

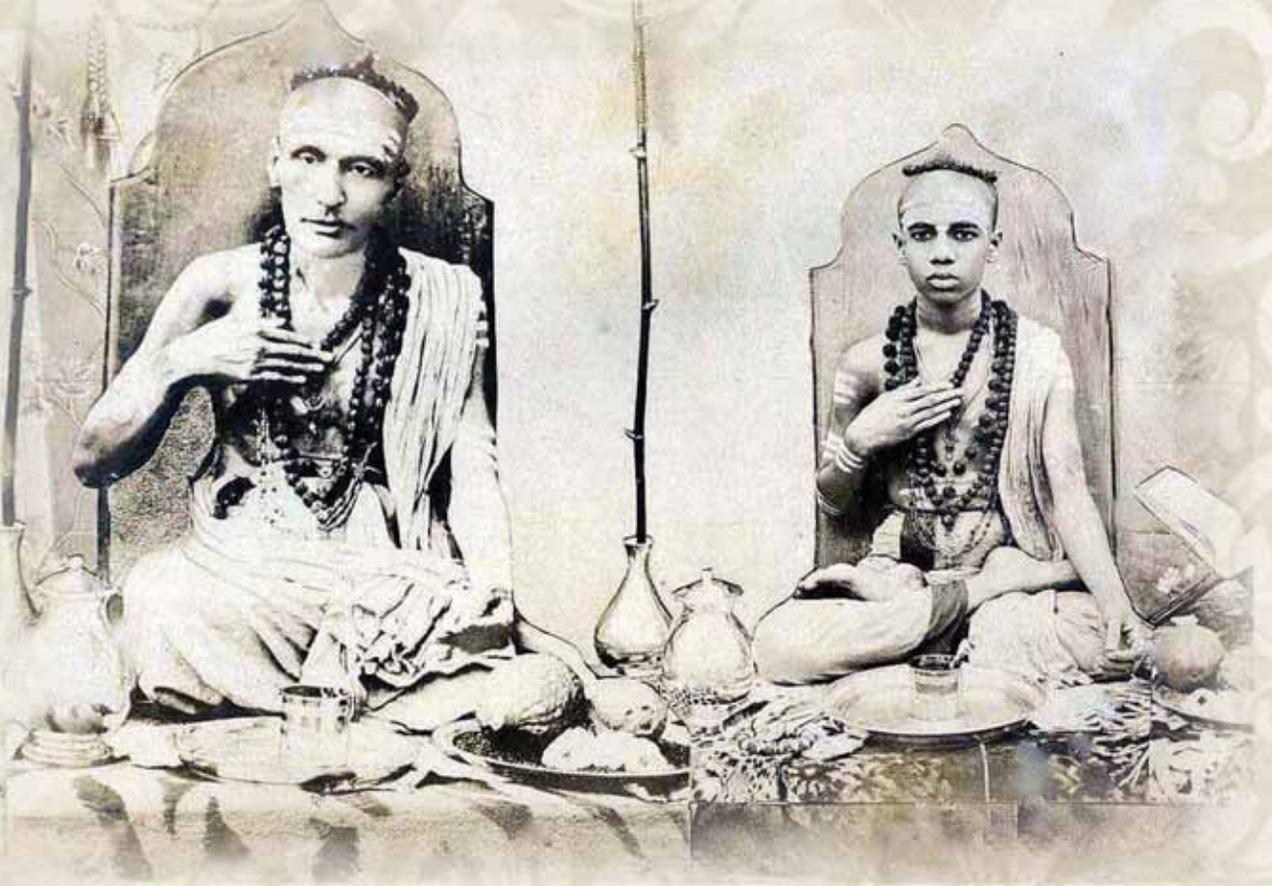
Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Vol. 20 Issue 6 Mumbai

June 2015

Pages 88 Price ₹ 20/-



ध्यानमूलं गुरुर्मूर्तिः पूजामूलं गुरुर्पदम् ।
मन्त्रमूलं गुरुर्वाक्यं मोक्षमूलं गुरुर्कृपा ॥

Issue Commemorating

Centenary of H.H. Shrimad Anandashram Swamiji's Shishyasweekar

And

Centenary of H.H. Shrimad Pandurangashram Swamiji's MahaSamadhi



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Pujya Swamiji releases the Souvenir - *Ananda Sarita*



The beautifully decorated stage



Dharmapracharak Shri V.Rajgopalbhatmam receives a prasadi copy of the Souvenir from Pujya Swamiji



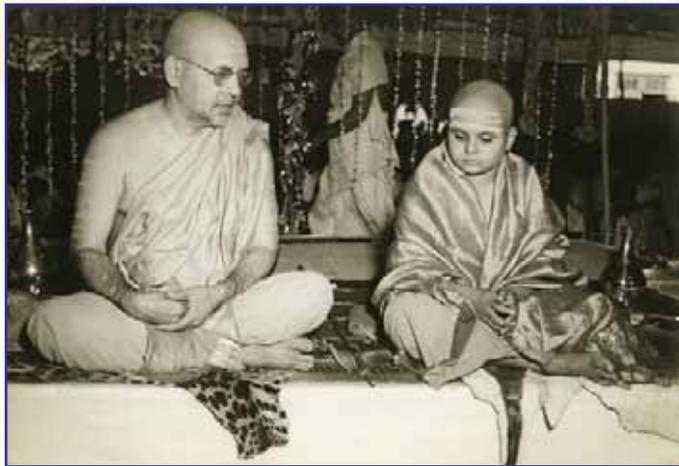
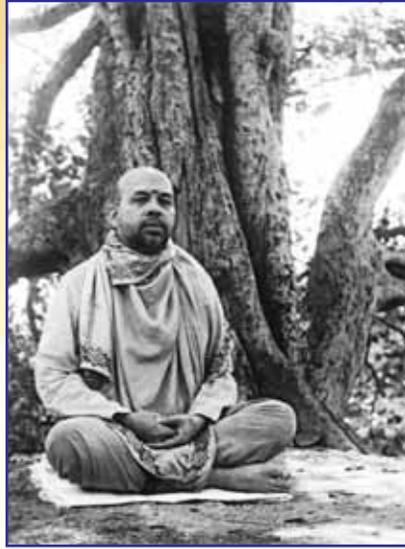
The decorative *divli-s* created by the *Prarthana Varga*



Panchayatanam - presented by the Bengaluru Yuvadhara

Photo credits: Kishan Kallianpur, Archana Kumta, Rashmi Kalbag Gaitonde

Glimpses of H.H. Swami Anandashram



Contributed by Jaikishan Kandlur

Heartiest congratulations on your Golden Anniversary!



**Our beloved Amma & Papa,
[Vrinda S Udipi & Srikrishna R Udipi]**

You have come a long way, walking hand-in-hand with your love, dedication and support to one another through the thick & thin of life- inspiring, enlivening and showering your love on us, all along the way. With our hearts full of love and gratitude, we take this opportunity of a life-time, to wish you both a very happy & blissful, Fiftieth Wedding Anniversary [20/05/2015]. Pray, may God shower his Benevolent Grace upon you for Good health, Everlasting Joy & Eternal Bliss. May your Golden Anniversary lead to many more glorious years of togetherness & may Gold turn to Platinum.

We are blessed to have parents like you and proud to call ourselves your children!

With Tons & Tons of Love from:

Arati, Rajesh, Seema, Akash, Shreya, Shyam, Shiv & Helina

Golden Wedding Anniversary

Jagadish Anand Mudur and Maya Jagadish Mudur (nee Meera Kumta)



11th May, 1965



11th May, 2015

We pray to Kuladevata Shri Shantadurga Devi, Lord Bhavanishankar and the holy Guruparampara for their good health, happiness and many many years of togetherness.

With lots of love from

Sons - Tanmay and Chinmay

Daughters-in-law - Shilpa and Kanchan

Grandchildren - Tejaswi, Divya and Sohum

Relatives and Friends



Kanara Saraswat

A Monthly Magazine of the
Kanara Saraswat Association
Office: 13/1-2, Association Building,
Talmakiwadi, Near Talmaki Chowk,
J.D. Marg, Mumbai 400007

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

Vol. 20, No 6, June 2015

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Cover Credits – Photo contributed by
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This Commemorative issue contains many articles gleaned from 'Fifty Years of Bliss' and 'Anandi-Anand', penned by stalwarts who had the good fortune of learning from Shrimat Anandashram Swamiji and being in close contact with Him. We hope our readers, both young and old, will enjoy reading this issue as much as we have, in compiling it.

Letters to the Editor

Dear Gurunathmam & his whole bunch of 'karmayogis', a very, very big "Thank you" for presenting a fantastic 4 days'- sangeet sammelan providing sumptuous treat of Hindustani classical as well as semi- classical music to all music lovers and *rasikas*.

*From Nayampallys, 2/6, & 10/27,
Saraswat Colony Santacruz (w)*

Dear Editor, Kudos to all the organisers (with special thanks to Gurunathmam Gokarn) for the excellent 17th Saraswat Sangeet Sammelan 2015. Each and every artiste was a gem and they all gave superb performances. We thoroughly enjoyed the rich musical fare!

Music is *Naad-Brahma*. The *saptak* symbolises the inner journey for 'Self-Realisation' from *Saakar-Brahma [Sa]* to *Niraakar-Brahma [Ni]*. The Supreme God/Brahma gifted Music/*Naad-Brahma* to *Rishis[Ri]*; *Gandharvas [Ga]*; *Manushya [Ma]*; *Pashu-Pakshi [Pa]*; *Dharti/Nature [Dha]*. (Ref. Pandit Chhanulal Mishra).

Dr Hemang D Koppikar, Mumbai.

Dear Editor, Sub: Short Film/Documentary on
"Sewa Saptah at Karla"

During my recent visit to Shirali I spoke to the

people I met about SewaSaptah , our Swamiji's message about importance of Sewa in our life, and described our daily routine there, its ambience, all the fun and the fellowship one can have during SewaSaptah at Karla. I was surprised to know that awareness level about this great opportunity to evolve oneself is very low. Some even asked me about the charges one needs to pay to get this chance.

Article in the recent issue of KS magazine is comprehensive and inspiring. But the power of A/V medium is far greater than the print media, and the message can reach far more number of Bhanaps including those who don't/can't read KS. I humbly want to suggest to produce a short film/documentary of 5/10 minutes duration, on SewaSaptah (like what is done about Kar Sewa at Shirali) and send to all the Sabhas. It can be exhibited in their AGM/Yugaadi or other gatherings. It may help spread the awareness about SewaSaptah amongst the community and help them progress on the path our Swamiji has envisaged for all of us.

*Dr Ashok Balsekar, Vice-President,
VileparleVakola Sabha*

Policy For Institutional Bookings of KSA Halls

(Ground Floor Shrimat Anandashram Hall and Mezzanine Floor Shrimat Parijnanashram Hall)

1. Institutions should be made up of persons belonging to Kanara Saraswat Community commonly known as Chitrapur Saraswat (hereinafter referred as The Community). It can be made up of Association of Persons belonging to Community.
2. Institutions can book Hall/s two months in advance.
3. Charges will be - Half day Rs 1500/- & Full day Rs 3000/-
4. In addition, the Refundable Deposit for half day will be Rs 3000/- and Full day will be Rs 4000/- .
5. If parking space is required, then an additional Rs 2000/- (Rs 1000/- will be shared with Talmakiwadi CHS) will be charged.
6. In case Parking space is not required then only two cars will be permitted @ Rs 100/- per car for half day booking and Rs 200/- per car for full day booking.
7. Electricity Consumption Charges, Cleaning Charges , Decorator's charges & Sound System Charges, if any, will be borne by the Institution.
8. The Institutional Booking on Ground Floor will be shifted to Mezzanine Floor if any hirers book Ground Floor Hall at Regular Rates. In such case parking space will not be available for the institution who have booked Hall. **There is an alternative of booking Sundatta School hall, if available.**

KSA Foundation Day on 26th November, Annual/Special General Body Meetings of KSA and Talmakiwadi CHS Ltd. & Datta Jayanti Utsav are exempted from Institutional Bookings policy. Even KSA's own Social Programs will come under Institutional Booking Policy.

The Policy will be effective from 1st April 2015. The Policy will not be applicable to those Institutions who have already booked the Hall.



From the President's Desk....

"Everyone wants happiness and no one wants pain. But you can't have a rainbow without a little rain".

An adage that sums up life in totality. We always want the best of everything with the least of efforts even though we know that there are no free lunches served.

No matter what you want in life, be it success in academics, financial condition, career growth or relationships... you need to put in efforts and go through the requisite grinding process that is somehow necessary to achieve what you want. However, how you deal with the process and the corresponding experiences depends on your mind-frame.

Our mind is highly potent. It can make or break things depending on its state at any particular point of time. It is quoted that our mind is a powerful force. It can enslave or empower us. It can plunge us into the depths of misery or take us to the heights of ecstasy.

People who have better control of their attention, emotion and action are always better off than anyone else. It is said that whatever the mind can conceive and believe; the mind can achieve. No one can think for us in our mind. It is our own area used only by us. Our mind is in fact our greatest power and we need to wield it wisely. "The most expensive piece of real estate is the six inches between your right and left ear. It's what you create in that area that determines your wealth. We are only really limited by our mind". Dr. Dolf de Roos has clinched the very essence of our mind-power through this quote.

I would like to share a story which makes interesting reading :

One day a samurai came to Dzen Master Hakuin and asked: Where is paradise? Where is hell? And where are the gates of heaven and hell?

The samurai knew only two things: life and death. He did not have any philosophy, he just wanted to know where were the gates – to escape hell and go to heaven.

Who are you? Hakuin asked.

I'm the leader of samurais – the warrior replied – and the Emperor pays a tribute to me.

Hakuin laughed and said: Are you really the leader of samurais? You look like some poor raga-muffin!

The Samurai's pride was hurt. He forgot why he had come, whipped out his sword and was going to kill Hakuin. At which Hakuin laughed again and said: This is the gate of hell. With a sword, being in anger, with your ego you will open it.

The Samurai realized that idea, calmed down and sheathed his sword. And Hakuin continued: And now, when you calmed down, you open the gate of heaven.

Heaven and hell are inside you. And the gates are inside you. If you are not conscious, this is the gate of hell. If you are vigilant and conscious, this is the gate of heaven. But people continue to think that heaven and hell are somewhere outside. Heaven and hell are not after life, they are here and now. And the gates are always open. At any moment you make your choice between heaven and hell.

It all depends on your mindset. In fact, it all begins and ends with your mind. So, rule your mind or it will rule you!!!

Suresh S. Hemmady

श्रीगुरुदेव श्रीमत् परिज्ञानाश्रम शिष्य स्वामी

हेतवे जगतामेव संसारार्णवसेतवे ।
प्रभवे सर्वविद्यानां शंभवे गुरवे नमः ॥

अस्मत्परमपूज्य श्रीगेल्या सुवर्णमहोत्सवाच्या “स्मारक-संचिका” (Souvenir) हांतु श्रीगेल्या विषयांतु एकु लेखु बोरोवु दिंक्का म्हणु ताज्या समितितर्फेनें सूचना आयिल्ली. श्रेष्ठ आनि महान व्यक्त्यांगेल्या विषयांतु लौकिक खंचेइ शब्दानिं स्तुतिपर लेख बरैलतरी ते केदनाइ अपूर्णऽचि वर्ताति. जाल्तरी पूर्वोक्त समितिच्या समाधानार्थ आनि लेखकागेल्या चित्तशुद्ध्यर्थ चारि शब्द बोरोव्च्याक प्रयत्न कर्ता.

गुरुतत्त्व हें तत्त्वतः कसलें म्हणु पैलें संक्षिप्तारित्या विचारु केल्यारि श्रीगेल्या विषयांतु चऽड बोरोव्चें पडऱना. जाल्मितिं पैलें ह्याचि विषयांतु बोरोव्येद म्हणु दिस्ता.

देवु आणि गुरु हीं दोनि तत्त्व नामतः भिन्न दिशिल्तरी तत्त्वतः एकऽचि म्हणु “यस्य देवे परा भक्तिः यथादेवे तथा गुरौ” तशीचि “गुरुर्नामात्मनो नान्यः सत्यमेव न संशयः” इत्यादि श्रुतिस्मृतिद्वारा दिस्सुनु येत्ता. किंच ईश्वरापेक्षा गुरुतत्त्वऽचि श्रेष्ठ म्हणु “न गुरोरधिकं न गुरोरधिकं शिवशासनतः शिवशासनतः” अशिशि दिस्सुनु येत्ता, हें कशिशि आनि इत्याक म्हणु विचारु केल्यारि स्पष्ट जांवच्याक फाव आस्स.

ईश्वरु हो सर्वतंत्रस्वतंत्रु आशिशिल्तरी जीवाक सुख-दुःख वगैरे दिंक्वांतु जीवागेल्या शुभाशुभ कर्मानुसार दित्तना तागेलें स्वातंत्र्य जीवकृतकर्माधीन जावु आस्ता. जाल्यारि गुरुविषयांतु हो न्यायु अन्वय पाव्ना. इत्याक म्हळ्यारि “गुरुः साक्षात् परब्रह्म” म्हणु सांगल्या. अर्थात् गुरुतत्त्व हें नित्य, निर्गुण, निर्विकार, निराकार, सच्चिदानंदस्वरूप परब्रह्म तत्त्वऽचि जावु आस्स. अस्त्या ह्या तत्त्वाक मायिक जग, जीवु वगैरे निमित्तानें खंच्याचोयि संबंधु खंचायि रीतीनें जांवचो शक्य ना. हो विषयु थोडो विचारु केल्यारि हेंचि सिद्ध जाता.

जगांतु सामान्यतः गुरु, लघु अथवा जड आनि चेतन अशिशि दोनि पदार्थ दिस्सुनु येत्ताति. तांतु “गुरु” ह्या शब्दाचो अर्थु वैल्वैरी पळैल्यारि भारभूत अथवा स्थूल इत्यादी अनेक अर्थ जांवच्याक फाव आस्सति. जाल्यारि ह्या शब्दाचो खरो अर्थु हो न्है, किंतु ह्या समस्त जगाच्या उत्पत्यादि त्रिविध क्रियेंक आश्रय जावु आशिशिल्तस्त्लो घनीभूत तशीचि सारभूत चेतनात्मक वस्तूचि ह्या गुरु शब्दाचो खरो वाच्य अर्थु जावु आस्स. ह्या वस्तुच्या

व्यतिरिक्त सर्व व्यावहारिक पदार्थ ह्या त्रिगुणात्मक मायेच्या कक्षेंतु येत्ताति. अर्थात् जगांतु आशिशिल्तस्त्या चेतनात्मक जीव समुदायाचो जो लक्ष्यार्थु आस्स, तोचि हें गुरुतत्त्व जावु आस्स. आनि त्या जीवांगली उपाधिभूत शरीरं, इंद्रियं, मन, बुद्धि, अहंकारु ह्या सगळ्यांकै कारणीभूत गुणत्रयात्मक माया थायि तारतम्यानुसार “लघु” ह्या शब्दाचो अर्थु जावु आस्स. आनि हें गुरुतत्त्व (ब्रह्मतत्त्व) समस्त जगाक आत्मभूत जावु आशिशिल्मितिं जीवाकै तोचि आत्मु जावु आस्स, जाल्मितिं गुरु म्हळ्ळेल हो आत्मांथावु भिन्न न्है. किंतु आत्मु आनि गुरु म्हळ्यारि पूर्वोक्तारित्या (गुरुर्नामात्मनो नान्यः म्हळ्ळेल्वारि) एकऽतत्त्व जावु आस्स. आनि जीवकृतकर्माधीन जावु आशिशिल्तस्त्या ईश्वरागेलो आत्मुयि हेंचि गुरुतत्त्व जावु आस्स. एवंच हें गुरुतत्त्व सर्वतंत्रस्वतंत्र जावु आशिशिल्मितिं ईश्वरापेक्षां श्रेष्ठत्व मात्र न्है, शरण आयिल्या शिष्यागेलो उद्धारु कोरुकै हेंचि तत्त्व समर्थ जावु आस्स. हो आशयु “आपणा सारीखें करितीं तात्काळ, नाहीं काळवेळ तयां लागीं” तशीचि “हरिपथ ओलिवरे गुरुपथ मोदलु” इत्यादी अनुभवी ज्ञानी लोकांगेली अनुभवात्मक म्हणणी आस्स. मात्र न्है वैलो समस्त आशयु

**ब्रह्मानंदं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादि लक्ष्यं ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सदगुरुं तं नमामि ॥**

ह्या प्रसिद्ध वचनाने स्पष्ट जाता.

तत्त्वतः अशिशि आशिशिल्तरी ईश्वरु कशिशिकि उपासकांगेल्या इच्छानुसार अनेक रूपं धारण कोर्नु भक्तांगेली कामना पूर्ण कर्ता, तद्वत हें गुरुतत्त्वयि मुमुक्षुगेल्या उद्धारु खातिर सोपाधिक जावु तत्त्वोपदेशद्वारा ताका ह्या भवबंधांथावु मुक्त कर्ता. असलें हें निरुपाधिक गुरुतत्त्व आगेल्या दृष्टीनें सोपाधिकशें दिशिशिल्तरी तत्त्वतः तें निरुपाधिक जावुचि आस्ता. जाल्मितीचि कामक्रोधादि मनोविकार अथवा शब्दादि विषय अस्त्या गुरुक परवश कोरुक समर्थ जायनाति, किंबहुना, त्या विकारांकऽचि संपूर्णारित्या आपणागेल्या स्वाधीन कोर्नु तो गुरु तांकांचि मोहु घाल्ता. अस्त्या मायेक स्वाधीन कोर्नु शरण आयिल्या शिष्यागेलें मनोमालिन्य थायि नष्ट कोरुक अद्वितीय जावु आशिशिल्तस्त्लें हें गुरुतत्त्व एकऽचि जावु आस्स. जाल्यारि हें सामर्थ्य प्रत्यक्ष ईश्वराक सुद्धाई ना म्हणु प्रामाणिक ग्रंथावेल्याने दिस्सुनु येत्ता. अस्त्या

ह्या सोपाधिक गुरुगेली उपासना ईश्वरापेक्षां सुलभ जावु आस्स. इत्याक म्हळ्यार ईश्वरागेले खरें तत्त्व “सहस्रशीर्षाः पुरुषः” इत्यादी वेदोक्त मंत्रानि वर्णन केल्यां. जाल्यार सामान्य बुद्धीच्यांक हाज्जि कल्पना मनांतु येवु यथार्थरित्या तागेलि आराधना कोरुक सुलभ साध्य न्है. तशिश् जाल्यार “वंदे हरं वरदशूलकपालहस्तं” तशीचि “शांताकारं भुजगशयनं” अथवा “शंखरिचापशरभिन्नकरां त्रिनेत्रां” इत्याद्युक्तरित्या सगुण साकार रूपानें आशिशिल्तस्त्या शिवु, विष्णु, शक्ती हांगेली उपासना कोर्येद न्हवे? म्हुणु दिस्सूक फाव आस्स, जाल्यार हीं वै रूपं कल्पित जावु आशिशिल्तमितिं यथार्थ न्है किंतु “साधकस्योपकारार्थं तस्य मूर्तिः प्रकल्पिता,” म्हुणु सांगिलप्रमाणे उपासकाक उपासना कोरुक सुलभ जांका म्हुणु त्या मूर्तीची कल्पना केल्लेलि जावु आस्स. जाल्यार उपासकागेलें चित्त त्या मूर्तिंतु दृढऽजावु आस्स वरेक ही मूर्ति शाश्वत. चित्त विचलित जाल्लेल्या स्थितींतु ती मूर्तिसुद्धा विचलित जाता. जाल्यार गुरुमूर्तिविषयांतु हो न्यायु लागु जायना. इत्याक म्हळ्यार फऽळ पिक्किलकडे पक्षि कशिशिकि फळांनं आपैनात्तिलेंचि धांवाताति तशिश् विवेक वैराग्यादि साधनचतुष्टयसंपन्न उत्तम अधिकारी शिष्यागेल्या उद्दाराखातिर तो गुरु जावु योग्य मूर्ति ग्रहण कोर्नु त्या शिष्यागेल्या कामना पूर्ण कर्ता, अस्त्या गुरुमूर्तिविषयांतु तो उत्तम अधिकारीशिष्यु दुसऱ्या खंच्यायि मूर्तिची भावना दवर्ना, आनि मर्त्यबुद्धीनेई पळैना. इत्याक म्हळ्यार पूर्वोक्त गुणसंपन्न मोक्षाधिकारी उत्तम शिष्यागेलें चित्त गुरुगेल्या यथार्थ स्वरूपांतु ऐक्य पांवच्याक परिपक्व जाल्लेल्तस्तलें आस्ता. तस्त्या स्थितींतु त्या शिष्याक केवल गुरुतत्त्वा शिवाय अन्य वस्तु दिस्सना. आनि असल्या गुरुक मनुष्य (मर्त्य) बुद्धीने पळैनास्तना प्रत्यक्ष तत्त्वदृष्ट्याचि पोळोव्का म्हळेल्तस्त्या अभिप्रायानें “न मर्त्यबुद्ध्यासूयते” तशीचि “गुरै मनुष्यता बुद्धिः शिष्याणां यदि जायते। नहि तस्य भवेत्सिद्धिः कल्पकोटिशतैरपि” इत्यादी वचनं उपदेश कर्ताति. अर्थात् मनुष्यबुद्धीने गुरुविषयांतु असूया पाव्णये, तशीचि खंच्कि शिष्याक गुरुविषयांतु जर मनुष्यताबुद्धि उत्पन्न जायद ताका कोटिकल्पगेल्लेल्तरी तागेली अभिष्टसिद्धि जायना म्हुणु सांगिले दिस्सुनु येता. अशिश् आशिशिल्तवेळारि त्या उत्तम शिष्याक गुरुविषयांतु मर्त्यबुद्धि कशिश् उत्पन्न जायद? एवंच दोन्नी शब्दानि सांग्चे जाल्यार ईश्वरु हो चित्ताचो शोधकु आस्सुनु गुरु हो चित्ताचो अपहारकु जावु आस्स.

अस्त्या सोपाधिक गुरुगेली व्यावहारिक चर्या जी आस्ता ती सुद्धाई “जन्म कर्म च मे दिव्यं” म्हुणु सांगिल्वारि अलौकिक जावु आस्ता. अंतरांतु शुकावारि विरक्त जावु आशिशिल्तरी लोकांतु, राम, कृष्ण, जनक इत्यादी महापुरुषांप्रमाणे आसक्तशे दिस्ताति. तशीचि अंतरांतु दयानिधि जावु आशिशिल्तरी अप्रबुद्ध चेईवांक योग्य रीतीरि दिंका जाल्ललतस्त्या शिक्षा-दीक्षा वगैरे कृत्यांतु पुत्रवत्सला आवु कशिश्की आस्ता, त्याप्रमाणे आस्ताति. तशीचि

तांगेली बाल्यावस्थेंतुली बालक्रीडा, कौमार्यदशेंतुली विनयादि गुणसंपत्ति, आनि निमित्तमात्र गुरुगेल्या साहायानें श्रीकृष्णपरमात्मावारि ग्रहणकोर्चितस्तिल अलौकिक ग्रहणशक्ती, आहार-विहारांतु हित मित इत्यादि नियमित आशिशिल्तस्तिल तपःशक्ती, आनि इह-पर सुखाविषयांतु आशिशिल्तस्तिल अद्वितीय विरक्ति वगैरे गुणसंपत्ती कल्पनातीत जावु आस्ता. तशीचि तांच्यांतु ऐश्वर्यादि षडगुण संपत्ति आशिशिल्तरी तांगेल्या स्वाभाविक विरक्तीने ती तुस्वांतुल्या अग्निवारी गुप्तऽचि आस्ता. आनि परापरविद्याविनयु इत्यादी शीलसंपत्ती तांगेल्या सुंदर मुखकांतिवेल्यानेचि व्यक्त जाता. तशीचि धर्मु हो तांगेल्या स्वाभाविक व्यवहाराने, अर्थु हो उदारदानानें, कामु हो निष्काम वृत्तीने नि मोक्षु तांगेल्या प्रत्यक्ष अनुभवात्मक उपदेशानें व्यक्त जाता, तशीचि तांकां सर्व प्राणिमात्रांचेरि आशिशिल्तस्तिल समदृष्टी तांगेल्या कारुण्यपूर्ण अवलोकनमात्रानेचि कऽवुनु येता, त्याचिप्रमाणे तांगेली वाक्सिद्धि भक्तांगेल्या अभीष्टसिद्धिद्वारा आनि तांगेलें अलौकिक योगसामर्थ्य भक्तांक दिस्सुनु आयिलतस्त्या आश्चर्यकारक अनुभवाने व्यक्त जाता. तशीचि तांगेली अमोघ शापानुग्रहशक्ती दुष्टांगेलो निग्रहु आनि शिष्टसंरक्षण हाज्जेवेलानें दिस्सुनु येता. एवंच पूर्वोक्त “जन्म कर्म च मे दिव्यं” हें वचन असल्या श्रेष्ठ गुरुमूर्तीक मूर्तिमंत जावु दिस्सुनु येता.

प्रकृत लेखकागेल्या अल्प विचारानें दिस्सुनु येव्चेतस्ले पूर्वोक्त संपूर्ण लक्षणानि उपलक्षित जावु आशिशिल्तस्तले आमोल्या श्रीचित्रापूर सारस्वत समाजाचें आनि प्रकृत लेखकागेलें आराध्यदैवत जावु आशिशिल्तस्तले ह्या करालकलिकालांतु विरल अतिविरल जावु श्रीचित्रापूर-संस्थानाक भूषणास्पद जावु आशिशिल्तस्तले मात्र न्हें इतरांकयि अनुकरणीय जावु आशिशिल्तस्तले धर्मपीठाधिपति मूर्तिमंत धर्मावारि आशिशिल्तस्तले आमोले सदगुरुवर्य आमोल्या अनंतजन्माच्या पुण्यपुंजानेचि प्राप्त जावु आस्सति. हांगेल्या विषयांतु, सहस्रमुखानें युक्त आशिशिल्तस्त्या महाशेषान्मितिं सुद्धाई वर्णनेक सुलभ न्हें जालतस्त्यांगेल्या विषयांतु वर्णन कोरुक अल्पमति हो लेखकु कशिश् समर्थु जायद?

जाल्तरि तांगेल्याचि प्रेरणें सुच्चिले चारि शब्द बरयिले जावु आस्सति. आनि ह्या लेखकागेल्या कल्पनातीत गुरुतत्त्वाक

देहबुद्ध्या तु दासो ऽ हं जीवबुद्ध्या त्वदंशकः ।

तत्त्वदृष्ट्या त्वमेवाहं (स एवाहं) इत्येषा परमार्थता ॥

ह्या वाक्यानुसार लेकूनु अनन्यभावानें शरण आयिल्तस्त्या माका तशीचि सर्व शिष्यगणांकयि सदा-सर्वदा ते रक्षण कोरोति म्हुणु तांगेल्या दिव्य चरणांतु सविनय प्रार्थना कोर्नु हो सानु लेखु पूर्ण कर्ता.

इति शिवम्

The Hidden God

(1915-1924)

LATE DR. GOPAL S. HATTIANGDI

The choice of Shishya

From about the beginning of 1914, H.H. Shrimat Pandurangashram Swami had not been keeping well and was under medical treatment. Late in 1915, His illness took a turn for the worse. Prominent members of the Community rushed anxiously to Shirali and appealed to Him to adopt a Shishya. The same appeal had been made at Mahasabhas held from 1894 onwards. The reply had been consistent: He was deeply pained over the comparatively unorthodox ways of the people and their growing indifference towards the Math, and would consider adopting Shishya only if He could be satisfied about the future conduct of the laity. On this occasion, too, He was firm and would not alter His stand. Disappointed, but not disheartened, those who had gone to Shirali offered prayers to Lord Bhavanishankar and at all the Samadhis, humbly requesting a heavenly favour that Pandurangashram Swami be inspired to adopt a Shishya. Then, most of the visitors left.

Two nights passed and, on the third night, a miracle happened. At about 2 a.m. Pandurangashram Swami had a dream in which He saw a Sanyasi exhorting Him to adopt a Shishya. He spoke in a semi-conscious state: "Who is that, talking so loudly? Do you not see that a guest has arrived? Receive him politely, bring water to wash his feet, and offer him a seat and milk." Some devotees who were anxiously keeping a night vigil around the ailing Swami distinctly heard Him speak thus, and one of them replied: "No one has come. It is yet night and may Your Holiness have a little restful sleep." Two hours later, His Holiness again asked sternly, "Do you not see that the guest has been waiting so long? You have not yet offered him a seat and treatment appropriate to his order." Then He awoke and called for the three senior priests- Kaikini Subraya Bhat, Haridas Ramachandra Bhat and Shukla Mangesh Bhat. Addressing them, He said, "Subraya, you have been praying for many years that a Shishya should be chosen. Your prayer will be fulfilled now as we have been inspired by the Lord to do so. Proceed speedily to make the

necessary arrangements." This gladdened the hearts of everyone. After wiping away the tears of joy and gratitude which trickled down from his eyes, Subraya Bhat humbly asked His Holiness whom He proposed adopting as Shishya. Pandurangashram Swami was a Paramahansa and knew precisely who was destined to be His Shishya. Nevertheless, custom and courtesy demanded that He should first ask the senior most member of the Shukla family. Hence, he called Mangesh Bhat and asked him to give one of his sons as Shishya. Mangesh Bhat replied that it was not possible for him to spare any one of his sons for this purpose. His Holiness asked him to reconsider the reply, but Mangesh Bhat gave the same answer.

Those around Him wondered how this obstacle would be overcome. They had not counted on Pandurangashram Swami's divine vision. He was in an inspire mood and had decided to act speedily. Nothing could stop Him. He beckoned Haridas Ramachandra Bhat and said in commanding voice: "We ask that you give your son, Shantamurti." Subraya Bhat signaled to Ramachandra Bhat that he should agree, and the latter nodded assent. His Holiness asked Haridas Ramachandra Bhat to go home and obtain his wife's consent. An ardent devotee, Janakidevi did not think twice. She said: "If it is the desire of Pandurangashram Swami to have our son for adoption as Shishya, how can we refuse?"

The most important question now was whether Shantamurti himself was willing to accept sanyasa. The young lad was blissfully ignorant of what had happened in four momentous hours very early this morning. According to his usual practice, he had risen before sunrise, performed ablutions, and gathered flowers and sacred leaves. He was seated in Dattatreya Temple sorting out the flowers when Subraya Bhat approached him and said: "We are glad that Shri Swamiji has at last consented to adopt a Shishya." Shantamurti too was very happy to hear the news and inquired: "I wonder who has been selected. It cannot be other than one of Mangeshmama's sons." Subraya Bhat replied with due respect: "No Sir, your

uncle Mangesh Bhat would not agree to give any one of his sons. The Swamiji has therefore decided to adopt you as Shishya.” The prospect of being the religious head of the Community in no way elated Shantamurti, but the obvious responsibilities of the position did cause him concern. As he was hesitating, his father said:”My boy, you know how seriously ill Swamiji is. Both of your mother and I feel that you should not disappoint Him. Shantamurti was calm and resigned. He replied: “If Swamiji has selected me, His will be done”.

Prelude to Shishya Sweekar

Subraya Bhat and others were overjoyed and hastened to the Math to convey the glad tidings to the ailing Swami. His Holiness ordered that arrangements for Shishya Sweekar should be commenced immediately. When Subraya Bhat hinted that the day was not auspicious, He asked gravely:” Subraya, do you guarantee the safety of this life and body?” He continued :”No time should be lost. Commence the operations today. The main and concluding ceremony of upadesha may be performed on a later auspicious day”. For almost twenty years, Pandurangashram Swami had resisted an anguished laity’s suggestion that a Shishya be adopted. Now, within three days after his negative reply, He Himself was urging that in no time be lost in commencing the Shishya Sweekar proceedings. Verily, God’s ways are inscrutable!!

Young and old, men and women, priests and Grihastas, residents and visitors, every one got busy in making preparations for the Shishya Sweekar ceremony. When all the preliminary arrangements had been nearly completed, Subraya Bhat realized that a *Danda* would be required for the Shishya Swami. A *Danda* is not an ordinary stick. It is selected from a particular type of bamboo, usually by the Guru Himself. Pandurangashram Swami was too old and ill to undertake a trip for procuring a *Danda*, and only He could decide which one should be used. While Subraya Bhat was racking his brains over this unforeseen obstacle, His Holiness remembered that, at time of His own ordination, two *Dandas* had been obtained. One of these had been securely packed and hung over a fire place to prevent attack by wood worms. It had been kept there, tied horizontally,

many years ago and nearly everybody had forgotten it. When Pandurangashram Swami mentioned this, some of those present around Him hurried to the indicated spot and beheld a strange phenomenon. As they were looking at the ceiling to find out where the *Danda* might be, the string which had held it gave way suddenly and, a moment later, the stick slipping down as if in readiness to proceed to His Holiness! And thus the difficulty about the *Danda* was also solved in God’s own inscrutable way.

The Mother’s Anguish

Meanwhile, there was a disciplined calm in the Haridas home. The kith and kin who had gathered hurriedly were deeply moved, but Shantamurti was cool and collected. There was a little time for the customary farewell treats from relations and friends. Indeed, events had taken place so rapidly that even the mother could do no more than give her beloved son an oil-bath and a sip of milk.

As Shantamurti was getting ready, Subraya Bhat and others proceeded to Shri Gopalkrishna Temple with a palanquin and musicians. After silently taking leave of all the persons who had gathered , Shantamurti stood before his parents, all the three enveloped by deep thought. Finally, with a sad heart, yet outwardly calm and resigned, the young boy offered his salutations to his parents.

Shantamurti was then seated in a decorated palanquin and, to the accompaniment of music, the procession marched ceremoniously to Shri Chitrapur Math. Although the notes from the mowri and the rhythmic beats of the drums created an atmosphere of gaiety, the vast gathering was led by a sense of subdued sobriety.

Shishya Sweekar Ceremonies

The rituals of sanyasa-diksha were carried out faithfully in accordance with Pandurangashram Swami’s instructions. He had also said that, in view of his rapidly failing health, the ceremonies should be performed very speedily. Telegrams were sent to all important centres about the adoption of a Shishya and, despite the very short notice there was a flood of visitors.

Upadesha

On 5th June 1915, (Saka 1837, Rakshasa Samvatsara,

Vaishakha Ba 8), H.H. Shrimat Pandurangashram Swami adopted Haridas Shantamurti as His Shishya and bestowed on him the name of Anandashram. The ceremony took place at Shri Chitrapur Math, Shirali.

The concluding *Upadesha* ceremony was a poignant scene. The Guru Swami was so weak through old age and prolonged illness that the *upadesha* was administered with the Shishya seated on His lap. Placing *varadahasta* on the Shishya's head, the Guru spoke as follows:

“Child, listen carefully to these words and remember them always. All these days, you were with your parents at their home. From now on, Lord Bhavanishankar is your mother, father, brother, sister, friend and all. He will protect you. Have full faith in Him, strive to be alert, and do your duty with love and determination. Be loyal to the honest convictions of your heart. Always be impartial without regards to wealth, position or any other considerations. Do justice according to Dharma and without any doubt in mind. Do not entertain any fear. To guide you, Lord Bhavanishankar is on your right and the entire

hierarchy of our Great Gurus is on your left. You have thus the support of the great and benevolent Lord and of all your predecessors. Let truth and nothing but the truth be your guide. And now, may the Lord take care of you”.

The Guru then got up with great effort. The Shishya stood beside him, and both offered prayers to Lord Bhavanishankar. The Guru Swami, referring to Himself in singular, prayed to the Lord and asked for forgiveness for His old resolution not to adopt a Shishya.

The Guru also addressed the Grihasthas and solemnly adjured them to be kind and considerate to the young Shishya Swami. He spoke to the members of the Math Staff as to how they should take care of the Shishya.

Thus concluded the Shishya Sweekar ceremonies of 1915. The people assembled were moved to tears of joy at the adoptions of a Shishya and of sorrow because of the failing health of the Guru Swami.

Courtesy : Extracts from Fifty Years of Bliss

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श्रीमत् पांडुरंगाश्रम स्वाम्यानिं केलेलो शिष्यस्वीकारू

कै. आचार्य वे. गणेश शास्त्री हळदिपूर

साध्याच्या संपादनेखातिर जावु साधन आस्ता म्हळ्ळेलें प्रसिद्धचि. हाका समजावु आमगेलें चित्रापूर संस्थान हें धर्माच्या रक्षणेखातिरचि जावु आस्स. तशीचि त्या संस्थेच्या ध्येयाचें संपादन कोरूक गुरुपीठेचि जरुरि आशिश्लिमितिं गुरुपरंपरा चलत आयिल्लतरि, तांगेल्या कालकिर्दितुं दिनेदिने समजांतुं धार्मिक भावना शिथिल जायत आयिल्लमितिं ह्या मुखारि कालमहिमेने मठाधिशांक संस्थेचें ध्येय संपादन कोर्चें कष्टसाध्य म्होणु लेक्कुनु श्रीमत् पांडुरंगाश्रमस्वाम्यानिं ही परंपरा आपणागेल्या कालांतूचि स्थगित कोर्चो विचारू केळो.

जाल्यारि बहुजनसमाजांतुं धर्मश्रद्धा उपक्षीण जायत अशिश्लतरि त्यावेळारि अत्यंत निष्ठावंत धार्मिक लोकयि आशिश्ले. आनि ते ही गुरुपरंपरा चोल्का म्होणु लेक्कुनु त्याखातिर प्रयत्न करित आशिश्ले. आनि ही परंपरा चळशी कोर्का म्होणु विनयपूर्वक तांनि गुरुसन्निधानांतुं आग्रहयि केळो. जाल्यारि तांगेल्या आग्रहाचो परिणामु तांकां अनुकूल जावु दिसनात्तिलें, निराश पावु पीठदेवता श्रीभवानीशंकराक ते शरण गेल्लें. भक्तकैवारी जावु आशिश्लतस्त्या श्रीभवानीशंकरागेल्या प्रेरणेनें श्रीसदुरूकयि परंपरा चळशि शिष्यस्वीकारू कोर्चो विचारू आस्स जाल्लो.

जाल्यारि हो विचारू श्रीगुरुंगेल्या पार्थिव देहाच्या अवसान समयाचेरि म्हळ्ळेल्वारि आस्स जाल्लेल्मितिं शिष्यस्वीकाराअस्लें हें महत् कार्य कोरूक तो समयु बहु स्वल्प जावु आशिश्लतरि दैवसंकल्पानें घड्च्या कार्याक तो समयु यथेष्ट अशिश्लो म्होणु त्यावेळारि घळ्ळेल्तस्त्या प्रत्यक्ष अनुभवानें लेक्कुक साध्य आस्स.

इत्याक म्हळ्यारि समाजांतुल्या धार्मिक परिस्थितीक सम जावु शिष्यस्वीकारू कोर्चो ना म्होणु स्वाम्यांगेलो निश्चय आशिश्लो, आनि “हें कार्य कोरूक माका प्रेरणा कोर्नाका” म्होणु पीठदेवतेलागि प्रार्थनायि कोर्नु घेतिल्लि. तशीचि हो तांगेलो निश्चय पळोवु शिष्यस्वीकारू जांव्का म्होणु म्हणतले भाविक लोकयि निराश पावु आपापणागेल्या गांवाक वापस पाविल्ले. त्याशिवायि लाग्गि आशिश्लें लोकयि जाल्लतरि स्वाम्यांगेलि प्रकृति दिनेदिने क्षीण जायत आशिश्लिमितिं अत्यंत चिंताविष्ट जावु अहोरात्र तांगेल्या श्श्रुतेंतूचि मग जावु आशिश्ले. मात्र न्हयि, शिष्यस्वीकारू कोर्चो ना म्होणु कोर्नु आपणानंतर संस्थान कशी चोल्का म्होणु स्वहस्ताक्षराने व्यवस्थायि कोर्नु दवल्लेंलि.

ह्या परिस्थितींतुं गुरुसन्निधानांतुं शिष्यस्वीकाराचो प्रश्न काडुकथांयि तांकां धैर्य नाशिल्लें.

असल्या परिस्थितींतुं श्री गुरुंनिं मुक्ती पांवच्या ११ दिवसांपय्लें बरीन्बरीने कोर्च्या तस्त्या कठीण परिस्थितींतुं श्री शक १८३७, राक्षस संवत्सर, वैशाख वद्य सप्तमि दीवसु प्रातः कालाच्या साधारण चारि घंट्यारि अकस्मात स्वामी स्वतः उटावु बसल्याति, आनि लाग्गि आशिश्ल्यांगेलिं नांवं घेवु तांचलागि आत्तांच् आत्तं शिष्यस्वीकारा काम जांव्का म्होणु आज्ञा कर्ताति, हें आयकुनु सर्वांकयि आश्चर्य जांव्चें सहजचि. जाल्यारि तांनि जाल्लेलतरि दैवसंकल्पानुसार धैर्य आनि स्थैर्य धोर्नु वेळु काण्णातिलें गुरुंगेल्या आज्ञेप्रमाणे अधिकाराक योग्य जाल्लेल्तस्तलो शिष्यु, योग्य समयु, आवश्यक जावु आशिश्लतस्तलि माहिती घेवु थोडे समयाभितरि समस्त तयारि कोर्नु योग्य विधानांचेरि, राक्षस संवत्सर, वैशाख वद्य अष्टमी ह्या दिवसु सुमुहूर्ताचेरि श्रीमत् आनंदाश्रम स्वाम्यांगेलो शिष्यस्वीकार समारंभु श्रीचित्रापूर मठांतुंचि कोर्चांतुं आयलो.

ह्या कार्यांतुं दैवसंकल्पूचि बलवत्तर जावु आशिश्लो म्हळ्ळेल्याक हींचि निदर्शनं मुख्य जावु आस्सति. तीं म्हळ्यारि श्रीमत् पांडुरंगाश्रमस्वाम्यानिं शिष्यस्वीकारू कोर्नु घेंव्का जाल्यारि पीठदेवतेलागि शिष्यस्वीकारू कोर्च्याक प्रेरणा कोर्नाका म्होणु माक्षि प्रार्थना कोर्नु घेतिल्ले आस्तना ताका विरुद्ध जावु तांकां हो विचारू अकस्मात आस्स जाल्लो, तशीचि कस्तिलयि पर्वतयारि नात्तिल्या परिस्थितींतुं सर्व अनुकूलता घणु आयिलयावेल्यानें, विशेष जावु श्रीगुरुंनिं शिष्यस्वीकाराच्या कार्याक आरंभु कोर्का जाल्यारि पीठदेवतेलागि, इङ्गुआपण शिष्यस्वीकारू कर्ना; माका प्रेरणा कोर्नाकाफ्र म्होणु सांगिल्लबद्दल तांनि आपणागेल्याचि मुखानें प्रार्थना कोर्नु क्षमा माग्नु घेतिल्यावेल्यानेंचि स्पष्ट जाता. ह्यापेक्षा विशेष कारण लेकचें जाल्यारि सर्व थराच्या प्रतिकूल परिस्थितींतुं शिष्यस्वीकारू कोर्नु घेतिल्या धाचि दीसानि संस्थानाचो संपूर्ण भारू १३ वर्साच्या शिष्याचेरि घालु मुक्ती पाविलनंतर शिष्यानिं परंपरागत चलु आयिलतसल्या संस्थानाचि गंभीर जावु आशिश्लतस्तली घनता आणि लोकोत्तर गौरव संपादन कोर्नुयि समाजांतुं अपूर्व धर्म जागृति आनि गुरुभक्ति हीं उर्जितावस्थेक हाळ्ळेल्तस्तलि लक्षांतुं हाळ्ळ्यारि हाक्का देवबलचि मुख्य कारण म्होणु म्हण्णातिलें आनि कस्लें म्होणूयेद?

Salutations To The Guru

LATE SHRI H. SHANKAR RAU

It was in the summer of 1915. The aged Swamiji was weak and ailing. He was not satisfied with the conduct of his flock. Not all their entreaties could move him to adopt a Shishya. All hope of continuing the line had thus been given up. But in the early hours of a morning, the Swamiji had a sudden inspiration. The inspiration was from God, and he promptly obeyed it. Quick consultations took place, and Haridas Shantamurti was chosen to fill the role. Shantamurti was then but a lad of twelve. His father and mother had already agreed, and he was himself finally consulted. The prospect of being the religious head of the Community in no way elated him; the obvious difficulties of the position did not depress him. He was calm and resigned. He said, : "If Swamiji selects me and God wills it, who can refuse?" To that embodiment of the spirit of surrender to the Will of the Lord, we offer, on the occasion of this twenty-fifth anniversary of his ordination, our humble salutations.

The ordination took place on Vaishakh Bahul 8 of 1915. The aged Swamiji passed away on Jesht Shudh 2. Thus the Shishya became Guru within nine days. His was not a bed of roses. But his, certainly, was the crown of thorns. And he knew it only too well. Non-cooperation and indiscipline were rampant within the precincts of the Math; helplessness and indifference were writ large outside. The young Sanyasin bore all for years with superhuman patience. There was not the least trace of anger or ill-will in his actions. To that personification of patience and forgiveness, we offer our humble salutations.

The education which he had received prior to ordination was but of the village school type. His contact with his Guru was all too brief. The training which the Shastris at the Math could give did not take much time. Twice, indeed, did he try to get away from the cramping atmosphere of Shirali -far, far from the madding crowd. But other forces prevailed, and he had to do the best he could do. Later, he came into contact with Swami Krishnacharya who helped him with his studies for a few months, once at Rishikesh and again at Shirali. Today he is a master of Sanskrit, Kanarese and Hindi, and has more than a

working knowledge of Marathi and English. He is a clear thinker and a fluent speaker, widely respected for his learning, his abilities, and his liberal outlook- vide proceedings of the Dharma Sammelan which he inaugurated at Dharmasthal in 1935. For the most part he educated himself in languages as in spiritual lore. To this inspiring model of self-education, we offer our humble salutations.

Not the least of his difficulties was the morass of debt into which the Math was drifting. Even before he took over the reins, vantiga receipts had greatly fallen. And during early years of his regime, things went from bad to worse. Expenditure continued on the old scale, and debt was incurred to keep things going. By 1932, this had mounted to nearly Rs 80,000, and the annual interest alone absorbed some Rs 5000. Buildings were in disrepair, estates were in a neglected condition, and even the outer chandrashalas of the Math were tottering. The financial prospect seemed none too bright. And yet the young Swamiji was firm in his faith and unperturbed. To that embodiment of mental equilibrium, the *samatvam* which is yoga, we offer our humble salutations.

The root cause of all trouble, however was the imposition of certain restrictions in the previous regime in matters of *achar* and *vichar*. True, they had been imposed on the recommendations of Mahasabhas. But the general feeling was that, with the towering personality of the late Swamiji presiding over their deliberations, the Mahasabhas were not free agents. In the result, in deference to him, they promised implicit obedience, but, in practice, the laity in general tendered little of it. Slowly, but surely, the chasm widened. A Mahasabha tried to bridge it in 1922, but without success. 1927 witnessed the educational tour of the Swamiji to Rishikesh and back, and this brought him into contact with his flock in different parts of the country. It paved the way to a reconciliation. The Mahasabha of 1932 achieved this end. It consisted of members elected on a population basis; and its deliberations were not presided over by the Swamiji. It decided to remove the most irksome restrictions, namely, those relating to foreign travel

and the *Ekikaran Parishad*; to inaugurate a scheme of religious instruction; to reduce the levy on the laity from three to one percent of income, to institute a Reconstruction Fund to enable outstanding debt to be repaid and the most urgent repairs to be carried out; and to lay down a constitution for Local Sabhas and Mahasabha of the future. The recommendations received the concurrence of the Swamiji: the chasm was bridged. The management of the Math was placed on a more satisfactory footing: the laity was permitted to participate in it. A Chief Executive Officer recommended by the laity replaced the *Manegar* who belonged to the priestly order. A Supervising Board was appointed to assist His Holiness in matters of administration and a Standing Committee of the Mahasabha to advise him on matters of policy. By the end of 1937, the Reconstruction Fund reached the requisite total of Rs one lakh; pressing items of reconstruction were completed; the Math was extricated from the morass of the debt; budgetary equilibrium was restored; accounts were regularly kept, audited and published; and various minor improvements effected. To that marvel of sweet reasonableness which made all this possible, we offer our humble salutations.

Two measures taken during the present regime have evoked considerable criticism- the suspension of the car festival from 1939, and the maintenance of the status quo in regard to Harijan entry into our temples. Much has been said and written on both topics. Suffice it to say now that both decisions were in accord with the recommendations of the Standing Committee; and were designed to secure the best interests of the Math and the Community. As custodians of those interests, the Swamiji could not do otherwise. The only alternative was to let both the Math and the Community go to pieces. To that model of a sense of duty which does not flinch from decisions however unpalatable and unwelcome in orthodox or in reformed circles, we offer our humble salutations.

The most important feature of his reign is the resumption of the periodical official tours among his flock: tours which had been in abeyance for well over a quarter of century; and the occasional unofficial tours which have not been infrequent. Never before in the history of the Math had the community been scattered so wide; and never before in that

history has any other Swamiji travelled so far and so much. Bombay, Rishikesh, Calcutta, Madras, Cape Comorin and Mangalore are just a few points of the compass touched, but give an idea of the range covered. And wherever he goes, he puts his disciples at ease; he appreciates their difficulties; his manner is accommodating; his words are comforting. To this charming personality which constitutes the greatest unifying force in the Community, we offer our humble salutations.

The economy and simplicity which mark his tours, are, indeed, admirable. A motorcar when possible and a small retinue serve the purpose. Gone are the palanquin and its bearers, the cows, the horse and the elephant, the *vajjis* and the fireworks – the usual paraphernalia of the tours of old. And, what is more, he has strongly discouraged extravagance on the part of the hosts. Showy processions, printed addresses, costly garlands and extensive *bhikshas* should not be there if people would only respect his wishes. It is in the same spirit, that he issued his ruling about curtailment of ceremonial, a ruling which enables a shastric marriage or thread ceremony to be completed within a few hours. To this staunch advocate of economy with his ever-present sympathy for the poor, we offer our humble salutations.

His uniform kindness to all- not excluding members of the establishment guilty of misconduct and insubordination, and disciples guilty of impertinence and worse- has often been the despair of those accustomed to discipline. The imposition of fines and penalties for breach of orders has not been heard of for years. It is not so much that these are mostly impracticable in present conditions. It is mostly because he believes in conquering such elements by love, by non violence. To this master of compassion, we offer our humble salutations.

In speaking at Bangalore in December 1938, he made it crystal clear that, in certain circumstances, he would not hesitate to sever his connection with the Math. His attitude to his high position is one of complete non-attachment. The same may be gleaned from the way in which he disposes of the *kanik* received by him. It flows out in charity almost as fast as it comes in. To this great exemplar on non-attachment, we offer our humble salutations.

The *pravachans* which he delivers in person are a treat. They stress the need for right conduct; for the performance of action which purifies the heart, and thereby leads to knowledge and liberation; for the observance of *Dharma* to the best of one's ability without laying the followers' fault at the door; for faith in Vedas and the exercise of one's reason. In a word, while he appreciates the need for moving with the times, he would rather not let one be their slave. To this guiding Light on the thorny path to realization, we offer our humble salutations.

If he ever had a wish, it is the wish to help his flock in the quietest possible way. This is what he said in one of his addresses: "Ha! Ha! What a wonder this is? The disciples are old; the Guru is young. By the Guru's silent teaching, the disciples are freed from doubt and enjoy the bliss of Samadhi." This description of Dakshinamurti indicates the divine power of the Guru as well as the strength of purity of the disciples' hearts. From our early days up till now, we have been strongly of the opinion that the wishes of our disciples should be fulfilled through such divine

power alone; and we had made attempts to go to Benares or to some secluded place in order to attain such power. We had contemplated the transfer to the laity of the work of administering the Math affairs, a thing referred to by Shri Shankaracharya in the words " No Math administration in any birth whatever". But several leaders represented that administrative arrangements could be made to some extent and that our *sadhana* might continue here itself. Accordingly, certain arrangements have been made, and we have been finding some little time for the practice of our austerities.

Yes, some little time, not much. And this accounts for his proposed stay at Satara, during the next five months. Let us all pray most fervently, on the occasion of this twenty-fifth anniversary of his ordination, that the wishes of our revered and beloved Guru, Shrimat Anandashram Swamiji, may be fulfilled at a very early date, and that we may be blessed with occasions to meet him, to serve him and to receive the Light from him thereafter for many a year to come.

Courtesy : Fifty Years of Bliss

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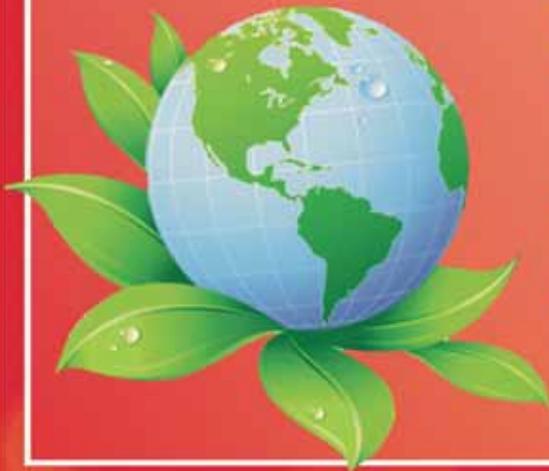
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A Pledge To The Guru

LATE SHRI K. GURU DUTT

It is in the fitness of things that our programme of speeches this afternoon has commenced with the reading of invocatory verses by Ved. Ganesh Shastri, and will close with a speech by Ved. Kalyanpur Vishveshvar Bhatji, ex-President of the Vaidik Sabha. We laymen come in between; and the whole will be crowned by His Holiness' benediction. May this be a symbol of our resolve on this auspicious occasion to tread the path of the *Vaidik Dharma*, led and backed up by our Purohita (*Purohita* in Sanskrit means guide and leader), in the sunshine of the grace of our beloved Guru! Ved. Vishveshwar Bhatji represents the older generation among our Vaidiks, and Ved. Ganesh Shastri the younger. When the latter explained those beautiful *Shlokas*, he did not mention that they were his own composition. Let me disclose that, and add how proud we are to have among us still priests who combine *Vidya* with *Vinaya*, scholarship with modesty.

Let us not, however, forget that it is not enough if our Purohita pray for us. That is a duty which cannot be delegated, nor can it be merely casual and occasional. Our entire life should be one of continual recollection, of prayer and dedication; perhaps one lifetime is insufficient. At the outset, therefore, let us fervently pray: with firm limbs, let us praise the *Devas* for the full span of life allotted to us! In the words of Veda:

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः |

This is a day of heartfelt thanksgiving. The assurance held out to us by our Guru at the Madras Mahasabha four years ago has today been fulfilled. We are truly blessed (*Dhanya*). We have witnessed scenes of universal rejoicing, the festival of a lifetime. This function was arranged at Bombay for the convenience of the majority of our people, at our Guru's bidding, and on behalf of the Math. That it has been a great success is in the first instance entirely due to the inspiration of our Guru; then to the tireless enthusiasm of our volunteers, and finally to the unceasing cooperation of you all. For all this, I have to voice the gratitude of the Standing Committee, which has been no more than an instrument (*Nimitta*). We are fully aware that

there have been defects and shortcomings. For them we take the full responsibility; and humbly pray for forgiveness through our Guru, who is the embodiment of compassion.

On this solemn occasion, we have a threefold debt to acknowledge; to the Guru who is the form of the formless *Parabrahma*, to God (*Ishvara*) in his endless forms, and to our beloved ancestors to whom we owe our physical life and welfare, and even more, the spiritual continuity represented by our *Guruparampara*. First let us pray to the Guru with the familiar Mantra with which *Padapuja* is usually commenced:

वंदे गुरुपदद्वंद्वमवाङ्मनसगोचरम् |
रक्तशुक्लप्रभामिश्रमतर्क्य त्रैपुरं महः ||

Reverently we bow (*Vande*) to the glory of (*Mahah*) of the duality of the Guru's lotus feet (*Gurupada-dvandva*). But today it would be felicitous if we take *Pada-dvandva* also to mean that our *Gurupeetha* has taken the twin shape of *Guruswami* and *Shishyaswami*.

This glory is described as a synthesis which pervades and transcends the three levels of human experience, waking, dream and deep sleep (*Traipuram*), and reconciles the negative and positive attributes: negatively as unapproachable by speech and the mind (*Avangmanasa-gocharam*), not even by the reason (*Atarkyam*) and again positively as a brightness (*Prabha*) compounded (*Mishram*) of the red (*Bhakta*) and the white (*Shukla*), suggestive of *Bhakti* and *Jnana* intermingled.

Indeed is there not a peculiar appropriateness (*Auchitya*) in applying this balanced description to our own *Gurupeetha*? Our tradition is called *Bhagavata Sampradaya* which reveres Vishnu and Shiva equally, and makes no distinction between them. How can we miss the association of Vishnu with *Bhakti*, or of Shiva with the heights of *Jnana* and *Vairagya*? The names in our *Guruparampara* also continually remind us of this; the first four : Parijnana and Shankara repeated are pre-eminently Shaiva in context, while the next four: Keshava, Vamana, Krishna and Panduranga, are obviously Vaishnava. These two sacred streams, like the Ganga and the Yamuna also similarly associated with Shiva and Vishnu, unite and plunge into the

ocean of Ananda. Today this ocean has overflowed its bounds; and our joy is comparable only to that in heaven when Kamadhenu brought forth Nandini!

Our first Guru's name was Parijnanashrama. In every sense of the word he was a "Godsend" to us. With him commenced a new epoch in our history. That our newly ordained Shishyaswami should bear the same name is significant. May it be the earnest of a new era (*Nava-yuga*) of spiritual endeavour, and a starting point for the renewal of our pledges to keep to the path of *SanatanaVaidika Dharma* through service to our Guru and our Math. The name Parijnana itself is unique; and, so far as I am aware, not common in any other Parampara. It is of interest to note that in the earliest document available, dated about 1720, the name of our first Guru is mentioned as Parijnanananda Ashrama, which hints at a intimate connection between the names of Parijnana and Ananda. This affinity which was implicit has become explicit for us today. I may here refer to the belief that our people originally, as well as our first Guru later on, hailed from Kashmir That in the philosophical terminology of Kashmir Advaita, *Parijnana* is a key word, lend support to this view. Perhaps the story that when our first Guru paid a visit to Sringeri, there was some initial reluctance to recognise his status suggests a slight difference in tradition. That very soon he was accorded plenary honours may point out to the personal greatness of our Guru as well as to the basic identity of the doctrines. Let me, however, add that this is merely conjectural.

Let us pass on to our second great debt, to Ishvara. Our Gurus have worshipped Him as Bhavani-Shankara. He is the Guardian of our well-being (*Ishtadevata*). Through His bounty our *Guruparampara* commenced, and is now assured of its continuity. This gracious form symbolizes the union of Shiva and Shakti. In a significant verse our Master poet Kalidasa has involved Him:

एकैश्वर्यं स्थितोपि प्रणतवहुफले यस्स्वयं कृतिवासाः |
क्रांतासंमिश्रदेहोऽप्य विषयमनसो यः पुरस्ताद्यतीनाम् ||
अष्टाभिर्यस्य कृत्स्नं जगदपि तनुभिर्विभृतो नाभिमानः |
सन्मार्गालोकनाय व्यपनयतु स वस्तामसीं वृत्तिमीशः ||

The supreme Lord is here depicted as the harmony of apparently opposed characteristics. Although Himself the Sole Ruler of the Universe, and bountiful beyond measure to his devotees, He Himself is content

to go about like a beggar clad in skins; although in continual union with His Shakti, sharing half of His own divine form with Her, yet He is the foremost among those who have controlled their senses; and although through His eight aspects He pervades the World, nevertheless He remains unidentified with it. What a marvellous reconciliation of generous power with contented poverty, of *Bhoga* with *Yoga*, of pervasion and non-identification! Kalidasa prays that the Lord (*Ishah*) may remove the veil of darkness from our eyes, so that we may be able to discern the right path (*Sanmarga*). Let us join him in that prayer.

Along with the *Ishtadevata* come the *Kuladevatas* : Shantadurga and Mangesh principally, and Palavi Mahalakshmi and others. When in the remote legendary past, our ancestors headed by Devasharma, Lomasharma, Shivasharma and others, migrated from the North, it is said they bore on their heads the caskets containing the images of their deities as their most valued possession, and established their shrines at Gomanataka. It is to that sacred spot we still go for family pilgrimages (*Kutumba-yatra*). Mangesh, let us remember, is none other than Bhavani-Shankar. Shantadurga is *Adi-Shakti*, the Divine Mother in her special role as reconciler of the dispute between Shiva and Vishnu. This is pictured in the image used during *Abhisheka*. She may stand for that single-minded Bhakti which reveres Shiva and Vishnu equally, Shankar and Narayana as in the refrain of our Math song, the *Bhagavata Dharma*, referred to already. These *Kuladevatas* are our vital link with our ancestry, and also with our Saraswat kindred beyond our immediate fold. To them is due our most profound obeisance. May their grace rest on us and our posterity for all time.

Thus we have come to our third and last obligation (*Rina*), which is also not the least; for as Manu says, our *Pitris* have priority even over the *Devas*. There is no truer saying than that we owe all our well-being to the merit of our elders (*Mhalgadyangele Punya*). Our *Kuladevatas* are one facet of this holy legacy. The other is our *Guru-peetha*. Our mind goes back to that more recent crisis 250 years ago when our devout forefathers fasted and practised austerities before Shri Mahabaleshwara of Gokarna. It is with a thrill that we visualise how our first Guru revealed himself to them, exactly as vouchsafed in their vision. All honour to them. We can never fully discharge our

debt to them. The utmost we can do is to try and fulfil those objectives which they cherished in their hearts. Let us not forget that it is only by a continuation of their *Satsankalpa* that we have been blessed with a Shishyaswami today. Our gratitude goes to them. May we prove worthy of our ancestors.

During the time of our first two Gurus, our ancestors executed some documents and bound themselves by solemn vows to adhere to the stipulations. But time changed and it was not always possible for their descendants to keep to the letter of the pledges. The fault was not wholly theirs. It is said in the *Mahabharata* that the character of times depends mainly on the attitude of the secular authorities:

राजा कालस्य कारणम् |

We may point to an instance. The quest for a Guru was started at the instance of our people then settled in the principality of Nagar. They were high up in the official hierarchy; and local jealousies sought to lower them in the estimation of the Ruler by hinting that they were not pure Brahmans as they did not belong to any recognised Math. The Ruler challenged them to vindicate their status. It was at this juncture that they appealed to our elders at Gokarna, with results which are well known. Thus they simultaneously established their Brahmanhood, and restored their official prestige. But today, what a *volte face*! The mere admission that one is a Brahmin is sure to damage his secular prospects! In such circumstances we can only take a realistic view, and live through the changes. Our people survived many such in the course of their migrations. Life in Goa in the sixteenth century must have been a notable time of trial. Today we will put our trust in God and our Guru and go ahead undismayed.

The main pledge is related to unwavering allegiance to the *Guruparampa*. This we kept in the spirit. It is not enough if we possess a great Guru and have enthusiastic demonstrations, sincere enough for the time being when the Guru is in our midst, and then revert to our characteristic lightheartedness. It is not enough if we beat our own records for *Vantiga* collections. I would go further and venture to say that even devotion to the person of the Guru is no substitute for lack of faith in the principles and observances of the Vaidik Dharma represented by our Math.

Of course, I am fully aware that the tempo of modern urban life makes it impossible for us meticulously to stick to all the old rituals. Not far from Bangalore there is sacred spot called Vidurashvattha, with a sacred peepul tree reputed to have planted by the saintly Vidura. Its old branches fall off and decay but new ones sprout and the tree lives on in full vigour through the ages. Such is the vitality of our Dharma. Even if the tree should disappear, there is every hope while we retain its seed. The scriptures proclaim with one voice that the *Gayatri* is the seed of the Veda. Her form is the all-prevading *Chaitanya*. She is the primal *Vidya*. Let us incessantly meditate on Her so that our Buddhi may be illumined and inspired. In the words of the *Devi Bhagavata*:

सर्वचैतन्यरूपां तामाद्यां विद्यां च धीमही |
बुद्धिं या नः प्रचोदयात् ||

The Guru's Sacred Feet are the symbol of this Supreme Shakti. Let us seek our refuge there! Let us cling to them and leave the rest to God. Today what can we offer in return for the gracious protection we have received? Permit me, as your representative, to lay at His Sacred Feet this solemn pledge of allegiance to the Dharma on behalf of all present here, of those who are absent, yea, even of those not yet born!

It is pleasing to recollect that one of the pledges by our ancestors, that a successor to the *Peetha* would be taken from the Shukla family if a worthy scion was forthcoming, has once again been redeemed today. I take this occasion on behalf of the entire community to express our gratitude to Shri Shankernarayana Shukla and his *Dharmapatni* for the great and generous sacrifice they have made in offering their eldest born to be consecrated as our Shishyaswami. They have laid our people under a debt which can never be repaid. May God shower on this devout couple His choicest blessings!

There have been dark periods in our country's history. But India's indomitable spirit has always survived and surmounted such times. Whenever Dharma was in danger, God Himself has come to its rescue. The epoch when we were blessed with our first Guru was one such. There was insecurity throughout the land. The sun of the Moghul Empire had set, and the battle of Plassey was yet to be fought. Yet

throughout the length and breadth of this sacred land there were numberless groups of cultured people who kept the torch of the spirit alight. Writing in 1730 exactly in the middle of this very troubled period, the great Southern scholar and *Siddha*, Bhaskararaya, who established his all-India reputation at Benaras addresses one of his valuable works to those cultured groups (*Vidyut-samaaja*) scattered over the length and breadth of India: from the plains of Assam (*Kamarupa*) inundated by the floods of the mighty Brahmaputra in the East, to Kandahar (*Gandhara*) and the shores of the Arabian Sea (*Sindhu*) in the West, from the *Setu* in the extreme South hallowed by the touch of Shri Ramachandra's feet to Kedara in the North engulfed in its eternal snows. It is to their appreciation that he appeals; the masses of the

unregenerate do not count. Note the play on the words *Samaaja* meaning spiritually cultured groups, and *Samaja*-herds of cattle. The sonorous verse runs:

आप्राचः कामरूपादगुहिणसुतनतप्लवितादाप्रतीचो |
गांधारासिंधुसांद्राद्रघुवरचरितादाच सेतोरवाचः ||
आकेदारादुदीचस्तुहीनगहनतत्संति विद्वत्समाजा |
ये ये तानेषयलसुखयतु समाजान्कश्चमत्कर्तुमीष्टे ||

I love to think that our *Samaja* was then one such cultural group. It is my fond hope that it will continue to be that in the times to come.

Courtesy : Extracted from Fifty Years of Bliss

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Chitrapurebooks.com has great pleasure in announcing the addition of a fresh segment of Ebooks to the existing Ebook site. 2015 is the Centenary year for the Shishya Sweekar and Peetharohana ceremonies of HH Anandashram Swamiji. To mark these auspicious events, we thought that there would be no better way than to launch "Fifty Years of Bliss", an iconic book edited by the (late) Dr.Gopal S.Hatttiangdi in 1965. This book is not only a definitive biography of HH Anandashram Swamiji, but has also useful chapters on Saraswat migrations, the history of our community and its links with the Guruparampara, and history of major events in the community between 1915 and 1965. There is, besides, a chapter on reminiscences and tributes to Swamiji, including one written by the (then) HH Shishya Swamiji [later HH Parijnanashram Swamiji III]

Complementing this landmark volume—read by many, and heard of by many more—are a selection of seven "pocketbooks" on diverse subjects, written over a period of six decades by Dr.Hatttiangdi. They cover a spectrum of topics—pithy subjects on which HH Anandashram Swamiji spoke; interpretations of the Gita ; prayers to be said by children and the youth; translations of the sayings of Swami Samartha Ramadasa (17th century) and so on, and would make for interesting reading.

We have also added a small selection of vintage photographs covering the life and times of HH Anandashram Swamiji, to give the present generations a visual flavor of those times.

We therefore request you to access these books at www.chitrapurebooks.com, and tell us how you like reading them in the eversion. We would like to add that with the addition of this segment, there are twelve ebooks on the website, each title being available in pdf, epub and mobi format.

We are happy to announce also that the site chitrapurebooks.com has had, over the last year since it launched ,over three thousand hits/visits.

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Our Homage To Swamiji Extract from the Editorial - KS 1961

ॐ गुरुब्रह्मा गुरुर्विष्णु गुरुदेवो महेश्वरः।
गुरु साक्षात्परं ब्रह्म तस्मै श्रीगुरवे नमः॥

I bow to that Shri Satguru who himself is Brahma, Vishnu and Maheshwar and who is in reality the Supreme Brahma.

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोर्पदं।
मंत्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोर्कृपा॥

Guru's form is the basis of meditation. His feet are the root of worship. His words are the source of Mantra and His Grace is the cause of Moksha (Salvation).

We shall not be accused of exaggerating when we observe that His Holiness Shrimat Anandashrama Swamiji is one of the major blessings of our life. It is not often that we come across a true Sadguru like him, a living testimony to the realities of spiritual life and the best representations of our invaluable Adhyatmic heritage. In the stress and strain of modern life with all its sophistries and superficialities one is apt to lose sight of those fundamental values which give meaning and significance to life. With the fierce gale of materialism blowing all around, the tiny barks of our lives are in constant danger of being wrecked against rocks of despondency and scepticism. It is in the midst of this deepening confusion and crisis of the modern age that the Swamiji has entered into our lives as a Pilot par excellence, as a peerless Guide and a true Saviour. Only a समर्थ सद्गुरु, an Illumined Soul, with his profound wisdom and insight and unquestionable hold on Realities can successfully lead his followers and devotees caught in the stormy ocean of Samsar to the true haven of Peace; and we have every reason to rejoice that God in his mercy has vouchsafed to us such an incomparable spiritual guide in the person of His Holiness.

As we celebrate the auspicious event of His Holiness' Diamond Jubilee this year, we are reminded of the great trials and tribulations with which he was faced at the very outset of his accession to this august office. Through the benign grace of God

Bhavanishankar and the previous Gurus, however, he surmounted one by one all the great difficulties that beset his path. He realised the necessity of a progressive attitude in matters social and religious, and of moving with the times to the extent possible; he appreciated the importance of economy and financial solvency in any scheme of reorganisation of the Math. It was this practical outlook of a wise administrator that was responsible for several administrative reforms like the introduction of the Sadhana Week in place of the Car Festival and his wise directions on various social questions. Beneath all this reform and readjustment, there lay a deep core of yogic Sadhana, a gruelling self-discipline and sound scholarship acquired with great personal exertion. He is just the type of the Mathadhipati, who is suited to the present times, one who believes in harmonising modernism with our ancient wisdom and tradition and in his own person, he has exemplified this harmony to a remarkable degree. It is not often that we come across a Sanyasin, who is at the same time a scholar, a sportsman, a linguist and a Yogi and who combines a refreshing sense of humour with a lively outlook on life. If the Math is a stronger force in our lives now, than in the past, it is due to the irresistible appeal of Swamiji's personality, his intense Tapasya and close touch with his followers through such enlightened methods as periodical tours, Sadhana weeks and direct personal relations. It speaks of his great compassion and solicitude for his flock that he has adopted a worthy Shishya Swami as his successor to carry on the Chitrapur tradition of Dharma Jagriti.

The Gita says that there is nothing more sacred in this world than Atmajnana, and Yoga Vasistha points out the way in which it can be acquired from a Sadguru. Sadguru is the Foundation of Divine Wisdom and Grace and it is to this fountain that we have to carry our pitchers and fill them with the Nectar of Atmajnana. How Guru works mysteriously in worldly affairs also as an elevating influence is exemplified by our steady material progress and prosperity during the Swamiji's reign not to speak of the direct experience of those who

have received special benefit their individual lives through their personal devotion.

We offer our humble prayers to Lord Bhavanishankar, the Patron Deity of our Guruparampara, that, in His bountiful Grace, He may vouchsafe to Sadguru, Shrimat Anandashrama Swamiji and the Shishya Swami, the full span of Vedic life and sound and uninterrupted health. May we be worthy of this divine gift of Sadguru and may we always keep ourselves on the right path, in order to receive His Grace and Blessings in an ever-increasing measure.

* * *

**CDS AND DVDS OF KSA'S
17th SANGEET SAMMELAN**

There were requests from some members to provide them CDs / DVDs of the Sangeet Sammelan held in May 2015. CDs / DVDs are priced at Rs 75/- each and those who want the CDs / DVDs are requested to contact KSA Office indicating the name of the artist.

(Courier Charges will be extra)

Gurunath S Gokarn

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A Day With His Holiness

LATE SADANAND B NAGARKATTI

In the early hours of the morning, between 5.30 and 6, one hears a mild pleasing sound of wooden sandals towards the southern side of the Math. One sees the bare body of the Master, resplendent with radiance, standing in the open in all kinds of weather on the verandah of the Goshala to attend to the morning ablutions. Three-quarters of an hour later, the same sound of the wooden sandals is heading towards the Main Shrine of the Math. The Master gracefully moves on, keeps aside the wooden sandals and stands in front of the Main Shrine to offer His morning prayers and moves on to do like-wise at other shrines, bare footed. Meanwhile, devotees assemble aside to offer their *pranams* to the Master when He is seated on one side of the Chandrashala sipping a restorative offered to Him. This done, the Master wears sandals and turns towards the eastern side and, leaving the sandals at the foot of the staircase, goes up the stairs.

Completing a short course of *yogasanas*, which forms part of the body routine, and partaking of the morning refreshments, the Master sits in the posture of *padmasana* on a specially prepared seat consisting of Vyaghrasana, Krishnanjin, etc. Just above His seat (*asana*), there is a large painting of His Holiness Shrimat Pandurangashram Swamij (the Guruji of the Master) which is so attractive that, when one enters the room, he becomes conscious of the spiritual aura of the Master.

Here, in the room, the morning routine continues right up to 11.30 a.m. The Master Himself winds the clocks, timepieces, and watches, arranges His *kadteri*, glances through the newspapers, magazines and books and goes through the correspondence which demands His immediate attention, and so on. During the course of this work, there are occasions when an attendant reports the arrival of visitors to the Math or of persons desirous of having the *darshan* of His Holiness; a priest from a local or a mofussil temple comes to offer *Prasad* or for some help; an archak of the Math appears with the indent for agarbattis, camphor, saffron, ooti etc. for the daily *vinnyogas* at the shrines. The Master attends in all these interruptions one by one with meticulous care,

utmost perfection, dignity and grace. There is no hurry about the disposal, no hustling, because there are many things ahead to attend to. He reverts to His previous work on hand, picking up the link, and is soon engaged therein, as if there were no breaks at all. Not a single moment is wasted, According to priority and urgency, the work that comes before the Master is attended to in an unperturbed and detached manner. One notices that He is deeply absorbed in work and, yet, out of it. It is here, at His feet, that one learns from actual practice that work is worship and, if done with perfection, Yoga. No sermons are required. The time spent at His sacred feet and in His divine presence, makes one aware of the meaning underlying. His way of dealing with this mundane world-in it and yet, ever mentally and consciously, away from it. Indeed, one is at once reminded of the classic advice of Vashishta Rishi to Shri Ramchandra; “अन्तस्त्यागी वहित्सङ्गी लोके राघव” i.e. Raghava, go about in the world with detachment within and attachment without.

Thus, the Master is found seated in that one position of *padmasana* for hours together until about 11.30 a.m. when He comes downstairs. After taking a cold water bath, the Master comes out in an ochre-coloured wet *kaupina* and wooden sandals on. He stands in that attire for a while at the corner of the Main Shrine, where the dried set of His usual clothes, consisting of *katisutra*, *kaupina*, *veshti* and a *bhairas*, are made available to Him. The wearing, right from the tying of *katisutra* to that of donning of *veshti*, is so impressive and done with such perfection that an onlooker is found absorbed in it.

After offering *baddhanjali* at all the shrines, the Master steps into the Sandhya Mantap. There, He performs the most important of His daily meditations, namely, *anushthana*, for more than an hour. He devotes that much time under all circumstances, however late it may be. During this period, so deeply absorbed is He found to be that it would appear to any observer that the outer world does not exist for Him. If one would learn how to draw his senses inward (*antarmukha*), the necessity of which the Master always stresses in His discourses,

he has only to observe Him during the meditation. Meanwhile, the daily *naivedya* and *arati* are offered, followed by *mantrapushpanjali ghosh* of vaidiks. The Master then partakes of holy tirtha-prasad of all the shrines, sharing it with Shishya Swamiji. Thereafter, His Holiness comes out of Sandhya Mantap for padapuja from the devotees. They perform padapuja and receive tirtha from Him. They can also receive mantropadesh from the Master in the traditional manner. His Holiness's padakanik and tirth-kanik are counted within ten minutes. The Master, followed by Shishya Swamiji, proceeds towards the Bhiksha Room. Here, hastodaka is offered to Him by devotees or, in their absence, by Shukla Bhat. After hastodaka is accepted with a tulasi leaf on an open palm, the Master takes His day's bhiksha (food). The quantity of food taken is limited under a regulation.

After bhiksha, which is usually between 1.30 and 2.00 p.m. the Master reclines in an easy chair for some time in a room upstairs. It is literally forty winks. Between 3 and 3.30 p.m. , His Holiness steps down the stairs to ease Himself and, at 4 p.m. He is up again in the same room seated in a *padmasana* posture and drinking a cup of tea. He then attends to the tapal (Post). The clerk concerned reads the incoming and outgoing tapal before him. On *rayas patras*, His Holiness stamps the seal of blessings. He interrogates the clerk, directs the corrections to be made in the outgoing letters, dictates telegrams of blessings etc., and instructs proper sevas to be performed on behalf of the devotees seeking His guidance and blessings. Even during the course of this work, interruptions of one kind or other take place and yet, the Master works unperturbed. He is always accessible.

The Master at times goes out for a walk in the evening. Twice a week, He takes His car for a drive to give it the needed exercise, as He puts it. Stopping it at a distance, far away from human habitations, the Master with brown rubber shoes on, starts walking briskly, It is on such occasions and with those fortunate ones who happen to accompany Him that He cuts original jokes which drive them into peals of laughter. As, at most other times, His Holiness has a serene countenance, it is a treat to see Him in such lighter moments. More often than not, one gets spiritual lessons during these outings.

Between 7 and 7.30 p.m. after deepa-namaskara,

His Holiness goes for a bath. Then He performs anushthana, while arati. Ashtavadhana, etc are going on. When there are night sevas of Kartik Pujas, Vasant Pujas, etc. His Holiness comes out and sits in His usual place here, in the midst of the devotees who have done the pujas. On Friday nights, He distributes tirtha. After the pujas, His Holiness accepts Phalahara and about three quarters of an hour later, goes to the western chandrashala and sits in a chair for a little relaxation and reading of newspapers. At times, He engages in conversation punctuated with jokes and anecdotes. At 11 p.m. the Master retires.

There are religious functions like Punyatithis, Navaratra festivals and Sadhana Saptahas when much of His Holiness's time is taken up by the divine service. His offering of pujas at all the shrines and dandavata- pranipata before them is worth witnessing. Whatever is the number of visitors calling on Him to pay their respects, whatever the strain involved in solving the spiritual problems of the devotees during the interview period or in delivering pravachans, and whatever be the additional time spent on special occasions, the Master acts with, the spirit of service once enunciated by Him: "This body is given to the 'ten' of the community and, as such, it should not care for any physical comforts; it exists only for the benefit of others."

What a privilege it is to write about our Beloved Master on this rare occasion! May he be spared for many years to come, to lead the Community along the Real Path to God- head.

Courtesy – Fifty Years of Bliss

Link to other Institutions from KSA Website

KSA's Website www.kanarasaraswat.in is widely accessed by members of our Community. We invite our Community Members who are managing any Institution to send the http link of their Website to us. We will set up a link from our home page to their website.

Our email ID is admin@kanarasaraswat.in

Raja Pandit, Chairman-KSA

आदर्श-गुरुः ।

कै. अनंतशास्त्री फडके

१००८ श्रीमतां जगद्गुरुप्रभृत्यनेकबिरुदावलिविराजितानां परमेश्वरनिष्ठा-भक्तजनसमुद्धरणतत्परता-सदाचारासक्तता-दीनदुःखि-जनकलेशदूरीकरणैकब्रतत्वाद्यनन्यसाधारणगुणगणमण्डितानां शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधाननियमरतशरीराणामहिंसा-सत्यास्तेयब्रह्मचर्यापरिग्रहपयमपालनेन परिपूतान्तःकरणानां हितनियताल्प-मधुर-शास्त्रवचनपूरितवाण्या, मङ्गलस्नेहपूर्ण-दृष्ट्या, अनेकव्रताचरणपरिपूतशरीरेण च जनान् सदाचारं शिक्षयतामलौकिकब्रह्मतत्त्वानुभवतत्परणामपि लौकिक-व्यवहारविदां संप्रति कराले कलिकाले धर्मपरमेश्वरभक्ति-सदाचारादिदेवीसंपद्विमुखस्य सारस्वतसमाजघटकजातस्य हृदि धर्मपरमेशभक्तिसदाचारादिदेवीसंपत्समुत्पादनैक-जीवातुभूतानां परममान्यमान्यानां विशेष-विदुषां च चित्रापुर-मठादिपीठमधिष्ठितानां सद्गुरुवराणां श्रीमतामानन्दाश्रमस्वामि-चरणानां दीक्षाग्रहणपूर्वकचित्रापुर-मठारोहणस्य पञ्चाशद् वर्षाणि समजायन्तेति विशेषमुपलक्ष्यानेकसमारोहकार्येषु भविष्यदभिनन्दनग्रन्थ-निर्मितिरूपकार्ये लेखं विलिख्य स्वात्मानं पावयितुमीहे । तदर्थं सद्गुरुसम्बन्धितत्त्वजातमधिकृत्य शास्त्रीयं विवरणं निबध्नामि ।

यदा शमदमादियुतो मानवो जगत्-पेश-स्वस्वरूपादिकं जिज्ञासते, तदा विचारं कुर्वतस्तस्यैकाकिनः कासुचिद्विचार-कक्षासु सफलास्वप्यन्ततोगत्वाऽज्ञानं पुरस्फुरति, यतोऽनेकविचित्र-स्थावरजङ्गमचित्रितस्यास्य जगतो मूलभूतमेकमनेकं वा तत्त्वजातं न परिगृह्णाति तस्य बुद्धिः । वास्तविकतत्त्वस्यानुभूतिकर्तारं सद्गुरुं विना दुर्ज्ञेयत्वात् ।

१ तत्त्वस्वरूपम्

यत् सर्वदा सर्वदेशेषु सर्वावस्थासु सर्वदृष्ट्या चैकरूपमेव भवति तदेव वास्तविकं तत्त्वम् । जगत्यां यावन्त इन्द्रियैर्बुद्ध्या मनसा वा गृह्यन्ते पदार्थास्ते सर्वेऽपि सर्वथा नैकरूपाः, यतः तेषां यत्र कुत्र चाभावस्य विद्यमानत्वेनानित्यरूपत्वम् । ते च देश-काल-वस्तुपरिच्छेदेन परिच्छिन्नाः सन्ति । ये च देशकालवस्तुपरिच्छिन्ना भवन्ति ते न नित्या वास्तविकतत्त्वस्वरूपा इति वैदिकः सिद्धान्तः, तथाहि, अस्माकं शरीरमेकदेशे विद्यते ततो भिन्ने नास्तीति देशपरिच्छिन्नं तदुच्यते । एवं वयं समयेऽस्मिन् जीवामः, उत्पत्तेः पूर्वं न स्मो मरणानन्तरमपि न भविष्योमोऽनेन शरीरेणेति वयं कालपरिच्छिन्नाः वस्तुपरिच्छेदः सजातीय-विजातीय-स्वगतभेदेन त्रिविधो भवति, यथा मदीयं शरीरं पुत्रशरीराद् भिन्नमास्तेऽयं सजातीयभेदः, एवं पश्चादिशरीरेभ्योऽपि मदीयं शरीरं

भिद्यतेऽयं विजातियो भेदः, तथा केवलं हस्तः पादो वा न मदीयं शरीरं किन्तु तेषां सर्वेषां समुदायरूपमर्थात्प्रत्येकावयवस्वरूपाद् भिद्यत इति स्वगतभेद-युक्तत्वात्सगतपरिच्छेदयुक्तमुच्यते । यच्च परिच्छेदत्रयशून्यं तदेव वास्तविकं तत्त्वम् । तत्तु परब्रह्मरूपमेव । तदेव चात्मा । मानवः सर्वदा सर्वथास्थायिनं स्वात्मानमभिप्रैति ।

२ तत्त्वज्ञानस्य दुर्ज्ञेयरूपत्वम्

एतादृशं वास्तविकतत्त्वरूपमात्मानं ज्ञातुमनुभवितुं च मनुष्यः प्रायोऽसमर्थोऽस्ति । यतस्तत्त्वस्यास्य ज्ञानं संपादयितुं लौकिकज्ञानस्य साधनभूतानि बाह्यानि कर्मेन्द्रियाणि, अन्तःस्थानि ज्ञानेन्द्रियाणि, मनो, बुद्धिश्च प्रायोऽसमर्थान्येव । फलेच्छारहित-कर्माचरणेन, योगक्रियया, सद्गुरुकृतेन शिष्यशरीरे शक्तिदानेन, एकनिष्ठया परया भक्त्या वाऽनन्तजन्मसंपादितवासनाजालजटिलस्य चेतसः शुद्ध्या सहस्रेषु कश्चिन्महाभाग्यवानेतादृशं वास्तविकं तत्त्वं ज्ञातुं प्रयतते । कदाचित् प्रयतमानानामपि सहस्राधिकानां तेषां कश्चिदेव वास्तविकं तत्त्वं ज्ञात्वा तदनुभवितुं समर्थो भवति । अतः सामान्याः सर्वेऽपि मनुष्यास्तत्त्वविषये किञ्चिच्छासा-धारमवलम्ब्यतत्त्वाभा-समनुभूय च यथेच्छं विप्रतिपद्यन्तेऽनर्थं च प्राप्तुवन्ति । यतो वास्तविकतत्त्वज्ञानस्य यथार्थानुभवस्य प्राप्तिर्न भवति । तस्यातिदुष्करत्वात् ।

३ तत्त्वप्राप्तिकरणे शास्त्रकाराणां प्रयत्नाः

एतत्तत्त्वप्राप्तये चार्वाकप्रभृतिभिः प्रत्यक्षादिप्रमाणवादिभिः शास्त्रकारैर्बहुधा प्रायत्यत । तथाहि, आस्तिक-नास्तिकभेदेन तत्त्वविचारकाः शास्त्रकाराः भारते प्रायो विंशत्यधिका उपलभ्यन्ते स्म । अतिस्थूलदृष्टिश्चार्वाकः प्रत्यक्षातिरिक्तं प्रमाणं तथाऽनुभूय-मानतत्त्वतिरिक्तं च तत्त्वमनङ्गीकृत्य सांप्रतिकं प्रवृत्तं यथेच्छाचारं शास्त्रीयं वास्तविकं चेति प्रदिपादयति । परन्तु मतमेतस्य तद्भिन्नः कश्चन विचारको न समर्थयति न चातिप्राकृतोऽपि मनुष्योऽङ्गीकर्तुं शास्त्रीयत्वेन च मणितुमभिमन्यते । अत्यन्ततर्ककर्मशक्तिः श्रुत्येकशरणः सूक्ष्मातिसूक्ष्मामिन्द्रियागोचरमपि सर्वथौपनिषद्गम्यं वास्तविकं सत्यभूतं तत्त्वं प्रतिपादयितुं कुशलमतिर्भगवान् शङ्कराचार्यः सर्वान् तत्त्वमनुभावयितुमतिकरणेन चेतसा समचेष्टत ।

४ सद्गुरोरावश्यकता

सत्यामप्येतादृश्यामवस्थायां प्रायः सर्वेऽपि मनुजाः सुप्रयत्नेनापि वास्तविकं सत्यं तत्त्वं ज्ञातुं चेष्टमाना अपि तत्त्वस्य ज्ञानं दुष्करं मन्यमानाः सन्तः तत्त्वस्य अनुभावयितारं

शमादिसंपद्युक्तमलौकिकशक्तिसंपन्नं कश्चनपुरुषविशेषम् अन्विच्छन्ति। श्रुत्यापि तथैवानुशास्यते. “श्रोत्रियं ब्रह्मनिष्ठम्” इति। पौराणिकाःसामानन्ति च परमतत्वावतारभूतेनात्रेयेण भगवता दत्तेन व्यवहारं ज्ञातुमपि बहवो गुरवः समुपासिता इति। व्यवहारज्ञानार्थमपि परमेश्वरावभूतेन श्रीमता भगवता दत्तेन यद्यनेके गुरवः कृतास्तर्हि किमु वक्तव्यं सूक्ष्मस्य प्रमाणानवगम्यस्य वास्तविकपरमतत्त्वस्य ज्ञानार्थं सद्गुरोरावश्यकताविषये।

गुरुरपि सद्गुरुः च भवति, येनातिसूक्ष्मं वास्तविकं तत्त्वमनुभूतं तत्त्वानुभावयितुमुपदेष्टुं च येन शक्यते। अत एव श्रुतावपि गुरुमनुभूतयथार्थतत्त्वं सन्तमपि विषयीकृत्य श्रोत्रियमिति विशेषणं योजितम्, तस्यायमभिप्रायः - साक्षात्कृतत्वोऽपि कश्चन गुरुरूपदेष्टुं तत्तत्त्वमसमर्थः, कश्चनोपदेष्टुं समर्थोऽपि तत्त्वानुभवरहितः, अतस्तत्त्वानुभवितापदेष्टा च गुरुः सद्गुरुपदं भजते। एतादृशसद्गुरुदयया कश्चन शिष्यविशेषः शमादिसंपन्नः सूक्ष्मं जगतो मूलभूतमेकखण्डमनिर्वचनीयं वास्तविकं तत्त्वं कथञ्चिद् ज्ञातुं प्रभवति।

५ गुरुशब्दार्थः

स्कन्दपुराणोक्तगुरुगीतायां गुरुशब्दार्थः समुपलभ्यते स यथा-
गकारः सिद्धिदः प्रोक्तो रेफः पापस्य दाहकः।
उकारः शम्भुरित्युक्तस्त्रितयात्मा गुरुः स्मृतः॥इति।
अन्यत्र किञ्चिद् भिन्नं वर्णनमुपलभ्यते-
गकारो ज्ञानसम्पत्तयै रेफस्तत्त्वप्रकाशकः।
उकारात् शिवतादात्म्यं दद्यादिति गुरुः स्मृतः॥इति।

६ गुरुस्वरूपम्

एमच्छब्दार्थविशिष्टस्य सद्गुरोः स्वरूपं ज्ञातुं बाह्यानि कानिचिद्दृष्टान्यपि समुपदिष्टानि, येन सद्गुरोर्ज्ञानं सामान्यजनानां सुलभं भवेत्। यथा-

परोपकारनिरतो जपपूजादितत्परः।
अमोघवचनः शान्तो वेदवेदार्थपारगः॥
योगमार्गानुसंधाता देवताहृदयङ्गमः।
इत्यादिगुणसंपन्नो गुरुरागमसंमतः॥इति।

इदं तात्पर्यम्, परोपकारे परमेश्वरपूजायां च निपुणः, सत्यवाक् वेदवेदार्थयोर्ज्ञाता योगक्रियाया अनुष्ठाता, देवतां यः साक्षात्करोति तं शास्त्रं गुरुत्वेनोपदिशति।

एतादृशस्य गुरोः प्राप्तिः परमेण भाग्येन भवति, इतस्ततो गुरोरन्वेषणं यं कंचन वा गुरुरूपेण स्वीकर्तुं प्रवृत्तौ च प्रमादस्य संभावना विद्यतेऽतः शास्त्रे वञ्चकगुरोरपि वर्णनं कृतम्। तथाहि-

गुरवो बहवः सन्ति शिष्यचित्तापहारकाः।

गुरवो दुर्लभा लोके शिष्यचित्तापहारकाः॥ (चिन्तापहारका इति पाठान्तरम्)

शिष्यस्य द्रव्यादिकमाहर्तुं प्रवृत्ता गुरवो लोके बहवः सन्ति, परन्तु शिष्यस्य परमेश्वरज्ञानविषयकचिन्तायाः समाधानस्य कर्तारः सर्वथा दुर्लभा एव सन्ति। अतः सद्गुरोः प्राप्तिः परमभाग्येण भवति।

७ व्यवहारे बहवो गुरवः

व्यवहारे तु बहुभ्यो गुरुभ्यो ज्ञानं संपादनीयं भवति, व्यवहारस्य नैकविधत्वात्, अतो व्यवहारज्ञानं संपादयितुं श्री भगवतात्रेयेण दत्तेन चतुर्विंशतिसंख्याकाः गुरवः कृता इति पुराणेषु गीयते। अस्माकमपि व्यवहारज्ञानसंपादने प्रथमतो माता-पितरौ, ततः अध्यापको, हिंस्योपदेष्टा, मौञ्जीसंस्कारकर्ता, पोषको, भयाद्रक्षक एवंप्रकारेण शास्त्रेण बहवो गुरवः कर्तव्यत्वेनोपदिष्टाः। तथाहि-

तैत्तिरीयशाखायाः शिक्षोपनिषदि मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव इत्युपदिश्यते। स्मृतिकर्तारश्च जनिता चोपनेता च यश्च विद्यां प्रयच्छति। अन्नदाता भयत्राता पञ्चैते गुरवः स्मृताः॥इति स्मरन्ति।

८ परमार्थप्राप्तौ एक एव गुरुः

परन्तु परमपुरुषार्थसाधन एक एव गुरुर्भवति, यतः परम-पुरुषार्थ एकविध एव। वासनाभिरनेकाभिर्येषां चित्तं दूषितमस्ति त एव सत्यतत्त्वस्योपदेष्टारं, परमसुहृदं, त्यागशीलं, निर्लोभं, शिष्यहिततत्परं परमगुरुं त्यक्त्वा सर्वत्रान्यं गुरुमन्विच्छन्ति, परमभाग्यप्राप्तं प्रथमगुरुं निन्दन्ति तेन सह विवदन्ते, गुरुमात्मवदज्ञानिनं मर्त्यमनेकदोषयुक्तं मन्यन्ते तेषां दैवसंदूषितानां हस्ते किञ्चिन्मात्रमपि परमतत्त्वं नागच्छति, केवलमात्मानं परम तत्त्वाभिमानिनं मन्यन्ते। वस्तुतस्तेषां हृदये परमतत्त्वप्राप्तेर्योग्यतापि नोदेति, तेऽनेकमन्त्रान् जपन्तु बहुर्देवताः पूजयन्तु नाम, सिद्धिस्तु तेभ्यो दूरमेवास्ते, आप्ताः सुस्पष्टं निवेदयन्ति, बहून्दोषानामनन्ति च-

गुरुं न मर्त्यं घ्यायेत यदि बुध्येत तस्य तु।
न कदाचिद् भवेत्सिद्धिर्न मन्त्रैर्देवपूजनैः॥

तथा

गुरुं हुंकृत्य तुंकृत्य विप्रान् निर्जित्य वादतः।
स्मशाने जायते वृक्षो गृध्रकमनिषेवितः॥इति।

यो गुरुणा सह विवदते स्मशानस्थवृक्षजन्म तस्य भवति।
तथान्यत्र-

जीवितार्थमपि द्वेषाद् गुरुभिर्नैव भाषणम्।

उदितोऽपि गुणैरन्यैर्गुरुद्वेषी पतत्यधः ॥

तथा

गुरौ मनुष्यबुद्धिं तु मन्त्रे चाक्षरभावनाम् ।

प्रतिमासु शिलाबुद्धिं कुर्वाणो नरकं व्रजेत् ॥

प्राणबाधोपस्थितावपि बहुभिर्गुणैर्युक्तोऽपि गुरुभिः कदापि सद्देषं न भाषेत । गुरुणा सह दोषयुक्तं भाषणमधःपतनकारणं भवति । गुरौ मनुष्यबुद्धिं मन्त्रेषु अक्षराणीतिभावनां प्रतिमासु प्रस्तरबुद्धिं च कुर्वन् नरकं गच्छति । अतः शिष्यः सद्गुरुणा सह सर्वदा विनम्रभावेनैव व्यवहरेत् ।

९ शिष्यचित्तस्य परमतत्त्वप्राप्तेरुपायः दीक्षा

परमभागेण प्राप्तः परमहितकर्ता गुरुः शिष्यस्य योग्यतां बुद्धिं तितिक्षां श्रद्धां पावित्र्यादिगुणांश्च परीक्ष्य मन्त्रं शिष्यहितप्रदम् उपदिश्य कानिचिद्दिनानि स्वसमीपे संस्थाप्य च सर्वथा योग्यं शिष्यं ज्ञात्वा तस्य परमहितसाधिकां दीक्षां संपादयति । संप्रदायभेदेन दीक्षाप्रकारे भिन्नेऽपि शिष्यचित्तस्थकामक्रोधादिदोषाणां दूरीकरणं तु सर्वत्र दीक्षादानस्य मुख्यं प्रयोजनमस्ति एव । छान्दोग्योपनिषदि (८-७-२) कथैका विद्यते- देवतानां राजा-इन्द्रः, असुराणां विरोचनश्च तत्त्वं ज्ञातुं प्रजापतेः समीपमीयतुः, प्रजापतिस्तौ परीक्षितुं तपस्तमुमादिदेश । द्वात्रिंशत् वर्षाणि तपश्चारित्वा तौ प्रजापतेः सकाशमुपदेशायजग्मतुः । प्रजापतिस्तौ पुरुषमक्षिणि स्थितमात्मत्वेनोपदिदेश । विरोचनोऽसच्छिष्यः स्थूलबुद्धिस्त-त्सत्यमिति मत्वा सर्वत्र दर्शनाभासं प्रचारयामास, परं त्विन्द्रस्तत्र भयं पश्यन्वारंवारं प्रजापतिं पप्रच्छ तदाज्ञैकाधिकशतं वर्षाणि तपः कृत्वासिद्धो जातः ।

१० स्वप्ने दीक्षा

शिष्यस्यातिप्रबलायामिच्छायां जिज्ञासायां वा क्वचित्स्वप्ने दीक्षा मन्त्रोपदेशश्च परमेश्वरेण दीयते । अतिप्रसिद्धरामरक्षास्तोत्रं बुधकौशिकऋषये शिवेन स्वप्ने एवोपदिष्टं, तच्च तेन प्रातसरुत्थाय स्वप्नोपदिष्टयाक्षरानुपूर्व्या लिखितम्

आदिष्टवान् यथा स्वप्ने रामरक्षामिमां हरः ।

तथा लिखितवान् प्रातः प्रबुद्धो बुधकौशिकः ॥ इति

एवं प्रकारेण परमेश्वरो गुरुरूपेण शिष्यं ध्यान-स्पर्श-शक्ति-चक्षु-रादिद्वारा दीक्षयित्वापदिशत्यभीष्टं मन्त्रम् ।

११ गुरुः स्वयमेवाकृष्टो भवति

स्वप्नादिद्वारा दीक्षाप्राप्तेरनन्तरं साक्षात्परमेश्वरतत्त्वमनु-भावयितुं सद्गुरुः शिष्यमन्विष्य स्वयं तस्य समीपं समागच्छति । प्राप्तमन्त्रस्य शिष्यस्येयदेव कर्तव्यं भवति, यत्प्राप्तमन्त्रस्य

विध्यनुसारं जपानुष्ठानं नाम । पक्के फले तदास्वदितुं यथा पक्षिणः स्वयमेव समाकृष्य तत्फलं कृतार्थयन्ति, तथा गुरवो दूरादेवैकाग्रमनसो महति कष्टेऽपि जपं कुर्वाणस्य शिष्यस्य समीपं समागत्य तं कृतार्थयन्ति । श्रुतिर्वदति इङ्गुण्यस्य कर्मणो दूरादेव गन्धो वाति । फल अस्याः श्रुतेस्तात्पर्यं पुण्यकर्मणा गुरुः स्वयमेव शिष्यसमीपे समाकृष्टो भवति ।

१२ गुर्विष्टदेवतयोरभेदः

शिष्यं कृतार्थयतो गुरोर्योग्यता शिवादप्याधिकोच्यते-

शिवे रुष्टे गुरुस्नाता गुरौ रुष्टे न कश्चन । (१)

गुरुर्विष्णुर्गुरुर्ब्रह्मा गुरुर्देवो महेश्वरः ॥

गुरुर्धर्मो गुरुः शेषः सर्वात्मा निर्गुणो गुरुः । (२)

ब्र. वै. कृ. खं. ५९

१३ एतेन गुरुणा सह शिष्यः कथं व्यवहरेत् ?

गुरुं दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताञ्जलिः ।

नैतरूपविशेषार्थं विवदेन्नात्मकारणात् ॥

शरीरं चैव वाचां च बुद्धीन्द्रियमनांसि च ।

नियम्य प्राञ्जलिस्तिष्ठेदीक्षमाणो गुरोर्मुखम् ॥

हीनान्नवस्त्रवेशः स्यात् सर्वदा गुरुसन्निधौ ।

उत्तिष्ठेत्प्रथमं चास्य चरमं चैव संविशेत् ॥

अध्यापकगुरोः सन्निधावाचरणीयान्यपि शिष्येण सद्गुरोः समीपेऽपि समादरणीयानि ।

१४ हृदयस्थगुरुभाव एवेष्टदायकः

दीक्षितस्य शिष्यस्य हृदये सर्वदा समादर-श्रद्धा-प्रेमभिर्य इष्टदेवताऽभिन्नतया गुरुविषये भाव उदेति, स एव गुरोरप्यधिकत्वेन शिष्यं संस्कृत्य सर्वोत्कर्षेण वर्धयति । अत्र श्रीद्रोणाचार्यस्य प्रतिकृतिरूपमृण्मय्या मूर्त्यार्जुनादपि धनुर्धरेषु श्रेष्ठतया स्थितस्यैकलव्यस्य कथा दृष्टान्तरूपेण मननार्हा भवति ।

१५ जपकर्तुरवस्था (जपमन्त्रभूमि)

सद्गुरुणा प्रदत्तस्य मन्त्रस्य दीक्षितः शिष्यो यदैकाग्रतया जपमनुतिष्ठति तदा क्रमेण मन्त्रचैतन्यं प्रादुर्भवति, तदा जापकस्य विशिष्टोऽनुभवः क्रमेण भवति, प्रथमतो मन्त्रदेवतायाः स्वसंनिधौ स्थितिर्यदा कदास्तीति विशेषस्वसंवेद्यचिह्नैर्ज्ञायते । ततो मन्त्रजपास्यानुष्ठाने प्रचलति कदाचिज्जापको दिव्यं गन्धं जिघ्रति कदाचिदिव्यं ध्वनिं शृणोति कदाचित्तेजोविशेषं तेजोमण्डले देवतारूपं चास्थिररूपेण पश्यति । ततः क्रमेण मन्त्रजपे प्रचलति देवतायाः स्थिरदर्शनं स्पर्शं चानुभवति । ततो मैत्रीं वार्तां

दिव्यलोकदर्शनं चानुभवति । ततो देवतां पूजयति, भोजयति, स्वयं देवतया सहैकतत्त्वमनुभवति, ततः स्वात्मानेव देवतां मन्यमानः स्वात्मानं पूजयति स्वेन सह भाषते, नन्दति क्वचिदेवताया विरहे रौत्यपि । देवतया सहैक्यं यदानुभवति मन्त्रजपकर्ता तदा सत्यसंकल्पत्वं दीक्षिते जापके प्रादुर्भवति, तस्यामवस्थायां कदाचिद्दृष्टाय शापं साधवे चानुग्रहं विदधाति । यतो देवताया अभेदेन देवस्था सर्वा शक्तिः ज्ञानं च तस्मिन् समायाति । अस्यावस्थाविशेषस्य वर्णनं श्रीमतां ज्ञानेश्वर-तुलसीदास-रामकृष्णपरमहंसादीनां चरित्रेषु समुपलभ्यते, तत्सर्वथावितथमेवास्ते ।

१६ अनेकसाधनामपि फलमेकम्

सर्वेषु धर्मेषु साधनानां बहुविधत्वं प्रत्युत यदा कदाचित् परस्परविरोधित्वमप्युपलभ्यते विरोधस्य तथानेकविधप्रकारस्य कारणं तु प्राप्तशिष्याणां चेतसां बहुविधत्वमेव । एवं च साधनानां

बहुविधत्वे परस्परविरोधित्वेऽपि तैः साध्या या चितैकाग्रता सा यदि समुपलभ्येत तदा तानि सर्वाण्यपि साधनानि सुसाधनान्येव ।

मनुष्यस्य चेतोऽनेकजन्मजसंस्कारैः कामक्रोधादिषड्-रिपुभिश्च समाक्रन्तं सत्स्वभावत एव मलिनं तदस्ति, बहुविधोपायानुष्ठानद्वारा चेतसो मलस्य यदा नाशो भवति तदा स्वाभाविकी या चेतःशक्तिरास्ते सा प्राकट्यमेति । एतदर्थमेव सर्वशास्त्राणां च शासनसमुद्योगः । शुद्धं चेत एव जीवं परमेश्वरेण सह संयोजयति । विशुद्धे चेतसि या अनेकाः शक्तयो विराजन्ते तासां वर्णनं श्रीमता पतञ्जलिना योगसूत्रेषु विभूतिपादे विस्तरेण निरूपितम् । पश्चाद्यपेक्षया मनुष्यस्यैतदेव विलक्षणत्वं यत्सर्वसमर्थं चेत ईश्वरदयया तेन लब्धम् । सद्गुरुप्राप्त्या तद्द्वारा दीक्षां मन्त्रोपदेशं च संपाद्य विधानयुक्तं शास्त्रीयं शुद्धं समाचारं समनुष्ठाय चेतसो मलजातं विनाश्य तत्परमशुद्धं विधाय च तद्द्वारेणैव साक्षात्करणम् एव मनुष्यजन्मो मुख्यं लक्ष्यम् । अलमधिकेन ।

Progressive Views of Swami Anandashram

LATE DR. GOPAL HATTIANGDI

Anandashram Swami's enlightened and progressive approach to socio-economic problems is well known. This is reflected in four incidents which took place in the decade under review.

(i) Khadi (1927): During the visit to Bombay in 1927, one of the things which attracted His Holiness was the hand-spinning activity of the Bhanap ladies. As a token of His approval, he made His first appearance in Bombay in Khadi and often wore it thereafter.

(ii) Hindi (1929) In December 1929, when His Holiness visited Vittal, the South Kanara :

Hindi Premi Mandal staged a Hindi drama, Mewad Patan. When the performance was over, He gave a pleasant surprise to the audience by making speech in chaste Hindi in the course of which He said that Hindi might well be adopted by Saraswats as their mother tongue.

(iii) Foreign Travel (1933): The Mahasabha held in December 1932 had removed the restrictions on foreign travel imposed by previous Mahasabhas. As an indication of His support, Anandashram Swami participated in a Grama Bhiksha at Mangalore in February 1933 and sat together with England-returned Bhanaps and other members of the community, including those who had once strayed from the fold. Nearly 1,000 women and men took part in this event.

(iv) Gowd Saraswats (1932): During the visit to Madras in June 1932, members of local Gowd Saraswat Sabha gave a reception to Anandashram Swami. Rao Bahadur M.Keshav Pai made a speech welcoming His Holiness on behalf of the Sabha. In a brief reply, He said He was very much touched by the cordiality of the welcome, and expressed great pleasure at the charitable work the Sabha was doing to help the poor students. The Sabha was performing true service as enunciated in The Bhagwad- Gita, and He hoped that all members of the community would co-operate in the work of the Sabha.

The liberal outlook of His Holiness which permeates the above incidents is as gratifying as it is significant of the times.

Courtesy : Extracts from Fifty years of Bliss

Some Reminiscences

LATE A.V. SHANKAR RAU

In one of his parables, Sri Ramakrishna Paramahansa says that four blind men went to see an elephant. One of them touched the leg and described the elephant as a pillar; the second touched the trunk and said it was like a thick club; the third touched the belly and said the elephant was like a jar; the fourth touched the ears and said that the elephant was like a winnowing fan. Each of them was partly right. I am like one such blind man trying to say something about His Holiness Shrimat Anandashram Swamiji, a divine personality. However, I am writing a few words about Him as my tribute on this happy occasion.

I have been fortunate in having had the opportunity of sitting at His feet even from the year 1918 and of imbibing, though to a very small degree, from His precept and example, the cardinal virtues of which He is the very embodiment. His grace knows no bounds. His very smile is a solace to a stricken heart. The halo of his presence drives away all cares and tribulations of this mundane world.

He is a child with a child; a scholar with a scholar; and a saint with a saint. He is an ideal guru to a devotee. He is full of humour but without a tinge of sarcasm. He is meticulously careful in whatever He does. Time is of no concern to Him. Thoroughness is His motto. He is a bountiful giver. He never hurts the feelings of others. He maintains the poise of His mind steady under all circumstances, happy or sad. One can easily see, while He is at puja, with what concentration He devotes Himself to it. He readily accedes to the wishes of His devotees, consistent with the observance of Dharma. He showers his blessings on one and all without any distinction of sex, caste, creed or colour. In short, He is verily God Himself in human form!

He is averse to pomp and pageantry. Just before His visit to Bangalore, some of His disciples discussed whether they should secure the State *Birudavali* from the Government of Mysore. When Sri Swamiji came to know of it, He promptly rejected the idea saying He was not in need of any of these.

He does not like publicity of any kind. Once, in 1936, when Sri Swamiji was camping in Mysore, Mr.

V. Subramania Iyer, the then Registrar of the Mysore University, brought forward a proposal that he would arrange a meeting between the then Maharaja of Mysore, Sri Krishnarajendra Wodeyar Bahadur, and Sri Swamiji. Sri Swamiji would not agree as He liked, as far as possible, to be left alone without contacts with highly placed persons.

Now, I shall briefly recount some of the incidents which have made a deep impression on my mind.

I was one of the party when Sri Swamiji visited Kumara Parvata, a hill ten miles from Subrahmanya in South Kanara, in the year 1943. The terrain through which we had to pass was covered with grass as sharp as *Kusa* and over a man's height. The path had to be cut in advance by the tribal people there. Though the distance was hardly ten miles, it took as many hours to cover it, with just one place in the middle which offered shelter and a reservoir of water. Should one miss the track by lagging behind, it was almost impossible for him to find his way to rejoin the party. I happened to have this experience. I could not find my way or trace whether the party had proceeded. I felt, I was lost. I prayed to Him. Sri Swamiji discovered that I was missing after a short distance had been covered by them and just at the place of shelter referred to the above. He sent some persons in search of me. They were able to spot me and take me to the place where the party was resting. I am reminded here of the parable of the lost sheep in the Bible.

I have heard a number of persons while giving expression to a feeling of the benign influence of Sri Swamiji in their direst moments of tribulation.

A friend of mine Kallianpur Rama Rao of Ahmedabad, was in charge of the entire arrangements for the reception of Sri Swamiji and party during His official visit to that place. He got very little assistance from others. Rain was pouring. Rama Rao felt almost desperate. Sri Swamiji appeared before Him in his dream and blessed him saying that everything would go off well. Truly so, the rain stopped; assistance came to him from unexpected quarters and the entire function went off very nicely.

Another friend of mine, a doctor, had an attack

of typhoid and was almost on his death-bed. He saw in a half awake and half dreamy state Sri Swamiji appearing before him and blessing him. From then onwards he began to improve and recovered completely.

An old Bhatji, who was reluctant to undergo an operation but without which he could not survive, had a pleasant dream in which he saw Sri Swamiji blessing him. This gave him courage to agree to have the operation. He recovered and is quite healthy to this day. Hardly a month back, a relation of mine who was to be operated for a throat ailment had a similar experience. I have personally had an experience of the same kind years ago.

There are very many instances of this kind but space forbids me to detail them. When we mention these to Sri Swamiji, He simply brushes them aside saying, "It is all due to the grace of the Almighty". What humility!

In the year 1941, Sri Swamiji planned a trip to Tiruvannamalai where there is a famous shrine of Arunachaleswar. I was fortunate to be one of the party. Manjeshwar Ananthanaryan Rao had just then completed the construction of his house in this place. He placed it at the disposal of Sri Swamiji. We visited the temple and, the next morning, went round the hill, Arunagiri, covering a distance of 8 miles. Tradition says that, this hill is *Iswara Linga* itself. Sri Swamiji started on bare feet and the whole party followed suit. In the forenoon, Ananthanarayan Rao, an ardent devotee of Sri Ramana Maharshi, proposed that we should be permitted to arrange a meeting of Sri Swamiji with the Maharshi. Sri Swamiji agreed. The meeting was arranged. Then arose the question in the mind of Ananthanarayan Rao as to which of them should first pay obeisance to the other, and he mooted it with me. I was equally nonplussed. But, at the same time, I assured him that everything would go off well. As scheduled, Sri Swamiji was escorted to the Ashram at 10 a.m. Unusually, the Maharshi left his seat and went out just before Sri Swamiji arrived there, was taken in and seated on a specially arranged seat in front of the divan on which the Maharshi was accustomed to sit reclining, facing his devotees. Just after Sri Swamiji was seated, the Maharshi entered the hall beckoning to Sri Swamiji to continue to be seated and himself took his seat on the divan.

Contrary to his habit of reclining, he turned towards Sri Swamiji and for nearly an hour the two saints sat gazing at each other. Perceptibly the two saints were in communion with each other without a word being uttered. Both then got up simultaneously with folded hands. Sri Swamiji turned and came out. Thus ended a momentous meeting of the two saints.

Most of the devotees of the Maharshi came to Sri Swamiji's camp and paid their homage. One among them, Mr Dorairaja Mudaliar, the then Public Prosecutor of Chittoor, told me that during 30 years of his visits to Ramanashram almost weekly, he had never witnessed this type of response of the Maharshi to any one, and exclaimed that Sri Swamiji must be a great saint and that our community must be very fortunate in having Him as our Guru.

The trip to Srisailam in the year 1948 was as strenuous as the one to Kumara Parvata; but the power of endurance of Sri Swamiji was quite evident during that visit. After a strenuous journey from Peddacheruvu (up to where the car could go) to Srisailam, Sri Swamiji went down to the Patalaganga, hundreds of steps below and, after a bath there, came up to the Mallikarjuna Temple and had a quiet puja for about an hour.

The devotion and complete concentration with which the puja was performed was witnessed by me on another occasion when we visited Sri Akhilandeshwari Temple during the last South Indian pilgrimage. The *garbhagriha* had absolutely no ventilation. Sri Swamiji was perspiring profusely and would not take a seat though offered. All the time Sri Swamiji stood in deep meditation.

I conclude with the mention of two great precepts which He has been always stressing: one is "Bear no ill will towards anybody whatever he may do" (निरैः सर्वभूतेषु यः स मामेति) ; the other is "Do your duty and surrender yourself completely to the Paramatman" (सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज)

I conclude with a fervent prayer to Him to grant us *vairagya*, *bhakti* and *jnana*, to shed His kindly light for us to tread the path of righteousness, and to give us courage to bear the tribulations of this evanescent world with equanimity.

Courtesy – Extracts from Fifty Years of Bliss

Meetings with Swami Anandashram

LATE DR. GOPAL S HATTIANGDI

On the historic occasion of the 75th year of the emergence of this journal, I propose to narrate a few reminiscences regarding the Sage of Chitrapur –Swami Anandashram. He is the most understanding person I have ever known. In his presence I felt secure and at ease. I shall not see the like of him in my lifetime.

From the vast and unforgettable saga of his life, I intend to touch on two events: My first and last meetings with him.

My First Meeting

January 21, 1927 is a date enshrined in my heart. A week prior to that, my father announced : “We are shifting to the servants’ quarters. For the next few days, our residence (at Clive Road, New Delhi) will be set apart for a Special Guest.” Anticipating my inquiry he added briefly: “God is coming. God in human form.”

My fifth birthday had been celebrated only the previous month. I was far too young to know who or what “God” is; and far too timid to ask whether one should love or fear “God”. Father’s additional admonitions petrified me: “God is not to be disturbed. No prying into God’s room. No rambling on your tricycle.” Then came the soothing balm: “God is kind. God is loving. Do not be afraid”. With the suggestion of a smile, he patted me gently on the back.

At the opportune moment, curiosity got the better of me. Slowly and silently, I went on my tricycle to “the forbidden area” , and peeped into each one of the rooms. Finally, I saw “God in human form”. He was The One to whom I prayed daily: “Swami, Dayya, Pampa.”!

“Swami , Dayya” was alone, seated on a mattress, erect but relaxed, reading a book. Presently, he kept the book aside, shut his eyes, and seemed to ponder over something. After a short time, as he was about to pick up the book, he looked in the direction of the door and saw me. With a benign smile, he beckoned me to enter. I was at crossroads : should I beat a hasty retreat and displease “Swami, Dayya” or disobey father’s mandate and invite a fully deserved caning?

As though sensing my dilemma, the Swami arose,

walked with measured footsteps towards the door, held my hand, led me to the mattress, and asked me to sit down beside him. He spoke softly and tenderly, but, at this distance of time. I cannot recall a single word of what he said. He gave me an apple to eat and I vividly remember requesting him to share it with me.

Panic stricken that father might enter the room at any moment, I was anxious to run away; but not before noticing that the Swami, though always smiling, had a sad faraway look. After I had prostrated and sought permission to leave, the Swami made me sit on his lap and embraced me. The love he emanated, kindled in me an everlasting bond of devotion.

During the next 40 years, I had the privilege of meeting this Man of God on numerous occasions at various venues, of sitting at his feet in silence, and, above all, of trying to learn from him the right way of life.

My Last Meeting

What eventually turned out to be my last meeting with Swami Anandashram before he left his body was at Bangalore on August 21, 1966. He must have been ailing and weak that day because, unlike his customary habit of sitting on an armchair, he was reclining on his bed. I stood close by, speechless.

We looked at each other in silence for a prolonged period. Ultimately, when I bowed down on bended knees, rested my head near his feet, and whispered if I had his permission to return to Bombay, he inquired by gestures at what time the airplane was scheduled to depart. Glancing at his pocket-watch kept beside his pillow, he signalled me to sit down. I did so, shut my eyes, and did not utter a word. In those triste moments of uneasy quiet, several thoughts passed through my mind; primarily, that I should have learnt much more from this adored teacher.

The stream of thoughts then flowed gently along its sacred course. In that placid ambience, many gems of Swami Anandashram’s spiritual advice touched the right chords of my heart. I recalled them to memory in later years, composed some in the form of blank verse, and reproducing a few below in remembrance of this “God in human form” who hallowed the Association’s

precincts as well as journal for more than a quarter of this century.

1. What is really vital is faith in God
The unknown invisible Supreme Spirit.
God is without a beginning or an end;
God is the First Cause of everything.
2. God is one: absolute and inscrutable;
God is indeed with a name or form.
God is very near and also far beyond;
God is inside and outside us as well.
3. Time cannot erase the concept of God,
Which is neither mythical nor modern
God is the Seer revered by all seers;
Prayer leads us to that Supreme Seer.
4. God is Light because neither are seen;
Only their manifestations are beheld.
God's light outshines a million suns;
It is the glow of the Supreme Spirit.

5. Spiritual Wisdom is a godly treasure;
It is bestowed only on worthy people.
Imparting it to the one who is unknowing
Is like water washed over a basil leaf.
6. Light and Wisdom direct one to Truth,
Of which there are two diverse forms:
One is based on the datum of experiments;
The second on devotional experiments.
7. Much truth is spoken, more is hidden;
It needs no proem, it reveals itself.
When praying to God, speak the truth,
As that is the most sacred of duties.
8. Recompose the mind for concentration;
Orchestrate the heart for meditation;
Harmonise the soul for contemplation;
Any hour of a day is the Hour of God.

Contributed by Ramcharan G. Hattiangdi

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100th Birth Anniversary of our Beloved Father **Sheshagiri Balwally** on 6th June 2015

We would like to express our love and affection towards our Beloved Father popularly known as "Dada", "Saan Dada", "Shesh Bhayya" and "Sheshagiri" among our family. He was the eldest son of Late Shri. Anant Harihar Balwally and Late Smt. Shantabai (nee Lalita Nagarkatti).

On completion of his matriculation at Bijapur under the care of his uncle Late Mr. Harihar. M. Kulkarni, he settled in Bankikodla, North Kanara and looked after the whole family. He also joined Anandashram High School, Bankikodla, as Teacher and exhibited his command over the subjects like History, Geography, English, Drawing, Music, etc. He is still fondly remembered as Sheshgiri Master. While social service was his passion, he also took keen interest in the progress of his family.

In the year 1944, he married our "Ayi", his inseparable wife, Ramabai (nee Nalini Mavinkurve) who stood by him all his life. When he left for heavenly abode on 20th July, 1994, she too followed him soon on 18th Sept, 1994.



19-07-1925 – 18-09-1994

06-06-1915 - 20-07-1994

We miss you and will cherish the sweet memories of both of you throughout our life. We pray to Lord Bhavanishankar and our Guruparampara to bless you both wherever you are.

Fondly remembered by:

Sisters: Sharada Kadle and family, Duggi Nadkarni and family.

Sons: Harihar (Arvind) Balwally and family, Smt. Chitra Deepak Balwally and family, Umeshchandra Balwally and family.

Daughters: Smt. Shaila Krishna Kulkarni and family, Smt. Chandra Durgadas Kallianpur and family. Grandchildren and Great Grandchildren.

Balsekar, Balwally, Basrur, Bhat, Diwekar, Gangoli, Gokarn, Gowda, Kadle, Kagal, Kaikini, Kallianpur, Kapnadak, Kilpadi, Kulkarni, Kunder, Mallapurs, Manjeshwar, Mavinkurve, Nadkarni, Nagarkatti, Nileshwar, Sawant, Sthalekar, Tavnandi, Vishwanath.

In Loving Memory of Smt Krishna Dattatraya Bailoor

Born on: December 15, 1926

Merged in Divinity on: April 21, 2015.



Known to your elders as 'Krishni' and 'Kuttakka' to almost everyone else you were born on an auspicious day of Geeta Jayanti and as such destined to live a life of a Karmayogini.

You made everyone proud by graduating with a qualification of BA which at the time was an admirable feat. However, instead of following a financially rewarding career you devoted your entire working life by modestly serving the country. You started by joining Mahatma Gandhi's Independence Movement and later worked with Kasturba Trust.

Whenever you could avail and upon retirement you spent time with your family and showered love and affection on your brothers and sisters, nieces – grandnieces and great grandnieces, nephews – grandnephews and great grandnephews in good measure.

We all admired you for your study and knowledge of spiritual literature such as, Shreemat Bhagawat Geeta, Valmiki Ramayana, Mahabharat, Bhagawatam and Gurucharitra. You were well versed in a number of languages including Marathi, Hindi and Gujarathi.

In your work you travelled over the entire length and breadth of the country and outside of it undertook pilgrimages to various sacred places. We all remember you narrating your interesting travel experiences.

We all will sorely miss your valuable knowledge of recipes, remedies and relations.

Just as arrival in this world, your departure from it was also destined to be on a very auspicious day of 'Akshay Tritiya'. May you rest in peace.

**Bailoors, Gulwadis, Hiremaths and Pandits.
Aldangadis, Chauhans, Raos, Burdes, Marballis, Udiavars.
Amladis, Mudurs, Mashelkars, and Shahs**

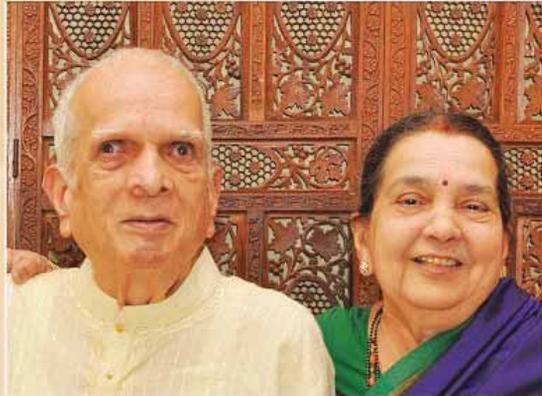
**WITH BLESSINGS FROM H.H. PARAMPUJYA SWAMI
PARIJANANASHRAM & THE ENTIRE GURU PARAMPARA,**



**GANESH UMESH GULVADY &
NIRMAL VENUGOPAL KADLE
(OF MANGALORE)**

**COMPLETE SIXTY
BEAUTIFUL YEARS OF
WEDDING BLISS.**

**12TH MAY 1955 -
12TH MAY 2015**



With best wishes from:

*Gayatri, Pradeep & Shriram Nalkoor
Nandini, Nitin & Prajnya Katre
Aparna, Sunil, Navmi & Taran Raj Sharma
Udiyaver Lalita & Manohar, Udiyaver Ahilya, Gulvady
Gurudas & Geeta, Kilpadys, Vithals, Philars, Shirlals,
Kadles, Mudbindris and Padbidris.*

**Hearty Congratulations on your 40th Wedding Anniversary
Mr Suresh Bhavanishankar Burde And Aruna Suresh Burde
(nee Gokarn)**



29th May 1975



29th May 2015

**You bring our family harmony and delight
Together you both make a lovely couple
Have an Awesome "RUBY WEDDING ANNIVERSARY"**

**May Lord Mangeshi-Mahalaxmi, Lord Bhavanishankar,
Lord Anantheshwar & Our Guru Parampara bless you
both with Good health, Active long life and Happiness always.**

**With Love and Best Wishes from : Amit Suresh Burde and Anita Amit Burde,
Burde, Gokarn, Shirali, Chandavarkar and Kalyanpur families**

Kamala Venkatrao Mavinkurve

September 30, 1920 – May 12, 2015

Kahlil Gibran said, “The mother is everything -- she is our consolation in sorrow, our hope in misery, and our strength in weakness. She is the source of love, mercy, sympathy, and forgiveness. He who loses his mother loses a pure soul who blesses and guards him constantly.” Our Aayee was one such pure soul who blessed our lives.



Our Aayee was also Aayee to everyone who had the privilege to know her. She was the quintessential mother, the Avatar of Parvati herself, who gave selfless love to those around her, whether sons and daughters of her own, or the people around her who became sons and daughters by association. She gave all of herself, without expectation in return, and found energy primarily in giving unconditional love. She was the center of our family, the matriarch, always offering a warm shoulder to cry on, comfort and cuddling in her soft arms, and a kind and helpful ear with solutions to life's trials and tribulations. She will be sorely missed, but her soul will continue to live on in each of us as we in turn offer ourselves to others as she did.

**With love from her children and
their extended families:**

Anuradha Kundapur

Malan Hattangadi

Prakash Mavinkurve

Mukta Gonsalves

Priya Arke

The Abode of Joy

Parampujya Shree Anandashram Swamiji

NEELA BALSEKAR, MUMBAI

Our generation was lucky to see Shree Anandashram Swamiji with our own eyes and get his blessings in person. We thought of him as our Sadguru, Our Gurumaulee and a Living God.

I am sure that every family has a treasure of the miracles of His krupadrishti. My own experience I would love to share with you all. My parents Mr Murlidhar Hattangdi and Mrs Krishnabai were great devotees of Shree Dattatraya and our Shree Anandashram Swamiji.

We were staying in a Government bungalow at Ghatkopar. Swamiji was camping in Bombay at Shri Padukone Atmaram's place, "Shivaram" at Dadar. My parents were longing to invite Shree Swamiji to our place and get his blessings. My father had a muscular ailment and could not climb the stairs easily. My mother with my aunt and her husband who was a member of the Working Committee of the Math, went to invite Pujya Swamiji to our place. The volunteers there told my mother that it would not be possible to accept the invitation as a male member of the family was required to come personally and invite Swamiji according to protocol. My mother was in tears and tried to explain that my father was unable to climb the 2 storeys and that my brother was on tour in the North of India. Suddenly a priest came out running from Swamiji's room and said that Swamiji has sent a message that "He would like to visit the Ghatkopar devotee's place the very next day."

Everyone was stunned. My mother rushed home and rang up my father at the office. My brother too miraculously returned home that very evening and the preparations to welcome Swamiji were done with great joy.

We had a South Indian neighbour who came and sang beautiful Bhajans of Purandar Das and Shri Tyagraj along with Lalita Stotram. Swamiji was enjoying the music with His eyes closed and beating Taal with His palm. It was a wonderful function and all the devotees who had come with Swamiji said they had never seen Swamiji so relaxed and

happy. My parents were in tears as they did Sashtang Namaskaar and bid Swamiji farewell. Miraculously my father's promotion which had been pending for 3-4 years came through just after 4 days and he was appointed as the Accountant General. His health too improved and he was able to carry on working for 5-6 years more right till his retirement.

The next incident is about my mother-in-law. She went on pilgrimage of Chaar Dhaam in 1964 and during the trip went into a coma due to severe diabetes. She was brought home to Bombay and admitted in Bombay Hospital. However, she was sent home as there was no change in her condition. After 7 months the Doctors also gave up hope of her survival as she was also suffering from severe jaundice. During the illness the only words she would utter was to invite Swamiji and to do Abhishek with Gangajal and perform Padya Puja.

My brother-in-law and husband went to invite Swamiji to our place "Sindhula" for Bhiksha. Pujya Swamiji came with Shishya Swamiji and were sitting in the drawing room. My mother-in-law was brought out and placed on Diwan behind a screen in the dining room from where she could see Swamiji although she was barely conscious.

After the Abhishek, Padya Puja and Bhiksha, Swamiji came and stood near the screen. He stood in the Abhaya Mudra for 2-3 minutes and then left. My mother-in-law recovered completely after that and lived for 17 more years after receiving Swamiji's blessings. She lived an absolutely healthy and normal life and Swamiji's blessings were like a Punar Janma for her.

Param Pujya Anandashram Swamiji was like the Sun God who bestowed His Blessings on every bhakta without any discrimination.

No wonder we keep praying and calling out to Him like a child calls out to his mother, and our Gurumaulee come to our aid and protects us.

My Sashtang Namaskaar at His Lotus Feet

The Last Journey

LATE DR. GOPAL S HATTIANGDI

“Swami, Daya, Pampa”, thus did we pray while inaugurating the Golden Jubilee of the ordination of His Holiness Shrimat Anandashram Swami at Bombay in January 1965. To us, our Swami was “Daya”. Although Anandashram Swami was then weak and ailing slightly, He insisted on proceeding with the Official Northern Tour, regardless of the strain involved. However, He rested for about a month at Bangalore, rallied around, and was almost His usual self at the time the Golden Jubilee of His ordination was solemnized at Shirali in May last year. Thereafter, within a couple of months, the strain to which He was subjected during the ceremonies began to tell on His health and He had to be hurriedly escorted to Bangalore in Mid August for medical attention. There, rest and proper medical treatment helped Him to recover and, though weak, He participated cheerfully in the Official Golden Jubilee celebrations and in the Mahasabha held at Bangalore in December 1965. The first half of this year found the community going through some very anxious moments but during each one of them, there was seen a ray of hope which gladdened everyone’s heart. Now, we are plunged in abysmal grief. An account of what happened during the week which brought about this culmination is given below.

“H.H. Swamiji ‘s general condition is better now. The attacks of palpitation however still continue now and again. The cardiac condition has been stabilized with medicines. He has been allowed only very short walks. Although generally better, H.H. Swamiji has still to be on rest for some more months.” This reassuring report was issued by Dr B. Venkatasubba Rao, M.B.B.S. , M.R.C.P. (London)., on 9th September 1966. Shri R. G. Philar, a Vice President, of the Standing Committee who came to Bombay the following day , gave the heartening news that His Holiness was fit and cheerful, and that there was no cause for anxiety.

On Sunday, 11th September, His Holiness went to the auditorium of the Gandhi Sahitya Sangh at Malleswaram, Bangalore, to preside over the ceremony in connection with the publication of *Ramavatara* (Part III). An invitation to preside over this function

had been extended a month or so earlier when His Holiness’s health was good, and He had accepted it. At the request of the author and the members of the Sangh, His Holiness addressed the gathering for about 15 minutes on “Dharma as practiced by Lord Rama.” After returning to the Math, His Holiness asked for a dose of Coramine : presumably He was having severe palpitation of the heart for rarely did He ask for medicines. Sensing a setback, members of His retinue asked for permission to call the doctor. With a smile, His Holiness said that it was not necessary as His condition was not so serious. However, as He was extremely weak, He was prevailed upon to omit *snana*. By afternoon, He was again His cheerful self and went out for a drive in the evening.

On Monday, 12th September, members of the retinue observed that His Holiness had risen from bed later than usual. On making inquiries, they came to know that He could not sleep during the major part of the night. His voice had become very feeble, and He had great difficulty in breathing. When entreated to stay in bed and take complete rest, he would not agree: That Monday being the last one in the month of Shravan, He must have *snana*. Furthermore, He permitted padapujas to be performed and personally gave tirtha. All this strain shattered an already overworked frame. By late afternoon, He was so ill that He consented to Dr Venkatasubba Rao being summoned. The doctor examined Him thoroughly, administered medicines, and “ordered” Him to take complete rest in bed.

On Tuesday 13th September, His Holiness was feeling better. Waiving the doctor’s instructions aside, He went about His work as usual and, in the evening went out for a drive. That night, he suffered from an abnormally rapid heart-action.

On Wednesday, 14th September, His Holiness’s condition took turn for the worse. His voice was hardly audible. Pulse rate was abnormally high and erratic; and blood pressure could not be taken. The doctor visited in the morning and again in the evening.

On Thursday 15th September, His condition continued to be very bad ill till the forenoon. However,

by afternoon, He rallied round a bit and, by evening, His voice was steady and almost normal. The pulse and blood-pressure also came back to normal.

On Friday 16th September Dr. Venkatasubba Rao examined him in the morning. He reported a serious setback : the heart-action had again become abnormally rapid. The doctor examined Him at 11.30 a.m. and found no change in the condition. Surprisingly, by 4.00 p.m. the great yogi recovered again! At 6.00 p.m., He had enough strength and alertness to dictate a telegraphic message conveying blessings for the success and welfare of the sponsors of a Ganesh-utsav function at Coondapur. At 7.30 p.m. , he attended Deepanamaskar as usual and, an hour later He had phalahar. At 9.00 p.m. He retired to bed, unusually early. The light in His bedroom was burning and, when asked whether it should be put out, He replied in the negative adding that the doctor had promised to come.

Soon thereafter, a junior member of the retinue heard twice the sound “Aum” emanating loudly and distinctly from the bedroom. He rushed forth and informed his colleagues. Shishya Swami and senior priests hurried to His Holiness’s room and realized that the time had come for Him to depart. They therefore administered holy Bhagirathi to the Master.

It was then 9.15 p.m. Presently, the doctor arrived. He gave an injection and tried artificial respiration, but in vain. The Master had breathed his last.

The body was lifted from the bed and laid reverentially on a deer-skin spread on the floor. Prof. Anant Shastri Phadke, Ved Shukla Suryanarayan Bhat and Ved Haldipur Pandurang Shastri recited in concert Shanti-paatha, Purusha-sookta, Vishnu-sahasranama and Rudra. Meanwhile, arrangements were made in the main hall of the Math to place the body in a sitting posture. After the chanting of the hymns was over, the body was carried to the main hall where it was seated in the posture of Padmasana. Prof Anant Shastri commenced a reading of the entire *Bhagwad-Gita* . All through the night and in the early hours of the morning, devotees residing in Bangalore went to the Math and paid their last respects to their beloved Guru.

In the meantime, the sad and shocking news was conveyed by telephone and telegrams to devotees in Bombay, Hubli, Mangalore, Udipi and several other

places. Unfortunately, telecommunication with Shirali had been disrupted and the sad news could be conveyed to the Math only the following morning. The body of the departed Guru was seated in a car and a sorrowful convoy started on its journey from Bangalore to Shirali at about 7.30 a.m. on Saturday 17th September. After halting for a few minutes at Shimoga and Sagar to enable the local residents to pay their last homage, the party reached the bridge spanning the river Venkatapur at 5.30 p.m.

Gathered near Venkatapur Bridge was a vast congregation of at least 2000 persons – men, women and children of various castes and creeds. His Holiness’s body was lifted slowly from the car and seated in a tastefully decorated armchair-palanquin. The serene and benign countenance of the Master was enhanced by placing a gold crown in the head and a beautiful new silk shawl around the torso. To the accompaniment of music and Jai-Jaikars, the armchair palanquin was carried slowly and majestically to Shirali along the main highway. In the Shirali bazaar, a dais had been erected by the local merchants and members of other communities. At their special request, the armchair palanquin was placed on the dais so that the devotees in that area could offer their homage. The procession then left the main highway and went to Haridas Katte where the *samadhis* of Raghavdas and Naraharidas are located. Here, in keeping with His Holiness’s old practice, the body was taken round the *samadhis* in *pradakshina* style and made to sit on the Katte at the spot which was His favourite one. Thereafter, the procession moved slowly along the road leading upto Shri Chitrapur Math. At every doorstep in the village of Shirali, *arati* was waved and floral tributes were offered. Before going to Math, the body was taken for a short while to the historic abode of the Haridas family where this noble soul had been born 64 years ago. Here, Ved Haridas Gangadhar Bhat offered *arati*, *tulasi garlands*, etc.

By the time the procession had reached Shri Chitrapur Math , at least 500 devotees from Bangalore, Hubli and the Kanaras had come in cars, buses and special vans to pay their last homage to the earthly remains of this Paramahansa.

The armchair-palanquin entered the Math gate at 7.15 p.m. Ved Shukla Chandrashekhar Bhat, the senior most priest, and Shri Sadanand B. Nagarkatti, Manager of the Math, stood at the gate, their heads

bowed down, eyes full of tears, and throats choked with emotion. The body was taken round the samadhis of the earlier Gurus, with H.H. Shrimat Parinashram Shishya Swami leading the procession. The armchair-palanquin was lowered slowly and placed at the spot where His Holiness used to sit for Deepanamaskar, padpuja, tirtha, etc. After all the devotees had paid their homage and floral tributes, the body was removed from the armchair and placed on a wooden manayi.

Ved Shukla Chandrashekhar Bhat performed Ganga-puja. Later, he and other priests assisted Shishya Swami in performing Ganga-abhisheka over the body of the departed Guru. Simultaneously, the priests at the Math, led by Ved Haldipur Ganesh Shastri, chanted Purush-sookta, Vishnu-sookta, Rudra, selected portions from the Upanishads etc. The Ganga-abhisheka over, the wet clothes were removed and new ones put on. Sandalwood paste and *bhasma* were applied on the forehead; *tulasi* and *bilwa* leaves placed on the head; a new 108 beaded rudraksha rosary was put around the neck; and a small 24 beaded rudraksha rosary placed on the head.

It was 9.30 p.m. when these preliminary rites were completed. Meanwhile, devotees were singing bhajans. Also, a pit (6 ft. square and 6 ft. deep) which had been dug earlier in the day on the right hand side of the *samadhi* of H.H. Shrimat Pandurangashram Swamiji, was consecrated. However, as telegrams had been received at the Math intimating the departures of devotees from Bombay and other faraway places, further rites were postponed for about an hour and a half. At 11.00 p.m. the body was lifted, taken round the *samadhis* in *pradakshina* style, and finally carried to the site for the new *samadhi*. The body was at last lowered into the pit and seated in a position so as to face the *samadhi* of His own Guru. All the receptacles necessary for *amushthana* were placed nearby and so was the *danda* which had been broken earlier according to Shastric custom. Shishya Swami and senior priests at the Math then entered the pit. After the chanting of Vedic hymns and the performance of certain rites – including the piercing the scalp with the sharp end of a sacred conch shell and the placing of a Vasudeva shaligram on the pierced spot- camphor, salt, sand, earth, tulasi leaves, bilwa leaves, and nigunda leaves were placed carefully all around the body until it was firmly seated and the pit

became partly closed. One by one, devotees marched past silently and sorrowfully, offering tulasi and bilwa leaves to their departed Guru, and moving away very reluctantly. Finally, at 12.30 midnight, the pit was completely closed. A small pitha with an earthen linga was placed over the new Samadhi, and the padukas of the departed Guru were kept in front of the adorable Guru in our Guruparampara who endeared himself to us as a mother to her offspring.

* * *

In the past two or three years, I have had the privilege of writing a good deal on the life of His Holiness Shrimat Anandashram Swami. Most of it had perforce to be in the third person. Now at least I would like to employ the first person singular in concluding this obituary piece.

The last time I met His Holiness was at Bangalore towards the middle of August 1966. We discussed, among other things, the venue for the forthcoming meeting of the Standing Committee and the Sadhana Saptaha. Of the four alternative venues which were suggested to Him, He thought Bombay was the most appropriate one. A Grihastha present on the occasion expressed doubts regarding the suitability of Bombay as the venue: would not the boisterous crowd of Bombay impose great strain on His Holiness whose health was in a delicate condition? I then ventured to assure His Holiness that, if He condescended to stay at my residence, I would take leave and sit outside the door of His room like a watchman in order to ensure complete rest and peace for Him. His Holiness did not think twice. With a beaming smile, He declared: "As Gopal has now said that he will hold us captive, we have no hesitation in going to Bombay". Not only was I thrilled at the reply but the choice of the word 'captive' intrigued me. Indeed. I do not know whether I could ever have held Him 'captive'. But, He certainly had made me His captive just as He had done to the thousands of devotees, within our Community and outside it. To that lovable Sanyasi who stole our hearts and has now departed from this physical world, I bow my head in reverence and softly pray the simple prayer I had learnt as a child: "Swami, Daya, Pampa".

Courtesy : "Anandi Anand"

The Multi-faceted Shri N.S. Rao (Tributes from page 57 onwards)



Shri N.S Rao as Chairman of the Shamrao Vithal Co-op. Bank



N S Rao with (late) Prime Minister Mrs Indira Gandhi and the Chief Minister of Karnataka at the Central Food Technological Research Institute (CFTRI), Mysore



Shri N S Rao enthusiastically participating in group activities along with his son Anil Rao CMD of PCI



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“I ----- WE” “Haanv - Aammi”

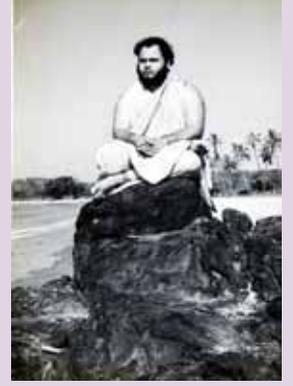
By Parama Pujya Swami Parijnanashram III

(Part 8)

Here is the eighth 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



आनि ह्या कारणांमतींचि आस्सुक फाव आस्स.... गूढ विचारांचें गूढ शाक्तें
एक वक्त्य मज्जांतु लवाक्षणाक समाविष्ट जायत आस्सकि म्हण्टो अनुभव हांव
हंव त्या नेवारी - त्या प्रायेरि घेउन आशिलो.
आनि त्या रवानेर मज्जांतु, गायत्रींतु त्या सुर्यांतु एक संबंदु आपणाइतल्याक
घाट्टि जायत आशिलो.. दिनेदिने आकाश घेत आशिलो.

- 18 -

11/20/77

62

ह्या परिस्थितींतूचि असंख्य प्रश्न स्वतःबद्दल उपस्थित जातात. आनि गुरुकुलांतु
वचका, कवनांतिले कवतु घेवका, गोचु आशिल्ल्यांक गुरुकीर्तु घेवका आनि ह्या
मनुष्यजनांचो गुट्टु, उद्वेगु, हाज्जे कारण सोदुवु काणु, त्या संस्काराने प्रेरित जावु
गुरवारि वचका ही एके आशा - उक्त इच्छा मगच्या मनाक 'योग्यकर्तव्य' म्हण्टे
सांगुवु वताले.

असल्या चिंतनेंतु आस्तनाचि 'पोराड हांव आतं म्हांतारि जाळि रे... तुगले लवन
कीर्तु नातरांजली तोंड केन्ना पर्वेन ड तांका केन्ना रवेनेन ड सुणु जाळ्यां बाव्या
माझा तुजवारीर चळ्यो सोदकाति आतं' हीं वाक्यं तात्पारवि मगच्या कान्तारि
पोडूक सुरु जाळि. गुरुकुलांतु पेटोवका - गुरुकुलांतु पेटोवका म्हणतल्या आम्हाजले
विचार अचानक ह्या नमुन्यारि घुर्विले पोडोवु माका आश्चर्य जाळो.

सान्न घरांतु राव्नुन्, हांतारपठांतु म्हड्केलवारि मगल्या प्राप्ती खातिर आनसु-
बापसुनी काड्केले उपास तपास, तेदः म्हडा सारि तान्नि शोर्गीले दुःख कष्ट,
मगल्या प्राप्ती नंतर अचानक जाल्लेले आनसुगले वैधव्य, त्या वैधव्यांतु तिगले
तळावेऽत आसचे/मन - जावतारि नवीन नवीन आकांक्षापाशांतु पोणु तिन्ने
पांचवे बांट हे सर्ब हांव मूक मनाने अनुभवु करीऽत आशिल्ले तानदि.... बडारंतुने
अन्य संसार, संसाराचे शार त्यावेकारि हांव देऊऽत आशिल्ले.

“ लग्न कोर्नु घेतल्याशीचि सुख मेळता वे आम्हा?...” वेदु पोवोणु निमगीने हांवें.

“ आनीऽ?... एकव्याने आस्ल्यारि कितले बांट वाय्यांतु पडताति हाज्जे अनुभवु
ना तुका... ”

“ आम्हा... तूं लग्नकोर्नु घेणु सुखी आस्स वे....? ” जांबनासुणु केडूंयळे हांवें.

“ न्हे मांऽ... हांव कितल्या समाधानाऽरि आस्स पडे... ”

हे तिन्ने म्हवतनां माका म्हड्केल प्रयत्न केळ्केलतरी आयले तिजले दोव्यांतुने जकाबिंदु
सी सुखी-समाधानी आस्स कि नां म्हड्केलि प्रचीति माका दीव्नु गेळे. साक्षी
दीव्नु गेळे.

“ आम्हा, तूं - माका गुरुकुलांतु पेटोन्का, मगल्या प्रक्षांचि उत्तरं गुरुकुलागी
थानु समज्णु घेन्का सुणु - वागी मंजि बांदील्ले न्हे माका...? ”

“ तुका पेटोल्यारि माका पर्यंतले कोण मां कडेरि....? ”

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“ उपनयना घेनें तूं तशि कसल्याक म्हड्केल तरी?... ”

“ सगव्यांक मोंजीबंधना फूडे तशि दिसता... तशि म्हवताति... जाल्यारि..... ”

“ जाल्यारि आम्हा... मोंजीबंधना फूडे माका काशेगक दिसतानें तशीचि आतंई
गुरुकुलांतु बचका, सन्यासु घेन्का, गुरुसेवा कोर्नु मगल्या अगणित प्रक्षांक उत्तरं
प्राप्त कोर्नु घेवुकाति आशि आतंई माका दिसतऽ आस्स... ”

“ शी... शी... सन्यासु सन्यासु घेन्का सुणु तुका कोवे सांजले?... ”

“ न्हे.... पोरि हांवें ध्यानाक बाशिलवेकारे त्या यातिवर्म गोविंद आचार्यांक पडेल
म्हवाके दिसता... ते सन्यासी... सर्वसंग परि त्यागु कोर्नु अखंड श्रमणत् चिंतनेंतु
आस्सति म्हड्केले तुवेचि म्हड्केले न्हे?... ”

ह्या मंगळ्या प्रश्नाक नाका नाका म्हणताचि तिन्हे म्हण विचारांतु पळेंले मंगळ्या
ध्याजांतु आयले. आनि हंवं विंगड विचारांतु ध्यानमग्न जाळें.

संस्कारान्मिती कि विचार संभवान्मिती कि मंगळी बुध्दि सारासार विचारक
कोकक त्या वेळारि पळु जाळेली.

उत्पत्ति-स्थिति-क्याचे आंतर्य, तांच्या भित्तारि आर्विले सशब्द-सत्य हें हंवं
आयकून पोळोवु विचारकोळु मंगळी डचि एकु निर्धारि कोळु घेत्तिकी.

खंचोई वस्तु उत्पन्न जातनां क्याचि (नाशाचि) वज्रमुष्टि गळ्यांतु घालु-
वेलुचि ह्या स्थित्यात्मक जगांतु प्रवेशु कर्ता. खंच्या वेळारि ही लयमुष्टि वीरुद

जावु, ह्या दिसच्या स्थितींघावु उत्पन्न वस्तुक "आपोवु न्हरेडद" म्हळेंले
कोणान्मितीई सांगुक जायना. स्थितिच्या अवस्थेंतु मांत्र उत्पन्नपूर्व आधी-

क्याजंतरचि वस्तुस्थिति कस्की म्हळेंलेई विचारवंतांगळ्या उत्रांनीं कोळु येना.
तस्ळ्या त्या वस्तुस्थितींतुचि प्रत्येकांगले सुख नाड मडड? त्या रगातीश्ची

प्रती अनुष्याने प्रयत्न इत्याक कोर्नयेति ?

स्वप्नवत्, स्वप्नोत्पत्तिपूर्व आनि स्वप्न क्यानंतर एकु विंगड प्रपंचु कर्तिली
आम्ही पर्वितापति ताशे उत्पत्ति पूर्व आनि क्या नंतर एक अवर्तनीय अवस्था
अर्थात् नाचाअगोचर स्थिति आस्का, ती सोदुका ह्या निर्णयाचेरि थारि

“I ----- WE”

“Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Original in Konkani)

ENGLISH TRANSLATION AND EXPLANATORY NOTES BY DR SUDHA TINAIKAR

It must be due to this deep understanding and meditation on the *Gâyatri* that I felt I was infused with a certain power of the secret knowledge which filled me with great energy, of which I was aware even at that tender age. I found myself merging into that *Gâyatri*, that Sun and the bond was becoming stronger day by day. My countless questions regarding the secrets of the universe were getting sorted out by themselves. A strong desire to approach a Guru and learn whatever I did not know was making its presence felt. “I must find the right teacher and learn the secrets and purpose of this human birth.” This thought constantly nagged me.

As my *jignyâsa* (*intense desire to know*) was getting established, my mother had different plans for me. She would often say, “I am getting older dear. I want to see you settled in marriage before I die. I must enjoy the company of my grandchildren, don't you think?” How did my mother's idea of sending me to the *Gurukulam* for education suddenly change? I was surprised by this sudden turn of events.

My parents, who were strict *Vaidikâ-s*, had done difficult penance and worship to beget me as their son. My mother had undergone the pangs of widowhood shortly after I was born. She had

brought me up alone and with great difficulty. I was aware of her sacrifice and her problems. At the same time, I was also observing the family lives and married lives of my neighbors.

“Does marriage give happiness, Mother?” I asked her once when she was in a pleasant mood.

“Of course! You do not know how difficult it is to manage alone.”

“Mother, were you happy being married?”

“Yes dear, can’t you see how satisfied I am?”

In spite of these reassuring words, I could see her eyes getting wet and that really answered my question.

“Mother, you had told me that after my *upanayanam* you would send me to a *Gurukulam* so that I could learn the scriptures”

“If you go away, who will look after me, Dear?”

“Then why did you promise me that earlier?”

“Every parent says that, but—”

“But... Mother I still long to go to the *Gurukulam* just as I did before my *upanayanam*. I want to be a *sanyâsi* (renunciate), serve my Guru and get answers to all my questions.”

“Oh no! Who told you that you must take to *sanyâsa*?”

“When I was meditating the other day, I saw that great *Achârya*, Guru Govinda Bhagawad Pâda, that *sanyâsi* who has given up all attachments to the worldly objects and who is absorbed in the Self ceaselessly. You yourself had told me about Him.”

“Just because you ‘saw’ Him, that need not happen in real life.”

“Why not Mother?”

My mother was silent and looked as though she was in deep thought. I was also lost in my own thoughts. Either due to my *samskâra*-s or due to my constant rumination over my questions, I was able to think in a coherent manner.

By constantly ruminating over the common thread connecting the three states of *srishti-sthithi-laya*, I had come to a conclusion out of deep understanding.

Any thing that is born, has its end also

programmed into it. The moment appearance or birth takes place, the journey towards the end has already begun. The end is slowly working towards its manifestation. When that end manifests and “takes away” the born entity - is beyond anybody’s guess. What it was before manifesting itself at birth and what it will be after going back into its unmanifest form also cannot be explained by even the most well-informed person. The so-called happiness is only in the present state of existence. Does this not mean that every person should try to find his peace and happiness in the present situation?

Just as in a dream, we see a different world before and after the dream, similarly there is an inexplicable, mysterious state before the birth and after the death of any being. This state is beyond the field of words and mind. I must try to know this. This was my firm decision.

Notes:

Srishti-sthithi-laya are not different phases which come one after another. All three occur simultaneously in a cyclical order. Certain philosophies talk about the last moment before birth (prâg utpatteh charama kshana) and the first moment after laya (layasya prathama kshana). These are not possible to be experienced by any body because, though the âtman is present in and through all stages, there is no ‘experiencer’ to experience these moments of so-called non existence. This fact is used as an argument by that system of philosophy to negate the continuity of consciousness or âtma. (ref: Advaita Makaranda of Lakshmidhara Kavi). This is an important tenet of Tarka Shâstra.

Now, I was following the life style of a *dvija* perfectly as per the scriptural injunctions. Worship of our family deity, Chandra Moulîshwara, was going on as per the custom. Initially, I needed my mother’s help during the *pûja vidhi*. Soon, I was able to manage by myself. Seeing my capacity to learn any thing by heart quickly, she would teach me to chant three or four hymns daily. I was able to learn them by heart and commit to memory at least one hundred hymns each day.

In one year I was able to learn by rote all the verses appearing in the Sanskrit dictionary

(Amara Kosha). My first Guru who taught me Sahitya and Vyakarana (grammar) was my mother. She had to speak and I had to listen, she had to teach and I had to learn and this is how we spent all our days – learning together.

Notes:

In the biography of Âdi Shankara as explained in Madhavîya Shankara Digvijaya, Shankara underwent His upanayanam samskara at the age of five and He was sent to a well-known Veda-Samskrita pâthashâlâ. Due to His extraordinary memory and capacity to learn instantly, He picked up the language and grammar

of Sanskrit, became a scholar in Tarka Shâstra, and absorbed to memory the entire Veda-s. The teachers of the pathashâlâ were so flabbergasted that they sent him back home saying that they had nothing more to teach him. He had already learnt all that was meant to be learnt within a very short time.

In this work, Swâmiji is not giving a biography of Shankara but narrating Shankara's life story from His point of view. Therefore, some facts about Shankara's life may be different from Swamiji's interpretation of the same.

(To be continued....)

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Shri Chitrapur Math® - Mallapur Chaturmasa - 2015



**Shri Guru Math, Mallapur, via Kumta, Taluka Honnavar,
Karnataka 581 323.Tel. no. 08387-287429**

II Shri Gurubhyo Namah II

II Shri Bhavanishankaraya Namah II

II Shri Matre Namah II

Dear Sadhaka,

Saprema Namaskara!

In the Divine Sannidhi of Parama Pujya Shankarashram Swamiji II in the sacred Shri Guru Math, Mallapur, our Guru, Parama Pujya Shrimat Sadyojat Shankarashram Swamiji has consented to observe the Chaturmasa –Vrata during the Manmatha Samvatsara from Ashadha Shukla Purnima (Friday, 31st July 2015) to Bhadrapad Shukla Purnima (Monday, 28th September 2015)

Shri Guru Math, Mallapur, provides the right environment to make the Chaturmasa period a spiritually enriching experience for all sadhakas. We are blessed to have the Divine Presence of our Guru in this Punya Kshetra. We invite you to participate in all the programmes with your whole-hearted enthusiasm and make this a truly joyous Parva. Your generous contribution through various seva-s listed below will help us to accomplish the various activities planned in these two months. Please feel free to contact our coordinators if you need any details. (Names given below)

We look forward to seeing you in Mallapur.

Yours in the service of the Math, the Guru and the Guru Parampara,

Mohan G. Hemmadi

Convenor,

Shri Chitrapur Math®- Mallapur Chaturmasa - 2015

Area	Name	Contact Number	Email - ID
Convenor	Shri Mohan G. Hemmadi	+91-8686366666	mhemmadi@gmail.com
Special Seva-s	Shri Naresh U. Gangolli	+91-9869731221	naresh.gangolli@gmail.com
Homa-s (Maharudra, Chandika Homa, etc.)	Shri Keshav Sorab	+91-9449238821	scm.seva@gmail.com
Accommodation	Shri Arun S. Ubhayakar	+91-9632334700	ubhayakar_arun@rediffmail.com
	Smt. Sadhana V. Rao	+91-7621896984	savninad_rao@yahoo.com
Cultural Programme	Shri Mahesh Kalyanpur	+91-8097048963	mkalyanpur@hotmail.com

ARRIVAL OF PARAMA PUJYA SADYOJAT SHANKARASHRAM SWAMIJI :

July 30 5 p.m. approx. Receiving Parama Pujya Swamiji at Mahaganapati Temple with Purna Kumbha Swagata & Shobha Yatra to Shri Guru Math,
Padaparakshalana,
Welcome speech by Convenor, Chaturmasa Committee,
Upadesha by Parama Pujya Swamiji.

	Daily Programme Programmes are subject to change. Details of day to day programme will be announced on the Notice Board on the previous day	Guru Purnima Ashadha Shukla Purnima (Friday, 31st July 2015)	Chaturmasa Vrata Samapti Bhadrapada Shukla Purnima (Monday, 28th September 2015)
6 am 6.30 am	Suprabhatam Jalabhisheka	Suprabhatam	Suprabhatam
8 am	Samuhika Sadhana: Sadhana Panchakam Gayatri Anushtana	Samuhik Prarthana Mandala Puja Shri Vyas Puja by Pujya Swamiji	Samuhika Sadhana: Sadhana Panchakam Gayatri Anushtana
9.30-11.30	Bhajana Seva by sadhaka-s	Bhajana Seva by sadhaka-s	Bhajana Seva by sadhaka-s
12 noon	Mahapuja Shri Guru Paduka Pujana* Teertha Vitarana* Shri Bhiksha Prasada Vitarana* Santarpana <i>*On notified days</i>	Mahapuja Shri Guru Paduka Pujana Teertha Vitarana Shri Bhiksha Prasada Vitarana Santarpana	Mahapuja Shri Guru Paduka Pujana Teertha Vitarana Shri Bhiksha Prasada Vitarana Santarpana
3 - 4.30 pm	Vimarsha, Paramarsha, Girvana etc.		4 pm : Ganga Pujana, Seemollanghana & Shobha Yatra
5 – 6 pm	Samuhika Pathana - Shri Guru Parampara Charitra	Bhajana Seva / Cultural Programmes by devotees	Bhajana Seva / Cultural Programmes by devotees
6 -7 pm	Cultural Programmes by devotees	DHARMA SABHA Sabha Prarambha Prarthana Shri Guru Paduka Pujana Welcome Address by the Convenor, Mallapur Chaturmasa Committee 2015 Address by the President, Standing Committee, Shri Chitrapur Math Ashirvachan by Parama Pujya Swamiji Sabha Samapti Prarthana	DHARMA SABHA Sabha Prarambha Prarthana Shri Guru Paduka Pujana Vaidik Sambhavana Kshamayachana & Expression of Gratitude-Convenor Address by the President, Standing Committee, Shri Chitrapur Math Ashirvachan by Parama Pujya Swamiji Sabha Samapti Prarthana -Phala Mantrakshat
7.30 pm	Deepa Namaskara Nitya Pujana by Pujya Swamiji Ashtavadhana Seva & Prasada Bhojana	Deepa Namaskara Ashtavadhana Seva Prasada Bhojana	Deepa Namaskara Ashtavadhana Seva Prasada Bhojana

SPECIAL SEVA PARTICULARS	AMOUNT
Yajamana Seva One day Breakfast + Sarva Samadhi Seva-s + All Seva-s* of Shri Guru Math	Rs. 15,000
Santarpana Seva One day Prasada Bhojana + All Seva-s* of Shri Guru Math	Rs. 10,000
One day Breakfast & Prasad Bhojana (Shri Paduka Pujana & Shri Bhiksha Seva)	Rs. 5,000
One day Prasad Bhojana (Shri Paduka Pujana & Shri Bhiksha Seva)	Rs. 3,000
One day Breakfast (Shri Paduka Pujana & Shri Bhiksha Seva)	Rs. 2,000

*All Seva-s of Shri Guru Math include Shri Paduka Pujana & Shri Bhiksha Seva.

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Fifth Anniversary 22nd June, 2015
Anuradha (Shalan) Divgi



Au revoir
Till we meet again
Dilip

Remembered by:

Ashwin, Aparna, Sachin, Purnima, Nandan, Arundhathi, Chitra, Anjali, Amey
Divgis, Shibads, Kumtas, Kodiyals, Kabads, Raos, Kundajis, Ragades and
relatives and friends

Tributes to Shri Nalkur Sripad Rao

For my Parents (no longer of this earth)

Dedicated to Nalkur Sripad Rao (AKA Sippy) and Lily S. Rao (AKA Vartanoosh Badalian)

When I look upon a sea
Of gentle waves and gentler breeze,
I hear the deeper sounds of ease,
I see the things I never see

When occupied by thoughts that grieve
The passing of a life that pleased
Many a soul and brought relief,
Security and peace to these...

Nay, what I see instead is love
Faithful to a soul above
Waiting in the wings, a dove
Who flew with him beyond the bluff

Of death, they were one in life,
The fence that caused him endless strife
When she was gone, was taken down
That love may once again be found

In greater climes of bliss serene,
I saw them, it was not a dream,
I saw it all beyond the smile
We humans only chance awhile...

I saw her call to him, and he
Gladly leave his body, free
To join her in love's true embrace,
Thus knowing theirs indeed the grace

Of love defying all description,
The truth I knew of love's inscription
On the tablets of the earth,
Them I chose who were the birth

Of my existence whence I found
The meaning of all life through sounds
Of silence and the love I know
Is not drowned by life but grows



Stronger when the earth is left
For a world now is bereft
Of all sorrow, what I see
Is beauty, peace and harmony

Where they exist together. one
With all the world, yet like the sun
They walk in love where earth is not,
A land beyond the realms of thought

Only a poet chances on,
Where loved ones meet and look upon
The earth with love and shadows fade
These lovers on the earth had made

For now in bodies made of light,
Not of the substance of the night,
They grace the glades of paradise,
Its doors to open for our eyes.

Ajit Sripad Rao Nalkur

An Ode to Pappa from his Gomti

ANUSHA BABBAR

My grandfather was exactly that, grand, but in the most humble and benevolent way. I consider myself extremely fortunate to have been born the granddaughter of Mr. Nalkur Sripad Rao, Pappa to me, gomti to him.

Pappa's greatest quality in my eyes was his ability to LISTEN. No matter who you were or how trivial the matter, you always had his undivided attention.

Second, was his unending optimism and gusto for life and living. In his eyes, anything and everything was possible and he was the best example of that – with rags to riches story. Because of him, today I live by that philosophy too.

Thirdly, was his tremendous sense of work ethic and his dedication and commitment to “his people” the Saraswat community and the society at large, especially the less privileged. In my early years we hardly ever saw Pappa at home, he was a man of mystery to me, always off somewhere doing something, only later did I discover and still am discovering the extent of my Pappa's work.

I will be ever grateful to Pappa, for inculcating in me, his love and the immense respect he had for nature and all living things on this Earth. And introducing me to my current profession – Horticulture.

Straight out of college – he sent me to work at Green Grower Nursery, another one of his endeavours established in 1999, because of his love of plants. He started me on a salary of Rs. 3000/- and reminded me that just because I was family, I wasn't entitled to privileges - I had to work my way up in the world. That is what I have strived to do thus far, a tough but valuable lesson to have learnt at 21!

Looking back , at all the time I spent with him , listening, learning,imbibing from him the subtlety of life and its many lessons and those pearls of wisdom that will stay with me till eternity and hold me in good stead for whatever the future may bring.

He always considered himself a very small part of a great working, cog in the wheel as he would call it or a particle of dust. That always with me. Humility came to him very naturally and is a true quality to be admired

Some of the fondest memories I have of darling Pappa are:

Him sitting in the balcony of his home in Union Park for hours, just watching the trees and birds in silence.

Reading the morning paper word to word.

Enjoying his coffee and idli ritual every Sunday morning with the same enthusiasm, as he did as a child in Karkala, where the tradition was born, by his grandparents.

He was a master story teller, Listening to him transfixed – as he spoke about the war and meeting the love of his life, my grandmother, and the trials and tribulations on starting PCI...priceless.

His profound love for our dear Swamiji and the way his face would light up on meeting him.

Relaxing to Indian classical music in the evening, immersed in the ragas or listening to the talks of Guru Ma on television.

Receiving notes and letters in the mail, marked with horticultural related material he thought I should update myself on. Always so supportive and interested in the work I did, wanting to know every detail.

His never-ending subscriptions to magazines, on every subject possible. Keeping himself abreast on the worlds knowledge.

The quiet unveiling of some 800 books he had collected over time, on all aspects of gardening and horticulture, which he gifted to me when he felt the time was right- my most valuable possession.

And most recently, bestowing me with a small piece of earth to work on and with his blessing, I was able to start a small organic farm, to carry on work with and for the community which was so close to his heart in Karjat. He visited my farm on his last ever trip to Karjat in January 2015 and all he said was, beautiful, beautiful and beautiful. I hope I made him proud.

The list is endless, and so are the memories. I will honour and cherish his love and the beautiful life he lead and hope to live infused – just as he did until his last breath.

Love you Always & unending

Tribute to a Karm Yogi

COLONEL KANU CHATTERJEE (RETD)

I met (my future father-in-law) Nalkur Sripad Rao in 1958. I was 15 years old. I had come to Bombay for the entrance exam to the National Defence Academy, Khadakvasla (Poona) and was staying with my uncle Prabhakar S Hemmady, my mother's younger brother. After the exams were over, he took me to Mr Rao's house in Grant Road, telling me in a conspiratorial manner - "He has lovely daughters-who knows-you may fall for one of them". I did - I met, saw and was conquered by Pam, his eldest daughter - my wife and life partner for the past 46 years.

When I became his son-in-law I was introduced into the Saraswat Brahmin community and witnessed the yeoman service he did for its members. I also saw his business acumen in play, with Pest Control India Pvt Ltd which slowly but steadily rose to become the country's leading Integrated Pest Management Company. N S Rao - also fondly called "Sippy Rao" became a well known figure in the business world and together with Mrs Lily S Rao - his wife - a beautiful and dynamic Armenian lady - were a much loved couple both in their community and outside.

He had a great sense of humour which he used to great advantage in his talks which were usually scintillating and evoked peals of laughter from his audience. He once told his Rotary Club members that Mama was his Mississippi and not Mrs Rao, to which she was very annoyed. Seeing her very miffed, he said to her " Lilly why the annoyance - I am called Sippy-you are my wife - so its Mrs Sippy - Mississipi" Mama realised the clever play of words and laughed herself.

My earliest remembrances of 'Papa' as my father-in-law was affectionately called, was a very warm, large-hearted and generous man, whose day started at 8-30 am with a steady stream of visitors all seeking some kind of dispensation in the form of a job, a loan, money, scholarship to go abroad or management of some event. All this was accompanied by endless cups coffee/tea-idlis, dosas etc for the visitors. Their residence was an open-house for all those who visited him. No body ever returned hungry.

Papa looked after his family and extended family members very well. While Papa provided the financial backing for the studies, Mama (Mrs Lily S Rao) was

the one, who looked after the social side and arranged marriages and ceremonies.

She was the matriach of the Rao clan.

Their dictum was "Give generously and ye shall receive ten fold"

One of his most treasured acts was to identify and bring the present Swamiji as the Spiritual Head of the Chitrapur Saraswat Community and ensure that all disruptive attempts were thwarted by his bold and tactful diplomacy.

Papa was a brilliant orator and writer. He was a self-educated man who could hold his own in any gathering. He was a fine painter and played the tabla very well. He remembered all those who had been kind and helpful in his struggling days and repaid their kindness generously.

Papa did a lot of social work for the Adivasis of Karjat and set up a number of camps for eye treatment. He gave generously to religious institutions and donations to charitable organisations.

He operated on his instincts and didn't have any preconcieved notions to guide his decisions in the business of pest control management.

Papa was one of the most well known and respected business leaders in Mumbai in the field of Pest Control Management. His many talks, seminars both in the International and national arena were an affirmation of his brilliant strategy and success that were undertaken since 1954 - the year Pest Control India was set up by Papa and his elder brother Mr Bhavani Shankar Rao. I was indeed very fortunate and lucky to be his son-in-law. He was indeed a true 'Karm Yogi'

Remembering you is easy

we do it every day

*Missing you is the heartache
that never goes away*



Nalkur Sripad Rao The Man Within

DR. PADMA NALKUR BHATKAL

My uncle Sripad Bappa left us to join his beloved Vartanoush (Lily Pacchi) on April 8th, 2015. He is survived by his five talented, and kind-hearted children, a dozen grandchildren, and four great grandchildren. He has also left behind his sister Rukma who walked with him for ninety-two years, and numerous nephews and nieces. I am one of them. Mrs. Vidya Gunavanthe's biography on Sripad Bappa " Formula for Fulfilment " was insightful and succinct. She has detailed every aspect of his life. I have not much to add except for a few personal insights which have been so life changing for me.

I had lost my mother early in life, and I was thirteen when my father decided to bring me to Bombay to live with Bappa's family. Papa and Bappa were in business together, lived together, and I suppose it was logical for them to make me part of the family. I presumed that Lily Pacchi's heart was large enough to hold me, and time proved me to be right in my assumption. That is when I got to know Sripad Bappa. Studies on resilience have shown that children who go through turmoil do well in life when nurtured by a " Significant Adult " . Bappa was that significant adult in my life. He worked hard for his family; yet he always made time for us, for life, and for those less fortunate. He had a treasure trove of books even in the small flat that we lived in the early years. He made sure that we had exposure to every aspect of culture, whether it was dance, music, drama, or even people who were different. Learning to accept differences gave me a tremendous edge later in my professional world. He intentionally steered us towards the realities of life. He never lost sight of the Kipling philosophy on life, for he made sure that we did not lose " the common touch " , and we could still walk with kings. The simple yet complex approach has centered me throughout my life.

Bappa had some unusual approaches to rites of passages in life. I had just turned fourteen. Lily Pacchi gave me an informative session on the birds and the bees, and Bappa quietly slipped a book on the workings of the female anatomy into my hands. The book was just what I needed at that sensitive time. He would be waiting to fetch me home after I finished writing my SSC exam papers, and he was

there when my son Ravi was born. He just knew that he had to be there.

He was also my sounding board. I shared with him a great deal of human interactions that occurred around me; the good , the bad, and the ugly. His advice was simple. He said just once,

" Padma, like your name, always stand above the muck."

His advice was not always easy to follow but it became the constant voice in my heart; the voice that guided me in my personal and professional life. We continued the conversations off and on throughout my life, and he continued to help me see the light. Looking back, I believe meaningful conversations become the essence of character formation.

Some of the character traits that he role modelled for all of us was his strong sense of responsibility; for his extended family, and for the poor. He took on family responsibilities which the faint of heart would hesitate in taking. In his last hours , he was still concerned about those in his care. This was the one constant in his life; his ability to care.

He was a rock of support when I made some major life decisions; never judging, and never being critical. He was always mindful . His sense of hospitality was legendary. Almost everybody who visited us at home was cajoled to taste some idli-sambar, or his famous "biscuit- ambode." Even our Swamiji was not spared when he visited our home at Bappa's last request. He enjoyed good food , and inspired others to enjoy as well.. His zest for life extended to not just food but everything that was beautiful. It could be flowers, fruit, or even a rock formation. He would sit in his chair, admire a flower arrangement, a fresh vegetable picked from the garden, or the beauty of a sunset. I learned to appreciate his capacity to disregard the petty, and focus on what was worthwhile in life. He could be serene amidst the chaos that swirled around him.

Bappa's greatness was in his compassion for the less fortunate, and when he gave, there was grace in his giving.. We are only beginning to discover the number of people he helped quietly over the years The giving and loving was purely unconditional.

Bappa, I am still learning, and I have a long way to go.

Memories in motion....

PRADEEP ULLAL, NOIDA.

All of us are christened once in our life, thankfully. Yet I am privileged to have in my life one who has had a 4th naamkaran in her lifetime. Just a week shy of her 43rd birthday she has acquired a moniker justifying her Noida residence – a UP 16 registration number !

My Jawa 2.5 hp motorcycle purchased in 1972 by my Dad as a present for getting my first job, she was DHQ 6995 till I changed my profession and moved to then Madras in 1977 whence she became TMV 4238. Back again in Delhi in 1982 she blazoned DIZ 3373 across her chest till very recently with the NGT

order banning plying of older vehicles in the Capital, I decided to take advantage of our UP location to get a new no. and hopefully extend its serviceable life. And then, started a 4 month odyssey getting the number transfer which finally culminated a week ago to the mouthful UP 16 AY 8743 – but more on that later, as that is a story of epic proportions !

Why did I ever take all this trouble you may rightly ask. Just ask a dog owner why he ever keeps one. Anyone who hasn't kept a dog has never got to experience the thrill of being greeted on returning from work every evening by a full dress display of the most endearing affection you can ever get. Tail wagging nineteen to the dozen, bright beady eyes drinking you in, paws leaping to slobber you with doggy kisses, excited barks bringing the house down! Better than a 31 gun salute, it is enough to raise spirits at their lowest !

And that friends, is just what my Jawa does for me. Get on it and drive but 2 minutes, and you get as many admiring glances as Deepika Padukone prancing down the street ! At every stop light an impromptu 'chai pe charcha' of great camaraderie ensues ! She is a great status leveller – whether the company around includes BMW driving business magnates, cycle peddlers, auto-wallahs, swarthy truckers, bus drivers leaning down from their high perch - everyone has

a memory associated. After the auto wallah breaks the ice with a 'bhai saab, kab ki hai yeh...', starts a panel discussion of everyone's memories that can rival Arnab's on telly – but thankfully in a civilized, low-decibel manner !

Someone recalls how his Dad used to drop him to school on one, another recalls driving cross country to the hills with buddies. BMW remembers his first date clinging for dear life on the pillion, cycle peddler talks about the 'good old days', bus driver wistfully adding 'you don't get quality like that anymore'.

It is one time no one bothers about a 120 second wait - and, as the light turns green BMW doesn't rev up burning rubber, but gracefully allows me to lead to a raising of collective good-byes ! I am certain that one pleasant link with their joyful past would be doing a lot to brighten up their day.

And this show repeats every stoplight. I can almost experience what popular politicians on election 'pumping the flesh' tours go through - smiling at everyone they meet to canvass votes ! Takes out the dreariness of waiting at stop-lights, which I don't get when I am at the wheel of my Chevy Aveo !

What about my own memories – our whole life was beneficially contributed to by her. As newly-weds my wife and me set up home getting every essential article for the house with her help. In the mid-70's, days old timers will recall, when getting a gas connection was like being gifted a Merc, I have even precariously balanced a double burner stove on it's fuel tank to triumphantly get home ! In later years my son took her to engineering college, and, then to his various job locations. Now that we are blessed with a grandson recently, I don't think the day is too far off when generation 3.0 will also get to ride !

One look at her, brings out a whole kaleidoscope of happy memories. Truly, memories in motion...!



Professor V M Rao (1931-2015)

DR. MANGESH V. NADKARNI

Dr. Vidyanand Madiman Rao, known as V M Rao, breathed his last May 1, 2015 at his residence in Vijayanagar, Bangalore. A distinguished agricultural economist and an expert on poverty and rural development issues, he wrote over 14 books and monographs, and over 100 research papers in reputed academic journals. Among his well-received books are *Food (Second India Studies)* sponsored by the Ford Foundation (1975), *The Poor in a Hostile Society* (1998), *Rainfed Agriculture* (Volume 10 in the Series – *State of Farmer: A Millennium Study*) (2004), *Poverty Reduction in an Elite-driven Democracy* (2005).

Dr. Rao did his Masters in Economics from the Poona (Pune) University, and Ph D in Economics from the Bombay (Mumbai) University, where he continued his research and participated in teaching. He was handpicked by Dr V K R V Rao to join the Institute for Social and Economic Change (ISEC), Bangalore in 1975 as Professor and Head of Rural Economics Unit. His presence in ISEC added greatly to its prestige and reputation, where he guided many scholars and students in building up their career. He was affiliated to it as its Honorary Visiting Professor till his sad demise. He was similarly associated with the Institute of Human Development, New Delhi, and Indian School of Political Economy, Pune.

After his retirement from ISEC in 1991, V M Rao was invited to be a Member of the Agricultural Prices and Costs Commission, Government of India, New Delhi, which he served till 1995.

Dr V M Rao was closely associated with the Indian Society of Agricultural Economics. He presided over its 51st Annual Conference in 1991, and was the Chairman of the Editorial Board of the Society's journal – *Indian Journal of Agricultural Economics* - from 1999 to 2004.

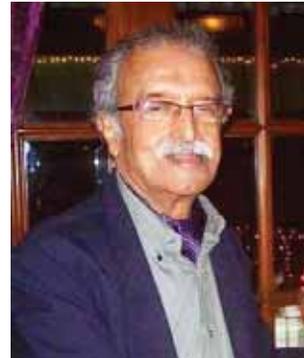
Dr Rao was unpretentious and gentle, and wore his reputed scholarship and research achievements lightly. He was greatly accessible to young scholars and colleagues for getting his insightful comments on their research till recently when he was overwhelmed by illness.

He is survived by wife Sharada Rao, and daughters Swati (Baindoor) and Deepali (Balse), sons-in-law Vivekanand Baindoor and Vivek Balse,



and grand children Abhishek and Anoosha Baindoor. He will be bitterly missed by numerous friends, colleagues, and students, with all of whom he had very warm relations.

SAD DEMISE



Shri Rajaram (Raja) Mukundrao Kilpady
passed away on 5th March 2015.

Deeply Mourned by:
Shakuntala Kilpady (Wife),
Aarti & Anand Prasad,
Aditya & Sveta Kilpady,
Grand Children:

Sanghamitra, Yashodhara, Ahaana, Rishaan,
Relatives & Friends.

Late Sri. Padukone Krishna Rao

Tribute on the occasion of his First Death Anniversary.

By Prof. Dr. Ganapati D Padukone

Krishna (Anna to his siblings) was born to Late Sri. Padukone Deva Rao & Late Smt. Leelabai (nee Yederi) Padukone on 5th March 1927 at Kundapura. He was the eldest son. He had his education in South Kanara & had to change schools almost every 6 – 8 months because of our father's frequent transfers. Finally our father decided that we stay in Kundapura with our mother so that Anna's education does not suffer. He was a student of Board High School in Kundapura. As told by him, he had a science teacher Mr. Karanth, whose son was also in the same class. Mr. Karanth used to correct answer books at home & come to the class to distribute. He would call out the roll no & see the student. It so happened, even though Anna used to get good marks in Science. Mr. Karanth would say that he (Anna) does not deserve these high marks & used to cut the marks to the level of passing. He also advised him that he should not opt for Science, in which case he would fail miserably (All the remarks were in Kannada). His son was always the topper in the class.



After his S.S.L.C., in which he got good marks in Science & Maths, Anna took admission in St Aloysius College, Mangalore, for Science by which time our father was transferred to Mangalore. He completed his B.Sc in Chemistry in 1947 & sought admission to M.Sc in Madras (as there was no post graduation studies in Mangalore) which he did not get. At the advice of our paternal uncle Late Molahally Ganesh Rao (Late M.G.Rao of Lipton (I) Ltd), he came to Mumbai. Ganeshbappa was a far sighted man. He asked Anna to go through the telephone directory & list all chemical pharmaceutical Co's in Mumbai. There were about 25 in the list. Ganeshbappa went through the list & retained only 7 – 8 which are still in existence. Anna applied to all these & was selected in Boots Pure Drug Co. (as Boots was known then). It was turning point in his career. His mentor Mr. K.C.Chatterjee was the R & D Manager. Together with Mr. Chatterjee Anna published a paper in Pharmaceutical Chemistry in the very first year, so impressed by his work, Mr. Chatterjee asked him to do B.Pharma at Benaras Hindu University, the only University in India offering the course. Anna stood First in all the three years of B.Pharma. After B.Pharma he came to Mumbai (Bombay then) and applied in Boots. However, there was no vacancy and so for next one year he worked with Raptakos Brett & Co. he again joined Boots and continued till his retirement.

In between he worked as a part time Research Student (while on Job) under renowned Prof. (late) M.L.Khorana. He secured M.Sc degree in Chemistry (as there was no M.Pharma) in Bombay University. At this time, Boots was expanding and having been rejected for higher position, Anna went to Minnesota University, USA. He secured 3.8/4 as GPA in M.S. His Prof. Ole Giswold was so impressed that he wanted him to do Phd and settle in USA. As soon as he finished his M.S, he returned to India as the Insulin Plant was to be commissioned by Boots. Mr. James Stewart from the Parent Company was put in charge & together with Anna they set up the Insulin Plant, to produce Insulin Powder and Injection for the first time in India. Anna was made Production Manager. Thereafter, Boots set up a Plant for manufacture of Brufen in Ahmednagar, in the State of Maharashtra for which Anna was in charge. Though not a Chemical Engineer, he suggested many modifications in the plant so that it can produce any bulk drug. He was then put in charge of Factory at Ahmednagar for Five Years. For the Plant at Ahmednagar, he recruited the local candidates who had passed B.Sc in Chemistry and trained them himself in all departments. The locals were happy as they had an opportunity to learn and be part of Boots (India)

Ltd. He was a workaholic, going to the Factory at 8 am in the morning and returning home at 11 pm in the night. In the last two years of his service, he was Technical Advisor for Boots.

After his retirement, many small pharmaceutical Co's approached him and wanted to start Insulin / Brufen. Anna refused to part with the Technical Knowhow. However, he suggested he can help them in new drugs.

Few years after his retirement he took to yoga. He did Diploma Course of Yoga Vidya Niketan under Sri Nimbalkar Guruji and joined their committee. Many books written by Mr. Nimbalkar in Marathi were translated by by Anna. As he did not know the Marathi language thoroughly, he joined the Extra Mural Studies of Bombay University where Marathi was taught. For writing the books on Yoga he would go through many well known texts, some of them in Sanskrit, as he would do research work.

On the family front, since Anna was 15 years senior to me and my sister, he was a fatherly figure to us. He got my Sister married (as our father was not well during her marriage) and helped in educating us. All his daughters were married during his life time.

He was an ardent follower of our Chitrapur Math & the Guru Parampara and was the President of Borivili Sabha and a Vantiga Collector.

He had a contended Life. The entire family prays that may his soul rest in peace.

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जातकाप्रकार साडेसाती कोणाक ?

अनुपचन्द्र सुरकुंद

तुमगेच्या जातकांतू तुम्मी जन्माक येतना चन्द्र खंचे राशींत आस्सकी ती तुमगेली जन्म चन्द्र राशी. उदा. चन्द्र मेष राशींत असल्यारी तुमगेली जन्म राशी मेष म्होणोनु घेता.

शनि केदना मीन राशींत आस्स किंवा येता त्यावेळारी शनिली साडेसाती सुरू जाल्ली म्हणताती. शनि एक राशींतु अड्डेच वर्स आसता त्यामिती मीन राशी अड्डेच वर्स, मेषेतु अड्डेच वर्स आणि वृषभेत अड्डेच वर्स अशशी साडे सात वर्स शनीली साडेसाती आसता.

ज्या राशींतु गोचर (आयच्या ग्रह भ्रमणाप्रमाणे) शनी येता त्या राशीच्या माकशीच्या, आतं आशील्या राशीक आणि ताज्जे मुखावेल्या राशीक साडेसातीचो त्रास असता.

आतं ह्या वर्सांतुं शनि वृश्चिक राशींत आस्स. ताज्जो अर्थू तूळ, वृश्चिक आणि धनू राशींत जन्मलेल्यांक साडेसाती आस्स म्होणू जाल्लें.

शनिली साडेसाती म्हळयारी नुकसान, संकटं, उपद्र. जाल्यारी शनि जातकांतू चांग स्थितींतु (घरांतु/भाग्यांतु) आस्स जाल्यारी तो त्या व्यक्तिगेले कल्याणयी करता.

शनिगेल्यो मकर आणि कुंभ ह्यो स्व-राशी आस्सती. मूल त्रिकोण राशी कुंभ. उच्च राशी तूळ, नीच राशी मेष

शनीक तृतीय, सप्तम आणि दशम अशशी तीन दृष्टी (Aspects) आस्सती.

शनिगेले मित्र ग्रह = बुध, शुक्र आणि राहू

सम ग्रह = गुरू

शत्रु ग्रह = रवि, चन्द्र आणि मंगळ

शनिगेली मुल त्रिकोण राशी = कुंभ. अंश एक ते वीस अंश

शनिगेली उच्च राशी = तूळ अंश २०

शनिगेली नीच राशी = मेष अंश २०

शनिली साडेसाती खंच्या जन्म राशीक अशुभ, शुभ

मेष - मेष जन्मराशीक मीन राशींत शनि येनापुढे साडेसाती सुरू जाता. तांतू प्रथम अड्डेच वर्स आणि कडेचीं अड्डेच वर्स चांग करताती. मेषेतुली अड्डेच वर्स अनिष्ट जाताती.

वृषभ जन्म राशी - मेषेतु शनि आयलो की साडेसाती सुरू.

प्रथम अड्डेच वर्स अनिष्ट, कडेचीं पाच वर्स अनिष्ट नाती.

मिथुन जन्म राशी - वृषभेतु शनि आयलो की साडेसाती सुरू

प्रथम पाच वर्स चांग वत्ताती, कडेचीं अड्डेच वर्स अनिष्ट.

कर्क जन्म राशी - शनि मिथुनेंतु आयलो की साडेसाती सुरू.

कडेचीं अड्डेच वर्स त्रासदायक

सिंह जन्म राशी - कर्केतु शनि आयलो की साडेसाती सुरू.

कडेचीं अड्डेच वर्स त्रासदायक

कन्या जन्मराशी - सिंहेतु शनि आयलो की साडेसाती सुरू.

कडेचीं अड्डेच वर्स चांग वत्ताती

तुळ जन्मराशी - शनि कन्येतु आयलो की साडेसाती सुरू.

कडेची अड्डेच वर्स त्रासदायक जाताती

वृश्चिक जन्म राशी - शनि तूळ राशींतु आयलो की साडेसाती सुरू

प्रथम अड्डेच वर्स चांग वत्ताती

धनु जन्म राशी - शनि वृश्चिकेतु आयलो की साडेसाती सुरू.

प्रथम अड्डेच वर्स त्रासदायक

मकर जन्म राशी - शनि धनुंत आयलो की साडेसाती सुरू

संपूर्ण साडे सात वर्स चांग जावनु वत्ताती

कुंभ जन्म राशी - शनि मकरेतु आयलो की साडेसाती सुरू

संपूर्ण साडे सात वर्षे चांग कोरनु वत्ताती.

मीन जन्म राशी - शनि कुंभेतु आयलो की साडेसाती सुरू

प्रथम पाच वर्स चांग. कडेचीं अड्डेच वर्स अनिष्ट

साडेसाती काळांतु शनि आनि मारुतीगेली उपासना कोरकाज.

श्रद्धांजली - प. पू. आनंदाश्रम स्वामीजी

आनंदाश्रम सदुरुनाथा

परमपवित्रा अनाथनाथा ॥

तुजविण आम्हां दुजा नसे त्राता

मायपिता तू आम्हां अनंता ॥१॥

दमलो श्रमलो भवसागरी ह्या

कष्ट निवारुनी शांती देई आता ॥२॥

सदोदित तुझे गुणगान गाता

भजनानंदे भेटसी तू दत्ता ॥३॥

सर्व समर्पण तुजसी करीता

क्षणत मुक्ती देशीरे समर्था ॥४॥

- श्रीमती कुंदा होसंगडी

कोंकणी मशाल

कांचन होनावर

आमगेल्या मातृभाषेविषयांतु तशीची आमगेल्या चित्रापुर सारस्वत समाजांतुल्या प्रति एक ज्येष्ठ आनि श्रेष्ठ व्यक्तिगेलो, माका मनःपूर्वक आदर आनि अभिमानु दिसता. आनि त्यामि-तींची, आमचीगेल्या संस्थांनी आयोजित केलेल्या कार्यक्रमांक, हांव अगत्याने उपस्थित आसचो प्रयत्नु कर्तां.

शेनवारु २८ मार्च २०१५ ह्या रामनवमीच्या अत्यंत प्रेरणादायी शुभ मुहूर्ताचेरी, कॅनरा सारस्वत असोसिएशनाने, तांगेल्या, तालमकी वाडींतुल्या श्रीमत् आंनदाश्रम सभागृहांतुं, रावबहादूर श्रीपाद सुबराव तालमकीमाम्माने संकलन केलेल्या "Konkani Proverbs and Idioms with English Translation" ह्या पुस्तकाच्या सुधारीत तृतीय आवृत्तीच्या विमोचनाखातिर आयोजित केलेल्या कार्यक्रमाक, इतर कोंकणी भाषाप्रेमींवटु हांवई उपस्थित आशिल्लीं.

हॉ कार्यक्रमु सुरुधोर्नु आखेरथायी गोमटेरितीने संपन्न जाल्लो. पुस्तकाविषयांतु आनि कोंकणी भाषेविषयांतु व्यक्त जाल्लेले विचार अत्यंत प्रेरक आशिल्ले. वाक्पटू आनि भाषाप्रवीण उदय मंकिराने, केदनाचेवारी, प्रभावी आनि स्पष्ट आवाजांतुं आयिल्यांगेलें स्वागत कोर्नु, मुख्य अतिथी श्री. अरुण उभयकर, सन्मान्य अतिथी श्री. मनोहर पैधुंगट, ह्या पुस्तकाच्या दुसऱ्या आवृत्तीक संबंद पाविले, दिवंगत भटकळ सदानंदमामु आनि करवार कृष्णमामु तशीची सुधारित तिसऱ्या आवृत्तीचो संपादकु गोकर्ण रघुनाथमामु हांगेलो अत्यंत योग्य आनि न्यायपूर्ण परिचयु कोर्नु दिल्लो. त्यामितीं, ह्या सर्वांगेल्या विषयांतु मगेल्या मनांतुं आशिल्लो आदरू आनि अभिमानु द्विगुणीत जाल्लो. ह्या सर्वांक मगेलें मनःपूर्वक वंदन!

ह्या पुस्तकांतुल्या, निवडक आदगत्यांचें दीपा सवकूर आनि गीता येन्नेमाडी हांन्नी अनुक्रमे कोंकणी आनि इंग्लिशांतुं केलेलें सादरीकरण अत्यंत प्रभावी तशीची आनंददायक आशिल्लें.

सन्मान्य अतिथी श्री. मनोहर पैधुंगटमाम्माने गोंयच्या मोग्गाळ कोंकणींतुं उल्लेखिले चारी मौलिक शब्द आयकुनु खुशी जाल्ली. सुरकुंद शिवशंकरमाम्माने, पॉप्युलर बोकडीपॉटुंतुले, (Popular Book Depot क तो खुशालेक बोकडीपॉट म्हणता) उत्साहाने सांगिले तागेले अनुभव अगदी लक्षांतु वरशी आशिल्ले.

मुख्य अतिथी श्री. अरुण उभयकर, तागेल्या कार्यांतुं व्यस्त आस्सुनुई, कर्मयोगी गोकर्ण गुरुनाथमाम्माणेगेल्या विषयांतु आशिल्या आदरयुक्त प्रीतीखातिर, तागेल्या शब्दाक मान दिव्नु, मल्लापूर थाव्नु मुंबई आयलो आनि ह्या कार्यक्रमाक गोमटाई

हाडैली, त्याखातिर ताका मगेलो सलाम! मुख्य अतिथी म्होणू तांने केलेलें भाषण अत्यंत उद्बोधक आनि विचारू करशी आशिल्लें. आमगेली कोंकणी भास वांचुनु दव्वोरुनु घेंवचे खातिर आमगेल्या म्हालगड्यांनी घेतिले कष्ट, तांगेले मानसिक आनि शारीरिक देहदंडण हाज्जेविषयांतु हृदयस्पर्शी माहिती दिव्ना तो भावुक जाल्लोचो, आनि आमकांई भावुक केले.

'Speak less work more' हें तत्व आचरणांतुं हाणु कार्य कर्तलो अरुण उभयकर आनि कोंकणी समाजाक आदर्श जावु आशिल्ल्या आमगेल्या म्हालगड्यांनी चालू दव्वरलेल्या आम-गेल्या कोंकणी भाषेच्या प्रचार आणि प्रसार कार्याच्या अखंड महायज्ञांतुं आम्मी कोंकणी भाषेची मशाल घेवु सहभागी जावु, मुखारी वाटचाल कर्त उर्या!

धन्यवाद.

ANNOUNCEMENT

Parijnan Foundation has launched a scholarship scheme for students who wish to undertake post graduate studies in oversea based institutions and universities.

Any Chitrapur Saraswat student who wishes to pursue post graduate course overseas can apply for the scholarship giving full details of the course along with the university/institution intimation that has offered the seat together with the cost of enrolling for such courses in their admission format.

Initially, this scholarship in the form of non-refundable annual grant will be to the tune of Rs.2 lacs per student with maximum coverage of 15 students per academic year.

Applications received will be reviewed by panel of eminent personalities from the field of academics, whose recommendations for such scholarships will be final.

These applications seeking scholarships should be sent with supporting documents in a sealed envelope marked "Parijnan Foundation Scholarship-Oversea Studies" to the following address not later than 30th June each year :

The Trustees,

Parijnan Foundation, C/o The General Manager,
Shri Chitrapur Math, Shirali, North Karnataka.

Pin Code- 581354.

NALINI SHIVARAM RAO (ULLAL)

(20-03-1934 – 12-04-2015)

The Broken Chain -

We little knew that morning that God was going to call your name.

In life we loved you dearly, in death we do the same.

It broke our hearts to lose you, you did not go alone.

For part of us went with you, the day God called you home.

You left us peaceful memories, your love is still our guide.

And though we cannot see you, you are always at our side.

Our family chain is broken and nothing seems the same but as God calls us one by one , the chain will link again.



**Meeta Gajare, Geeta/Uday/ Ria Bagade,
Gayatri/Sachin/Ananya/Arnav Sonavane,
Radhika / Anil Kandlur and Pebbles.**



SHOBHANA ANAND SIRUR

nee SITA TAGGARSI

(80)

on March 3, 2015 at Bengaluru

Deeply mourned by :

Anand Sirur, Ranjani & Partha Datta, Shiela & Narayan Rao,
Nilima & Vivek Kalambi

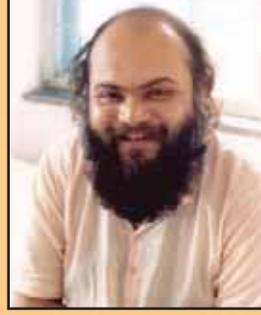
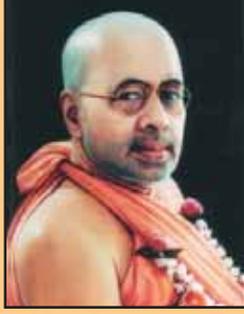
and

Grand children : Abhijit Datta, Shantanu & Kartik Kalambi,
Dhanajay & Manisha Rao

Deekshitam Shishya Mokshaarthe

The *Shishya Sweekara Shatamaanotsava* was held in Bengaluru to commemorate the centenary of Parama Pujya Anandashram Swamiji's initiation by His Guru Parama Pujya Pandurangashram Swamiji.

Here is an in-depth report by ASHA AWASTHI and ARCHANA KUMTA



On 11th May, 2015, Parama Pujya Sadyojat Shankarashram Swamiji blessed us with the rare opportunity of hosting the commemoration of the centenary of Parama Pujya Anandashram Swamiji's *Shishya Sweekara* at the Bengaluru Math, which held a very special place in our Parameshthi Guru's loving heart.

Pujya Swamiji arrived amidst loud *jaijaikars* at 9.30 pm on Saturday, 9th May 2015 and was accorded the traditional *Poornakumbh Swagat*.

Yuva-s Maithili Padukone and Aditya Chandavarkar from the *Vantiga* Collection and Monitoring Cell had just concluded interactive sessions for the laity and *Yuva-s* present, to impart information about *Vantiga* and its usage through an enjoyable quiz and dialogue.

Sunday, 10th May 2015, began with the devout chanting of the *Suprabhatam*. Following Pujya Swamiji's guidance, the *Deekshita Purusha Varga* of Bengaluru had taken a *sankalpa* for offering 12- lakh *Gayatri Mantra Japa-s*. With our Parameshthi Guru's Grace, this *Anushthana* was a resounding success with a total 13 lakh-plus *mantra japa-s* culminating in a *Gayatri Havan* with symbolic 12,000 *Ahuti-s*.

Archana Kumtapachi conducted a session for the *Prarthana Varga* on adorning *divli-s* traditionally, with beautiful *zari* saris and jewelry. These were later

displayed on stage.

Pujya Swamiji presided over an evening function commemorating the *Vardhanti* of Devi Durga and Shri Radhakrishna *Pratishthapana* at the Shri Durga-Radhakrishna Temple. In His *Ashirvachan*, Pujya Swamiji said that the Kallianpur families were blessed to have Shivalinga, Durgadevi and Lord Krishna together at this sacred temple - three *Bindu-s* with the same *Adhishthana*. He was pleased with the regular *Pujan*, *Anushthana-s* and so on, that were being performed here over generations and encouraged them to enrich their *upasana* with even more love and devotion.

At the Math, Chandrama Bijurpachi and her Mumbai group presented '*Ananda-Sudha*' - a *Katha-Kathan* on Parama Pujya Anandashram Swamiji. Her dramatic narration enhanced by Mandakini Basrurpachi's beautifully rendered songs witnessed many a wet eye. The joint *Sangeetika* by *Chitrapur-Bhakti* and *Gurushakti Bhajana Mandali-s* from Bengaluru with nostalgic commentary penned by Malini Madimanpachi and sensitively narrated by Uma Trasipachi, revived fond memories of Parama Pujya Anandashram Swamiji. '*Panchayatanam*' - a Sanskrit skit by Bengaluru Yuvadhara completed our '*Bhavakusumanjali*'. *Deepanamaskara* and *swadishtha prasad bhojan* concluded the day's program!

Parisevanam

Monday, 11th May 2015, saw an overnight transformation of the Math with colourful *toran-s* and *rangoli-s* beckoning everyone. Inside, all eyes were irresistibly drawn to the photographs of our Paratpara, Parameshthi and Parama Guru-s on the stage ensconced in a dazzle of red and yellow flowers. The divine atmosphere in the *Samadhi* Room and *Deva Kooda* was enhanced by the abundantly fragrant white and orange floral decorations.

The sacred *divas* was ushered in devotedly by *sadhaka-s* chanting the *Suprabhatam* followed by a *Gayatri Anushthana*.

Neela Balsekarpachi and her Mumbai group kept the audience spellbound with a *Sangeetika* - '*Paramahansa Mahayogi Shrimad Anandashram Swamiji*'. Her emotional reminiscences depicted various aspects of our Parameshthi Guru, including His great sense of humour! The Konkani songs written by Mangala Raishesh Nagarkattipachi were melodiously sung by the group including Sheela Nagarkattipachi and Uday Nagarkattimam from Bengaluru.

Mahapuja preceded the arrival of Pujya Swamiji in the Anandashram Sabhagraha amidst around 2,000 devotees from all over the globe. *Kanakabhisheka-s* were offered to Pujya Swamiji followed by *Shri Gurupaduka Pujan*, *Teerth* and *Shri Bhiksha Prasad Vitaran*. *Bhajan -seva* continued all through the spiritually- charged afternoon. After Pujya Swamiji left the *Sabhagraha* to full-throated *jaijaikar-s*, the devotees trouped into the *Bhojanshala* for sumptuous *prasad- bhojan*. Predictably, many were later seen catching their forty winks in the relatively cool *Sabhagraha* where hectic preparations were on side-by-side for the evening *Dharmasabha*!

The *Dharmasabha* commenced with the *Sabha Prarambh Prarthana* followed by *Shri Gurupaduka Pujan* by Karnad Rajgopalnam, President - Bengaluru

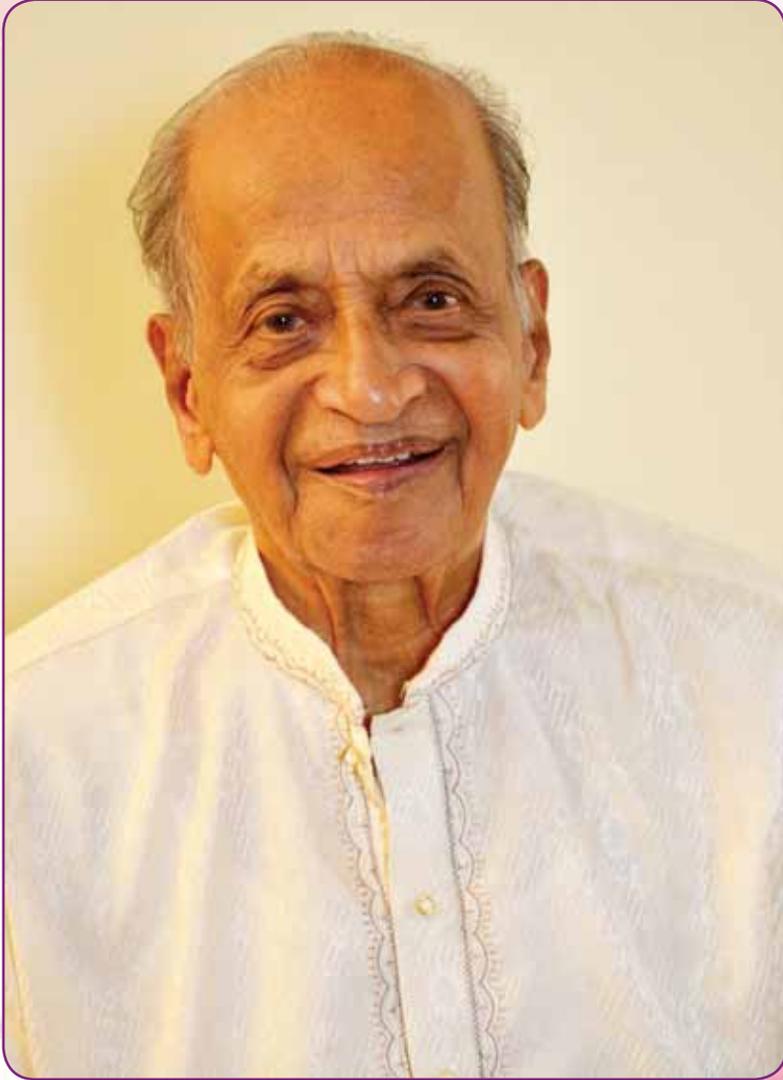
Local Sabha and Naimpally Jayavanthmam, Vice President - Standing Committee. Rajgopalnam welcomed one and all. It was a solemn, humbling experience to watch representatives walk up the aisle and offer Pujya Swamiji scrolls of *japanushthana-s* done in their respective *sabha-s*

Uma Trasipachi, Vice President, Bengaluru Local Sabha described the compiling of the souvenir -*Anand Sarita* - by the Bengaluru Sabha. It was then released at the Divine Hands of Pujya Swamiji. After the vote of thanks and *Kshamayachana* by Chitra Saletorepachi, Joint Secretary, Bengaluru Local Sabha, the audience was treated to a touching musical audio-visual tribute - '*Tasmai Shri Gurave Namaha*' by Vasant Hosangadimam, Lucknow and an excerpt from an illuminating *Ashirvachan* by Parama Pujya Anandashram Swamiji sent by Ashok Bellarenam, Mumbai. It was then time for the much-awaited *Ashirvachan* by Pujya Swamiji. Swamiji elaborated upon the need for *Swaroop Anusandhan* of the Guru, quoting the *Avahan-mantra-s*. He explained their deeper nuances, encouraging *manana* on various aspects of the Guru emphasizing how one should connect with the Guru and with the *Sampradaya* or *Parampara*. Pujya Swamiji emphasized that without the requisite *adhikara*, a *sadhaka* could get overwhelmed by the *Vyaktitva* of the Guru alone, while the goal is to go beyond and perceive the One Shakti prevalent and manifesting through the different forms of the *Guru Parampara*. Pujya Swamiji concluded with the *stuti* of the *Vedacharya* - '*Vedavyasam Bhaje*'.

The two illuminating discourses by *Dharmapracharak V. Rajgopal Bhatnam* on the '*Gayatri Rahasya*' and '*Bhagwad Dharma*' concluded the *Utsava* on a meaningful note.

Pujya Swamiji has blessed the laity of Bengaluru Math with a beautiful *Devi vighraha* so that *sadhaka-s* can do *Devi-pujan* at the Math on Fridays.

You will live in our hearts forever



Dattatray K. Balse

April 10, 1913 - April 16, 2014

**Fondly remembered by
Mrs. Meera D. Balse (wife) and family**

This letter was written by Aparna Pramod Udiaver (then 13 years) residing in Canada, in October 2013 about 6 months before her great grandfather – Dattatray K. Balse (of Talmakiwadi, Mumbai) passed away, but could not get herself to send the letter across to him, as he was not in a position to read it.

Dear Panju Ajjju,

I am writing this letter to share something very special with you. We all have been inspired by someone at some point in our lives, and today I am proud to say that you are my inspiration. Although your current health condition is not at its best and you probably don't remember me, I will always remember you for the rest of my life. I consider you as my role model and strive to follow your footsteps. Living almost at the other end of the world, unfortunately I never got to spend as much time as I wanted to be with you. However, whenever I do visit India, the amount of love and affection you show towards my family and I is unconditional. Every time I hear stories about the struggles and pains you have gone through in life, I cannot be more fortunate to have all my needs right at my finger tips.

Firstly, living upto 100 years is no joke. You may be old in age, but you are young at heart! The amount of self discipline and dedication you have demonstrated to yourself for 100 years is exceptional. Waking up every single day, whether rain or shine, at 4 o'clock in the morning to go for 10 kilo meter walk is amazing! When you participated in Mumbai marathon in 10 km walk, at the age of 99, not only was I inspired, but others were too. Frankly speaking, I do not know of anyone who has as much commitment as you. All your hard work and efforts have truly paid off, hence you have been blessed with a long life. Living in a rapidly evolving world, people often get distracted by materialistic things in life, forgetting their goals and getting side tracked from them. I truly admire your actions and that's simply what inspires me. Through your actions, I have learnt never to give up and constantly do my best.

I have listened to many stories about your helping several people and always offering a helping hand. I feel that generosity is crucial in life because this world is not only about you. Seeking help or learning from others is important, but reciprocating and giving back to others is as important. In your earlier years, I heard that you would always give money to your relatives who weren't financially secure and support them in their dark times. After being told all that, I realized that life can get tough at times, but there are ways to come out of it. This is just one of the endless examples of your act of kindness. As generations change over the years, people are likely to disregard these values and I don't want this to happen. The least I can do from my part is learn these good virtues of life from you and possess them for myself.

At present, I understand that you are not doing well and you may not appreciate the message I am trying to convey, but I just wanted to express my gratitude and let you know that you have made a difference in my life. Though it may not seem apparent that you are my inspiration, when I face difficult situations in my own life, I set aside my emotions and think about how you would have dealt with the situation. Thank you very much for being my guiding star.

Please get well soon. It is my dream to go for a morning walk with you the next time I am in Mumbai.

Love you always,

Aparna Udiaver.

(Aparna is the daughter of Pramod & Maithili Udiaver (nee Gulwadi) and granddaughter of Gurudas & Smita Gulwadi (nee Vijaya Balse)

Late Shri D.K. Balse was Chairman of Talmakiwadi CHSL, for a number of years.

The Kanara Saraswat Association pays tribute to his service in public life.

*This article and remembrance was inadvertently missed out in our April & May issues.
We apologise for the same. Editor*

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Karunashtake by Swami Ramdas - IV

KRISHNANAD MANKIKAR

Shloka 6

जळत हृदय माझें जन्म कोट्यानुकोटी
मजवरी करुणेचा राघवा पूर लोटी
तळमळ निववीं रे राम कारुण्यसिंधू
षडरिपुकुळ माझें तोडि यांचा समंधु॥६॥

Word Meaning

जळत हृदय माझें My heart is burning जन्म कोट्यानुकोटी Through crores of lives (that I have passed through), मजवरी on me (on my heart) करुणेचा of compassion राघवा Oh Raghava, पूर लोटी flood. तळमळ restlessness निववीं douse हे राम Oh Rama, कारुण्यसिंधू (thou art verily) the Ocean of compassion, (and therefore) षडरिपुकुळ the family of the six enemies (and) माझें myself तोडि break यांचा of these (two) समंधु relationship.

Shloka Meaning and Comment:

Swami Ramadas says,

My heart is burning through the millions of births that I have gone through. Here Swami Ramadas touches upon one of the fundamental tenets of Hindu religion, viz. rebirth. He further goes on to say, that all through these births his heart has been burning. He was in utter misery. When something is burning, we douse the fire with water, and here just a bucket of water is not enough, but we need a flood of compassion, from the Lord Himself, so he refers to Rama as Kaarunyasindhu, i.e. the Ocean of compassion, just visualise the immense expanse of the ocean and the waves after waves which wash the shore, I need something like this to wash away my heartburn! And what is the cause of this heart burn? It is my (intimate) relation with the Shadripus, (Kaama, krodha, lobha, moha, mada and matsara). He beseeches Rama to break this relation. समंधु is relationship i.e. संबंध and in Marathi समंध also stands for the evil spirit that torments human beings. Just note the (unintended) pun used by Swami Ramadas, here. These six enemies are like the evil spirits which once they catch hold of a person, only a powerful person is needed to exorcise them. Also, please note

the word षडरिपुकुळ the family of these six enemies. Thus they are not merely six but they have a large family, their progeny and relatives have proliferated in various forms, shapes and sizes, (and hence I am unable to deal with such a formidable set of enemies, singlehandedly, is the purport)

Shloka 7

तुजविण करुणा हे कोण जाणेल माझी
शिणत शिणत पोटी लागली आस तूझी
झडकरि झड घालीं धाव पंचानना रे
तुजणि मज नेति जंबुकी वासना रे॥७॥

Word Meaning

तुजविण other than you, करुणा pitiful state ho कोण जाणेल who will realize? माझी mine शिणत शिणत being tired again and again पोटी in the pit of my stomach लागली आस तुझी I have great thirst for you. झडकरि quickly झड घालीं pounce upon धाव run for me पंचानना Lion ao oh तुजविण without you मज to me नेति take away (drag) जंबुकी foxes वासना (in the form of base urges ao oh Rama).

Shloka Meaning and Comment:

Ramadas Swami says,

Who other than you will realize the pitiful state that I am in? (Outwardly I am all fine according to my family, acquaintances, --even enemies!-, but inwardly I am burning -as stated in the previous stanza.) I am tired again and again, and there is tremendous thirst in me to meet you. (Please note, since it is the thirst, Swami uses the word पोटी stomach.) He therefore urges Lord Rama to rescue him. Come fast, he says, and he refers to him as a Lion पंचानन as without your protection, the baser urges are dragging me along as a jackal does a carcass. Just dwell on this imagery a little. The baser urges have left me all but dead, they are dragging me along. I am powerless, and only You can free me from their clutches, as does a lion attack a jackal.

*Comments/corrections most welcome on
kdmankikar@gmail.com*

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Application forms for the above can be obtained from :- (except Uttara Kannada, Dakshin Kannada, Udupi & Kasargod Districts, Bangalore City, Chennai City)

A. 1. – The Hon.Secretary, Kanara Saraswat Association, 13/1-2, Talmakiwadi, Javji Dadaji Marg, Tardeo, Mumbai 400007. Tel.No. 022-23802263

2. – The Hon.Secretary, The Chitrapur Saraswat Education & Relief Society, F-1(a), Saraswat Colony, Santacruz (W), Mumbai 400 054. (mob.:9833997646), Email:csers_educaid@yahoo.com.

Relief Aid Applications can be downloaded from website www.csers.org

3. – The Secretary, Shivagopal Krishna Mandir, Chamrajpet, J.C.Road, Sagar 577401.

B. For Bengaluru

The Hon.Secretary, Canara Union, 8th main,15th Cross, Malleshwaram, Bangaluru 560003.—for all applicants from Bengaluru.

C. For Uttara Kannada,Dakshin Kannada ,Udupi & Kasargod Dist

1. – The Secretary, Saraswat Poor Students' Fund, c/o Ganapati High School, G.H.S. Road, Mangalore 575003 - for all applicants applying for Scholarships from Dakshin Kannada, Uttara Kannada, Udupi and Kasargod District.

2. – The Secretary, Saraswat Seva Samiti, Saraswat Colony, Someshwar, Kotekar 574152, District: Dakshin Kannada – for all applicants for Distress and Medical Relief from Uttara Kannada, Dakshin Kannada, Udupi and Kasargod District.

D. For Chennai

The Secretary, Saraswat Association, Dr. Dinkarrao Memorial Hall, Ormes Road, Kilpauk, Chennai – 600010 – for all applicants from Chennai.

N. B. Properly filled application forms for Aid should be submitted along with photocopies (duly attested) of the mark sheet, proof of admission / fee receipt, salary / income certificates , photocopy of first page of bank passbook / cancelled cheque, original medical bills.

All completed forms should be handed over / posted to the same office from where the forms have been collected.

A Stroke of Wave-ology

POOJA NADKARNI

The doctor told us today that Dad would need a craniotomy. My ears went deaf as I was watching him move his lips explaining what the procedure would be. Suddenly felt like in the movies and a slow motion scene at the hospital. After the first bout of numbness, we were served with another hot meal – the procedure could take place in the middle of the night and the doctor said he won't ask for permission at the time. I huddled mum into the café and tried mulling over it little realising that I was gulping hot tea; oblivious to its scalding temperature.

In a while I had to return home for errands - completely lost, dejected and to a great extent even felt beaten. I listlessly put on the TV, clueless of how I would process this; let alone what I would do next in the next few days. I had just about scratched my way back to the top of the hole after my divorce, feeling discomfort in moving back to my parent's house, adjusting to the fact that I may have to stay put in Mulund for a while until I get back on the boat. It was as if I had come back to where I began 10 yrs ago – listless, alone (not lonely) and have to start from scratch. What is happening? Why is this happening? Am not asking why me, but why at all? What more does this life expect of me?

I felt anger, disgust, malice, morbidity, evil, sadistic mirth and every possible horrible emotion one could experience. There is no breather; we aren't catching a break; all our lives we will be only fire fighting; life is not moving forward; am still stuck where I began. The list of dejection was endless. I burst into tears, enough to fill a sea.

And then something on Discovery Channel caught my attention. They were showing how the earth is changing and its effects on the ocean. If I think about the afternoon, now, I wonder what prompted me to seek the analogy. But then, it struck me that my life is like the ocean and what has happened, is like a hurricane.

And the thought train has bugged me for a while. I want to write this down before this day ends and it chugs back in to oblivion.

I know that it is ok to feel how I am; that bringing up the real emotions is actually cathartic. But I cannot be feeling this way for the rest of my life. I will

wither. That is not my DNA, that is not what I am intrinsically – a lost soul. Then how can I “logify” this dichotomy?

I feel I should think about it on a little deeper level, taking a step back. The ocean is a vast entity, quite like my life span. The ocean does not influence the living beings inside it. The beings influence themselves and each other. So, on a basic level, my life does not influence the meanderings of the various elements in it. My life as an entity is just a spectator not a game changer. The changers are the people inside the life, including me.

The ocean species are like the people in my life – some crabs, some sharks, some seals, some dolphins, some whales, etc. The different currents are like the different roles that I play; each role taking me to a different “lesson learning” destination each time I revisit it. And then there are the waves, the pivot of my analogy. The various waves represent different experiences of my life. Some of them are calm, some gentle breeze (positive) and then some strong breeze, storm, violent storm and even hurricane; quite like what has happened now.

But then why happen at all? Waves are needed to displace energy. This is important for ocean life to begin and end its cycle. The difficult times in my life are needed to displace my ideas, thoughts and beliefs so that new ideas, thoughts and beliefs emerge and enable me to evolve into a different person, hopefully, stronger.

The size and intensity of a wave depends on the speed of the wind, time of the wind and distance travelled by the wind. The faster the change is expected in me, the larger the wave. The hurricane wave (Dad's stroke/paralysis) has ignited a quick change in me on a lot of levels. I find myself calmer, not impulsive, am able to analyse & detect consequences at the ‘speed of light’ and, even keep mummy focused on how we will be facing this event. The elongated duration of his stroke and eventually the growth that I will see in me (from day 1 to when dad recovers) will justify the largeness of the wave.

Waves move energy and not water. So the ocean remains where it is, only the energy it packs is moved around. Quite like how I should be viewing my life.

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I shouldn't expect my life to move from point A to point B. It will remain where it is, only the elements within it will get rearranged.

If I think that I am back to where I started, it's not so. It's probably that I need to re-chart my "ocean current" to avail the fullest extent of the energy that life has in store for me. As the ocean offers a platform for the species to interact and exist – and sometimes creates waves to re-adjust itself; life offers me a platform to exist and creates difficult experiences to re-adjust myself. If I must survive even before I live again, I must consider this – who do I want to be?

A person who looks forward to a wave to surf over it or a person who fears a wave that will engulf her and finish her off?

Nevertheless, a tough lesson today. Tougher times ahead with Dad still in the CCU and not yet out of danger. Difficult lesson to agree with, accept it and then abide by it. I know there will be days when I am in synch with this analogy and there will be days when I want to tear it down and throw it out of the window. I only pray to the honesty of purpose in me that whenever I feel down and out, I find a way to 'ride the wave' and not 'fall' under it.

Here and There

Goa: Goa Sabha welcomed Manmatha Samvatsara on March 21, 2015, with Yugadi celebrations hosted by Smt. Vidya & Shri Maruti Shiroor at their residence in Mapusa. Panchanga Vachana by Shri Arun Mudbidri highlighted important Tithis of religious festivals / events, dates of eclipses & monsoon forecast in the new Samvatsara. The Satsang continued with Stotras, Bhajans, Shankaranarayan Geet, Mangal Arti & Mangal Pad and concluded with Panak-Panvar.

Satsang was held on April 26th at the residence of Smt. Gayatri & Shri Ajit Masurkar in which the host performed Guru Pujan followed by chanting of Stotras composed by Adi Shankaracharya to mark Shankara Jayanti on April 23.

Reported by Sabita Harite.

Hattangadi: Hattangadikars gratefully acknowledge and cherish the guidance, encouragement and blessings so graciously extended by HH Parama Poojya Shree Sadyojat Shankarashram Swamiji. HH Swamiji had advised many of Hattangadikars who had approached Swamiji to perform

Purnaprathista of Moolanaga at Hattangadi. His Holiness had graced the Shrine of Shri Shankarnarayana and performed Brahmakalash-abhishekha and reminded that Moolanaga is synonymous with first Hattangadikar, the Moolapurush who had settled at Hattangadi some four and half centuries ago, and it is the duty of his decedents to visit the shrine at least once a year to pay respect to them. This advice of Swamiji facilitated a grand reunion of highly diversified Hattangadikar families, some of whom were separated for over three generations. Accordingly the

Purnaprathishta of Moolanaaga was performed by Hattangadikars of Vatsya gotra.

Hattangadikars since then have determined to

revive the bygone legacy. Festivals like Shivaratri with Chaturyama Pooja, during Shravana Laghu Vishnu, Gokulashtami Vritha as per the diktas of Sant Shree Ramavallabhdas are observed meticulously and continuously for over 350 years at Shri Shankarnarayan Temple. They observe Durganamaskar during Navaratri. In November 2014 during the annual Karthik Deepotsava when the entire Shrine is lit with oil lamps they revived Palki. Nagarotsava an event which was welcomed by all the residents of Hattangadi. Chandika homa was also performed during this deepotsava.

Inspired by generous gesture of late Smt Indumathi Hattangadi (who unfortunately left this abode on 18 th August 2014) they undertook construction of a guesthouse, a annex to the shrine exclusively to accommodate the Kulvis who visit the shrine and the Moolanaga. Many Kulvis actively joined hands to complete the work in spite of inadequate funds.

Ashok Hattangdi from Borivali and Ashok Kundapur from Udupi

Mumbai – Dadar : Yugadi was celebrated at Karnatak Sangh Hall (ground floor) on 21st Mar'15 Saturday from 6.30-8.00 pm with Sangeetmaya Katha Kathan on "Dwadasha Jyotirlinga Mahima" by Mrs. Chandrama Bijur and her bhajan troupe along with a very interesting Power Point presentation depicting the various forms of Lord Shiva and their respective Jyotirlingas. On 22nd Mar'15 Sunday Panchang vachan and pooja by Vedmurti Nadkarni Sunilbhatmam was followed by Panak Panwar which was relished by one and all. Pravachan by Dharmapracharak Shri Rajgopalbhatmam on Manmat Samvatsara and Dhyan Shloka by Sureshwaryacharya on Dakshinamoorthy

stotra was simply outstanding and excellent and well appreciated by the crowd on 22nd and 23rd March from 6.30-8.00 pm.

Ram Navami bhajans took place at Mrs. Shobha Puthlis place at A5 Karnatak Bldgs from 21st Mar'15 onwards. Cradling ceremony of Lord Rama was held on 28th Mar'15 with bhajans sung by an enthusiastic crowd of young and old.

Samaradhana of P.P. Parijnanashram Swamiji ! was observed on 17th April'15 at MMM Hall with bhajans by Sadguru Bhajan Mandal. Dr. Chaitanya Gulvady shared a few words about Swamiji.

Shankar Jayanti was celebrated with a well performed programme "Katha Kathan" by Prarthana kids Shraddha Taggarse, Jhanavi Honavar, Dnynavi Karopady and Gayatri Chikermane narrated anecdotes from Adi Shankaracharya's life and teachings with bhajans "Vandeham, Vishwamoolase, Shankara Guru" and stotras "Ganesh Panchratnam and Shiv Manas Pooja". Shambhavi Balwally and Anusha Karmarkar made a superb portrait of Shree Shankaracharya which was displayed in the MMM Hall during the programme. Smt. Indu Bellare too spoke a few words about the Acharya.

Reported by Mrs. Shobha Puthli

Mumbai – Santacruz : On 17th April, 2015, Friday Punyatithi of HH Shrimat Parijnanashram Swamiji I was observed at Shrimat Anandashram Hall, by reading the Charitra of HH Shrimat Parijnanashram Swamiji I , from Shri Chitrapur GuruParampara Charitra, written by Smt. Arur Umabaiakka. A lot of devotees had participated and the evening was concluded with MangalArati and Ashtak. Prasad was served thereafter.

Reported by Kavita Karnad

Mumbai - Vile Parle Vakola: Guruprasad Food Fair was held on Sunday 3rd May 2015 in the

quadrangle of our Socety bldg.no.I and II with great enthusiasm by yuvas. The counters were full of variety food items veg and non veg and South Indian,North Indian, Chinese and Arab cuisine too! One of Amchi item was "Shevenyo and Rassu". A large number of our residents and members as well as outsiders attended the function.

Shatamanotsava - Param Pujya Swami Anandashrama "Shatamanotsava" was observed on Monday 11th May 2015 in the quadrangle of Bldg no I and II with great entusiasm and devotion.The function commenced with Sabha Praramha prarathana followed by Gurupujan and then "Swaranand Smaranand" a series of bhajans on Param Pujya Anandshrama

Swamiji and our Guruparampara based on various ragas by Smt Maya Kulkarni with apt accompaniment of Smt.Jyoti Trasi on harmonium and Vivek Kaikini on tabla. The bhajans were written, composed

and sung by Maya. The function concluded with contributory Mitra Bhojan. Devotees from our Sabha and others too participated in the function.

Reported by Shrikar Talgeri

Our Institutions

SaraswatMahila Samaj, Gamdevi: Vasantik Sammelan was celebrated on Saturday 18th April 2015 in the Samaj Hall with a light music programme by a young Miss Soumya Ullal. Soumya has completed her training in Hindustani Classical Vocal in 1997 under Guru Late Smt R. Leelabai, Bangalore. Later she was trained by Smt Sudha Vatwe and thereafter by Smt Apoorva Gokhale (Grand daughter and disciple of Pt. Gajananbua Joshi) and also from her maternal grandmother Smt Suman Savur (disciple of Late Pt. S.C.R. Bhat and Late Pt. K.G. Ginde). Soumya has completed her Visharad from Akhil Bharatiya Gandharva Mahavidyalaya and has completed M.A. in Music from S.N. D. T. University, Mumbai. She has also done her B.A. in Psychology and Masters in Social Work (MSW) from Nirmala Niketan. She is an All India Radio artist and is presently teaching music at MIT. Vishwashanti Gurukul, Pune. She has won many prizes in Music competitions and scholarships from Govt. of India.

She sang bhajans and semi classical songs in her mellifluous voice adding intricacies into each 'geet'. Her complete mastery over her singing complemented by her strong classical base added to her soul stirring performance.

The programme ended with a beautiful " Bhairavi". Vote of Thanks was proposed by Mrs Chitra Kapnadak. Fruits and Prasad were served in memory of Smt Sonibai Shibad and Panvar –Pachadi by the Samaj.

Forthcoming Programme : Saturday 20th June at 5.00 pm at Shrimat Anandashram Hall – – "Advocate Narendra Kamat Memorial Lectures" - Talk and Audiovisual Presentation by Dr. Premanand Ramani, Neurosurgeon on "Health and Longevity".

Reported by Smt Geeta Suresh Balse

Saraswat Mahila Samaj, Santacruz: On 4th March, the Sarawat Mahila Samaj, Santacruz, celebrated the Birth Centenary of Mrs Nalini Panemangalore. She was one of our first founder members and took great

interest in all Samaj activities.

“Nanna” as she was popularly known, was an expert cook and used to conduct cooking classes regularly for the newlyweds and uninitiated. So we held a cooking competition in her honour, The theme was to use any soya product. The prizes for the competition and the refreshments which followed were sponsored by her four daughters namely, Mrs. Usha Gangolli, Mrs Anuradha Sirur, Mrs Sunila Sirur and Mrs Rekha Sharma. At their request it has been decided to hold a cooking competition every year.

One can never forget the ever smiling face our dear “Nannapachhi” with her big “Tillo”. May her soul rest in peace.

Reported by Shalini Balsavar

Saraswat Association Muscat (SAM): At Muscat we started Saraswat Association Muscat (SAM) in November 2013. We have more than 100 Amchigele members from Muscat and Sohar in Oman. The Association started with a Diwali Party at Khana Khazana Hall and elected its members .

The following were the elected members of the Association : Mr Ganesh Kallianpur President, Mr Dhananjay Gulvady Vice President, Dr Srilekha Katre Goveas , Secretary, Mr Amith Hattamgady, Treasurer, Mr Dinesh Kallianpur, Mr Prakash Shirur, Ms Archana Nayak, Mr Sanjay Alekal, Dr Poornima Kabad , Dr Sanskriti Shenoy , Ms Sheetal, Mr Yogesh Kadle and Mr N Honnavar.

In the month of November a picnic was organized at Sohar . There was an active participation by all members. A Satyanarayan Pooja was organized at Ganesh Kallianpur’s residence on 14th December. The year 2014 started with Bhajans to welcome the new year at Dr Kabad’s residence on 3rd January 2014. The weather being very pleasant all members enjoyed a picnic at Qurum rose garden on 24th January 2014. Ordination day was celebrated on 20th February at Ganesh Kallianpur’s residence with Guru puja and bhajans followed by Prasad bhojan

In the month of March after childrens’ exams were completed we had a party at Mr Dhanajay Gulvady’s residence on 28.3.2014. Members showcased their talents in singing and dancing.

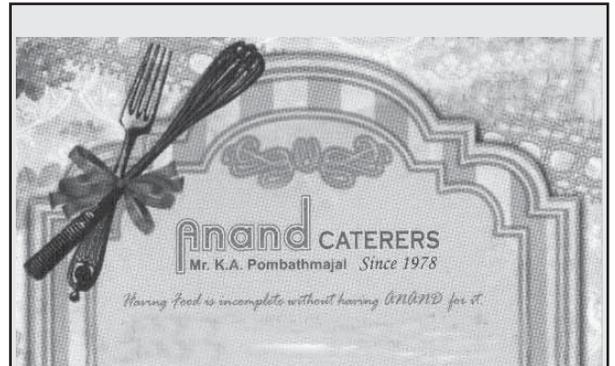
Various games were organized. Next 3 months is a break time when members leave for India on their annual vacation and we resumed in July with a theme party at Dr Kabad’s residence. There was a colour code theme for each family. Each family sported a particular colour and enjoyed with games music and

dinner. In October Diwali was celebrated at Mr Sanjay Alekal’s residence. All members enjoyed in the traditional Diwali get together. Our Pujya Swamiji’s birthday on 13th November was celebrated at Srilekha Katre Goveas’ residence with Guru Bhajans. Members watched Swamiji’s Pravachan video and this was followed by Prasad bhojan.

On 5th December 2014 SAM members participated in Diabetes Walkathon for a social cause to bring awareness of the disease and its precautions in Muscat. On 5th December one of our young SAM member Ms Divya Kabad had a performance at the Amphitheater in a Programme Beyond Boundaries with Mr Bali Bramhabhatt. Our Sam members were all present to cheer the budding singer.

On the 17th February 2015 Maha Shivratri Pooja was organized at Mr Ganesh Kallianpur’s residence. We started with Deep Namaskar followed by Shiva Ashtothara Shatanamvalli, and Bhajans . With the grace and blessings of our Pujya Swamiji we have made all efforts to bring our members together with different activities and pray to continue doing so.

Reported by Dr. Srilekha Katre Goveas



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ENGAGEMENT

Tallur - Trivedi: Shivani, daughter of Mrs. Shantala (nee Sujata Sirur) and Mr. Gurunath Rao Tallur with Vivek, son of Mrs. Kiran and Mr. Arvind Trivedi on 21st April 2015 at Mumbai.

BIRTH

A son (Pranav) to Navin Nadkarni and Kanchan (nee Shanbhag) on 20th December, 2014 at Bankikodla. Grandson to Vidya and late Prasanna Nadkarni and Asha and late Giridhar Shanbhag.

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DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

Feb 15: A daughter (Areesha) to Manasi (nee Baindur) and Ameet Gurudas Udyawar at Florida, U. S.A.

Mar 28: A son (Kavish) to Namita (nee Sujir) and Niranjana Kisan Talgeri at Mumbai.

MARRIAGE

We congratulate the young couple

May 06: Aniruddha Ravishankar Rao (Gersappe) with Ganga Kamat at Mumbai.

OBITUARIES

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

- Mar 03: Shobhana Anand Sirur (nee Sita Taggarsari) (80) at Bangalore.
- Mar 22: Dinesh Narayan Hattiangadi (59) of Matunga (E), Mumbai.
- Apr 13: Krishna Shankar Mirjankar (83) at Pune.
- Apr 17: Vatsala Ramchandra Murdeshwar (92) of Vile- Parle (East) at Mumbai.
- Apr 18: Sooryanarayan M Turme (94) at Mumbai.
- Apr 18: Sumati Prabhakar Bhatkal (nee Bhat) (91) at Mumbai.
- May 11: Prakash Nagesh Gokarn (68) (of Talmakiwadi) at Mumbai.
- May 12: Vasant Shivshankar Honaver (75) at Vashi
- May 12: Kamala Venkat Mavinkurve (94) at Talmakiwadi, Mumbai.
- May 13: Anand Gulwadi (60) at Mumbai.
- May 14: Suniti Prabhakar Taggarse (97) at Matunga, Mumbai.

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Tejasvini Vinay Tonse - (13 yrs)

MUM

She's an
Argue dealer
Cut knee healer
Wrongness righter
Bad dream fighter

A brilliant cook
Always on the look
Amazing driver
Homework survivor!

Constant chum
Full time Mum
Doing the dishes
Fulfilling my wishes

She's MY MUM!!

By Anya Bailur-8 years

London, UK

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10th May 1990

HEARTIEST CONGRATULATIONS

SHRI ANAND NAIMPALLY

AND

**SMT. SEEMA NAIMPALLY
(NEE BALWALLI)**



10th May 2015

We pray to our Kuladevata Shantadurga, Lord Bhavanishankar, our Guruparampara and H.H. Shrimat Sadyojat Shankarashram Swamiji to bless them with good health, peace and happiness forever.

With love and best wishes from-

Anita Naimpally (daughter)
Muralidhar and Kamalini Naimpally
Suresh Balwalli
Relatives, Friends and Well-wishers

SAD DEMISE

Ganesh Ramakrishna Kalbag (Aged 84)



Born: 3rd December 1931

Passed away on : 17th March 2015

Passed away at Bangalore without any suffering or Pain
Our Loving Father Has Left to his Heavenly Abode.
We miss you Pappa, Aju and our Affectionate Teacher ...
Your Lessons and Teachings will never fade away from our mind.
Your smile and Ever encouraging attitude will Never be forgotten.
We all pray that your Soul rests in eternal peace.
You shall always remain in our Heart and Guide us to success.

DEEPLY MOURNED BY:

(Wife) Shobha Kalbag (nee Madiman)

Kalbag Rajesh, Roopa, Rohan and Riya, Bangalore

(Son, Daughter in law and Grandchildren)

Trikannad Radhika, Ajit and Apoorva, Mysore

(Daughter, Son in law and Grand daughter)

Relatives and all His Students across the World

PRAKASH NAGESH GOKARN

With great sorrow we announce the passing away of Prakash Nagesh Gokarn of Talmakiwadi on 11th May 2015. He was 68.

Prakash retired from Union Bank of India under Voluntary Retirement Scheme. He loved Classical Music and Gardening and after retirement devoted himself to these. He volunteered to beautify the surroundings of Shri Chitrapur Math at Shirali and Karla. With great enthusiasm he managed the sales of Math Publications and boosted the sales. He offered to stay at Shirali and Karla for voluntary service there. He also beautified the much neglected space behind his residence by converting it into a bountiful garden which today produces fruits and vegetables of various kinds.

Prakash was a connoisseur of Hindustani Classical Music and had intimate knowledge of ragas. He had innumerable collections of albums and CDs of top grade vocalists and instrumentalists and used to spend late hours listening to classical music.

Prakash was an ardent devotee of H.H. Shrimat Parijnanashram Swamiji III, H.H. Shrimat Sadyojat Shankarashram Swamiji and Guruparampara. He was a voracious reader of spiritual and philosophical books and had intimate knowledge of the contents therein. Being the youngest among the siblings Prakash was taking great care of his elder brothers looking after their domestic needs viz cooking and other household requirements. He was a master cook and had a fair knowledge of many delicacies.

The respiratory problems that troubled him led to his sudden end. His passing away has created a great void in the family.

MAY HIS SOUL REST IN PEACE.

In grief

Brothers Raghunath, Ramesh, Vasant, Ratnakar and Suresh.
Sister Monal (Chandri) Bhavanishankar Baidnur
Gurunathdada Gokarn, Relatives and Friends.



Personalia

Amit Suresh Burde, son of Mr. Suresh. B. Burde & Mrs. Aruna. S. Burde, was selected for his good work in Choreography. On May 3rd 2015 he was



felicitated with the prestigious award of "India Lifestyle award 2015" with a trophy for the category of "BEST Lyrical Hip Hop Dance Studio in Mumbai" at Le Meridien hotel by the hands of Minissha Lamba Bollywood celebrity at Bengaluru. There were nearly 100 awardees selected from various categories but Amit was the only Dance choreographer selected for the 'Dance Studio Category' from Mumbai. Amit has trained under Shiamak Davar and has graduated in western style of dances. He has participated in several events with his troop and has also worked as an instructor for their class rooms. He joined Rustomjee Cambridge International School as a main choreographer for dance as a graded subject. He has won many prizes & awards like Best dance choreographer in Mumbai & Best choreographer for the state level during his service time. He has started his own Dance academy and is now thinking in a big way to setup his own Dance Studio in the suburban area in the near future.

He has done many stageshows and has also judged many Dance competitions during the big school and college events along with Bollywood celebrities.

Recently he was invited to take up a master class at Wilson College & it was very much appreciated by the authorities. Again at St. Xavier's college recently they appointed him to give Dance training for the French students during their students exchange programme.

He has done many corporate training programmes for Dance and fitness. Few of the offices are interested to provide the Fitness activities to their staff especially

those are working in the night shifts & others who are serving late hours in the service industry to keep them FIT. For Amit DANCE IS LIFE ...!!!

Arti Deepak Chandavarkar, daughter of Deepa and Deepak Sadanand Chandavarkar has achieved 1st Rank in the MBA Examination held in March 2015 in the Operations Management domain with specialization in Logistics and Supply Chain Management from Durgadevi Saraf Institute of Management Studies at Malad (West), Mumbai and is topper amongst all the four



domains: Finance, Marketing, Human Resources and Operations Management which are offered by the Institute. Arti has had a very bright academic career right from school days, always topping in her class. She graduated as a Chemical Engineer from Thadomal Shahani Engineering College, Bandra (West), Mumbai in the First Class with Distinction grade. She has been picked up by Mahindra Logistic Limited, Goregaon (West), Mumbai in the campus placement from April 2015.



Ms Karunya Jayasimha, 23, daughter of Mrs. Sumedha (nee Haridas, Vile Parle) and Mr. Sriram Jayasimha passed the MBBS exam in February 2015 with first class from Kasturba Medical College,

Manipal. She is currently doing internship at the same hospital.

Neha Goveas (Grand Daughter of Mr Dinker Katre and Usha Katre of Bangalore and daughter of A B Goveas and Srilekha Katre Goveas) completed her MS in Molecular Bio Engineering at the Technical University Dresden Germany in 2014 October.

She has currently accepted a fully funded PhD position at the Uniklinikum, Dresden in the research group of Dr Daniel Stange where she will focus on Gastric Cancers.



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Printer & Publisher – Smita Prakash Mavinkurve on behalf of Kanara Saraswat Association

Printed at SAP Print Solutions Pvt. Ltd., Shankarrao Naram Path, Lower Parel, Mumbai - 400013, Maharashtra. www.sapprints.com

Published at Kanara Saraswat Association, Association Building, 13/1-2, Talmakiwadi, Near Talmaki Chowk, J.D. Marg, Mumbai 400007

Editor – Smita Prakash Mavinkurve