Sanskrit stotras. “When there are unending topics to talk about, why should we discuss things that make people sad” was her philosophy.

Having command over Marathi, English, Kannada, Hindi and Sanskrit, she became a voracious reader which made her very knowledgeable, but she was always a humble soul.

Learning was her passion. She learnt Kannada reading and writing when she went to Karnataka after her marriage. She gave Hindi exams at the age of 50. She learnt using computer at the age of 75. She was very passionate about recreating things from waste. She vehemently advocated that what God has created for us should be preserved for the future generation. Pillows from old silk sarees, bags from old clothes, innovative cuisine from leftover food and a variety of recipes created from the vegetable parts which normally people throw away, such as tips of lady-fingers, skin of ripe banana etc.

Positive attitude is one of the much-loved skills taught in the management courses nowadays. My Amma tried to inculcate this in us by being a role model. She was a synonym for positive energy. During her last days, she could not get up from her bed nor could she eat. It was very painful to see her just lying on the bed with open eyes. Looking at her frail stature and sleepless eyes, I asked her if she was feeling bored. I was taken aback with her reply, “Not at all; I do many things which I could never do in my life. I recite many stotras, remember how I used to enjoy with my siblings in my childhood, think that I am in a garden with lot of plants and flowers; I can smell their fragrance around me. I smell what you cook and imagine that I am eating it. I also make a list of things that I will do when I will get well.” I think this is the beauty of ‘Positive thinking’.

7th November, is her birthday to celebrate, the day for a person who brought us in to this world, who taught us the lessons of life and made us complete human beings. This is the day to remember her pallu which was always our rightful napkin, her lap for solace, her attitude, a fresh air to breath in.

“The gentle footprints of kindness that you leave behind makes a lifetime of soft imprints in the hearts of others that will never wash away.”

- By Padmaja Narendra Kundaji



Balak Vrinda Education Society

New Chikhalwadi, Off Sleater Road, Grant Road, Mumbai 400007

(Regd. No. BOM 102 / 1960 GBBSD)

We are completing 75 glorious years of providing quality education to children. Many amchis who have spent their childhood in the Wadi have fond memories of the “Wadi School” as it used to be called. We started way back in 1939 when a beginning was made by way of storytelling sessions with a small group of 12 kids started by the Saraswat Mahila Samaj, Gamdevi. This was then moved to the Kanara Saraswat Association who nurtured us. This small sapling has blossomed into a full – fledged educational institution running five schools from KG to SSC, both in Marathi and English medium, in its own 4 storey building.

We invite you to our

PLATINUM JUBILEE CELEBRATIONS

on Saturday, 22nd November 2014 at 5.00 p.m.

at Bhartiya Vidya Bhavan, Chowpatty.

A Musical Programme “गीत भावनांचे”

By “आशयगंध” (organized and compered by Smt. Shobha Nakhre)

(A short variety entertainment programme will also be presented by our students)

Today many of our students are first generation learners or come from the economically challenged section. But this has not deterred them from achieving very good results at the SSC examinations or bagging prizes in extra – curricular activities such as Science Projects, Dramatics, Inter School, as well as, State Levels Dance Competitions and Sports. The credit for all this goes to the zest, dedication and devotion of our highly qualified and experienced teachers ably supported by the Managing Committee’s selfless service to the cause of education.

Out of the five schools only two, Marathi Primary and High Schools receive Aid from Municipal Corporation and the State Government respectively, who also fix the fees to be charged for each class and the pay scale of teachers and staff. Unfortunately, the gap between the Aid amount and actual expenses is very wide. Hence, the Society has to struggle for survival. We yearn to provide better facilities to our students like a more spacious building with a playground, Junior College, one computer per student etc.. For this and many other dream projects we depend on Fund Raising Programmes and Donations from Patrons like you.

We appeal to members of our society, community, our ex – students and our well wishers to join us and strengthen our hands in providing the best education & facilities to the students.

Anand Nadkarni

Chairman

Shivshankar Murdeshwar

Hon. Secretary

Dilip Sashital

Convenor, Programme Committee

Aayi's Papad Factory

SUMAN SHIRALI, ANDHERI (EAST)

My parents Aayi and Appa were among the most enthusiastic people I have come across. Our home at Sonawala building in Tardeo, Mumbai used to be filled with visitors all day coming from outside and within Mumbai. Whenever we had visitors, Aayi used to keep up a steady stream of tea, coffee, snacks coming out of the seemingly never depleting kitchen.

During our vacations, our routine was well defined. Appa used to be in charge of our entertainment - taking us to the zoo, aquarium, museum, beaches etc. Movies were strictly not allowed.

But above all, the highlight of our summer vacation was when Aayi used to set up her famous "Papad Factory". The papad factory was an annual ritual where all 4 families on our floor at Sonawala Building would come together to prepare the entire year's stock of papads, vadis, vadas etc.

On the decided day, all the "papad factory members" of the 4 families i.e. all the women and children would meet at our home. Aayi used to give us our tasks for the day. Everything was systematically decided and completed with clockwork precision. On that day Aayi was like Napoleon marshalling his troops!!

Making papads is a very tedious process. Papad *peeth* (dough) is very tough to roll and meant a lot of hard work. The household help was used to get the dough pounded using iron *parayis* till it became soft, shiny and bright in colour. Then it was Aayi's job to make long rolls out of the dough - these rolls looked like snakes. Aayi used to cut the rolls into small "gulyo" like pedhas using a tough thread. One of the ladies made small poories out of the gulyo and another lady who was the papad rolling expert used a rolling pin to make thin papads. Udad atta was used to ensure that the papads did not stick to the base while rolling. Aayi kept an eagle eye watch to see that the papads were either bright red (laal mirchi papad) or clean green (green mirchi papad) - she absolutely would not like atta visible on the papads!! My Aayi was a perfectionist.

Then came the role of yours truly and the other children. Our job was to take these papads to our terrace and keep them in the hot sun so that they could dry. We used to cover the papads carefully so that crows could not feast on them. And for 2-3 hours

we had to stand guard on the terrace to see to it that our precious papads were safe!

To make the most of a boring job, we used to play games like pakda pakdi, saakhli, lagori and there was also a funny game with tamarind seeds which children now would not have even heard of!!! Tamarind seeds were kept in a small heap. Then we blew hard on this to scatter the seeds - just one long breath was allowed. The game was to remove one seed at a time without disturbing/ moving the other seeds. This time on the terrace was the best part of the day for us children.

In a couple of hours, the papads would dry and take the shape of a katori. These would be taken home and the next batch of papads would be taken to the terrace to dry. This process continued from breakfast to about 1 pm. The last lot of papads HAD to be dried before 4-5 pm. Once this target was met, the papad factory members dispersed.

Aayi kept up the spirits of the workers by keeping up the constant supply of tea, coffee, snacks. Another treat was that each one of us used to be given a few fresh papad gulyo to eat and these were delicious! The memory of these gulyos makes my mouth water even today.

After being dried in the sun, papads become tough. To soften them a bit, Aayi used to keep them open in our house. Then we used to make packets of 25 papads each and tie up each packet. This was to make the final counting and distribution easy.

The final task was to distribute the papads between the 4 families taking into account the material supplied by each and the work done by each - Aayi had a formula to decide the distribution and I never saw anyone say this was not fair!

The proof of the pudding is in the eating - so the most important thing was to find out whose papads turned out 'kurkuri' or "nurnuri" or "kutkuti" and why, so that next year all of us made better and tastier papads.

Sometimes when I remember those days and the papad factory times, I think that now we just place an order with someone and get papads or vadis within a day or two - but everyone in our papad factory will say in one voice — no readymade papad be it Lijjat or any other brand tastes nearly as good as the ones churned out by my Aayi's Papad Factory !!

जीव वेडा भांभावला...

(कनकांजलीतील काव्यपुष्प सदगुरुंचरणी अर्पण)

नकळत होता भाग्याचा क्षण आला!
भावनांचा उद्रेग झाला। भक्तिभाव उफाळून आला।
मोक्षाला आसुसलेला। सदगुरूंसी शरण गेला मुमुक्षु हा ॥

अचानक नकळत असे काही घडले माझा मी न राहिलो
मी आजवर जगलेलं आयुष्य तटस्थपणे पाहू लागलो
जीवास देहाच ओझं नकोसे झाले, मन संसारासी वितले-
एका अनोख्या ओढीने होते जीवास हळूच खेचून घेतले
वेड्या मनाच्या पोकळीने होता हृदयास पीळ बसला-
आपलं अमूल्य काहीतरी हरवल्याच्या धास्तीने जीव भांभावला।

कुठवर असेच चालायचे स्वतःच्याच दडपणी जगायचे
थोपटून मनास झोपवायचे दचकून पुन्हा उठायचे-
हुरहुर लागली जीवास चित्त मम थाऱ्यावर नाही
कालपर्यंत हवहवस वाटणारं आज वाटे यात राम नाही
कधी शमणार पेटलेली भीषण आग हृदयांतरी?।
कधी मिटणार दुभंगलेल्या मनाची ही खोल दरी?।

“करिसी का चिंता, भार वाहे गुरू असतां” शब्दामृत कार्नी
पडले.

आसवांनी टिपून घेतले ममता स्पर्शाने मन ही शांत झाले...
सर्वस्वी सदगुरूंसी शरण जातां भाग्योदयीं गुरूंचा अनुग्रह लाभला
गुरुकृपे गुरुतत्त्व बीज पेरूनी भक्तिचा ज्ञानदीप गुरूंनी लाविला
साधनांती बीजांकुराचे झाड पसरतां अज्ञानाचा नाश होईल-
ज्ञानप्रकाशीं शिष्यानें स्वरूप ओळखतां गुरू प्रसन्न होतील!’

कधी पडणार लख्ख प्रकाश शुद्ध सात्त्विक मनीं-
कधी लाभणार अढळ स्थान मम सदगुरू चरणीं
साक्षात्काराची ही अनुभूती गुरू कृपाकटाक्षे लाभली
याची देही याची डोळा ही ज्योत परब्रह्मी लीन व्हावी
हीच प्रार्थना नको जन्म पुन्हा नको हा दाहक दुरावा...
राखांगत मी कृपासंता ‘सच्चिदानंदी’ पूर्णविराम घडाला!!

॥ हरी ॐ तत् सत ॥

- डॉ. मीरा वरलक्ष्मी सु. सवकुर

सत्य

“सूर्य-चंद्रु आनि सत्य
निप्पून आसनाती नित्य”
अशी तपस्वी गौतम बुद्ध म्हणता।
सूर्य-चंद्रु आसतात आकाशाशी
सत्य जानांगेल्या जिभेरी ॥

सत्य निधास्तपणाने खुल्ला भायर येंवच्याक आसता तयार
तेंचि तागेलें कर्तव्य!
मात्र जान ते ‘सत्य’ जबरदस्तीने निपैताती
मॉडं येवनु सूर्य-चंद्राक निपैताती तशी ॥

सत्य आपणालो श्वास बंद कोरुन-
मनुशाल्या जिभेमूळाक गपचुप बैसून आसता
तें भायर येंवच्याक सोणाती मनुशं
स्वतःले स्वार्था खातीर ॥

असत्य मात्र एका जिभेतुरयेरी थावनु-
अनेक जिभारी उडून वत्ता-
त्या आकाशांतुल्या मॉडां म्हणके

सूर्यु आनि चंद्रु मॉडांथावनु भायर येनाफुडे-
स्वच्छ प्रकाश जाता सर्वकडे ॥

तशी सत्य जिभेमूळाक थावनु भायर पणाफुडे-
सर्व गैरसमज धूर जाताती
वायट जांवच्यें एकदम बरें जाता
मनं निर्मळ जाताती सर्वांगेलीं ॥

- अरुणा राव (कुंडाजे)



अशी मी - अशी मी - एक सुगरण

शांति कलबाग

आयुष्यात काही प्रसंग असे घडतात की अगदी विसरभोळ्या व्यक्तींना देखील त्या प्रसंगाच्या तारखा, छोट्या छोट्या गोष्टी नीट लक्षात राहतात.

जानेवरी एक तारीख - नववर्षाचा शुभारंभ! साहजिक सर्वांचा उत्साह ऊतू जात होता. मुलांचे बेत, इतर खेळ, संगीत, नाच, गाणी वगैरेची आखणी सुरू झाली. त्यात भर होती ती आसामचा कोया नावाचा विद्यार्थी येणार होता म्हणून. अखिल भारतीय विद्यार्थी परिषदेतर्फे आलेला हा पाहुणा आमच्या सर्वांचा कौतुकाचा पाहुणा होता. त्याच्या आवडीनुसार चिकन हा मेन्युचा महत्त्वाचा भाग होता. त्यावरून मुलांनीपण चिकनचा तगादा लावला. हल्लीच मुलांचा उत्तर हिंदुस्थान, दिल्ली, आग्राचा प्रवास झाला होता. तेथून आल्यावर कुतुबमिनार, लाल किल्ला व आग्राचे ताजमहलचे वर्णन वगैरे बाजूलाच राहिले, पण दिल्लीच्या मोती-महलचा उल्लेख सारखा व्हायचा. मग कळले की तंदुरी चिकन हे एक प्रसिद्ध हॉटेल आहे. येथे मिळणारे चिकन म्हणे तोंडात टाकले की लोण्यासारखे विरघळणारे. अरे! अरे! माझ्या डोळ्यासमोर कोंबडी व तिच्या आसपास दाणे टिपीत धावणारी पिल्ले दिसू लागली.

चिकन घरी करण्याच्या आग्रहाला मी दाद दिली नव्हती. पण आता आसामच्या पाहुण्यासाठी तरी घरी कोंबडी आणावी लागणार होती. मग कोंबडीची कापाकापी... पुढचा विचार करवेना. एकदा मनात विचार आला, सरळ हॉटेलमधून तयार चिकन आणावे व वाढावे. पण माझ्यातील दक्ष सुगरणपणा जागृत झाला व स्वतः रांधून पाहुण्यांना संतुष्ट करण्याच्या आपल्या संस्कृतीची जाणीव झाली व चिकन घरीच करण्याचे ठरविले.

पाककलेच्या पुस्तकाचे ढीग निघाले, मासिकातील कात्रणे काढली, मैत्रीणीकडून घेतलेल्या पाककृती चाळल्या. नावावरून पदार्थाची कल्पना येत नव्हती. तेव्हा कानांना बरे वाटणारे तीन-चार-पदार्थ निवडले. चिकन दो प्याज, मूर्गबिर्यानी, मूर्ग-खूबानी. सर्व इतपर तयारी झाली.

जवळपास कोठेच मार्केट किंवा मटनाचे दुकान नसल्यामुळे कोंबडीसाठी मला शेजारच्या झोपड्यांतील एका पोरपाशी चौकशी करावी लागली. किंमत ठरली. दुपारी त्या पोराने पिशवीतून तीन लहान कोंबड्या आमच्या घरी पोहचविण्याचे कबूल केले. उत्तमपैकी चिकन करून सर्वांना

आश्चर्याचा धक्का देणार होते. त्यामुळे माझ्या या धाडशी बेताची अत्यंत गुप्तता ठेवली होती. अंडे देखील हाताला लागले तर दोन फूट उंच उडणारी मी चिकन करणार. माझ्यावर माझाच विश्वास बसेना. शेजारच्या रुक्मिणीआम्मा अयंगारची व माझी विशेष मैत्री होती. दररोजच्या गप्पांत चिकन-मटण खाणाऱ्यांवर आम्ही भरपूर टीका करित असतो. तेव्हा माझ्या त्यांच्या मैत्रीत या चिकन प्रकरणामुळे बाधा तर येणार नाही याची मला अत्यंत काळजी घ्यावयाची होती. कारण रुक्मिणीआम्मा अंडे पाहिल्यावर आंघोळ करून व्यंकटेशस्त्रोत म्हणणारी! तिला आमचे हे चिकन प्रकरण कसे बरे सोसवेल. आम्माची झोपावयाची वेळ साधून पोराला कोंबड्या आणण्याची वेळ दिली होती.

बेल वाजली. पोऱ्या हातात पिशवी घेऊन उभा होता. त्याला झटदिशी आत घरात ओढून घेऊन दरवाजा लावून घेतला. बिचारा बावरला. रुक्मिणीआम्माने डोकावण्याच्या आत कामगिरी पूर्ण करावयाची होती. कोंबड्या पिशवीतून बाहेर काढल्या. पायांना बांधलेल्या दोऱ्या सोडल्या. धडपडणारी पिल्लं मोकळी झाली व येथे तिथे पळावयास लागली. त्यांना धरावयास मी त्यांच्या मागे पळत होते. शिवाशिवा, लपंडाव हे खेळ मला वाटते शाळा सोडल्यापासून आजच खेळत होते. शेवटी एक पिल्लू हातात मिळाले. पण हातात धरवेना. परत सोडले. परत पिल्लांचे व त्यांच्यामागे माझे धावणे ही शर्यत सुरू झाली. कोणी आमचा हा धुडगूस बघायला नव्हते, हे नशीब! मधून मधून कोंबड्या हाताशी लागतील असे वाटायचे, तोच पिल्लांचा मऊ मऊ पिसांचा हाताला स्पर्श होऊन माझ्यात व त्यांच्यात एक निराळाच जिवाळा निर्माण झाला. आता ती तीन पिल्ले माझी झाली होती. माझ्या घरात बागडत होती.

स्वयंपाकघरातील तो तास कसा गेला, ते मला समजलेच नाही. 'मूर्ग खूबानी' करावयाची आठवण झाली. तसे उगाचच मन उदास झाले. मन घट्ट करून पुढच्या तयारीला लागले.

एक किलो चिकन असे प्रमाण त्या पाककृतीत होते. आता आली पंचाईत! वजनाच्या काट्यावर एकेका पिलाला बसवून त्याचे वजन करायचे होते. स्वयंपाकघरातच खुडबूड करणाऱ्या पिल्लाला उचलले. धडपड करून सुटू पाहणाऱ्या त्या इवल्याशा जिवाला तागडीत घातले. सातशे ग्रॅम्स वजन भरले. अजून दुसरे छोटसे पिल्लू पुरे होते. ही दोन पिल्ले, मसाला, जर्दाळू-मूर्ग

खूबानी तयार! समीकरण सोपे वाटत होते. पण त्याच्या अगोदर माझ्या इवल्याशा कोवळ्या पिळ्हांना गरम पाण्यात घालावयाचे, त्यांची मऊ मऊ पिसे उपटावयाची, त्याचे तुकडे करावयाचे, मसाल्यात भिजवायचे छे, छे, शक्य नाही, नाही.

ही अशा प्रकारची हिंसा व ते गुपित ठेवण्यासाठी रुक्मिणीआम्माशी असत्य बोलणे. दोन्ही गोष्टी माझ्या विचारसरणीत बसेनात. नाही म्हटले तरी लहानपणी झालेले संस्कार, गांधीवादचे सत्य, अहिंसा संस्कार अजून होते.

अजून थोडा वेळ पिळ्हाबरोबर घालविला. जिव्हाळा जास्तच वाढला. आता मूर्ग-खुबानीची आठवणच झाली नाही.

सुगरणपणा विसरले.

झोपडीतल्या पोराला परत बोलाविले. दर्दभऱ्या आवाजात ती पिळे परत न्यावयास सांगितले. पिळ्हासाठी एका डब्यात 'खाऊ' दिला. पाण्यासाठी एक छोटेसे पसरट भांडे दिले. माझ्या वागणुकीने तो मुलगा थक्क झाला. माझ्यात आणि पिळ्हात निर्माण झालेल्या नाजूक नात्याची त्याला काय बरे कल्पना? पिळे परत गेली. अजून देखील मधून मधून ती माझ्या स्वप्नात येतात. आमच्या घरात खेळतात, पळतात, धुडगूस घालतात. त्यांना पकडायला मी पण फर्निचर चुकवित मनोसक्त खेळत असते. मज्जाच मज्जा येते!

माझी मैत्रिण चंद्री

नलिनी संझगिरी

श्री. सदानंद अन् मी आम्ही दोघं लग्न झाल्यावर १७ एप्रिल १९५३ या दिवशी दिल्लीला पोहोचलो. असिस्टंट लेबर कमिशनर म्हणून ह्यांची बदली एका furnished quarter मध्ये झाली. आम्ही दोघे quarter D type मध्ये तर चंद्री अन् प्रभाकर नाडकर्णी ह्या जोडप्याला quarter C type मध्ये राहण्याची सोय झाली. श्री. प्रभाकरांची नोकरी मिलिटरी (Civilian side) ला होती. कारण त्यांचा अनुभवही दांडगा होता. C type मध्ये द्वितीय श्रेणीचे मंत्री राहत होते. करणसिंग हे Works Housing Supply मध्ये मंत्री होते. C type मध्ये एक क्लब हाऊसपण होते. चंद्री बॅडमिंटन खेळण्यात पटाईत होती. नेहमी संध्याकाळी Mixed Doubles मध्ये ते partner म्हणून तिला घेत असत. त्यामुळे ती दोघं एकमेकांना ओळखत होती.

काही दिवसांनी Konkani Association मध्ये join झाले. त्यामुळे तिची व माझी घनिष्ट मैत्री झाली. D type घरे जुनी व ब्रिटिश आमदनीत कधीतरी बांधली गेली होती. थंडीचे दिवस होते. आम्ही दोघेही आरामात उठलो. मी उठले पण ह्यांच्याने उठवेचना आणि 'अयाई, अयो!' असे म्हणत म्हणजे काहीसे बरळत होते. पटकन माझ्या लक्षात आले की ह्यांचा kidney stone त्रास देत आहे. मी लगेच डॉ. कर्णिकांना फोन केला. होमिओपथिक औषधाचे नाव विचारून त्याचा डोज दिला. तशीच मी चहा करायला स्वयंपाक घरात गेले. चहा घेऊन खोलीत येते तोवर ह्यांना गाढ झोप लागली होती. सहज समोर लक्ष गेले. तो काय, समोरची भिंत अर्धी वाकलेली! मी घाबरलेच. लगेच चंद्रीला फोन केला. ती लगेच हजर झाली. मला म्हणाली, "घाबरू नकोस प्रभाकर मागाहून येतोय. सदानंदकडे बसेल. तोपर्यंत तुझी आवराआवर कर. मी करणसिंगना फोन करून १० वा.ची Appointment घेते. तू आंघोळ कर. निघण्याची तयारी कर. पण डोळे जरा ओलेच ठेव.

काही बोलूही नकोस." थोड्या वेळात प्रभाकर, सदानंदांना धीर देऊन बाहेर आले. आम्ही सर्वजण कारमध्ये बसून करणसिंगच्या ऑफिसमध्ये (त्यावेळेस ते मंत्रालयात होते) गेलो. ठरल्याप्रमाणे ठीक १० वाजता सेक्रेटरीने आत जायला सांगितले. चंद्री अन् मी करणसिंगच्या समोरच बसलो होतो. करणसिंगांनी बेल वाजवून तीन कप कॉफी मागवली. त्यांनी चंद्रीकडे विचारणा केली, 'काय हो तार्ई, ह्या बाई अशा उदास का दिसत आहेत? काय झालंय त्यांना?' चंद्रीची टकळी लगेच सुरू. "हे पहा करणसिंगसाहेब, आपण C type मध्ये राहतो, तेव्हा आपल्याला जुन्या D type घरातील माणसांची दुःखं कळत नाहीत. आता हेच बघा नं. हिच्या नवऱ्याची प्रकृती बिघडली आहे. म्हणून त्यांना झोपवलं आहे. त्यांच्या समोरची भिंत अर्धी वाकली आहे, कधी पडेल याचा नेम नाही. तेव्हा तुम्ही कृपा करून ह्यांना C type मधील घर दिल्यास बरे होईल. तरी Please!"

त्यांनी तिचं बोलणं समजून घेतलं. आम्हां दोघांचं नाव, आडनाव आणि पत्ता विचारून घेतला. लगेच कागदावर टिपलं, मला म्हणाले, "हे पहा मिसेस संझगिरी, घाबरून जाऊ नका. दहा दिवसात तुम्हाला घर मिळेल." त्यांच्या सांगण्याप्रमाणे खरोखरच त्यांच्याच कॉलनीजवळ नवीन D type Complex मधलं एक घर आम्हाला आठव्या दिवशी मिळालं. पुढील दोन दिवसात आम्ही नव्या घरी राहायला गेलो सुद्धा! त्यांनी आपलं आश्वासन पाळलं ह्याचंही मनोमन कौतुक वाटलं, आनंद तर झालाच. पण चंद्रीचं योगदान अधिक त्यामुळे तिचे आभार मानायला विसरले नाही. तशी होतीच आमची चंद्री!

अशा चंद्रीच्या अनेक आठवणी मनात घर करून आहेत. त्यातल्या काही गमतीजमती तुम्हाला सांगितल्या. परंतु दुदैवाने ती दोघेही आज हयात नाहीत...

चातुर्मास व्रत

आषाढ धोर्नु कार्तिक पुत्रव, व्रत चातुर्मास ।
परंपरेने आचर्ताति कोणी दोनि मास ।
सन्यास आश्रमीयांक, एक स्थानांतु वास ।
जप-तप-अनुष्ठान, कर्ताति स्व-उन्नति खास ॥१॥
व्रतारंभी व्यास-मंडल-पूजा अति विशेष ।
दक्षतया विधिपूर्वक चलता, कर्मकांड अशेष ।
आवाहन देवता-ऋषिगण, सवेद-मंत्र-घोष ।
उज्वल ऋषिगण परंपरेक, गौरवार्षण तोष ॥२॥
वर्षाऋतु, आक्रमित भूमी, शीतल जाव्नु उर्ता ।
वन-उपवन-गिरी प्रदेशांक, पाचवो रंग शोभता ।
नदी-नाला-कूप-सरोवर, स्वच्छ जलाने भर्ता ।
घनघोर-कडकडाट-वीज, गगन भयानक दिस्ता ॥३॥
सतत वर्षाधारा कारण, संचार कठीण जाता ।
अनेक जीव-जंतु-प्राणी, निसर्ग सृष्टि कर्ता ।
लोकांचो व्यवहार कारण, प्राणि हिंसा घड्ता ।
म्होणुचि सीमाबंधित एक, स्थानी उर्चे पड्ता ॥४॥
भारतवर्ष सनातनियांक, अनमोल पर्वकाल ।
सादा जीवन-शैलींतु, परमार्थ साधना काल ।
संत-सद्गुरू-महंतांगली, सेवा पुण्य काल ।
दुर्लभ-मानव-जन्माचे, सार्थक उन्नतिकाल ॥५॥
सद्गुरू-प्रेम-पिपासु भक्त, गाताति भजन स्तोत्र ।
श्रीगुरू आदेशानुसार, जप-अनुष्ठान-पवित्र ।
देवतार्चन पादपूजन सामूहिक सुसूत्र ।
मंगल कार्य छायेंतु श्री भवानिशंकर छत्र ॥६॥
अन्नदान-धार्मिक कर्म, पुण्यमय घडताति ।
कथा-कीर्तन-नृत्य-गायन, गुरू-सन्निध चलताति ।
परामर्श-विमर्श-प्रवचन, प्रबुद्ध जन कर्ताति ।
उच्च सांस्कृतिक धरोहराचे, दर्शन प्राप्त जाताति ॥७॥
आर्त-अर्थार्थी-जिज्ञासु, मुमुक्षू सर्व जम्ताति ।
करुणामय गुरू-नेत्र कटाक्ष, प्राप्त कर्ताति ।
पावन तीर्थोदक गुरू-हस्ते, सेवन कर्ताति ।
प्रसाद-भोजन ग्रहण कोर्नु, तृप्त जाताति ॥८॥
प्रापंचिक-जन उद्धारास्तव, कर्ता गुरू स्वाध्याय ।
क्लिष्ट-परमार्थ-ग्रंथ-निरूपण, हो एक उपाय ।
सद्गुरू आशीर्वचन श्रवण, जांक्का मनन अवश्य ।
ताज्जे फुडे निदिध्यासन, गुरू अनुग्रहाने साध्य ॥९॥
जन हो विचार करा तुम्मी, चातुर्मास महत्त्व ।
गंभीर जाव्नु घेय्याति, तांतुली रहस्यमय तत्त्व ।
हृदयपूर्वक भाग घेव्नु, जाय्याति सत्वयुक्त ।
साधनामार्ग क्रमण कोर्नु, प्राप्त करा दैवत्व ॥१०॥

- चैतन्य उभयकर
गोवा (१०४९५६६९७४)

महाबळेश्वर शिबीर

यंदा पुनः महाबळेश्वराची हाक आली ।
त्याच्या हाकेला आम्ही साद दिली ॥

साद आली इथल्या डोंगरदरींची ।
हिरव्या गार शेतांची ।
पाच नद्यांची, माता गंगेची ।
सर्वाहून मोठी, पिता महाबळेश्वराची ॥

चार दिवस सुट्टी काढा ।
घर-दार, संसार दफ्तर सोडा ।
नको ते रांधा, वाढा, उष्टी काढा ।
नको ते टेलिविषम् ।
नको ते न्युईसेन्स पेपर पण ॥

आम्ही सारे श्री विश्वेश्वर कुटुंबाचे ।
बहीण, भाऊ जमलो येथे ।
प. पू. स्वामी करीती मार्गदर्शन ।
दृश्यातून दृक्कडे नेती हात धरून ।
मिळे मना शांती समाधान ॥

पहाटे ध्यानात, शब्दातून शिकवीत शब्दातीत ब्रह्म ।
'विवेक-चुडामणीं ग्रंथ हा उत्तम ।
म्हणती करा हा सार्थक दुर्लभ नरजन्म ।
'शिवापराध क्षमापन स्तोत्रम्' ऐकूनी विरले सारे भ्रम ।

पुस्तकातले ज्ञान आता मस्तकात आणूया ।
राग-द्वेष येथेच टाकूया ।
"Less Luggage, More Comfort"
Life journey सुखद करूया ।
असाच घडो वारंवार संत-समागम ।
हिच माझी प्रार्थना हे पुरुषोत्तमा ॥

- मुक्ताबाई चंदावर
माटुंगा



वाणीवर संयम

ब्रह्मकुमारी शिवानी

आपल्याला कुणी दुखवू नये असं जेव्हा आपल्याला वाटत असतं तेव्हा आपल्या बोलण्यामुळे कुणी दुखावलं जाऊ नये, हे सांभाळण्याची जबाबदारीही आपल्यावर येते. त्यासाठी आवश्यकता असते ती एकाच गोष्टीची. बोलण्यावर... जिभेवर संयम! चिकित्सक म्हणतात, जिभेवर झालेली जखम लवकर भरून येते, पण अध्यात्म म्हणते, जिभेद्वारा झालेली जखम लवकर भरून येत नाही. कुठल्याही गोष्टीत 'अति करणं' हानीकारक ठरतं. ही गोष्ट जिभेच्या बाबतीतही लागू होते. आपणास जीभ एकच दिली आहे, पण कान व डोळे मात्र दोन, याचा अर्थ असा की जेवढे बोलावे त्यापेक्षा अधिक ऐकावे व बघावे. जसं एखाद्या धावत्या ट्रेनकडे बघणं कठीण होतं, तसंच जास्त चालणाऱ्या जिभेकडून ऐकणंही त्रासदायक होतं.

जिभेला 'जिव्हा' का म्हणत असावेत बरं? कदाचित तिच्यात जिव्हाळ्याचा अंश राहावा म्हणून का? एखाद्याच्या अंतःकरणापर्यंत पोहचण्याचा किंवा तेथून कायमचे हट्टपार होण्याचा रस्ता या जिव्हेमार्फतच जातो. जीभ ही संवादही घडवते व विवादही. ५०-६० वर्षांपूर्वीची एक गोष्ट आठवते. पाटणा रेल्वे स्टेशनवर एक माणूस ट्रेनमध्ये चढला. त्या डब्यात काही महाविद्यालयीन मुलेही बसली होती. या मिशीधारी व्यक्तीला पाहताच ती मुलं हसू लागली. त्या व्यक्तीच्या पेहरावाबद्दल, त्यांच्या दिसण्याबद्दल आपापसात चर्चा, छे टवाळी करू लागली. तो माणूस शांतपणे त्यांचं बोलणं ऐकत गप्प बसला होता. थोड्या वेळाने तेथे टीसी आला. त्या मुलांकडे त्याने तिकिट मागितले. पण त्या मुलांकडे तिकिट नव्हते. साहजिकच टीसीचा पारा चढला आणि तो त्यांना नाही नाही ते बोलू लागला. इतकंच नव्हे तर त्याने त्या मुलांना डब्यातून खाली उतरायला सांगितले. सर्वासमोर आपला अपमान होताना पाहून त्या मुलांना खूपच वाईट वाटलं. ते पाहून तो माणूस उभा राहिला व टीसीला म्हणाला, 'या मुलांना असं अपमानित करणं तुम्हाला शोभा देत नाही. ही मुले आपल्या देशाची भावी पिढी आहे. तुम्ही तिकिट बनवा मी या मुलांचे पैसे देतो. पण भाषा मात्र योग्य वापरा.' तिकिट बनवलं गेलं आणि त्याचे पैसे अर्थातच त्या माणसाने दिले. गाडी जेव्हा मुगलसराय स्टेशनवर थांबली तेव्हा 'राजेंद्रबाबू झिंदाबाद' म्हणून फ्लॅटफॉर्मवर असलेल्या जमावाने घोषणा देण्यास आरंभ केला. ती व्यक्ती म्हणजे स्वतंत्र भारताचे पहिले राष्ट्रपती डॉ. राजेंद्र प्रसाद होते.

ते पाहताक्षणीच त्या महाविद्यालयीन मुलांना आपण केलेल्या कृत्याबद्दल लाज वाटू लागली. आपण त्यांची टवाळी केली तरीही त्यांनी दुर्लक्ष केलं. आपण चुकीचं बोलून सगळं घालवलं पण त्यांनी योग्य ते बोलून सगळं मिळवलं, हे मुलांच्या लक्षात आलं. आपल्या जिभेवर का नियंत्रण ठेवू शकलो नाही, याचा पश्चाताप त्या मुलांना होऊ लागला.

नदीला जेव्हा पूर येतो व ती सर्व सीमा पार करून वाहू लागते तेव्हा तिची कोणी पूजा करित नाही. तर तिच्यापासून आपण कसं वाचू याचा विचार करतात. तसेच कोणी व्यक्ती कितीही आदरणीय का असेना, पण जर का काही बाबतीत आपली दृष्टी, वाणी, कर्म सांभाळू शकली नाही तर ती आदरास पात्र राहात नाहीत. शेक्सपियरचे शब्द आठवतात, brevity is the soul of wit. अर्थात संक्षिप्तपणे मांडण्यात खरं शहाणपण आहे. जो जेवढं कमी बोलतो तेवढे गोड व क्षारयुक्त बोलतो व ते ऐकलेही जास्त जाते.

जसं पाण्याला आपण जपून वापरतो तसंच वाणीदेखील जपून वापरली पाहिजे. पाणी व वाणी यांचा अपव्यय कधीच करू नये. आठवड्यातून एक दिवस जिभेद्वारा दुप्पट उपवास करावा, बोल कसे असावेत? युक्तियुक्त, शांतियुक्त, आदरयुक्त, स्नेहयुक्त. जेव्हा वाणीत सत्यतेसोबत सभ्यताही असेल तेव्हाच तुमचे बोल हिरे व मोती यापेक्षा अधिक मूल्यवान मानले जातील. तोडणं खूपच सोपं असतं, पण जोडणं मात्र कठीण. म्हणून

जोडायचं प्रत्येक मनाला,
ठेवून जिभेवर संयमाला.

(२० सप्टेंबर २०१४ च्या लोकसत्ता-चतुरंगच्या सौजन्याने.)

Do not allow anything to come out from the mind through the Vag-Indriyas (organ of speech). Observe Mouna (a vow of silence). This will help you. Considerable peace follows Mouna. The speech energy becomes transmuted into spiritual energy (Ojas). Sankalpas become much decreased. Will becomes stronger. Now you have shut out a big source of disturbance. You will rest now in peace. Meditate on God or Brahman now in right earnest. Spiritual aspirants must observe Mouna for some hours daily.

..... From "Mouna and Introspection"
by Swami Sivananda, Divine Life Society

देवाघरचे लेणे

सौ. शैलजा वैद्य (मासुरकर)

मूळ गाव छोटेच होते, पण तालुक्याचे ठिकाण ७-८ किलोमीटरवर होते. तिथे रेल्वे स्टेशन, मोठा बस डेपो, बाजारपेठ, दुकाने होती. आजूबाजूला मोठा साखर कारखाना, औषधांचा/खेळण्यांचा कारखाना आल्याने लोकांची वस्ती वाढली. आवक वाढली. स्थानिक लोकांनाही कामे मिळाली. कंपनीने कामगारांसाठी चाळी, घरे बांधली. शाळा उभारली आणि सर्वजण गुण्यागोविंदाने राहायला लागले. यामध्ये नव्याने लग्न झालेल्या मेकॅनिक फ्रान्सिस व त्याची सुंदर बायको अॅना ह्यांचे आगमन झाले. हसतमुख व मदतीस तत्पर स्वभावाने सर्वांशी त्यांची चांगली दोस्ती झाली. बघता बघता पाच वर्षे उलटली पण घरी पाळणा हलला नाही म्हणून अॅना उदास व्हायची. फ्रान्सिस समजूत घालायचा. “आकाशातल्या बापाला आपली दया येईल लवकरच, धीर धर.”

आणि एक दिवस उजाडला तो आश्चर्य घेऊनच! फ्रान्सिस व त्याचे दोन सहकारी काम संपवून संध्याकाळी घरी परतत होते. दीड-दोन कि.मी.चे अंतर गप्पा मारण्यात कधी संपायचे ते कळतच नसे त्यांना. आधी थोडी घरे, बंगले ओलांडल्यावर मागच्या बाजूला असलेल्या चाळीत त्यांच्या खोल्या होत्या. अचानक एका बंगल्याच्या कुंपणामधून लहान बाळाच्या रडण्याचा आवाज आला. बागेत काम करणाऱ्या कोणाचे बाळ असेल अशा समजुतीने ते पुढे निघाले. पण परत आवाज आला तो मोठ्याने व कळवळून रडण्याचा. मग मात्र तिथे थांबून त्यांनी हाका मारल्या. पण काही चाहूल लागेना की कोणी दिसेना. शेवटी फ्रान्सिसने पुढे जाऊन कुंपणातील एका दुपट्यात गुंडाळलेले महिन्याभराचे असलेले बाळ बाहेर काढले व चुचकारत पोटाशी धरले. थोडी ऊब व स्पर्श मिळाल्याबरोबर बाळ गप्प झाले व मुठी चोखायला लागले. पुढे काय करावे ते तिघांनाही कळेना. सूर्य अस्ताला चालला होता. बाळाला तिथे एकटे सोडणे शक्यच नव्हते. आजूबाजूच्या कुत्र्यांनी लचके तोडले असते. फ्रान्सिसच्या डोळ्यात पाणी आले. आपण मुलासाठी तडफडत आहोत नि इथे निर्दयी लोक खुशाल तान्हुल्याला टाकून गेलेत. काय हे दुर्दैव! फ्रान्सिसच्या सहकाऱ्यांनी त्याला ते बाळ घरी घेऊन जायला सांगितले. त्याला आनंद झाला पण हे बाळ खरे आहे कुणाचे? उद्या कोणी येऊन “ह्याने आमचे बाळ चोरले आहे” असे म्हटले तर भलतेच लफडे होईल! शेवटी तिघांनी मिळून निर्णय घेतला की, आता बाळाला फ्रान्सिस घरी नेईल व उद्या तिघे मिळून गावच्या पाटील/पोलिसांकडे तक्रार नोंदवतील

म्हणजे योग्य कारवाई होईल. तसेच झाले! गावात दवंडी पिटवली गेली, स्थानिक वर्तमानपत्रात बातमी/फोटो छापला गेला पण पुढच्या दोन महिन्यातसुद्धा कोणीच बाळाच्या चौकशीला आले नाही. दरम्यानच्या काळात अॅना व फ्रान्सिस फार खूष होते. सुदैवाने आपल्या झोळीत आलेले हे बाळ कायम आपलेच व्हावे अशी ते रोज प्रार्थना करीत. अखेरीस प्रकरण तालुक्याच्या पोलिसांकडे, तेथून कोर्टात गेले आणि निकाल झाला की, बाळाला जाणीवपूर्वक कोणी टाकून गेले आहे म्हणून आणखी वाट पाहण्यापेक्षा फ्रान्सिसला त्याचा ताबा द्यावा. रितसर आता हे बाळ “देवाघरचे लेणे” फ्रान्सिस व अॅनाचे झाले आणि त्यांना आकाशच ठेंगणे वाटायला लागले. एक चांगला दिवस बघून त्यांनी त्याचे थाटात बारसे केले व ‘अॅन्थनी’ नाव ठेवले. मात्र सर्वजण लाडाने त्याला टोनी म्हणायचे.

टोनी दहा महिन्याचा झाला आणि अॅनाच्या लक्षात आले की, तिला आता स्वतःचे खरेखुरे बाळ होणार आहे. सगळी वस्ती, मित्र-मंडळी खूष झाली पण सर्वांच्या मनात एकच प्रश्न उभा राहिला की, ह्यांचे स्वतःचे बाळ येणार मग टोनीचे काय? प्रत्यक्ष त्या दोघांना विचारण्याचे धैर्य, कोणालाच नव्हते. अखेरीस फ्रान्सिसच्याच एका जवळच्या दोस्ताने हिंमत करून त्याला विचारले, “काय रे फ्रान्सिस आता टोनीचे काय करणार?” क्षणभराने फ्रान्सिसच्या लक्षात प्रश्नामागची शंका, काळजी लक्षात आली. शांतपणे तो म्हणाला, “काय करणार म्हणजे? अरे, टोनी आमचा पहिला नि मोठा मुलगाच राहणार कायम. त्याच्या पायगुणाने आमच्या घरी बाळ येणार. मग त्याला सोडून दिले तर देव आम्हाला कसा माफ करेल? तो देवाघरचे लेणे म्हणून आमच्या पदरी पडला मग आम्ही त्याला दूर कसं लोटू? उलट इतकं प्रेम देऊ की, तो आमचा मुलगा नाही हे कोणालाही खरे वाटणार नाही. अॅनाचा देखील हाच विचार आहे. काळजी करू नकोस.”

योग्य वेळी अॅलेक्सचा जन्म झाला. मोठे होता होता टोनी व अॅलेक्सचे आपसातील प्रेम खूप वाढले. दोन वर्षे पार पडली आणि अॅना-फ्रान्सिसच्या संसार वेलीवर एक कळी उमलली. मुलगी झाल्याने सर्वजण आनंदात न्हाऊन निघाले. रोझी खरोखर एखाद्या गुलाबाप्रमाणे गुलाबी व अॅनासारखी गोरी गोमटी नाजूक होती. मुलांच्या बाळलीलांमध्ये दिवस कसे, कुठे जात होते हे कुणालाच कळत नव्हते. अशा रितीने फ्रान्सिसचे हे “पंचकोनी” कुटुंब देवाचे आभार मानीत आनंदात व सुखात राहू लागले.

Punyatma Prabhakar Sharma Seva Mandal - A Report

PRAKASH BASRUR

A Bhanap lady Ms. Rukmabai Tallur, a staunch Gandhian and small in stature, used to work as a social worker in the then Bombay in '50s encouraging Amchis to learn Hindi language by enrolling for the week-end classes held by the Rashtra Bhasha Prasar Samiti started during the freedom movement by Gandhiji ! She would be seen canvassing for it in Grant Road area with her hallmark Khadi shoulder bag containing Hindi books and RPS's application forms. The classes were held in Tutorial School located at the Nana's Chowk end of Kennedy Bridge in Grant Road and would be at walkable distance from Bhanap homes in Anandashram , Gamdevi Saraswat Colony, Ganesh Prasad, Chikhalwadi and Talmaki Wadi.

Her brother late Shri Prabhakar Sharma too was a staunch patriot and social worker and had joined Gandhiji's Satyagraha Movement at the tender age of 19! He later took to "Gram Seva", selling his paintings to build houses for the poor villagers. On 14th October 1976, feeling that the then national Emergency was against the Human Dignity and having had nil response from PMO to his protest letters , Prabhakar Sharma gave his "Pranahuti" by self-immolation! This earned him the title "Punyatma" from Vinoba Bhave !

To continue his social work his sister Smt. Rukmabai Tallur founded the "Punyatma Prabhakar Sharma Seva Mandal", a charitable trust, in 1986. She began with door-to-door collection of funds. Her small efforts sowed the seeds for the growth of the Mandal into a big charitable institution assisting several schools in rural Maharashtra especially in areas where there is concentration of "Adivasis". The schools are:

(1) Pragati & Sadhana Vidyalaya for the Deaf children at Dadar (2) Sant Nanaji Maharaj Vidyalaya at Sargaon, near Vinoba Bhave's Pavnar (Wardha), where Punyatma Prabhakar Sharma's Samadhi too is located (3) Nilesh Murdeshwar Karnabhadhir Nivasi Vidyalaya, Jawhar, Dahanu, Dist. Thane (4) Mukbadhir Bal Shikshan Kendra (Boarding) at Dahanu, started by Smt. Anutai Wagh and (5) the recently started Indira Bharati Karnabhadhir Nivasi Vidyalaya, Igatpuri , Dist. Nashik .

All the above 5 institutions get Government Aid in the form of money. The "Punyatma Prabhakar

Sharma Seva Mandal" provides assistance to all the above 5 institutions under its "Shikshan Prabandh Scheme" by adoption and gives their students uniforms, exercise books, water filtration machines, sound equipment, furniture & fixtures, gobar gas plants, Solar Cell system for electricity generation and so on and so forth either from the cash donations it receives or donors reimbursing the expenses directly to the suppliers of goods.

It is the Igatpuri school (i.e. at Sr. No. 5 above) which I had the fortune of visiting twice this year thanks to Smt. Shitala K. Pandit of Santacruz Saraswat Colony who is one of the most active of the Trustees of the Seva Mandal looking after the day-to-day needs of this magnificent school which, in Igatpuri town, is located just after the famous Vipashanya Centre (Dhammagiri) for Meditation !

It seems to be more than a coincidence that both these institutions should coexist near each other in Igatpuri , one giving lessons in Dhyana Yoga and the other doing Karma Yoga !

After a 4-hour bus journey, in a bus so kindly provided by Aroon Padbidri of Aroon Travels free of charge, from Santacruz Colony to the school in Igatpuri, one is pleasantly surprised by the smiling faces of the school's inmates greeting us at the school gate with a hand made crepe-paper flower and a lovely greeting card ! After a delicious and tasty breakfast made by the school's resident cooks we were treated with a superb display of dances by the Deaf/Dumb & MR students of the school. The skill of school's talented teachers in training and conducting the dance program by the differently challenged inmates of the school was appreciated by one and all.

Particularly noteworthy was the deft and careful handling of an over-enthusiastic well built boy who was constantly shrieking and running around the school premises during the program ! It brought out the patience the Principal and the teachers have in handling around 20 to 30 MR children , day in and day out , many of whom would misbehave at all times!

The residential co-ed school with around 100 inmates, both boys and girls, is housed in a ground and first floor building having cement concrete walls and sloping structural steel trussed roof having HDPE luminescent plastic roofing cover against sun and

rain. The entrance lobby is a huge open space area where the inmates could hold a big gathering. It also serves as their indoor play area.

The school boards, lodges and educates in-house boys and girls, below 18 years of age, having physical (i.e. deaf & dumb) and mental disability (i.e.MR). The school premises are kept neat and clean and the credit for the excellent upkeep of the residential boarding school goes to the selfless and dedicated work of its trustees , its Principal Shri Naval Sonar and teachers and the entire staff - lady cooks , janitors, watchmen and all such other workers associated with this unique school located amidst the greenery of Igatpuri !

It is worth mentioning here that the donors' list displayed in the school premises contains a large number of Chitrapur Saraswat names which is a tribute to our community's attitude to helping a Bhanap initiated social institution like "Punyatma Prabhakar Sharma Seva Mandal" !

May the Mandal prosper with the blessings of our Lord Bhavanishankar and Pujya Sadyojat Shankarashram Swamiji and support from Amchis !

Patience

What should I do
When things don't work out,
The way
I want them to?

Tear my disheveled hair,
Cry out loudly in despair?
Or calmly swing myself,
In a rocking chair?

Patience! Have patience,
A small voice within me says.
Nature always has her own peculiar way.
She never rests but keeps her own pace.

Just wait:
She'll put everything in its rightful place.

The proverb says, every dog has its day:
Some day, we humans too can have our
way.

Be alert, do not sleep, but keep awake:
Do not let that opportune moment slip away.

By Sushila Shyamsundar Savkur

SAD DEMISE



Shalini Koondaje (81)

D/o late Ratnabai and late Devrai Koondaje
(ex RBI) passed away peacefully
on 08 Sept 2014 at Indore.

Deeply mourned by:
Suresh Koondaje (Brother)
Mob: 09424593591
Close Relatives & Friends

SAD DEMISE



(3/4/1930 - 1/10/2014)

Mr. Mohan D Hattangadi

Age: 84 years

Left for his heavenly abode on 1/10/2014
May his soul rest in eternal peace

Deeply mourned by:
Rohini(Wife), Rajiv(Son), Smita(Daughter)
Ashlesha (Daughter-in-law),
Chandrasekhar (Son-in-law)
Siddharth, Anika, Ruhika, Sanil
(Grandchildren)
And all relatives and friends

Silver Jubilee Celebrations

20th September 2014 at C& L Country Club, Northolt

REPORTED BY - GITA TALGERI

Saraswat Samaj UK Silver Jubilee celebrations culminated with a grand success. Months of meticulous planning and preparations were rewarded, but not without its challenges and hurdles. An overwhelming turnout of 174 members (including 22 Gowda Saraswat Sabha members) from ages 3 to 80 plus years attended to mark this milestone in the history of Saraswat Samaj UK.

The exciting evening commenced at 7pm, with guests greeted with a traditional welcome of attar, flowers, kumkum and sprinkling of rose water by the Committee before being guided to their candlelit tables.

With everyone comfortably seated by 7.30 pm and the aroma of deliciously hot starters drifting through the venue, it wasn't long before we were satisfying our appetites with tantalising hot starters and drinks.

The evening's programme commenced at 8 pm with a short history on Saraswat Samaj UK, its growth and activities through the years, given by the President, Mr. Chandrakant Bailoor. He conveyed his thanks and appreciation to all members for their support and large attendance in making this Silver Jubilee extra special, and to the Committee members who had worked tirelessly organising event after event this year.

Blessings bestowed on the SSUK by HH Sadyojat Shankarashram Swamiji, messages of congratulations from Mr. Suresh Hemmady (Chairman, SVC Bank), past presidents and members Mrs. Nilima Bhat, Mr. Kartik Kadle and Mr. Raghunandan Savoor were all read out, followed by video messages from Mr. Devesh Nayel, Mr. Madhav Ubhayakar which were displayed on screen for all to see. Mrs. Veena Adur, our first Lady President, also conveyed her good wishes.

Past Presidents, Secretaries and Treasurers were felicitated in recognition of all their hard work over the past years in maintaining the steady growth and ongoing success of our Samaj.

Mr. Mohan Sajip, our stalwart ex-President, in his speech, emphasised that the success of the Samaj depended on the support of all members, stressing the need for more families to become a part of the Samaj and support community causes and especially calling out to the younger generation to actively take on roles from their elders to keep our Samaj flag flying high.

And, as we all know, what would a special occasion be without cake?! So we had not one, but two beautifully decorated cakes iced with the

wording "Saraswat Samaj UK" and "Silver Jubilee".

Cake cutting was a joint affair by the VIPs and children, who excitedly darted towards the table. Candles lit, and cake cutting in progress, all joined in to sing 'Happy Birthday to our Samaj'. The Vote of Thanks was given by Mr. Dipak Rao, Vice President.

To our Sponsors, Mr. Mohan Sajip (ex-President SSUK) and Mr. Sadanand Nayak (Director, Punjab National Bank, UK) our heartfelt thanks for their very generous donations.

With speeches over, an interactive quiz of snippets from our 25 year history of events conjured fond memories for everyone of years gone by. Old photos and video clips of participants and events were shown much to everyone's amusement.....and the game was on! Some shy, some excited, all had fun musing, watching, guessing and reminiscing with "ooohs", "aaahs", "oh noo's" and "how sweeet".

We thank all contributors for lending their videos/pictures for the display. Thank you to Mr. Ranjan Adur for hosting the quiz and the raffle.

Of course, everyone loves a prize! The Lucky Dip, definitely a fun must and, without doubt, caught everyone's attention! Congratulations to the five lucky winners.

10 pm ... A scrumptious buffet dinner, desserts and cakes ensured that the young and the young at



heart were energised and ready to dance the night away with the DJ and live music entertaining us into the early hours. Enthusiastic dancers made a beeline for the dance floor. A great party atmosphere and an exciting evening ended in high spirits, celebrating our silver jubilee in style.

But, all good things come to an end, and as we slowly said our smiling good byes, each family was gifted a beautiful crystal cube memento with Goddess Saraswati engraved in 3D to mark the occasion.

The Committee heartily thanks each person for their presence and support at this very special event and are eagerly awaiting to welcome all members, families and friends to make the Samaj Annual Diwali celebrations on 18th October 2014 an equally great success. We look forward to your active participation.

And, on that note, the Committee would like to wish you all Season's Greetings.

Best Wishes for A Very Happy, Healthy and Prosperous Deepavali to you and your family!

May the Saraswat Samaj lamp continue to glow brighter and membership grows forever.

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On the Panel:

Anandashram Hall, Talmakiwadi, Tardeo
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35th Anniversary Celebration of P. P. Parijnanashram Swamiji's visit to Canada

Back in April of this year, the executive committee of Canada Sabha decided to hold 35th anniversary of P. P. Parijnanashram Swamiji's visit to Canada on Sept. 14th after Chaturmasa. So the preparations began, first to look for a hall to accommodate all

experiences. Talk about "God moves in mysterious ways", although being thousands of miles away, we had unexpectedly received the blessings of our four Swamijis! There cannot be anything more auspicious than this!!



the sadhakas. In spite of a long and wide search we could not get any suitable rental premises... as if our beloved Swamiji wanted us to celebrate this occasion at our residence where He had lived back in 1979!

At last the big day arrived and to our surprise the day break was earlier than normally is at this time of the year. It was a bright and sunny day. We all gathered as we had planned for the Seemolanghan ceremony at the banks of the Credit River in Mississauga and together chanted Sabha Prarambha Prarthana followed by Sri Parijnan Trayodashi.

We then arrived at our residence for Satsang. Just a few days before the actual celebration, we had received the blessings of P. P. Sadyojat Shankarashram Swamiji. The message was very eloquent and touching and was read before the start of the satsang. Later on after the prasada bhojan, we were all treated to photos taken during Parijnanashram Swamiji's visit to Canada. We ended this assembly with few of the Sadhakas talking about their experiences and anecdotes. Mrs. Sagunapacchi Udiaver had brought the Aasan Vastra that was used by our 4 beloved Swamiji's - P. P. Pandurangashram, P. P. Anandashram, P.P. Parijnanashram and now P. P. Sadyojat Shankarashram Swamiji! We were all overjoyed to see this and enjoyed hearing some of her

Coincidentally this was also a tenth anniversary of Canada Sabha which was established back in 2004.

*Reported by Vivek & Maya Kulkarni,
Mississauga, Ont., Canada*

Results



10th ICSE - Krupali
Gourish Kaikini,
Mysore: A Grade -
89.33%



Sanika Balwally : 10th
Pune Board 88%



Vaishnavi
Balwally
12th - 75.69%



Ankita Nitin
Ugrankar,
Hubli:12th PUC
(Commerce) -
90.5%



Shriya Burde,
Mangalore -
BCom 72%



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CRYOMATE - 5

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

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Mangesh Laxman Heble and Nirmala Mangesh Heble (Nee Ubhayakar)

We pray to our Kuldevata Sri Mangesh Mahalaxmi, Lord Bhavanishankar and our Holy Guru Parampara and P.P Sadyojat Shankarashram Swamiji to bless you both with good health, long life, peace and happiness throughout.



27.11.1964 - 27.11.2014

MAY GOLD TURN INTO DIAMOND !!!!

With Lots of Love, Regards & Best Wishes

**Hebles (Kodsul), Dhareshwars, Kamats, Mavinkurves, Balsekars,
Kumbles, Kaikinis, Ubhaykars, Balsawars, Nagarkattis, Raos
Families, relatives and friends**

GOLDEN COUPLE

A Golden aura surrounds both of you,
Our dearest Amma and Pappa,
As you complete 50 golden years,
Of meaningful married life.
You have been together in
Ups and downs of life.....
You have been silent and patient,
and always very confident.
Struggles have made you strong,
You have been together all along.
The love and care that you share
Is something truly very rare.
You have your own unique ways,
of helping people always.

The joys you spread all around
Makes everyone spellbound.
You both are our source of inspiration,
You both are our key to success.
You both are our Role Model,
You both are our entire world.
On this Golden day, We want to thank you
for being our wonderful Parents.

-- Pooja Vinay Dhareshwar
(Nee Aparna Mangesh Heble)
-- Suvarna Arun Kamat
(Nee Suvarna Mangesh Heble)



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Mrs. Malathi Narayan Rao Hattangadi and her 18 great grandkids:

Late Kishore & Late Padmini Hattangadi's grandkids: Aastha, Ananya, Aachal & Aayush
 Chitra & Late Ananth Bantwal's grandkids: Tanvi, Purvi and Trisha
 Geeta & Ramchandra Kodange's grandkids: Anvita, Aakruti, Pooja, Chetana & Anandita
 Prakash & Mangala Hattangadi's grandkids: Pranav, Trisha & Reyansh
 Sheela & Ramchandra Haridas' grandkids: Rishabh, Aanya & Aria.

50th Glorious Years

Sandeep G Nadkarni

21st November 2014



I Know you could fill a great big book with everything you know. A whole life Half century of living is nothing to sneeze about, so if you are little patched and worn, don't you frown or pout. Its really great to be fifty. You're smart, wise and very Nifty.

We pray to our kuladevata, Shree Mangesh, Mahalakshmi, Lord Bhavanishankar, Our Guru Parampara and HH Param Pujya Sadyojat Shankarashram Swamiji to Bless you with Good Heath, Peace and Happiness.

**With Love and Best Wishes from
 Savita (wife), Gautam (son)
 and all Relatives and Friends**





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Kiddies' Corner

My Grandma

A Grandma is a person who will hug you tight,
A Grandma is a person who will never ever fight,

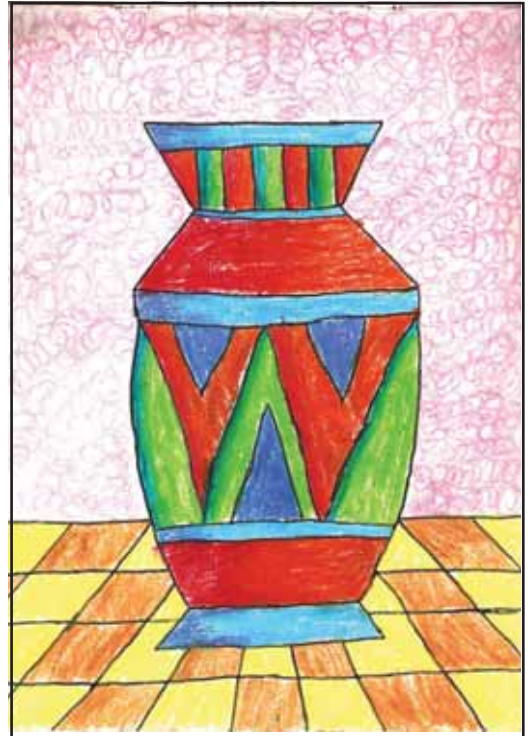
A Grandma is a person who cooks yummy food,
A Grandma is a person who is never rude.

A Grandma is a person who likes everything,
including the birds and the sun,
A Grandma is a person who's one in a million.

A Grandma is a person who's favourite bird is dove,
A Grandma is a person whom you'll always love.

Miss Noelle Bhargav, (daughter of Dr. Anupa Bhargav - nee Basrur), (10 years), Pune

A Vase



**Aadnya Dnyanesh Shanbhag
(6 years)**

A scene outside my village home



Saadya Madiman (6 years)

Mr. and Mrs. Mouse Clay Model



Aaddya Sunil Katre - (4 years)



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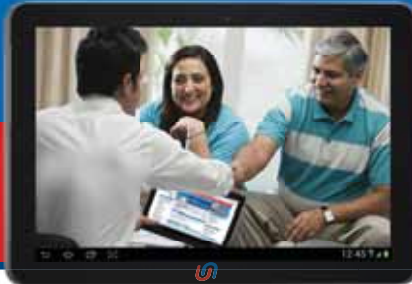
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30th November 2014

**ON THE OCCASION OF 100th BIRTH ANNIVERSARY OF OUR BELOVED PAPA
LATE SHRI RAMESH SUNDERRAO MUNDKUR**



Late Smt SITA RAMESH & Late Shri RAMESH SUNDERRAO MUNDKUR

*We miss you dear Papa: cherished, loved & respected by all – you made us so proud.
Your gentle winning ways- quiet nature – smiling & genuine love and concern for our well being
and happiness – natural sportsmanship. You are and will always be with us- your children-
grandchildren & great grand children. May your Blessings always be with us.*



*Eldest daughter
Smt MEERA & Major General
BELTHANGDY SRIRANG
KERON VSM*



*Son PRAMOD MUNDKUR
and Smt NITA*



*Youngest daughter
LATA SHARMA & Shri
SHISHIR SHARMA*



*Grandson Col RANJAN KERON
Smt SMITA : greatgrandsons
ROHAN & RAJAT*



*Granddaughter RENUKA
(nee KERON) Shri VIKRANT
SINGH, greatgrandson AVEER*



*Grandson Shri VARUN
PRAMOD MUNDKUR*



*Granddaughter AARTI (nee SHARMA) &
Shri GAURAV HEBLE
Greatgrandson SHIV*



*Granddaughter Kum
DIYA SHARMA*

(Contact details: Meera & Maj Gen Belthangdy S Keron VSM; Pune +919823255424; keronbs@yahoo.com)

Smt. ANASUYA GANGADHAR BHAT (KALLIANPUR)

75th BIRTHDAY REMEMBRANCE Nov. 3rd 1939 – May 2nd 2014

Anasuya dear, we just can't believe you are now far away,
Never can we forget your cheerful and smiling face
And your helping nature that made so many people miss you every day
So much bhayya and you served our Math with devotion
Unforgettable are your enthusiasm and hard work
Your sincere service was a matter of great admiration
And your piety made your last journey so peaceful to reach the Almighty

What a shock you gave us dear, by your sudden and silent move
Everybody was sad on that auspicious day of Akshaya Tritiya

Mingling with all people young and old
Impressing everyone with humour and helping hand
Simple living and high thinking, you were smart and bold
Successful and fruitful was the life you led dear, you'll shine in God's land

Your memories we will cherish while we feel proud of you
On this 75th Birthday of yours, we miss you more than any day
Under divine care, may your soul rest in peace for ever.



**BASRURS (Brothers' family),
DAMBLES, KAIKINIS,
NADKARNIS, KULKARNIS,
BASRUR and HEMMADYS
(Sisters' family)**



TAGGARSJI DURGADAS RAO (29.08.1935 - 21.09.2014)

I look up to the sky and talk to you...What I wouldn't give to hear you talk back to me!!!!.....

I LOVE YOU AND I MISS YOU A LOT.....

Deeply Mourned by:

Wife: Suman Taggarsji (Rao)

Daughter: Anuradha Rao (Anoushka Taggarsji)

All Relatives and Friends...

PERSONALIA

Aadnya Shanbhag, daughter of Dnyanesh and Shweta, grand-daughter of Sujata and Satish Amladi, is 6 yrs and studying in Orion ICSE School, Vile Parle. She has secured second rank in the All India Marris Pre-school Bee National Championship (Sr. Kg. level) held in Bangalore on 31st Aug, 2014. She had also secured eighteenth rank and seventh rank in the National Championships held for Nursery level and Jr. Kg. level respectively. She has been a rank holder in three State Championships and two Interschool competitions held by the same organisation in the last two years. She is good at art and Clay-modelling too.



(MaRRS Spelling Bee is the largest self-motivated spelling competition in Asia for school children. It helps students to improve their communicative skill by building an enhanced vocabulary, and through proper usage of it. The students go through the various rounds that assess their spelling, pronunciation and word usage skills. Being a self-motivated programme, the students learn on their own, without being compelled to excel.)

Prashasti Balsavar has joined Accor Group of Hotels as a Management Trainee after completing the Master of International Hotel Management from the Blue Mountains International Hotel Management School, Sydney Australia. As part of the Master's Degree, she did a six-month Internship at the Sails in the Desert, an Accor-Pullman hotel at Ayres Rock Resort, NT, Australia, which she completed with excellent references. She is presently based at the Novotel at Techpark, Bangalore.



Daughter of Bharat & Bindu Balsavar, she did her Bachelors in Hotel and Hospitality Administration

with specialisation in Food Production, from the Institute of Hotel Management, Chennai in 2012.

Suman Bhat, a young fashion designer - entrepreneur, has launched her own Label 'Lola'.



While her peers struggled to find their footing in their careers 25 year old Suman Bhat, daughter of Anita and Gurunandan Bhat and grand daughter of Raghunandan and Sunanda Halady had her priorities in place. After graduating from Symbiosis Institute of Design, Pune, she decided against taking up a job because, "you either work towards building someone else's label or your own. I chose the latter" she says.

With no one in the family from the field of fashion – her father is an Internet Technologist and software engineer and her mother Economics Professor – Bhat has come a long way. She has a design studio in Goa and works as a one man team. She retail on Yellow Trunk and is talking with websites such as Fashionara, Styletag for displaying her collections there. She is also planning to retail in a multi designer store soon.

Dr. Aruna Narayanan, (daughter of Late Shri Sunder Udyawer and late Smt. Shalini Udyawar) has been elevated as the Principal of K.P. B. Hinduja College of Commerce, Charni Road, Mumbai. She has presented eleven papers at the International level, Ten at National level and Eight at State level. She has completed Nine Research Projects of University of Mumbai



and Two of the University Grant Commission. Her Research on Art and Architecture of Vadakanathan Shretra, Trichur, Kerala was published by the Speak Foundation in the International Journal of Management and Social Sciences. She was awarded a Gold Medal for being adjudged as best researcher by the Hinduja Trust. She was a reader at the University of Mumbai and she has been conferred a doctorate degree in 1994 on her Thesis titled History of Bombay Between 1885 to 1905.

Radhika (Vasudha) Rammohan Bhat (Bijoor)



25th September 1939 – 1st October 2014

She stood like a rock in the hours of need,
cajoling and holding the family in the path of life;
Comes a stage when it's time to depart
In absentia, with a heavy heart,
we still believe She is our part.

Rammohan (husband), Sandeep (son) and Smita (daughter)

Will be deeply missed by Bijoor, Mavinkurves, Balwallys.

We thank all relatives & friends for their prayers, support and tributes

माझी आई

स्मिता बळवल्ली

‘वसुधा बिजूर’ हे नाव आपल्या सर्वांच्या परिचयाचे आहे. आपल्या मामंजीच्या प्रेमळ आठवणींचा खजिना तिने ह्याच मासिकातून मांडला. “म्हातारपणी माणसे भ्रमिष्टासारखी का वागतात” असं न म्हणता मामंजीच्या वागण्याचा त्रास करून न घेता, त्यातून, बोधच घेतला. त्यांच्या प्रत्येक वागण्यामागचं (मानसिक) कारण समजून घेतलं. ही कला प्रत्येकाला अवगत नसते. अशा माझ्या माऊलीने काही दिवसांपूर्वी जगाचा निरोप घेतला. जीवनाकडे व माणसांकडे पाहण्याची तिची नजर जगावेगळीच होती. प्रत्येक माणसांत एक तरी चांगला गुण असतोच आणि त्याचे दुर्गुण बाजूला सारून तो चांगला गुण उचलायची कला अवगत झाली पाहिजे असे तिचे मत. ती स्वतः त्याप्रमाणेच वागत असे. मी कोणाच्या उणीवांबद्दल उल्लेख केला तर मला तिथेच दटावत असे.

कोणालाही मदत करायला आई सदा तत्पर. मदत करायची संधी मिळणे ह्यालाही भाग्य लागतं आणि ती मदत आनंदाने करावी, अपेक्षेपोटी नव्हे असं तिचं म्हणणं. शिवाय मदत केल्याचा गवगवा ती कधीच करत नसे.

आमच्या लहानपणी आमच्या गावाहून एका मुलाला (१३-१४ वर्षे) घरात मदतीला म्हणून आणले होते. आईने त्याला कन्नड माध्यमाच्या शाळेत पाठविले. अभ्यासात तो कच्चा होता. त्यालाही आईच शिकवायची. रगड्यावर इडलीचं पीठ वाटता वाटता त्याची गणिते, पाढे घेतल्याचं आठवतं मला. पुढे तो कॉलेजमधून graduate होऊन बँकेत नोकरीला लागला. त्याचा मुलगा आज इंजिनियर आहे आणि सून लेक्चरर. त्यांचा हा फुललेला संसार बघून आई संतुष्ट झाली. पण त्याचे श्रेय मात्र

तिनं स्वतःकडे घेतलं नाही. त्याच्या मेहनतीचं फळ त्याला मिळालं असं ती म्हणे. आणि त्यात तथ्यही होतं.

माझे आजी-आजोबा वयाची ऐंशी ओलांडली तरी खेड्यातच राहत होते. आई-बाबा त्यांना हट्टाने अंधेरीला आपल्या घरी घेऊन आले. त्यांची सेवा तर तिने केलीच, पण त्या दोघांना 'अंधेरीचं घर' 'आपलं घर' वाटलं पाहिजे ह्यासाठी मनःपूर्वक प्रयत्न केले. एक दिवस पाहुण्यांनी आत्रांना गावी (बिजूर) जाण्याविषयी विचारलं तर उत्तरले, "आणि बिजूर वच्चे ना बा! हेंची आतं मगले बिजूर." हे ऐकून आईला धन्य वाटले.

आई सर्व नातेवाईकांशी चांगले संबंध ठेवून होती. त्यामुळे घरात पाहुण्यांची नेहमी ये-जा असे. आई नोकरी करत होती. तेही mixer, washing machine, mobile नसलेल्या काळात. तरी घरात गोड धोड, लाडू, वड्या आणि कुरकुरीत फराळ तयार असायचा. आईचं नियोजन आणि वेळेच व्यवस्थापन वाखाणण्यासारखं होतं.

आईला दुखणी होती पण ती दुःखी नव्हती. ती अतिशय खंबीर आणि आशावादी होती. "आपल्याला हा आजार का झाला?" असा विचार किंवा तक्रार न करता, त्यावर मात कशी करता येईल ह्यावर तिचा भर होता. पूर्वीपासून ते आत्ता, आजारतही आपल्या तब्येतीची चांगली काळजी घ्यायची. नियमित योगासने आणि प्राणायाम करीत असे. ह्या आजारामुळे तिला श्वास घ्यायला त्रास होई. मागचे एक वर्षभर ती २४ तास oxygen वर होती. म्हणजे नाकात tube घालून घरभर फिरू शकत होती. २-३ महिन्यांपूर्वीची गोष्ट- आमच्या एका नातेवाईकाला psychological problems मुळे confusion, depression होत असे. आई मला म्हणाली, "अगं, त्याला oxygen लावलं तर त्याचं confusion कमी होण्याची शक्यता आहे." मी चिडले, "आई, तुला एवढा श्वासाचा त्रास होत आहे, म्हणून मी इथे आले आणि तुला दुसऱ्यांची चिंता" तर म्हणाली, "माझं वय झालंय, त्रास होणारच आहे, पण त्या तरुण मुलासाठी प्रयत्न करायला काय हरकत आहे?" असं मोठं मन होतं आईचं.

आईला घरातील कामं झेपत नसल्याने आम्ही २४ तास राहायला एक बाई ठेवली होती. आईने तिलाही एका वर्षात लळा लावला. तिने आईची प्रेमाने आणि आपुलकीने सेवा केली. रोज दीप-नमस्कार म्हणताना तिलाही आई कन्नड पुस्तक देई. त्यामुळे ती दीपनमस्कार म्हणायला शिकली.

तिला इंग्रजी शिकवायची आईची इच्छा होती. तिची १० वर्षाची मुलगी गावाला हॉस्टेलमध्ये राहून शिकते. ती मुलगी मे महिन्यात आईकडे राहायला आली होती. तिचे english spellings कच्चे होते. आई तिला इंग्रजी बोलायला व लिहायला लावे. रोज ४-५ गणिते सोडवायला देई. पाढे म्हणून घेई. स्वतःच्या त्रासाकडे दुर्लक्ष करून दुसऱ्यांसाठी झिजत असे.

आजारातही आईचा sharpness शाबूत होता. हल्लीची मुलं, आपल्याला ठाऊकच आहे, सतत हातात मोबाइल, त्याला माझीही मुलगी अपवाद नाही. खातापितांनाही हातात मोबाइल. एकदा जेवताना आई तिला म्हणाली, "काय ठेवलंय गं एवढं त्या मोबाइलमध्ये?" नात उत्साहाने म्हणाली, "आमम्मा, मोबाइलमध्ये जे तू सांगशील ते शोधता येते." आईने तिला warning दिली. "बघ हं, नाही शोधता आलं तर जेवताना मोबाइलला हात लावायचा नाही." आत्मविश्वासाने नातीने डोकं हलवलं. आई म्हणाली, "माझं ते डॉक्टरांनी दिलेलं prescription हरवलंय ना, ते शोधून दे बघू." ह्यावर अवाक् होऊन नातीने मोबाइल बाजूला ठेवला. राजकारण व इतर विषयांवरही आमम्मा नातीचे वाद रंगायचे. वर्तमानपत्र वाचन नियमित असल्याने current affairs ची चांगली जाण होती आईला.

आई माझी मैत्रीण व गुरुही होती. तिला पूर्वीपासूनच नामजपावर विश्वास होता. १५ वर्षांपासून ती नियमित 'अध्यात्म विज्ञान' ऐकायला जाई. शेवटची दोन वर्षे वगळून. त्यामुळे तिने मलाही अध्यात्म विज्ञानाची गोडी लावली. आमचा निरोप घ्यायच्या ४-५ दिवसांपूर्वी अन्न, पाणी सगळं नको नको म्हणायची. "ही भजनं बंद करा माझं नाम चालू आहे" असं म्हणाली. त्यामुळे जगाचा निरोप घेताना तिचं मन शांत होतं ह्याचं समाधान मानलं पाहिजे.

माझ्या लग्नापूर्वी आईने व मी ठरवलं होतं की सासरी जायचा निरोप घेताना अश्रू गाळायचे नाहीत. आम्ही दोघींनीही तो शब्द पाळला. तसेच गप्पा मारता मारता आई एकदा बोलून गेली की शेवटचा निरोप देतानाही तू डोळ्यात पाणी आणायचं नाहीस. आणि मी माझा शब्द पाळू शकले तेही केवळ आईमुळेच. तिनेच बोट धरून मला अध्यात्माच्या मार्गावर नेलं.

तुझ्यासारखी आई मिळायला नशीब लागतं. तुझ्यापोटी जन्म घेऊन मी धन्य झाले. तू दिलेल्या आदर्शावर चालेन आणि तुझ्यातले चांगले गुण आपल्यांत आणण्याचा प्रयत्न करीन, असा मी मनात निर्धार केला आहे. हा 'निर्धार' म्हणजे तुला माझी भावपूर्ण श्रद्धांजली.

Fond Remembrance



Shantaram V Mankekar

Date of Birth: 09.04.1909

Died on : 06.11.1986



Vimalabai S. Mankeker

Date of Birth: 10.04.1914

Died on : 02.09.2003

Fondly Remembered by:

Dr. Mohan S Mankekar and Mrs. Anuradha M Mankikar – Children and grandchildren
Shri Vijay S Mankekar and Mrs. Purnima V Mankekar their children and grandchildren
Late Indu and Late Bhaskar Tirkannad, their children and grandchildren
Mrs. Premlata V Baindur & late Shri Vasant Baindur, their children and grandchildren

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Gaana Khazaana - A Report

SAVITRI BABULKAR

Lalitaangan presented a live concert, “The Multi-colours of R. D. Burman – Pancham -da “ on 21st of Sept. 2014 at the Karnatak Sangh Auditorium. The show will always be cherished as a unique musical event, where the melody-savvy audience - mostly Bhaanaps - left the auditorium with a precious treasure of wonderful memories.

The Organizer, Kanchan Honavar, the Creative Adviser, Chaitanya Padukone, and Compere, Sunil Ullal, gave fresh proof of the innate skills and capabilities of Chitrapur Saraswats.

A huge wave of feedback brought an avalanche of appreciation for the programme. Our Music Maestro Shri Heble Gurudattmam commented “I attended all 4 events; each one was better than the other. The very concept of supporting a visually impaired girl is noble, and the basic idea of providing a platform to Bhanap singers is extremely praiseworthy.”

The impresario-cum-Sangeet-Guru, Mrs. Kanchan Honavar, who runs the popular ‘Lalitaangan School of Music’, played the right card by including in the event’s spectacular highlights the surprise demo-items presented on stage by 80-year old ace percussionist, award-winning Amrutrao Katkar (from the renowned R.D. Burman’s core team), ably assisted by the show’s Creative Adviser, Chaitanya Padukone. ‘The audience responded with thundering applause when Amrutrao swiped two square sand-paper cut-outs to replicate the sounds of a chugging train-steam-engine for the romantic song ‘Hum Dono Do Premi’. There was loud cheering when Katkar scraped the ‘resso-resso’ instrument for evergreen songs like ‘Mere Saamne Wali Khidki’ and ‘Chingari Koi Bhadke’. Not surprisingly, an admirer describes Katkar’s performance as “the icing on the cake” while another called him “the Man of the Match”.

Vishwanath Shirali, the harmonica wizard, de-

serves special mention for his brilliant performance. He brought alive Pancham-da’s incredible compositions like ‘Gulabi Aankhen’, ‘Agar Tum Na Hote’ and the haunting ‘Sholay’ theme all of which had the audience literally dancing and clapping in their seats.

The team of talented singers who put up a great show that evening, included Arjun Rao, Nirmal Kumta, Prashanti Bhat, Arun Ubhaykar, Suvarna Kagal-Ghaisas (classical singer), Devansh Zurale, Uma Bolangady, Ashok Savnal, Jayalakshmi Kalbag, Nitin Hattangady, Mangesh Savnal, Smita



(I to r) Smt. Kanchan Honavar, 80-year old ace percussionist Amrutrao Katkar, Chaitanya Padukone and Sunil Ullal at the programme by Lalitaangan

Chandavar, Shantala Bankeshwar, Archana Mangalore, and the visually impaired girls adopted by Kanchan Honavar - Sanskriti, Navsina.

All performers who had had a chance to showcase their talent expressed in a feedback what ‘a wonderful experience it was, to be part of the show.’ Some admired the ‘selection of songs’ and some, the ‘variety of the items included in the programme.’ Another, who had attended several music programmes in the past rated it as ‘the most unusual and well-presented show’ with the choicest selection of songs from the *Hindustani Filmi Sangeet ka Aakhri Mogul*. He congratulated Kanchan Honavar for the brilliant idea of ‘introducing the extraordinary talents of Amrutrao Katkar’...Yet another, appreciated the “*Apratim karyakram*”, admitting that he would cherish very moment of its 3 hours duration for a long long time. The selection of songs, the singers, the musicians, the compere, Vishwanath Shirali and Mr. Katkar, the ‘old-in-years but young at heart’ percussionist-cum-tabla player, all of whom gave him ‘paisa-vasool’ satisfaction. He gave the show a generous ‘110 points on a scale of 100 for enhancing everyone’s energy levels and making everyone feel like young collegians.’

A senior citizen from Grant Road found that ‘all the young and aspiring singers were truly professional and inspiring’ A classical singer confessed that he had ‘no appropriate words’ to express his joy at this ‘rarest of rare’ shows. He sheepishly admitted to have been ‘submerged in the auditorium for over three hours without a break’ and going home with Sunil Ullal, the compere, he was ‘cheerfully humming most of the songs’.

The amazing inputs on Pancham-da by Chait-

anya Padukone, the eminent award-winning senior show-biz journalist, provided an added attraction. The brilliant melodies and presentations were strung together by the lively anchoring of the multi-faceted compere, Sunil Ullal who was honored that evening with an Award.

As all good things come to an end, so it was that the non-stop three-hour rocking Pancham-da show raced towards its ‘finale’ with the raga-based, foot-tapping qawwali ‘Hum Kisi Se Kam Nahin’.

Three Cheers for Lalitaangan !

Here and There

Chennai : Sadhana Panchakam was performed with usual fervour. Punyathiti of Shrimat Parijnanashram Swamiji II was observed with Guru Pujan followed by Bhajans on 19th Sep. On 30th Sep. Punyathiti of Shrimat Shankarashram I was observed with chanting of Guru ashtotara and bhajans.

Reported by Kavita Savoor

Goa : Goa Local Sabha celebrated Navaratri with a full day Satsang at the residence of Smt. Neeta & Shri Ramdas Divgi at Margao. Satsang comprised of Navaratri Nityapath, Devi Anushtan, Lalita Sahasranama, Mahamrityunjaya Japa (11 times), Shankaranarayan Geet, Mangal Arti & Mangal Pad. In the post lunch session, Annual General Meeting was held to adopt the accounts of the Sabha and for discussion of other Sabha activities. The Satsang concluded with Devi Stotras & Bhajans. Members dispersed with a sense of fulfillment & thanked the hosts for organizing the Satsang and for the sumptuous home-made food.

Reported by Sabita Harite

Mumbai – Bandra Khar : On Anant Chaturdashi, Anant Japa Malika was observed at Chitrapur Co-op Society, Bandra. Sadhakas took turns to do their Japa from 10am to 4pm. On September 28th, Laksharchan, Kumkumarchan and Durga Namaskar were performed at Shree Anandashram Math as part of the ongoing Navaratri Utsav.

Reported by Shantala Trasi

Mumbai–Dadar: Samaradhana of P. P. Parijnanashram Swamiji II on 19th Sept’14 began with a brief narration on Poojya Swamii’s life and teachings

by Smt. Sangita Pawar. She related how Swamiji undertook Dharma prachar to propagate Adhyatmik Yogabhyas and Bhakti. Guru Poojan by Prarthana kids namely Gayatri Chikermame, Jhanavi Honavar and Shradha Taggarse followed the narration.

25 sadhakas participated in the Sannikarsha on 21st Sept’14 at Karla Math and Guru Poojan was performed by Mrs. Shobha Puthli, Mrs. Smeeta Mallapur and Mr. Girish Honavar. Navratri was observed with the daily chanting of Nitya Path, Lalita Sahasranama and Devi Anushtan by 15 ladies.

At the Samaradhana of P. P. Shankarashram Swamiji I on 30th Sep’14, Mrs. Shobha Puthli spoke about Poojya Swamiji’s emphasis on Dharma, Prayers to the Almighty and welfare of the laity, by citing concrete examples of the same.

Reported by Mrs. Shobha Puthli

Mumbai – Goregaon: Sannikarsha was conducted at Karla on 25th May with 40 Sadhakas attending the same. Samaradhana of H.H. Shrimat Pandurangashram Swamiji on 30th May was observed with Bhajans being sung by the Sadhakas.

A discourse on the first verse of the Ishavasya Upanishad was conducted by Dharmapracharak Shri V. Rajgopal Bhatmam on 22nd June at Masurashram. The session was well attended.

At the Annual General Meeting of the Sabha held on 29th June at Masurashram, the following office bearers were elected for the year 2014-15: Shri Rasesha S. Nagarkatti- President; Smt. Bharati Pramanick- Vice President; Shri Arvind S. Balwally- Hon. Secretary; Shri Jnanesh V. Someshwar- Hon. Treasurer.

Ashadhi/Shayani Ekadashi was celebrated on 9th July at Masurashram. These celebrations witnessed Bhajan Seva being offered to Lord Vitthal by Parijnananand Bhajan Mandal along with a Palkhi Utsav enthusiastically performed with Bhajans with an image of Vithoba and Rakumai adorning the Palkhi. Aarti to Vitthal and Rakumai was performed by Yuvas and kids from Prarthana Varga.

Guru Poornima was celebrated on 12th July with Sadhakas participating in Guru Pujan and also offered Bhajan Seva.

Sannikarsha was conducted at Karla on 10th August with 40 Sadhakas attending the same.

Samaradhana of H.H. Shrimat Parijnanashram Swamiji III on 13th August was observed with Bhajans being offered by the Sadhakas. Krishna Janmashtami was celebrated on 17th August at the residence of Shri Uday and Sucheta Ullal with Bhajans being offered by the Sadhakas. Samaradhana of H. H. Shrimat Anandashram Swamiji on 29th August was observed with Ekadasha Rudra Avartana and Bhajans being sung by the Sadhakas at the residence of Shri C. G. Kallianpur. Samaradhana of H. H. Shrimat Parijnanashram Swamiji II on 19th September was observed at the residence of Shri Madhukar and Anjani Chandavar with Bhajans being offered by the Sadhakas. Navratri Nityapath Pathan and Devi Anushtana were conducted at the residences of various Sadhakas during Ashwin Navratri from 25th September to 3rd October. Samaradhana of H. H. Shrimat Shankarashram Swamiji I on 30th September was observed with chanting of Navratri Nityapath.

Reported by Pranav R. Nagarkatti

Mumbai – Santacruz : To observe the Punyatithi of HH Shankarashram Swamiji I, our Sabha devotees had offered their Bhajan Seva from 6:00pm onwards. This was followed by Deepa Namaskar, Ashtak, Mangalarati and Prasad. We also got another wonderful opportunity to participate in the Sannikarsha at Karla.

Reported by Kavita Karnad

New Delhi : Gokulashtami celebration - A post Gokulashtami celebration held at Shri Kavle Math on Sunday the 24th August. Traditional mhantis led by Vidya Kumar with Ameeta Shiroor, Mangala Tavanandi, Nirmala Bondal and Shobhana Ullal and

the rest of the attendees joining in the chorus whole heartedly made us feel like being transported to Nand Gokul with the vibrant lyrics and lilting compositions of Sant Ramavallabhdas and tabla accompaniment by Chaitanya Shiroor was enjoyed by all. Arati and Anand Prasad's girls Sanghamitra and Yashodhara came in just in time to rock the cradle of Balgopal as the singers started singing "dolare bai dolat gokulpaal" A 'dahihandi' filled with sweet treats was broken by Sanghamitra with a little bit of help from Yuva Vaibhav Nayel. Anushree and Chirag Amemba had sent a chocolate box for this occasion from UK. A sumptuous spread of Gokulashtamiprasad was served, 25 persons attended the function.

Samaradhana of P. P. Anandashram Swamiji on 28th Aug, 2014 was held at the residence of Kumars – Vidya Kumtakar and Rakesh. This day coincided with Suvarna Gowri Puja. The event began with Deepa Namaskar, Smt Shobhana Rao, Yuvati Saikrupa Nalkur and the hosts, led some of the bhajans. After the Arati, a 10 mts power-point presentation on Biopic of His Holiness Shrimad Anandashram Swamiji was made, with excerpts and photographs from a 1965 edition book by Dr. Gopal S Hattiangdimaam, "50 years of Bliss". Coordination efforts were by Yuvati Saikrupa Nalkur, Yuva Viraat Kumar and Smt Vidya Kumar. It was heartening to observe Smt Nirody Radhika offering additional information on H. H. Shrimat Anandashram Swamiji, for the benefit of the gathering. Closing prayers marked the end of the event. This was followed by Vayana exchanging. 6 families attended.

Ganesh Chaturthi_Delhi Sabha members from all over Delhi and NCR gathered on 29th August evening at Dr. Hemangini and Prashant Hoskotes' to celebrate Ganesh Chaturthi in true Mumbai style. The celebration was akin to that of the Sarvajanik Ganesh mandals in Mumbai-Pune with the typical melodious aratis like " Sukhakarta dukhharta.", " Yevuli mauli jai jai vitthal parabrahma" sung in chorus by the massive gathering with great gusto and devotion. A typical Amchi fare of chaturthi prasadbhojan and khaana was relished by all. This annual crowd puller function was attended by 47 members, 22 families.

Ganeshotsav at GSB Samaj, New Rajinder Nagar -On 1st September 2014, some Sabha members

paid obeisance at the glorious pandal set up for Shri Ganesha, by GSB Samaj at Rajinder Nagar. We offered Pushpa Seva and Bhajan Seva. We were fortunate to get an opportunity to have an interview with Mathadhipati of Kashi Math His Holiness Shrimad Sudheendra Teertha Swami. They were delighted to meet members from Shri Chitrapur Math. They blessed us and gave Phalamantrakshat. We witnessed the beautiful aratis of Shri Krishna and Shri Ganesha, followed by sumptuous Prasad bhojan.

Reported by Mamta Savkur

Dr. Sanjay Vasant Hemmady, MD Physician



(USSR) 1984 Worked in Mumbai Port Trust as Senior Medical Officer for 27 years. Experienced in treating chronic ailments like Diabetes, Ischaemic Heart Diseases etc. and other seasonal ailments.

Dr. Sanjay Hemmady will be attending the Health Centre Every Mon. Wed. and Fri. from 7.00pm to 8.00pm

Our Institutions

Balak Vrinda Education Society: 5th September 2014, Teachers' Day was celebrated in the School Hall with great enthusiasm. Well known Educationist and Author Mrs. Uma Palkar was invited as Chief Guest.

Chairman Mr. Anand Nadkarni welcomed the Guest with a floral bouquet. Head of the Marathi High School Mrs. Vartak introduced the Chief Guest and subsequently Mrs. Palkar gave an in - depth talk and presentation on the connection between Science and Spirituality. A very complex subject indeed but she made it easy for all. Mrs. Vartak, Mrs. Kate, Mrs. Shukla, Mrs. More and Mrs. Khurana, the heads of the five schools under the BVES umbrella, and their teachers, were felicitated for their dedication. After the National Anthem a sumptuous lunch was served and relished by all.

The AGM of Balak Vrinda Education Society was held on 20th September 2014 in the School Hall at 4.00 p.m. The following were elected for the year 2014 – 2015 Shri Anand Nadkarni-Chairman, Dr. Suresh Mathure-Vice – Chairman, Shri. Shivshankar Murdeshwar-Hon. Secretary, Dr. Suneela Mavinkurve-Jt. Hon. Secretary, Smt. Nirmala Chikramane-Hon. Treasurer, Shri. Dilip Shashital- Jt. Hon. Treasurer, Smt. Geeta Balse-Hon. Secretary, (PR & Publicity), Smt. Vijayalaxmi Kapnadak, Shri. Kishor Basrur, Shri. Deepak Mistry, Smt. Usha Kagal, Smt. Subhada Burde as Members and Shri. Kishor Surkund as a Co – opted Member.

Reported by Smt. Geeta Balse

Saraswat Mahila Samaj, Gamdevi: The 97th Foundation Day Celebrations were held on

13th September 2014, in the Shrimat Anandashram Hall, Talmakiwadi. Mrs. Sharayu Bijurkar and Mrs. Shaila Hemmady, both former Presidents of Saraswat Mahila Samaj, were invited as Chief Guest and Guest of Honour, respectively. After the cordial welcome by Smt. Smita Mavinkurve and the Treasurer's report by Hon. Treasurer Mrs. Vidyaxmi Kulkarni, President Mrs. Kanchan Sujir gave her speech. Both, Mrs. Bijurkar and Mrs. Hemmady had been in the



(l to r) Smt. Sharayu Bijurkar (Chief Guest), Smt. Vidyaxmi Kulkarni, Smt. Gita Bijur, Smt. Shaila Hemmady (Guest of Honour), Smt. Kanchan Sujir, Smt. Neeta Yadery, Smt. Padmini Bhatkal, Smt. Srikala Vinekar, Smt. Geeta Balse

Saraswat Mahila Samaj Committee for many years and contributed constructively in its progress.

Mrs. Bijurkar and Mrs. Hemmady reminisced about their long association with the Samaj and the Saraswati Bhajan Group (now called Saraswati Vrindagaan).

Subsequently a beautiful programme "क्षण आला भाग्याचा" - a musical programme of songs sung by the famous yesteryear versatile singer late Smt. Jyotsna Bhole was presented by well known नाट्य संगीत singer /



Smt. Rajani Joshi is seen at left with her group of singers

actor, senior artiste Smt. Rajani Joshi. She has been presenting such shows as a tribute to singers who have left behind a legacy for the younger generation. The group of excellent singers sang melodious numbers originally sung by Smt. Jyotsnatai, in their mellifluous voices, bringing back nostalgic memories. Rajanitai Joshi unfolded song after song with her lively narration and the singers with the sheer beauty of songs and their superb musical skills, ably supported by their accompanists on the harmonium and the tabla regaled the audience.

A vote of thanks was proposed by Mrs. Padmini. Bhatkal and Mrs. Geeta Balse compered the programme.

On 17th September the Annual General Meeting was held in the Samaj Hall. The following were reelected - Mrs. Kanchan Sujir (President), Mrs. Neeta Yadery (Vice – President), Mrs. Geeta Bijur (Chairperson), Mrs. Sharayu Kowshik (Hon. Secretary), Mrs. Padmini Bhatkal (Jt. Hon. Secretary), Mrs. Vidyalakshmi Kulkarni (Hon. Treasurer), Mrs. Srikala Vinekar (Jt. Hon. Treasurer), Mrs. Smita Mavinkurve and Mrs. Geeta Balse (In-Charge Publicity), Mrs. Shyamala Talgeri and Mrs. Nirmala Kalambi (In-Charge Library), Mrs. Vijayalaxmi Kapnadak (In-charge Industrial Section), Mrs. Usha Surkund (Member). Ex-Officio members are Mrs. Padmini K Rao (Kodial), Mrs. Nirmala Nadkarni, and Mrs. Suman Kodial.

On Friday 26th September a musical programme was organized to celebrate Navratri. Shri Saurabh and Smt. Amrita Savoor, a handsome young couple, with equally melodious voices gave a scintillating performance with Semi Classical, Classical, Bhakti Geet and Bandishes. The Samaj Hall was veritably

vibrating with sur, tala, laya. Mr. Saurabh, an MBA in Marketing holds a Diploma in Audio Music and Hindustani Classical Music while Amritha, an MBA in Finance, Assistant Gen Manager of SVC's Gamdevi branch is also a trained singer. There was a special "फर्माइश" for the Parveen Sultana famous भैरवी "हे भवानी दयानी" which they readily complied with and ended with their own भैरवी गीत. The level of singing, presentation and their melodious voices were easily comparable to some of best singers of this age.

They were ably supported on the Tabla by Saurabh's father Mr. Narhari Savoor who is himself a professional percussionist having worked with famous music directors like Laxmikant - Pyarelal, R. D. Burman and others in the 1970's. Saurabh played the harmonium. Smt. Shyamala Talgeri proposed the vote of thanks. This was followed by refreshments sponsored by Mrs. Suman Kodial.

Forthcoming Program: Saturday Nov 15th at 5.00 pm at the Samaj Hall – Convocation & Children's Day / Children's Variety Programme. Refreshments sponsored by Smt. Sadhana Kamat.

Reported by Geeta Balse

SAD DEMISE



Suresh Vasudev Khambadkone

(07.04.1946 – 12.09.2014)

***Aged 68 years, left for his heavenly
abode***

On 12th September 2014

Mournd By

Shobha (Wife)

Relative and Friends

CLASSIFIEDS

ENGAGEMENT

HERVATTE - BALJEKAR : Sanjana, daughter of Geetha and Santosh Hervatte, of Bangalore with Akshay, son of Suman and Sunil Baljekar of Pune on Sunday, 28th September 2014 at Pune.

Rahul, son of Neela and Mahesh Ullal (Mumbai), with Soniya, daughter of Late Anuradha and Sudhakar Shanbhag (Mumbai) on 6th September 2014. Marriage is scheduled for 7th December 2014 at Mumbai.

Mangalore- Sharma:- Manoj, son of Smt Shubhada (nee Gangolli) and Shri Sushil Mangalore of Borivali with Komal, daughter of late Smt. Amita and Shri Navin Sharma of Thane on 3rd October 2014 at Thane.

PUROHIT

Manikere Prakash Bhat has shifted from Chennai to Bangalore. His new address is 1556, Sri Durga Residency, 4th cross, Nagappa Block, near Devaiah Park, Srirampur Bangalore- 560021. Contact number: 8722032296/ 080-23328996.

PHOTOGRAPHY

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DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

- Jul 21 : A son (Krrish) to Prachi and Prमित Bhat at Andheri West, Mumbai.
Oct 7 : A son (Atreya) to Vrushali (nee Haldipur) and Gaurav Marballi at NYC, USA.

OBITUARIES

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

- Jun 4 : Vivekanand (Yogesh) Bhavanishankar Gangolli (59) at Talmakiwadi, Mumbai.
Jun 19 : Anitha Anand Bijur (46) at Malleshwaram Bangalore.
Aug 9 : Padukone Prabhashanker (Shankru) Rao (91) at Bangalore.
Aug 25 : Nandkishore Vasant Jothady (55) at Sorab.
Aug 31 : Maya Rao (86) (nee Hattangadi) at Malleshwaram, Bangalore.
Sept10 : Shalini (Manjula) Shashidhar Wagle (82) at Matunga, Mumbai.
Sept 11: Rama Bhavanishankar Nadkarni (95) at Pune.
Sept 21: Taggarsri Durgadas Rao (79) at Mumbai.
Sept 25 : Ravi Umesh Ullal (66) of Sirsi at Bangalore.
Oct 1 : Mohan Devidas Hattangadi (84) at Mumbai.
Oct 1 : Snehalata (Indu) Anant Kulkarni (90) at Mumbai.
Oct 1 : Radhika (nee Vasudha Mavinkurve) (75) Rammohan Bijur at Mumbai.
Oct 8 : Janardhan Venugopal Kodikal (80) at Mumbai.
Oct 14 : Nandan Soumitra Vinekar (58) at Matunga Road, Mumbai.



Miss Aakruti Kaikini (d/o Mr. Arun & Mrs. Ashwini Kaikini of Dahisar) passed her M.Pharm (Pharmacology) from the University of Mumbai with distinction. She was ranked FIRST in the University exams held in June 2014. She had been ranked 2nd in her B.Pharm Examination held in the year 2011. She Received "MET Ratna Award" from Hon. Shri. Chaggan Bhujbal. Further she intends to pursue Ph.D in Pharmacology.

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