Republic Day

26 January 2015

Flag hoisting at the Swami Parijnanashram Educational and Vocational Centre for the Handicapped and School for the disabled persons, Virar by Shri Vinayanand Kallianpur, Rt. Pres. Hemang Jangla and Dr. Mohan S. Mankekar.
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KANARA SARASWAT ASSOCIATION
CHITRAPUR SARASWAT PUBLICATION SERIES
Announcement of release of Book
We are releasing a book of Konkani Proverbs, Idioms and Similes, alphabetically arranged, with English Translations penned by Rao Bahadur Late Shri Shirpad Subrao Talmaki on Saturday, 28th March 2015 at 5 p.m. in Shrimat Anandashram Hall, Association Bldg, Talmikiwadi, Tardeo Road, Mumbai 400007. The book is edited by Shri Raghunath N. Gokarn and dedicated to Late Shri Sadanand Bhatkal and Late Shri Krishna Kurwar, genuine lovers of Konkani language.
This book of 350 pages is priced at Rs 350/- + Rs 100/- courier charges. Readers can receive copy by remitting Rs. 450/- to our following account: -
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All are cordially invited

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March 2015 KANARA SARASWAT
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Keep every promise you make and only make promises you can keep.

I am sure each of us has quoted this adage to our children or friends at some point of time. Simply because, a promise is sacrosanct. Never to be broken. Never to be taken lightly. Once made, should always be kept.

Let me share a short story which I read sometime back but which has stayed with me till date. In 1989, an 8.2 earthquake almost flattened Armenia, killing over 30,000 people in less than four minutes. In the midst of chaos and destruction, a father rushed to his son’s school. But instead of a school, he found a shapeless heap of rubble. The sight of rubble and ruin made him spring into action. He ran to the back corner of the building where his son’s class room used to be and began to dig. Why? What were the chances that his son could have survived such destruction? All he knew was that he had made a promise to always be there for his son. It was this promise that gave strength to his body and motivated him mentally.

As he began to dig, well-meaning parents tried to pull him out of the rubble saying: “It’s too late!” “They’re dead!” “You can’t help!” “Go home!” “There’s nothing you can do!” But this father had made a promise, and he was going to keep it! The love this father had in his heart for his son kept him digging for 8 . . . 12 . . . 24 . . . 36 hours. Then, in the 38th hour, he pulled back a boulder and heard his son’s voice crying for help. Immediately, he screamed, “Armand!” Back came the words, “Dad!? I told them! I told the other kids that if you were still alive, you’d save me! You promised me, you said you’d always be there for me! You did it, dad!”

Sometimes, people don’t understand the gravity of promises they’re making when they make them. But when the time comes to deliver the promise made, the mettle of the person who has made it, is put to test. A promise is made up of i, me and more… simply because it reveals the true character of the person who has made it and more so on whether it is kept or broken.

So, when you are making a promise, think twice and only then make one… because, if you can’t keep it, you are going to lose more than a relationship. You are going to lose a very important part of your own self… your self-esteem. How will you ever be able to look in the mirror, if you have broken a promise made in all earnestness? And I don’t know of any other way of making a promise. Like I said in the beginning, a promise is sacrosanct. Come what may, irrespective of what it might cost you, a promise has to be fulfilled. No matter what the distractions, no matter what the temptations, always remember your promise!!

As Robert Frost has penned in his poem Stopping by Woods on a Snowy Evening:-

The woods are lovely, dark and deep,

But I have promises to keep,

And miles to go before I sleep,

And miles to go before I sleep.

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Dear Editor,

The KS of Feb 2015 has a lot to read and to think. The write-up on Sri Gulwadi Naganand mam is beautifully presented. It is sad that the beautiful art of presenting spirituality in the community through Kirtans established by our elders is on the wane and has got replaced by TV entertainment. This art could one day be a part of history. Recently, Shri Ubhaykar Chaitanya was said to have been rendering Kirtans. This needs to be encouraged by people to keep this art alive. Sri Savkoor Shankarmam from Bangalore was a Kirtankar of yesteryears who had written a book on Kirtan in Kannada.

The poems on Tilgul in Manogat by Aruna Kundaje and Simple Proof by Savitri Babulkar are quite interesting and thought provoking! Thank you all for your nice efforts in presenting the beautiful magazine.

Chaitanya Nadkarni, Bolinj, Virar

Dear Editor,

Congratulations to the Board of Directors and the entire team of SVC Bank for simultaneously launching 12 branches on its 108th foundation day. There are not many banks and companies which have lived to be a hundred and here is an Amchi enterprise which has not only crossed the centenary mark but is expanding profitably and competing successfully in an increasingly competitive banking environment. Hats off and best wishes for scaling even greater heights in the years ahead.

The impact of Information Technology (IT) on our lives is all pervasive. Whether it is sourcing of goods and services (Flipkart, Amazon, Myntra, Localbanya, MakeMyTrip), movies/entertainment (BookMyShow, You Tube), communication (email, Skype, videoconferencing, VOIP, Power Point presentations), keeping track of personal investments (Excel spreadsheets), net banking, buying or selling shares/mutual fund units or purchasing insurance policies over the net, researching specific subjects of interest, reading e newspapers/journals, selling used items (Quikr) or wanting to know more about property prices/rentals (MagicBricks), cutting edge IT is the enabler.

I have heard senior citizens say that they are too old to learn computers and consequently, they are unable to derive the benefits that information technology offers through applications, some of which have been mentioned above. Indians (and Amchis included) are living well into their eighties and some into their nineties and as age advances, the probability of developing ailments that restrict movement like arthritis, knee joint pain and cardiac problems is higher than hitherto. Further, many senior citizens live away from their children who may be overseas etc. In this scenario, anything that simplifies daily chores (electronic payment of utility bills, receiving bank statements via email, ordering groceries on the net, accessing a pathology report uploaded on the medical centre’s website) or improves communication, (e-mail, Facebook, Skype, What's App etc) should be welcome.

I recently met an Amchi senior citizen - a lady in her late eighties. I was impressed with the ease with which she operates her computer - email, You Tube movies etc. Nobody is too old to learn how to use a computer and leverage the benefits that IT offers. I therefore urge all senior citizens to become computer savvy and see how they can harness IT to their advantage. I am sure every senior citizen will have a son, daughter, grandchild or neighbor who is computer savvy and willing to hand-hold him/her on the path to IT savviness.

Gokul Manjeshwar, Santacruz, Mumbai.

Dear Editor,

This refers to S.N. Surkund’s Letter to the Editor in January 2015 issue. The Paspanas, which he referred to, is a small fruit, related to Jackfruit. A few years ago, on my visit to Mangalore, I saw the fruit being sold on a handcart. I bought 2 fruits costing Rs.5/- each. The fruits were ripe. Most wonderful thing about these fruits was that they could be peeled like an orange and were without any sticky gum. The taste was a bit sour. From the seeds I made a few seedlings for a nursery, where I
help them as a horticultural consultant. Botanical name of the fruit is Artocarpus hirsutus. A photograph of the fruit is attached.

Nandan Kalbag, Pune

Dear Editor, In his tribute to Dr. Somashekar Naikpal in the Feb 2015 issue of the Kanara Saraswat, Pt. Dhruva Ghosh refers to Prof. Stephen Hawking as a Nobel Laureate. Prof. Hawking has not been awarded a Nobel Prize yet.

Ravindra U Rao, Bengaluru

Dear Editor, Once again variety fair in Jan'15 issue of Kanara Saraswat. I am very happy that every issue of KS has really variety fare offered for its readers. The article on Platinum Jubilee of Balak Vrinda Education Society makes very interesting reading. It may be recalled, that since there was no access to the plot, it was Talmakiwadi CHS, which bailed out Balak Vrinda Education Society to get approval.

"An everyday affair" by Kumud Nayel has very detailed description of routine things and how they change from time to time and town to city. I recall my 1st day experience in Bombay in 1951. My sister wanted me to get a match box (WIMCO). Since having learnt 'shudh hindi' in school in Udupi (before landing in Bombay) I went to a grocer and asked him to give "Diya salai" (Match box in Hindi). He retorted back "Kai paije?" Since I did not know Marathi, I pointed my finger at 'WIMCO' kept on the rack. "Machis paije?" was his response. I nodded.

Tanuja Nadkarni's vivid and minute description of 'Chitrapur Station' remind me of our (Self and wife) spending almost 5-6 hours at Sawai Madhavpur, to catch a train to Bombay in 1991. It was the silver jubilee of our wedding and we decided to visit Rajasthan. Air tickets, to and fro were booked. Everything went on well except at the fag end, due to a strike by IA pilots, we missed the flight to Bombay from Jaipur. The alternative was train and we reached Sawai Madhavpur. At 9.30 p.m. the train arrived. But all the doors of the 1st Class compartment were locked from inside. We could not board. This repeated again at 11.45 p.m. with another train. Later in the 12.45 a.m. train, fortunately, the TC was standing near the door and we checked in. But he told us that no berths were available. We sat near the toilet block. Later when we checked, the TC was sleeping alone in the coupe. I woke him up and fired him and threatened to pull the chain. He finally gave us the berths- but demanded a premium. I had no money- all I gave him was my visiting card and told him to collect. Early morning next day, at Kota, we had a good breakfast.

Shivshankar N Surkund

Dear Editor, The New Year is always heralded by celebrations. The dreams of unknown possibilities bloom forth in young hearts. Even those who have seen more than sixty summers welcome the New Year with unabated zeal. One such person is the ever green, enthusiastic always, hard working Gurunath Gokarn. Glad to read about his birthday celebration by the KSA in the magazine. I was able to go through the Feb issue on the Internet as I am out of India since last two weeks. Anyone who wants to live a long and healthy life should take lessons from him. He is ‘umang’ and ‘utsaha’ at this age are really admirable and laudable.

Shrikar Talgeri

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March 2015
KANARA SARASWAT
Republic Day Celebrations

At the KSA - Republic Day is celebrated regularly by the KSA and so also in most of our Saraswat Colonies such as Karnataka Colony, Saraswat Co-op Society at Santacruz and so on. This year we feature two other institutions where flag-hoisting is also done.

In Talmaki Wadi the tricolor is hoisted at 9.30 am by the President or Vice President KSA. Many of the residents gather and so do the children who come in after finishing their flag-hoisting programme at School. Some of them sing patriotic songs and sometimes students of the Balak Vrinda School next door come and perform a dance or skit that they have done in their school a little earlier. I remember a year when we were treated to a professional lezim performance by the students.

At the Swami Parijnanashram Educational and Vocational Centre for the Handicapped and School for Disabled persons, Virar - Shri Vinayanand S Kallianpur, the Principal says “Our school is a special one, a school for differently abled children. The Centre is recognized by the State Government of Maharashtra. The unique feature of our school is that we give free Education, free transport to and from their residence and free Mid-Day Meals to all the students including the Vocational Section.

On the 26th January every year we conduct our Annual Day function. This year the Rotary Club of Bombay Sea Coast sponsored this programme. An account of the prizes bagged by the students was given on this day. Our students have bagged totally 20 Gold, 15 Silver and 7 Bronze during the year since June 2014.

Notable amongst these is that students participating in a Dance Competition conducted by Natyashala Charitable Trust (Mahiskar Foundation) on 9th Jan 2015 won the 1st prize of Rs 11,000/- competing with other 8 schools of Thane and Bombay! Our deaf students performed the Tarpa N r utya of Adivasis.

Happy to inform that our 12 Mentally Challenged students won against very tough competition with other State Cricket Champions and after two rounds with other schools we bagged third final match conducted by AWMH (A ssociation for the Welfare of Person with a Mental Handicap).

We have bagged prizes in Carrom, Table Tennis, Cricket, Hand and Ball and all Athletic Sports too.

Smt. Mangala Chandavarkar who was a special guest on this day says “Every year 26th January is a red letter day for Rotarians and Inner Wheel members of Bombay Sea Coast. For the last 15 years, they have been attending and sponsoring the Annual Day function at Bolinj, Virar, at the Swami Parijnanashram Vocational and Educational School for Handicapped.

The festivities begin with flag hoisting and the children singing the National Anthem. Even the hearing impaired children sing along using sign language which is very touching. Then the lamp is lit to inaugurate the entertainment programme which starts in front of the life-like photograph of both our PP Swamijis, H H Shrimat Parijnanashram Swamiji III of hallowed memory and H H Shrimat Sadyojat Shankarashram Swamiji, with whose blessings the school is running efficiently.

This year, as always, the performances were remarkably superb. The credit definitely goes to the teachers and care-takers for their dedication and patience. The atmosphere of love and encouragement gives students and teachers a sense of belonging to one family. This year two students – one girl and one boy – demonstrated what they were taught in mental maths; their acumen amazed each one of us.

This visit was one of the best projects conducted by our club. Members go back not only with good memories but also make it a point to take back useful articles made by the students of the Vocational centre.

Hope all the readers of the KS too visit the centre and witness the wonderful work it is doing; “Seeing is Believing”.

The Anusuyatmaja Matimand & Indira Bharti Karnabadhir Nivasi Vidyalaya, Igatpuri is another institution which is doing yeoman’s work for Adivasi children who struggle with additional problems such as mental retardation and physical handicaps. This year the flag was hoisted by M r. Nitin Chandok a young boy of Marwadi group who helped in an emergency. This boy, with his friends, collected money and within 3 hours he brought the air (water) bed in the hospital for a mentally challenged boy who was very ill and had bedsores.
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March 2015
Prof. Sadhana Kamat, a well-known writer in the Marathi Literary World and winner of several prestigious awards for her books, has recently added one more feather to her cap. She has been awarded the “Shikshan Maharshi Bapuraoji Deshmukh Katha Sangraha Puraskar” for her book “laagaonaa qaMga” – a compilation of her 13 short stories. She was presented this award on 1st February 2015 at Wardha by “Yeshwantrao Datay Smruti Saunstha”, a 27 year old leading institution working in social, cultural and literary spheres in Maharashtra. The award consists of cash, citation and a memento.

We congratulate Prof. Sadhana Kamat for her achievement and wish her every success in her future endeavours.

Travelogue: Deepak Amembal’s All-India Motorbike Ride (Article on page 28-29)
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Kishore-Rita

Neeta-George
Sheila-Prashant
Amit
Anirudh
Nikhil-Anjula
Namita

Great grandchildren:
Ojas
Vihaan
Aanya
Anaaya

All his near and dear relatives and friends
Staff of Entod Pharmaceuticals Ltd.
Dear Ammama,

Like a Pearl in an oyster you nurtured each of us, your loving caresses of concern mellowed all our hurts.

Now, the house wears a vacant look and so do our lives.
Tell us dearest dear how do we console our minds??

Deeply mourned by --
Children, Grandchildren and
Great grandchildren
On the 65th anniversary of our Republic Day, I remembered my father and recalled our family’s debt to the Constitution of India and the Supreme Court of India. To elaborate, my father, Vombatkere Gurunandan Row (better known as V. G. Row, Barrister-at-Law (04.04.1907 to 05.04.1980)), was general secretary of “People’s Education Society” registered in November 1947, which had for its objects, (a) To encourage, promote, diffuse and popularize useful knowledge in all sciences and more especially social science; (b) To encourage, promote, diffuse and popularize political education among people; (c) To encourage, promote and popularize the study and understanding of all social and political problems and bring about social and political reforms; and (d) To promote, encourage and popularize art, literature and drama.

On 10.03.1950, Government of Madras declared People’s Education Society as an unlawful association, arguing that it had for its real objects, interference with the administration of law and the maintenance of law and order, and constituted a danger to public peace.

Starting on 14.09.1950 [V.G.Row vs. State of Madras], my father fought the charge in the courts of law up to the Supreme Court before a five-judge bench including the CJI, and on 31.03.1952 [The State of Madras vs. V.G.Row (1952)], won his case on the basis of the freedom of expression and freedom of association, which the Constitution guarantees every citizen. Indeed years later, on 16 October 2008, Justice K. Kannan (Judge, Punjab & Haryana High Court, Chandigarh UT) noted thus: “The triad of fundamental freedoms of expression, movement and association found the first affirmation in A.K.Gopalan and V.G.Row, the names that are etched into constitutional history via the Madras High Court”.

If my father had not fought for and won his freedom on the basis of the Constitution of India, he would have been imprisoned, changing everything in a big way for my mother, my brother and me way back in 1952, when I was still a child. That is the debt I and my family owe to the Constitution of India, and to the Supreme Court of India which recognized and enforced its freedoms.

Long live the Republic of India, and may the values it enshrines always remain valid in India’s multi-religious, multi-ethnic, multi-lingual society!

The author can be contacted at sg9kere@live.com

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Kala Vibhag

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2. Indradhanush – Vividh Rangon ke Geet. Nivedan- Susanwad - Smt Kalindi Kodial

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My Tribute to a Centenarian Jnani Gurubhakta
NARENDRA NARAYAN UBHAYAKER

Vidwan Ved. Shri Baindoor Shivananda Bhatji has today (Jaya Sam. Magha Shuddha 2 ; 22nd January 2015) completed 99 years and stepped into his 100th year of devoted Vaidik life. I consider it my privilege and duty to pen these few words on this unassuming Vedanti, genius Astrologer and a simple, solitude loving person.

Shivanand was born on 5th February, 1916 to Ved. Shri Ganapathi Bhat and Smt. Ratnabai. Ganapathi Bhat, during the glorious regime of Paramapuja Shrimat Pandurangashram Swamiji, had studied Rig Ved. After passing middle school in Baindoor, young Shivanand’s Upanayan was performed at the age of 12. Having obtained Vaidik education, Shodasha Karma under his father he went to Karwar in 1931. During one year’s stay here, he obtained practical experience in Purohitya – Homa, Shanti, etc. from Ved. Shri Manjunath Bhat and learnt Sanskrit from a Shenvi gentleman, a retired Doctor. In 1932 he was in Kundapur, performing Puja to Shri Mahadevi Amma in Shri Hosangadi Mangesh Rao’s house. He then migrated to Bangalore in 1933 with his parents and siblings to his elder brother Ved. Shri Gopalkrishna Bhatji’s house and practiced purohitya with him. Gopal Bhatji was well known for his proficiency in Jyotishya and astoundingly accurate predictions.

Shivanandam’s intense thirst for knowledge led him to complete vyaakrNa ivadvana (Vyakaran Vidwan) in 1945-47 and संस्कृत विद्वान (Vedanta Vidwan) from 1948-53 under Vidwan Brahmarshi K.P. Narayana Shastrigal in Sri Chamarajendra Sanskrit College, Bangalore.

Shivanandam came to Shri Chitrapur Math in 1962 during the golden regime of Paramapuja Shrimat Anandashram Swamiji. Shivanandam joined as Adhyapak in Shrimat Pandurangashram Vaidik Pathashala and taught Kayva to Vidyarthis and Devatarchan and Vyakarna to Paramapuja Shrimat Parijnanashram Swamiji of revered memory; tuition in Kayva Sanskrit was taken up with scholars in Bangalore. Paramapuja Shrimat Parijnanashram Swamiiji graciously took him along for the U.S., Canada tour in 1979. He was entrusted with performing nitya – puja of Lord Bhavanishankar.

Shivanand Bhatji obtained initial knowledge of jyotishya from his father and, later on, by self – study after coming to Shri Chitrapur Math. He was official Astrologer to Shri Math and helped in performing Pujas as well as Ashtavadhan. His valuable advice given after deep study of horoscopes was sought by many Saraswats and rural folk alike. He was content with whatever dakshina offered to him. He continued as Adhyapak of the Pathashala and evinced personal interest in the progress and welfare of Vidyarthis. In the recent past, he has even taken initiative in teaching Sanskrit and Jyotishya to deserving and sincere Vidyarthis, like Ved. Shri Upponi Guruprasad Bhat who came to him to learn.

He frequently visited his ancestral home in Baindoor from Shirali. He evinced keen interest in helping the farmers in agriculture till the new enactment on tenancy land reforms came into force. He would attend all the religious events at his elder brother’s house in Bangalore as well as in Shri Mahakali Temple, Baindoor ; at Chitrapur Math as well as Nadghar, Hubli etc. These events infused energy in him and made him feel young. He sang Bhajans of Kannada and Marathi Saints and also read Manache Shloka of Swami Ramadas Samarth.

Shivanandam was in the group of devotees who went to Mount Abu, Samvit Sadhanalaya to offer prayers to Parama Pujya Iswaranand Giri Swamiiji and Prarthana to Parama Pujya Shrimat Sadyojat Shankarashram Swamiiji to adorn the Gurupetha of our Shri Chitrapur Math. He had child–like enthusiasm in attending all programmes in Shri Math. Shivanandam’s guru-bhakti could be seen when he stood with folded hands during Jalabhishek and refused a chair offered to him on medical advice. When confined to his room during his short spells of weakness and hospitalisation in recent years, he would stand with folded hands in his room, getting a glimpse of P.P. Swamiiji arriving for Jalabhishek and
during Deepanmaskar in the evening. There are occasions when he had even quietly slipped out of his room behind my back. One could invariably find him in the forefront, attending Jalabishek and Padapuja and to partake Teertha at the Sacred Hands of P.P. Swamiji. Such is the intense and exemplary devotion of this centenarian to the Guru and to the Lord.

One night, sitting at his table in his room with magnifying glass in one hand and book in the other, he said he had completed reading the Shankara Bhashya all 18 chapters of Shrimsad Bhagavad Gita. Shivanandmam unfailingly offered dandavat pranams morning and evening in all Sannidhis and to P.P Swamiji. He has been very particular about performing Sandhyavandan, and offering arghya before sunset. He follows his nitya nema unfailingly - Gayatri Japa, reciting daily Rudra, Dakshinamurti Stotra and 9th Chapter of Gita, Laghu Yoga Vasistha and Shankara Bhashya, besides other stotras and books on Astrology. Now in his 100th year in his nephew’s house in Bangalore – after being helped into his chair by Sri Ramdas and Smt. Sharada - one can see him with a japa-mala in hand or with a book and magnifying glass. Recently, a recording of Jalabishek and other stotras has been sent for this devout centenarian by Shri Anant D. Padubidri. He is mentally remarkably alert although physically very weak due to old age after recent hospitalization.

Shivanandmam has more than once and again on 27-01-2015 vividly narrated an incident of his childhood to me. It appears young Shivanand was sent with a group of elderly Saraswat ladies – upon their assurance that they would take care of him- to nearby Baindoor sea beach. He must have ventured a bit too close to the waves and thus he accidentally slipped and fell into the sea. He was drawn into the waters by big receding low-tide wave. After beating his hands and feet for some time he got exhausted and raised his right hand signaling for help. Every second was of critical importance. Providentially, 2 – 3 Haviks standing on the shore nearby, who did not also know swimming, by sheer presence of mind removed the bhairasas they were wearing leaving them with only Koupina, drew the Bhairasas lengthwise tied a knot, and threw it towards, young Shivanand holding which the former pulled him up to safety! “Budtaleka Tanaa Paakli” I am yet to ask him one question : what was the reaction of those ladies and his mother?

In conclusion, I must highlight the great devotion Shivanandmam has for his parents – especially his mother. Shivanandmam has lived a simple and austere life. For him religion is a way of life, always unassertive and accommodative, kind at heart to humans and animals alike and ever prepared to rush to the rescue of the weaker person. Like his thirst to learn, his eagerness to teach and to give his knowledge to others, combined with his kindly nature and remarkably accurate predictions and solutions to problems have, over the years, earned great respect for Shivanandmam from the innumerable people who came to him.

With devotion to the Guru and the Lord, Shivanandmam has succeeded in crossing the samsara samudra, leading a life of Virakti. My Namaskars at the Feet of this centenarian Guru Bhakta Vaidik.

चतुर्विंशी भजने मां जनाः सुकृतितनोऽजुः ||
अन्तः जिज्ञासुरथायेः ज्ञानोऽच्छार्तव्यम् ||||16||
तेषां ज्ञानो नियमितुपत्तिपूर्वकम् कृतविकृतिष्यते ||
प्रियः हि ज्ञातिनोऽस्यथां स च मम प्रियः ||||17||
Woman can achieve anything

MEERA S SASHITAL

It was in 1955 that my first article on “And Man Can Achieve Anything” appeared in the Free Press Bulletin with M.V. Kamath as the Editor. Today, when the world has just celebrated the International Women’s Day (on March 8) I can proudly say not only man but woman can achieve anything.

Today women have marched forward and have become celebrities in various fields and this is indeed praiseworthy. But for many women who are physically disabled or visually impaired, to strive to fulfill their ambitions in their lives in something unbelievable and unimaginable.

We have heard of Helen Keller and others but today we have a candid proof in a visually impaired young versatile lady who has overcome her disability and triumphed in her short life to obtain mastery over her Music and Academics.

Miss Manju Mago is visually impaired but she has managed to obtain her degree of Post Graduate in Finance in her Academic career and Sangeet Visharad in Music too. She has a rich melodious god gifted voice and is a professional singer. M anju M ago is the Chief of an institution of visually impaired people and works for their inclusive employment and their wellbeing.

She has also opened up an institution named “Divya Sur” where she trains physically disabled and impaired in Music and Dance. M anju says, “I started my Music at the age of five. I had my training initially at school then from late Vinita Tambe. Further training I had from Devaki Pandit and Tullika Ghosh the daughter of famous Late Pandit Nikhil Ghosh. M anju has a great passion for Music and practices a lot. Even now she does her “Riyaz” daily despite all her scheduled tasks. She did her Sangeet Visharad from Bharat Gayan Samaj from Pune of Pandit Bhaskar Bua Bakhle Institute.

We wonder as to how M anju could possibly manage her higher studies with her Music also. “I did have my difficulties but my Professors, Readers, Teachers and co-students were extremely cooperative and helpful. Of course, I owe a lot to my parents for their support and encouragement.

W hat made her create the institution and name it “Divya Sur”? “I found very few institutions catering to disabled persons and who wanted to take their responsibility. So I thought of opening this institution where I could help other disabled individuals to channelize their talents. “Divya Sur” means Divine Music which we thought was an apt name for the institution”

M anju M ago presents an enjoyable programme of old and new melodious songs with her trained group of disabled pupils to assist her in singing and dance by employing the “Karaoke” electronic device for the background Music. W hen asked whether she would like to go in for playback singing. “Yes, why not if I get a chance” she replies.

The message she would like to give her disabled and impaired friends is “Do not give up. Try and Try. Develop will power and perseverance, have patience. Talk to people and be nice to them. Go in the right direction.”

It is a pity that only well-known celebrities are approached and given undue importance and their life-style magnified. People hardly give thought to disabled or visually impaired personalities who have fought their way up to pinnacle of success.

Form IV (see Rule 8)
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28 February, 2014 Smt. Smita Mavinkurve
Signature of the Publisher, Kanara Saraswat Association
Never Say Die

ASHA GANGOLI

After every major disaster there is an almost mandatory celebration in the media of the resilience of a people and how they bounce back and get on with life. From the ravaging of Viet Nam, the onslaught of terrorists in Mumbai or New York, the waste laid by droughts and floods the world over, to the devastation of Japan by wars and tsunamis, there is an unfailing pat we deliver on our own backs, eulogizing the survivors and their limp back to an uncertain normalcy.

Humans have been gifted with the brain to create the wherewithal to survive. The rest of creation does it bare handed. The vegetable kingdom does it to a fault. And goes unnoticed, uncelebrated.

Many years ago in Delhi a magnificent neem which grew near our rented house was needlessly razed down by a building contractor. The house next door was undergoing a face lift and they needed the space to offload material. All my pleading to spare the tree was met with a steely smirk and something about permission from the corporation. Within hours the tree was cut up for timber and fire and carted out, and replaced by a mountain of mortar. I smote my head and forced myself to look the other way.

A month after the face lift was over, in the midst of a scorching summer, Delhi was lashed by two days of incessant unseasonal rain. A week later I happened to look down on the practically nonexistent tree stump, and behold there was a splash of green on it! A week later it had turned into a smart little bush which, I heard later, grew right back into a tree!

While emptying out the earth in a planter one day, my khurpi unearthed what looked like a lily bulb, but alas, lay in two lateral pieces. I picked them up and aimed at the compost heap, and then, on a second thought, pushed them right back into the planter, so they could become compost there itself. Imagine my astonishment two months later, when I returned from a vacation to see a cluster of magnificent white lilies dancing in the breeze. And what's more, there were more young bulbs waiting to take over!

When my mogra creeper in Jalandhar started to grow unwieldy and loll all over the other pots around, I cut a twig off the old drumstick tree outside our boundary wall and stuck it into the pot to support it. Before three weeks were out the twig had grown roots of its own and thrown out tiny leaves! I promptly transplanted it into what used to be our backyard. Friends who have visited the place tell me that it has grown into a tall adult tree and bears the most luscious drumsticks!

I always peel and shave the ends off onions and garlic pods before storing them in the fridge. Invariably, a week or so later I find them sporting on their chins, like some hobo's beard, a cheeky little silver-white fuzz of roots. And as if to rub the point into us foolish humans - what a to-do we make over the smallest nicks and scalds - little green blades arrive on their heads, rearing to burst into new plants.

Shelled peas and even chopped beans don’t give up without a fight. They grow fibrous and tough even in the freezer, which is why we blanch and kill them before freezing. Then there are dry lentils which have been lying supposedly dead for months. Soak them, and shazam! They have grown little sprouts the next day. It is never without a pang of guilt that I pull the poor things out and massacre them for dinner.

None of them - the neem, the onion, the garlic, the lily, the drumstick or the bean - could have read the Geeta, could they? Yet they never seem to give up doing what they must do, sometimes even after we put them to the culinary knife. They just keep at it without as much as a whimper or an ouch. And never mind the divinity!

Vegetarian anybody?

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FOR AMCHI FAMILIES BELOW POVERTY LINE

Dr Sunanda Karnad 5,000/-
Endeavoring & Enduring, precious virtues that they are, when properly understood and applied in our lifestyle modification effort, help us constantly challenge our physical, mental, emotional and intellectual faculties and distinctly improve all these parameters of human growth, we are gifted with, at birth. Regardless of the age at which we begin, we can ensure all round growth in the quality of our life. Human learning happens when there is a conscious or inadvertent effort as we grow in years, physically and mentally. The accumulated smog created by the habit of moving through the comforts of self created boundaries of the familiarity zone, slowly starts clearing, helping us to reach farther. The aroma of endeavor and endurance teaming up, should constantly fuel the flame of life, the energy that life is, as long as we are destined to live. A good life is long enough; a long life may not be good enough. Endeavor to endure and endure as you endeavor give us two beautiful ideas to look at life with a refreshing perspective.

It is particularly important that the infusion of these virtues help us develop a broad base, embracing values like adaptability, equanimity, nobility, simplicity, sincerity and veracity. This should be given importance by parents (the first teachers), society and the education system. It is more a case of effective mind management of a developing child. In fact, we all are directly and indirectly responsible for their warped, lop-sided growth. Almost all of them will succeed in carving out an exciting, successful career. They become excellent individuals but may not be complete human beings. The entire education system today is designed to learn matter in its various forms like physics and chemistry or the social sciences, where the child learns them only with a view of getting through exams. Albert Einstein quipped “Education is what remains after one has forgotten what one has learnt in school”. Whatever portion of a human being they have, is learnt by them incidentally, than by concerted effort of the fraternity, under whose tutelage the child grows.

The facet of learning by reflection, learning by a peep inwards, the inside out approach as against the prevalent outside in approach, should be picked up in early years, this being a major lead the human race has over everything else that lives. Everything else exists, a human lives, so why not live it up? Live a life of purpose! There is enough documented evidence that no other species can reflect as much as we can. No other species can be self aware, they just cannot think about their thought process, it is as important as having the ability of shaking the right hand with the right hand, which will not be possible physically. All action and interaction should be as a result of reflection rather than reflex action. This will ensure mature all round growth in tandem with physical and mental growth incurring much lesser effort at lifestyle modification when they grow up into adulthood. After all we all can only think backwards and not live backwards. More so, God is so abundantly kind to all of us that he gives us the life we are destined to live, second by second, minute by minute, hour by hour and not all in one heap, helping us to plan, chart a course in our life journey.

Sydney Harris observes “The whole purpose of education is to turn mirrors into windows”. The child’s mind opens at a much younger age when the absorbing capacity is extraordinary. The snowballing effect of more and more youngsters growing up with this approach will be truly confounding, leading to inclusive growth in the society they grow up in. In a demographically rich country like India, where the average age of the population is so much lower than developed countries, the cascading effect of such an effort by the parent/teacher partnership will be simply phenomenal in addressing our country’s problems like corruption, immature use of power, shallow civic sense and so many more.

A fter all tomorrow will come every day, today will come only today, why shouldn’t we all get together and lend our shoulder in a ‘Jor se bolo hayya, jor lagake hayya.’

March 2015
KANARA SARASWAT
I am a psychiatrist staying in a 2 BHK apartment in Koramangala, where I am my boss. The main door of my apartment faces east, and in the mornings, as there is no obstruction, the pouring sunlight gets reflected from the glazed floor and lights up the ceiling.

PV, short for Parameswaran Venkatraman, is my “major domo”. He studied in Chennai and flouts a degree in English Language and Literature and one in Hotel Management. He quotes effortlessly Shakespeare and Byron with equal ease to my utter amazement and relish. He cooks food for me and looks after my accounts. He had served as a chef at one of the ITDC hotels. He retired from service and came into my fold by a peculiar set of circumstances. He has been with me for the past six years, and I believe, we are on the same wavelength. Incidentally, PV is bald and I am no better.

As PV enters my tenement, the early morning sun rays reflected from his bald pate and brighten up the ceiling. In fact, the reflection is better than the one offered by my vitreous floor.

“PV, have you heard of solar panels?”. “Of course, Sir.” But what reminds you of solar panels early in the morning?”

“Well lots of solar energy can be trapped by a reflecting surfaces.”

“True Sir.” “PV, I am referring to our bald pates and just imagine, if all the baldies of the world were to unite, what an amount of solar energy can be trapped”.

“A s a reminder, Sir, would the slogan “Baldies of the world unite, you have nothing to lose but hair” be alright?” “You are a genius, PV”. “I appreciate the compliment”.

I and Koturnix

Sunday is my laziest day and I am out of circulation for visitors. PV, of course, does not enjoy a holiday on Sunday, and is at my door at the stroke of 8.00.

At 8.10 I hear our doorbell. I reluctantly move to the door to ‘shoo’ away any visitor, I see a young man with a full sleeved shirt tucked into his trousers, He wears ‘soda-bottle-bottom’ spectacles, and looks like a barn owl from Bandipur. He has a loosely hanging brown bag.

“Sir”. “Let me have the pleasure of your absence, the quicker you disappear from the scene, the better it is.” “Sir, I want only five minutes of your time.” “My time is precious.” “Sir, I am from Koturnix, C yan and Bhola, advertising our new product.” “Did you say Koturnix?” “I said as much, Sir.” “The name is not entirely unfamiliar; did you insert your ad in one of the dailies?” “You are a great reader, Sir.” “Your name?” “Bhoovarahamihiran, Sir.” “Good. May I call you BM?” “Nothing will please me more, Sir.”

BM hopped in like a kangaroo and produced brightly printed brochures and application forms.

“We are a big company. Sir, with branches in New York, Toronto, Seattle, Birmingham and New Delhi. We recently opened our 121st branch at Bangalore. We are at M.G. Road, Sir”.

“Fine. Continue”. “We are interested in the welfare of our customers. Every customer is a friend, philosopher and guide.”. “Tell me something else. I have heard this before.”

“Your life insurance is the best offered by any company in the world. It is approved by a Govt of India Notification GVT/2050/FIN/Stat/Bhole/2013. The advantages of investing in our policy are mind boggling. For instance, if you pay a one-time premium of 20 lakhs, your life is not only covered, but you get 2 lakhs every month, till the period is over. More awaits you, Sir. Hold your breath. Not only you get back your insured sum, but a bonus of 20 lakhs.” I am not a financial expert. No doubt you have read R.K. Narayan’s novel by that title? “I plead ignorance, Sir.” “BM, may I confide in you?” “I am a reliable person, Sir, and the talk will not reach another person, I can assure you.” “I have no life insurance”. “Is it Sir? I have come then at the right moment.. Sir, to confide in you, Ms Belinda Mathias, became our esteemed customer yesterday. She invested 50 lakhs.” “Who did you say?” “Ms. Belinda Mathias. She hails from Mangalore. And is working as VP Finance in an IT Company. She lives in Rajaji Nagar in Mayfair A partments.” “My! I am sure, I know Belinda, if she is the person, I think she is”. “I am delighted, Sir, that you know our client.” “Now, BM, what do I do

The Koturnix Connection

PROF. SUDHAKAR MOLAHALLY, UDUPI

March 2015

KANARA SARASWAT
“Sir, fill up the forms and offer me a cheque for 20 lakhs.” “You say so? The cheque is to be crossed, eh?” “I am sure that is the procedure, Sir.” “BM, if I am to confide in you again, I cannot invest 50 lakhs as Belinda has done.” “True, Sir. I understand. Here is the receipt Sir, and may I take your leave, Sir?” “You may, BM. May your tribe increase.”

I and Belinda

Days were those spent in Mangalore, as a PG and later as student of Ph. D. programme (or is it program, as it is spelt these days)? The narrow corridors and arched doorways at St. Aloysius College had no parallel.

Belinda was my classmate throughout the five years. We fell for each other and held hands at Ullal beach, looking into each other’s eyes. Though a Roman Catholic, Belinda was always dressed in saree and a tilak on her forehead. We decided to tie the knot as soon as we received our doctorate. Our thesis were already with the Registrar and it was a question of couple of months before we were awarded our degrees and rushed to the studio to have a conventional photograph with a cap and a gown.

A phone call from Belinda. Her father, Reginald, would like to see me, will 5.00 be okay? It was okay and I was at the doorstep in time. A very affable Reginald invited me inside. He was in the Army and offered me a drink, which I politely declined. This and that-army, navy and airforce. And finally on brass tacks, when a fair young man joins us. He is a CA and works at Muscat. I could smell a rat. Reginald beats about the bush to inform me that Belinda was engaged to the young man. Once married, Belinda also would move to Muscat. Her passport was ready.

Suddenly I felt like a stranger in the company and walked out banging the door behind me. How could Belinda do this to me?

That was ten years ago. I have cleared my slate since then. I always remember to forget the untrustworthy and her clan.

I and PV

I was suddenly awakened by PV’s voice. “Sir, becoming nostalgic? I could see that your were looking into shoonya” “Forget it PV. I am high spirits today. My judicious investment will fetch me 2 lakhs every month hereafter. Do I need a job? Should I continue asking silly questions to patients reclining on a couch? Certainly not.” “No such returns will be there, sir.” “What? A man duped all my savings, PV?” “You would have been Sir, had I not without your permission, chosen to ring up your bankers to withhold payment of this cheque.” “You gave instructions, PV?” “Sir I did.” “My savings would be intact?” “It amounts to that, Sir. It was a misadventure.”

I was about to ask PV, what about Belinda’s cheque but I chose to shut up.

FOND TRIBUTE

UDIAYER SOMESH RAMCHANDER RAO
(U. S. R. RAO)
11 Sep 1923 - 23 Jan 2015

A quiet, peaceful exit of a calm, dignified and wonderful person
You will always remain etched in our minds and hearts
Shashi Udiaver, Kishore Udiaver, Anupa & Dinesh Kowshik, Smitha & Arun Trikanad, Aditi & Sudhanva Deshpande, Adwait Trikanad, Shruti Trikanad and Dhruv Kowshik and
Udiavers, Kowshiks, Trikanads, Bajekals, Someshwars, Chickermanes, Somjees, KoppiKars and Ullals
Karunashtake by Swami Ramdas - I
KRISHNANAND MANKIKAR

After concluding the series on Meghaduta, it was felt, we should touch on a different topic. Therefore, Karunashtake of Swami Ramdas, also known as Samarth Ramdas, is taken up. The format of the writing is similar to the earlier, giving word meaning, shloka meaning and some comments for the shloka. We have taken the first 15 of the shlokas which constitute a complete stotra in itself, there being many shlokas in Karunashtake.

Swami Ramdas
Swami Ramadas (1608-1681) is supposed to have given spiritual support and guidance to Shivaji Maharaj, (1627/30-1680). He was a devout Rama Bhakta and believed in the upasana of Shree Rama (and of Shree Hanuman for physical strength which he advocated for the youth of that era to ward off the aggression of Yavanas.) In order to bring out the Society from the deep slumber and an attitude of relying on Fate, he advocated hard work and exercises for the youth. With that view in mind, he established eleven Maruti temples in Maharashtra, from Mahabaleshwar to Karad, near Satara, Karad, Kolhapur, Panhala etc. from the year 1644 to 1654. He also established Maths and he himself lived a life of austerity and piety. He was ahead of his times inasmuch as he ordained women in his Shishya Varga, who also became Mathadhipatis. He also was against untouchability, and was a key player in religious and social awakening in Maharashtra, in his times.

He travelled across the country and in his travels met the Sikh Guru Hargovind Singh, from whom he took inspiration for awakening the youth of Maharashtra.

The major work written by him is Shridharambaad (Shree Dasbodh). In addition, he composed Yuddhakanda (Yuddhdkanda) and Sundarkanda (Sundarkanda) of Ramayana, various Abhangas, Aratis (The Ganaapati arati “Sukhakarta-Dukha harta” and Devi arati “Durge Durghata Bhari” and the Shankara Arati “Lavathavati Vikraalaa” which are sung at each major Puja. Wherever there is a puja in a Maharastrian gathering, and even amchis here in Maharashtra say these arts which are sung especially at Ganesh Chaturthi pujas, are all by him, in addition to the most famous Maruti stotra “Bhimarupi Maharudraa”. He composed hundreds of “ovis”-there are twelve ओवीशालक “Ovi-Shataaka” (Each “Shataaka” of one hundred Ovis)--a number of Abhangs and so on. Excluding Dasbodh, his other works run into 646 closely printed pages! His श्रीमानाचे स्तोत्र and Karunashtake are, to a great extent, scriptures of daily recitation in many a Maharastrian household.

Karunashtake-करुणाशतके

By the name, we assume it to be a stotra of eight verses, but the basic one has fifteen. In fact, Swami Ramadas did not write a stotra by this name करुणाशतक (as was the case with Shree Dasbodh or Shree Manache Shloka). There are a large number of “Sphuta Shloka” i.e. miscellaneous shlokas, and स्तोत्र “Stotras” which later scholars have put together. There are in all 32 “Karuna Stotre” करुणा स्तोत्रे thus compiled. The name Karunashtake is probably derived from the practice of chanting a set of eight sets of verses or stotras, Monday to Sunday in two of the Maths, one stotra on each day. There is one set of verses with refrain (constant fourth line of the stanza) of तुझा दास मी व्यथे जन्मासी आलो and another with सुनायका माणणे हेंच आता and so on. These sets of shlokas/stotras constitute a नित्या नियापाथ and may be termed as Karunashtake. (I am thankful to my friend Shri Arun Vaghori from Chinchwad, for the inputs on this)

Most of us recall the famous shloka
सदा स्वर्गदा गोऽ तुझा चढवाता।
तुझे कारणी देह माणा पदवा
उसेशु नको गुणवंता अन्तः।।
सुनायका माणणे हेंच आता।।

This is a shloka from one of the Karuna stotras and is recited daily at our Karla Math, too, in the evening, at the closing prayers after Ashtavadhana.
seva.

The moment we say Karunashtake, we recall the verse beginning with अनुदिनि अनुतापे तापली रामाराया “Anudini anutaape taapala Raamaraaya”, and those 15 shlokas followed by another 19 making up a total of 34 verses. (These vary according to the people who compile the set).

The main theme of these shlokas is शरणागति, Sharanaagati. Our PP Swamiji has time and again spoken about the importance of Sharanaagati and arpana Bhaava. Almost each of their ashirvachana ends with arpan at the feet of the Guru and Lord Bhavanishankar. For a sadhaka, we can say, there are four stages-1. Complete dejection and depression 2. Quest for, and intense efforts for solution. 3. Surrender and finally 4. Solace at the feet of the Lord and Guru. These are vividly described in this stotra.

In this set of articles, we will have a look at the selected first 15 verses out of 34, from Karunashtake.

This short collection of 34 verses, popularly known as Karunashtake, is an entreaty to the Lord Rama, and depicts the intense desire of the Bhakta, afflicted totally by the travails of the worldly life, for deliverance. All the works of Swami Ramadas are characterised by very simple language, which is direct, to the point and if one reads with devotion, it hits the bull’s eye, so to say.

One thing, we must remember here that the entire narration is in the First Person singular, (I am suffering and so on) However, it is not Swami Ramadas who is addressing it to himself for he was an evolved person. This entire address is to us, the sadhaka has to step into the shoes of Swami Ramadas. Just as we have in Devi Aparadha Kshamapana Stotra. When Shrimad Shankaracharya writes, मल्लम: पातकी नाति पायथनी तत्समा न हि, In this, मल्लम: पातकी hardly refers to Shrimat Shankaracharya in the same way, here.

We will see the Stotra shlokas from next instalment onwards.

Comments/corrections most welcome on kdmankikar@gmail.com
A typical 14 year old! The first time I got attracted to this young boy was when he so perfectly portrayed the role of Raavan in a play at the Bengaluru Chitrapur Math! He was so convincing as Raavan that I began to get anxious about him really turning out to be one & so began to playfully address him as Ram!

He soon won my heart just like he would win over anyone who crossed his path. Those who would get to know him would yearn to spend more of their time with him. This included the dreaded disease - Bone Cancer - once it entered into his system it just refused to move out! Finally it closed the chapter on a beautiful soul called Shrikanth Benegal.

When he lost his father at the age of 17, he took quick action to assure his widowed mother that he was there to take care of her. At the earliest he got a job on his own merit. Though his father's friends pleaded with him to join their companies, he refused! The reason - he didn't want to be treated as anyone special!

Soon after he began to earn, he stopped all the institutions that had been supporting him & his mother through financial help after his father Prasanna Benegal's passing away. He felt they could use that money elsewhere for others who were needier than them! When he got his first salary, he made his mother too leave the job that she had taken on. A fiercely independent young man who had no idea that the future had different plans for him!

Once the disease was diagnosed, anyone else at the age of 19, would go on a pleasure spree, not knowing how long they would survive. But this wasn't anyone else - it was Shrikanth - my Ram! He too went on a pleasure spree - for his mother! In spite of her refusing, he made her go to every occasion graced by Param Pujya Swamiji! His happiest & proudest message to me was - “Pachhi! My mother travelled by flight to Mumbai today! I’m so happy I could do that for her!”

The Lord gives His Own disguised tests! During some of his chemotherapy sessions, his mother Vanaja was also very ill! At those times he would go alone, get himself admitted & discharged & manage the whole thing himself!

During the last few months when we knew there was no hope left - the disease had grown too aggressive - he still dragged himself to work. His persistence, commitment, grit & a refusal to accept any pity was amply rewarded by his grateful company. They stood by him, giving as many allowances in terms of financial aid & leave granting that he needed due to his long-term treatment. In the last few days too he would ask for his phone! One of his friends would be asked to dial the number to the office so that he could apologise to his Head of the Department Mr. Kiran for being unable to come for some more days!

The whole of the hospital, HCG Bengaluru, mourned when he left the hospital for the last time. All the doctors, nurses, ayahs & ward boys had been addressed by him as either Uncle, Auntie, A kka or A nna. He knew everyone's name & they all knew him. One Ayah who visited him after her duty hours shared her story - her husband had been beating her as usual & she had been wailing in distress. Shrikanth had been admitted for his chemo. He ran to her help & gave the man such a dressing down that he changed his ways after that!

Guruprasad is where he lived & every resident, age no bar, will remember him on their birthday. The life of the building, it was he who would enthusiastically plan to have a cake-cutting ceremony for each! Often, from his hospital bed he would wistfully say - “Oh no! Tomorrow is so & so's birthday. I'm not there to get the cake. Let me see who else I can organize to bring it!”

In utmost pain too he would look at his visiting friends departing & say - “HUSHAARAG HOGU!” - a Kannada phrase meaning GO CAREFULLY! Cheerful to the end, he passed away less than a month after his 21st birthday.

Vanaja, his grieving mother, was naturally distraught with grief! A some of us gathered around
her to console her as best as we could, it was heart breaking to see her getting delirious with emotional pain. Her eyes were refusing to even open – perhaps she hoped that her closed eyes would make the truth vanish! Her darling Shrikanth was no more!

Yet when I left that night, she whispered to me – “Pachhi, VAT NAA HUSSHARU” – the Konkani phrase meaning GO CAREFULLY!

I knew for sure then that my Ram hadn’t gone anywhere at all! He lived on in the brave woman – his mother!

We are sure that this beautiful soul must have been marked ‘Special delivery’ when he was sent to the world and taken way also with due honours! He didn’t need that wish but still countless all over bid him goodbye saying – “Shrikanth, HU SHAA RAG HOGU!”

A poem for him –
A winsome smile, mischievous eyes!
Mature – yet like a child & known as someone really nice
A devoted son, a friend who we seek –
We think of him & find a smile on our lips & a tear on our cheek!

Rama Laxminarayan Bellare
(Nee Sharada S Benegal)
Left for heavenly abode on 2nd February 2015
Body donated for Medical Research as per her wish.
Deeply Mourned By: Bellares, Benegals, Karwarkars

CHITRAPUR SARASWAT NETWORK
An initiative supported by THE KANARA SARASWAT ASSOCIATION
Cordially invites Bhanaps

For a Presentation on Budget Analysis relating to Personal Taxation cum Networking Meet

Date: Saturday March 07, 2015 Time: 6.00 pm
Venue: Shrimat Anandashram Hall, KSA, Talmakiwadi.

Schedule:
- Brief Introduction – CSN and it’s objectives
- Talk by CA Uday Gurkar on Budget Analysis relating to Personal Taxation
- Panel of Chartered Accountants will answer your Queries on a one to one basis (Please mail your Queries to ids given below by 5th March)
- Open Networking and Fellowship with Tea

No Fees but Pre-Registration is essential. For registration on first come first served basis (limited to 100 participants) please send an email to

Uday Gurkar uday.gurkar@gmail.com
Rajiv Kallianpur rajivkallianpur@gmail.com
Gautam Amladi gautam.amladi@gmail.com

March 2015 KANARA SARASWAT
Deepak Amembal, a resident of Mumbai, is an avid blogger who regularly posts amazing photographs in his photo and travel blog. Having retired from Air India recently, he has been taking active interest in travel and motorcycle riding expeditions, which also provide him opportunities to unleash the shutter-bug within him and produce great pictures. Deepak recently returned from his 72-day motorcycle ride across the length and breadth of India, which he calls “IndiaHai” along with Aditya Raj Kapoor. Gopinath Mavinkurve, who closely followed their journey caught up with him to find out all about why he undertook this expedition and what were his experiences during this epic journey.

Q1. You just finished a 72-day motorbike ride across India. What was the purpose of ride? What inspired it? Please tell us all about it.

Deepak Amembal (DA): The purpose of the ride was to see India in its bare form. It was also to spread awareness of safe riding. Wear the right gear like helmet, gloves, elbow and knee/shin guards, riding shoes and do obey all the traffic rules and you can surely ride for a long, long time! The inspiration was none other than India itself with its diverse culture and the love and respect for tradition and modernity that holds it all together.

Q2. How big was the team that supported your ride? Tell us about Aditya Raj Kapoor your partner in your journey.

DA: The team that supported us was based in Mumbai and available 24x7 for any exigency. The route planner was Mr. H V Kumar. The medical support was from Dr. A lap M ehendale and the Bike doctor was Vinod. Whenever we had any problem all that we had to do was to call and we would be attended to. My co-rider was A ditya Raj Kapoor, a retired Management Consultant and now following the footsteps of his father the illustrious Shammi Kapoor and acting, writing, directing movies and TV serial. But his burning passion now is to ride and that is what brought us together as we happened to join the same riding club and had similar thoughts on riding and we were both keen on touring the country.

Q3. How did you both plan your tour? Were you able to stick to your planned route?

DA : A ditya Raj Kapoor master-planned the whole journey and fine tuned it to every turn that we would take. But naturally, we could not predict the disaster in Kashmir caused by the floods and though it was initially part of our route, so we had to cut that out for safety reasons. Initially our route was to go to Ladakh via Srinagar and then changed it to Manali Leh. Finally after a lot of modifications and on the road evolution our route was Maharashtra-Gujarat-Rajasthan-Punjab-Ladakh-H imachal-W B-Nepal-Sikkim-Bhutan-Bihar-O rissa-TamilN adu-K arntaka-M aharashtra. We even had to eventually change our original plan to ride along the eastern coast of India to avoid the impact of Cyclone Hud Hud, so we rode inland from Puri to Ranchi and Nagpur and then south to Hyderabad.

Q4. You write a blog, are a keen photographer, since when were you such a keen motorbike rider? Was it a new passion or quite an old one really?

DA: I have been riding since 1979, when I was a gifted a Yezdi by my uncle, A nant Amembal, who is no more. Back in 1982, 5 of us friends on 3 Yezdis did an All India tour. So this isn’t the first time for me.

Q5. How did you go about your stay bookings and such arrangements? Was everything pre-planned and pre-booked or did you just find places to halt without any booking?

DA: Mr. H V Kumar and his ‘Central Hotel Desk’ team tracked us on GPS and booked hotel rooms for us depending on where we would reach by the end of the day. But towards the end of the trip, we found it easier to stay over in hotels that we found it convenient on our own at the end of each day.

Q6. Is there a group of bikers who support such nation-wide trips if they were to want to follow in your steps. er.. track? How could one contact them?

DA: Biker groups all over the country are willing to support such nation-wide trips and it is just a matter of joining the right riding club and finding the right group.
to help and are a great resource. For route planning and accommodation enroute you may contact Mr. HV Kumar on his Facebook Page https://www.facebook.com/groups/hvkumar/

Q 7. Did you use online social media to popularize your “Indiahai” tour?
DA: Yes. There was great response and encouragement from my online friends to all my regular posts.

Q 8. You may have encountered problems/challenges during your 72-day riding experience. How were the roads? How did you get help?
DA: By and large the roads were good to excellent except for some bad patches, especially near State borders. We never felt alone when we had problems with bikes on road like punctures or other breakdown even in remote areas like Ladakh as inevitably people would stop by and offer help. For example we had a puncture situation in Ladakh and there was not a vehicle or human in sight. On the horizon we saw an SUV coming along and slowly stopping by to see if he could help in any way. We needed a foot pump but he did not have it and so went away promising to send someone. Then we heard the unmistakable roar of Royal Enfields and prayed it was not a hallucination and true enough a group of bikers vroomed past waving at us and just as we were about to despair at their attitude along came their back up van which had all the tools necessary to fix breakdowns. They stopped and gave us all the assistance needed and just asked us to pray for their success in their venture in return! Fortunately for us though we drank local water and ate in dhabas almost all the time, we did not have any upset tummies and were fit till the end of the journey!

Q 9. You may have met many new people - any interesting experiences from these chance meetings? Any unusual stories to share?
DA: Life is beautiful - especially in India. The people are so warm hearted and always willing to lend a hand to make you comfortable. India lives, loves and thrives despite all odds because of the lovely people. One thing for sure is that hospitality services are amazing at the dhabas as against the fancy restaurants/hotels. The dhaba people work to ensure that you are happy with their services by doing their best for you while in fancy restaurants they expect you to be happy with whatever they provide!

It was very cold in Ladakh and we had stayed in a tent for the night. Of course it was an all weather proof tent and the charge was just Rs. 100/- per bed(mattress) in the dormitory type tent. in the outer area was the kitchen/dining room where we were provided hot water for no extra charge - for drinking, washing. The lady owning the tent was busy knitting so I asked her if she had knitted woollen socks. I bought a pair and was trying to put them on but was finding it difficult to do so. A nother local in the tent smiled, walked upto me, put my foot on his lap and put on my socks for me! Similarly when we lay down, A ditya said one razaai was not enough as it was getting colder so the local just walked in picked up another razaai and tucked him in! Such warmth and kindness!

Q 10. What did you learn from your nation-wide ride?
DA: A lifetime is not enough to understand the complexity that India is. As a traveler, you learn to smile at every adversity and move on. People are willing to help and all that you have to do is, ask. The hospitality, warmth and kindness of Indian people are not a myth. It is very much alive maybe more so in the non-metros.

Q 11. What next can we expect in your passion for motorbike-riding?
DA: I am still reveling and absorbing the Indiahai ride. N ext, it maybe around the world?!

Factsheet of The “Indiahai” Ride
Date of commencement of journey: 31ST Aug 2014
Bike details: Royal Enfield Classic 500cc
Camera: Canon 600 D
Flagged off by: Well known Film personality, Jackie Shroff
Co-rider’s Name: Aditya Raj Kapoor
States covered: Please see Final Route map.
Total Kms at end of journey: 13000kms
Date of return to Mumbai: 11th November 2014
Total days of journey: 72 days
He is also active on Twitter and posts his links using his Twitter handle @ magic_eye
Readers could check out his blog posts in http://magictravels.blogspot.com

(Pictures on page 11)

March 2015

KANARA SARASWAT
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50TH WEDDING ANNIVERSARY OF OUR WONDERFUL PARENTS
23RD FEB 1965 TO 23RD FEB 2015

A Golden aura surrounds you two, a couple representing all that’s right about marriage, a pair Who have triumphed over time, over challenges, overall, and continue to bond, serve and love.

Smt. Nirmala Bijur (nee Badakere) and Shri. Umesh Bijur
On Tuesday, the 23rd Feb, 2015

We pray to our Kuladevata and our Guruparampara to bless both of them with Good Health, Active Long Life & Happiness always

From
Swarna Kaikini (Daughter); Uday Kaikini (Son-in-law) & Subash Bijur (Son); Gayathri Bijur (Daughter-in-law)
Grand children
Siddharth Kaikini; Samvit Swarup Kaikini & Sumedh Bijur; Mahika Bijur
With Love and best wishes from Bijur, Badakere, Kaikini, Irde, Ulpe, Kanchan, Kotavdekar, Hosangadi, Vokkettur, Koushik, Kombrabail and Murdeshwar and friends.

---

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March 2015 KANARA SARASWAT 31
Badminton Tournament – Saraswat Samaj UK  
*Gita G. Talgeri (Event Reporter)*

Badminton tournament, the first of the Saraswat Samaj UK sports event for 2015, was held on 18th January at the Queensmead Sports Center, Ruislip.

It was very encouraging to see 37 players and 10 visitors shed their wintry laziness and turn up for sports on a cold wintry morning! Singles, doubles and mixed double matches were played with much gusto. The game saw some great net shots and long rallies, much to the thrill and cheers of the applauding audience.

The men’s junior and senior Finals matches turned out to be professional, competitive and extremely thrilling. Fantastic performances from our very young members Abhinav Heble and Anshul Sajip; Prashant Heble; Arjun Karnad; Gautam and Vikram Kamath from the senior group.

**The Winners and Runners up in different categories were:-**

<table>
<thead>
<tr>
<th>Category</th>
<th>Winner</th>
<th>Runner Up</th>
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</thead>
<tbody>
<tr>
<td>Junior Singles</td>
<td>Anshul Sajip</td>
<td>Tejas Kamath</td>
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<tr>
<td>Ladies Singles</td>
<td>Rima Karnad</td>
<td>Sadhana Kulkarni</td>
</tr>
<tr>
<td>Men’s Singles</td>
<td>Abhinav Heble</td>
<td>Arjun Karnad</td>
</tr>
<tr>
<td>Men’s Doubles</td>
<td>Prashant Heble &amp; Abhinav Heble (father &amp; son duo)</td>
<td>Gautham and Vikram Kamath (brothers)</td>
</tr>
<tr>
<td>Mixed Doubles</td>
<td>Laura Pio and Arun Karnad</td>
<td>Rima and Ravi Karnad</td>
</tr>
</tbody>
</table>

A well-deserved break in between the games consisted of a tempting fare of samosas, sandwiches, cakes, biscuits, fruits and soft drinks helped re-energise the tired, thirsty and hungry. Following this, the tournament continued till 5pm.

The day ended with certificates being awarded to the winners and runners up by our President, Chandrakant Bailoor and the Vice President, Dipak Amembal calling out the winners.

Hearty Congratulations to all our Winners & Runners up! Well done.

Special thanks and hats off to Arjun Karnad, Rima Karnad and family for organising the complicated match schedules to perfection......a job very well done indeed Arjun; to all the referees for their support; the organisers and helpers and more importantly to all the participants whose attendance made this event such a grand success.

(L to R) Junior Singles: Tejas Kamath (runner up), Chandrakant Bailoor, Anshul Sajip (winner) and Dipak Rao.

(L to R) Men’s singles: Abhinav Heble (Winner), Chandrakant Bailoor, Arjun Karnad (Runner up) and Dipak Rao.

(L to R) Ladies Singles: Rima Karnad (Winner), Chandrakant Bailoor, Sadhana Karnad (Runner up) and Dipak Rao.

Men’s doubles ..... Father and son (Amembals) v/s father and son (Hebles)....another history! (L to R) ..... Advait and Madhur Amembal v/s Prashant and Abhinav Heble with Vivek Sajip as referee.
“I -------------- WE”
“Haanv - Aammi”
By Parama Pujya Swami Parijnanashram III
(Part 5)

Here is the fifth excerpt of the ongoing serialization of our Parama Guru - Parijnanashram Swamiji’s insightful, multi-layered spiritual narrative. We present Guru Swami’s original, hand-written manuscript in Konkani along with Dr. Sudha Tinaikar’s in-depth commentary.
हवेशंकरन जी श्री मोहन बस्ता महावारे कोठाने शेष्यु बस्ता, श्रीव्यू बस्ता बृहु बस्ता महावारे किंतु गृह बस्ता, आपुण्युहुयंत महावारे कीर्ता आपूर्वबाज वेषंते। क्षीरु महावारे क्षीरु आछादन - देवु शिर्वादी क्षीरु नाबता श्री महावारे-प्रभास्ये स्तंभ भरुूः हरुृः तेजस्विन्द्रांक आपूर्ते। देवु महावारे पानी होिंटे उपरी, आगु महावारे त्वा देवानी सीखुः, आसन त्वा आकाशी पेशो धौथु तो देवु आकाश, तागीं वास्तन्य आगातांगु महावारे साहिते... आर्जु, भित्तिरे, संवेदेरे, तंशु, होगा-तंशु जगाई सबाडी... इत्यादि। आगातांगु अस्ताना भीतर+ काहाकू काहा आगातांगु सीखाक आई केवलू चेष्टाचक आमुको आस्था ना ठर्याआगातांगु अस्तानाने ते जीविका अति त्वा जीविका ज्ञानाता देनाता तीव्रता चेष्टाचक, आत्मा साध्य ना श्रीमदीहू तात्पर्य आपरात्मा होने मरिया वर्तमानी।

मात्र हे त्वा अभिशप्तत्व युगें देखुन् पुढील हवेशंकरनू ते सुगुण केलेले. केला स्थानीकता ना ठोळा हे, केलंपण केला? काहणा आपरात्मा सहसं कोणना?
There is a conscious being residing in this body vibrating with sentience. This is commonly known as the \textit{Jîva}. It is this conscious \textit{Jîva} that makes this body conscious and does all the functions of perception and action. It is this sentience that makes the body grow according to an invisible internal program. Every sense organ performs in its own field of activity only because of this \textit{Jîva}.

Even the happiness and unhappiness in various situations is experienced by this \textit{Jîva} alone. It is this \textit{Jîva} that gives individuality, a separate identity, to the body-mind complex as “I”. This individuality or identification with a particular body as “I” never leaves till death. At that time itself I knew that “I” the \textit{âtman} and “I” the \textit{Jîva} were one and the same. This knowledge was very firmly established in Me even at that age.

\textbf{Notes:}\n
The body of a \textit{Jîva} is a complex of three layers named as sthûla sharîra (gross body), sûkshma sharîra (subtle body) and kârana sharîra (causal body). It is the sûkshma sharîra which reflects the consciousness of the all-pervading Brahman, becoming sentient itself and subsequently relaying the consciousness/sentience to the gross body. The reflection of Brahman in the sûkshma sharîra is called the Chidâbhâsa (âbhâsa means reflection). This Chidâbhâsa with the sentient sûkshma-sthûla sharîra complex is technically called \textit{Jîva}. Essentially the \textit{Jîva} and the atman are one and the same.

The scriptures explain that the sat-chit-ânanda \textit{Atman}, the very cause of this body-mind complex enters, as it were, into its very creation in the form of the \textit{Jîva}. (A nupravesha Bhâshya in Taittirîya U panishad and Brahadâranyaka U panishad). This so-called entry is not to be taken verbatim. The all-pervading atman/Brahman, gets reflected in the buddhi part of the sûkshma sharîra which is already called Chidâbhâsa. What we usually call A hankâra is the Chidâbhâsa-mind combination.

Without the backing of the Chidâbhâsa-sûkshma sharîra, the gross body is as good as dead. This is what happens at the time of death when this sentience-lending part leaves the physical body.

The entire purport of all scriptures is to point out the one-ness of “I”, the Brahman, and “I”, the \textit{Jîva}. The same Brahman/atman is available in every body-mind complex as the \textit{Jîva}.

This is what is explained by the M ahâ-vâkyas “Tat Twam A si” (Chândogya Upanishad), “A ham Brahma A smi” (Brihadâranyaka U panishad), “ Pragnânam Brahma” (A itareya U panishad), “A yam A tma Brahma’ (M ândukya U panishad). These are just four sample M ahâ-vâkyas culled out of the four Vedâs, but the scriptures have thousands of such M ahâvâkyas.

With the understanding of the Brahman-\textit{Jîva} oneness, I was able to look at the entire creation with a different perspective. I thought that every living creature in this creation should have a \textit{Jîva}, even plants must have their own primitive \textit{Jîvatvam}. Sometimes, I wondered if even water, rocks, earth had their own minimal \textit{Jîvatvam}. We may not be able to connect to them and understand how the other \textit{Jîvas} communicate and interact with each other. This was my stream of thoughts when I lost my father and I was able to comprehend this very hazily.

When it is said that the \textit{Jîva} located in the body leaves at the time of death - who does it leave behind, where does it go, how far does it go? As mother said - who takes this \textit{Jîva} away from the body? W here is this place - called Swarga? W here does this so called God live? Does He have a defined place? Such questions were constantly bothering me, but I was, to some extent, able to find the answers by myself.

At that time my idea of God and \textit{Jîva} was— God is a great store-house of power and the \textit{Jîva} must...
be His servant. God must be greater than that Jiva. God must be existing everywhere, in the space which is endless - outside - inside - up - down - here - there and everywhere and anywhere you think of. Due to ignorance, as I am not able to perceive the primitive Jiva in a stone, so am I not able to know the other Jivas and the one God of all the Jivas. I had already started enquiring into this fact. I was also questioning myself as to why I am not able to understand this. What should I do to know this? How should I go about solving this mystery? And I was slowly able to find the answers.

Notes:
The scriptures clearly describe the one all-pervading Atman/Brahman. The plurality of Jivas that we see in the creation is only due to the different body-mind complexes (known by the name Upadhi or Karya-karana sanghata). It is the same consciousness which gets reflected in multitudes of body-mind complexes and manifests itself as many. Ignorance of this truth makes us take different body-minds as different beings. Actually, it is one and only sat-chit-ananda Atma without a second - which was, which is and which will be. All the plurality that is experienced is only a misunderstanding (Chandogya Upanishad 6-1). Shankara, even at the age of three, was able to appreciate this. After all, He was Lord Shiva in human form!

It is not difficult to know anything here. One must have that intense desire to enquire and know. One should ruminate over these things. But for this, there should be strong samskaras and a sharp mind capable of enquiry. With this combination, enquiry is not difficult. This fact was very clear to me at that time itself. With the same zest to know, I was thinking seriously about creation-sustenance-resolution of the manifest world (srishti-sthithi-laya). Hours pass, days turn to nights and months to years in an orderly fashion as if someone is controlling this whole cycle with an iron hand.

Yes, all things in Creation are happening in a certain order and it must be so because some intelligent power is in charge. Otherwise, how could we expect such perfect order in everything that we experience? The sun rising and setting, moon waxing and waning, seasons following each other in perfect harmony, rains blessing the earth with all its glory, the appearance of fauna and flora in each specific region - could any of these phenomena happen without a sutradhâr who is conducting the orchestra of this creation so perfectly? I was able to understand this too, by myself.

Notes:
The Upanishads describe this Brahman as the Niyantâ or controller of the laws of this Universe. This is also explained as Brahman being the sthiti-karanam. Upanishads explain the concept in a very interesting way. In Kathopanishad 3-3-2-3 verses it says that this Brahman is present with vajrayudha held in the hand which makes everything in this Universe run in an orderly fashion. It says that the ‘fire principle burns out of fear of this controller’, ‘the sun rises and sets as though it is in fear of this controller’, ‘all the D evas like Indra and Vayu do their jobs out of fear and ‘Death runs here and there ceaselessly out of this fear’. The entire 10th chapter in the Bhagawad Gita is dedicated to the presence of the Lord in each and every function of the world.

(To be continued..)
If one thing should compel you to protect our planet, it is simply that ours is the planet with CHOCOLATES!!!!!!

Hello friends, do you know the real meaning of ‘Going green’?

Is it painting yourself or your friends green? NO...

Is it planting green plants everywhere? NO...

Is it going green with envy? NO NEVER! .... Then what is “Going Green?”

Basically, going green means to live life, as an individual as well as a community, in a way that is friendly to the natural environment and is sustainable for the earth. It means contributing towards maintaining the natural ecological balance in the environment and preserving the planet and its natural systems and resources.

In practice, going green means adopting four basic principles in our daily life:

- **Reduce pollution**
  
  Humans have polluted the earth very much. We have polluted the land, air and water in many ways. Think about the soaps and creams we use. 99% of them are chemical based which pollute the water. The wastage coming from the factories pollute the air and water. Use of plastic bags and other non biodegradable things also causes pollution. Our going to school using bus or car also causes air pollution. So can we live without cleaning ourselves or without using plastic and other products? Or can we do without going to school? No right? So we should try to reduce the pollution.

  But how? We can reduce the pollution by using more organic products, using bicycle or walk wherever possible (This would be fun as well as an exercise), stop using chemical based fertilizers and use natural fertilizers, Keeping the pollution level in vehicles under control etc..

- **Reduce consumption and waste**
  
  To reduce consumption and waste we should use buckets and tumblers instead of showers for bath. We should not keep tap water running while brushing teeth or while cleaning clothes or utensils. We have to recycle papers, electronic gadgets, metallic utensils etc. We can donate toys, clothes, good books to the poor and needy. Thus by reducing wastage we can become eco friendly.

- **Protect the earth’s ecological balance**
  
  The meaning of ecological balance is natural balance between the various plants and animals on the earth. But humans have destroyed the balance by polluting the air and water, cutting trees, by destroying natural habitats of animals, over farming etc.

  As a result of ecological imbalance floods and draughts have increased. Many plants and animals have become extinct. Wild animals come to villages and create havoc. Various sicknesses like Asthma, Cancer etc are on increase. We can reduce these ill effects by planting more trees, not polluting the environment, stop doing over farming etc.

- **Conserve resources & energy**
  
  The resources which we get naturally on earth are called natural resources e.g. fossil fuel (Petrol), Precious metals, diamonds etc. We have to conserve them because they are scarce. If we consume all, there will be nothing left for the future generations. We can conserve them using them little less, reusing and finding alternative sources like solar energy, tidal energy and also wind energy.

  So in summary, to become eco friendly, we have to Reduce wastage, Reuse and recycle used products wherever possible.

  Being Eco-Friendly at Home & school
  
  We as children can contribute to saving this earth by following below simple steps.

  1. Switch off lights and fans when not in use.
  2. Do not waste water while brushing or bathing.
  3. Use reusable pencils (Pen pencils we like any way).
  4. Ask our parents to get us cotton clothes to wear.
  5. Take food and water in reusable boxes and bottles.
  6. Walk or use bicycle wherever possible.
  7. Use recycled books for rough work.

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8. Use reusable napkins.
9. Use water based paints instead of chemical and acid free glue sticks.
10. Open windows instead of switching on AC when weather is pleasant.

Our Earth is the only planet in the solar system which is fit for living so if we do not preserve the earth then some of our future generations may have to go to outer space in search of a habitable planet as shown in movies like Avatar or Interstellar.

So Go Green now or repent later!

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**Be Better**

They are going down, one by one.
Cutting trees, is not much fun.
Let’s replant them, two by two.
Without trees, we’ll be blue.
That’s a good point, maybe we should, So that then, the world could,
BE BETTER!
Using them then, we throw them to the ground. We’re not renewing, all around.
Let’s recycle, one step at a time.
If we didn’t the world would be, as sour as a lime.
That’s a good point, maybe we should, so that then, the world could,
BE BETTER!
Better than before!

*Siona Kalambi*

(Siona Kalambi’s poem won Merit Award at district level)

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**The Things God cannot do!**

God cannot lie
God cannot die!

God cannot be foolish
God cannot be selfish.

God cannot ignore my call
God cannot help catching me when I fall

God cannot refuse my prayer
Can He forget me? ...never!

He loves me with all His heart
And just asks that I do my part.

In thought, word and deed,
Stay away from Untruth, Pride and Greed.

So, among the things that I should not do...
Is to forget that God loves Me; and You too!

*– Atmaj Koppikar (9 year)*

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Science & Technology

Development of Nuclear Power in India
Suresh L Kati, Mumbai

There can be no write-up on nuclear power without remembering Dr Homi Jehangir Bhabha, the founder and the prime architect of the Indian Atomic Energy Programme. The beginnings of this programme are often traced to the Founding of the Tata Institute of Fundamental Research devoted to Fundamental Research in some of the emerging areas in physics, which in course of time could develop into a school of physics comparable to the best in the world. This institute became the nursery for growing the Atomic Energy Programme in its early years and for building a team of experts. Most of the early stalwarts of this programme were picked from this institute. Dr. Bhabha laid a lot of emphasis on self-reliance in every aspect of the nuclear programme. It was his vision to harness nuclear energy for peaceful utilization and for improving the quality of life of the common man in India. He embarked on a multipronged attack on all aspects or facets of nuclear science and energy which in today’s parlance can be said to cover the entire fuel cycle starting from prospecting of uranium and thorium to the reprocessing of spent fuel and appropriate disposal and storage of radioactive waste. A beginning had to be made on several fronts simultaneously to achieve results in a meaningful time-frame.

One of the first units to be set up was the Atomic Minerals Division for prospecting of uranium and thorium in the country. A nother group of scientists and engineers simultaneously was assigned the task of designing and constructing a swimming pool type reactor – A PSA RA. This would give the scientists and engineers hands-on experience in this new field. Internal discussions had also started regarding the choice of the best type of power reactor. It was recognized that the reactor using heavy water as moderator and natural uranium as fuel offers the best neutron economy. Since India is not endowed with vast deposits of uranium, the heavy water moderated and cooled reactor using natural uranium as fuel was the obvious choice. At the same time that the PSA RA reactor was being set up, need was felt for the setting up of a heavy water natural uranium reactor. This brought about the setting up of the CIRUS reactor similar to the NRX reactor of the Atomic Energy of Canada Limited (AECL). A conscious decision was also taken to simultaneously start work on developing and manufacturing fuel for the CIRUS nuclear research reactor.

Similar beginning was made in the direction of the Reactor Control System and its components, equipment, control panels etc. Civil engineering and piping works and manufacture of some equipment was also undertaken with a view to getting firsthand experience. Scientists and engineers were trained in the operation and maintenance of the NRX reactor in Canada. On their return, they manned the CIRUS reactor.

India has limited resource of uranium but very large resource of Thorium. Dr Bhabha had, therefore, visualized a 3-stage nuclear power programme. Natural uranium fuelled reactors would form Stage-I of the power programme with Plutonium produced in these reactors being used in Stage-II consisting of fast reactors using also Thorium to breed Uranium-233. This then will finally lead on to Stage-III of the power programme using Thorium and U-233 enabling utilization of the vast resources of Thorium in the country.

Nuclear Power Programme in India

The search was on during the 50’s for the type of power reactor to be installed at the first nuclear power station. A decision was taken to accept the offer of GE of USA to set up two Boiling Water Reactors of 210 MWe Capacity. The purpose of accepting this offer was to demonstrate the economic viability of integrating these units in the Indian Electricity Grid. In this case the Western Regional Grid at Tarapur in Maharashtra. These reactors also offered an excellent base for Indian engineers and scientists to get valuable hands-on experience of operating and maintaining a nuclear power station in Indian conditions.

DAE realized that in order to set up a large number of nuclear power reactors in India a sizable number of sites had to be selected and made available. These sites also had to be located in different Electricity Regions of the country. Site Selection Committees were set up

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to evaluate a large number of candidate sites as per internationally accepted criteria. The Committees used International Guides on site selection as and when they were issued by the International Atomic Energy Agency (IAEA). Foundation conditions, seismic conditions including intensity of earthquake for design, meteorological conditions including wind rose patterns, flora, and fauna around the site, availability of cooling water, population distribution up to distance of 15 km around the site and last but not least the network of highways and rail heads near the site were some of the factors to be taken into account.

**Mainstay of Nuclear Power in India**

Considering the uranium resources available in India, there was no doubt that the heavy water reactors using natural uranium should form the mainstay of nuclear power in India. It was necessary to understand the design well so that it could be repeated by NPCIL without any assistance from outside. The work covered different phases over which expertise had to be achieved such as construction including piping and erection, fabrication of small and large equipment, quality assurance, design and planning. NPCIL undertook all this work under supervision of the consultants. After completion of construction, the work of commissioning the reactors was also undertaken departmentally under the guidance of the Consultants. Training of NPCIL’s engineers and scientists started in Canada when Canadian Consultants were engaged in the design and manufacturing activity.

Manufacturing and fabrication activity started with development orders being placed on selected vendors in India. In some instances, engineers were deputed abroad to get on-the-job training while equipment were being manufactured for the first unit of the Project. There were some equipment where sub-assemblies were fabricated abroad and the final manufacture and the assembly was carried out in selected Indian shops. The responsibility for all the work at the Project site was taken up by NPCIL and the Collaborators placed their engineers at the site for consultations as and when necessary. This arrangement was continued till completion of Unit-1 and till part completion of Unit-2. The entire remaining work had to be completed by NPCIL. RAPS Unit-1 was commissioned in August, 1974.

**Assimilation Phase:**

The Madras Atomic Power Project consisting of two units of 220 MWe each was the next to be undertaken. This was the project where the entire Engineering Consultants. System changes were made to suit conditions at this coastal site. A submarine tunnel was used for the first time in the country for drawing seawater for condenser cooling to overcome the problem of littoral drift. An indoor sub-station was adopted to avoid saline deposits on insulations. The reactor containment system underwent an improvement and a major change. The overhead dousing water tank inside the reactor building was eliminated and a partial double containment was introduced with the inner wall being in prestressed concrete and the outer wall being in rubble masonry. This was a step towards finally achieving a 100% double containment in future reactors. The safety function of the dousing tank viz. limiting the rise in the reactor building pressure in the event of a Loss of Coolant Accident is provided by the vapour suppression pool at the base of the reactor building.

In fact, this Containment design concept using a vapour suppression pool is unique to the PHWR’s and MAPS is the first PHWR in the world to adopt this design. This containment design has been improved upon progressively in subsequent reactors of NPCIL.

Efforts put in earlier on the development of nuclear quality materials, manufacture of precision machined components bore fruit. Such components and other large nuclear equipment involving heavy fabrication and precision machining were manufacturing by Indian manufacturers. Indigenous content in terms of cost which was 40% and 60% in the case of RAPS 1 and 2 respectively was increased to 90%. It has remained at this level for all subsequent PHWRs more because it is not economically viable.

Work on TAPS, RAPS and MAPS gave a lot of experience and generated confidence in everyone in NPCIL. There was a lot of eagerness to start work at new sites which had been selected.

**New Designs :- 220 MWe PHWRs**

Work had to be initiated at new sites in order to increase the installed capacity of nuclear power. The next site on which work had to commence was Narora in Uttar Pradesh. A new and standardized design was evolved for this which could then be capable of being repeated at other sites as well.
In the total time required to set up nuclear power station, the first requirement is that required to complete the design. Once the design is completed to the extent of say 85%, the site work can commence and proceed without any interruption. This was the general idea, although it could not be implemented ideally at this first site. However, the concept of standardized design was accepted. Major changes were incorporated in the design of the core components. A second major change in design was incorporation of two independent reactor shut-down systems to bring the design in conformity to international standards. A third major change in the design was the provision of a 100% double containment. Natural draught cooling towers were provided at this station for the ultimate heat sink as this would obviate the need for drawing large quantities of cooling water from the canal.

NAPS, however, took a long time for completion as complex nuclear equipment which were of a new design were being manufactured for the first time. Subsequent repeat manufacture of these equipment, however, has taken a much shorter time.

The advantages of standardizing a design became evident when subsequent nuclear power stations were set up at Kakrapar in Gujarat and at Kaiga in Karnataka.

**General Remarks**

Having been in the field of nuclear power, one gets a feeling that the Organization has perhaps become somewhat static. The dynamism that existed has vanished. In order to further improve the design, reduce cost and make the PHWR even safer in terms of radiation dose to occupational workers and the general public NPCIL needs make constant efforts. In the earlier part of this write up, a mention was made of a heavy water moderated, natural uranium fuelled and organic cooled reactor. It is unfortunate that this reactor lost the race to the heavy water cooled version in terms of time. Attempts made in the early 80’s to interest NPCIL and involve BARC in the development failed. The oft repeated question even today is – who has an organic cooled, heavy water moderated and natural uranium fuelled power reactor? It is necessary to have the desire and will to become a world leader in this field. NPCIL has all the expertise to undertake the design with BARC lending a helping hand in a certain specialized material development work.

The natural uranium available in India, it has been often stated can sustain about 10,000 MWe of power through the PHWR route. It is believed that 10,000 MWe of PHWRs will enable setting up of 1000 MWe capacity of FBRs. It can, therefore that during the 40 years (assumed) of PHWR operation, one could expect 40,000 MWe of power from the FBRs of the second stage of the nuclear power programme.

The 3rd stage of the nuclear power programme will use the U233 produced in the 2nd stage nuclear programme. The success of this venture depends on successful extraction of U233 from Thoria in the 2nd stage FBRs. Setting up of 3rd stage FBRs will depend on the extra U233 that can be bred.

Setting up of PHWRs will, no doubt, increase the installed nuclear power capacity. But it will mean continued dependence on import of the enriched fuel for the entire life of PHWRs. This goes totally contrary to the basis objective of self-reliance stressed by Dr. Homi Bhabha right at the beginning of the nuclear programme in India!
100 YEARS OF AYEE

AS SEEN THROUGH THE EYES OF HER SON IN LAW – COL R L SHARMA

Nalini Panemanglor nee Rao would have completed 100 years on 01 March 2015. She passed away on 19 July 1991. Everyone known to her, irrespective of their age, called her ‘Ayee’; so did I. I was married to her fourth daughter, Rekha. Ayee had seven children. My first meeting with Ayee & Dada’s family was at Deepak (house they lived in then), at Santa Cruz. I was formally dressed in a lounge suit, even though Mumbai’s climate did not require it. On seeing me in apparent discomfort, Ayee asked if I was comfortable. This simple & frank query from her broke the ice of formality. As if on cue I removed my coat & tie & felt at home. An atmosphere of informality was ushered in there & then. That is how my relationship with Ayee started & remained so for the rest of our lives; informal, loving & affectionate.

I was more of a son to her than the proverbial ‘son-in-law’.

Ayee the housewife at Deepak, ran the kitchen like a clock work. Breakfast of filter coffee & ‘broon – mahska’ was at 0630 hrs, fresh hot meals at 1200 hrs & 2030 hrs. Absentees from these timings got food on the table in covered containers. They were given the freedom of heating the food themselves if so desired. Ayee did not indulge in the activity of re-heating & serving food. This habit of hers, saved a lot of time to herself in spite of her busy routine of running a big household. This also inculcated a habit of self reliance & discipline amongst the growing up children.

After lunch & siesta, Ayee was ready by about 1430-1500 hrs, for her social outings. She was rarely back at home before 1830 hrs. Her time was used in social activities like match-making & connecting up with people. She was a people centric person. For many years she was an active member of ‘All India Women’s Conference’ (AIWC), an organization which took up causes for women. She travelled to different cities in the country to attend the annual meetings of AIWC with great enthusiasm. She loved traveling, cooking & interacting with people of different communities. She could freely converse in seven Indian languages. She along with Dada visited us at almost all the stations that I was posted during my army service.

She completed her graduation from Bombay University in 1936, after the birth of her eldest son. She was very liberal & futuristic in her views & thought. Though religious, she was not bound by too many rituals. She was in perfect harmony with Dada in this regard. She never forced any rituals on her children. ‘Logic & reason’ was the catchword in the family. Ayee was definitely ahead of her times.

In spite of having many culinary specialties to her credit, she never felt shy of trying any new dish which came her way. I liked her preparation of crispy & juicy ‘jalebies’. I looked forward to eating the sweet on my visits to ‘Deepak’.

As a wife, Ayee left Dada alone to pursue his own passions. He was very fond of western classical music & gardening. A great lover of cactus, he was the winner of first prize in 1975 at Bombay West Rotary Club. She ensured regular supply of chilled ‘Rogers’ soda for her husband’s evening drink of whisky. She was invariably along his side during these evening sessions. In fact these were their intimate moments to exchange views about family, friends & children. I was part of these sessions whenever I was visiting Bombay.

Ayee’s harmonious relationship with her husband was the hallmark of their family bonding. She has left this as a legacy for her children to practice & rejoice in their own lives. I never saw her angry. She was like that, cool & busy living life to the fullest.
Quiz on Konkani proverbs

Kavita Shanbhag

1. ôo zm`h$m hōny
   i) A beautiful Ruby Pendant
   ii) Scouts Camp
   iii) Prominent Presence

2. kmñ_ma jm|yw
   i) Encounter
   ii) Too many things to perform.
   iii) Chaos.

3. `oiw ymoa zw vri wmo`
   i) From A to Z small to big, all things.
   ii) A Special dessert with Velchi & Teel.
   iii) From one place to another.

4. e|sço ho$¿ mo kmcÀ`mo
   i) To encourage an argument between two people
   ii) A beautiful plait with tangles
   iii) To fix a marriage

5. vm|s>m h¿ nmñ§ ngmr
   i) To dupe a person
   ii) To beautify a Person
   iii) To offer a paan

6. nmnm h$ zm nwÊÊ`m h$ zm
   i) Non interfering unaffected
   ii) Not doing any good or bad work
   iii) Doesn't believe in Paap or Punya.

7. ~m°S> Hw$píec| gwUoe|
   i) Severe Head infection
   ii) Smelling bad all over the body like a stinky dog.
   iii) Roaming without purpose.

8. Vwñgdm§Vwcmo CÁOmo
   i) Silent anger
   ii) Fire in the hayfarm
   iii) Very small fire

9. _rQ> Im"ocmo H$ségmo
   i) Silent
   ii) Quiet parrot
   iii) Parrot yelling

10. Ho$gm Zmo H$mn Mmo.
    i) Vishwasghat very subtly
    ii) help without hurting
    iii) Do some work very delicately

Answers

1 - (iii), 2 - (i), 3 - (i), 4 - (i), 5 - (i), 6 - (i), 7 - (iii), 8 (i), 9 - (i), 10 - (i)
चेड्वांकाशातिर कविता

मुळी
(होडू गुँडाची सानी कविता)
होड होड गुँडू, बसोन राय
पोटा मूळांत मडचुळे पाय
हानाना धोळुना-उलेना चलूना
चतातुर रोकल्या, पावसांत नावूळू
गुँडाच्या खांधार पाचवू रोह्तो ॥

पावसांत मुळांक
पावसांत मुळांक
बोसांचे बै थोडे बेचळक ?
पानानी हाल्या सानाने
मंड मंड मराठीली
पावसा मसू पोडळ-पोडळ
जिवबक्क लागो यंधु
गच्च पोचलो जड
पावसा, पावसा, नोळ पडळ
टप्पू पवलो देशू
उबतु आलो पडळ ॥

नक्षत्र
आकाशांतुल्या पन्न्या
राती गरुळ चुळवल्या
गोळ गोळ तिमगणे
उबले तांगेल बिमगणे
रुपाच्या सारा दिक्कल्या
हांगा धंडे उबल्या-
चारी दिकाळ विच्छत
उच्छुमालत मधे नक्षत्र ॥

पावसांती फजिती
पावसु आरोय धावत धावत
पावसांतां निमसरलो पायु
विखोरल सारे अभागक
पावसांतां धावकेच्यां पायु।
पावसांतां मेळ्टढ़ा सारी
पावसांता लिवलेले माले
गुळाच्या धावनु पडतना
खिंशव जाळवे रोह्तो ॥

जौक्षणी
गोळ नाशिले माक्का
ताक्का गोळ आशिळें महुळा
ताक्का प्रत्यक्ष नेटुळांक
मगेले जीव आशोलेलो महुळा ॥१॥

करले शिली आज बरे-फोनराठाई
हांगे तागेली बीकृशी
दिसतां आतां इले प्राण जानुंडे
माक्का सुचवेलीले करंशी ॥२॥

जानाशिले माक्का अति-आतांतु
भाय तूं खेळू वरुळ,
घाराची बेचळे बसतांला हाव
हातांत बुक घेतून वाचुळ ॥३॥

मेळ्टा सरोवर आपी बेचळे
हा पाँच-स बसतांतु
गांव आपोप्पे बेचळे
महुळ आजाक्रव नातंतु ॥४॥

गोळु आशिळे च वा ताक्का,
आपेली भद्रे अर्शी घडळाती
घडळभिक्ती नूर तरी कळेकी
चम्पीची गांठ अर्शी पडतली ॥५॥

जाताशिलेले वे ताका अशरी
नित्याक हांगा वेंच्याक,
डेवालेले दर्जन घेतून
संगतान प्रवाद वेंच्याक ॥६॥

उत्त-उत्तांत नदिसिलेले ताका
कौण-कौण आसताटी आतं घारा
तांडार हासू दुळ्योळ धवळळे
ताने- ‘एकलशी आतं घारा’ ॥७॥

- सुधीर कोडकणी

सौभाग्य
सौपांची जाळ्या तातोळ – सरनांतूळ मटुळू
माळ्यांचा पवल्ल तातोळ – कळें गोळें नतनळू
सौपांची घडळी तातोळ – नूरी अमाशीनी
हांगुन त्या नूरें-जाळ्या तो घारनळू
सौपांची जगाती – नदिळी तातो उजवाद,
बोलणाचे बरीन नी-जाळ्या सुरूननरामणण
सौपांची जाळ्या तातोळ, वंचाळखुची वाल्मिकी
बरीन काळें सौपांची, ताने रामणणाण ॥

- सुधीर कोडकणी
चेंकमामु पूजा करता

नन्दिनी नाडकणी

"चेंकमामु नावानु भायर यता, गणपती स्तोत्र महान्तिचे देवा
कुळातून वाचावाच... ""प्रणाम दिसावा देवा..."

"चेंकमामु - "ह्याची गाई, हात नावानु भायर अयांला, संकट
जाणुन मण्डली जितून बनाआ. माफीं नाही, दृढे उदार मनकटे वा?"

मधुरासार - "अशी अभेद उद्धोळवर नाही महावारी.
सदाविलासी दंपतीला हांच हूजसु दुराचून दरवळा; अशी विक्रमे
रागा जेवळा महुँ मानु गाड्हा तुकडीकोटे दरवळा..."

मारु - "पूजेची सगळी तपारी केल्या वा? बेलपैत्री,
तुमची, अघार..."

मारु - "अध्रु देवा, शाळाश्री वर्षची धोनू हार्विच हंगाती
घुड तपारी करता; तपारी तस्वीरी अशी इच्छा विचारांचे
जाता?"

मारु - "पूजू, पूजू; आतं हांच पूजेकुन सुकर करता; माफी
कोणे मेलुकु माहात्म्यारी, हांच पूजेकु बसला, मेलु अदारना,
महूच शरणां।"

(स्वतंत्रतात "निकान्त पूजा कोसळणे सुविधा माहिती")

"मारु - शाळासार पुज्या घायल पद्धारण... आगो! आकर्षण
वा तुंबे? पद्धारण वर्षू जावू हार्विच हंगाती आयला खी; बरे जाळी,
आमलेचा गुलाबी वर्षकोणे पालिकातुला आसल्यासारखी जपान आहे
कोंचे चढ नाला दिल्ली;... पद्धारण सुरळा... आगो! सुरने,
मृणालन्दा मेडिकल काव्येंज्यु अंडिशेन्शन मेळेठ खी; मसत
कंपिटियनाची भोकत बदलकें खी, आयाशी तांबोहे? ती धमा
राशीरची पवनांयां; विचारांचा गार्व सुरूच येवण किनकोण मुहरामां।
लक्ष्मीकात नरम्यतां; आकर्षणवेच वा? लक्ष्मीकातताच तांबोहे
आधिक व बी-येंनवां आर्थिक अभावित पेटें खी. काही गोदू?"
सगळ्या मुरंज हवें वर्षी कामात सेटू जावू विज्ञान फार्स; बरे
शंखी बंधु आयला तो... लक्ष्मीकात कमल नयन...

व्हावी गाई, कमला गांवांची चोल्हळीची फार्स वरत काठा नवं?
आयाशी बरे; ना जान्यारी, तिगवा संबंधत काही; हा लोकांकण
समूही काही ही शिक्षाकाळ. तुंबु झाडाकाळ जावणा पत्ता... कमलांचे
योगिधिष्ठनांभायीं. बदीत विश्णू आहे, हा विश्णू कोणी दोरी
तुंबु जावणा मुर्गी. विंड दोरी बांदी; ना जायल्याचे फोटो
तणु विव, आतं आशाकृत जायहे... बदीते विश्णू भवण हरे
सव्वाकाळकालामयीं निविषय शीत हालवळी गाई; वणी हाळी;
पोडतुंते काळांत रसातात... हालवळी वा? नसीब!"

(मारु मिनिव्हर कोसळ आतील करता, आतील शास्त्री नमस्कार
करता)

मारु - (हुसूस...) अेक्का काळास माल्याची पूजा जाळी... इतर गाई? घाटे शबद आयकर्णे व तुंबे? ताक्ती जाकरणे इत्या
वाणणा?"

(स्वतंत्र 'महात्तरपणातु काणे विचारां; बायल सुधिचित
हिंदी पृष्ठां; देशा। तूंची फारूं!')

"नोट - (ही खबरी आतील हंसू वायरोल्याची नंतर कालपिनक
आसती)

"कानमंतु" ज्येष्ठ नागारिकांक

पुरुषीदर बेटावंट

हिंदी धमाचे आसती चाच आश्रम
ब्रह्मचारीबद्दल, गुहस्त्राद्भव कानणसाधनांसह आश्रम संयोजनांतून कठीण आसता (हृदयाचा आसता)
आश्रमासारखे महावरीच्या कानणसाधनांसह
स्वतंत्र ज्येष्ठ नागारिकांक सांगतीचे गोडावून आता
हृदयाचा आसता
हे अनुभवाचे संदर्भांचे आसता स्वतःक.
आश्रम हृदयाचा दुःखाने दव्याने आता अर्थातक
हृदयाच्या पांच वर्ष गोद्धा, पंचवीच उत्तरी अशी सांगते
जाण्याचा पांच वर्ष उत्तरीतीले केलेले नाही विसरचे
फक्त गडबडी-लुढकूडी करती ना
अशा पांच तपासात ना
हृदयाच्या केल्या- तेही केल्या अशी सांगते ना
अर्थातक पिठोक ते पत्रांचे ना
आश्रमचे हृदयाचे आसता
हृदयाची आश्रम विश्वाचे विश्वाचे
हृदयाची आश्रम हृदयाची आश्रम
हृदयाची आश्रम
हृदयाची आश्रम
हृदयाची आश्रम
हृदयाची आश्रम
With regret we announce the sad demise of Smt Mirabai Shantaram Mavinkurve, mother of Dr Prakash S Mavinkurve on 17.02.2015 (on Mahashivaratri Day). An ardent devotee of Shri Chitrapur Math and Holy Guruparampara she was regularly contributing articles to our magazine. Her life sketch will appear in our April 2015 issue.

........ Editorial Committee

March 2015

KANARA SARASWAT
गुंतवणुक
शांतला श्री मुंडेकर, मुंबई

लोकसता दैनिकात एक लेख वाचला. त्यात विधान
केले होते, आयोजन्याचे दृष्टीमिती-ध्यानाची वातावर
करण्यातापर्यंत रोगांमध्ये निरंतर आत्मवाद येईल. निराशेचे संध्या
हाच खेळ विकास! नाहीत काही दिनापासून अशी परिस्थिती
येईल जो पिकावले फक्त तोहां खालील. व्हायर उघान मथुर
मुळविवर होते. त्याचे असलेल्या गवातील एक शोधकरी देखक
व्यावहार. त्याला देशी गाय व वैज्ञानिक देखील चालणारी व्यस्था
करती. मथुरे षेडऱ्या धानाची सोय होईल. मथुरे षेडऱ्याने
खुप महाग! चे, चे! आपण वेगळ्या कादाळों नाही. त्याला
किंवतीले पैसा जातो. त्याचे तुम्हाला आपल्या न पडणे व्यस्था
नसेचे अशी आजारी पूर्वांपासून फक्त आधिक परताला भिजतो.
हे सर्व वाचाचार खूप ओळखी वाढते. खरोखर हे सर्व
आपल्या बाबतीत घडल गेले! परंतु निरोकणक. मथुरूनून त्यात
एक्सप्राक्षर चांगूरे व आमद आपृक निर्माण जाला.

सन १९७४-७५चा काळ होता. आम्ही नाशिकीजील ऑझर
राज्याच्या उत्तरी भागात आलो होला. त्येच्याच महाराष्ट्रात जेथे जपणे
एक मोठे खेळूनमार्ग. दरेज महायुद्ध १९७६-७६ वर्षाचा डूंगाल तलाव
पायलेल्या मध्ये ते पायलेल्या मध्ये राज्यात तलावीता ला
पायलेल्या त्या मोडलीतील विधी बनायले. एकदा काय जाते,
सुरक्षिततेचे दृष्टीने राज्याच्या प्रवासी कूलांचा प्रेक्षा नवऱ्या.
काळ बनेतरत होता, एक दिन तयारीही चालविले. पुढे
काळ? त्याच्या दिवसी पाहतेने अंधाणग सांग दर वाचवाले.
उडालेले ता, डूंगाल दाळा! मथुरूने, "त्रिभुजलकन गुप्तेचर
सिंहपूर्तीदेव चुकुनु, आलो. तुम्ही दिसा दिसत राहणार
असे?" मनोहर महायुद्ध हा तुम्ही सावल? आम्ही जपणे
उत्तरी भागात आलो होला. तेथेच्या धारी, धारी, धारी
काळात धारी, धारी. तर एकदा धारी त्रिवेणीचे माळात
होती. तेथेच्या धारी चौधरीची मृत्यु असे. एकदा तर
बेन-असारु आपूर्ण नागाशी वेबी व शेळदारवरी पन्नेची
केली. आपण तुमची सुदृढ त्योहारी भाषा.

चौधरी आता आम्हाला चर्चा स्वाभाविक बनला. माझे धीरे
आलो. त्याचा महायुद्ध माझ्याचे टुप जाहीरातील प्रज्ञान पत्त
हस्तक्षेपी. चौधरीला गायला दुपारीला विकल्प विचारले. मयूरीणा,
"माझ्याकडून फक्त महायुद्ध आहेत. तिच्या पाहणारे."
दोन दिसांनी १ लंट गायला दुपारी आपूर्ण दिले. विचारलाच ठेवले,
मायाकाळी त्याने एक दुपारी गायविले विचारले. चौधरी
१०-१० महायुद्धी ही जाली. विभिन्न व दुपारीला चालणाऱ्या
जाली. एकदा धारी तिने ह्याच धरणाला. त्याच्या सावकलीन
बसणारा. ती आम्हाला, पूर्वी ठीकतर त्याच बाहुवृत तरी
घालु आला. ही गोड आता रोजगारी जाली. मयूरीकेंद्र
रीतीले प्रत्येक सिनेचा घालू चालू व अदरक धरणाला. त्याची
मायाची जाली वाहीदासी कौतुकात वापस पाहता.
एकदा धारी आम्हाला वाहीदासी जाली, "आज जाहीर
घेतली तुम्हाला प्रभाव दाखवलो."

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कृतज्ञता
मुनीता बण्डे

एक प्राचार्य बाहुत शिक्षण आस्रा. एक विद्वानी वेदाने येथे वाळू प्रथेट कोरक अनुमति निमित्त. तागेली एक हातू स्विकारता आस्रा. विद्वानी खडी यो महोदय प्राचार्य विलिकारे कार निमित्त. विद्वानी संगठन की काळेज प्रथेट शिक्षण भेदे खातीर ती एक कारनामा काम करता. उंगे स्वितांतु हातू शिकारु इण जाही, वारंटी बाहुत वेदाने विचार पाहू जाही ताका. गुरुकृती वाचा दिसता आमि त्या चल्लाक धेरू देवुन आपण ताराने शुक्ल भरता आफ ताने अन्याबाध सह दक्रया अन्धकार कोरकाम अशी संगठन. ती तासा बाहुत गृह मनाव सत्ता जावू काम प्रथेट लागाता. धोक्या सवयांत गुजुकीने एक लक्षाची आपण प्रथेट बुकेता. ती त्या गरुत विद्वानी आशा. पंतु गुजुकीने काम करणु. तांगावर्ती एक विचार जाही. तोसांती सवयांत दक्रया जाता. हे गुजुकीने विचार, ता आपणाची कृतज्ञता अर्पण कोरका.

कृतज्ञता दाखनाशी एक उपाय महाराजी, जी एक सामाजिक मदत कोणाला थानु आम्मी चेलात्या ताजां उतराई कोरक आम्मी प्रथेट कोरकां. एक सवयांती काही काठोकु ना करता किंवा एक माही देखी मूल अभिलेख मनुस्मृती दिसतात. अंतर्द्वारात एक फूल कुलू ताजें प्रसंसन साधनिके पहता तरी आम्मी विचार वसूलत्या बलाना किण्यक पसोरका. सगोत्या पोल्स चांगुलपणाच्या सुगाधाने प्रस्तु दर्शताची सुकूलपणाची एक सांख्यी कोरका. त्याची वर्तमान उपकरणी परियोजना कोरकें आजादी कोरकाम माता चांगुलपणो आम्मी दुर्युगम गरुद्वारे अंतर्द्वारा किंवा फळ करतो. महाराजी महाशिवरात काते. तो जसे विचारा विचाराची दुसरी निवेदने. आम्मी माता विचाराची दुसरी निवेदने. त्यात आम्मी विचाराची दुसरी निवेदने. त्यात आम्मी विचाराची दुसरी निवेदने. त्यात आम्मी विचाराची दुसरी निवेदने.
Shri Mahalingeshwara Seva Trust (Regd.), Kambadakone, Kundapura Taluk, Udupi Dist. Karnataka

Shri Mahalingeshwara Temple, Kambadakone completes 150 years on Akshaya Tritiya this year on 21st April, 2015. It was on the auspicious day of Akshaya Tritiya in 1865 that our Parama Poojya Pandurangashrama Swamiji performed the Pratisha of Shri Mahalingeshwara in the temple which was built under the initiative of late Kambadakone Manjunathaya.

It was a very special and memorable event for about 34 Chitrapur Saraswati families living in and around Kambadakone in those days. It is said that members of our community used to trudge on foot 5kms or more, one way to Herenjal to visit and offer prayers at the Mahalingeshwara temple, popularly known as Gudi Devasthan. Our temple became centre for various social and religious activities.

Around the first decade of twentieth century members of most families from the Kambadakone village migrated to Bangalore, Mumbai etc. to seek jobs and by the 40’s there were hardly 12 Chitrapur Saraswat families in Kambadakone, now reduced to 3. Despite this the affairs of the temple were managed by the descendants of Manjunathaya. The old temple structure which was built in laterite stone became weak over the years and needed extensive repairs. It was felt that it was better to reconstruct the structure in granite so that it might last longer. Shri Mahalingeshwara Seva Trust was established in 2004 to undertake the task and also to manage the temple. The process of reconstruction was initiated after obtaining the blessings of Parama Poojya Sadyojat Sharakashrama Swamiji and the task was accomplished in 2007 and the Punarpratisha of Shri Mahalingeshwara in the form of Shiva Linga brought from River Narmada was performed by His Holiness Parama Poojya Sadyojat Shankarashrama Swamiji on 14th May, 2007. Idols of Shri Kshipraprasada Ganapathi and Shri Mahisha Mandini were also installed by His Holiness on that occasion. On the final day of the Punarpratisha rituals, Parama Poojya Poornakamananda Swamiji, President of Shri Ramakrishna Mutt, Mangalore blessed with his holy presence.

All the traditional rituals and festivals along with Durga Namaskaras during Navaratri and Gana Homa on every Sankashti day are regularly performed in the temple.

The 150th Vardhanti of the temple is proposed to be celebrated for three days from 19th to 21st April,2015 with Atharvasheersha Gahamaha, Vaastu and Rakhshogna Homas on 19th, Kailasa Yantra Pooja, Durga Homa and Ranga Pooja on the 20th and Shata Rudra,Rudra Homa, Santarpana followed by Nagarotsava in the evening on 21st April.

We have appealed to our Revered Guru Parama Poojya Sadyojat Shankarashrama Swamiji for His holy presence at the celebrations.

All Chitrapur Saraswats particularly Atri Gotris are requested to participate in the 150th Vardhanti celebrations, receive blessings and experience holy vibrations of the occasion.

For details the following may be contacted.
Kambadakone Ravindranath Rao, Mumbai - 9867592655
Kambadakone Prakash Rao, Bangalore. - 9845950843

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In Loving Memory

Centenary Year

TARA YESHWANT PADBIDRI
Passed away peacefully on 04 February 2015

Our hearts are full of memories
With pride we speak your name
Though life goes on without you
It will never be the same

Anuradha P Madan        Nivedita S Nadkarni
Nikhil Deepak            Rishabh & Nishad
Shivanand

Nayampallis Padbidris Shirurs Ullals
Family and Friends

Smt. Sushila Laxman
Hemmady
Born: March 16, 1915
Died: March 27, 2008

Shri Laxman Venkat
Hemmady
Born: August 25, 1904
Died: June 06, 1967

Even though both of you are not present among us,
your thoughts could never depart.
The beautiful memories of you are locked safely within our hearts.

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Every devotee who visits Shirali feels the irresistible urge to climb the sacred Panchavati hillock at least once, to gaze upon the observatory Guru Swami used for ham-operations, to visit the Dhyana- M andir on top and to grab a few timeless moments of bliss to enjoy the sheer sense of being one experiences, when viewing the clutter of day-to-day strife from up there, standing under a sheer expanse of sky with only silent trees, a playful breeze, clusters of wild flowers and the twitter of birds for company. But few may be aware about the major efforts underway in the last three years to turn this mini-paradise into a bountiful bower of flowers for worship, vegetables for the Math's kitchen, invaluable trees and thanks to them- abundant compost which is free from man-made pesticides. Here is a brief about Project Panchavati and the amazing results the magic-combo of know-how and dedication can yield....

The entire forest area of Panchavati comprises 36 acres. Let us begin our tour at the base of the hillock where around two acres were covered by the Forest Department with acacia trees which are easy to grow and offer green cover. However, the leaves of these trees have a ‘plastic’ texture and cannot be decomposed, which makes them unsuitable for creating vermi-compost. Their wood is suitable for furniture and building-construction, but these trees do not allow any other plant to thrive under them.

Taking these disadvantages into account, under the knowledgeable guidance and vigilant supervision of agriculturist Shri Ganapati Shankar Vaidya (better known to everyone as ‘Vaidyamam’ who has been working as Project Officer ‘Parimochan’ since 2006), 30 per cent of the acacia were removed and in their place 3,200 trees were planted, among them - jackfruit, mango, amla, sandalwood, bilwa and kokum. Interestingly, the sandalwood sapling does not grow by itself, it needs a supportive plant that absorbs the nutrition required by both! Vaidyamam has used the ‘evergreen’ tree (cassia semea) to play this role at Panchavati.

Let us move on to the next site where 2013 saw enthusiastic Yuva-s planting 200 kadamba saplings under Pujya Swamiji’s loving eye, as part of their karseva, which is such an invaluable way to create an enduring bond with the Math. Here too the existing acacia trees were cut (and utilized as fuel among other things) to make way for the Kadambavana, which will delight sadhakas about six to seven years from now. What makes this effort easier is that these kadamba saplings do not require too much after-care. Some simple maintenance and a fence to protect them from animals is more than enough. This is the promising beginning of Pujya Swamiji’s vision to have a mini-plantation of as many as is possible from the 500 species of the flora thriving in the Western Ghats of which we already have about 150 in our own Shirali!

In the uncluttered space of the ‘serene’ plateau with its natural rock-formations which are ideal for
the sublime Ashtamoorti-U pasana Pujya Swamiji has conducted here for the fortunate members of Yuvadhara, there are many 'bouquets' of lovely wild flowers peeping out from behind a boulder or springing out from a sloping curve of the hill. Close to the Dhyana-M andir are the enchanting plantations of sunny marigolds, flaming Mayflower trees, multi-coloured bougainvillae, fragrant jasmine and rose, some large-sized blooms called dere and two varieties of the sacred and extremely useful tulsi - Ramatulsi and Krishnatulsi. Plans are underway to also create an exclusive section for medicinal herbs and plants that will be invaluable for creating the Ayurvedic compounds for Srivali Clinic.

A unique sight behind the Dhyana-M andir is of the aesthetic, strategically placed rocks and the A shatadikpala-vana with its meticulously designed signboards giving the names of the A shatadikpal-s (the Divine Guardians of the eight directions), the element each represents, the popular name of each plant and its botanical term. This pristine location is also ideal for Pujya Swamiji to conduct an outdoor meeting with members of the group core involved in any of the many projects ushering in a covert, steady and powerful spiritual revolution in the environs around Shri Chitrapur Math and in the heart of every devotee through various visible means of constructive and fulfilling social transformation.

Earlier, this place was a wild and unapproachable snake-infested thicket. Now, apart from the scenic clearing in the middle with its majestic 'rock-seats' and the A shatadikpala-vana, there is a also an abundant organically-farmed vegetable patch laden with gourds, brinjals, yellow cucumbers, statuesque lady fingers and juicy French beans which are crunchy and delicious! Closer to A ranyakshi- the elegant and compact retreat - dwelling constructed under Pujya Swami ji's Guidance, we can see giant marigolds, a profusion of tulsi plants, some more French beans and lady finger clusters amidst jasmine and areca nut saplings which will, in the next few years grow into 40-feet trees.

The huge compost heap created from locally available leaves, cow dung from the goshala and water is pure manna for agricultural needs and last year yielded about 30 truckloads of this precious farm-feed worth almost a lakh in terms of market value! This invaluable compost has helped greatly to enrich the soil which had a lot of sand-content and enabled the magnificent yield of flowers, vegetabes and swift growth of healthy saplings in a totally organic manner without the use of any chemical or pesticide! Last year a few quintals of the surplus cashew-crop were even sold at the prevailing market rate.

Labourers to work on these plots come from various Parimochana groups. The efficient and hands-on supervisor Manja is a permanent employee. Some of them help to carry about eight head-loads of grass which is a healthy diet for cattle and improves their milk yield significantly. This 'fresh' food is available from September to December, while dry fodder serves the purpose for the rest of the year and helps to save the expense of procuring hay.

Within the next five years green-fingered Vaidyamam hopes to cover the remaining 20-acres with all species of trees flowering on the Western Ghats. At the Math's 40-acre farmland at Kembre cashew and paddy are the main crops. A fodder plot caters to the needs of the drought animals housed in the goshala here. There are also trees yielding areca nut and pepper. Of the 45 coconut saplings here 35 were planted by Yuvadhara. The count was raised to 51 to commemorate the 50th Janmadivasa of our Beloved Guru and revered Mathadhipati - Parama Pujya Sadyojat Shankarashram Swamiji. Vaidyamam hopes to henceforth add one sapling to mark this auspicious day each year.

The four-and-a-half acre plot at A lwekudy Beach has around 400 coconut palms. What is a dramatic piece of news is that the compost from Panchavati which is 'fed' to them every October has enabled their yield to increase three times over! Coconut, mango, black pepper, plantains, areca nut, cashew, a few jackfruit trees protected by a wind-breaking casuarina-wall cover the four acres at Bengre which has also benefited from the 'health-food' transported from Panchavati!

Just like Pujya Swami ji's tireless nurturing of the seeds of bhakti planted in us through in-depth Swadhyaya-s, enlightening A shirvachan-s and priceless teaching of multiple ways to do sadhana is leading us to discover the eternal spring within, Project Panchavati blossoming with Swamiji's Blessings under Vaidyamam's devoted monitoring is creating an evergreen paradise in the holy precincts of our maternal home- Shri Chitrapur Math!

Photo credit: G.S.Vaidya
Mallapur, its historical name was Mallinathpur, as Mallinatha was the Gram Devata of this village, small but blessed with nature’s abundance. I have come across many old letters with “Mallinathpur” postal stamp on them. There used to be a name plate on which the name “M allinathpur” was carved in Devnagari script.

In the Jain dynasty of T eerthankars, there is one named “Mallinath”. That indicates that originally this place might have been a Jain shrine as many stone carvings are found around this temple with Jain inscriptions. The garbhagriha constructed by using black stone slabs also speaks of its ancient period.

‘Mallinath’ also has a relevance with “Mhallar” or “Mallikarjun” which point to the deity of Lord Shiva. In Goa there are several temples dedicated to Mallikarjun. In this temple there is a Linga which is being worshipped as M allinatheshwar.

According to the stone inscription kept near the temple it is deciphered that this place was granted as an A grahar (means a colony of brahmins) for five Brahmin families of different Gotras by Basappa Nayak under the orders of Vijay Nagar King in 1382. As there are no other Brahmins in Mallapur (except 3 families who have recently settled) these five Brahmins must have been Saraswats.

A round a hundred years back our village had a population of over 500 with 50 houses, 30 belonging to Saraswats and remaining to Bhoyis, Madivals, Bhandaris and Deshbhandaris. When Saraswats migrated from Goa due to Portuguese torture, they brought with them these communities who used to serve in the temple and also do household chores. Today due to migration the population is reduced to 350, out of which 25 are Bhanaps.

Before independence this village was the most cultured place as there were facilities such as Gram Chavadi, Anglo-Vernacular School, Sanskrit Pathshala and a Sub-Post office from which the postman used to deliver the mail to the surrounding villages. For one or other reasons the Gram Chavadi was shifted to Chandavar and other two schools were closed due to scarcity of funds. Only the branch post office is continued. Recently a Higher Primary School and the Guruprasad High school have been opened.

In our childhood there was a team of Vajapis who provided their honest service during marriage or Munji etc. in the surrounding areas. During the festivals namely Krishnashtami or Navaratri/Datta Jayanti etc it was a treat to listen to their musical seva. Subray used to play Rag Bilaval, Bhairav or Todi on Shehnai very melodiously early morning and we used to get up from our beds and rush to the temple to enjoy the same. His son Santu played Mouri and we, the children used to observe his air filled cheeks wondering how he could play it continuously. Ganapu Nagappa was an expert player on Sammelana but had a feary look with his large protruding eyes. Their house caught fire and we were witnesses to their sorrow. Now the next generation of this family has taken to other professions and everyone here still recollects their dedicated service to the village.

Another funny or specialty of Mallapur was the variety in calling one’s father. Chandavar Prabhakaram's children called him “Kaka”, where as Goro Krishna Bhat was called “Baba”. We called our father “Pappa” and Dr. Shivam was called “Dada”. Babhath's kids called him “Bappa” and lastly Laxman Bhat was called “Anna”.

During leisure hours, Dr. Shivram Nagarkatti trained our elders in acting and Natya Sangeet. His Natak Mandali used to perform dramas during Datta Jayanti on a nearby stage. Their famous shows were ‘Shri Ram Pattabhishek’, ‘Sant Kabir’ and ‘Sant Tukaram’. In “Pattabhishek” my father was “Rama”, Goro Krishna Bhat’s role was “Dasharatha”, Sadanand Nagarkatte was “Seeta” and Vithal Nagarkatte played “Guha” etc. Vishweshwar A jjo was popular in the vamp’s role. People from surrounding villages attended these programs in large numbers and these little entertainments became the talk of the town. A historical drama “Yechchama Nayak” became a superhit and the team was invited to many places like Kumta and Mirjan etc. to give their shows.

The most unforgettable experience was the visit of H.H.A nandashram Swamiji who once had compared the serenity of Mallapur to Kulu Valley. During His official visits it was customary for him...
first to have darshan of Lord Ganapati and next was Lord Gopalkrishna. It was the exclusive privilege of our parents to offer Him tiffin which included His favourite Kachrapitta Dosas and Halwa, Pudina Chatni. Later he visited Datta Mandir and Guru Math. He rested in the upstairs room at the left side of Garbhagriha. The front upstairs room was constructed after the Shisya-Sweekar of H.H. Parijnanashram Swamiji.

At 7 p.m. as soon as we heard the sound of Khadavas everyone would become alert to receive Him for Deepa Namaskar after which He went for a bath. Soorya Bhatji used to keep the well-folded clothes on the right side of Garbha griha steps. Swamiji after finishing bath would come here in the wet clothes and stand on the Manayi and wipe his body with a towel. Then he would change and wear his clothes so systematically that devotees were awestruck by His absolute unattachment. What a Dehateet Bhav it was! Finally wiping his back once again with the towel, he entered the garbghriha for his Anushtan. None of us had the guts to look at him face to face and meet his eye.

In the evenings H.H. Swamij used to come down sit on the pouli near the main bell, leave his Khadavas and wear canvas shoes. While doing so he would look at the children with a smile and say ‘Phiruk Vachchanve?’ We would give a nod and run out to be ahead of the retinue. This walk of 2 k.m. via Konalli to Mallapur was a little longer route but none of us felt the strain because everyone would wait for the light jokes cut by H.H. on the way. During official visits the retinue consisted of 8-10 people and the kitchen was managed by either Subray Kandlur or Neelam Bhat. Though both of them had a serious look their smiles or loud laughter would give us relief. The fragrance of their “Saar” and “Talasani” etc would spread up to the gate, such was the quality of food of these ‘N aalas’ which made our mouth water.

Only during Gram Bhiksha all the devotees used to attend for Prasad bhojan.

Those days our farmers were more active and grew sugarcane in large fields. Crushing season would continue for months together and this provided an excellent playtime for the children. After the school hours most of us would gather near the sugar mill which was run by employing he-buffalos. Some times the contractor would ask us to control them and we enjoyed this job moving round the mill and shouting at the buffalos. At last we would get piece of sugarcane and rarely fresh smelling jaggery. We would roll on the sugar cane rusk and play like monkeys. At the end of this season there used to be a Yakshagana drama which attracted hundreds of spectators from surrounding villages. It is a sad state today, neither is sugarcane is grown nor are there amateurs who are interested in this folk art as most of them are addicted to drinks and have made their family life miserable.

Today milk, news paper, gas cylinder etc are supplied at our doors. Modern facilities such as floor mill, gym, beauty-parlour, bus service, mobile tower, cable T.V. etc. have made our life comfortable. But our heart throb when we recollect those sweet reminiscences which are still green in our memory.
I was fortunate enough to attend a remarkable music programme on the evening of 25th January at the Anandashram Hall in Talmaki wadi. Smt. Shoba Marballi had arranged it. As she came to welcome us (a group of ladies), I eagerly asked “Where is the artiste”. She called her son Ketan and introduced him to us. I was instantly impressed by his personality for he was so unassuming and simple though highly qualified and talented too.

Ketan was doing his post Doctorate in Bio Science now in Austin and has been abroad for his studies since seven years. But since his childhood he was interested in Music and his passion for Music drove him to learn Classical, Semi-classical and light M usic from various eminent preceptors while in Mumbai. Even after going abroad he kept in touch with his M usic but mainly light M usic. Ketan is blessed with a melodious voice but for nearly six years he did not get any recognition in his earlier station. Ketan did not give up hopes; he pursued his singing along with his D octorate course.

Perseverance and will power ensures that a person obtains his goal. Thus, Ketan won in the competition of Sa re ga ma held by Mahrashtra Mandal abroad and gradually earned fame for his light Music in the M usic circles there. Incidentally, Ketan had the experience of singing in Choirs as well. Ketan had to come to his homeland for his visa renewal and we were lucky enough to hear his programme of M usic thereby.

Ketan rendered his songs by Karoake system. He sang Hindi as well as Marathi songs. The songs were from popular old Films sung by renowned playback singers like Asha Bhonsle, Lata M angeshkar, and Kishore Kumar. Ketan regaled us with some familiar M arathi songs too sung by Sudhir Phadke, A nuradha Paudwal, A sha Bhonsle etc. Endowed with a rich flexible voice he was quite at ease with the Karoake orchestra and rhythm. It was marvellous to note how he so confidently managed to pick up, synchronize and balance his vocal rendition with the background M usic. Ketan sang for an hour to the applauding audience, concluding his programme with a film song from one in honour of the Republic Day.

The programme was followed by light refreshments which were equally enjoyable.

As already said, it is a question of pride and admiration to find Ketan so talented and highly qualified yet so modest, unpretentious and without any air of foreign touch. We only hope Ketan continues to sing and keeps up his M usic. We wish him Success in his A cademic career and a glorious future in M usic too.

Kudos to Ketan Marballi - The Upcoming Artiste

Meera S. Sashital

Report

On Trembles

When I was all but 5 till I was 16,
I went to school and gave exams,
when I was 16 and I had theory and practical exams,
now I am a silver and these are different exams I give,
they are biochemical, or sonographical or radiological,
often immunological or histopathological too.
Then every once in while, a finger printing and iris scanning,
an interview of a different sort and many a time a security check too.
Last but not the least I will face the Creators Hall,
and He knows best where he will send me!!!

I trembled then as a child,
I again trembled as a teenager,
But those trembles were a different,
Cause ‘tis was the marks that haunted me,
The failures,passes, distinctions, were that bothered me.

Now these tremors are different,
they come off and on,
I wish to pick a hot dish and i am so scared it could trip and hurt me,
I wish to sort out sheaves of paper and there they go again,
Uncalled for and unwanted they are.

I tremble like a leaf on a windy day and then smile unto myself,
these are my friends now.

Vanita Kumta

March 2015
KANARA SARASWAT
58
Personalia

Amit Gourang Haldipur of Hubli studying in the III year of Bachelor of Management Studies at R.A. Podar College of Commerce & Economics, Matunga, Mumbai, has achieved the following distinctions:-


2. Best Coordinator of Students’ Committee of B.M.S.

3. Principal’s Special Award Recipient.

He was honoured on 31/1/2015 by Shri. Praveen Kadle, Managing Director of Tata Capital. Incidentally Shri. Kadle is an alumni of the same college.

Dhruv Shirali (s/o Kedar and Sonia Shirali), residing in Parel, won the second place in the recently held Mumbai School Sports Association (MSSA) Championship Competition for the sport of ‘Judo’ in the ‘Under 8 years’ category in December 2014. This was the first time he participated in any competition and he was awarded a silver medal. He is an avid Judo player and has been undergoing coaching since he was 5 years old. Currently, Dhruv is studying in 2nd grade in ‘Bombay Scottish School’, Mahim.

Navmi Sharma, a gentle, caring and soft spoken 14 year old has taken the world of squash by storm in the last two years. From being an unseeded participant she is now steadily rising to the top and is currently seeded no. 1 in the country in her age category (girls under 15). By sheer dint of hard work, high standard of discipline and passion, Navmi (daughter of Aparna Gulvady- Sharma and Sunil Kumar Sharma) has bagged four titles in the past one year itself – The Matunga Gymkhana Junior Squash tournament, The Jaipur Junior, the CCI Western India Junior and the Hamdard Delton Championships at Delhi.

In the latest one at Delhi in January 2015 Navmi had a ligament tear caused by a fall during the semi final match and her ankle was swollen to thrice its normal size. Paying no heed to the orthopedic surgeon’s advice or to the coaches present there, Navmi played on and had a thumping victory against another top player and proved to the squash world that a new star has risen on the horizon.

In the Commonwealth School Essay competition held in 2014 across 44 commonwealth countries & territories, Navmi bagged the bronze medal for her essay. She has been declared the Special Achiever for Sport & Academics in her school for two years in a row. Navmi is also the most recent recipient of the prestigious Hindustan Times Scholarship Programme 2015 for her exemplary academic and extra-curricular performance.

Navmi is a Class 8 student of A rya Vidya M andir, Juhu and is the grand-daughter of G anushe & N irimal Gulvady of Kothrud, Pune.

Siona Kalambi (Austin, Texas), daughter of Pallavi (nee Murdeshwar) and M ahesh Kalambi, has represented her school Brushy Creek Elementary for various inter school competitions at the Regional and National level. Siona wrote the lyrics and composed the music for her original song ‘Green Tea which won the ‘M -Factor Best Keyboard Solos’ at the overall national level. She has won numerous awards including A ward of Excellence and A ward of M erit for her A rt, Literature, Music, Choreography and Short movie production at District Level for the Reflections A rt Program. She has presented various projects at Inter school level for the Talented and Gifted program. Siona loves dance (Kathak and Ballet/Tap/Jazz) and has given several award winning performances. She is an avid Origami enthusiast and loves Sushi.
Here and There

Chennai: Saarvajanik Satyanarayana Puja was performed on the evening of 1st Jan for the welfare of Chennai laity followed by Prasad Bhojan. Padbidri Krishnanand & Vidya performed the puja on everyone’s behalf. This was officiated by Ved Gautam Bhat. Punyathithi of HH Srimath Shankarashram Swamiji II was observed with puja and bhajans. Monthly Sadhana Panchakam too was conducted.

Reported by Kavita Savoor

Mumbai - Bandra-Khar: The evening of January 4th saw a joyous gathering at Shree Anandashram Math, Khar. The occasion was to celebrate Krudatnyaya Dinam, a day to acknowledge and express gratitude to the senior members of our Sabha. The Math Hall was full with almost a hundred odd people who gathered for a spontaneously put together cultural programme and Anand Mela. Yuvalts, Jhanvi Haldipur and Aparna Talmaki compered the programme. The Prarthana group children put up solo performances which included songs, dances, bhajan and recitations. The adults kept the audience entertained with melodious evergreen Bollywood songs. Even the senior citizens added their bit and sang bhajans. A surprise performance by the Sabha president Mr Kishore Masurkar had the audience in splits. The programme concluded with a sitar performance by Dnyanesh Amladi. The crowd then proceeded to satiate their taste buds at the various food stalls which served mouth-watering snacks. The Dilkush Welfare Society had a stall which sold items made by the children with special needs Various handicrafts made from waste materials created by superbly talented sabha members were also displayed for sale. The proceeds of the sale were donated to Shree Anandashram Math.

Reported by Shantala Trasi

Mumbai – Dadar: During “Saparya Utsava”, a scintillating program on ‘Devi Mahima’ was presented by Chandrama Bijur on the 9th of December which held the audience captive. She was accompanied with melodious Bhajans by Uma Bolangady and others. This item was inadvertently missed out in the last report. Our sincere apologies for the same.

Sannikarsh was observed on Sun 11th Jan’15 at Karla. Around 30 sadhakas attended the same and 8 of them performed Guru Poojan with full enthusiasm. All other aspects of Sadhana Panchakam were also performed.

Samaradhana of P.P. Shankarashram Swamiiji II was observed on Thursday 22nd Jan’15 at MMM Hall with Guru Poojan by 3 sadhakas and 2 Prarthana kids namely Jhanavi Honavar and Shraddha Taggarase. Mrs. Kanchan Honavar enlightened the crowd by sharing some experiences about Pujya Swamiji. This programme was preceded by felicitation of participants and prize winners of the Bhagavad Geeta competition of Adhyaya 10 and Abhyivyakti of any one shloka from the given 5 shlokas. This competition was held at Talmakiwadi Grant Road on 30th Nov’14. All the participants recited the B.geeta. Some of them shared their thoughts of the Abhyivyakti shlokas with the crowd. It was a blissful experience.

Reported by Mrs. Shobha Puthli

Mumbai – Santacruz: To observe the Punyatithi of HH Shrimat Shankarashram Swamiji II, our Sabha devotees read the “Charitra of HH Shrimat Shankarashram Swamiji II, from Shri Chitrapur Guruparampara Charitra written by Arur Uمبai akka. Devotees had gathered in large numbers to participate and the evening concluded with Deepa Namaskar and MangalArati. This was held from 6:30 pm onwards, in Shrimat Anandashram Hall, Saraswat colony, Santacruz.

Reported by Kavita Karnad

New Delhi: 50th Janma Divas of PP Swamiiji: Delhi Sabha members were glued to the webcasting of Kanakanjali being celebrated in great splendor in Mumbai. We observed the 50th Janma Divasa of our Parama Pujya Shrimat Sadyojat Shankarashram Swamiji, on Thursday the 13th November 2014. We met at Shri Kavale Math to express our gratitude to Lord Bhavanishankara and the Guru Parampara for His presence and prayed that we continue receiving His guidance and blessings for all years to come.

Guru pujuanam was performed by 5 sadhaka-s followed by a pot-luck Prasada bhojana. It was a delight to have 5 of our senior erstwhile Delhi members- Manohar Basur mam, Nagarkatti Indu pachi and Subbanam from Pune and Nayel Kumud pachi and Mohan mam from Bengaluru join us for the celebration. 8 local Sabha families participated. The presence of our senior most 90 yr old sadhaka, Shri Raghunandan Savoor mam performing aarati and participating in the entire function was a source of inspiration and encouragement to all of us.

Gita Jayanti - Our members celebrated Gita Jayanti (2nd December 2014) on Sunday the 7th Dec’14, on the salubrious green stretches of Lodhi Gardens. The meeting started with opening prayers followed by Chanting of Chapters 12 and 15 of the Bhagavadgita. This was an altogether unique experience in that the chants sounded even more beautiful to our ears, with acoustics provided by the lush foliage, the age-old trees and the amazing calls of birds. The meet ended with closing prayers.
Devotion

What is devotion? Does it come out of dejection? Or does it come out of frustration? Is it done for exhibition? Or is it done for imitation? Is it done for competition? Or is it done with expectation? Is it done out of compulsion? Or is it simply pretention?

If it is so, it is nothing but humiliation of the word ‘Devotion’. Then what is Devotion?

That which comes out of sincere affection & given true expression
That which comes out of exuberation but without any expectation
That which comes out of satisfaction for being under His kind attention
That which comes out of conviction that it is the only way for salvation
That which comes out of adoration that He is the mastermind behind this creation
That which comes out of gratification in the real sense true Devotion.

Bhagawan, You being embodiment of compassion
Please grant me this type of true Devotion
I very well know that for You nothing is impossible
Please allow me to confirm my faith in this by making it possible.

By Sunanda Durgadas Nadkarni
CLASSIFIEDS

MATRIMONIAL

Alliance invited for CSB boy 30 years, PhD, 5’10”, working in USA, from CSB/GSB girls, 26-29 years, postgraduate & working in USA. Contact: mixinkcuthill@gmail.com, Ph: 9840093789.

Alliance invited for 35 years post graduate, CSB girl, independent, height 5’4”, from CSB boys, age between 35 to 41 year, educated, well settled. Contact with BHP on meghamm09@gmail.com

ENGAGEMENT

MANJ ESHWAR - TRASI: Rahul, son of Suvarna and Gokul Manjeshwar with Aditi, daughter of Anjali and Dilip Trasi on 7th February, 2015 in Mumbai.

BIRTH


21.11.2014: A son (Arjun) to Neha Kanhere (nee Halady) and Ranjit Kanhere. Grandson to Anil and Sadhana Halady and Prakash & Jyoti Kanhere at Girgaum, Mumbai

A son (Paarth) to Sneha (nee Mankikar) and Gurudeep Tonse on Monday 12th January 2015, grandson to Late Padmini and Ravindra Tonse and Krishnanand and Sheetal Mankikar.

ACKNOWLEDGEMENTS

Pooja Benegal (Nee Marballi) daughter of Uday & Hemlata Marballi (Vapi) and Sumeet, son of Subhash & Shobha Benegal (Nagpur) thank all relatives & friends for their gracious presence & blessings on the occasion of their wedding on 29th December 2014 at Vapi.

CHANGE OF ADDRESS

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PHOTOGRAPHY

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

DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

2014

Oct 30: A daughter (Ovi) to Manasi and Siddharth Shirali at Dahisar, Mumbai.

2015

Jan 2: A son (Neev) to Roshni (nee Naimpally) and Vinay Kumta at Bangalore.

Jan 12: A son to Sneha and Gurudeep Thonse at Bangalore.

Jan 24: A daughter (Dhriti) to Meghana and Anand Rajiv Chandavarkar at Bangalore.

Jan 30: A daughter to Divya (nee Geeta Manjeshwar) and Darshan Durgesh Kulkarni at Mumbai.

Feb 17: A daughter (Kaeya) to Niyati (nee Gokarn) and Suprasan Kodial at London.

MARRIAGE

We congratulate the young couple

2014

Dec 28: Nisha Kiran Mirjankar with Arjun Satish Gopi at Pune.

Dec 29: Mihir Anand Rao (Kombrabail) with Sangeeta Babanrao Abhangkar at Pune.

2015

Jan 22: Aarti Arun Gangolly with Sameer Sudhir Murdeshwar at Pune.

Jan 24: Aparna Prakash Lajmi with Viraj Raghunandan Torsekar at Mumbai.

Feb 15: Anupa Krishnaji Nadkarni with Suraj Shreekar Chandavar at Mumbai.

OBITUARIES

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

2014

Dec 10: Devraj Shrinivas Kelkar (89) at Borivali, Mumbai.

Dec 21: Jyothi U. Honnavar at Bangalore.

2015

Jan 7: Geetha Rammohan Ammembal at Bangalore.

Jan 13: Shrikanth Prasanna Benegal at Bangalore.

Jan 20: Shankar Kumar Kelkar (92) at Goregaon, Mumbai.

Jan 24: Sudhir Sumitrarao Gokarn (63) at Mahim, Mumbai.

Feb 5: Nalini Mukud (nee Indu Chandragiri) (85) at Thane.

Feb 5: Ganesh (Madhu) Vishweshwar Bijur (86) at Hubli.

Feb 8: Vidya Vinod Kaval (nee Talgeri) at Mumbai.

Feb 16: Chandrashekar Rao Nalkur (92) at Bangalore.

Feb 17: Mirabai Shantaram Mavinkurve (92) at Talmakiwadi, Mumbai.

Feb 19: Satish Maruti Kaikini (54) at Hubli
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