

Kanara Saraswat

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KONKANI ASSOCIATION HYDERABAD CELEBRATES GOLDEN JUBILEE



Chief Guest Union Minister for Labour and Employment Shri Bandaru Dattatraya being honoured by Shri Mohan Hemmadi, President of Konkani Association, Hyderabad.



Guest of Honour Shri Ajmeera Chandul, the Hon. Minister of Tribal Welfare, Tourism & Culture, Govt. of Telangana lights the lamp as Shri Mohan Hemmadi looks on.



Shri Suresh Hemmady, Chairman Shamrao Vithal Co-op Bank being honoured by Shri Mohan Hemmadi.



Dr. Smt. Meena Chandawarkar, Vice-Chancellor of the Karnataka State Women's University, Bijapur was felicitated on this occasion.



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The Saraswat Mahila Samaj, Santacruz

The Samaj is organizing a special event on 2nd May. Members are invited to participate in two contests - a Music Contest and a Fancy Dress Contest: both with attractive cash prizes. Kindly send in your names to Mrs. Geeta Nadkarni – Land line - 6464 8818. Mob. 9920 850 916.

The program will start at 4.00 pm sharp at the Anandashram Hall in the Saraswat Colony, Santacruz (W).

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From the President's Desk....

It's never the tears that measure pain, sometimes it's the smile we fake.

I don't know where I read this, but what an observation....and so true. Sometimes, our eyes may not well up with tears but then that does not mean that our heart is not crying. There are people who display strength even when everything in their life is going miserably wrong. There are also people who manage to continue smiling even when life deals the worst hand to them day after day, month after month.

I am sure many of us must have gone through this scenario in our life at some point of time, with variation in the duration that such trying times lasted, all the time asking ourselves... when will the drama end? when will all the loose ends come together? when will I finally be able to relax and feel secure? There are times when you may feel like hiding away from the world. It may take time to rev up your engines and get going, but always remember that the sooner you do, the faster you can return to normalcy and back on the track of your life.

I am sure you will agree that no one likes a whiner or a complainer... who is crying all the time and spreading gloom or cursing fate or the universe for scheming against him. People appreciate someone who makes light of the burden that he is carrying without making a big show of what he is experiencing. Stoic stance while facing a catastrophe requires immense strength of the mind and soul. How many of us are capable of the same?

What will we be remembered for? Years and years from now, when those who know us think of us, what will they recall? Our generosity, our wit, our kindness, our talents, our attitude or our reactions in various situations? Well, whatever we are remembered for in the distant future will be about what we are doing now. If we aren't doing what we should be doing, so that people remember us the way we want them to remember us....it is time to start.

Lighting a fire in the fireplace and enjoying its warmth can be immensely relaxing. On the opposite end of the spectrum, a fire that is out of control can burn down a house or even a forest. What determines the path a fire takes is the level of control over it. If you have a fiery or dramatic personality, you can be wonderful when it's under control. When it's out of control, you may become obnoxious. If you have a problem handling your volatile nature, imagine the plight of others who deal with you. It is never too late to work on improving your control over your reactions.

No matter what our age, we can always start doing little things that matter much, be it in the form of generosity and kindness, change in attitude or control over our reactions to the bouncers that life throws at us now and then... whether we dodge the bouncer or hit it for a six, depends on our instincts, strength and capability.

Our reaction to a situation is sometimes enough to change the situation completely. So whether you choose to cry or smile is entirely up to you. I suggest a smile...it never fails to enhance your facial value.

Suresh S. Hemmady

Kanara Saraswat Association Kala Vibhag
presents

17th Saraswat Sangeet Sammelan 2015

This 17th Sangeet Sammelan is dedicated to the hallowed memory of revered Tabla and Pakhawaj maestro
Acharya Hattangadi Taranathrao on the occasion of his birth centenary
1915-2015

*Our Chief Guest Pandit Arvind Mulgaonkar, will inaugurate the Programme
Smt Sita M Heble will be the Guest of Honour.*

1st May to 4th May 2015 - 2 Sessions per day : Morning 9.30 a.m. to 1 p.m. and Evening 5.30 p.m. to 9.00 p.m.

Venue: Shrimat Anandashram Hall, Association Building, Talmakiwadi,
Javji Dadaji Marg, Mumbai – 400007

Friday 1st May 2015 (Morning Session)

9.30 a.m. Inauguration by Pandit Arvind Mulgaonkar, Chief Guest
9.45 a.m. Pt. Sadanand Naimpalli (Tabla Solo) Lehra by Sameer Naimpalli
10.15 a.m. Sveta Hattangdi-Kilpady (Vocal)
11.15 a.m. Pandit Sudhindra Bhaumik (Vocal)

Evening Session

5.30 p.m. Rajan Mashelkar (Violin)
6.30 p.m. Pranati Mhatre (Vocal)

Saturday 2nd May 2015 (Morning Session)

9.30 a.m. Kalyani Hemmady (Vocal)
10.30 a.m. Soumya Ullal (Vocal)
11.30 a.m. Aditya Modak (Vocal)

Evening Session

5.30 p.m. Indradhanushya by Saraswati Vrinda Gaan (Commentary by Smt Kalindi
Kodial)
7.15 p.m. Nivedita Hattangadi (Vocal)
8.00 p.m. Vrinda Mundkur (Vocal)

Sunday 3rd May 2015 (Morning Session)

9.30 a.m. Madhav Paranjape (Samvadini Solo Recital)
10.30 a.m. Raka Mukherjee (Vocal)
11.30 a.m. Apoorva Gokhale and Pallavi Joshi (Vocal- Jugalbandi)

Evening Session

5.30 p.m. Sachin Sashital (Vocal)
6.30 p.m. Mihir Kallianpur (Tabla Solo) Lehra Dnyaneshwar Sonawane
7.30 p.m. Pt Nityanand Haldipur (Flute Recital)

Monday 4th May 2015 (Morning Session)

9.30 a.m. Shivani Haldipur-Kallianpur (Vocal)
10.30 a.m. Balachandra Prabhu (Vocal)

Evening Session

5.00 p.m. Chitraragini by Saraswati Vrinda Gaan (Commentary by Prof Sadhana Kamat)
6.30p.m. to Pandit Ramdas Bhatkal (Vocal)

Compere: Uday Mankikar and Deepa Savkur;

Tabla Accompanists Pt. Omkar Gulvady, Pt. Sadanand Naimpalli, Shantanu Shukla, Jayesh Rege and Rakshanand Panchal

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

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Letters to the Editor

Dear Editor, I was really very touched to read the 'Parisevanam' article in Feb '15 issue. It was real food for the soul. I felt so proud! What a beautiful way the parents have brought up their son in spite of being in such a contrast culture! Hats off to the yuva, his father and the Saraswats who are supporting him whole heartedly. The plum tree which is growing to give fruit is really a loving blessings from our PP Swamiji.

God Bless you dear Ronak!! You have such a sweet soul, even sweeter perhaps than your plum jam! You really bring "RONAK" to today's yuvas! God Bless !!

Chandrama Mohan Bijur

Dear Editor, The article in the March issue of KSA magazine on Centenarian Ved. Shri Baidoor Shivananda Bhat by Narendra Narayan Ubhayaker was most illuminating and nostalgic. It brought back endearing memories of his absolute spiritual dedication and his kind demeanor with my brother Suresh and me after he conducted our thread ceremony (Upanayan). He performed our thread ceremony together in Bangalore in 1953 in my uncle and aunt's home (Shantaram and Sita/Lalitha Hattangadi), when we brothers were both school students knowing little about spiritual matters. After the thread ceremony, we visited him every day at his home for many weeks during our summer vacation to learn and to perform Sandhyavandan (Sandhi) until I left Bangalore for school. I consider those weeks of being with him as our first spiritual initiation, besides

learning useful shortcuts of doing Sandhya in today's fast-paced world without losing the essential elements of this daily practice. I also had the good fortune to meet him several times later, as I moved away from southern India, including on his visit to the USA. I bow to him in reverence and gratitude, and pray for his health and well being in his centenary year.

Dinkar Rao Chandragiri



Vinay V Gangavali

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A Golden Milestone for the Konkani Association of Hyderabad

DEEPA TALGERY SHAIENDRA

The dynamic Konkani Association of Hyderabad turned 50 in November 2014 and celebrated its Golden Jubilee on the 8th of February 2015 with a glittering ceremony at the famous Ravindra Bharati Auditorium in Hyderabad.

At the Golden Jubilee celebrations, eminent personalities of the Konkani community were felicitated with special citations and awards. It was a special honour that Shri Bandaru Dattatreya, the Union Minister for Labour & Employment was the Chief Guest for the occasion along with Guest of Honour Shri Ajmeera Chandulal, the Hon. Minister of Tribal Welfare, Tourism & Culture, Govt. of Telangana.

In his welcome address, the President of the Konkani Association Hyderabad, Shri. Mohan Hemmadi remembered the invaluable contributions of his predecessors and lauded the efforts of the core committee and his teams in putting together the event. He recounted the achievements of all the dignitaries present who, by way of their meritorious service in their chosen fields had brought laurels to the country and the community. "On this auspicious occasion," he said, "we appeal to Shri. Bandaru Dattatreya and Shri Chandulalji to help us achieve our long cherished goal of building the Konkan Bhavan that will be a landmark in our cyber city. We are among the smallest linguistic communities and thus find it very important to protect our language and heritage from extinction. I appeal to our young Konkani members to take active interest and help the association grow from strength to strength."

Union Labour minister Shri Bandaru Dattatreya spoke highly about the accomplishments of the skilled community and recalled their contribution to society. He spoke fondly about his long association with Mohan Hemmadi and the Konkani sweetmeats that he had relished at his home. In a jocular moment, he asked those present to share their specialty cuisine with the Telangana community.

He promised to look into Mohan Hemmadi's appeal for land to build the Konkan Bhavan. He recalled his earlier association with the Saraswats where he had speed tracked the implementation and setting up of the Chitrapur railway station at Shirali on the Konkan railway line. He urged the intelligentsia in the community to focus on women's empowerment and to set up skill development centers for the youth of Telangana. Tourism and Culture Minister Shri Ajmeera Chandulal lauded the contributions of the Konkani community and extended his full support for the proposed building of the Konkan Bhavan.

Among those honoured by the KA Hyderabad were Shri Suresh Hemmady, Chairman of the Shamrao Vittal Cooperative Bank, Dr. Smt. Meena Chandawarkar, Vice-Chancellor of the Karnataka State Women's University at Bijapur, Puzzolana Group of industries Chairman Shri Achyut Pai, Late Smt. Shanta Rameshwar Rao, founder of the iconic Vidyaranya school, the dynamic Dr. Vithal V. Kamath, environmentalist, hotelier and head of the Kamat group of hotels, Praveen Kadle, the Managing Director & CEO of Tata Capital Limited and Lt. Gen. (ret'd) Prakash Gokarn of the Indian Army (Signal Corps), a hero of the Kargil war and communications logistics wizard. In his impromptu speech, Dr. Vithal V. Kamath spoke engagingly about his journey with his Mumbai based Kamat Hotels Group that had made his mother's idli - chutney, which he had once described to a foreigner as 'rice dumplings and coconut sauce' into a national favorite.

The book launch of Smt. Jayashree Prabhu's latest cookery book on Konkani Sweets was one of the highlights of the morning's function. Shri. Bandaru Dattatreya released a special Golden Jubilee Anniversary Brochure on this occasion. The Brochure cum Coffee table book is a compilation of the achievements, history and traditions of the Konkani community along with a humorous look at our vocabulary and language.

To mark this milestone event, a variety entertainment program followed the Felicitation Ceremony. This segment featured the unusual talents of Chetan Sashital, one of the top voice artists of Bollywood and S.V Rangan (voice of Kishore Kumar) & his orchestra. Chetan Sashital, with his advertising and commercial film industry background had the audience in splits with his stand-up comedy routine in which he imitated the memorable voices of many of our famous actors, sports personalities, singers and politicians. Dr. Mukesh Joshi, a doctor with Apollo hospital took an hour off from his medical appointments to dash to the venue and belt out a soulful number, "because Mr. Hemmadi asked me to"! In the finale, Dilip Sashital's impromptu medley of Konkani tunes brought the festivities of the beautiful winter morning to a delightful end.

The Konkani Association of Hyderabad has, over the last fifty years played a significant role in bringing the best of Indian classical music to the music aficionados of the twin cities. The Association was conceived as a social and cultural organization to provide a common platform for all Konkani speaking people; irrespective of their religious beliefs in order to keep their identity and the language alive. Indeed, it can be safely asserted that few people have integrated seamlessly with the local people as the Konkani speaking people of Hyderabad have done. The association provides opportunities for our community to get together with large gatherings that are held every year on the occasion of Ugadi and Diwali along with local picnics, outstation visits, satsangs, sporting galas, talent shows and Dramas by outstation troupes.

Two major events organized by the Association warrant special mention. A 3 day Classical Music & Drama Festival was held in memory of the late Dinanath Mangeshkar in 1982 where the entire Mangeshkar family was present through the festival. The line-up of luminaries included several giants of the music industry including Sri Chitti Babu, Pandit Jasraj, Dr M. Balamurali Krishna, Pandit Birju Maharaj, Dr Padma Subramaniam & Smt Girja Devi. "Swar Milan" an orchestrated musical extravaganza featuring Pandit Ravi Shankar and his team of twenty very talented musicians performed on January 1989.

Over the years the association has honoured H.H. Shrimat Parijnanashram Swamiji, H.H. Shrimat Sadyojat Shankarashram Swamiji, Sant Keshava Das, Swami Avitmuktananda, Sri Ranjal Gopal Shenoy the master sculptor, Sri Prakash Padukone Badminton wizard and Sri B. Sai Kumar, the Table Tennis champion. "These occasions, says Vice-Pres. Vaman Rao "have been joyous ones reminding Konkani speaking people of their oneness and their heritage and future." Over the last 50 eventful years the association has worked towards preserving the identity of our small and vibrant community.

Note: Those interested in the Coffee Table Souvenir book can email Secretary Shri. Deepak Kumta on deepak.kumta@gmail.com or Shri. Dilip Rao on dilipbrao@yahoo.com

Errata

On page 61 of our March 2015 issue Prof. Smt. Sadhana Kamat has been erroneously mentioned as Vice President KSA. She has been a former President of KSA. We regret the error.

....Editor



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“Natyenuwaa Abhivaachan”

Presented under the auspices of Sahitya Akademi

REPORT BY : USHA SURKUND

(Pictures on page 36)

Sahitya Akademi, an Institution having its headquarters in Delhi, is constituted to propagate Indian languages, promote qualitative and quantitative literature, enrich Indian languages by translating good works from different foreign languages into Indian languages and also to carry out quality assessment of literature of Indian languages. “Sahitya Manch”, Kathasandhi, Kavisandhi are some of the programmes through which these promotional activities are carried out by Sahitya Akademi’s talented and eminent members across the country.

Prof. Sadhana Kamat is a member of the Konkani Advisory Board of the Sahitya Akademi. Last year under the joint auspices of Sahitya Akademi, Kanara Saraswat Association and Saraswat Mahila Samaj, Gamdevi, she had organized a programme in Konkani consisting of “Kathakathan, Kavyavaachan, Natya Abhivaachan” and Konkani Vocabulary through an exhibition of utensils used in the kitchen, etc. This programme was well appreciated by the audience.

Smt Sadhana Kamat, a writer in Marathi and Konkani and a recipient of various awards for her books is also known for her creativity and organizing skills. This year, again under the joint auspices of Sahitya Akademi, Kanara Saraswat Association and Saraswat Mahila Samaj, she organized a programme titled “नाटयानुवाद अभिवाचन” in Konkani for which she selected scenes from Sanskrit, Marathi, Kannada, English and Bengali plays, translated into Konkani and presented them through talented artists. These scenes were from “Shakuntalam”, “Sangeet Saubhadra”, “Sundar Mee Honar”, “Bhaubandaki”, “Vallabhpurchi Dantakatha”, “Yayati” and “Lekure Udand Zali”.

This unique programme was presented on Sunday 15th February 2015 between 11 am and 1 pm at Kanara Saraswat Association’s Shrimat Anandashram Hall, Talmakiwadi. Prof Aroon Heblekar, an eminent writer in Marathi and Konkani, recipient of many prestigious awards, including “Gomant Sharada Sanman” presided over the function. The Sabhagriha was packed to capacity by admirers of the Konkani

language.

Smt. Kamat welcomed Prof. Aroon Heblekar the Chief Guest, Shri Suresh Hemmady, President of KSA and Smt Kanchan Sujir, President of Mahila Samaj, These dignitaries were honoured with floral bouquets by Neeta Yaderi, Smita Mavinkurve and Deepa Savkur respectively. Smt Kamat, then introduced Prof Aroon Heblekar to the audience and requested him to address the gathering. In his enlightening speech Prof Heblekar expressed his happiness in attending this function as the Chief Guest and shared his ‘Wadi’ experiences about theatre, Diwali programmes and sports etc. Natyanuvad programme followed his speech.

Smt. Kamat gave a brief background of each scene in lucid Konkani and also introduced the artists, who participated in the abhivaachan. Veteran Konkani and Marathi amateur stage artists Uday Mankikar, Bipin Nadkarni, Dr Chandrashekhhar Shenoy, Krishna Chandavar, Chandrama Bijur, Kanchan Honavar, Smita Mavinkurve, Deepa Savkur and youngster Kedar Mavinkurve did the abhivaachan of their respective roles very effectively with necessary voice modulation, emotions and expressions so much so that after each scene the artists, received a big round of applause from the knowledgeable audience. It was evident, that both the artists and the audience thoroughly enjoyed the presentation. Krishna Chandavar got a well-deserved ‘once more’ for his song “प्रिये पहा” for the scene from Sangeet Saubhadra. He was ably accompanied on the tabla by Arun Hattangadi and on the Harmonium by Jaya Trasi. Special mention has to be made about the appropriate selection of scenes and selection of artists for each scene. The scenes were selected in such a way that all the forms of navarsa in our literature were represented i.e. करुणरस शृंगाररस वीररस हास्यरस etc. “Vallabhpurchi Dantakatha” translated by Dr Chandrashekhhar Shenoy, “लेकुरे उदंड झाली” translated by the late V. P. Nadkarni and the remaining five scenes translated by Sadhana Kamat were highly appreciated. Smt Kamat had directed all the 7 scenes

and the final outcome was “a Memorable Experience Par Excellence”. Smt Kamat thanked all those who had worked hard to make the event a grand success.

The participants of this abhivaachan together with Prof Kalindi Muzumdar and Smt. Shaila Hemmady honoured Smt Sadhana Kamat with a small gift and a floral bouquet as a token of love and respect at the hands of Prof Aroon Heblekar. She was recently awarded “Shikshan Maharshi Deshmukh

Kathasangrah Puraskar” at Wardha for her collection of short stories “Lagena Thang”. Shri Uday Mankikar gave brief details of this award and read out the citation given to her as a part of this award. He also thanked Smt Kamat for the efforts taken by her in the presentation of this programme. The programme concluded with the sumptuous lunch sponsored by a well wisher.

The Saraswat Mahila Samaj

B/1, Saraswat Bldg., Dr. Kashibai Navrange Marg, Gamdevi, Mumbai 400007.

The Priya Hattiangdi English Literature and Arts Scholarship

Applications are invited from deserving and talented students pursuing graduate or post graduate studies in

English Literature and / or Fine Arts (painting, craft, calligraphy music, dance, dramatics etc.)

The following information is mandatory to be supplied with the application :

Name, Age, Sex, Address, Course completed, Marks in the previous exam, Course applied for, Annual Family income, Annual fees required to be paid for the course applied for
The applications should reach the Hon. Secretary before 31st May, 2015

The Chitrapur Saraswat Education &
Relief Society, Santacruz
announces

“Priya Hattiangdi Scholarship Fund”

This has been instituted by Dr. Prashanth
Mundkur and Shri Ramcharan Hattiangdi.

The Society is extremely grateful to the two families for this noble and magnanimous donation of Rs. 20,28,863/-.

Interest earned from this Fund will be used for giving Educational Aid annually, to the students pursuing courses in English Literature and the Arts, encompassing Painting, Crafts, Calligraphy etc.

Donations Received

SCHOLARSHIP FUND

	Rs
Laxmi R Kodial (In Memory Of Husband Radhakrishna Kodial)	10,000
Laxmi R Kodial (In memory of parents Bhavanishankar and Vasanti Ragade)	10,000
Laxmi R Kodial (In memory of parents in law Raghuram and Krishnabai Kodial)	10,000
Jayant M Manjeshwar (In memory of elder brother Madhukar Manjunath Manjeshwar)	10,000

MEDICAL RELIEF FUND

Jayant M Manjeshwar (In memory of parents Smt Girijabai and Manjunath Subrao Manjeshwar)	15,000
EMERGENCY MEDICAL FUND	
Smt Shalini Yennemadi (In memory of parents Smt Lila and Shri Hemmad Ramkrishna Rao)	25,000

CSN - Set to Soar High

GOPINATH MAVINKURVE

The Chitrapur Saraswat Network (CSN) was launched in June 2013 during the Centenary Celebrations of the Kanara Saraswat Association, the guiding light of our community. A need had been felt by some of our fellow amchis and KSA was quick to provide the much needed platform for the modern youngster – a forum for the professionals and entrepreneurs. A section on the KSA website to register one's professional details has been provided with a view to build a database of interested professionals and entrepreneurs.

Our community had been largely service-oriented with just a few entrepreneurs or self-employed professionals who had ventured into the hitherto uncharted terrains, having set up their own business ventures. But the scenario was changing and more amongst us were biting the bullet to be their own bosses and became job-providers rather than job-seekers. But how was anyone to know if we would just refuse to talk about it?

As CA Gautam Amladi observes in one of the interactions of a recently held event in Vamanashram Hall Borivali, he had been meeting some of our community members for weeks together for a community event, “but barely did we ask each other what we did for a living!” Rajiv Kallianpur says, “We need to shrug off our inhibitions about speaking about our professional and business interests.” Indeed!

So can you imagine an event where we meet and speak ONLY about what we do professionally and our career or business interests? It has begun happening under the aegis of the CSN! The Introductory meets in Talmakiwadi on 31st Jan and in Vamanashram Hall, Borivali, Mumbai on 8th March 2015 have set the ball rolling. Several suggestions poured in. So did eager volunteers, to join in to contribute in whatever way they can to support the cause of CSN. The response has been great – and the movement is set to spread far and wide into other cities soon.

Training sessions, mentoring offers, career guidance help, developing soft skills, expert opinion in a vast array of domains from working and retired professionals and so much more, would be available

to anyone who needs it, soon! How lucky! CSN is already abuzz with activities – the first knowledge sharing session on Personal Taxation and insights into how our hard-earned money could be saved from the inevitable clutches of the Taxmen - with the help of various provisions of the Income Tax Act, was shared to an eager audience at Talmakiwadi on 7th March 2015 by CA Uday Gurkar. I am sure those who attended it would have discovered something new in this session!

CSN has already set up a Google Group email facility and has also begun reaching out to our community members using Social Media websites. Facebook has a “CSN on the Web” group which has more members than those who have registered on the KSA website. Members of these groups are requested to register their professional details in the KSA Website's CSN section as it is only with the detailed information about your area of expertise that other members would find a professional when needed.

The simple appeal to one and all is this: When you need to engage a professional service or agency or procure goods, please do prefer a Bhanap over others provided all other aspects are the same, such as quality, cost, experience, service levels, convenience etc. The same goes for employing our youngsters in your organizations by eminent and well-placed executives – Please prefer our community youngsters to others provided they meet your professional requirements in all respects. No favors expected – just a small gesture of support for the growth of our community.

Uday Arur, a Business and Life Coach, who has been eager to help our community members, cited an entrepreneur who prefers our community member over another although he does not belong to our community. When asked the reason for his strong preferential treatment in his organization, he is said to have cited 3 reasons: Honesty, Integrity and Loyalty! While on this subject, I would like to share my own experiences. On several occasions, when I have recommended members of our community with a request for special consideration, employers have

come back and told me that it was the organization that had benefitted from the recommendation more than the job-seeker!

How very true! Several organizations have been struggling to find the right human resources to take their companies to greater heights. How can they do without suitable candidate recommendations? There is no doubt that our community offers employable, reliable and trustworthy candidates for organizations with global standards. It is just about spreading the word about Job vacancies and reaching out to the youngsters through the use of emails and social media.

Several youngsters would like to choose to set up their own venture over the safe and steady job. However, much of our discussions comes back to the fact that our community has been traditionally risk-averse. How do we deal with this? As Rajiv Kallianpur puts it “The risk needs to be assessed and factored into business plans. Although our family is in the business of manufacturing, it makes good business sense to begin with trading or marketing as manufacturing ventures require huge capital investment and capacities cannot be built without

building markets”. It is important to learn to deal with business risks – and it would be a great support to budding entrepreneurs if established and successful business leaders of our community share their experiences and nurtures eager entrants with their insights and sound advice, as Rajiv’s.

CSN recognizes these needs and plans to organize events in which our community would receive the guidance and mentorship of established entrepreneurs and self-employed professionals. All one needs to do now is to watch out for announcements in the Kanara Saraswat Magazine, CSN on the Web, Google email group - and participate actively. Do spread the word amongst your extended families and community friends about the movement that is gaining momentum – especially amongst the youngsters through Yuvadhara groups. It is this segment that is yet to join in to reap the vast range of benefits CSN has to offer.

CSN is set to soar high and to reach far and wide, with active participation from all amchis.

Get involved !

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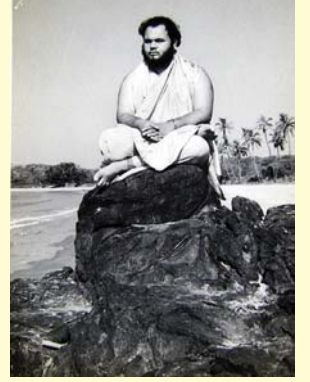


“I ----- WE” “Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Part 6)

Here is the sixth 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



है...सांकाई खंच्यकि एकू देवानें- खंच्यकि एकूा शक्तिनें सांगूनूचि आस्का-नियम धारुनु दीव्नु आस्का... है जाळ्यारि इतल नियमोत तीं कांमं कर्तालिं कि? सूर्यागळे उदयु- अस्तु, चंद्रागळे पूर्णत्व- लीनत्व, पावसागळे नियमोत आगमन, अन्य ऋतूगळे वेव्यारि गमनागमन, त्या गमनान्मीतीं नन्य सृष्टिंतु जांवचे बदल... हेवें सांगूनू- दिळेन् वारि जांवच्याक कोणुकी एकु सत्ताधारि हांच्या वैडरि आस्स हें कोणेई सांगनास्तनाचि तावळि कळ्ळें माक्का.

कांहीं गहन प्रश्नांचे उत्तर, माक्का कळनातिले प्रश्न आम्यालागती विचारल्यारि ती वावडि पोरा, तांनीं आतं आसल्यारि तुक्का ते पूराई निषय सोडूंवनु सांगतले- शिक्ले... माक्का तितले ज्ञान ना रे मांड म्हणतालि.

मगल्या प्रती प्रश्नांक मगल्या आन्नागळे उडासु कोर्नु तिननें दुःख पांवचे पळेळ्यारि हांव मज्जांतूंचे कडेरि अंतर्मुख जात्ताको.

“ है... तुगले मोंजीबंधन कोर्नु तुक्का वग्गीचि गुरुकुलंतु पेटोव्का. थंई तुगल्या असल्या सर्व प्रश्नांक सर्वजाण उत्तरं दित्तलींचि हं ”

आशिश म्हणतसचि तिनने माक्का समाधानाचे उत्तर- सर्व प्रश्नांक कडेरचे उत्तर- दिवचे आशिशे. आणि तो काळुई आयळ्ळो म्होण्यां!

फालफाल्यावेव्काच्या त्या थंड-संध व्हांवच्या पवनांतुले एक विंगडट अलौकिक पानित्याचे स्पंद अंतःकरणाक जांवका जांवका रे दिस्ताले...

भइकुंडांतुलो तृप्त जाळ्ळो आग्नि, यथेच्छ आज्य खाव्नु, समाधानारि वहाडभरि ताज्जे परिमल विस्तारइतालो...

अग्रहारांतु थावु आयल्या अनिधींगल्या तोंडारि विशिष्ट आनंदाचो ~~वचन~~ पर्वकारु उत्पन्न जाळो...

आम्हागली तेमई गडबडी सांगचि नाका, तिका केन्नां फाळें जाळें- हें माका, धाई करुनिशिल्लें. तिगलें समाधान, उत्साह, संतोष इतलवसीपेक्षां आजि दुख रगतवतो सो वीरिवेऽरि येवु वचुनु वचुक प्रयत्न कर्त आस्स कि म्हळेंलो भासु माका येतालो. मस्त वसां नंतर ती चैतन्यपूर्ण दिस्तानि.

मंत्रोक्त केशवपन, मंत्रोक्त गोमय शुद्धिस्नान, मंत्रोक्त नदीस्नान, मंत्रोक्त प्रश्नार्चन- आज्यहवन, कौपीनधारण, दंडग्रहण, दिव्य गायत्री मंत्राचें उपदेश श्रवण, वैदिकांनीं सांगिल्या मंत्रांचें तांगेल्याचि उदात्त-अनुदात्त-स्वरित स्वरांच्या उच्चारणां सांगती- चि हंवें वैदिक कर्मांगांतुं, ऐहिक जीवनांतुं, साध्य साधनेंतुं विशिष्ट आधिकार, संपादन कीर्तु घेतिलो त्या दिवसु.

'जन्मना जायते शूद्रः संस्कारात् द्विज उच्यते' ह्या प्रमाण वाक्यांचेरि विश्वासु दवरिलो हंव त्या दिवसु द्विजत्वाक पाविलो.

अशी भांगार आंगारि धारणकीर्तु घेवंच्याक साध्य ना - कौपीन धारण कीर्तु घेनाति - विशिष्ट स्वर्णकारा लागीं पावु, तांगल्या हातांतुं पीठु त्या भांगरांक तापीठु, धाडुवु, ताठु कुडके कीर्तु ताका योग्य आयु-आकार दीनापडेचि तें कशिका धारणेक योग्य जाता ताशे हे उपनयनादि संस्कार म्हणगड्यानीं कीर्तु दवर्तीति मः... होवे एक विचार संथ मनांतुं मथनाक आस्पद दीवु वचुगलो.

तांगतांगलें कर्तव्य ह्या सांगिल्या संस्कारांक मानु दीवु कर्त वचुगल्यारि प्रतीएक व्यक्तीगले जीवन विशिष्ट चीकोनां घावु सुखीत जावु सुलभसाध्य जावु मुखारि मुखारि वत्ता, मात्र न्हे त्या व्यक्तीगल्या ईप्सित प्राप्तिक ताका कष्ट जायनाति खंचेई त्रास जायनाति.

आरिश विचार कर्तल्यानि, तांगेल्या पीडीक कितले गोष्टी सुगमु मार्गु ह्या संस्कारांनीं घालु दिल्लेनी आस्स! धन्य ते म्हणगेडे! म्हळेंलो श्रद्धा त्या दिवसु मगल्यां अंतःकरणांतुं घट्टि बशिशकी.

संस्कार भेदान्नीति वर्णभेद; वर्णभेदांतुं आश्रम भेद. तज्जन्यजनित न्यायानि

जगभरि मांडईल्याति त्रिवायु जातीय त्रैदांतु आसकि म्हालगच्यानिं दवडनिं हेंवें ह्याचि श्रद्धेन्मीतीं माक्का कीळनु आयले.

है... त्या परमात्मागल्या सृष्टिंतु झाडं ही पुकि जाति.. तिर्यक जाति. जाल्यारि तांच्यांतुल्या प्रतीपुक संस्कारान्मीतींचि न्हेंवें तांका आम्मी हीं आंब्या झाडं - आंबे दिताति... हीं केळी झाडं - केळीं दिताति... ही कार्या झाडं - कार्याफळं दिताति.. आदेश भेटु कीर्ची? वृक्षगत संस्कार त्या फळांक संस्कृत कीर्तु तज्जन्य भाधुर्य, तिक, आम्ल, विष ह्या आयल्या गुणांन्मीतींचि प्रथक कर्नाति वे आम्मी? आति त्या प्रथकत्वानेचि आम्मी तीं झाडं विंगविंगड जातीचि म्हुणु म्हणार्ति वे?

तशि संस्कार हे, प्रथक प्रथक व्यक्तीगल्या प्रथकप्रथक गुणांनीं कार्यांनीं जीवनांतु विंगडविंगड वे भोर्तु गेल्याति. आठि त्या रवातेर वर्णाश्रमाचे महत्व म्हालगडे कंठशोष कीर्तु सांगताति. ह्या विषयविचारांतु छिन आशिलें हांव....

“ अख्योऽ... अशि ध्यानांतु वसल्यारि तूं भाक्षात् गोविंदगोडपादाचार्य- स्वाभ्यांवारि दिस्ता रेऽ... दृष्टिकाडका तुगली ” ह्या वाक्यांनीं - आम्हागल्या उत्रांनीं एकदम दोळे सोळ्ळे हांवें.

“ गोविंदाचार्य म्हळ्यारि कोण आम्हा? ” हांवें विचारलें.

“ ह्या भ्रूमंडळारि सर्वपवित्र सन्याशां पेक्षां त्रैलो अधिकारु पाविले सन्यासी मा ते. तांचस्ले पूज्य सन्यासी ह्या जगांतु आनि खंई नाति. सर्वसंग परितागु कीर्तु सद्बोधित त्या भक्तवत्सल परमात्मागलें अखंड चिंतनांतुऽचि आस्तकृतस्ले ते काण्यांबर धारि जाव्णु दण्डमंडित करानीं भक्तांक केन्नाई उपदेशु दिताति ते ”

तिन्ने माक्का लाग्गी घेऽत, फलाकुडको धरलेले तिगलो हातु मगल्या मोंडालाग्गी व्हरऽत सांगीलें.

“ ऊंई.... हांवें भिक्षांदेहि म्हळ्ळेंवंतर तुंवें खावच्याक दिंवचे आम्हा... बहुनियम परिपालन कोर्काति न्हें आतं हांवें?... माक्षि म्हणके मनांतु पड्ढेले वेळारि मनांतु आयलेंलें स्वावनेचें* भिक्षापात्र घेव्णु भवति भिक्षांदेहि. भवान् भिक्षां दद्यातु म्हुणपडे* भिक्षापात्रांतु पड्ढेले मात्र भक्षण कोर्का....

ते वें गो ग्रासु प्रथम दीवुनु ... हो त्या वेदिकांनीं माका दिल्ले उपदेशु
आयकऽनि आम्मा तुंवें ? ”

“ हांव ही शिक्षा घूवूचि तुका खावेता रे पोर... ” म्हणतऽ आदेशिल्या
तिगल्या इद्रारि हांवें भवान् शिक्षां ददानु म्हळेल्या वाक्यांचो धट्ट उच्चारु
कर्तऽचि मगलें भिक्षापात्र इदूर केल्ले.

आनि दोग्गानींई स्मितवदनानें, समाधानानें भिक्षादान भिक्षाग्रहण कोर्नु
सुखाऽऽचो दिवसु पळेल्लो.

कावेवस्त्रानें कासु मार्कु निस्सूनु, देवाकूडांतुल्या मगल्या आन्नागल्या आसनारि
बोयसूनु, दाटऽ विभ्रान पाट थापुनु घेवुनु, आन्नागल्योचि रुद्रादासमाका
धारण कोर्नु देवागळे अग्निपेकु कर्तऽ बीसचें म्हळ्यारि मगलें एक वर्णनाती-
त समाधान दिल्लें तें त्यावेळारि.

(क्रमशः)

“I ----- WE”

“Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Original in Konkani)

ENGLISH TRANSLATION AND EXPLANATORY NOTES BY DR SUDHA TINAIKAR

There were many questions for which I was not able to find an answer myself. I would often question my mother about such doubts. My poor mother, she was so innocent that she would say, “Dear child, how I wish your father was here. He would have answered all your questions. I really do not have any idea what you are asking, my dear.” Seeing her disturbed with the memories of my father at such times, I stopped asking her any such question. I would try to seek answers to such doubts by losing myself in my innermost

Self.

One day she said, “I think it is the right time for your *Upanayanam samskara*. After that you can go to your Guru and there you will certainly find answers to all your questions.” This was her stock answer to any of my awkward questions. Of course, that time of *Upanayanam* also arrived.

That day, the wind was blowing at a different pace, as if it was trying to keep my mind relaxed. Agni (fire) looked very pleasant and had a happy

expression in the yagna-kunda (a small well-like structure built with bricks with certain specific measurements into which oblations are given to the deities during any special occasion—and Upanayanam is a very special occasion in the life of a person). **All the neighbors were there with a satisfied look on their faces.** My mother, of course, was moving about with great vigor and enthusiasm. God knows when she got up that day. Her face reflected a happiness and enthusiasm which I had never seen before. I saw her really happy after so many years.

I went through the rituals like shaving of the head, cleansing with gomaya (cow-dung), a bath in the river, application of sacred ash, wearing the loin cloth, acquiring the danda (a stick of a particular type of tree which a vastu is given at the time of this Upanayana samskâra), yagnopavîta dhâranam and Gâyatri-mantra upadesha- all of which were done with the background of Veda-mantra chanting. With this ritual, I had become a vaidika, a dwija and acquired certain rights for performance of special duties to attain the desired ends in this life. It is said that every one is born a shûdra but becomes a dwija by samskârâs (janmanâ jâyate shûdrah, samskârat dwija ucchate). On that day I became a dwija.

Notes:

Upanayanam is one of the many samskârâs or special karmâs that a human being is supposed to perform in his life. At birth, all are born shûdras as everyone is a Prâkrita purusha (following an instinctive lifestyle). Upanayanam is known to be a ritual which converts a Prâkrita purusha to a Samskrita purusha. This has to start in childhood itself and our scriptures prescribe this important samskâra to be performed at the age of 8 years for a child born in a Brahmin family. Other varnâs also have this samskâra but the age at the time of the ritual, as well as the way this ritual is performed vary depending on the particular varna that the child is born into.

Upanayanam grants formal permission to this child to start learning the scriptures in a methodical manner for which the child is sent to a Guru.

The most important part of this samskâra is wearing of the yagnopavîtam, a cotton-fibre cord containing three strands. The three strands remind the wearer that he has certain obligations (rta) towards a) Guru, b) Pitrus or ancestors and c) Rishis. The yagnopavîtam reminds the brahmachâri to lead regulated and disciplined life - having purity in thought, words and deeds - guided

by the Vedas. The knot which unites the three strands represents the all-pervading Brahman in which everything arises, remains and dissolves. Some scholars say that the yagnopavîtam represents the three Shaktis—Laxmi, Saraswati and Pârvati. The three strands also represent the three Vedâs. Upanayanam gives the brahmachâri the most important discipline or nitya-karma which is in the form of performing Trikâla-Sandhyâ with the sacred Gâyatri-mantra. With this, the brahmachâri becomes a dwija (a twice born—from Prâkrita purusha to Samskrita purusha).

No one can wear just gold (ore) on oneself. Gold has to go through the hands of a jeweller, pass through fire, experience a few hits by the hammer, get pulled through small pores, get a certain shape based on intended utility and then only that gold is fit to be worn. Similarly, the Upanayanam samskâra has been brought into the way of life by the elders to convert raw gold into a beautiful jewel. Blessed is the child whose ancestors have passed on such wonderful samskârâs from generation to generation. On that day I was enveloped by a deep faith in those samskârâs practiced and handed down for generations.

It is the difference in the samskaras which give rise to differences in varnâs (divisions of society based on one's own natural tendencies). In the varnâs, there is again an âshrama division (stages of life are called âshramas). The varna-âshrama dharma was based purely on the inherent tendencies based on the predominance of the three gunas of Satva, Rajas and Tamas and never ever on caste as it is portrayed now. The varnâshrama dharma has been totally misinterpreted today.

Yes, in this creation of Îshwara, there are different life forms—plants, animals, myriad forms of life. It is a particular samskâra which makes a plant what it is. A mango tree can only give mangoes, not bananas - and it is the samskâra or guna of that mango tree. This difference in life-forms is natural, needed and wonderful. Similarly, the very samskârâs in different individuals manifest as different gunas. This was the very basis of division of humanity into different varnâs and âshramas.

I was deeply into this enquiry of samskârâs, gunas, varna and âshrama dharma when I was suddenly jolted back to reality by my mother's voice.

“The way you are seated in deep concentration, reminds me of Swâmi Govinda Bhagawadpâda Âcharya—may no evil eye ever fall upon you.”

“Mother, who is this Govinda Âcharya?”

“He is supposed to be the most revered Swâmi (sanyasi) in this land. He has renounced everything and is found to be absorbed all the time in God. He wears ochre robes, has a *danda* in his hand and has dedicated his life to instructing scriptural knowledge to his devotees and disciples.”

She pulled me close to her and tried to feed me with a fruit she had in her hand.

“No, no Mother! I have to ask you for *bhikshâ* and only then you should give me something to eat. Don't you think I must follow the rules prescribed for a *vatu*? I am not supposed to eat whatever I want, whenever I want. I have to beg for food and I am supposed to eat with gratitude whatever is placed in my *bhikshâ* vessel. This is what the *vaidikâs* told me during the *Upanayanam* ceremony.”

“Alright, just think that whatever I am giving you is that *bhikshâ* itself.” Both of us smiled and I happily ate the fruit she gave.

(To be continued.....)

Personalialia

Prakash Tonse, son of Jyoti and Ravindra Bhaskar Rao Tonse, grandson of Late Tonse Bhaskar Rao and Sumitra Tonse and Great Grand son of Late Krishnabai Divgi has successfully completed B.E. (E/C) (2012) and Masters in Digital Electronics in 2014 with Distinction. Prakash has had a very bright academic career right from school days always topping in class and also in sports as well as extracurricular activities. Prakash graduated from SDM College of Engg & Tech, Dharwad with distinction and was picked by Mercedes-Benz Research & Development India Pvt Ltd, Bangalore, with effect from Sept 2014 and is now placed as Design Engineer and has been deputed to their H.O, at Germany for 3 months from June 2015.



Highlights of achievements made so far by Prakash: Advance Diploma in German Language with Distinction, Four Research papers published in International Journal. 13 papers presented in national / international level conferences. Best project Award at International / National Technical Fest during Engg Course. Best paper award (among 300 contestants) at National Level Conference

held in Bangalore at NKBK College of Engg. Best Paper Award in paper presentation competition held at various colleges across India during the course of Engg. At High School level he became overall champion in sports, Presently studying for MA in German and B.Sc. (Final) of IGNOU.

Prakash attributes his success to the blessings of Kuldevta Shree Shantadurga, the Holy Guruparampara and his elders.

Kiddies' Corner

If I were a bird

If I were a bird

I would fly in the sky

If I were a bird

My wings would flip and flap

To be a bird

It is good and bad

Good to fly

Bad to cry

If I were a bird

I would fly in the sky

Flip-flap Flip-flap

High in the sky

If I were a bird

I would fly in the sky

Smriti Kumta – 9 yrs

चित्रापुर सारस्वत महिला दिन २०१५

आमगेल्या प्रतिनीधीलागीथावु

८ मार्च ह्या दिसाचें 'जागतिक महिला दिन' म्होणू पालन जाता. सर्वकडे विविध कार्यक्रमांचे आयोजन जाता. कर्तबगार महिलांगेलो गौरव जाता. एकु आनंदु दिल्लो दिवसु.

२००७ सालांतुं प्राध्यापिका आनि ज्येष्ठ समाजसेविका श्रीमती कालिंदी मुझुमदार कॅनरा सारस्वत असोसिएशनाची अध्यक्षा आसतना. तिन्ने प्रस्ताव दव्वरलो की, चित्रापुर सारस्वत समाजांतुं मस्त प्रतिभावंत महिला आस्सती. त्यामितीं, कॅनरा सारस्वत असोसिएशनाने 'जागतिक महिला दिनाच्या धर्तीचेरी 'चित्रापुर सारस्वत महिला दिनाचें' आयोजन कोर्नु ह्या प्रतिभावंत महिलांगेलो सन्मानु कोर्काज. त्याप्रकार, २००७ धोर्नु ह्या उपक्रमाक सुरुवात जाल्ली आनि २०१४ थायी ५३ महिलांगेलो सन्मानु जाल्लो.

औंदु ८ मार्च, २०१५ ह्या दिसु कॅनरा सारस्वत असोसिएशनाच्या श्रीमत् आनंदाश्रम सभागृहांतुं 'चित्रापुर सारस्वत महिला दिन २०१५' हो कार्यक्रम संपन्न जाल्लो. आनि ४ महिलांगेलो सन्मानु जाल्लो- श्रीमती हिरा उद्धव नागरकट्टी (मरणोत्तर), श्रीमती सुंदराबाई शिबाड (मरणोत्तर), श्रीमती वसंतलता मिर्जानकर आनि श्रीमती उषा नाडकर्णी. विख्यात नेत्रचिकित्सक आनि शल्यविशारद डॉ. सुवर्णा मोहन कोप्पीकर मुख्य अतिथी म्होणू उपस्थित आशिल्ली. संपूर्ण सभागृह 'Housefull' आशिल्लें.

उदय मंकिकराने सर्व मान्यवरांगेले, मुख्य अतिथींगेलें तशीची उपस्थितांगेले स्वागत कोर्नु, कॅनरा सारस्वत असोसिएशनाची उपाध्यक्षा श्रीमती गीता येन्नेमाडीक, उपस्थितांक संबोधित कोर्ची विनंती केल्ली. गीतकाने सर्व महिलांक जागतिक महिला दिनाच्या निमित्ताने शुभेच्छा दिल्यो. ह्या उपक्रमाविषयांतुं माहिती दिल्ली आनि सर्व उपस्थितांक धन्यवाद दिव्नु कार्यक्रमाची सूत्रं उदय मंकिकरागेल्या हातांतुं दिल्लीं. तांन्ने प्रथम मुख्य अतिथींगेलो परिचयु कोर्नु दिल्लो आनि गीतकाने पुष्पगुच्छ दिव्नु डॉ. सुवर्णांगेलें स्वागत केले.

उदय मंकिकराने सर्व मान्यवरांगेलो परिचय कोर्नु दिल्लो. परिचयानंतर मान्यवरांगेलो मुख्य अतिथी डॉ. सुवर्णा कोप्पीकर हिगेल्या हस्ते शाल, श्रीफळ, प्रमाणपत्र आनि भेटवस्तु दिव्नु सत्कारु जाल्लो. सत्काराउप्रांते मान्यवरांनी तांगेलें मनोगत व्यक्त केल्लें. दिवंगत हिरा नागरकट्टीगेल्या वतीने तिगेलो चल्लो डॉक्टर शंतनु नागरकट्टी हांन्ने सन्मानाचो स्वीकारु कोर्नु Audio-Visual रूपांतुं मनोगत व्यक्त केल्लें तरी दिवंगत सुंदराबाई शिबाड

हिगेल्यावतीने तिगेली भाच्ची श्रीमती विजया नागरकट्टी हिन्ने सन्मानाचो स्वीकारु कोर्नु मनोगत व्यक्त केल्लें.

ह्या सत्कार समारंभानंतर, मुख्य अतिथी डॉ. सुवर्णा कोप्पीकर हिन्ने शुद्ध कोंकर्णींतुं अत्यंत उद्बोधक आनि विचारप्रवर्तक भाषण केल्लें. सर्व मान्यवरांगेल्या वतीने डॉक्टर शंतनु नागरकट्टीने ह्या स्तुत्य कार्यक्रमाखातिर कॅनरा सारस्वत असोसिएशनाच्या कार्यकारिणी सदस्यांक धन्यवाद दिल्ले आनि उदय मंकिकरांगेलें 'Brilliant Compere' म्होणू कौतुक केल्लें.

उदय मंकिकराने मुख्य अतिथींगेलें, सत्कारमूर्ती तशीची तांगेल्या प्रतिनिधींगेले, सर्व उपस्थितांगेले आनि संबंधितांगेले आभार मानले. अल्पोपहाराने ह्या कार्यक्रमाची सांगता जाल्ली. औंदुच्या कार्यक्रमानंतर सन्मानित महिलांगेली संस्था ५७ जाल्या.

डॉ. (श्रीमती) सुवर्णा मोहन कोप्पीकर

डॉ. सुवर्णा नेत्र चिकित्सक आनि शल्यविशारद. रोटेटींग इन्टर्नशिपधोर्नु स्वतः गेलो व्यवसाय सुरू कर्तम्हणसरी मस्त विस्तृत अनुभव प्राप्त केल्लो. रजिस्ट्रार, विझिटींग आय सर्जन, ऑनररी कन्सल्टींग ऑपथेल्मोलॉजिस्ट म्होणू कार्य कोर्नु अनुभवांतुं वृद्धी केल्ली. शहरी आणि ग्रामीण अशशी दोन्नी क्षेत्रांतुं तिन्ने कार्य केल्यां.

२३ ऑक्टोबर, १९८३ ह्या दिसु, डॉ. सुवर्णाने, बाहरीनांतुं जालेल्या मेडिकेर संमेलनांतुं, Contra Sensitivity in Pseudophokia ह्या विषयाचेरी पत्रिका सादर केल्ली. Microsurgery आनि Laser Surgery ह्या विषयांतुं तिन्ने विशेष प्रशिक्षण घेतल्यां. आत्तं ती स्वतः गेल्या स्वतंत्र व्यवसायांतुं व्यस्त आशिल्लेतरीकई, सत्य साई आय क्लिनिक अॅण्ड आय हॉस्पिटलांतुं तशीची लार्सन एण्ड टुब्रो हेल्थ सेंटर, चकाला, अंधेरी हांगा ऑनररी कन्सल्टंट ऑपथेल्मोलॉजिस्ट म्होणू कार्य करता. सत्य साई आय क्लिनिक अॅण्ड आय हॉस्पिटल ही सेवाभावी, धर्मादाय संस्था आशिल्लेमितीं थंई कस्लेंयी मानधन घेनास्तना डॉ. सुवर्णा रुग्णांगेली सेवा कर्ता. सामाजिक बांधिलकीचें उत्तम उदाहरण. तिगेल्या हस्ते अशीची गरीब रुग्णांगेली सेवा जाव्नु तांगेलें बरेपण जावो ही सदिच्छा!

डॉ. सुवर्णावारी, सामाजिक बांधिलकीची जाण आशिल्ली एकी प्रतिथयश डॉक्टरणी, आजि आमकां मुख्य अतिथी म्होणू मेळ्या हाज्जी आमकां अगदी खुशी जाल्या.

श्रीमती हीरा उद्धव नागरकट्टी (मरणोत्तर)

हीरापाचगेले जन्म ६ एप्रिल १९२९ ह्या दिसु पाटणांतुल्या कार्कळ कुटुंबांतुं जाल्लो. रावबहादूर संजीव कार्कळ आनि तांगेली धर्मनिष्ठ बायल गिरीजादेवी हांगेली धुव, भावंडांतुं सर्वांतुं सानी. तिगेलो बापुसु बिहार राज्याचो उद्योगमंत्री आशिल्लो. हीरापाचगेले शालेय शिक्षण महाराणी गायत्रीदेवी शाळेंतुं जाल्लें. हीरापाचगी Senior Cambridge विद्यार्थ्यांगेल्या पैल्या बॅचांतुं उत्तीर्ण जाल्ली. कटक विद्यापीठांतुं दोनी वर्सांतुं B.A. केल्लें.

१९४९ तुं भारतांतुल्या पैल्या महिला Fulbright Scholars तुं तिगेली निवड जाल्ली आनि हीरापाचगे अमेरिकेक वच्ची संधी मेळ्ळी. State University of Washington, Pulman थानु Home Science आनि Child Psychology हे विषय घेवु ती द्विपदवीधर जाल्ली.

भारतांतुं वापस येनाफुडे हीरापाचगी, बडोदांतुल्या College of Home Science तुं अध्यापक म्होणू रूजू जाल्ली. १९५४ तुं ह्या रूपवान, हुशार चल्येगेलें प्रख्यात सर्जन डॉ. उद्धव दुर्गाप्रसाद नागरकट्टी, FRCS (Eng) हांगेल्या सांगाती मुंबईंतुं लग्न जाल्लें.

हीरापाचगे, आपणागेल्या बामणागेल्या डॉक्टरा वयसायांतुं तागेलें समसम काम केल्लें. शस्त्रक्रियेवेळारी मात्र न्हंयी तरी तागेलें Surgical Clinic पूर्णतः सांभाळच्यांतुं ताका सहाय केल्लें.

लग्न जायनाफुडे सुरुवातीचीं थोडीं वर्सां, हीरापाचगे सामाजिक क्षेत्रांतुं सक्रीय योगदान दिल्लें. बालकवृंद एज्युकेशन सोसायटीच्या शाळेखातीर श्रीमती कमलाबाई डॉंगरेकीवट्टु अगदी महत्त्वपूर्ण कार्य केल्लें. निधी एकडे कोर्चेखातिर Twentieth Century Fox निर्मित Taras Bulba चित्रपटाच्या 'प्रमुखेळाचे' आयोजन केल्ले.

थोडेकाळ, मुंबईच्या Cathedral & John Canon शाळेंतुं Home Science विषयाची शिक्षिका म्होणू कार्य केल्लें.

हीरापाचगी, तत्वज्ञानांतुं विशेष रूची आशिल्ली धर्मनिष्ठ आशिल्लेमितीं तिने १९६० तुं चिन्मया मिशनाच्या सुरुवातीच्या अभ्यासवर्गाचें आयोजन केल्लें. प्रति मंगळारा, तिगेल्या घारा भगवद्गीतेच्या अभ्यासवर्गाचें आयोजन जातालें. हाज्जो तिगेल्या एका चेडांचेरी सखोल आनि सकारात्मक परिणामु जाल्लो.

हीरापाचगेक तेगजण चेड्वं- शंतनु-सर्जनु, अजंता-स्त्रीरोगतज्ज्ञ म्हळ्यारी, Gynecologist & Obstetrician आनि अर्जुन-शिल्पकार म्हळ्यारी, Architect.

फेब्रुवारी २००१ तुं अत्यंत सोशीकतेने सहन केलेल्या

प्रदीर्घ प्रकृति अस्वाथ्यामिती, अय्येपणारी, हीरापाचगेले निधन जाल्लें.

श्रीमती सुंदराबाई शिबाड (मरणोत्तर)

तिका सोनीबाई सुदांयी म्हणतालीं. जाल्यारी 'मोठ्याबाई' म्होणू ती सुपरिचित आशिल्ली. व्रतस्थ जावु, तनमनधनाने, आपणागेलें ध्येयाखातिर सातत्याने कार्य कोरचें हें महाकठीण. अगदी कम्मी लोकांक हें साध्य जाता. मोठ्याबाई ही तांतुल्यापैकी एकी आशिल्ली.

स्वभावाने अत्यंत करारी आनि हट्टी. खंचेयी काम कोरूक केदनाई उणेपण लेकने. बालकवृंद एज्युकेशन सोसायटीची देवराव शिवराम उभयकर शाळा म्हळ्यारी तिगेलें सर्वस्व आशिल्लें. ह्या शाळेचो, शाळेंतुल्या विद्यार्थ्यांगेलो सर्वांगीण विकास हेंचो तिगेलें सोंपण आनि ध्येय आशिल्लें. चेड्वांनी बरें शिककाज, तांचेरी बरे संस्कार जांवकाती म्होणू तिने कडक शिस्तीचो अवलंबु केलो. वेळप्रसंगी, तोंडाने मात्र न्हंयी तरी हात्तानेयी चेड्वांक शिक्षा केल्ली आनि तितलेची मायेने तागेलें कौतुकयी केल्लें. शिक्षकांकसुदाई खडसांवच्याक माक्षीमुखारी पळैने. त्यामितीं सर्वांक मोठ्या बाईगेलो धाक दिस्तालो आनि तिगेल्याविषयांतुं आदरुयी आशिल्लो. 'वक्तशीरपणा' हें तिगेलें वैशिष्ट्य आशिल्लें. शाळेंतुं सर्वांतुं पैलें तिची हजर आसताली. आनि शाळा जायनाफुडे, सर्वांनी वच्चनाफुडे, प्रत्येक वर्गांतुं वच्चुनु, कोणई चेड्वं वरनेती न्हंवे हें पोळोवु, झाडांक उद्दाक घालनु ती घारा वत्ताली.

तालमकी वाडींतुल्या इमारतीच्या गच्चीरी ती चेड्वांक शिकेताली. तिका एका बरे शाळेंतुं नौकरी मेळ्ळेली. जाल्यारी तिने, कम्मी पगाराची, देवराव शिवराम उभयकर शाळेंतुली नौकरी घेतली. त्यावेळारी ही शाळा, कॅनरा सारस्वत असोसिएशनाच्या श्रीमत् आनंदाश्रम सभागृहांतुं भरताली. एकळाक बालवाडी मात्र आशिल्ली. प्रतिवस एक वर्ग वाडोवु मोठ्याबाईने ही शाळा चौथीथायी वाडेली. शाळेची एकी स्वतंत्र इमारत आसकाज, तांतुं चेड्वांखातिर उत्तम शिक्षणाच्यो सर्व सुविधा आसकाती अशी मोठ्याबाई गेली इच्छा आशिल्ली. त्याखातिर, निधी वट्टु कोरूक तिने सुरुवात केल्ली.

शाळेंतुल्या चेड्वांक, म्हैन्याक एक वर्तमानपत्र हाडूक सांगले त्यामितीं रद्दीचे पेशे शाळेक मेळताले. ती नळबाजारथानु होलसेलांतुं पेपरमीटं, पाटीचेरी बोरोंची पेन्सिलं हाडैताली आनि चेड्वांक किरकोळ किमतीक, दिताली आनि हांतुंथानु जाल्लेलो फायदो शाळेक दिताली. तिने 'ब्रिकफंड' कार्ड कोर्नु घेतिल्लीं. लग्न, मुंजी, भजन, कीर्तन आदि समारंभाक वत्ना हीं कार्ड व्होर्नु निधी वट्टु कर्ताली.

शिक्षकांगेल्या, तशीची शाळेंतुं काम कर्तल्या कर्मचाऱ्यांगेल्या हिताची, कल्याणाची, सुस्थितीची मोठ्या बाईक मस्त काळजी आशिल्ली. एकफांतां शिक्षकांगेलो, कर्मचाऱ्यांगेलो पगार दिंवच्याक कमिटीक पैसे कम्मी जाल्ले. त्यावेळारी मोठ्याबाईने आपणागेल्यो भांगरा पाटल्यो काण्णू दिल्यो. कमिटीने त्यो घेनेती हो भागु अलाहिदा. जाल्यारी भावना महत्वाची. अत्यंत काटकसरीचेरी जीवन केल्लें. गरीबांक, गरजूंक मदत केल्ली, प्रसंगी आपणागेल्या गरजांचोयी विचारू करणे. चारी कापडांपशी चड कापडं केदनाई वापरनेती. आयुष्यभरी परमार्थाचोची विचारू केल्लो, अवलंबु केल्लो. “साधी राहणी आणि उच्च विचारसरणी” म्हणताती, हाज्जे मूर्तिमंत उदाहरण म्हळ्यारी मोठ्याबाई. सेवानिवृत्त जायनाफुडे आपणागेलो प्रॉव्हिडंट फंड सुदांयी तिन्ने शाळेक दिल्लो. आजि शाळेची स्वतंत्र इमारत आस्स. हें तिगेल्या त्यागाचें प्रतीकची म्होणयेद.

मृत्युनंतर, आपणागेल्या देहाचो, पार्थिवाचो, वैद्यकीय शिक्षण घेतल्या चेईवांक उपयोगु जांवकाज म्होणू तिन्ने आपणागेलें पार्थिव जे. जे. हॉस्पिटलाक दिक्काज म्होणू मृत्युपत्र केल्लेले. खंचेई क्रियाकर्म कोरनयें, त्याची पैशांथावुनू चेईवांक खांवच्याक घेवुनू दिंवकाज अशशीयी तिन्ने बरयिलें. कितलें महान कार्य. मोठ्याबाई गेल्या पवित्र स्मृतीक आमगेलें विनम्र वंदन!

श्रीमती वसंतलता मिर्जानकर

वसंतपाच्येगेलें जीवन म्हळ्यारी एक धैर्यानि, सहनशक्तीने समर्पित केलेलें अनुष्ठानची म्होणयेद. सान्नप्रायेरी वैधव्य आयिलेमितीं तिज्जेरी चेईवांगेली मात्र न्हंयी तरी प्राय जाल्लेल्या मांयेंगेली आणि आव्हुबापसुगेली काळजी घेंवची जबाबदारी पळ्ळी. संपूर्ण भारतांतुली पैली आमचिगेली महिला आमदार म्होणू ख्याति प्राप्त जाल्लेली महिला म्हळ्यारी, वसंतपाच्यी.

३ जुलै १९२३ ह्या दिसु मंगळूरांतुं जन्मु. सगुणा आणि मंजुनाथ कुंडाजे हांगेली धुव. शालेय शिक्षण मरकाराच्या सेंट जोसेफ शाळेंतुं जाल्लें. दुसऱ्या महायुद्धावेळारी तिन्ने लष्कराखातिर टेलीप्रिंटर चालक म्होणू कार्य केल्लें. तिगेलें शिक्षण सुरू असताना तिगेलो बाप्पुसु लाहोर कामारी आशिलो. फाळणीचे वेळारी तिक्का परीक्षेक बैसूक जायनी. वसंतपाच्येरी हाज्जे विशेष परिणामु जायने. स्वावलंबी विचारांची आशिलेमितीं तिन्ने “मॉटेसरी प्रशिक्षण पाठ्यक्रम” पूर्ण केल्लो आणि राजस्थानांतुलया अल्वार गावांतु शिक्षिका म्होणू कार्य सुरू केल्लें.

वीस-बावीस वर्सांच्या प्रायेरी, तिगेलें, कुमठेचो प्रगतीशील उद्योजक श्री. विमलानंद मिर्जानकर हांगेल्यावटु लग्न जाल्लें. आणि ताव्वळचो कुमठा गांवुं कितलो अविकसित आशिलो हें तिगेल्या लक्षांतु आयलें. रेड क्रॉसावटु कार्य अनि दुसऱ्या

महायुद्धांतुल्या कार्याचो अनुभव, तशीची सामाजिक कार्याची आवडी आशिलेमितीं, वसंतपाच्येने, समाज विकासाच्यो संधी सोदुक सुरुवात केल्ली. हाज्जे श्रेय, ती तिगेल्या मांयेंक आणि बामणाक तांगेल्या प्रोत्साहनाखातिर दिता. तिगेली मांयें श्रीमती गंगाबाई मिर्जानकर स्वातंत्र्यसेनानी आशिल्ली.

कुळारच्या घरांतुं स्थिर जायनाफुडे, वसंतपाच्यी “सहकारी महिला मंडळाच्या” कार्यांतुं तल्लीन जाल्ली. सान्नचेईवांखातिर तिन्ने मॉटेसरी शाळा सुरू केल्ली. कार्यांतुली तिगेली रूची आणि उर्जा पोळोवुनू तिगेली "The Karnataka State Board for Women's Small Savings" ची सदस्य म्होणू नेमणूक जाल्ली. तिगेले पैलें कार्य आशिल्लें, कुमठेंतुल्या उत्साही महिलांक एकडे हाण्णू तांका बचत कोरूक शिकोंवचें. एक आठवड्याभितरी वसंतपाच्येने ६-७ लाख रूपय्यी जमा केल्ली.

“महिला अधिकार आणि सामर्थ्य” ह्या क्षेत्रांतुली वसंत पाच्येगेली कार्य सफलता प्रशासनाच्या लक्षांतु आयली. त्यावेळारी, राज्याची पुनर्रचना जांवची आशिल्ली, कर्नाटक राज्य स्थापन जाल्लें आणि तांका उत्तर कन्नडा जिल्ह्यांथावनू महिलांगेले चड प्रतिनिधीत्व जायशिल्लें. वसंतपाच्यी, कुमठा मतदार संघांथावुनू निवडणूक जिंकली. गरीबांतुल्या गरीब लोकांगेल्या पुनर्वसनांतु अत्यंत अनुकूल जायशी कार्य केल्लें. सरकारी कोषागारांथावुनू, तात्पुरती धरण बांदौवंच्याक निधी मेळैलो आणि २८,००० एकर जागो शेती आणि मच्छीमारीखातिर उपलब्ध कोर्नु घेतलो. कोळी लोकांक, यांत्रिक बोटींतुं कार्यकोरूक, कोचीन पेटोवुनू प्रशिक्षण दिवेलें. आणि मागिरी सरकारी अनुदान मेळोवुनू तांकां कम्मी खर्चांतु बोटी घेंवच्याक सहाय केल्लें.

आमदार आसतना वसंतपाच्येने, तिगेल्या मतदार संघांतु Lift Irrigation कार्यान्वित केल्लें. शेतकऱ्यांक Irrigation Pump घेंवच्याक अनुदान मेळोवुनू दिल्लें. वसंतपाच्येगेल्या प्रयत्नांमितीं कुमठेंतुं सहकारी तत्वाचेरी दुदाची डेअरी स्थापन जाल्ली. सभासदांक गाय्यो, म्हैश्यो घेंवच्याक कर्ज मेळ्ळीं आणि डेअरीक दिलेल्या दूध उत्पादनांथावुनू ह्या कर्जाची परतफेड सुदाई जाल्ली.

उत्तर कन्नडांतुल्या Kharland Development कार्यांतु वसंतपाच्येने मस्त कार्य केल्लें. त्यामितीं ह्या क्षेत्राचो लक्षणीय विकास जाल्लो. Icefactory Trucks कार्यान्वित जाल्लीं, हाज्जे अर्थकारणाचेरी उत्तम परिणामु जाल्लो. तिन्ने कुमठेंतुं वीज हाडैली आणि दूरध्वनी हाडैलो. ज्यावेळारी प. पू. आनंदाश्रम स्वामीजी मल्लापूर येवंचे आशिल्ले, त्यावेळारी एका आठवड्याभितरी तिन्ने मल्लापूर गावांतु वीज हाडैली.

१९५० सालांतु, उत्तर कन्नडांतुल्या कुमठेंतुं मात्र कॉलेज आशिल्लें. आपणागेल्या आमदार म्होणू पैल्या सत्रांतुं तरुण आनि उत्साही वसंतपाच्चेने, सरकारालाग्यांथावु ५ लाख रुपयांचे अनुदान मेळलें आनि कॉलेजांतु सुधारणा केल्यो. तिगेल्या विषयांतुं एका निंदकाने म्हळ्ळें “राजकारणांतु महिला? कसलें कर्तली ती?” ह्याची उपहासात्मक उत्रांमितीं वसंतपाच्ची वापस आमदार म्होणू निवडणूक जिंकली.

वसंतपाच्चेने, तरुण विधवांक एकडे कोर्नु, समाजाच्या मुख्यप्रवाहांतुं हाडचें महान कार्य केल्यां. बहुतेक विधवा आठवीथायी शिकिल्यो. तांकां बोर्डाची परीक्षा उत्तीर्ण जांवच्याक वसंतपाच्चेने प्रशिक्षणाची व्यवस्था केल्ली. त्या महिलांक, शिवणकाम, नर्सिंग, मीड-वाईफ कोर्स इत्यादींतु प्रशिक्षण दिल्लें.

राज्य आनि जिल्ह्यांतुल्या महिलांगेल्या पुनर्वसनाखातिर तशीची अधिकारांखातिर, वसंतपाच्चेने धा वर्स अत्यंत कठोर परिश्रम केल्ले. तांका नौकरी मेळोवच्यांतु मदत केल्ली. ह्या कार्याखातिर, सिसी, होनावर, मल्लापूर, अंकोला, मुंडगोड आनि गोकर्ण गावांतु केन्द्र स्थापन केल्ली. अनेक सम्मेलनांतु तिगेल्या कार्याचें कौतुक जाल्लें. पैल्या जागतिक महिला वर्सांतु, महिलांगेले अधिकार आनि सामर्थ्य क्षेत्रांतु तिन्ने केलेल्या कार्याखातिर वॉशिंग्टनांतु तिगेलो सत्कारू जाल्लो.

वसंतपाच्चेगेली, तिगेल्या कार्यांतुली ऊर्जा म्हळ्यारी सर्वांखातिर एकु प्रेरणेचो स्रोतुची.

स्वामी विवेकानंदांगेले "Arise, Awake and Stop not till the goal is reached" हें वाक्य तिगेलें ब्रीद जावु आस्स.

वसंतपाच्ची मिर्जानकर म्हळ्यारी, सर्वाथिने “कोंकणी केसरी!”

श्रीमती उषा नाडकर्णी

रंगभूमी, चित्रपट आनि दूरदर्शन ह्या ललितकला सादरीकरणाच्या तीन्नी माध्यमांतुथावु आपणागेल्या अभिजात, सहजसुंदर तशीची प्रगल्भ अभिनयाने रसिक प्रेक्षकांगेल्या हृदयाचेरी गेल्लीं चाळीस वर्सधोर्नु अधिराज्य कर्तली एकी ज्येष्ठ अभिनेत्री म्हळ्यारी श्रीमती उषा नाडकर्णी. पूर्वाश्रमींची उषा रामदास कलबाग. शाळेंत आस्तनाधोर्नु तिक्का अभिनयाची आवडी आशिल्ली. चौथींतु आसतना पैलेफांता नृत्य केल्लें. मागिरी शाळेच्या स्नेहसंमेलनांतु नाटकांतु भूमिका केल्ली, नृत्य सादर केल्लें आनि माध्यमिक शाळेंतु आसतना शाळेच्या प्रत्येक स्नेहसंमेलनांतु कामं केल्लीं. मुंबई महानगरपालिकेंतु कार्यरत आसतना तांगेल्या Sports Club च्या स्नेहसंमेलनांतु कामं केल्लीं.

१९७३ तु महाराष्ट्र राज्य नाट्यस्पर्धेंतु रमेश पवार लिखित

‘गुरू’ ह्या मराठी नाटकांतु ‘बेबली’ ही भूमिका कोर्नु उषाताईने रंगभूमीचेरी पदार्पण केल्लें. तिगेल्या ह्या भूमिकेचें कौतुक जाल्लें, मात्र न्हंयी तरी तिक्का अभिनयाखातिर प्रथम फेरींतु बक्षीस, अंतिम फेरींतु बक्षीस, पार्श्वनाथ आळतेकर स्पर्धेंतु बक्षीस, कोल्हटकर, स्पर्धेंतु बक्षीस, आनि अखिल भारतीय नाट्यपरिषदेतर्फे दोनी बक्षीस मेळ्ळीं. जयवंत दळवी लिखित आनि विजया मेहता दिग्दर्शित ‘महासागर’ आनि ‘पुरुष’ ही उषाताईगेलीं दोनी महत्वाची नाटकं, विक्रम गोखले, नाना पाटेकर, चंद्रकांत गोखले, रिमा, नीना कुळकर्णी हांचे असल्या दिग्गज कलाकारांवटु ‘हम भी कुछ कम नहीं’ हें तिन्ने दाक्कोवु दिल्लें. भावपूर्ण चेहरा, अर्थपूर्ण सूचक दाँळे, भारदस्त जाल्यारी भावनेचो स्पर्श आशिल्लो आवाजु हीं उषाताईगेल्या अभिनयाची शक्तीस्थानं जावु आस्सती. ‘मला उत्तर हवंय’, ‘हिमालयाची सावली’, ‘संभूसांच्या चाळीत’, ‘मी पुरुष पूर्ण पुरुष’, ‘आपलंही असावं’, ‘आई परत येतेय’, ‘पाहुणा’, ‘आम्ही बिघडलो’ ही तिगेलीं इतर लोकप्रिय नाटकं. ‘पाहुणा’ आनि ‘आम्ही बिघडलो’ ह्या नाटकांतुल्यो विनोदी भूमिका सुद्दाई, उषाताईने अत्यंत सहजसुंदर अभिनयाने सादर केल्यो.

उषाताईगेल्या अभिनय कौशल्यादिकाक चित्रपट निर्मात्यांगेलें लक्ष गेल्लें. अण्णासाहेब देऊळगांवकर हांगेल्या ‘नशीबवान’ ह्या मराठी चित्रपटाने तिज्जेखातिर चित्रपटपक्षेत्रांचे दालन उदारी जाल्लें. मागिरी ‘माहेरची साडी’ धोर्नु ‘येलो’ थायी अनेक मराठी चित्रपटांतु थावु तिन्ने, आपणागेल्या जिवंत अभिनयाचें यथार्थ दर्शन दिल्लें. ‘बायजाआक्का’, ‘भैरु पैलवान’, ‘दाह’, ‘हुप्पाहुप्या’, ‘सखी’, ‘पक पक पकाक’, ‘देऊळ’, ‘बंडलबाज’, ‘घनचक्कर’, ‘झेंटलमन’, ‘मिसळपाव’ हे उषाताईगेले इतर उल्लेखनीय मराठी चित्रपट. हिंदी चित्रपटांविषयांतु सांगचे जाल्यारी, महेश मांजरेकर हांगेल्या ‘वास्तव’ चित्रपटांतुली भूमिका ही अत्यंत लक्षणीय भूमिका. ताज्जेउत्रांते, ‘गुंडाराज’, ‘हत्यार’, ‘यशवंत’ ‘ये तेरा घर ये मेरा घर’, ‘कृष्णा कॉटेज’, ‘वन टू श्री’ ह्या हिंदी चित्रपटांतु तिन्ने साकार केल्लेल्या आवसुगेल्यो भूमिका अत्यंत संस्मरणीय. ‘नरसिंहा’, ‘लक्ष्मणरेषा’, ‘प्रतिघात’, ‘तेजस्विनी’, ‘भूतनाथ रिटर्न्स’, ‘हथियार’, ‘सडकछाप’ हे उषाताईगेले इतर अविस्मरणीय हिंदी चित्रपट.

आत्तेंतेमई, दूरदर्शन मालिकांच्या माध्यमांतुथावु, उषाताई प्रत्येक रसिक घरांतु पावल्या. ‘गावकडल्या गोष्टी’ ‘पिंपळपान’, ‘वादळवाट’, ‘आई’, ‘अरुंधती’, ‘ऊनपाऊस’, ‘लम्नाची बेडी’, ‘बंध रेशमाचे’, ‘युगंधरा’ ह्यो तिगेल्यो अविस्मरणीय मराठी मालिका. ‘रिश्ते’, ‘मधुबाला’, ‘एक मुट्टी आसमान’, ‘अडोस

पडोस', 'कुछ इस तरह', 'विरुद्ध', 'थोडीसी जमीं थोडासा आसमान', आनि 'पवित्र रिश्ता' ह्यो उषाताईगेल्यो रसिकमान्य लोकप्रिय हिंदी मालिका. 'पवित्र रिश्ता' ह्या मालिकेने तिगेली दूरदर्शन कारकीर्द यशोशिखराचेरी पावली. हांतुली, उषाताईगेली 'सविता दामोदर देशमुख' ही भूमिका इल्ली लोकप्रिय जाळी की, लोकांखातीर 'सविताताई' होची तिगेलो परिचयु जाळ्या. ह्या भूमिकेद्वारा, उषाताईने, पुरस्काराचे विक्रम प्रस्थापित केले. फटकळ स्वभावाची तशीची अत्यंत स्पष्टवक्ती म्हणू नाट्य-चित्रपटसृष्टींतु प्रसिद्ध आशिल्या उषाताई नाडकर्णी गेल्ली ही देदीप्यमान कारकीर्द.

उषाताई अनेक प्रतिष्ठित पुरस्कारांनी सन्मानित जाल्या.

- * एस. टी.तर्फे सादर जालेल्या 'मी पुरुष पूर्ण पुरुष' ह्या नाटकांतुल्या भूमिकेखातिर कोल्हटकर स्पर्धेतु पुरस्कार.
- * 'आई परत येतेय' ह्या नाटकांतुल्या भूमिकेखातिर मुंबई मराठी ग्रंथसंग्रहालयातर्फे पुरस्कार.
- * 'पाहुणा' आनि 'आम्ही बिघडलो' ह्या नाटकांतुल्या भूमिकांखातिर नाट्यदर्पण पुरस्कार.
- * मुंबई मराठी साहित्य संघाचो, सर्वोत्कृष्ट स्त्री कलाकाराक दिंवचो 'नाट्यसेवा गौरव' पुरस्कार.
- * २००९, २०१० आनि २०११ ह्या तिन्नी वर्सांतु "पवित्र रिश्ता" ह्या हिंदी दूरदर्शन मालिकेंतुल्या 'सविता

दामोदर देशमुख' भूमिकेखातिर Favourite Saas तशीची Favourite Khalanayak हे पुरस्कार- (Hattrick)

- * २०११ तुं ह्याची भूमिकेखातिर "Zeeki Shaan" पुरस्कार आनि Big Television Awards चो Favourite Teekha Character पुरस्कार तशीची Zee Gold Awards चो Best Actor in a Negative Role (Female) पुरस्कार.

- * २०१२ तुं, परत ह्याची भूमिकेखातिर Zee Gold Awards Mmo Best Actress in a Negative Role (Critics) पुरस्कार आनि The Global Indian Film and Television Honours Mmo "Best Actress in a Negative Role" पुरस्कार.

उषाताईक तिगेल्या देदीप्यमान, यशोमय, नाट्य-सिने-दूरदर्शन कारकीर्दीखातिर आमगेलो 'मानाचा मुजरा'. भविष्यांतु तिगेल्यो उत्तमोत्तम भूमिका पोळोंवची संधी आमकां मेळो आनि अनेक प्रतिष्ठित पुरस्कारांनी ती सन्मानित जावो, ही नटराजागेल्या चरणांतु प्रार्थना!

कालिंदी मुञ्जुमदारपाच्चेने मुख्य अतिथी डॉ. सुवर्णा कोप्पीकर, हिगेले विषयांतु दिलेली अधिक माहिती, मुख्य अतिथीगेलें भाषण आनि सत्कारमूर्तीगिले मनोगत आमगेल्या मे २०१५च्या अंकांतु प्रकाशित जाल्लें.

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SHREE GOPALAKRISHNA DEV

BAZAR ROAD, HONNAVAR, 581334, KARNATAKA

II SHRI GURUBHYO NAMAHA II II SHRI GOPALAKRISHNAYA NAMAHA II

INVITATION TO RATHOTSAV

RATHOTSAV at Shree Gopalakrishna Temple, Honnavar will be celebrated on Tuesday Vaishakh Shuddha Triteeya (Akshaya Triteeya), the 21st of April 2015.

PARAM POOJYA SADYOJAT SHANKARASHRAM SWAMIJI has kindly consented to grace the occasion. THE DEITY SHREE GOPALAKRISHNA DEV was installed at the Divine hands of Param Poojya Krishnashram Swamiji on Akshaya Triteeya around 1850 and the temple was built by Shri Anant Timmappaya Sthalekar (present Nilekanikars). Rathotsav was also started on Akshaya Triteeya.

OVER the past hundred years or so several Chitrapur Saraswat Families have migrated to the cities and there are only a handful left in Honnavar.

WE FONDLY REMEMBER Sthalekars, Karkis, Honnavars, Upponis, Haldipurs, Sashitals, Balwallis, Kaushiks, Mankikars, Hosangadis, Burdes, Koppikars, Nagarkattis, Shiralis, Taribagils, Gokarns, Chandavarkars, Mavinkurves, Marballis, Mudbhatkals, Murdeshwars, Kulkarnis, Saukurs, Amladis and so many more.

THESE FAMILIES now live in various cities in India and abroad.

WE INVITE them whole heartedly to participate in the Rathotsav with **TANN MANN AND DHAN** and invoke the blessings of Shree Gopalakrishna Dev and Param Poojya Swamiji.

FURTHER, WE invite all devotees of Shree Gopalakrishna Dev to whole heartedly participate in the Rathotsav celebrations and receive Prasad.

Donations may kindly be made by cheque/draft in favour of **Shri Gopalakrishna Dev Rathotsava Fund** (s/b account no. 23622 Honnavar Urban Cooperative Bank), OR by cheque/draft, NEFT in favour of **Shri Gopalakrishna Dev Trust**, (s/b account no 905 Shamrao Vithal Coop Bank, Shirali) and posted to the above address.

Programme on 21.04.15

- | | |
|------------|--|
| 9.00 a.m. | Ratha Vaastu Havan |
| 11.00 a.m. | Samoohek Prarthana, Bali Pradan, Rath Ganapati Pooja, Mangalashtha |
| 12.00 noon | Ratharohan
Sabha Karyakram
Ashirvachan by Poojya Swamiji |
| 5.00 p.m. | Maha Rathotsava, Rathavarohan, Palki Utsav, Mrigabete and back to temple. |
| 8.00 p.m. | Shree Krishna Satyabhama Samvad, Ratri Pooja, Ashtavadhan, Aarti, Teerth Prasad. |

On behalf of Shree Gopalakrishna Temple, Honnavar

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Organic Rice Cultivation - Part 1

A fine tilth

TANUJA NADKARNI

Tanuja and Vivek Nadkarni are an extraordinary couple. Born and brought up in a metro like Mumbai and having worked in the corporate sector for over 18 years, their passion for the outdoors, love for nature, animals, concern for the environment and their quest for setting the right balance between work, life and development have taken them out of Mumbai. Today they work out of their 7-acre farm "Huli-de-Vana" at Chitrapur with the aim to integrate corporate vision and sustainable organic farming to contribute to a pollution-free environment. Tanuja writes about her experiences in this venture.

Land Preparation : Clear out the weeds and plough the land to a fine tilth.....reads the manual on Rice cultivation. 5 years before the previous owner sold the place to us, he had stopped rice cultivation since he felt that it was not commercially viable. And it is now our third year on the farm. So in effect our paddy area has been lying barren for the past 8 years. But this year we felt we must go ahead and try our hand at rice cultivation.

So a few days back, I heard about a new tractor which is available for hire in the village. Apparently some enterprising fellow from Tamil Nadu is travelling across villages and tilling for the willing. i.e those willing to pay his steep charges of Rs. 1000 per hour. Well, we decided it would be worth a try – for two reasons – First - because our land was untended for so long, it would be really rock hard; and would take much more time to get it done by bullocks. Secondly, the new tractor could apparently work even if the tough weeds were not removed. So Saturday afternoon at 4 pm, Ponarasu – the tractor driver who spoke no Kannada and just a smattering of English, drove into the farm on his monstrous vehicle. After assessing the place, he asked ‘one or two?’ meaning one round of tillage or two? We agreed for two as we wanted the land to be done really well.

And there, the noisy monster rumbled around raising a huge cloud of dust, pulverising everything in its path. Its huge rotor blades cut through the weeds and churned them along with the mud. I walked in its wake to see how the mud was churned up. The soil below the surface had a rich moist feel. And I could see scores of white thick grubs that were disturbed from their homes, scurrying about.

In a few moments a couple of white egrets flew gracefully and landed on the upturned mud. They were followed by one more and then two more... and soon there was an entire flock. Pecking, gobbling, scurrying around, they were having a feast. I was amazed

at the perception and communication skills of these birds. Did one of them first notice that here was a field being ploughed, and then spread the message- “Come one Come all, lets feast” or were they all flying high overhead to distant places and decided that this was just the spot for their afternoon break? Whatever it was, these birds were having a merry time- and were they insolent? they hopped around in the wake of the tractor and in its very path, unmindful of the monster as it bore straight down on them, taking off just as it was close enough to touch their wings.

In the midst of all this, I noticed Misty; Zuki, Phoenix and Johnny (our canine quartet), making their way through the arecanut trees. They had not noticed me leaving the house and now they all surrounded me with a “why didn’t you call us when you left?” look. And then they saw the birds! As they ran to chase them, the wonder of the soft – sink-your feet-in feeling of the freshly tilled soil, caught on to them and they raced around in joyous abandon.

It took the tractor an hour and a half to prepare our half acre paddy area to a fine tilth. We will now sow the seeds and like the rest of the farmers across the state, await the first rains and hope and pray for a good bountiful crop.

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De-addavaning Your Home

KALPANA TALLUR RAO

Why do we accumulate clutter or addavana: old copper vessels, plastic dabbas and bags, yellowing receipts, cut out recipes, old clothes, magazines, embroidery patterns, electronic goods, and other such objects? Most of our lofts are crammed with possessions that we haven't used for years and probably never will. Our wardrobes are overflowing with clothes, our drawers with stationary, our shelves with medicines long past their expiry dates and our cupboards with books. I could go on and on. Result: the home appears small, the furniture along with the addavana flowing around dominating our home and us. A painfully familiar scenario for many of us.

Often what we possess is not in singular but a collective noun. I know people who have multiple sets of mixers, irons, hair dryers, music systems, phones ... We are a wired world; too many wires hanging around, phone chargers, adapters and so on. Some people are loathe to give away even stuff that does not work. Their hardware boxes overflow with rusted nails, unusable screw drivers, electrical stuff in multiples and so on. Have we turned 'collectors', turning our beautiful homes into dustbins?

Let's face it, most of us are clutter collectors. Space in urban metropolises where most of us amchis live is at a premium. Nevertheless most of us fill square feet worth lakhs of rupees with junk that gathers dust rather than with objects that add meaning to our lives. Can we leave spaces as they are, as spaces that are free to breathe, instead of filling them up? No matter how big or small the home, it is essential to declutter it and fill it up with objects that matter. Less clutter means a home that is easier to organise. Every object has a place and we have to spend ages looking for it.

Golden Rules for decluttering

The first golden rule of decluttering is: "Less is more". The less objects you have the more space you have to use, to move around; your home and cupboards are easier to clean and your life is more organized. If every object had a designated place and no possession was a forlorn orphan her home and life would be more organised.

The second golden rule is: "Every object is sacred and should be treated as such". Each object is created from the raw material gifted by the Divine; human hands have further spent time and energy to create it. So every object deserves to be treated with respect, love and care. To let objects gather dust, rust and be ignored is to insult them. The least we can do is to use objects regularly and with care. And if we have no need for them, give it away to someone who does.

The third golden rule is that objects we keep should fulfill at least one the three criteria: "They should be utilitarian or have aesthetic value or nostalgic value". If they have none of these they can be safely discarded. Functionality is essential. Objects perform a function and that is why we need them. But if they do not fit into our life style we can avoid them. For instance I do not fancy making juices every day. So a food processor is a waste. So is the atta maker as I have a cook who is pretty regular and good. Similarly objects that are long past their functionality for us are to be given away for use by others.

A thing of beauty is a joy forever. We love beautiful objects around us; pretty paintings, knick knacks, antique furniture, nice cushions. Buy them but take good care of them. They will give you endless hours of happiness around the house. Often show cases are crammed with beautiful objects. It is sensible to circulate show pieces. Display some, store the others away; after a couple of months the display items are stored away while the stored items get their chance at being displayed!

Objects have nostalgic value too. But then we cannot preserve every letter, every birthday card, every gift, every 'I love you note' or every object from your child's childhood. One has to be hard hearted to discard most of them and store the more precious ones in a box, its size depending on the space available.

Traditionally Diwali is the time for this exercise. But it is nice to do it again just before our new year Ugadi in March-April. Doing it twice a year actually halves our work. Since the home is already decluttered in Diwali there is not as much back breaking work before Ugadi. We just need to do some

organising. In fact the stuff we could not part with during Diwali cleaning goes away at Ugadi.

How does one get down to it? Serious de-addavaning takes time, it does not happen in a jiffy. It needs a serious change in our mind set. We need to sit down and introspect about the importance possessions we have in our life, remember that we cannot take a single one in our final journey, the needless expansion in our wants, that we have more wants than needs and realize that many individuals in this world do not have even half the possessions that we have. Unless we introspect about every single object and every single possession, (yes every single one) and ask ourselves: "Is this object fulfilling a purpose? If the answer given honestly is yes, keep it, and if no then ruthlessly (and generously) give it away.

The reason why most of us are loathe to give away objects and become hoarders is our socialisation. Most of us are from economically frugal backgrounds, single income homes where the limited income was channeled into food, education and health care. Material possessions were few and while we were happy with a frugal lifestyle, it led to a longing for material objects. Just observe the craving for saris in many women.

Today the same generation is living in an era of plenty. Income levels are higher and more significantly goods are plentiful and cheaper. Sale offer and exchange offers point to a buyers' market. Nevertheless our habits are a throwback on our earlier days. It needs conscious contemplation to change our mindsets and habits. We often keep objects in the loft or the back of our shelf thinking: "I'll need it someday, I'll use it someday". And that day never comes. A thumb rule is if you haven't used an object in the last 12 months the chances are you are never going to. And if you do need it some day, there are plenty of shops around.

I have a rule for shopping; one comes in if two go out. Give away two shirts, trousers, jeans, saris etc and then buy one. And first is the giving away followed by shopping.

Where to give away objects

If you look around you will find places and people to give away stuff to. Donate, sell, exchange or gift are the golden words. There are many homes, orphanages

that take good stuff, Find out their rules and give away your stuff. Our helpers are of course the best receivers.

When you feel you cannot part with it, tell yourself that there is someone out there who can use your stuff that is lying forgotten in your loft. Often we have new objects that we don't like but can't bring ourselves to give it away. "How can I give it away, it is new and never used!" is the thought. I have given away the gifted items the next day to my helpers who otherwise have to do with hand-me-downs.

I have discovered that most of the stuff we amass has been either inherited, gifted or bought. The first we have to be ruthless in giving away; most of us have sold our old copper vessels or are using them to decorate our homes. Old furniture if good should be used, teak wood almirahs and writing tables are antiques, worth their weight in gold. We have to be very careful about what we buy. The less consumeristic and materialistic we are the better. When I go shopping and there is temptation to buy I ask myself: Where am I going to keep this? Is it going to eat away some precious space? Can I do without it? Does it serve a purpose? Only when I get a positive answer I decide to buy.

There are some who pick up stuff discarded by their friends or relatives regardless of whether they need it. Remember its your home not a dust bin of useless stuff.

Decluttering is a continuous process. Every time I declutter and organise I discover more and more possessions I do not need and wonder why I was keeping them with me all these years! Of course I also realise that certain possessions are indispensable. It is a journey of realisation of the difference between need and greed, the craving for objects just because they are available in the market. It is journey of contentment in minimising wants. There is happiness in giving, the ego gets a boost, but there ought be humbleness in giving. I am not doing a favour by giving, the other person is doing a favour by taking, for if she or he did not take would I be able to give? Without the takers I would not have a clutter free and addavana free home filled with beautiful and useful objects. Each object is there because it serves a purpose and not because someone gifted it, or I bought it because everyone else has one. Possessions may be few but they should give a lot of happiness!!

<<<>>>

Dogs Let Loose.....

PRADEEP ULLAL RAO, NOIDA, DELHI

In our busy lives nowadays it is getting increasingly difficult to cope with the multifarious demands on our time. What with scanning a multitude of newspapers and news channels every morning, not missing out on the morning walk or gym, necessary calls on our smartphones, the long drawn commute to the work place, and then being constantly glued to the lap-top screen, meetings etc., it is becoming next to impossible to look at what is usually classified as 'non-essential' stuff. From the many mails we get in our in-box relating to Social issues and Promotions, we really need to sift out the non-essential.

We live in a premium residential sector in Noida, bordering Delhi. We are really privileged to be in a sector housing eminent personalities from a wide spectrum of society – the judiciary, bureaucrats, administration, diplomats, business magnates, technocrats, scientists, journalists, artistes, environmentalists, educationists, et al. All are erudite, talented, accomplished orators, and polished in the finer arts of debate.

And we are further privileged that quite a few of us take an active interest in our community affairs, so that our sector's google group is a vibrant, bustling medium, the posts of which are really impossible to classify under 'non-essential' reading. With the experience and skills honed from long service and rich experience in their various professions, it is but natural that many of the contributors write with spirit on issues raised in the group.

One of the most live issues on top-of-the-charts these days is relating to the canine space – on whether or not to let stray dogs continue in the sector. The pro and anti camps have so organized themselves on this debate, that any person wishing to learn the finer points of marshalling arguments in support of one's proposition has only to follow this subject. While one group would put convincing arguments which are impossible to ignore, the other side will cut and thrust their points in so eloquent a manner that our opinion can be pardoned to now

veer towards the other point of view!

Within seconds literally the first group nixes every argument raised, with well-thought out rebuttals, which sends our opinion scurrying back to the original corner. Not to be out-done, this is followed by even more convincing pleas to oppose the motion. This back-and-forthing continues several times a day with each side coming out with their repartees with break-neck speed! Our opinion therefore see-saws much like spectators pairs of eyes in a stadium engrossed in a Federer – Djokovic Grand Slam final ! And not only local talent, but contributors from overseas have also pitched into the debate with gusto!

So, with the result that in our premium residential colony, not only 4-legged creatures (with a tail), but also, arguments are on the loose!

The Author can be contacted at pradeepurao@gmail.com

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Understanding and Coping with Old Age

SADANAND B KUMTA, PUNE

In life, we go through three phases - boyhood, youth and old age. It has been said that old age is a continuous series of losses. These losses accumulate to a point when we are unable to live independently. The condition of old men depends on the state of their health.

The Hindu span of life is hundred years or more. Khushwant Singh, the writer-journalist, who lived up to the age of 99 years was able to keep up his routine to the age of 95 years or more.

Khushwant Singh in his book, "Absolute Khushwant", aided by Humra Quraishi has given some words of wisdom for healthy living. It is to be remembered that if you do not have good health, you can never be happy. The other things are: financial stability in old age, having an understanding partner – wife or a friend, happiness in solitude, meditation or introspection for a few minutes every day, developing a hobby or two to keep you going all the way, not losing your temper, harbouring no envy which can corrode you and work as a cure for all ills, be guided by the philosophy of Rabindranath Tagore – ekla chalo re – and you will live long.

If one wants to understand the problems of modern day old age, one will benefit by reading "Being Mortal" by Dr Atul Gawande.

He says it is primarily family's responsibility to take care of the aged elderly. In very old age, you lack basic physical independence. These basics are use of toilets, eating, drinking, bathing, grooming and getting out of bed.

In India, joint family system has now crumbled. In the early days the concept of old age homes did not exist. The tradition of respect for the elderly and dignity of old age has now eroded. Nuclear families are now the norm. Increasing longevity has brought about shift in the relationship between the old and the young. The young now go far for whatever work they want and marry whomsoever they want. At the same time the elderly have good savings and have better economic control. The relations now between the young and the old is one of intimacy at a distance. Retirement communities are on the increase. Now veneration of independence has replaced respect for the old. This independence is under serious threat when serious illness or infirmity strikes.

Ageing is a story of the behaviour of the body parts. Tooth problems, losing muscle mass, calcification of arteries, loss of bone density, shrinking fingers, decrease of lung capacity, bowel troubles and shrinking of brain are sign of decaying age.

Even then we are living long. This is because our complex body system, prevents total collapse of the body. But slowly we reach the stage of frailty. The very old live without a spouse.

The pity of our society is that despite growth in the numbers of the aged, geriatrics is not an attractive profession and is on the wane.

When we are growing old it is better to watch our feet. Risk of fall is ever present and consequent bone fracture or injury to the head. As balance is poor and muscles are weak. Postural hypertension, blood pressure problems, fading eye sight, impaired hearing, probability of diabetics, obesity and sedentary life beset the aged.

The body's decline creeps in like a vine. This decline is our fate and death will come someday.

Dependence and Assistance

Most old do not like to think far ahead, but they do fear what happens short of death.

Having at least one daughter seems to be crucial is getting help. Falling down can lead to endless troubles. Some are afraid of dying alone.

Today assisted living is considered an interim station between independent living and a nursing home. Some old men can go in some kind of depression.

Assisted living, gives old men a feeling of a tenant, enjoying free living according to their will and not as institutionalised men.

Better Life

Old age has three problems – boredom, loneliness and helplessness. Old age will be fine if we have a purpose beyond us and dedicated to a cause. We all have a craving to some kind of loyalty. We like the feeling – somebody cares. When we are ill we need not only treatment, but also care.

The old are happy with small pleasures. Companionship, everyday routine, good food and warmth of sunlight. Being of help to family,

community, and love of animals, plants and children are added pleasures.

Doctors can repair health but not sustain the soul. Enjoying autonomy in old age is a great thing if there is safety in doing so.

Hobbies developed will be of help in old age; reading, writing, playing cards, chess, crosswords, music, walks and playing with children etc.

The End

Dr Gawande says that life like a football game, is a story where the endings matter. One's end can be an assisted suicide, that is, death with dignity. Life's end matters not only to the patient, but also to the members of the family. Some may prefer their end at home. What the patient wants is painless and quiet end.

*Reference: Absolute Khushwant by Humra Quraishi
Being Mortal by Atul Gawande*

Press And Its Freedom

ARUN R. UPPONI

Among the various agencies of public opinion, the "PRESS", which gives written words, occupies a very prominent place and carries a huge importance, is one of the four pillars of our democracy. The daily news papers, journals and periodicals etc. play a robust task, in the formation of public opinion. But the effective role of the Press, is considered, only when it is unshackled and totally free from any interference. The Govt. controlled Press or a press which is a mouth piece of vested interests cannot play a vigorous role in creating public opinion.

Supplying news : Newspapers give information about events and happenings in the country as well as all over the world. Newspapers which supply genuine news extend a great influence as they reach a tremendously large number of people in the four corners of the nation. The dailies of different publishers at the national level give upright information, pertaining to the Government's good and bad performance and other kinds of valid information needed by the people.

Views and Opinions : Secondly, newspapers can also give the avid reader profound views regarding the activities of the political parties and national and regional leaders, inside and outside the Government. Moreover, the precise opinions of the learned editors as well as other thinkers are also available to the public at large regularly, at a low price, (as said by Prof. Kapoor, in his book).

Influencing Public Opinion : Newspapers have hefty powers, to influence the public opinion. The editor's competence, wisdom, fearlessness to expose scams, feeble performance of the government, and their undemocratic benefits and inability of the government to meet their promises and induce the voters to reject such leaders.

Newspapers should not suppress the news. Printing incorrect news or failure to print correct news can harm the citizens, who are solely depending on the truth of the news, published by the editors. This can lead to misusing freedom of Press.

The Press therefore must be free, courageous and unfettered and must not have direct or indirect interest, in the Government nor should there be any attempt on part of the government or other powers to gag the Press.

Freedom of Press : As such Press is not separately guaranteed by the Constitution, (as said by Jurist Basu in his book). Although the Article 19(1) (A) of the Constitution does not point out "Press Freedom", in the famous **Editor's Guild' Case**, the SC (SC, Judgements, 1980, 298) to protect the independence of the Press was generous enough to rule that freedom of speech and expression, includes freedom of Press and circulation. (argued by Soli Sorabjee)

In the Bennet Coleman Vs Union of India Case, the Honourable SC, had ruled that fixing maximum number of pages for particular price, would lead to violation of rights of the Press Freedom (AIR, 1975, SC, 106)

In the Ramesh Thapar Case, Justice Patanjali Sastri of Nepal, SC had ruled that Press Freedom laid the foundation of democratic organization and that such a freedom was not granted by monarchs (ref: International Reporter)

However freedom always comes with responsibilities. Lack of consideration of the effects of printing articles or voicing opinions can lead to dire consequences as we have seen in the past couple of months. The Press therefore wears a crown of thorns as they say. The importance and power it wields also comes with heavy load.

Happy 75th Birthday

Sudhir Narayan Gangolli

Date of Birth: 15th April, 1940.

Simple, Honest, Diligent, Virtuous, Hardworking
75 glorious yearswith the Blessings of Kuladevata Shantadurga
and the Holy Guruparampara.



**“ We hope this special day brings much joy and happiness
.....you deserve it !!**

Do continue to be the inspiration you have always been !! “

With Best Wishes From:
Geeta Suresh - Shyamala
Meenakshi - Kishore Radha - Sudhakar
Swati - Ajay Sameer - Michelle
Tara - Manohar Mukta - Satish
Ashish - Harshada Shrimati Madiman
Akshata - Mihir Geeta Surkund
Aditya, Anuj & Shreyas
Relatives & Friends

**Ruby Wedding Anniversary of
Smt. Muktha Bai Balnad (Nee Ullal) and Sri Bhavanishankar Rao Balnad
Celebrated on 6th January 2015.**



We Pray to Our Kuladevata Shantadurga, Lord Bhavanishankar and Our Holy Guruparampara to bless them with good health, wealth, long life and happiness.

From

Daughters - Sushma Betrabet & Sowmya Betrabet
Sons-in-law - Sandeep Betrabet & Vinesh Betrabet
Grand Children - Anirudh, Aneesh & Advay
Near & Dear Ones.

Kiddies' Corner (Contd)

Lord Ganesha



Tejaswini Tonse - 12 years

Tom with the Naughty witch



Aaddy Sunil Katre - 4 years

Golden Jubilee of Konkani Association, Hyderabad (Article on page 9)



Lt. Gen. Shri Prakash Gokarn being honoured by Shri Mohan Hemmadi



Shri Praveen Kadle was honoured by Shri Mohan Hemmadi



Chetan Sashital regaled the audience with his performance



Smt. Chetana Kadle receiving the citation on behalf of her father Shri Anand Mangalore

Rang De Chunaria – A Memorable Musical Rangotsav (Report on page 41)



Releasing of the souvenir - (l to r) Smt. Sadhana Kamat, Shri Kishore Masurkar, Shri Gurudutt Heblekar, Shri Bipin Nadkarni, Smt. Kanchan Honavar, Shri Vishwanath Shirali, Smt. Chetana Kadle and Shri Sunil Ullal

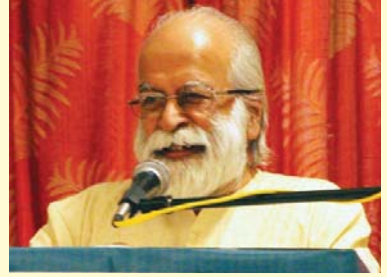


Smt. Kanchan Honavar with her visually challenged protegees

Natyanuwaad Abhivaachan (Report on page 11)



Prof. Smt. Sadhana Kamat conducted the Programme



Chief Guest Aron Heblekar addressing the audience



Smt Kanchan Honavar and Shri Krishna Chandavar presented 'Sangeet Saubhadra'



Smt Chandrama Bijur, Shri Bipin Nadkarni and Shri Uday Mankikar presented 'Bhaubandaki'



Dr Chandrashekhar Shenoy, Smt Deepa Savkur and Shri Kedar Mavinkurve in 'Yayati'



Shri Bipin Nadkarni and Smt Smita Mavinkurve presented a humorous scene from 'Lekure Udanda Jhali'



Shri Arun Hattangadi accompanied on the Tabla



Smt Jaya Trasi on the Harmonium



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Celebrating International Chitrapur Saraswat Women's Day 2015



Dr. Shantanu Nagarkatti, Smt. Vijaya Nagarkatti, Vice President Smt. Geeta Yennemadi, Chief Guest Dr. Suvarna Koppikar, Smt. Vasantlata Mirjankar and Smt. Usha Nadkarni.



Chief Guest Dr. Suvarna Koppikar.



Smt. Vijaya Nagarkatti, Niece of late Smt. Sunderabai Shibad, reminisced about her.



Dr. Suvarna Koppikar felicitating Smt. Vasantlata Mirjankar.



Dr. Ajantha Narvekar and Dr. Shantanu Nagarkatti accepted the felicitation on behalf of their mother late Smt. Hira U. Nagarkatti.



Smt. Usha Nadkarni spoke about her experiences in the world of Theater and Films.

11th April 2015

**ON THE OCCASION OF THE 100th BIRTH ANNIVERSARY OF OUR BELOVED PAPA
LATE SHRI SRIRANGRAO NARSINGRAO BELTHANGDY**



Late Shri SRIRANGRAO NARSINGRAO & Late Smt RATNA SRIRANG BELTHANGDY

We miss you dear Papa: cherished, loved & respected by all – you made us so proud. Orphaned as a young boy, brought up by his aunt as one of her own; charted his own course in life with dear amma, a self made man to the hilt. Always cheerful, honest & upright, never deterred by any odds; family well-being was always his priority.
Wish we had more time with you dear Amma & Papa!



**Son Major General BELTHANGDY
SRIRANG KERON VSM & Smt MEERA**



**Daughter Dr (Smt) Prabha Rao
and Dr Madhukar P Rao**



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



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



**Dr Prabha & Dr Madhukar
with children Pratima, Pramod,
Pramita, Prasan, spouses & kids**

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



*Smt. Meera Muralidhar Kapnadak
(Nee Kanthi Karnad)*

Left for Heavenly abode on 11th March 2015

Amma

*You have left us with Beautiful Memories
Your Love is still our Guide,
Today, we cannot see you, But
You're always with us for "EVER" In our Heart & Soul.*

*Meena S Kaushik, Maya R Chandavakar
Mahesh M Kapnadak*



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**Our hearts are full of memories,
With pride we remember you,
Though life goes on without you,
It will never be the same again.**

**SHEILA RAMESH BAILUR SANDHYA ATUL DHOLAKIA VANITA VINOD GANGOLLI
ALL RELATIVES AND FRIENDS**

Rang De Chunaria - A Memorable Musical Rangotsav

UDAY MANKIKAR
(Pictures on page 35)

Congratulations to Smt Kanchan Honavar for single handedly organizing and presenting, a highly qualitative and entertaining musical event “Rang De Chunaria” under the banner of “Lalitaangan”, on 21st February 2015 at Yeshwant Natya Mandir, Matunga, Mumbai.

“Lalitaangan” is a School of Music, founded by Kanchantai with the following laudable objectives and goals-

- * Promoting Passionate Music
- * Providing platform to Chitrapur Saraswat Singers and
- * Supporting Visually challenged girls interested in music.

To raise the funds required to achieve these objectives Kanchantai thought of presenting musical events at regular intervals, thereby providing a stage to Chitrapur Saraswat Singers and simultaneously generating funds to fulfill her noble motive. Accordingly, she staged her first event on 26th January 2013, and within 25 months, she staged her fifth event on 21st February 2015!. Kanchantai, with her fifth musical event has adopted five visually challenged girls, who are interested in music.

On 21st February 2015, afternoon there were good number of music lovers at Yashwant Natya Mandir, to witness Kanchantai’s fifth musical event, appropriately titled, “Rang De Chunariya”. Considering the festival of ‘Holi’ around, the theme of the event was ‘Holi’. These music lovers were welcomed by applying sweet scented Ashtagandha – a pleasant and novel idea. The stage was well-decorated with a colourful back-drop, representing the theme of ‘Holi’. The title “Rang De Chunariya” sounded very creative and attractive.

The selection of songs was theme based and excellent. Hence, the younger generation got an opportunity to know and sing the old melodies, based on various Ragas, even lay people, who know only a few songs of Holi, were introduced to those unheard Holi songs which are classics. The singers, Archana

Mangalore, Arjun Rao, Jaya Kalbag, Mangesh Alekal, Nirmal Kumta, Seema and Sharad Kilpady, Shantal Bankeshwar, Sneha Murdeshwar, Sunil Ullal and Tushar Ubhaykar did full justice to their respective songs. They were well accompanied by the team of musicians led by Shri Prashant Lalit. Comperes Sunil Ullal and Deepa Savkur were, as usual, very good and impressive. During the interval, all the artists were honoured by Kanchantai. Snacks were also provided to the audience.

The highlights of the event were the dance numbers performed by Dr Sonali Deshmukh (nee Honavar), Kum Stuti Nadkarni and Kum Yashasma Savkur. These were performed gracefully and were of professional standard. The songs selected for these dances were in tune with the theme of the event. Dr Sonali is a consulting Radiologist and caring mother of a 3 year old growing child. Despite her busy schedule, she spared time for her practice, came from Pune and gave a delightful performance, hence, commands special appreciation. Also, the visually challenged girls, adopted by Kanchantai, were superb, particularly Priya Nisad’s song ‘Rang Barse’ from film Silsila got a richly deserved ‘once more’ and a standing ovation from the audience. Another visually challenged girl Nausina Hathodkar thanked Kanchantai of Lalitaangan in particular and every member of the audience in general. Her expressions made the audience emotional.

On this occasion, a well- designed Souvenir with qualitative articles, both in Marathi and English, was released at the hands of Shri Bipin Nadkarni, the well-known Producer and Director of prestigious prize winning Marathi Films ‘Uttarayan’ and ‘Evadhasa Abhaal’.

In short “Rang De Chunariya” was a well conceived, systematically organized, brilliantly performed musical event. It was a “ saMgaIt kaMcana yaaoga “ for all those who witnessed this memorable musical rangotsav.

Best wishes to Kanchantai for all her future endeavours.

~~~~~ Parisevanam ~~~~~

Every week, a small bunch of Chitrapur Saraswats from different *Sabha-s* spread all over the world heads to Karla Math for a deeply fulfilling retreat which comprises several ways to offer voluntary service as a meaningful part of *sadhana* that both cleanses and transforms. Senior *Sanchalika* PRITI PANEMANGLOR tells you about this unique path to self-discovery!

Seva Saptaha – A Journey Within!

“I couldn’t believe what had happened! I sat at the harmonium, totally unsure of myself, but the minute I pressed the bellows and ran my fingers over the keys, it all came back”!! This was what one of the ‘pachi-s’ who offered *seva* at our Math at Karla revealed to me. She said that she used to play the harmonium very well as a young girl, but had not touched a harmonium since! “I have got my confidence back, now I am not going to give it up,” she said.

This is just one of the many kinds of inner transformation that just ‘happen’ when we are doing *seva*. You rediscover your talents and get back your confidence even as you learn to work together with other *sadhaka-s* towards a common goal. Many *sadhaka-s* also go through amazing experiences, which one can only attribute to the *Guru -Shakti* that works silently within us, especially in a vibrant *Kshetra* like Karla. Like the incident where this woman came by train from Mumbai to offer *seva*, unsure of how to get to the Karla Math. As she was coming out of the station, she found a rickshaw-

wallah who happily drove her down to the *ashram* all through the ride telling her all about his divine experiences with Parama Pujya Parijnanashram Swamiji. What is more, he actually went away without charging her for the journey! There have been other times when siblings have planned to come for *seva* together and met at this holy spot after 30 odd years!!

It was in March 2010 that we were first blessed with this ongoing opportunity of offering our *seva* at the Karla Math. Parama Pujya Sadyojat Shankarashram Swamiji was keen that a group of volunteers should come and stay for a few days in this *Divya -Sthan* and offer their *seva* at the Holy Feet of Shri Durgaparameshwari and at the Divine *Sannidhi* of the *Sanjeevani Samadhi* of Parama Pujya Parijnanashram Swamiji.

Seva Saptaha thus came into existence – with Dr. Gajanan Mankikarmam as its Chief Coordinator. Almost five years have flown past and it has been such a rich experience. Every week volunteers come from



Our sacred Karla Math consecrated wherein is the resplendent Devi Durgaparameshwari and the Sanjeevani Samadhi of Guru Swami



Breathing new life into every limb...it's exercise time!

~~~~~ Parisevanam ~~~~~

different *Sabha-s* from all over India and even abroad. Each person is given a duty in a particular area and the day is filled with different activities such as regular exercise, *Swadhyaya*, Sanskrit *Sambhashanam*, Meditation, *Vimarsha*, *Ashtamurti Upasana* and a physiotherapy session. The group has a leader who makes sure the activities and duties are performed as per the prescribed schedule.



Planning and allotting the day's tasks

Selection of a group leader is often not easy. There are many who have led simple lives and never had the chance to lead a group. So when they are given charge, they often have to be convinced that they can do it. It is such a pleasure at the end of the week, to see a self-confident smile on their faces. They are beaming with the lessons learnt by dealing with persons from different backgrounds and in diverse situations and want to come back again to partake in the joy that comes out of offering *seva* with the right attitude.

This is sometimes the first visit to Karla Math for a number of *sadhaka-s* who come to offer *seva*. There is one such gentleman, who had once joined *Seva Saptaha* for the first time along with his *Sabha* members. He was so happy with the experience that, he now comes regularly and has offered to come whenever there is a shortage of volunteers.

Recently, when I met him, he proudly said “I have now been promoted to the *seva* -counter”!! There are so many like him, who now volunteer their time and expertise in different fields, for helping out in many activities of the Math, whether at Karla, Shirali or Bengaluru with a great sense of pride and belonging to their Shri Chitrapur Math. Another interesting fact is that many reticent and quiet men have now started to learn *stotra-s* and *bhajan-s* and take part enthusiastically in chanting or in singing *bhajan-s*.

Pujya Swamiji constantly reminds us that doing only individual *sadhana* is not enough. One has to offer *seva* at the Guru's Feet, which is the “testing ground” and an important aspect of *sadhana* where one's *ahamkaara* has the chance to be chiseled and cleansed. One slowly learns to shed or reduce the *raga dwesha* within and to fight the *shadripus-s* that bind and blind us, thus keeping us away from recognizing the truth about ourselves.

What is amazing about offering *seva* at the Holy



My new family! Discovering the joy of collective seva

Feet of the Guru, is that you get to know how tangible the power of the *Guru -Shakti* really is. Earlier, we had about 20 volunteers coming in every week and this continued for one whole year. After that the numbers were reduced to 10. In the beginning, when the names did not come in on time, it used to cause me a little concern. But, slowly I realised

that unknown to you there is an extraordinary power at work that seems to take care of everything – and that awareness, that recognition is truly overwhelming! *Seva* is the action wherein the *Guru Shakti* that Pujya Swamiji so often talks about, touches each and every individual who dares to give up his self-centeredness and offers himself and his action at the Lotus Feet of the Guru!

Photo credits: Gourang Kodical

Shiny and Guddu

PRABHA ALEKAL (NEE CHITTAR)

I have always wanted to share my experiences with our pets. Since our childhood we always had a pet like dog, cat, rabbits and sometimes even a squirrel or a Myna (bird). If there were no pets, we used to help the dogs or cats which were in distress and slowly they were brought home. As our parents also liked pets, we had no problem in bringing them home.

Our favorite dog was our angel "SHINY". But we never used the word dog to mention about Shiny. We felt we would be insulting her as she was like us, understanding almost everything we talked. Only that, she was not able to talk. We had just moved to our quarters and the children had no friends. So my husband took the children to his friend's house where they saw some Labrador pups and of course while returning they brought Shiny along with them. She was just twentytwo days old with cute eyes and pitch black, shining fur. So we called her 'Shiny'. We already had a cat called Pussy, grey with a puffed tail and very cute. Pussy went hiding when shiny came in. As Shiny started crawling around in the house Pussy would follow her slowly. He was interested in her small black tail which probably resembled a tail of a mouse! He would gently try to touch the tail. Watching them grow provided entertainment for the entire family.

We had a small garden in front and a backyard, where Pussy and Shiny would play together. They used to sleep and eat together. One day, our children were busy playing inside the room and there was no sign of shiny. Alarmed, all of us ran into the garden to see Shiny fallen in an open sump (water tank in the ground level), swimming with great difficulty and crying for help. Luckily we were on time. Shiny had slipped and fallen in. Later we closed the sump.

After some years, we moved to a flat for a short period before moving to our own house. By this time Shiny had grown up. She was big and beautiful with her pitch black colour. Everyone in the building liked her. At first sight her size scared them but once they knew her, they would all come and talk to her. When we took her out for a walk all the children would come running to her asking for a hand shake. We had taught her to shake hands. We never used to put her

on a chain. In winter, she used to sit in the sun in front of our block. On the ground floor there was an old lady, we used to call her Ammamma, very jovial and nice. When any visitors got scared she would tell them, "Don't get scared, Shiny is so nice, even if you bite her, she won't bite you!". Even after so many years we still remember that and laugh.

Our children had taught her many things like retrieving the ball. When we asked her what is the time, she would look at the clock. When asked where the aero plane is, she would look up at the sky. When it was her time to go for a walk she used to put her paws on us, as if reminding us.

She was a very good rat catcher. One day early morning we were surprised to see Shiny watching the TV and Pussy sitting on top of TV bending and watching. The curious thing was the TV was NOT switched on. After some time, suddenly both Shiny and Pussy jumped as a big rat which was sitting under the TV came out. Shiny caught hold of the big rat. Whenever a rat entered our neighbour Ammamma's house, she would call Shiny or whistle. Shiny always heard Ammamma whistling in spite of other noises and sounds, and she would run like an arrow released from the bow. Within no time, she would catch the rat. She never ate it however. She used to bring it out and leave it outside when we asked her.

Our most exciting moments were when Shiny had babies. For the first time, she gave eight pups. Our children were so excited, that, everyone helped in cleaning them and their room. Puppies were to be given some vitamins, so all the puppies were tied up with different colored ribbons round their neck to identify them. Sometimes they had to be fed with bottle milk which our children liked to do.

We kept a white pup for ourselves from her next batch. We named him 'Guddu'. He was like a cute, small teddy bear. When he grew up, he became very naughty. Shoes and sandals were his most favorite toys. Once we had brought monthly grocery from the store and kept it in the kitchen floor. Guddu was tied with a long leash, so that he could move around in the passage but we didn't think that he had an access

to the kitchen. As nobody was in the kitchen, he coolly had opened all the packets and spilled, played, ate some of the dals and mixed all dals and grains. It was a hell of a job for us to clean up.

He was very possessive. Whenever anybody hugged me and said “Magill Amma”(my Mommy), He used to jump over them and try to push them down. He used to sleep on my bed till he was nearly 2 years old. He would sleep near my bed at night. He used to check whether I am in bed by poking his

nose in my mosquito net. Once he was assured he would sleep else he waited near the staircase until I come. He had special affection for me and if anyone including my husband, spoke in anger to me he would rise to support me and would roar at the person. He was attached to my children too. When my daughter left for USA, he was in tears and so was my daughter. He refused to eat for nearly 3 days.

We cannot forget GUDDU and SHINY.

Just for laughs

The Ram Setu

The Lord surveyed the Ram Setu and said “Hanuman, how diligently and strenuously you and your vanara sena had built this bridge several centuries back. It is remarkable that it has withstood the ravages of the climatic and geographical changes over centuries. It is indeed an amazing feat especially considering the fact that a bridge at Hyderabad built by Gammon using latest technology collapsed the other day even before they could stick the posters on its pillars”.

Hanuman with all humility spoke “Jai Sri Ram, it is all because of your grace. We just scribbled your name on the bricks and threw them in the sea and they held. No steel from TISCO or cement from Ambuja or ACC was ever used. But Lord, why rake up the old issue now?”

Ram spoke “Well, Hanuman some people down there want to demolish the bridge and construct a canal. The contract involves lot of money and lot of money will be made. They will make money on demolition and make more money on construction.”

Hanuman humbly bowed down and said “Why not we go down and present our case?”

Ram said “Times have changed since we were down there. They will ask us to submit proof of our age and we don't have either a birth certificate or school leaving certificate. We travelled mainly on foot and sometimes in bullock carts and so we don't have a driving license either. As far as the proof of address is concerned, the fact that I was born at Ayodhya is itself under litigation for over half a century. If I go in a traditional attire with bow and arrow, the ordinary folks may recognize me but Arjun Singh may take me to be some tribal and, at the most, offer a seat at IIT under the reserved category for learning how to construct a bridge. Also, a God cannot

walk in, dressed in a three-piece suit and announce his arrival. It would make even the devotees suspicious. So it is a dilemma so to say.”

Hanuman - “I can vouch for you by saying that I personally built the bridge.”

Ram- “My dear, Anjani putra, it will not work. They will ask you to produce the Layout plan, The Project details, Approved Plans, Municipal Building Permit, Excavation Permit, the contractor who built it including financial outlay and how the project cost was met and the completion certificate. And who inaugurated it? Nothing is accepted by these people without documentary evidence in India. You may cough but unless a doctor certifies it, you have no cough. A pensioner may present himself personally but the authorities do not take it as proof. He has to produce a life-certificate to prove that he is alive. It is that complicated.”

Hanuman - “Lord, I can't understand these historians. Over the years you have given darshan once every hundred years to saints like Surdas, Tulsidas, Saint Thyagaraja, Jayadeva, Bhadrachala Ramdas and even Sant Tukaram and still they disbelieve your existence and say Ramayana is a myth. The only option, I see, is to re-enact Ramayana on earth and set the government records straight once for all.”

The Lord smiled. “It isn't that easy today. Ravan is apprehensive that he may look like a saint in front of today's politicians. I also spoke to his mama (uncle) Mareecha, who appeared as a golden deer to tempt Sitamaiyya when I was in the forest and he said that he won't take a chance of stepping on earth as long as Salman Khan is around.”

..... From the Internet

Karunashtake by Swami Ramdas - II

KRISHNANAD MANKIKAR

In last article, we saw the introduction to this stotra, and a little about Ramadas Swami. Let us see the first Shloka.

Shloka 1

अनुदिनि अनुतापे तापलो रामराया

परमदिनदयाळा नीरसीं मोहमाया

अचपळ मन माझे नावरे आवरीतां

तुजविण शिण होतो धांव रे धांव आतां॥१॥

Word Meaning, Shloka Meaning and Comments:

Swami Ramadas says, Oh Rama, I am afflicted day in and day out by intense misery, (Oh Lord) you, who are the ultimate succour of the downtrodden, please wear away my illusion (of this false world), for, I cannot rein in my ever fickle mind, (and therefore) without you I am too tired, so please come fast (and help me out).

अनुदिनि Day in and day out, every day. अनुतापे By intense fever, heat. तापलो I am burning रामराया Oh Rama. Note the संबोधन that is both an honorific and also an endearment! You are the ultimate परम he is the saviour दयाळ of the दिन lowly (here, दिन is converted to short दिन to fit the metre) नीरसीं Please note the use of the word नीरसीं which also indicates, make it dry नी-रसीं my mind is fickle, it is not possible for me to control it. The more I try to control it the more it goes out of my hand, (In the Geeta, Lord says, यथा दीपो निवातस्थो नेंगते सोपमा स्मृता just as a flame is steady, in a place where the air is not moving, so is the mind of the Yogin), and then comes the first call to Lord Rama, without you, I am experiencing tremendous fatigue, so Oh Ram, please come hither, running! शिण stands for शीण (Here also the word is changed to suit the metre as was done above) i.e. completely tired, when one cannot put even a step forward.

Shloka 2

भजनरहित रामा सर्वही जन्म गेला

स्वजनजनधनाचा व्यर्थ म्यां स्वार्थ केला

रघुपति मति माझी आपलीशी करावी

सकळ त्यजुनि भावे कांस तूझी धरावी॥२॥

Word Meaning:

भजनरहित without singing Bhajans, रामा Oh Rama सर्वही entire जन्म life (so far) Jobm has been spent स्वजनजनधनाचा of MY kith & kin and of MY wealth व्यर्थ Needlessly-in vain, म्यां by me स्वार्थ avarice केला was don .

रघुपति Oh Rama मति intellect माझी of mine आपलीशी करावी make your own सकळ त्यजुनि Having given up every thing, भावे with true devotion कांस support तूझी धरावी I should hold on to.

Shloka Meaning and Comment

Here, Swami Ramadas laments that I (remember, this I is not Swami, but the reader, the sadhaka) have wasted all the life, so far, without singing the praises of the Lord, his Bhajans, and on the contrary, I have clung on to (the welfare of the so called) MY people, and spent time in amassing MY wealth. Please note, here, Bhajana is the पारमार्थिक path while the amassing of wealth etc. Is the vyavahaarika path. Swami says, I have now realized that it was futile. It was in vain! What did I achieve? So Swami prays, Oh Rama, make my intellect (as) that of yours, meaning, let my buddhi be recourse only in you. The Geeta says, सर्व धर्मान परित्यज्य मामेकं शरणं ब्रज the same sentiment is expressed here by the Swami.

Here we see the complete surrender to the God the concept of Sharanagati, Swami Ramadas is beseeching Lord Rama to enable him to follow the path of सर्व धर्मान परित्यज्य मामेकं शरणं ब्रज He is aware that his Purushaatha has the limitations in vyavaharika field and unless there is complete surrender, there will be no progress on the path to salvation, and even that surrender has to be occasioned by the Lord Himself! This is a very important thought.

Shloka 3

विषय जनित सूखें सौख्य होणार नाही

तुजविण रघुनाथा ओखटें सर्व कांहीं

रविकुळटिळका रे हीत माझे करावें

दुरित दुरि हरावें स्वस्वरूपीं भरावें॥३॥

Word Meaning

विषय जनित the offsprings of Desires सूखें the pleasures सौख्य happiness होणार नाही will not materialise. तुजविण without you, रघुनाथा Oh Rama, ओखटें false, incomplete सर्व कांही everything रविकुळटिळका Oh the doyen of the Ravi Clan, रे हीत माझे करावें (please) be beneficial to me. दुरित (my) ill fate दुरि हरावें take it far away, (and) स्वस्वरूपी भरावें fill me in your own Rupa. Make me one with you.

Shloka Meaning and Comment:

Now, Swami Ramadas tells himself, "There will be no permanent happiness born out of the pleasures that are generated from sense objects" The he turns to Lord Rama, saying Oh Rama, without you, everything is untrue, incomplete. (In such a situation—while I am drawn inexorably towards the sense objects) so You, the Doyen of the clan emanating from the Sun, please do good to me (Lead me onto the path that gives me permanent happiness) and that is by making me ONE WITH YOU) Here we find the concept of Advaita (strongly) advocated.

Comments/corrections most welcome on
kdmankikar@gmail.com



साईभजन

साई तुगल्या दरबारांतु । दर्शनाक आयल्या ।
तुक्का पोळोव्नु आमका । खुशी जाल्ल्या देंवा ॥
ओऽऽ तुगलें गॉमटें रूप । दॉळ्यांनी पळैले ।
आनंदाने दॉळ्यांथाव्नु । अश्रू भाय्र आय्ले ।
स्वप्नांतु—सुद्धांई तुगली मूर्ति । मगल्या मनांतु आसता ॥१॥
ओऽऽ सम पूजा कोरची । माक्का गोतना रिती ।
अल्पमति आश्लिल तरी । दृढ मगली भक्ती ।
हात धोरनु माक्का सम । वाट दाखई देंवा ॥२॥
ओऽऽ जगांतु सगळ्यांगले । रक्षण कॅल्ल्या साई ।
आत्तं तुंची आमगळों । मायबाप साई ।
तुगल्या चरणांतु । नमन करता साई ॥३॥

— सुमन नागरकट्टी



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Jordan - An Interesting Tourist Destination

PRAKASH BIJOOR

We recently visited Petra, in Jordan, considered one of the seven wonders of the world. Little did we realise that in addition to this popular site, Jordan offered several other tourist delights, which made it a very popular destination.

People of Jordan are one of the friendliest in the Arab world. Very hospitable, they go out of their way to help tourists. Their generous nature is indicated by



Roman Amphitheatre in Amman

their acceptance of refugees from most neighbouring countries, be it Palestinians, Syrians or Iraqis. They have absorbed these refugees in their system, so much so, that today Palestinians outnumber Jordanians in the country.

Variety of food in Jordan is another plus for the tourists. Street food is very popular, and people queuing up to buy different types of food, sweets and bakery items is a common sight in Amman. Be it Falafel, Shawarma or different Mediterranean salads and cheeses, you get the best for a very reasonable price. Typical Jordanian specialities are Mensaf (meat and spiced rice with cooked curds – a sort of kadi) and Maklubah – (popularly called the upside down chicken with spiced rice)

Amman had been an important trading centre and one of the ten main cities of the Roman Empire

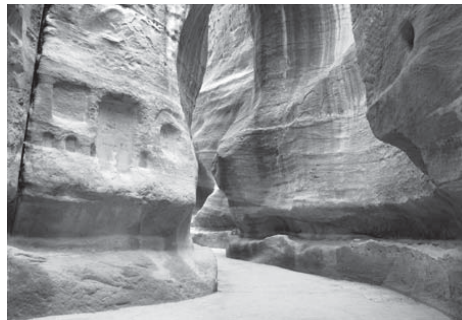
(Decapolis). It has seen Bronze and Iron ages as well as more recently the Roman, Byzantine and Umayyad periods. The well preserved ruins at the Citadel, the main hill of Amman is a good place to discover the past. At the foot of the Citadel is the huge Roman Amphitheatre, where even today performances are held. The Forum in front of the theatre and the mini theatre where political meetings were held are the other attractions. More recent additions of Amman are the Al Husseiny Mosque and the various museums and art galleries. The city is located on a series of hills and the up and down wavy roads, with flyovers and bridges make it a beautiful city.

Using Amman as a base, we explored the rest of Jordan through day trips or extended tours. The most important obviously was Petra. Jordan is served by three north to south highways. The desert highway on the east is the fastest but with no interesting features. The Dead Sea highway on the west runs along the western border. The King's Highway in the centre is the most popular road, with beautiful scenery and running through some of the scenic mountains and valleys. There are several old Crusader

Castles on the way where one can stop and view history. Also there are valleys (Wadis) which have been developed as Natural Reserves. Near the end of the King's Highway is the treasure of Jordan, Petra.

This ancient and spectacular Nabataean city was discovered in 1812. It consists of several gigantic monuments carved in the pink cliffs at different heights.

The landscape consists of tombs, carved facades, pillars and golden sandstone cliffs, amphitheatre, churches, marketplaces, colonnaded streets and other interesting structures over a vast area. To visit the site one requires minimum of two days, strong feet (one has to walk several miles over not too easy terrain) and a good physique (to see some of the most



Siq (Gorge through the mountains) enroute to the Treasury at Petra (1)

interesting sites, one has to climb almost 1000 steps carved in the mountain slopes) Mules are available for the older people to go up. So are camels, horses and horse carts to do the flat surfaces, but nothing to beat using one's own feet.

Though villages dating back to 7000 B.C. have been discovered around Petra, the main structures were built by the Nabataeans, a nomadic tribe from western Arabia from around 600 B.C. over



The Monastery at Petra

a period of five hundred years. The most prominent of the structures are the Treasury, Monastery, Siq (the gorge leading to the Treasury) the High Place of Sacrifice and the Royal Tombs. As sunlight streaks in through the gaps in the cliffs, different structures are lit at different time of the day. Sunset time is the best time when everything turns golden to create an eerie atmosphere.

We were lucky to see Petra by candlelight, which happens thrice a week, when the Siq leading to the Treasury is lit with candles and Bedouins narrate the history of Petra, which in its heydays was also one of the Decapolis cities of the Roman empire.

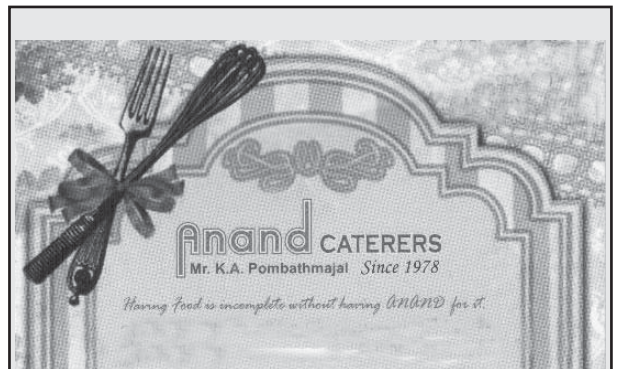
From Petra we went to Wadi Rum (the desert made famous by Lawrence of Arabia). We stayed at a Bedouin camp for a night sleeping in the desert, looking at the stars and the moon, and eating the food cooked by a Bedouin. The desert is full of sandstone cliffs which have been carved (as if by human hands) over years through sea waves and tides (millions of years back the place was submerged) and later through wind erosion. At all times of the day and more particularly at sunrise and sunset, the cliffs are a sight to watch. It is a photographer's delight.

From Wadi Rum we went to the Red Sea Port of Aquaba, very popular for diving and snorkeling amidst beautiful corals, and returned to Amman via the Desert highway. The last attraction we visited before bidding goodbye to Jordan was the Dead Sea. Over thousands of years with no fresh water source, the Dead Sea has been evaporating and shrinking. The salt concentration as well as the minerals have

increased so much that the density of the water is pretty high. Situated about 400 metres below the sea level, the lowest point on this earth, floating in the Dead Sea is a wonderful experience. Because of the high water density, one cannot sink in the sea. The effortless floating as well as the medicinal properties of the water (due to the mineral content) make it a popular place for the tourists.

For the sake brevity, I have not described several other interesting sites, which we visited. The country has a lot of historic and religious spots, which draw large number of tourists - Mount Nebo, from where Moses is said to have shown the Promised Land, Madaba with a large Christian population and churches with old mosaic pictures and maps, and Jarash, an old Roman City where the ruins have been preserved in surprisingly good state are some of them. I have included some pics. Many more are on my picasa site, the link to which can be provided to interested readers.

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Osteo - Arthritis

INDUKANTH RAGADE

Quite a number of women (and a lesser number of men) are troubled by Osteo-Arthritis where they suffer from moderate to severe pain in the knee joints when they walk. Very often, such people cannot sit cross-legged on the floor or climb stairs putting only one leg on each step. This happens because the cartilage between the two bones in their knee-joints which acts as a lubricant is worn out causing the two bones to rub against each other. The modern medical system has no guaranteed permanent cure for this other than prescribing some drugs which alleviate the problem to a limited extent. Many therefore resort to pain-killers to keep going. In recent times, knee replacement surgery has come into vogue. This however is not only costly but does not guarantee a permanent solution to the problem.

In this situation, a simple technique that has been developed by Dr. Vijay Naik of Bhavnagar offers bright hopes of substantial or total relief – an approach that involves neither medicines nor surgery. Dr. Naik makes the fundamental statement that Osteo-arthritis is not a disease but only a degenerated condition of that part of the human body which can arise from any one of the following causes.

1. **Heredity:** It tends to occur in some families from one generation to another. In such a case, Dr. Naik strongly advises that the children of such persons should do certain simple exercises even from a young age to prevent their being troubled by the same condition in their later years.

2. **Excessive usage of the joints:** People like professional tennis or cricket or badminton or football players and coaches or swimmers, physical training instructors, professional dancers - all fall in this category.

3. **After effect of an accident:** A person might have met with an accident involving the knee and it is set right immediately. That person could be troubled by arthritis in later years.

4. **Fluoride Consumption:** In some parts of the country, the ground water contains salts called fluorides in more than desirable amounts. This affects all the skeletal joints. Consumption of such water over

a long period will cause the problem.

5. **Natural Degeneration:** The problem is aggravated if the individual is over weight. Dr. Naik considers that a woman should not *normally* weigh more than 60 kg and a man over 75 kg.

Dr. Naik points out that when a fracture is set, the affected area is put in a cast which immobilizes that portion and gives rest to it. This enables the reset area to come back to its normal natural state slowly over a period after which the cast is removed. On a similar basis, he has devised a method of dealing with Osteo-arthritis. He has evolved braces which are made of two semi-circular plastic cups (somewhat like the curved mud tiles of earlier days used for roofing or like the cricket pads) which cover the thigh and the knee from below. These two cups are held in place with strips tightened over the knee and the thigh. The two are connected together by stainless steel links which are so designed that they enable the legs to bend and straighten without any trouble. The total weight of the braces is only 200 grams for each leg. The braces are sized to fit the individual comfortably.

When the affected individual wears these braces and walks, the weight of the body which earlier used to impact on the knee joint is now taken away from there by the steel joints. This gives rest to the knee joint and enables it to get the cartilage back. Once the individual gets used to the braces, he/she should wear it for 10-12 hr daily. The person should also walk, starting from a short distance and slowly increasing it even to 4 km. Some simple exercises should also be done on getting up and before going to bed.

Dr. Naik assures that the braces can be dispensed with after one to one and a half years, if the problem is not too acute. Those who are overweight should reduce their weight to reap the full benefits of this treatment. Those who are taking any medicines for the problem can continue to take them but they must stop painkillers taken for it.

Dr. Vijai Naik who is from Karwar but located in Bhavnagar conducts two or three day camps in various cities. Measurement of the leg is taken and the braces

suiting it are given and the patient trained in wearing them in the correct manner. My wife has substantially benefited from wearing the braces. During the review meetings which we have attended, many sitting near us

mentioned that the braces had made them free from the daily pain which they were experiencing earlier. He can be contacted at 0278-2429326/2420836; Fax: 0278-24311160; e-mail: pnr.society@gmail.com

Down Memory Lane

Gacchhi Cricket in Sonawala Building

SUMAN SHIRALI

One of the highlights of Sonawala Building, Tardeo was the huge terrace (gacchhi). Every day after school and during vacations we children used to go to our gacchhi to enjoy our games. We used to play langdi, hu tu tu, saakhli, kho kho, hide and seek etc but of all the games we played, I used to enjoy cricket the most.

In our gacchhi cricket sessions, we used to have 2 teams. The team captains used to be selected first and then they used to select their respective team members. There were usually 7-8 players in each team. There were no separate teams for girls and boys and we used to play together. For each match there was an umpire who was supposed to be “neutral” and objective. To avoid fights and arguments, we did not have competitive matches i.e. there was no question of having any winner or loser. There was no counting of runs so there were no complications!!

Each batsman was allowed to play a maximum of 2 overs after which he/ she had to retire and let the next player bat in the team. This way we made sure that all the players got a fair chance to bat and bowl. We took care to see that no player was used only for fielding and everyone had fun.

Our Sonawala building had 4 floors and the gacchhi was the 5th floor. As a result we had to take care to see that the ball stayed on the gacchhi!! If anyone hit the ball outside then it meant 2 things – one was that of course he/ she was declared to be out. The next and more important thing was that the person who hit the ball had to run down to the road and get the ball back so that our match could continue. As soon as a ball was hit outside, all of us used to rush to the wall of the gacchhi to see where the ball had gone. Those days (in the 1940s and 50s) there was not much traffic so there was no real danger of being

hit by a vehicle. The problem was that very often we used to lose the ball either because we could not spot where it went or simply because someone on the road used to steal it. That meant it was the end of the day’s play for us.

We used to play a lot of variations of cricket – either normal cricket or “one tappi out” or “tip and run” or “French cricket” where you were declared out if the ball touched any part of your body. The idea was simply to enjoy.

Sometimes when we did not have a rubber or tennis ball, we used our old socks and stuffed some cloth or paper in it, rolled it up and used this as a makeshift ball. No matter how hard anyone hit this ball, it travelled only a few feet. I would challenge even my favourite player Dhoni to hit a sixer when facing this ball!! Sometimes we used plastic bats, at other times it was some piece of wood lying on the gacchhi. Stumps used to be a stool or a “manai” borrowed from someone’s home, or simply some chappals!! Nowadays children use such beautiful equipment – they would laugh if they saw the stuff we used to play with. However at the end of the day we made sure that we had a lot of fun.

I am almost 80 years old now – but I try to watch all the matches that India plays. Any time there is a dropped catch or a misfield by an Indian player or if someone gets out, I invariably shout “arre gacchhi cricket kheltaat ve???” and people around me burst out laughing.

NEWS ITEM: Shri Bolangady Vasanth Rao L.I.C. Pensioner, Bangalore was honoured by the Sr. Pensioner’s Welfare Association, L.I.C. Bangalore on Tuesday 27th January 2015 on the occasion of felicitation to mark the “Sr. Pensioner’s Day” at the B.P. Wadia Hall, Basavangudi, Bangalore.

A Gem in the Family- Dr Shankar Pandurang Koppikar

(Born 12th April 1915 at Vengurla, Died 15th April 2008 at Chennai)

By Mrs Nirmala Vijay Bellare, Sidhpur, Himachal Pradesh

Dr Shankar Pandurang Koppikar was a doyen in Homoeopathy and a Rock of Gibraltar for the entire family. His patients deified him and thousands wept when they heard that he was no more. The media called him Pithamaha in Homoeopathy and the Government of Tamilnadu archived his comments and experiences of the Homoeopathic system. He made many of his patients into amateur Homoeopaths capable of attending to their family health and well-being. I was one of the beneficiaries of being his student and was able to help lot of people.



To us, his 3 children, he was first and foremost our dear, dear Anna, our friend, philosopher and guide, whom we missed a lot when he left us all and still missing him so much.

As his daughter, I get a lump in my throat whenever I think of him. Me, my brother Subhash and twin sister Shyamala Heble always feel that we were really blessed to have such wonderful parents and seem to be taller when we utter the word "Anna". During this, his birth Centenary year we utter a quiet prayer in our hearts with gratitude to the Almighty.

Well. Anna had 2 brothers and 2 sisters, all older than him. After he lost his mother at the tender age of 5, his sister Ramabai Bhat, took over and showered him with love and care which he always remembered during his entire life-span and did his best to take care of her lineage.

He had a passion for good health and kept himself physically fit and mentally alert and brimming with energy till almost his final moments at the age of 94.

He was very meticulous and did his tasks himself. He used to get up by 4 a.m. and for 2 hours he wrote letters to his patients / relatives and friends and kept in touch with them. He yearned to receive letters. More details are there in his book "SERENDIPITY, The Story of My Life".

He heard about a courageous lady Meerabai Tonse, a nurse in faraway Bikaner, Rajasthan and the travails of her son Meenanath and daughter Malini as kids from the age of 3. Within 15 days of hearing this he married that girl, by then a 15 year old tender girl in a simple ceremony supported by friends and well wishers like Hejmadi Vasudevnam-Rukmapachhi, Savkur Shantarambhayya, Shardekka, Savor and Kapnadak Shivamam's family.

Within 3 years they were blessed with a son Subhash and we two twins Shyamala and Nirmala. When Anna came to know that she had a life-long passion to be a Doctor, he arranged Amma to continue her studies and be qualified to join Kilpauk Medical College. During her internship she stayed with Dr Trikannad Mohan Rao, who was R.M.O. at Chingleput Govt Hospital. Dr Sitaratna and Dr Bhaskar Karnad helped her in her quest to be a good gynaecologist.

With 3 kids, severe asthmatic attacks and a home to manage she had her moments of self-doubts. But, God is great. He needed people like Anna and Amma to be of service to humanity. From out of the blue came her uncle Yerdoor Nageshmam who took charge and managed everything till she set up her maternity home and we were old enough to manage ourselves. Like Rajesh Khanna in the movie 'Bawarchi' he quietly left one day to Basrur Nagesh bappa's place at Mangalore who had 6 children to be taken care of.

After mam left, anna took over the reigns and the next 5 years till we got married were beautiful and memorable. Amma was the ideal companion to Anna and their 50 years of joint service, love and care of anyone in need stands out as a beacon light.

Family for them was everyone around them- relatives, guests and the needy. My Anna sat with us during our studies 4 to 6 a.m. in the morning and kept track of every action, place we visited, people we met etc. He would tell us stories from Ramayan, Mahabharat etc for 20 mins every night followed by reading good passage either biography of great people, historical places, wonders etc. at our out house at Nadkarni Dattmam's place.

Nadkarni Datmam's chapter in our house was in itself a great testimony of anna's greatness. After Graduating as a Gold Medalist in Homoeopathy in the 1930's, anna found himself roofless and alone. Datmam, who was then at Madras, helped him to start Homoeopathic Practice at his residence and got him the much needed breakthrough in life. Anna repaid his debt of gratitude after Datmam retired and was totally down with paralysis of his legs and a none too healthy wife. He lived his last few years under the great care and love of anna and amma."

For Anna Gratitude and Love were very essential pillars in life. Ulman Dattamam who paid his medical fees, Dr Haldipur Vidyadharmam and Betrabet Shankarmam who provided food and shared their room at the college, Dr S.R. U Savor mam who gave a great foundation to pursue and master Homoeopathy,

Dr Savor's baptism on 'LOVE' through the book 'THE GREATEST THING IN THE WORLD' by Dr. HENRY DRUMMOND' where he quoted "Love is patient, kind, not jealous, not boastful or arrogant bears all things, hopes and endures all things". Such thoughts helped him to love his patients who in return reciprocated his love whole heartedly. During our vacation he would plan some sight seeing for at least 10 days with my mother to give her rest and manage her clinic as well as hospital himself.

'Don't let go opportunities' was his motto as regards travel. He went to Nairobi National Park in Kenya and Serengeti in Tanzania when he went to Mauritius during my sister's delivery in 1969. He went to Europe and U.S. A. in 1980. In India they visited almost all the places including 4 dhams, 12 Jyotirlingas, Amarnath, Nepal, Vaishno Devi etc. In all his medical conferences he definitely planned some places to visit. He loved to come to Himachal Pradesh especially during winters.

Anna had a broad shoulder to hold the responsibilities and a long nose to detect the problems and has been a friend, philosopher and guide in my life. Right from getting an alliance, my 2 deliveries, ups and downs, in my domestic life, he along with amma have really given a strong foundation to face all difficulties. Today I feel proud to say that I am Dr Koppikar's daughter.

After leading a disciplined and healthy life of 94 years he breathed his last on 15th April 2008 after a brief illness on Shukla Paksha Dashami with Ram Naam on his lips listening to 15th chapter of Gita and Mahamrityunjaya Japa chanted by my brother Subhash and his wife Gita. My sister and myself who were away only for a day reached home in the evening. On getting the news people thronged in thousands to pay homage to him.

Major awards and achievements:

1. He was Gold Medalist from Bengal Allen Homoeopathic Medical College- Calcutta
2. Ex Member of Central Council of Homoeopathy and Central Council for research in Homoeopathy, Government of India
3. Past President of Tamil Nadu Homoeopathic Medical Council who initiated 6 more medical colleges.
4. Member of Asian Homoeopathic League
5. Ex Chief Editor of Homoeopathic Heritage International- New Delhi

Recipient of

- 1 HERF Award 1984 from Homoeopathic Education and Research Foundation- New Delhi
2. Central Council Silver Jubilee Honorarium Award 1998
3. Lifetime Achievement Award by Karnataka Qualified Doctor's Association- 2000
4. Personal Physician to Eminent personalities like President Dr Radhakrishnan, Pt Ravi Shankar, Film Producer D. R. Panthalu, etc

We 3 children, 5 grandchildren, 6 great grandchildren family and friends bring our palm together in silent homage to him and dedicate the thought of Guru Rabindranath Tagore in Gitanjali

"I have got my leave, bid me farewell my brothers,

I bow to you all and take my departure,

I give up my claims, to my dwelling,

I only ask for kind words from you

We were neighbours for long but I received more than I could give,

Now the day has dawned and the lamp that lit my dark corner is our summons have come and I am ready for my journey."

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श्यामला भट

महाशिवरात्रीचा पवित्र दिवस आणि दुपारी १२च्या सुमारास बातमी आली. मिरापाची गेल्या. परिपक्व ९३ वर्षांचं जीवन जगून केवळ तीन-चार दिवसांच्या आजाराचं निमित्त झालं आणि त्या देवाघरी गेल्या. प्रत्येक व्यक्ती जाताना आपल्या बऱ्यावाईट आठवणी ठेऊन जाते. मिरापाचींच्या आठवणी नेहमीच प्रेरणा आणि आनंद देतील. त्यांचं जीवन म्हणजे 'कसं जगावं' याचा एक उत्तम पाठ आहे असं मी मानते.

माझ्या त्या चुलतकाकी. पण त्यांच्याकडे चुलत, सावत्र, मावस, मामे अशी नात्यांना विशेषण नसल्याने मला आठवतंय तेव्हापासून त्यांच्या तालमकी वाडीतल्या दोन खोल्यांत गावाहून येणाऱ्या अनेक नातेवाईकांना, मुंबईत स्थिरस्थावर होईपर्यंत निवारा मिळाला. मी मुंबईची असूनही मधूनमधून त्यांच्याघरी मुक्काम ठोकत असे. विशेषतः दिवाळीच्या वेळी. त्याकाळी वाडीत अनेक नाटकं, स्पर्धा व्हायच्या. रात्री आमची मुटकुळी त्यांच्या घरी कुठेही आडवी होत. ती लहानशी जागा कधी 'कमी'

पडली नाही. घरात नेहमीची आठ-नऊ माणसं, शिवाय येऊन जाऊन असणारी. घर कसं अगदी भरलेलं. आमचे नामूबाप्पा नेहमीच शांत, विरक्तही. त्यामुळे घरचा सारा डोलारा मिरापाचींनाच सांभाळावा लागे. त्यावेळी मिरापाचींकडे कुठची 'द्रौपदीची थाळी' होती देवच जाणे. परिस्थितीमुळे कधी चिडचिड झाली, त्या रागावल्या, काही बोलल्या तरी तेव्हाही जाणवायचं की त्यांचा राग ओठात असला तरी पोटात नाही. पोटात आपलेपणाच आहे. त्यामुळे सर्वांशी त्यांचं नातं घट्टच राहिलं आणि त्यांच्याबद्दलचा आदर आणि जिऱ्हाळा वाढतच गेला.

त्यांचं बालपण खडतर गेलं. लहानपणीच आईचा मृत्यू झाला. वडिलांची फिरतीची नोकरी. कधी मराठी शाळा तर कधी कानडी. त्यामुळे शिक्षण पूर्ण झालं नाही पण वाचनाची आवड फार होती. त्यांनी भरपूर वाचन केलं. हाती लागलेला



कागदाचा कपटाही सोडला नाही. पुढे जरा उशीराच त्यांनी लेखनालाही सुरुवात केली. कॅनरा सारस्वत मासिकात त्यांचे विविध विषयांवरचे लेख वाचायला मिळाले. टी. वी. वर 'एका लग्नाची दुसरी गोष्ट' ही मालिका बघून 'माझ्या लग्नाची गोष्ट' असा एक खुसखुशीत लेख त्यांनी लिहिला होता. विचारांतली स्पष्टता आणि रसाळ भाषा यामुळे त्यांचे लेखन सर्वांना आवडायचे. आनंदाची आणि अभिमानाची गोष्ट म्हणजे

गावदेवीच्या सारस्वत महिला समाजाने भटकळ फाऊंडेशन पुरस्कृत पहिला लेखन पुरस्कार त्यांना देऊन त्यांचा यथोचित गौरव केला. त्यांनी लेखन तर केलंच पण अनेकांना लिहितंही केलं.

मूळची त्यांची वृत्तीच धार्मिक होती. तालमकी वाडीत त्यांनी अनेक उपक्रम सुरू केले. जवळजवळ ४०/४५ वर्षांपूर्वी 'श्री चित्रापूर गुरुपरंपरा पारायणाचा' सप्ताह सुरू केला. अगदी सुरुवातीला दोघीतिघी शेजारणीसोबत, आणि मग हा आकडा वाढतच गेला. आता तर ग्रँटरोड सभेची साथ मिळून हॉलभर

माणसे उत्साहाने या पारायणात सहभागी होतात. शिवाय सिद्धारूढ महाराजांचा चरित्र सप्ताह, दासबोध सप्ताह अनेक वर्षांपासून चालू आहेत. भगवत्गीता पठण स्पर्धा सुरू झाल्यापासून त्यांनी अनेकांना मार्गदर्शन केलं.

आपली गुरुपरंपरा आणि मठ याविषयी त्यांना अपरंपार श्रद्धा होती. त्या श्रद्धेने त्यांना वेगळंच बळ मिळालं होतं. शेवटची काही वर्षे वाढत्या वयानुसार चालणं कठीण होत असलं तरी कार्याला असो, शिरालीला असो, परमपूज्य स्वामीजींच्या दर्शनाला त्या जातच असायच्या. त्यांच्या मुलांनीही त्यांची ही इच्छा पूर्ण करण्यात धन्यता मानली. अशाच एका शिराली भेटीनंतर त्यांनी मला सांगितलं की त्या स्वामीजींसमोर नमस्काराकरिता गेल्या आणि त्यांचे पाय जणू जमिनीला खिळले आणि नजर स्वामीजींच्या सस्मित चेहऱ्यावर आणि त्यांचं भानच हरपलं. प्रकाशने त्यांच्या खांद्याला धरून हलकेच बाजूला केलं.

अशी तन्मयता-भावसमाधी लागयला तपश्चर्या आणि पुण्याई लागते. गेल्या वर्षी मात्र शिरालीला जाणं त्यांना शक्यच नव्हतं. त्यावेळी प्रकाशने त्यांना विचारलं, “आई, स्वामीजींना काही सांगायचंय का?” त्यावर त्या म्हणाल्या, “हल्ली मला फार विसरायला होतं. स्वामीजींना एवढंच सांग की माझ्या शेवटच्या क्षणापर्यंत मठ आणि गुरुपरंपरा यांचा मला विसर पडू नये.” त्यांची ही इच्छा स्वामाजींनी खचितच पूर्ण केली असेल.

वाढत्या वयानुसार बहुतेकांना विसरायला होतंच. तसंच त्याही विसरायच्या. हल्लीच एक गंमतीदार गोष्ट घडली. त्यांच्या नातवाचं-केदारचं लग्न ठरलं. घरातच साधेपणाने साखरपुडा झाला. लग्नाविषयी सर्व ठरलं. मीरापाचींनी प्रकाशला ‘लग्न कुठे, कधी, कसं करायचं ठरलं’ याविषयी प्रश्न विचारले. साऱ्या प्रश्नांची उत्तरे मिळाल्यावर मग त्यांनी विचारलं. “अरे हे सारं कळलं. पण लग्न कुणाचं आहे?” प्रकाशने हसत सांगितलं. केदारच त्यावर “हो की, विसरलेच बघ.” म्हणताना त्यांनाच हसू आवरेना. मग प्रकाशलाही राहवलं नाही. त्याने मीरापाचींच्या त्या हसण्याचा विडिओच काढला.

त्यांना अनेक गोष्टीत रूची होती. त्यांच्या नातेवाईकांच्या मोठ्या गोतावळ्यात ‘सोयरी वृक्षवेर्लीचाही’ समावेश होता. मुंबईच्या सीमित जागेत कुंड्यांमध्ये तुळस, कढीपत्ता, ब्राह्मी, ओवा, वेगवेगळी फुलझाडं अगदी ब्रह्मकमळ सुद्धा लावणं, त्यांची निगा राखणं हा त्यांचा छंद होता. तसेच वेगवेगळी लोणची घालणंही त्यांना आवडत असे. शेवटपर्यंतत आपल्या हातून काही ना काही काम होत असावं अशी त्यांची इच्छा होती. त्यामुळे जमतील ती कामे त्या आग्रहाने करायच्या.

सर्वांप्रमाणेच त्यांनाही आयुष्यात अनेक सुखदुःखांना

सामोरं जावं लागलं. काही वर्षांपूर्वी त्यांना आपल्या मुलाच्या निधनाचं दुःख सहन करावं लागलं आणि काही महिन्यांपूर्वी आपल्या मोठ्या मुलीचाही मृत्यू पहावा लागला. त्यावेळी मी त्यांच्या सोबत आतल्या खोलीत बसले होते. आलेली सारीजण पाणवल्या डोळ्यांनी मिरापाचींनी भेटायला येत होती. त्या काहिशा अस्वस्थ, वरकरणी शांत बसल्या होत्या. मध्येच माझा हात धरून म्हणाल्या, ‘का कोण जाणे, मला रडूच येत नाही. माझं हृदय दगडाचं झालं आहे का?’ मी म्हटलं, “तसं नाही. तुम्ही अनेक वर्षांपासून गीतेचा अभ्यास करीत आहात. मृत्यू म्हणजे काय हे तुम्हाला समजलं आहे. म्हणून तुम्ही शांत आहात.”

दुःखे तर आलीच पण ते कवटाळून बसण्याचा त्यांचा स्वभाव नव्हता. जन्मजात समजूतदारपणामुळे आणि केलेल्या साधनेमुळे असेल त्या नेहमीच आपल्या घरी आलेल्यांच प्रसन्नपणे स्वागत करायच्या. अनेकांना वृद्धावस्थेत स्वतःविषयी अनुकंपा वाटून ती दुःखात दिवस ढकलतात. पण मीरापाची मात्र सदैव समाधानी आणि उत्साही असायच्या. याचं काही श्रेय मुलांसुनांना आणि नातवंडांनाही जात. त्याही नेहमी सुनांचं भरभरून कौतुक करीत.

अशा आमच्या मीरापाची, सर्वांना हव्याहव्याशा वाटणाऱ्या. त्या केवळ वयाने, अनुभवाने ‘म्हालगड्या’ नव्हत्या तर आचार-विचारांनीही होत्या. उपदेश न करता वागणुकीनेच संस्कार देणाऱ्या होत्या. त्यांची उणीव तर आम्हाला यापुढे भासणारच पण त्यांच्या आठवणी मात्र नेहमीच प्रेरणा व आनंद देतील. त्यांना माझे मनःपूर्वक साष्टांग नमस्कार.

माविनकुर्वे मीरापाची – “एक योगिनी”

सौ. नीला बलसेकर

माक्का मीरापाचीगळो गुर्तु तशी पळयल्यारी सगळे धा वर्स माक्षीची जाल्लो! जल्यारी तिगलं परिवारापैकीची एक जाल्लीं.

हांव घारा श्री चित्रापूर गुरु परंपरेच्यें पारायण केंनाई करताली. जल्यारी तिन्नं सांगुनू सामुहिक पारायणाक वच्चूक सुरू करनाफुडें एक विंगडची अनुभूती आयली.

मीरापाची सांगताली की तिन्नं पयलें पारायण सुरू करनाफुडें, घाराची दोन तीन बायलें वट्टू मेळून वाचताली. आतं मात्र २०, २५ बायलें सांगाती बैसून पारायण करताती, आणि तां एकू होडू “सोहोळो”ची आसता!

हांव तिक्का मेळू वतना, कॅनाई धार्मिक मासिकं, बुकं

घेवनू वत्तलीं आणि ती माक्का, अनेक संतांगल्यो, विशेष कोरनू आमगलें मठाच्या, स्वामिजीं गल्यो खबऱ्यो, अनुभव सांगताली. तिन्नं बरयलेल्या लेखांतुली वर्णन वाचचुनू हांव तिका सांगलें की, माकाई परत सान जावनू तुमगलें सांगाती गांवा येवका म्हणू दिसता!

हांव बरइल्यो काणयो, लेख वाचचुन, प्रितीनं मगलें कौतुक करताली. मगलें बुक प्रसिद्ध जायनाफुडें तिक्का व्होरनू दिलें. तिन्नं तें प्रितीनं वाचलें मात्र न्हई, ताज्जें गॉमेटेंची परीक्षण कोरनू K.S.A. तू दिल्लें, माक्का मगल आईपप्पांनीची कौतुक आणि शाबासकी दिलेल वारी दिसलें. तिन्नं माक्का दिल्लेलें

गुलबक्षी फुल्लांची झाडं अजुनी आमगल्लें बागेंतू नित्य सांजें फुलताती.

परम पूज्य श्री आनंदाश्रम स्वामीजींनी तांगलें वचनांतू सांगिल्लें की, “प्रत्येक मनुषू दॅवागल्लें संकल्पनेनेंची जन्माक यॅत्ता, आणि मूळांतू तों योगीची आसता! आपणागलीं नित्यकर्मची परमेश्वरागली आराधना म्हणू कॅल्यारी, आणि कसलीई दुसरी साधना कोरका म्हणू ना!”

मीरापाची तिगल्लें संपूर्ण आयुष्यची अशिशिची जगली! लागीं आईल्या प्रत्येक व्यक्तीक तिन्नं प्रितीनें मदतीचों हातू

दिल्लों, मार्गदर्शन कॅल्लें.

तीनी पिढ्यांक तिने ‘गीता’ शिकयली, आपणागल्लें उदाहरणानें “कर्मयोग” शिकयल्लें. खरें अर्थानें ती “योगिनी” आशिशिली!

म्हणूची परमेश्वरानें महाशिवरात्री असल्या महापर्वणी दिवसू तिक्का आपणा लागीं आपवणू व्हॅल्लें.

तिगल्लें पुण्याची छत्रछाया तिगल्लें संपूर्ण कुटुंबाचेरी आसतलीची! मीरापाचीक चिरंतन शांती आणि सायुज्य मुक्ती मॅळों हिची आमगली सगळ्यांगली प्रार्थना!

तीच चंद्रम्मा दारात

नारायण शिराली

चंद्रम्मा ही आमचे घरकाम सातत्याने गेली खूप वर्षे करीत असे. मूळची आंध्रप्रदेशातील सिद्दीपेट गावाजवळच्या एका खेड्यात राहणारी. आमच्या घरातील सर्वांबद्दल विशेष आस्था बाळगणारी व माझ्या मुलाच्या लहानपणापासून त्याच्यावरील निरपेक्ष प्रेमापोटी नेहमी मदत करणारी. पुढे मुंबई सोडून ती आपल्या मूळ गावी जाऊन राहिली होती.

एके दिवशी सकाळी तिची सून प्रमिला हिचा टेलिफोन आला की चंद्रम्माच्या काही नॅशनल सेविंग्स सर्टिफिकेटांची मुदत संपल्यामुळे पैसे घेण्यासाठी ती सहकुटुंब मुंबईला येत आहे व ती आमची भेट घेऊ इच्छिते. आम्ही अर्थातच होकार दिला.

ठरलेल्या दिवशी ती सहकुटुंब, म्हणजे मुलगा मुत्येम, सून प्रमिला, नात नौमी व नातू राज यांच्या सोबत आली. आम्ही सर्वांनीच तिचे स्वागत केले. सर्वांना व्यवस्थित चहापाणी दिले. तिला भेट म्हणून एक साडीसुद्धा दिली. तिच्या डोळ्यातून कृतज्ञतेचे भाव ओसंडत होते. ती माझ्या मुलाशी टेलिफोनवर बोलली. आम्हा सर्वांसाठी हा एक आनंदाचा प्रसंग होता.

तिच्या ज्या परिस्थितीमध्ये ती आमच्या घरी घरकाम शोधण्यासाठी आली होती तिची आम्हाला आठवण आली. लग्नानंतर चंद्रम्मा आंध्रप्रदेशातून मुंबईला आली. त्यांचे बिऱ्हाड अंधेरीला होते. नवरा गवंडी काम करी. तिला सुद्धा या कामाची माहिती होती व पतीबरोबर ती सुद्धा बिल्डिंगच्या कामावर जात असे. संसार कष्टाचा पण सुखासमाधानाचा होता. पुढे मित्रांच्या सल्ल्यावरून त्याने दुबईला जायचे ठरवले. चंद्रम्माने नवऱ्याला साथ दिली. तिने नातेवाईकाकडून ८० हजार रुपयांचे कर्ज काढले व तो दुबईला गेला. तीन वर्षे तेथे काम करून खूप पैसे कमवून तो परत आला. पदरी असलेल्या लहान मुलाचे संगोपन व त्याच्या कर्जाची परतफेड ती वर्षानुवर्षे

करीत होती. तिच्या नवऱ्याने दुबईहून कधीच पैसे पाठवले नाहीत.

नवऱ्याने परत आल्यावर त्याची बुद्धी फिरल्याचे तिला जाणवले. काम करून घर चालविणाऱ्या पत्नीच्या नाकावर टिचून त्याने तिला सवत आणली. दुदैवी पण स्वाभिमानी चंद्रम्माने नवऱ्याचे घर सोडले. तिने माहेरी जायचे नाही असे ठरवले. नातेवाईकांच्या मदतीने अंधेरीहून अनोळखी मुलुंड उपनगरात ती आली. स्वतःच्या कष्टांनी घरकाम करून तिने स्वतःचा संसार उभा केला. मुलगा मुत्येमला शाळेत घालून त्याचे एस. एस. सी.पर्यंतचे शिक्षण पूर्ण करविले आणि नंतर त्याला गवंडी कामावर पाठविले. प्रमिला सारखी साक्षर, गुणी व व्यवहारचतुर सून आणली. सून घरकामाला जाई तेव्हा नातवंडाना सांभाळले. सुनेला पुढील शिक्षणासाठी गावी पाठविले. स्वतः घरकामे करून कर्ज फेडले. सून पदवीपरीक्षा पास झाल्यावर तिला बी.एड् व्हायला सांगितले. आंध्रप्रदेशात हिंदी विषय शिकविणाऱ्यांची चणचण! सुनेने हिंदी विषय घेतला व पास झाल्याबरोबर नोकरी मिळविली. स्वतःचे घर व शेतीवाडी असल्याने चंद्रम्माने गावी जाण्याचा निर्णय घेतला. आता ती आपल्या घरी समाधानाने राहत आहे. गावी मुलाला नोकरी, सून हिंदीची प्राध्यापिका, नात नौमी १२वीची परीक्षा होऊन आईप्रमाणेच शिक्षिका होण्याचे स्वप्न बघत आहे. पदरी कष्टाचे पण सुखाचे घास मिळत आहेत. शेतीवर लक्ष ठेवून व कुटुंबाचा आधार बनून ही स्वावलंबी स्त्री आज खंबीरपणे उभी आहे.

या अक्षरशत्रू पण व्यवहारी स्त्रीने आयुष्यात अनेक कठीण प्रसंगाना आपल्या कष्टांनी व सचोटीने तोंड दिले व परिस्थितीवर मात करून आपला व मुलाचा संसार उभा केला आहे.

संसारात कठीण प्रसंग ओढवणाऱ्या सर्वांनाच चंद्रम्माच्या कर्तबगारीमधून खूप काही शिकण्यासारखे आहे.

सुख-दुःख आणि समाधान

विजयालक्ष्मी कापनाडक

नूतनवर्षाची सुरुवात छान झाली, तर वर्षभर चांगलेच घडेल, असा सर्वांचा गोड समज असतो. पण सुखदुःखाची जोडी नेहमी लागोपाठच येते.

३१ डिसेंबर २०१४ला रात्री गतवर्षाला निरोप देऊन नवीन वर्षाचे स्वागत करण्यासाठी जागरण झाल्याने आलेला आळस आणि नवीन वर्षाच्या शुभेच्छा देण्यात एक जानेवारी संपला. रात्री झोपेत पुढील कामांच्या यादीने हजेरी लावली आणि दि. २ ला शुक्रवारी सकाळी पाच वाजता सुरेखा दचकून उठली.

आज बँकेची कामे उरकून घ्यावीत, ह्या इराद्याने चहानंतर तिने बँकेची कागदपत्रे भरली व नंतर घरातील सकाळची कामे करू लागली. तिच्याबरोबर वेळपण धावत होता. घड्याळाने दहा दाखवले. अकरा वाजता शिकवणीसाठी विद्यार्थी येतो. त्या आधी जाऊन येऊ म्हणून तयार होईपर्यंत विद्यार्थ्यांने हजेरी लावली.

तिने विचारले, “आज लवकर कसा रे?” तर म्हणतो “आज HAPPY NEW YEAR ना!” ती मनात म्हणाली ‘रोज उशीर करणाऱ्याने आजच लवकर यावे का? जाऊ दे आधी शिकवते अन् त्याच्याबरोबरच बाहेर पडते. शिकवत असतांना मैत्रिणीचा फोन आला “तू घरी आहेस का? मी तुझ्या घराजवळ कामासाठी आले आहे. मी अर्ध्या तासात येते.”

सुरेखाने विचार केला. “आज बँकेत जाणे खूप गरजेचे असले तरी शक्य नाही. देवा तुझीच इच्छा.”

दुपारी तीन वाजता महिला समाजाच्या मिटींगला सुरेखा आणि त्यांच्याच कॉलनीतील सरीता टॅक्सीने गेल्या. परत येताना पण सरीता तिच्यासोबत असेल असा सुरेखाचा गोड गैरसमज होता. मिटींग संपली. उषा आणि वर्षा निघाल्या, पण सरीताबाई इतर बायकांबरोबर बोलण्यात दंग. सुरेखा वाट बघत बसली. शेवटी कंटाळून सरीताला विचारले, “येतेस ना?” तर ती बोलली. “मी बाहेर जाणार आहे. तू घरी जा.”

सुरेखाला एक सेकंद तिच्यावर आकाश कोसळल्यासारखे वाटले. ती बोलली, “अगं! तू आधी सांगायचे नाहीस का मला?”

अन् सरिताच्या SORRY... शब्दाने विषय संपला.

“माझ्यावर आलेले हे संकट मी कसे पेलू? देवा तूच मला साथ दे. माझ्या गुडघ्याच्या दुखापतीनंतर मी आता चालू लागले आहे, पण बाहेर एकटी जाणे कठीण वाटते. आता रस्त्यावर तूच मला सांभाळ.”

“या नवीन वर्षात मी माझ्या या कमीपणावर मात करावी असा हा नियतीचा संकेत असावा” असे समजून सुरेखा बाहेर पडली, तर शरयूने तिला साथ दिली. गावदेवीच्या रस्त्यावर काम चालू असल्यामुळे टॅक्सी मिळणे कठीण. नानाचौकला पोहोचल्यावर शरयू पुढे गेली आणि टॅक्सीसाठी विचारत विचारत ती भाजीगल्लीपर्यंत पोहोचली. तिचा दुखरा पाय तिला खुणवू लागला. घड्याळात पाच वाजलेले. शिकवणीसाठी मुलांना तिने पाचचा टाइम दिला होता. मुलांना फोन करून थांबविण्यासाठी मोबाईलसाठी तिनं परसमध्ये हात घातला पण ‘मोबाईल गायब!’ ती घामाघुम झाली. तिच्यावर संकटांचे डोंगरच कोसळत होते. डोकं एकदम सुन्न झाले.

टॅक्सीची आराधना करित इथपर्यंत पायपीट करत पोहोचली. पण टॅक्सीदेवता काही प्रसन्न होईना. मोबाईलच्या दहा अंकी संख्यांची कृपा आणि त्याची आपल्याशी सलग्नी तिला महाग पडत होती. कारण मोबाईलवर बोलण्याव्यतिरिक्त तो प्रत्येक कामाची, औषधं घेण्याची आठवण करतो. बिल भरले गेले. बँकेच्या खात्यात किती रक्कम आहे. कोणाचा आलेला संदेश सांगतो. ह्याशिवाय अनेक कामे! सर्वांना माहित आहे, तेव्हा मोबाईल हरवणे ह्याचे दुःख आणि भीती या कल्पनेने अंगावर शहारे येतात. तेव्हा सुरेखाच्या दुःखाची कल्पना आलीच असेल. “आतापर्यंत मंडळाच्या सर्व भगिनी घरी पोहोचल्या असतील. हॉलपण बंद असेल. आता घरी पोहोचल्याशिवाय गत्यंतर नाही.”

जड मनाने दुखरा पाय खेचत ती घराजवळच्या एका ओळखीच्या दुकानात गेली व त्याला आपला मोबाईल हरविल्याचे सांगितले. त्याने तिचे सांत्वन करून तिचा मोबाईल नंबर विचारून आपल्या फोनने त्यावर डायल केले. बऱ्याच वेळा रिंग वाजली. पण समोरून कोणीच फोन उचलेंना. तिचा धीर सुटू लागला. तेवढ्यात ‘हॅलो’ असा सरिताचा आवाज तिला कळला आणि इतकावेळ थांबवून ठेवलेले अश्रू तिच्या गालावर ओघवू लागले. “फोन माझ्याजवळ आहे. घरी जाण्याआधी तुला देऊन जाते.”

सुरेखाने सुटकेचा श्वास घेतला व त्या देवदूत व देवाचे आभार मानले. नशीब तिला नंबर पाठ होता.

ती तब्बल अर्धातास उशीरा घरी पोहोचली. तरी ती मुलं घराबाहेर वाट बघत उभी होती. घर उघडलं, तर वोडाफोनचे बिल आत टाकलेले होते. (पुढील मजकूर पान ६३ वर)

पुस्तक परिचय

उदय मंकिकर

‘बाल्या तू वच्चूनाक्का’

(कोंकणी कवितासंग्रह)

कवि – वेदमूर्ति श्रीकृष्ण भवानीशंकर भट, होनावर

प्रकाशक : डॉ. बी. देवदास पै (रजिस्ट्रार, कर्नाटक कोंकणी साहित्य अकादमी, लालबाग, मंगळूर)

पृष्ठसंख्या – १२० | मूल्य – रु. ७५/-

धारवाड आकाशवाणी केंद्राखातिर नेमाने कोंकणी कविता/श्रुतिका बरैतलो कवि/लेखक म्हळ्यारी, वेदमूर्ति कृष्णभट. शाळेंतु आस्तनाधोर्नु तांन्नी शाळेच्या नियतकालिकाखातिर, कन्नडांतुं कविता बोरौवच्याक सुरू केल्यो. आमगेल्या चित्रापुर मठाच्या पाठशालेंतुं शिकतना, तांगेली कविता दिनकर देसाई हांगेल्या “जनसेवक” ह्या प्रसिद्ध मासिकांतुं प्रकाशित जाल्ली. ताज्जे मस्त कौतुक जाल्लें. तांगेलें, पैलें कोंकणी नाटक तांन्नी विद्यार्थी आसतना बरयिल्लें. ताज्जेउप्रांते तांन्नी मस्त विनोदी नाटकं बरैलीं. प्रसिद्धीलाग्यीथावु धूर आसकाज म्होणू कृष्णभटमाम्माने ‘कृष्ण शर्मा’ ह्या टोपण नावाने लेखन कोरूक सुरू केल्लें. तांन्नी अनेक कवी संमेलनांतुं सहभागी जावु कोंकणी भाषेचें प्रतिनिधीत्व केल्यां. कृष्णभटमामाने बरैल्या कोंकणी कवितांचे संकलन म्हळ्यारी “बाल्या तू वच्चूनाक्का” हो कवितासंग्रह.

“बाल्या तू वच्चूनाक्का” हो कवितासंग्रह म्हळ्यारी, कृष्णभटमाम्माणेल्या लेखन प्रतिभेचो एक उत्कृष्ट नमुनो म्होणयेद. संपूर्ण कवितासंग्रह वाचनफुडे कविगेल्या प्रगल्भ कल्पनाशक्तीची प्रचिती येता. ह्या कल्पनाशक्तीक समृद्ध कोंकणी भाषेची साथ मेळ्ळेलेमितीं ह्या कवितासंग्रहांतुली प्रतिएकी कविता, वाचकाक निखळ आनंदु दिता.

कवितासंग्रहांतुं विविध विषयाचेरी बरयिल्यो ४४ कविता आससती. चेड्पणांतुल्या मधुर उगडासाच्यो, निसर्ग सौंदर्याच्यो, आमगेल्यो परबांविषयांतुं, धार्मिक विषयाचेरी, पशुपक्ष्यांगेल्या विषयांतुं, प्रेमिकांगेल्या प्रितीविषयांतुं, आम गेल्या कोंकणीभाषेची महती सांगतल्यो, स्वातंत्र्या-विषयक, हास्यकविता इत्यादींचो हांतुं समावेश आसस.

प्रत्येक कविता आशयपूर्ण आसस, वाचतल्याक अंतर्मुख कर्ता. ‘बाल्या तू वच्चूनाक्का’ वाचनफुडे लक्षांतुं येता की, प्रती एक मनुष्यागेलें बाल्य थोडेतरी मधुर स्मृतीने भरलेले आसता जाल्यारी तें लक्षांतुं येतना बाल्य आनि यौवन सरनु मस्त कालु गेल्लेलो आसता. आममाने सांगिल्यो

काण्यो, भावंडांगेलीं झगडीं, बापसुने केल्लेली शिक्षा ह्यो सर्व बाल्यावस्थेंतु आवडनातिल्यो घटना, होडुं जायनाफुडे मधुर दिस्सुक लागताती. ‘गुम्मा आयलो गुम्मा’ ही कविता अत्यंत मनोरंजक आनि चेड्वांक शिकौवचीसारखी आसस. हास्यकवितेंतुं ‘बिक्कुण आम्मी बिक्कुण’ ह्या कवितेचो विशेष उल्लेख कोर्काज. ‘मॉडर्न मंगळारती’ ही विडंबनात्मक कविता-शहरी जीवनांतुं सुखभोगांतुं मग्न आशिल्ले दंपति देवालाग्यी कसलें कसलें मागताती हाज्जे वर्णन हांतुं आसस. ‘ऋतुगीत’ कवितेंतुं प्रत्येक ऋतुंतुं नवनवीन रूप घेतल्या निसर्गाचें नित्य नवीन चित्र दिसता. ‘पारिजात’, ‘आबोली’ ह्या फुल्लांचेरी बरैल्या कवितेंतुं भावनेक चेतना दिंवचे सामर्थ्य दिसता. अशशी प्रतीएक कवितेचें स्वतंत्र वैशिष्ट्य आसस. कविगेलें कोंकणी संस्कृतप्रचुर आसस.

ह्या कवितासंग्रहांतुल्यो सुमार कविता, धारवाडची सुप्रसिद्ध गायिका श्रीमती अनुराधा धारेश्वर हिन्ने धारवाड आकाशवाणीचेरी पदांच्या रूपाने सादर केल्याती. श्रीमती ज्योत्सना कृष्णानंद कामत ह्या धारवाड आकाशवाणी केंद्राच्या निवृत्त निर्देशिकेने कृष्णभटमाम्माणेलो ‘आशुकवित्व’ आशिल्लो समर्थ कवि म्होणू ह्या कवितासंग्रहाच्या प्रस्तावनेंतुं गौरवु केला. ह्या कवितासंग्रहाची खासियत म्हळ्यारी, प्रति एकी कविता देवनागरी तशीची कानडी लिपींतुं छापल्या. कविगेल्या प्रगल्भ कल्पनाशक्तीचो प्रभावी आविष्कार अशशी ह्या कवितासंग्रहाचें वर्णन कोरयेद.

कृष्णभटमामु उर्फ कृष्ण शर्मा हांगेले हस्ते कोंकणींतु विपुल लेखन जावु कोंकणी साहित्य समृद्ध जावो ही सददिच्छा!

(पान ६२ वरून पुढे)

सुख-दुःख आणि समाधान : विजयालक्ष्मी कापनाडक

सुरेखाने विचार केला.

“कोणतेही काम ठरवणारे आपण कोण?”

तोच (देव) सर्व कामे त्याच्या टाइमटेबलप्रमाणे करवून घेतो.”

आज बँकेत गेले तरी वोडाफोनच्या बिलसाठी उद्या पुन्हा जावेच लागले असते.

सरीता माझ्याबरोबर आली असती तर घरबसल्या माझा मोबाईल मिळाला नसता.”

म्हणूनच,

“समोर आलेल्या संकटाला देवाला दोष न देता धैर्य आणि समाधानाने सामोरे गेल्यास खरा आनंद मिळतो.”

“सदा समाधानी, त्याला मिळतो आनंद.”

Quiz for Adults

KAVITA SHANBHAG

B. Now we give you one word in English, you have to tick on the correct answer.

1. A palacial house
१) रावळार
२) मोडार
३) बिडार
2. To praise
१) होगडांवचे
२) हांयसळचे
३) होगळसुंचे
3. Proud person
१) मर्यादि गोंडो
२) बहुमाना गोंडो
4. Blood is thicker than water
१) उदकाकयि रगत दाट
२) रूमडी पाळ शेळ्येक धांवता
३) डोळ्यांतु रगत ना.
5. To work hard
१) रगत आटुंवचे
२) इंग्लिश उल्लैत बुदवंतपण मेरवूंचे
३) आंग चोरचें
6. A pest
१) हुम्मुसु
२) काष्टे कीडी
३) मुसु मारचें
7. Miser
१) मळप
२) किमस खुंटो
३) शेळो जांवचे
8. Delicate person
१) षष्टाष्टक
२) पन्नंबर
३) बण्णा आयणो
9. Hard working
१) घायसोका वाघु
२) शिंगे सर्पा हगे
३) घाण्या बैलु
10. Lazy Goose
१) आजि आपय्ल्यारि फायी ओ खंयि.
२) ओ म्हळ्यारि ठो कळना
३) आपणे मोरका स्वर्गु दिसता

Answers : 1 - (1), 2 - (3), 3 - (2), 4 - (1), 5 - (1), 6 - (2), 7 - (2), 8 - (3), 9 - (3), 10 - (1).

चारी सूर्य

(चेरडवांगेल्या मनांतु आसताती)
स्कूलावेलो सूर्यु मास्तरागादी कडक
तळ्यावेलो सूर्यु धोनपारां सुदांय नरम
परीक्षेचो सूर्यु दोळे हॉड्ड करता
रजंतुलो सूर्यु कशी हासत खेळत येता!

झूल्यारी बोश्यां

झूल्यारी बोश्यां
झुईयो घेंवयां
उंच तोगु गांव पोळोंवया
उंच उंच फांदिरी फळ
तोगु तोगु तळ्या मूळ
उंच जाली पक्ष्याली भेट
तोगु मेळें जोळा शेत
घडयेंत आकाश-घडयेंत माती
झुईयो घेंवया दीस राती ॥

रायाले घारा

राया घरच्यें रांदप गाँड गाँड गाँड
रायालें पॉट जालें हॉड हॉड हॉड ।
राया घरच्यें हांतुळ मऊ मऊ मऊ
राणियेने उटांवच्याक नऊ नऊ नऊ ।
रायालो शिपाय आलशी मळ्यार आलशी
राणियेली दासी दावे दोळ्यान काणशी ।
रायाले महालांतु छप्पन चेडे
रायाले रथाक नाळ नातील घोडे ।
राया घरचो पोपट भांगरा दांड्यार बसता
राणियेले मोग्गा माज्जर सिंव्हासनार निदता ।

इस्पेटा पान्नांची काणी

इस्पेटा पान्नांची आयकया काणी
डैमान रायाली मोडयाळी राणी
तिका मेकूप कोरूक इतलो वेळू
तिने तयार जातना खरचता खेळू
इस्पेट राणियेने कोरच्यें खाण
रायाले पोट्टाच्यें जालें भाण
आठीण एक्को दाक्कैता भपको
सरकारी कागदांरी मारता शिक्को
सगळ्यांत भोळो कळावर गुलाम
रायाले बदलाक करता जोकराकचि सलाम!

- अरुणा कुंडाजे

खरंच का खेळ संपला ?

विश्वमनाच्या गाभारी प्रकृतीने ईशाधारे
मन मानसाचे निर्मियले
पूर्व संचिताच्या टिपणीवरून त्याच्या
आयुष्याचे गणित मांडिले!
देह धारण कारणे अज्ञान पसरत...
सत्य पूर्णच झाकले गेले
मायेच्या विक्षेपा कारणे मनाने होते
आपले विश्व साकारिले!!
'मी'चा उठवीत अहंकार जीव जीवनी
उंच पायऱ्या चहू लागला
नकळत आयुष्याचा धागा धरून तो
अभिमानाने पुढे धावू लागला
अचानक ठेचाळता पायरी चुकला जेव्हा
आभाळातून भूवर कोसळला
भानावर येतां त्यालाच प्रश्न पडला
पायऱ्याच नसताना तो काय चढला?!

साराच मोहित मनाचा कौतुकाचा खेळ
कल्पनेने हा घेई आभाळी भरारी
पुन्हा येत सागरतीरी ओतून प्रेम
वाळूचा महाल बांधित रमे तो संसारी!
'दिलेली वेळ' संपता हृदय पिळवटून सांगे
मांडिला खेळ माझा उधळला जाणार
पण कितीही अडकला जीव जरी खेळात
परतून घरी जावेच लागणार!

घेतले मनाने त्याच्या येईन मी पुन्हा
अन् मांडीन खेळ माझा...
असा जोवर खेळात जीव गुंतून राही
पुन्हा पुन्हा येईल बाळ राजा!
शेवटी कंटाळून तुडवील तो महाल
मन विटेल या संसाराला
नाही मी पुन्हा येणार ठरविता तो
परतेल आनंदे निजधामाला!!
...येथें खरा खेळ संपला...

- मीरा वरलक्ष्मी सौकूर

तू SSS, जी ले जरा । (एक संगीतीका)

चंद्रमा बिजूर

देवाशी संबंध जोडायला शास्त्र, स्तोत्र, पूजा, पाठ हेच सर्व करायची गरज असतेच असं नाही. स्वतःचा संबंध देवाशी जोडल्याशी कारण! साधन महत्वाचे नाही. साध्य मिळवल्याशी कारण. चर्चगेट गाठायचंय! कोणत्याही मार्गे जा. चर्चगेटला पोहोचणे महत्वाचे. देव आणि भक्ताचा संबंधही असाच आहे.

माझी देवता वैष्णोमाता! तिच्या प्रीतींत, तिच्या भक्तीत मी आकंठ बुडले आहे. Head over Heels म्हणतात ना तसंच काहीसं!

मी आणि माझी माताराणी! ती तर सदैव माझ्या पाठीशी असतेच पण मीहि तिन्ही त्रिकाळ तिच्यामागे हात धुवून लागलेली असते. कधी भांडते, तर कधी रडते. कधी मनधरणी करते. कधी गाऊन तर कधी नाचून देखील तिला रिझवते. आईशप्पथ! प्रत्येकात मी तिलाच शोधते, तिलाच पाहते. आश्चर्य वाटेल पण अगदी फिल्मी प्रेमगीतांतसुद्धा?

टी.व्ही.च्या एखाद्या शीर्षक गीतातून माझी मातारानी डोकावते आणि चक्क गाते, म्हणते,

“इन दिनों SS दिल मेरा, मुझेसे ये कह रहा ।

तू SSS ख्वाब सजा, तू SSS जी SS ले जरा ।

है तुझेभी इजाजत कर ले तू भी मोहोब्त ।

तू SSS जी ले जरा SS ।”

जणू मातारानी मला पुनः पुन्हा सांगतेय,

“चंद्रा! जीवन खऱ्या अर्थाने जगायला शिक. अग, माझ्यावर प्रेम करण्याचा सर्वानाच अधिकार आहे. तुलाही आहे. कर. माझ्यावर भरपूर प्रेम कर. तू SSS जी ले जरा SS.”

तर कधी कॅडबरी चॉकलेटच्या ‘अॅड’मधून हिम-शिखरांवरून माझ्यावर ‘स्नो बॉलस्’ फेकत फेकत म्हणते,

“दिल जो SS कह रहा SS है सुनो SS”

मी शिवाजीपार्कला राउंड घ्यायला जाते. पाटून पोरांचा घोळका येतोय. त्यांच्या cell वर मायकेल जॅकसन अगदी बेंबीच्या देठापासून कोकलतोय. काय ते नीट कळत नाही. फक्त "Don't Do it" एवढंच काय ते समजत. तेहि खरंय म्हणा! माताराणीच्या दरबारात फक्त "Do it" लाच महत्त्व. बाकी सब झूठ है।

हो ना? जणू मायकलच्या मुखांतून माताराणीच गातेय.

“अग सारा जन्म चंद्रा ते गे वाया घालवलास,

हा-मी-माझा म्हणत संसार कवटाळलास,

आता तरी जागी हो नि माझ्याकडे पहा

Do it, chandra do it!”

अगबाई!! मातारानी!! किती किती ग तू छान बोललीस!!

“जाने क्या SS तुने कही । जाने क्या मैंने सुनी ।

बात कुछ बंदी गयी ।”

आणि त्या क्षणापासून माझे आणि माझ्या माताराणीचे ‘बंध रेशमाचे’ बांधले गेले. माझ्या जीवनाचे सुकाणु मी तिच्या हाती सोपवले आणि आनंदाने वेडीपिशी झाले. मनात खुशीचे कारंजे नाचू लागले. मनमयूर मनमोरपिसारा फुलवून थुईथुई नाचू लागला.

“जिया ओ SSS जिया ओ जिया कुछ बोल दो ।

अरे ओ दिलका परदा खोल दो ।

आ हा SSS जब प्यार मैयासे होता है ।

तब दिल में खुशीयाँ छाती है ।

मैया एक हसीन है, लाखों में, भला पाके तुम्हे कोई खोता है ।

ओ मैया ओ, मैया ओ मैया आजाइयो

आके SSS दिलमे मेरे बैठियो ।”

माँ माझे आमंत्रण स्विकारते. माझ्या हृदयसिंहासनावर बसायला तयार होते. पण एका अटीवर!

“तू शांतचित्ताने, एकाच जागी एकाच आसनावर बसून ध्यानाला बसशील तरच मी येईन.”

“अग हो बाई बसते बसते बसते. ही काय दाराची बेल, सेल फोन सर्वच बंद केलं आणि आसन मांडलं की झालं!”

“शहाणे! हा बाहेरचा देखावा झाला. जरा आत डोकावून पहा. मन नुसतं माकडासारखं गोलांट्या मारतंय! मला फसवतेस? मी नाही येणार जा!!!”

“अगबाई! किती तो राग! गालाच्या पुऱ्या बघ कशा फुगल्यायत! बाई बाई बाई! आता हिचा राग काढू तरी कसा?”

म म म माफ करो! जा जा जा जाने दो!”

अंहं! शेवटी

“ओ मेरी सोना रे सोना रे सोना रे ।

दे दूँगी जान जुदा मत होना रे ।

मैंने तुझे जरा देरमें जाSS ना ।

हुआ कुसुर खफा मत होना रे ।

ओ मेरी सोना SSSS”

आत्ता माझ्या राणीची कळी खुलली. गोड हसत मृदू पावलांनी, छुम् छुम् पैजनियाँ वाजवित मातारानीने माझ्या हृदयमंदिरात प्रवेश केला. आसन स्विकारलं. प्रेमाने माझ्या डोक्यावरून हात फिरवला. माझ्या हृदयाचा बांध तोडून आसवं डोळ्यातून झरझर वाहू लागली. प्रेमाश्रु!! त्या आसवांनीच मी माझ्या मातारानीची पाद्यपूजा केली.

हसत-रडत, रडत-हसत तिचं permanent booking

करून टाकलं. नुसतं Till Death Do Us Part नाही तर जन्म जन्मान्तराच booking करून टाकलं.

“बाहरसे कोई अंदर न आ सके।

अंदरसे कोई बाहर न जा सके।

सोचो कभी ऐसा हो तो क्या हो।

माँ तुम SS मेरे हृदयमें बंद हो

और चाभी खो जायSS।”

पण देवाला असं कडी कुलपात थोडंच ठेवता येतं? माँ मला म्हणते कशी, “मी आलेय ती जाण्यासाठी थोडीच आलेय? जो भक्त स्वतःला माझ्याशी असं घट्ट बांधून ठेवतो त्याला मी कधीच दृष्टीआडही होऊ देत नाही. जोपर्यंत तू मी आखून दिलेल्या मार्गावर, तुझ्या गुरूंनी आखून दिलेल्या

मार्गावर चालशील तोपर्यंत आम्ही सदैव तुझ्या पाठीशी आहोत. अग वेडे, गुरुशक्ती आणि माझ्यात काहीच भेद नाही. चल, दे मला वचन! मला कडधीही अंतर देणार नाही.

“हो माँ! त्रिवार हो! हो! हो! मी तुला कधीच अंतर देणार नाही. कोणी निंदा कोणी वन्दा! माँवर प्रेम करणे हाच माझा धंदा!”

“तुझे देख देख सोनाSS, तुझे देखकर है जीना। तेरे बिन जिंदगानी, ना लागे रे सुहानी।

तुझमे बसी है मेरी जान जान, जिया धडक धडक (२)

जिया धडक धडकता है।”

बोलो माँ के साँचे दरबार की जय।

नमः पार्वतीपतये हर हर महादेव।

Here and There

Chennai : The next mega event organized by Mahila Samaj after the Christmas day celebrations was a picnic on 1st Feb. to Blue Lagoon Beach Resort. The picnic spot was beautiful with lots of greenery around. The people were divided into 4 teams viz., Clubs, Diamonds, Spades & Hearts. Lots of games like identifying celebrities, Hi Jack, Dumb Charade, Antakshari with a twist and other fun games were played. The treasure hunt was a great success as all teams had to go around the whole property to find clues and treasures. All scores were team scores. Everyone participated and enjoyed. The picnic ended with a visit to the beach. Everyone got a prize and return gifts of fridge magnets were given to each family that participated. The food and snacks provided were also very good. Needless to say, it was a fun-filled day.

18th Ordination Day of PP Sadyojat Shankarashram Swamiji was observed with Guru Pujan and Bhajans. On 17th Feb, Shri Maha Shivaratri day, Ved Goutham Bhat performed Rudrabhishek & Puja. This was followed by bhajans. Our monthly sadhana Panchakam too was conducted as usual.

Reported by Dr. Purnima Rao & Kavita Savor

Mallapur : Punyatithi of H.H. Shankarashram II was observed as usual on Magh Shukla Tritiya at Shri Guru Math.

Devotees from Mallapur and Kumta chanted Navaratri Nityapath and Lalita Sahasra Nam and performed Guru Pujan in a systematic manner with great devotion. The Linga on the Samadhi and Utsav Murthi were very well decorated with colourful

flowers. A hundred of devotees from Kumta, Shirali and Honavar attended the Mahapuja and Prasad Bhojan.

In the evening after the Deep Namaskar, Parijnan Bhajan Mandali which comprises children and ladies sang melodious Bhajans and Shankaranarayan Geet. After the Mangalarati Ashtavadhan Seva was performed by the Archaks and devotees. The programme came to an end with Prasad vitaran.

C.D.s of the Konkani film 'Ujwadu' directed and produced by the noted stage artist Shri Kasargod Chinna were released at an event in Kumta where Shri Arun Ubhayakar was the chief guest. The story mainly focuses on the different issues such as Varadakshina [dowry], problems of the aged. The film 'Ujwadu' has been awarded as the Best Regional Film and also got the "Best Director" award by the Karnataka Govt.

Second was the "Karavali Konkani Utsav" held at Karwar, organized by the Karnataka Konkani Sahitya Academy, Mangalore. Shri Roy Castelino, the President of the Academy introduced Ubhaykar as one of the veterans who contributed immensely for the development of Konkani and has been in the Konkani movement for the last 40 years. Ubhaykar in his speech highlighted the milestones of historical development of Konkani and the hurdles facing the use of Konkani language as an effective medium because of different dialects used by different communities and regions. He stressed that the academy has to play an important role in conducting research to bring about a Standard Form for Konkani

which can be understood by all and used effectively by the print media. His suggestions were well- received with thunderous applause by the audience.

Reported by Arun Ubhayakar

Goa: Goa Sabha had the golden opportunity of Satsang with Parama Pujya Swamiji at Mahalaxmi Temple, Ponda, from January 19 to 24, 2015. Swamiji visited on invitation from the Temple Committee to perform Jalabhisheka of Devi Mahalaxmi on Magha Pratipada day i.e. January 21. The ritual was accompanied by bhajans & stotras chanted in unison by Goa Sabha & other Sabha members present for the occasion. Devotees also had the opportunity of participating in Palkhi Utsava of the Temple on Friday, January 23rd in the Divine presence of Swamiji. Other highlights of Swamiji's camp were Swadhyaya on 'Shanti Patha' & Conducted Meditation by Swamiji. The hospitality & arrangements provided by the Temple authorities were worth admiring, thus making the camp a fulfilling one.

Sabha's monthly Satsang was held on February 22, at the residence of Smt. Smita & Shri Chandrakant Kalyanpur at Panaji, to mark Mahashivaratri. Shiva Pujan was performed by Yuvati, Krupa Kalyanpur, followed by Mahamrityunjaya Japa, Shiva stotras & Bhajans, Shankaranarayan Geet, Mangal Arti & Mangal Pad. All participants thanked the hosts for the sumptuous homemade lunch & snacks.

Reported by Sabita Harite

Mumbai - Bandra – Khar : Maha Shivaratri celebrations were held on 17th February at Shree Anandashram Math, Khar. Bhajan Seva by Anand Bhajan Mandal was followed by Deep Namaskar, Asthavidhan, Aarti and Prasad.

Shree Anandashram Math regained its past glory this February when P. P. Sadyojat Shankarashram Swamiji blessed us with their presence and decided to spend a few days on the Math premises from 19th February to 28th February. The week saw Satsang programmes in the evenings followed by Deep Namaskar and Swamiji's discourses on 21st, 25th and 27th February. The last day witnessed the reign of the Prarthana Varga (Bandra – Khar and Santacruz) over the mike as they sang to their heart's content and offered bhajans at the lotus feet of beloved Swamiji.

Reported by Shantala Trasi

Mumbai – Borivali : Sannikarsha of Borivali Sabha on 18th January saw a record number of close to 109 sadhakas in three buses to Karla. 6 yuvas, 3 prarthana children and 2 seniors performed the Guru puja.

On the evening of 9th February, sadhakas of our Sabha gathered at Vamanashram Hall to celebrate the Ordination Day. The function commenced with Sabha Prarambh prarthana followed by Gurupujanam by Yuvadhara and Prarthana varga. They also offered bhajan seva.

Around 80 Borivali Sabha members gathered for Mahashivratri celebration at Vamanashram Hall on 17th Feb 2015. The function commenced with Sabha Prarambh prarthana followed by Stotra Pathan by yuvas & prarthana kids. Shivpujanam by Sabha Secretary Shri Anand Dhareshwar, Deep Namaskar, Bilvasamarpanam by Prarthana kids, Mahashivratri story recitation by Megha Kirsur, a dance performance by Arya Dhareshwar & Tejasvi Mudur based on Shiv Manas Puja shlokas & Ardhanarishwar stotra, Kathak performance by Lipika Bhat. Drawings based on Mahashivratri story coloured by Prarthana varg children were also displayed on that day. The function concluded with Prasada Vitaran and Sabha Samapti prarthana.

Reported by Anand Dhareshwar

Our Institutions

Balak Vrinda Education Society: A Science Project display was arranged in the school, a day ahead of the Science Day celebrations. Mrs Chowdhari and Mrs Barai who were the judges announced the following first 3 winners : 1st Prize -Motor Boat (Working Model) - VIII A, 2nd Prize -Electric Bell (Working Model) - VIII B and 3rd Prize -Electron Magnetism (Working Model) - VIII B.

Science Day was subsequently celebrated in the school hall on 26th February 2015. Skits, poems, jingles, presentations of projects on science were presented by students which made this Science Day very lively.

27th February 2015, Marathi Diwas was celebrated with great fanfare with songs, poems, skits based on the rich culture and literature in Marathi, which was thoroughly enjoyed by all.

We believe in "All work and no play makes Jack a dull boy" - so – there was a joyous Fun fare or gathering

by students of 6th standard English medium with a day full of games, music, food and merriment. Our Marathi section had organized talks on “Mahashivaratri”, Shiv Jayanti day and a quiz competition was organized on Road Safety and also an audio visual show for ‘ Safe Driving’ by Honda Company.

Reported by Geeta Suresh Balse

Saraswat Mahila Samaj, Gamdevi: “Matru Diwas” was celebrated on 23rd February 2015. Mrs Laila Bhatkal, Educator of special children and Ex-Principal and member of the Advisory Board of “Sapling”- School for special children was the Chief Guest. She was welcomed by our President Mrs Kanchan Sujir. Prof (Mrs) Sadhana Kamat introduced Mrs Bhatkal and requested her to narrate her experiences.

Mrs Bhatkal gave a highly interesting talk on her journey into the complex and poignant world of special children and the constraints she faced and tackled in identifying the different deficiency levels in each child, making parents aware of the need to accept the problems of their children and counselling them about educating the children as per their individual requirement to get them into the mainstream of life. An unassuming, soft spoken, hard working lady with a zeal and vision, she has done immense work for such children and her school “Sapling”. Kudos to her! Mrs Sujir then honoured Mrs Bhatkal with a bouquet and a Saraswati Idol.

The next two ladies to be felicitated were Dr. Padmini Pai Dhungat and Dr. Rohini Shanbhag, who have been instrumental in arranging camps for detection of Osteoporosis - yearly for the past 10 years. Dr. Padmini, D.G.O. , M.D. (Gynaec and Obstetrics) stood 2nd in M.D. (Ob-Gyn) exam. She further changed her field when she went to U.K. where she passed D.A. and F.F.A.R.C.S. in Anaesthesia. After her return from U.K. in 1969 she and her husband Dr. Premanand opened their own Maternity home in Sikka Nagar, Mumbai. She worked as a consultant Anaesthetist since 1969 at Bombay Hospital. She is also an active member of Ladies Lion Club of Ballard Estate.

Dr Rohini Shanbhag, M.B.B.S. is practicing for the past 55 years at her own dispensary at Sewri. She worked first with the B.J. Wadia Hospital and thereafter at KEM Hospital as Chief Medical Officer for a year. She has been volunteering for many years at

the G.S.B.S. Medical Centre as a Paediatric Physician and has organized medical and diagnostic camps in Mumbai. Currently she is the President with the Lions Club of Ballard Estate.

Mrs Kanchan Sujir honoured both these ladies with bouquets and Devi ‘ ‘murtis’. Saraswat Mahila Samaj is very grateful to both of them for the yeomen services rendered by them in conducting Medical Camps for our Samaj.

It was really a special occasion with 3 eminent ladies profoundly connected with children- Dr Padmini who has helped hundreds of babies to come into this world; Dr Rohini who has nurtured, treated numerous children as a Paediatrician and Laila Bhatkal who has taken over the praiseworthy responsibility of developing God’s special children. A real amalgamation on this very auspicious occasion of “Mother’s Day”.

The programme concluded with tasty refreshments sponsored by Smt Shaila Hemmady in memory of Smt Shrimati Hemmady and Smt Sumitra Mankikar.
Forthcoming Programmes

Saturday April 18th 2015 – Vasantik Sammelan – Light Music program by Kum. Soumya Ullal. Fruits – Prasad in memory of Smt. Sonibai Shibad, Panak Panvar by Samaj.

Reported by Smt Geeta Suresh Balse

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DIVORCE

Pooja Kumble (daughter of Maneeka and Maruthi Kumble) divorced Vikram Mallapur (son of Ganga and Late Gajanan Mallapur).

DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

2014

May12: A son (Praneel) to Manasi (nee Kulkarni) and Kedar Kishor Koppikar at Kolhapur.

Nov27: A son (Aarush) to Pradnya (nee Murdeshwar) and Ashutosh Ramesh Trasy at Mumbai.

Dec25: A daughter (Nabha) to Amruta and Chaitanya Gautam Nadkarni at Pittsburgh, USA.

2015

Feb 11: A son (Samarth) to Avanti and Nikhil Vijay Kabinittal at Bangalore.

OBITUARIES

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

2014

Oct 17: Radha Naimpally (nee Durga Koppikar), (91) at Martinsburg, West Virginia.

Dec13: Chidanand Narayan Basrur (88) at Bangalore.

Feb 13: Sindhu A Golikeri (Nee Mudbidri) (77) at Honavar, Uttar Kannada.

Feb 23: Gopalkrishna Ramrao Mudabhatkal (96) at Pune.

Feb 23: Kishore Gopal Kailaje (65) at Mumbai.

Feb 26: Shivadutt Umesh Mogral (S. U. Rao) (81), in Hubballi.

Mar 4: Susheela Ganpat Shiroor (94) at Mumbai.

Mar11: Meera Muralidhar Kapnadak at Bangalore.

Mar11: Sumati Suryakant Mavinkurve (84) at Mumbai.

Mar20: Dumble Vasant Rao (88) at Mangalore.

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Students, people starting off on their careers, those in the midst of their careers, as well as others, would benefit from this program. Do be there!

Date: 11th April 2015 Time: 6 to 8 pm

Venue: Shrimat Anandashram Hall, Talmikiwadi

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