

Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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October 2015

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Kanara Saraswat

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DONATIONS RECEIVED

Kanara Saraswat Association is grateful to
the following donors:

EMERGENCY MEDICAL RELIEF FUND

Vasant Soumitra Vinekar	Rs 5000/-
(In memory of brother Nandan Soumitra Vinekar)	
Ramesh V Nadkarni	Rs 1,00,000/-
On the occasion of his 94th birthday (In memory of Grandfather Late Shripad Subrao Talmaki and Grandmother late Smt Padmavati alias Kalyani Shripad Talmaki)	

CONVOCATION 2015

The Kanara Saraswat Association invites all to felicitate successful Saraswat

students who have passed from the various SSC/ HSC Boards,
Universities and other examinations.

On Saturday, October 24, 2015

in Shrimat Anandashram Hall, Talmakiwadi, J. D. Marg.

Mumbai – 400007 at 5.00 p.m.

Smt Geeta V Yennemadi, Vice- President, KSA will be

“AT HOME”

Shri Kuldeep Kalavar, well known eminent entrepreneur, Mumbai

will be the Chief Guest and has kindly agreed to address the students.

Shri Suresh Hemmady, President, KSA will preside over the function.

All the successful students with their parents and friends are invited.

Please take your seats by 4.30 p.m.

KANARA SARASWAT ASSOCIATION 104th FOUNDATION DAY CELEBRATIONS

The Kanara Saraswat Association will be celebrating its 104th Foundation Day on Thursday, 26th November 2015 at 6.00 pm in Shrimat Anandashram Hall, Talmakiwadi, Javji Dadaji Marg, Mumbai – 400007.

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

Details of the programme:

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

This will be followed by felicitating following eminent personalities:-

- 1) Shri Shekhar Hattangadi – Journalist and Filmmaker
- 2) Shri Vinayanand Kallianpur – Principal, Swami Parijnanashram Educational and Vocational Centre for the Handicapped, Virar-
- 3) Prof. Ramchandra P Gokarn – World renowned Authority on Naval Architecture and Propeller design
- 4) Late Shri Dinesh D Kalyanpur – Selfless service to KSA (Posthumous)
- 5) Late Shri Nagesh D Kalbag- Selfless service to KSA (Posthumous)

Shri Dinesh Kalyanpur and Shri Nagesh Kalbag were well known personalities and had contributed a lot to KSA's progress. We invite articles on these two gentlemen from readers who have known them.

All are cordially invited.

Shivshankar D Murdeshwar
Hon. Secretary

Dilip P Sashital
Jt. Hon Sec, Art & Culture

Letters to the Editor

Dear Editor, In his letter to the Editor (August), Mr Yogesh Lajmi mentions that the thoughts of most senior citizens turn to the mystery that lies beyond Death. Like the others, at 75+, I am perpetually seeking answers.

In the brilliant book *Dying to be Me*, Anita Moorjani, the Singapore-based Sindhi author, speaks of her near-death experience that helps you overcome needless, unspoken fears by revealing a pleasant, comforting view of the Other World. A turning point for Moorjani, it taught her the secret of healing herself. Thereafter, she conquered terminal cancer without medication. It is convincing simply because it is true, not imaginary or fictitious.

I found another beautiful *Explanation of Death* sitting in my email Inbox a couple of years ago: an anxious patient asks the doctor what Death is all about. There is a sudden scratching sound at the door of the clinic. The doctor turns to the patient and tells him that his dog has come to the clinic for the first time. "He does not know what lies beyond the Closed Door," says the doctor, "But he's sure of one thing. His Master awaits him there. So there is no question of fear."

Revelations like these also reassure you that loved ones who have gone ahead of you are safe and happy Up There: a comforting thought.

Savitri Babulkar

Dear Editor, A study carried out by MediAngels, a Navi Mumbai based medical second opinion service centre, shows that approx 44% of the 12500 patients for whom surgery was recommended, were advised against it by their second opinion consultants. Some statistics from the study as reported in the Times of India, Mumbai edition, are as follows :

- 55% advised cardiac surgery or stenting procedure could do without it.
- 48% asked to undergo total knee replacement could do without it.
- 48% asked to undergo hysterectomy could do without it
- 47% asked to undergo cancer surgeries could do without it.

- 45% receiving infertility treatment were receiving it unnecessarily.

- other procedures with such discrepancies include cataract surgery, bariatric surgery, paediatric surgery and general surgery procedures like gall bladder removal and Caesarian deliveries.

- doctors themselves who have been advised surgery, have sought second opinion from MediAngels.

Therefore, seeking a second opinion makes sense to validate the first opinion and the recommended line of treatment. It will avoid pain for the patient, agony for the near and dear and of course save money if the second opinion results in avoiding surgery or finding a cheaper yet effective alternate line of treatment.

Gokul Manjeshwar, Santacruz, Mumbai

Announcement for President's Desk

Due to unforeseen reasons we have been unable to print the 'President's Desk' this month. This will appear in our next issue.

..... Editor

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Shubhada Vinekar - Teaching is a joyful way of life

INTERVIEWED BY SHRUTI GOKARN

SG: You have been teaching for the past 40 years. How did this journey start? What was it that drew you to this profession?

SV: My aunt, Vidula was a teacher and we used to have a lot of books and magazines at home related to the teaching profession. I would often read them and my interest in the profession started from there.

Secondly and probably more importantly, the fact that I was quite weak at studies in school had a great bearing upon my choice of career. I studied at Tilak Vidyalyaya. The atmosphere at school was highly competitive and brighter students were valued, whereas students whose report cards showed poor marks were put down. This was not only humiliating but also very de-motivating. There is a common belief that people who become teachers have had an excellent academic track record. It was quite the opposite in my case –my academic performance was nothing to write home about. And I was never allowed to forget it! There were constant comparisons to my brother. Hearing that you are not ‘intelligent enough’ or ‘good enough’ doesn’t do much for one’s confidence.

So I always felt that I should teach and help students who lag behind in studies. I know what it feels like to be one of them. I could prevent what happened to me from happening to others if I became a teacher. This is what drew me to the profession.

SG: When did you start teaching?

SV: I started teaching at a very early age, even before I completed my teacher’s training, at Shalinitai Dhareshwar’s Kindergarten school in Guruprasad. I then completed my teachers’ training course in 1975. I was recruited in a campus interview to work at Ramabai Paranjape school. After that I joined Indian Education Society. My first job with IES was at New English School. I continued to work at IES for thirty five years.

SG: That is a long period of time! A major part of your teaching career was spent with IES. Tell us about some of your memorable experiences at IES.

SV: The most memorable moments in my career were when my students achieved awards like Balashree, topped in the SSC board exams and excelled at competitive exams like scholarship exams and the fact that every year in my tenure as the Principal we had a 100% in the SSC board exam.

When I joined IES, my son Mihir was not yet born. So I was relatively free and I had time on hand. So I was willing to put in extra hours. That is how I got allotted more and more responsibilities. When I look back I realize that that period in my life was a preparation for what was to come. I learnt a lot in those initial years and that later on helped me when I became the Principal. And then in the year 1988, I got the chance to become the Principal at Indian Education Society’s school at Charkop. For a while I also worked at the school at Nagothane. This was the time when there had been floods there and it was indeed a challenge to work at that school. But I couldn’t continue there because it was very difficult for my husband to commute to work from Nagothane.

One of the biggest challenges of my career came my way after this- I was offered the post of the Principal at Indian Education Society’s at school Jawaharlal Nehru Port Trust, Nhava Sheva. When I took charge of the school at Nhava Sheva, there was no accommodation available for me. So we stayed at the school for the first eight days. I was very happy to accept this job, because it gave me the experience of setting up a school from scratch- right from the construction of the building. I was inspired by the Godrej school and it had been my dream to set up a school matching that standard. I got full scope to do that here, because there was enough space and I had the backing of my Chairperson along with financial support of the management to take whatever I visualized to reality.

I took charge at the JNPT school, when the atmosphere was not very conducive. JNPT had acquired the land of the local people and they were very agitated about it. At the school I was the only one from Mumbai who was staying there. The other

staff members were either locals or they would go back to Mumbai at the end of the day. When I got a flat and had moved into it, I got a visit from about thirty to forty local people at night, threatening me and demanding that I leave Nhava Sheva immediately. Although I was scared my mother who was staying there with me encouraged me to stay on. The next morning I told those people that I would stay for a month and leave after I had enrolled students. But eventually I developed such a good rapport with them that they became a great support system for me. They would do whatever I asked of them willingly and happily.

SG: So the time you spent at Nhava Sheva was a period of growth for you.

SV: Yes. Definitely so. I was initially the Principal of the Kindergarten. Then I moved to the Primary section and ultimately the Secondary section. Even while I was working there, I simultaneously continued my education- I completed my D.Ed, followed by my B.Ed and later I also completed my M.Ed. I would also participate actively in meetings and activities of the Education Department. When new schools started coming up in the surrounding villages I was often consulted about the setting up of the school.

Working there was an enriching experience because I could try things which I could not have done at a school in Mumbai. For instance, one year we grew rice in the school and after harvest we cooked it in the school premises for all the students to eat. I remember how I had taken my class ten students on a field visit to the T S Rehman Marine Institute at Nhava – with me on a scooter that the management had provided me and the students on their bicycles.

Most of the students were first generation learners and my mission was to ensure that all of them would pass not only in the tenth standard but in every class. I could truly work towards my beliefs and my intention behind joining the profession found its fulfillment here.

So I would say accepting the Principal's post at this school was one of the best decisions of my career.

SG: You have yourself been a teacher, you have also had teachers working under you when you were the Principal and in the recent years you have taken on the role of a Teachers' Trainer too. So what is the role of a teacher in the school system or in a student's life?

SV: Every teacher must make sure that basic concepts are taught to children very clearly. School education must lay a strong foundation for students, upon which they can build with higher education. And for this, teaching fundamental concepts should be the focus of a teacher's lesson. Students should understand why they are learning a particular subject. For example History is not only about a chronological series of events. It should be geared towards developing perspective. This is true of every subject.

The second thing that every teacher must do is, love the child. Children need only two things in school- a clear understanding of fundamental concepts and the love and affection of the teacher.

SG: The class room dynamic is changing today. We acknowledge learning disabilities in today's classrooms. Whereas that was not the case a few years ago. Moreover there are students from broken families. These are just two challenges that the teacher faces in the class today. There are many other such challenges. So how should a teacher equip himself or herself to deal with the changing classroom dynamic?

SV: Teachers have to upgrade their knowledge and understanding to keep up with the times by studying themselves, doing refresher courses and making appropriate use of the Internet. They must be aware of what is happening in the world today.

Teachers must be comfortable with technology so that they can use it to enhance the class room learning experience. However they should not be over-dependent on technology. If a teacher puts up a PowerPoint presentation on the projector, but doesn't add her own inputs to the lesson while teaching, students feel bored.

Teachers should also develop the discretion to decide the appropriateness of content and delivery, according to the age and need of the child. Moreover I find that teachers have still not stopped beating children. If they don't physically beat children, their verbal lashings and insults are enough to hurt children. In such situations children do not end up learning anything, in fact they 'misbehave' and 'back answer' the teacher. You must keep in mind that today in most families there are one or at the most two children. So at home too children are pampered, are not scolded. So they find it very difficult to accept

if teachers speak harshly to them. So teachers must understand the psychology of the children while they plan their lessons.

SG: We have been talking about the role of teachers. What is the role of education on the whole, considering that every age comes with its own demands and challenges?

SV: If you look at the philosophy of education, it has always been the same. The goal of education had always been to teach people to lead a happy life, a life of satisfaction and to allow others also to also lead a happy life.

Today all students are part of a rat race. Parents are constantly enrolling their children for various competitions. So there's never any end to the expectation and the consequent stress that children undergo. Each individual has to decide why he or she is getting educated. Is it to earn money? Is it to seek knowledge? Education should be taken for your satisfaction.

SG: After you retired from IES, you joined Kotak Education Foundation. What is the nature of your work there?

SV: At Kotak Education Foundation, we work with twenty eight schools. Initially when I joined I was a part of the School Improvement Programme, which involved training the Principals of these schools and simultaneously I was training teachers too. I had trainers under me who were working with around three hundred teachers.

Now I am heading a programme for underprivileged students, under which five thousand students are enrolled. They are taught by around eighty teachers belonging to KEF as a part of the College Readiness Programme wherein they are taught how to speak English. Maximum college dropouts are from underprivileged backgrounds. Moreover they do not get jobs because they can't speak English.

SG: What has your experience of working with KEF like?

SV: My stint with KEF has shown me another side of the world in which we live. Some of the schools we visit have absolutely no infrastructure –there are no toilets, benches are broken. In fact some schools do not have classrooms at all. Classes are conducted in hutments.

SG: In this context, how do you think quality education can trickle down to the lowest strata of society?

SV: There are two aspects to this- one is quality teachers and the other is infrastructure. Again there are two ways of addressing this problem. If every corporate house, decides to adopt schools we can ensure quality education is received by everyone. Ideally the BMC should make sure that all students are enrolled in BMC schools, so everyone is at par.

SG: Do BMC schools match the quality of education provided in private schools?

SV: It's very sad that as citizens of India, we pay tax, but so easily accept the way BMC schools are run. Why can't BMC schools run like private schools?

SG: For quality education to be imparted to students good quality teachers are needed. So how do we ensure that good teachers are produced in the country?

SV: Today BEd. colleges are doing a very good job with the training of teachers. They take an entrance test while admitting candidates into BEd. colleges. Curriculum is designed to make teachers competent enough to impart quality education. And the government also has increased salaries of teachers to attract talented teachers to the teaching profession. Now every school head should ensure that good education is imparted in his or her institution.

SG: We see today that parents prefer an English medium school for their children, rather than educating them in their mother tongue. What is your take on this?

SV: What is happening today is, the fees of the English medium private schools are mounting higher and higher because they are not getting government aid. So eventually the middle class will revert back to Marathi medium schools. It might take some time but this will happen because common people will not be able to afford the fees charged by private schools.

SG: Do you think that a reform in educational policy is required today?

SV: We should have three layer schooling-for exceptionally bright or gifted students, for average students and for students who are slow learners. Today we are concerned about slow learners, students with learning disabilities or students who

are physically challenged. We talk about inclusive education. What they really need is education which will also help them to procure a livelihood. Education should be geared to provide guidance and to help to them. At the other end of the spectrum are gifted students. They also need to be kept in mind while planning educational policies.

The government has a lot of educational schemes, but many people cannot take advantage of these schemes because they are not aware of them.

SG: What advice would you give to a teacher who is just stepping into the profession and to a teacher who has had ten to fifteen years of teaching experience?

SV: Before entering the profession, people need to ask themselves if they like the profession. Be ready for a professional commitment. A doctor will not say that he or she is not ready to perform an operation because it is lengthy. So why do teachers say that my time is up, so I am leaving? They should spend time in remedial teaching, planning etc. Before taking up a job they should be prepared to go the extra mile, put in extra time.

People who have already had experience of say ten to fifteen years can branch out into teacher training. They can try to adopt new ways of teaching, tweak the syllabus so that stagnation doesn't set in. They can also share their experiences and practices which they have found effective by writing books or through the Internet. They should try to keep up their levels of enthusiasm, as if they have newly joined the profession.

Most importantly every teacher should enjoy teaching. If a teacher enjoys her lessons students will also enjoy learning and consequently also learn better.

SG: What has kept you going all these years? You seem to have the enthusiasm that you must have had when you first stepped into the profession. How have you managed to remain so energetic and enthusiastic?

SV: The principle that I live by is, enjoy life. You enjoy and let others also take enjoyment from life. The other thing that has kept me going is appreciation. At every stage of my life I received appreciation. Whether it was at Ramabai Paranjape school or at IES, my work has been valued and appreciated. This motivated me to work. I was staying

in a joint family, my family members supported me a lot. My aunt, Sudha played a major role in my career building. My son and husband were never demanding and gave me space to do what I liked. I could not have worked at JNPT if not for my husband's and mothers' firm backing.

So two things-the joy that I take from life, support at the home front and appreciation. These three things have kept me going in life.

The Eclipse

With vacant eyes buried in my mind
Only see the plain mirror on the wall
All faces alike merged in smile
I smile with ill will towards none
Not that they made me happy
I know not any other better gesture
Because , I am a prisoner of my own mind.

Sharad Taggarse
Reflection on Alziemer.

GOPALAKRISHNA SHIRALE

(22.10.1912 -21.08.2015)



Left for his Heavenly abode

Deeply mourned by
Relatives & Friends.

Our Bhanap Torch-Bearers

SAVITRI BABULKAR, SANTACRUZ

Teachers' Day on 5th September brings a wave of Nostalgia each year carrying a few cheerful greetings on Facebook or email. It reaffirms my belief that there is no profession like teaching.

My thoughts turn to "Our GHS", the fountainhead of *Amchi* education. The Ganapathy High School, Mangalore, in its formative years, provided fertile soil for a rich crop of Chitrapur Saraswat mentors who toiled painstakingly to raise its reputation to new heights. They have now slipped into Eternity, leaving behind thousands of students to carry their values far and wide. I salute these great souls for their immeasurable contribution.

The late educationist, Shri T.M.A. Pai said "When the history of the educational movement is written, the early institutions like Ganapathy High School, which were torch bearers, will be the landmarks." He applauded the "selfless service of this institution of men and women" for "including Harijans as worthy sons of the soil" implying that the Saraswats were in the forefront of social reform, providing educational opportunities to women and Harijans at a time when such a bold step was not acceptable to traditional thought. Their altruism enhanced their academic excellence.

The late Sri T A Pai - then Minister of Railways at the Centre - wrote "Looking back a hundred years ago, if those public-spirited men of Mangalore had not come forward to establish this school, millions of our young men and women who passed through the portals of this school would have been denied the chance for a fuller and richer life".

An illustrious lineage of Head Masters began with the first HM, Shri Sashital Raghavendra Rao, who was an inspiration to those who succeeded him. Sri Sajeep Ramakrishnayya, a Sanskrit and Kannada Pandit, was also a household name in Ayurvedic healing. Sri Udiavar Krishnayya, having retired as the HM of the Government College, used his influence to gain recognition for the school. Sri Trasi Parameshwarayya persuaded his philanthropic brother, Sri Subba Rao to construct the first school building on Field Street at his cost.

Sri Dongerkeri Laxuman Rao took over as Head Master in 1906. Shri Ubhaya Gopalkrishna Rao, appointed as HM in 1908, was a born teacher whose dedication inspired the Staff and Management alike. Bantwal Mangesh Rao, as HM, introduced the Vijayadashmi celebrations with dramatics and cultural activities. The school was upgraded to a High School when Sri Bondal Sadashiv Rao served as HM, with Katri Krishna Rao as acting Head Master in his absence.

GHS gained a reputation for being one of the best in the Province in 1920. K Raghunath Rao came back from retirement with a wealth of experience to take over as HM in 1923. Sri Mundkur Ekambar Rao, an outstanding scholar and teacher, succeeded him as HM. Hattangady Pandurang Rao, a strict disciplinarian of Gandhian simplicity was appointed HM in 1961.

Sri N. S. Sharma will testify to the indelible footprints left behind by these teachers not merely with "their high standard of teaching, but with the character-building of their wards". He recalls his father's taking up the evening Sandhya Classes imparting religious and moral instruction. Sujir Umanath Rao, the Scouts Master/ Geography teacher was renowned for his "field trips", infusing excitement in their learning experience. Sri Sharma calls him their "own Baden Powell"! Benegal Mukunda Rao mentions Umanath Rao's abiding interest in music and meditation He also recalls the drill teacher Manjeshwar Jagannivas Rao, a retired Army Lieutenant who looked like a "Gora Saheb" The laudable goal of GHS was "to guide the students to think for themselves and not merely to cram facts and figures into their heads"...

P. Sethu Madhav Rao calls the late Sri Ubhaya Gopalkrishna Rao "a charming legend" who shaped the character of his pupils by setting a "splendid example". He describes the aforesaid Ekambar Rao - teacher of English, Physics, Maths and Sanskrit - as " a voracious reader, an outstanding teacher and illustrious Head Master." Recipient of the Haji Kassim Prize and the "Wood Badge" (as Scouts

Master), Ekambar Rao was an idealist par excellence. Madhava Rao is grateful to the GHS where their curiosity was “aroused and gratified, and their sensitive minds received rich nourishment”.

Mr Abdulla Perwad, writes of Sri Pandurang Rao: “He was a man of simple deportment.... What I liked most was his beautiful handwriting... After a lapse of twenty years, I can pick out his script from among a million.!” Impressed with Shanker Rao’s “kindness and understanding”, they “rarely played truant in his class”..... Sri Gopinath Bhat, HM at the Anandashram School, Ullal, was better known for his histrionic talent and tabla playing. The extra-curricular activities of the GHS went way beyond Sports, Athletics and Dramatics, to include Carpentry, Weaving, Sewing, Rattan Work; not to forget Gardening, Horticulture, Music, Dance, Drawing and Painting. The ACC and NCC units were started in 1953 and 1955 respectively.

Kalmady Rama Rao, one-time staff member, describes the Saraswats of South Kanara as “a small but highly enlightened community, well-known for its culture, broadmindedness, goodness and abiding faith in the priceless value of education.” He recalls

the dedicated Pandurang Rao and the distinguished Ekambar Rao who encouraged the development of a child’s personality with experiments in educational programmes like the Dalton Plan, Individual Assignment Plan, the Subject Room System, the Open Shelf Library: all hitherto “unattempted in other schools.”

As Principal of the Junior College in 1972, I had the unfailing support of Sri G. Somshekar Rao, the incredible, indefatigable President; Sri Dattatriya Rao Pandit, the smiling, soft-spoken Secretary and U. Sumitra Bhat, the Correspondent. The kindly, protective Shankar Rao –then HM of GHS, winner of the 1972 National Award for Teachers - and his charming wife “Premapachi” treated me to home-cooked lunch on every working day!

With our beloved Guru, Shri Sadyojat Shankarashram Swamiji, at the helm of the Education Society, our GHS is all set to sail into a Bright Future. There’s no looking back, now!

[In case names have been left out, I crave your indulgence]

*Adapted from the article in the
GHS Centenary Souvenir*



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Teachers' Day

NALINI S NADKARNI, KANDIVLI, MUMBAI

“Gurur Bramha, Gurur Vishnu,..... Tasmai Shree Guruve Namaha.” It is said that thus spoke the Universal Guru, Lord Shankar, to His consort Parvati, while imparting the Guru Geeta to her, through the Skanda Purana.

There are two kinds of gurus- our spiritual guru, and the other, who imparts worldly knowledge to us. We are too trivial to speak of our spiritual guru; but if we were to write about what we owe to the guru who has taught us knowledge, the pages of a book would be insufficient.

Great men from all walks of life – may they be politicians, doctors, sportsmen, or writers like P.L. Deshpande, musicians like Bhimsen Joshi- do not fail to admit that they owe their success to their teacher’s guidance-whether the teacher was his own parent, or the school or college teacher.

Starting from the guru’s ashram in the puraans, the “path shaalaa’ in a bhatji’s “angan’, we have come a long way to our present day schools and colleges.

Charles Dickens – while narrating the stories of David Copperfield and Oliver Twist, describes that hardships those boys went through, at the hands of wicked teachers, in order to get education. Fortunately, we, in the 20th and 21st century, are fortunate to be educated in happy circumstances. Punishment by caning, has been completely done away with.

We Bhanaps are fortunate that there is almost cent per cent literacy amongst us. A major share of this credit, needs to be given to very good, knowledgeable and most of all, dedicated teachers.

If we go through the annals of Bhanap history, we will find that for the past about one hundred years, many dedicated people – especially women- have preferred to take up teaching jobs, though they would have monetarily benefited more, if they had worked in other fields. As I have not been fortunate to live in Bhanap societies, I do not know much about those people. However, people speak very happily about some of them- Padbidri Sitapachhi, and the Late Shibad Sonibai. It is said that Sonibai Shibad dedicated her entire life, to the betterment of Balak

Vrinda School (at Talmakiwadi, in Mumbai) – that she even contributed her gratuity for it!

This brings to my mind, the names of some very dedicated persons, who worked for the betterment of spreading education. The late Dr Gowrish Kaikini of Gokarna, North Kanara, was a writer and a poet. Though aged, he used to walk two miles (in sun and rain), to the next village, to teach in a school there. When he was conferred an honorary doctorate, and the Best Teacher Award, he said “I have been writing for a long time. They should have conferred it on a younger person, who would have benefited by it!” He taught many students for free, saying that if one person from a family is educated, he would educate the whole family.

The late Mrs Shantabai Nagarkatti (the sister of Arur Umakka of Guruparampara fame), was bedridden for a number of years. She could hold a book in her hands with great difficulty. She tutored school children for a very reasonable amount!

The late Mrs Yashodhara Bhat’s (whose articles and poems often appeared in the Kanara Saraswat magazine) condition was still worse. She could not even hold a book properly. Still, she used to tutor children from the slum areas. She used to enquire subtly about the number of earning members in a student’s family, and charge him/ her fees accordingly, even teaching deserving students for free, saying that he/she needed to be educated – that by God’s grace, she herself had enough money for her immediate needs! What dedication! I am sure that there are many, many, many more dedicated persons like those mentioned above.

On this Teacher’s Day my pranaams to them all.

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Venue: Shrimat Anandashram Hall, Talmakiwadi
Tuesday 10th November 2015

8.30 p.m. onwards : Story Telling Competition
(children below 8 yrs, between 8-12 yrs and 12-16 yrs)

Music competition (below 16 yrs and above 16 yrs)

Wednesday 11th November 2015

10.30 a.m. onwards: Sports for Children

7.30 p.m. to 9.30 p.m.: Variety Entertainment
by Wadi Youths

Thursday 12th November 2015

8.00 p.m. onwards : " Fancy Dress Competition
Entry Fees for Above Competition : Free

SPORTS

Table Tennis (Women & Men) – Singles or
Doubles: Juniors up to 16 Years & Seniors Above
16 Years

Carrom:- (Women & Men separately) – Singles
or Doubles: Juniors up to 16 Years & Seniors
Above 16 Years .

Entry Fees For Table Tennis :- Rs 25/- per competition
& For Carrom:- Rs 15/- per Competition.

**PI Contact KSA Office or Mr Dilip Sashital on
mobile no 9920132925 for more details.**



Teen Behenein

Saturday 14th November 2015

5:30 pm onwards

FILM SCREENINGS

TEEN BEHENEIN (Duration: 2 hours, Director:
Kundan Shah, Chief Associate Director: **Shekhar
Hattangadi**)

Press Comments:

- **Teen Behenein** captures that grim day when three sisters committed suicide in Kanpur to ease the burden of dowry on their parents. The storyline has been bolstered by a stark cinematic treatment. — **INDIAN EXPRESS.**
- This feature film signifies the importance of holding a mirror to contemporary events. — **INDIA ABROAD.**
- A cutting-edge critique of the existing value systems in Indian society that result in the total debasement of women. — **THE HINDU.**

SANTHARA (Winner of 4 Awards at Bangalore, Kolkata, Mumbai and Delhi Film Festivals in 2015, Duration: 25 mins, Writer-Dir-Editor: **Shekhar Hattangadi**)

Press Comments:

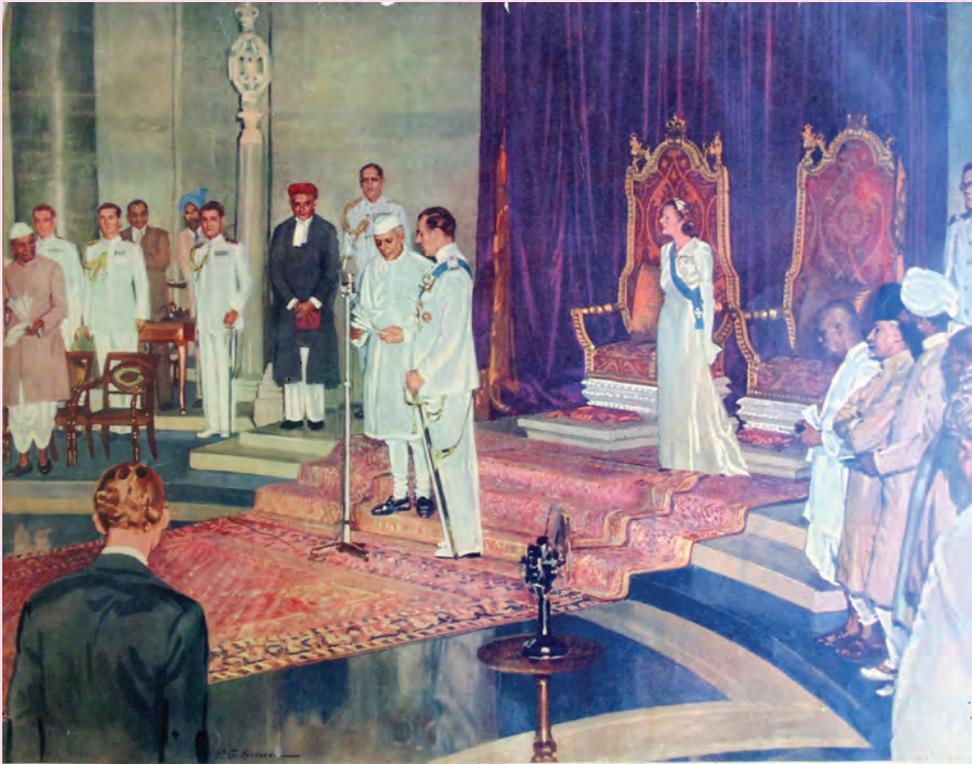
- This documentary film on the ancient Jain practice of Santhara, or death by starvation, puts the fundamental conflict between religious rights versus the law at the forefront of debate. Is it suicide or soul-cleansing, hoary tradition or ritual murder? Should a modern, secular state intervene? — **SUNDAY DNA.**
- The film **SANTHARA** does not take any sides in this debate and that is one of the good things about it. — **TIMES OF INDIA.**

The film screenings will be followed by an interview and audience-interaction with film-maker Shekhar Hattangadi.



Santhara

Life like and Realistic Renditions of P. G. Sirur (Report on page 19)

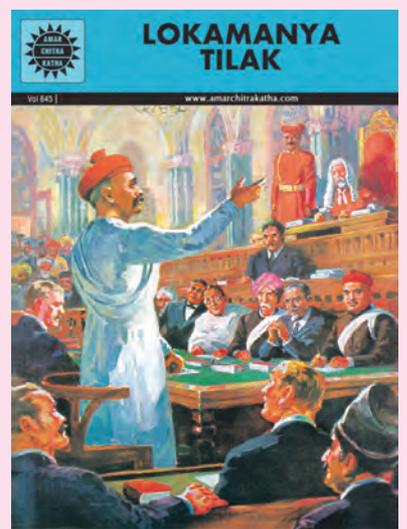
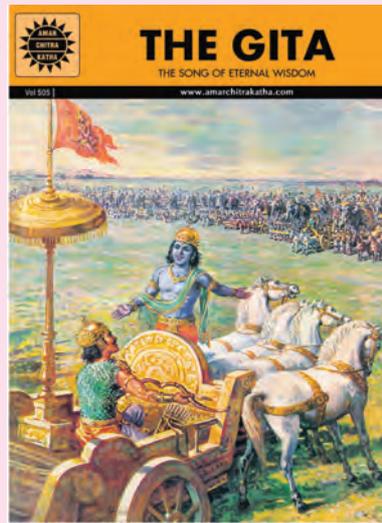
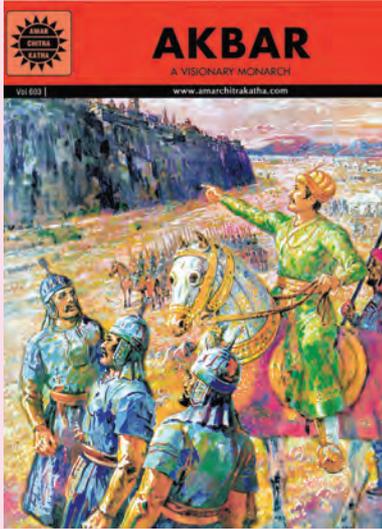


Tryst with Destiny - August 15th, 1947. Swearing in Ceremony of Pandit Nehru, Sardar Patel and other cabinet ministers by Lord Mountbatten.

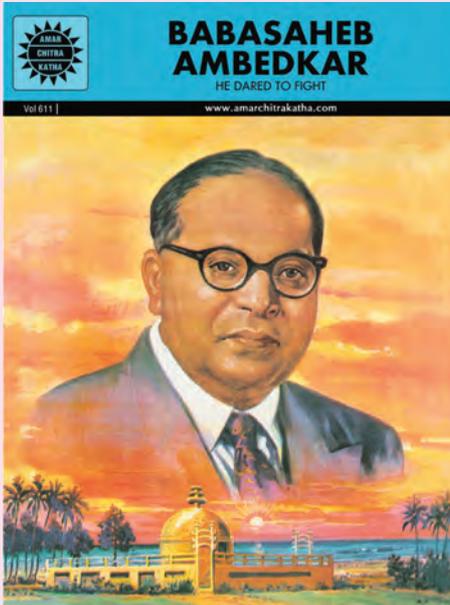


Republic Day Parade 1961 – Nehru receiving the Queen, and Dr. Rajendra Prasad

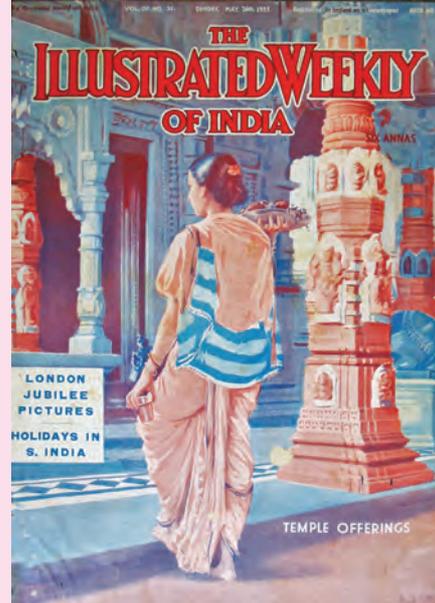
Life like and Realistic Renditions of P. G. Sirur (Cont'd)



Amar Chitra Katha covers



Amar Chitra Katha cover



Temple Offerings - 1931. A young Mrs. Saguna Sirur posed for this painting. Re printed as Cover page of The Illustrated Weekly - 1935.

Life like and Realistic Renditions of P.G. Sirur (Cont'd)



The Lucky 13 by P.G. Sirur– founder members of the KSA (Oil -1973). Extreme left Shri. Ganpatrao Sirur, his father



Shri Prabhakar G. Sirur being honoured by H.H.

*Photograph of Shri P.G. Sirur
being honoured and blessed by H.H
Parijnanashram Swamiji -1973*



Self Portrait – Smt. Saguna & Shri Prabhakar
G. Sirur -1977



Pencil and White paint Sketch on paper– 1959



Young Parijnanashram Swamiji
(On the spot) - in Oil 1966-67

Sleight of Hand - Remembering Shri P. G. Sirur (Part 2)

SANJAY PUTHLI

Bappa played an active role within the community. He served on the Managing Committee of the Kanara Saraswat Association for many years. He was often asked to paint portraits of illustrious and well known Bhanaps, which adorn the walls of institutions like the Kanara Saraswat Association. Most of these portraits were in Oil.

Shri. A.R. Savur, Smt. Indirabai Kalyanpur, Shri. Gopal Kalyanpur, Shri Ramrao S. Padbidri, Shri. Ramkrishna A Lajmi are some of the amchi stalwarts, whose portraits he painted. A well known painting is that of the 13 founding members of the Kanara Saraswat Association in the KSA Hall, known as the Lucky 13.

Bappa always favoured landscapes with shadows, or reflection of light and images in the water. He would be able to get the depth out of scene quite effortlessly. His well known landscapes include, Lakes and mountain ranges in Kashmir, KanchanJunga at Sunrise, Sikkim, Trafalgar Square, Trevi fountain in Rome, Beaches of Nice, lakes and peaks of Switzerland. He also painted a lot of Rural India especially at Wai, Shirali, Gokarna, Kerala, Goa, Ooty and some fantastic landmarks in South Bombay. He has also painted the first swearing in Ceremony of Nehru and his Cabinet in 1947, and The Republic Day Parade of 1961. The detailing in these paintings are unbelievable, may it be the clothing or the reflection in the marble, or facial expressions in a massive crowd, or the muscular structure of a Horse with a rider.

Post retirement in 1957, he and Pachi travelled a lot within India and abroad and organized many "one man" shows. In 1975 he was persuaded by his friend and publisher Shri. Anant Pai, to become the Art Director of Amar Chitra Katha Comics. He painted some of the cover pages including The Gita, Baba Saheb Ambedkar, Akbar, Battle for Kashmir, Lokmanya Tilak, etc.

Bappa passed away in 2000 at the ripe old age of 93, but not until he and Pachi celebrated their 70th Wedding Anniversary. He was hale and hearty until he was diagnosed with Cancer and passed away within

a few months, leaving a huge legacy behind. Pachi passed away in 2007, also aged 93. My father, Shekhar Puthli painstakingly catalogued all the paintings and stored them as safely as possible. His sudden demise in March 2009 came as a shock to us and all those who knew him. Since then, except for a few paintings that were always displayed on our walls, most were in storage and forgotten.

My article will be incomplete without giving due credit to his better half, Saguna Sirur. Sagunpachi played a major role in shaping Bappa's career as an artist and is a co contributor to his legacy. For Seventy long years she was his best friend, his harshest critic, his biggest fan & supporter and his sounding board. She was his inspiration. She was in charge of managing the house and his needs, allowing him to concentrate on his other love, painting. She would slip into the role of a home maker who literally pampered Bappa (and all of us) or a wife of a high profile artist travelling as state guests, or mingling with foreigners, political leaders & Industrialists with equal ease. It was easy to understand why Bappa was extremely proud of his wife. He used her as a model in several of his paintings. The first ever painting by an Indian published as the cover of The Illustrated Weekly, was Bappa's painting with Sagunpachi entering a temple.

Last year, our beloved Swamiji, who is well aware and an admirer of Bappa's works, kindly enquired about his paintings. Once updated, Swamiji had a word of advice for me. That I have become a custodian of these artworks for a reason and it was my duty to ensure that these priceless works of art get the dignity & respect they so richly deserve.

This was a wakeup call for me. I realized, by storing them away, I was not doing any good to the repertoire of work, Bappa had put a life time into. What I had not done in 20 years, I did, in the next 2 months. I got the paintings in my possession, professionally assessed. Some had developed fungus and were in bad shape. We had them segregated into Oils, Water colours, landscapes and portraits. Some needed to be fumigated to get rid of the fungus on them. Some

were professionally repacked and stored, some framed and displayed. We made copies of press articles and photos, got prints of cover pages and paintings which were not in our records. We connected with collectors, relatives, friends who have his paintings and sought digital copies to compile and record his entire works. We went through the archives section of the Times of India to get some copies of his paintings.

We also shortlisted a few original paintings that needed immediate attention. I contacted many art restorers and finally zeroed down on Ms. Aarti Rawat and her team. She is a M. Sc in paintings and sculpture restoration from Jamia Millia Islamia University. Her team has worked in restoring many famous paintings and sculptures. In this quest, I interacted with quite a few restorers, thanks to which I was fortunate enough to develop a fair understanding of the restoration process.

The restoration process begins, with demounting the canvas or paper from the frame or board. If the stretcher or board needs to be replaced, it mounted again on a fresh stretcher. Then it undergoes a painstaking process of cleaning by experts. The cleaning process is only to remove the external dust or stains that has accumulated or formed over the years or sometimes water or fungus stains, due to constant exposure to harsh weather conditions, air pollution, insects etc. This process could take a few days, a few weeks, to even a few months/years. Dust and fungus can accumulate on top as well as back of the canvas. Different solvents are used to clean it depending on the medium, oil or water, canvas or paper. The paintings begin to look more clear and bright after the cleaning process. That's the bright side. Flaking and cracks are immediately revealed once the cleaning is over. Scratches and tears if any are then attended to and mended painstakingly. The next process is consolidation where solvents are brushed to clean any fungus as well as hold the paint together and fillers used to fill in cracks. If the fungus has spread then it needs to be fumigated for a few days.

On consolidation and varnishing, a transparent veneer is formed over the original painting. This makes the canvas "future proof" to an extent. It not only protects the painting from dust and moisture but also gives it a bit of much needed gloss and brings it closer to how the paints originally may have looked.

Post which, any touch up, including covering flaws and chips are made over this layer. This is done by expert artists who have specialized in touch up for restoration. In fact each and every process is so specialized that it required a group of highly qualified people with different expertise and skills, dedicating many man hours, to accomplish the final results.

The entire process is well structured and at any given time, if the owner of a restored painting wants to get it back to the original state, qualified restorers can do so by removing the layers of correction, one by one, and bring it back to the original paint form, which will remain untouched.

I first got a very rare oil portrait of young Shrimat Parijnanashram Swamiji. This portrait had extensive fungus and stains and it took more than a month to get it to its original state. The results were extraordinary. I was fortunate enough to offer it to our Swamiji on Kojagiri Poornima day, 2014 in Karla. I also got a rare pencil sketch of Anandashram Swamiji and Parijnanashram Swamiji, sketched during the Shishya Sweekar ceremony restored. The paper had developed many holes and turned yellow and brittle due to acidity. This lovely pencil sketch was in a precarious state and it took about 4 months to restore it. It was well worth the wait as the final result post restoration was overwhelming. We were encouraged to restore a few more paintings, which were amongst Bappa's favorites displayed in our home.

I became more conscious and aware of Bappa's paintings and art in general and developed a habit of having a close look at any & all paintings, that I came across. I was at Khar Math some months ago, and noticed that all the three life sized portraits of our Guru parampara (Shrimat Pandurangashram Swamiji, Shrimat Anandashram Swamiji and Shrimat Parijnanashram Swamij), displayed were original paintings by Bappa. They had accumulated a lot of dust. Each of these paintings were over 50 years old. I got talking with Shri Satish Hattangadi, the manager of Khar Math and Shri Hosangdi who were very glad to know that these paintings could be cleaned and restored. I was very keen that Khar Math would undertake the restoration of these paintings. To my delight, they readily agreed. I immediately contacted Aarti, and got a detailed assessment for each of the paintings.

Shri Hattangadi, put it up for approval to the Trustees. The Trustees, chaired by the ever accommodating Shri. Vinod Yennemadi, gave their approval to go ahead with the restoration. The restoration team was provided space on the first floor of the Math premises, as these paintings were too large to perambulate around with. Within a period of 4 weeks, Aarti and her team restored all the three paintings to its original state. The paintings now look nothing short of spectacular. The proof of the pudding is in eating it. So if you are ever in or around Khar Math, please do drop in and have a look. It is unlikely that your eyes will miss these masterpieces.

Thanks to all the people mentioned above and others involved, the three large, life sized oil portraits are displayed in its Original Splendor and Glory for our entire community to see. These also count amongst the largest paintings by size, made by Bappa.

For those interested, the largest painting created by Bappa is the life sized painting of an entire courtroom scene of "Tilak's Trial of 1909". It is

displayed at the Vidhan Sabha at Nariman Point, Mumbai.

I would like to also thank those who, out of genuine respect for Bappa, encouraged me and silently and without my knowledge have helped this cause, in every way possible. Thank you. A special thanks to Dr. Mirajkar from Malabar Hill, who readily shared his collection of Bappa's paintings. and to my good friend Shri. Dilip Dahanukar for his guidance.

If any readers are in possession of any of Shri. P. G. Sirur's paintings or photographs of his paintings, I will be grateful if they can send me the images to add to the Trust's catalog. If readers would like to seek any information regarding Shri. P.G.Sirur's paintings, please do get in touch with me at pgsirur.trust@gmail.com (corrected mail id).

I am happy to have begun the process of giving Bappa's Legacy the Dignity & Respect it deserves and with the blessings of our Parama Pujya Swamiji, I hope I can do justice to the task at hand.

Concluded

:- With Best Compliments -:

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Examination Results 2015

We congratulate the following students for their success in various board examinations!

10th Std.

- Anvita** Shivanand Muddbidri, Santacruz: (ICSE) 82%
Archana Ramchandra Baidoor: (SSCE) 74.4%
Deepit Irde, Bangalore: (CBSE) CGPA score 10/10
Merit Scholarship from Canara Union Blore.
Cash award of Rs. 5,000/- from CBSE.
Kedar Kishore Vaze: (SSCE) 83%
Keerthi Prashant Gulvadi: (SSCE) 94.8%
Keyur Niranjan Kadle, Kandivli: (SSCE) 94%
Mihir Ranjit Koppikar, Nashik: (SSCE) 92%
Nidhi Deepak Nadkarni: (SSCE) 95%
Nivedita Jitendra Gokarn, Goa: 87%
Shriya Vijay Kallianpur: (SSCE) 94%
Shree Gowri Rao Ullal, Puttur: (SSLCE) 96.64%
Tanvi Gurudutt Bijoor, Santacruz(W): (ICSE) - 97.20
best of 5; Ave - 96.83%

12th Std.

- Aishwarya** Jayant Rao, Mumbai: (CBSE, Art)
Humanity 93%
Akshata Ashok Pai: (HSCE) 83.54%
Amruta Ashok Pai: (HSCE) 80%
Anchit Babulkar, Santacruz: (HSCE) 86.6 %
Anirudh Chaitanya Kembre, Santacruz: (ISCE) 96%;
Mathematics (100/100)
Gouri Keshav Balse, Bailur: PUC, Science - 87.5%
Karan Dattatraya Muzumdar, Bandra (E): (HSCE)
85.23%
Meghna Vinod Mullerpatten: (CBSE) 89.2%
Nidhi Ravi Kambadakone, Dandeli: PUC (Science)
- 86.16%
Prerana Vinay Dhareshwar, Dharwad: (PUC,
Commerce) 89.33%
Pritika Vijay Hirebet: (Commerce) 89.69%
Ragini Kishore Betrabet: (CBSE, Science) - 92.8%
Sanath Ajit Naimpally, Santacruz (E): (HSCE)
83.54%
Shivani Haritay, Belgaum: (PUC) 88.36% Arts 3rd
rank to the college (Arts Stream) and was awarded
as 'The Best Girl' for 2014-15 academic year in the
college.
Shubhika Shubhan Balvally: (HSC, Arts) 89.54%.
She was given a citation for being among the top
1% in the state of Maharashtra.
Shweta Baidur, Bengaluru: CBSE - 93.4%
Simran Sameer Kerekatte, Kandivli (E) - 86.6%
Average; 91% Best of 4.
Anmani Anand Balsekar, Grant Road: HSCE - 90.77%
Sanskrit 100/100.

Graduation & Post-graduation

- Arti Deepak Chandavarkar:** Post Graduate
Diploma in Management (Operations Management
Specialization in Logistics & Supply Chain
Management, Mumbai University. 1st Rank in
Logistics & Supply Chain Management for the
batch 2013-15.
Krishnay Durgaprasad Balse, Grant Road: CA final
in first attempt conducted by the Institute of
Chartered Accountants of India Group 1 - 202/400;
Group 2 - 218/400
Lakshmi Prabhu (wife of Abhay Manjeshwar), USA:
Master of Science in Management of Technology
from New York University (NYU); Marks Obtained
: GPA - 3.93 / 4.0; Merit or Prize obtained :
Scholarship Prize of \$12000
Tejas Gurunandan Shirali, Hubli: B.E. -
CGPA-9.41/10; Silver Medalist of Automobile
Engineering, Bhoomareddi College of Engg. and
Tech., Hubli. Secured job in Tata-AIG, Pune as
Technical Analyst.

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We congratulate the following students for their success in various board examinations!



Anvita Mudbidri:
(ICSE) - 82%



Archana Baidoor:
(SSCE) 74.4%



Deepit Irde: (CBSE)
CGPA score 10/10



Keerthi Gulvadi:
(SSCE) 94.8%



Kedar Vaze:
(SSCE) 83%



Keyur Kadle:
(SSCE) 94%



Mihir Koppikar:
(SSCE) 92%



Nidhi Nadkarni:
(SSCE) 95%



Nivedita Gokarn
87%



Shree Gowri Rao Ullal:
(SSLCE) 96.64%



Shriya Kallianpur:
(SSCE) 94%



Tanvi Bijoor :
(SSCE) - 97.20



Aishwarya Rao:
(CBSE, Art)
Humanity 93%



Akshata Ashok Pai:
(HSCE) 83.54%



Amruta Ashok Pai:
(HSCE) 80%



Anchit Babulkar :
(HSCE) 86.6 %



Anirudh Kembre:
(ISCE) 96%;



Gouri Balse: (PUC, Science) - 87.5%



Karan Muzumdar (HSCE) 85.23%



Meghna Mullerpatten: (CBSE) 89.2%



Nidhi Kambadakone: PUC (Science) - 86.16%



Prerana Dhareshwar: (PUC, Commerce) 89.33%



Pritika Hirebet: (Commerce) 89.69%



Ragini Betrabet: (CBSE, Science) - 92.8%



Sanath Naimpally: (HSCE) 83.54%



Shivani Haritay: (PUC, Arts) 88.36%



Shubhika Balvally: (HSC, Arts) 89.54%



Shweta Baindur: (CBSE) - 93.4%



Simran Kerekatte - 86.6%



Unmani Balsekar: (HSCE) - 90.77%



Arti Chandavarkar: - Post Graduate Diploma in Management



Krishnay Balse: CA



Lakshmi Prabhu: Master of Science in Management of Technology



Tejas Shirali: B.E.



Mrs. Shakuntala Ashok Manelkar

Congratulations Grand mom!!!

Congratulations to our dear Amma for having completed her Masters Degree in Sociology (MA-Sociology) from University of Mumbai (in 2015) at the age of 74!

This is a new accolade in an already long list of her achievements including B.A Honors from the Mumbai University. She also pursued her MBA in HR from IGNOU. She has interpreted the 'Dattamahatmya' written by Tembe Maharaj from poetry to prose. She was a teacher of Home Science from 1977-1984 in a Vile Parle institute and also conducted her own art classes, Kala Nirman, from 1985-1995. She wrote a column for the 'Savvy' magazine.

She is truly an inspiration to our family and friends ... You rock Grand mom!!

From : Yash Karnad, Priya Manelkar, Vaishnavi Rao, Malavika Karnad, Aditya Manelkar, Ajinkya Manelkar, Vedant Manelkar, Vedika Manelkar & Devayani Rao.

Best wishes from : Manelkar, Kaikini, Shiroor, Deshpande, Rao, Karnad, Kansara families.



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Byndur Shivanand Mam A man who sought death as Prasadam!!

BY PRAVEEN KUMAR BASRUR, SECRETARY, SAGAR SABHA

इतना तो करना स्वामी जब प्राण तनसे निकले |
गोविंद नाम लेकर तब प्राण तनसे निकले ||
जब कंठ प्राण आये कोई रोग न सताये |
यम दरस न दिखाये जब प्राण तनसे निकले |
गोविंद नाम लेकर तब प्राण तनसे निकले ||

I was listening to this bhajan of Anoop Jalota while driving my car from Sagar to Shimoga on 6th September. I was thinking, one must be a Punyatma to get such a peaceful-blessed death as mentioned in this bhajan. Chaitanya Arur mam & Byndur Shivanand mam were to follow me in their car after attending Krishnashtami festivities at Sagar. It was late evening and it started raining heavily. I had to attend to some official work and as I returned home I hoped that both of them reached home safely. Suddenly, to my surprise, I got a call from Sagar temple, asking me to rush to Shivanand mam's residence without delay.

I was shocked and flabbergasted by what I saw. The person who was with me an hour back was no more. The person who spent the entire day at the temple, performed Sri Krishna Mula Mantra Homa with me, the person who packed all the prasadam to be distributed to the devotees, the person who was enthusiastically showing our temple premises to other members of Shimoga, the person who spoke to all the volunteers admiringly about this year's decoration, was lying peacefully with his usual smile on his face. It appeared as if Shivanand Mam was taking rest after a day-long volunteer service at the temple. What a death!!! What an end to life!!!

Never seen a man with such a simple life style, so calm, with such a cool temper, good attitude, so helpful and so motivating. Due to this nature he had been asked to continue as a Personal Assistant to The VC of Agriculture University, Shimoga, for a term of two years even after his retirement. He

was loved by all, in his professional life as well as in personal life. It was he who led us to the 50th Birthday celebrations of Param Pujya Swamiji at Santacruz last year. In spite of a generation gap he mingled with youngsters as a caring & loving friend. His presence was so refreshing and brought such a lively atmosphere that without him we never made any journey, may it be at Chaturmas, Rathotsav, Vanamahotsav or at any utsav for that matter. He lived "Vina dainyena Jeevanam". It seems his last prayer was "Anayasena maranam". And lord Krishna granted him his wish, bestowed peaceful death as Prasadm for his noble service to the Samaj.

He served as Vice President of Sri Chitrapur Math, Sagar sabha for a naby years. Representing Shimoga, he supervised all the activities of the Sabha. May it be participation in Math Activities, or in our temple, or at any Bhanap's house, he was there whenever & wherever his presence was required. He will be fondly remembered by all Bhanaps as a gentleman, as a kind hearted volunteer & as a role model for the younger generation.



We Are Proud Of You Priyanka!

*When intelligence, professional competence and an innate ability to bring out the best in others springs from a deep awareness of one's root-identity and draws its strength from a firm spiritual connect with the Guru Parampara one has been blessed with, success on a global platform may bring a grateful glow of fulfillment, but it does not make you giddy-headed with 'I-centric emotion! Meet Australia-based **Priyanka Gulwadi** – a Safe Quality Food Institute (SQFI) –certified high-risk auditor who has scored an incredible 100% in every aspect of benchmarking from a world-wide clientele!*

Interviewed by Shailaja Ganguly

It was only when I heard about this astounding applause Priyanka Gulwadi had received from an international body of clients that I realized how grounded this disarmingly simple and friendly “NRI Pachi” who I kept meeting at Hubli, Shirali, Karla or Mumbai during Puja Swamiji’s camps. So I was not surprised at all when she defined success as “being useful to others and utilizing the abilities I am blessed with to improve the lives of people around me.”

Now, how does she go about doing this? In her own words-

“I am a food technologist from SNTD, Mumbai and have worked for almost two decades in food manufacturing at small and medium business houses to global, multinational organizations in Australia, New Zealand and the South Pacific region. I have graduated from a hands-on role to Technical and then Quality and Regulatory Compliance Manager. From a business development role I became a Senior Auditor and now I am registered with the SQFI, USA as well as with the Registrar Accreditation Board and Quality society of Australasia (RABQSA) for food safety and the Quality program for International Organization for Standardization (ISO). I audit 15 different standards in the food industry right from farm-fresh produce to ready-to-eat high risk/high-care commodities as well as for consumer product industries like cosmetics, paper, textiles, semi-therapeutic goods and so on. I started my own consulting firm –Quantum Food and Safety Systems Solutions in 2013 to offer broad based

services not only in food safety but in total quality management of consumer products.”

So now Priyanka keeps busy not only safeguarding the consumers but also introducing smaller businesses to the ‘professionalism’ needed to acquire a competitive edge in world markets. “Through my skill sets I believe I am enabling the process of delivery of safe and secure food to customers and at the same time assisting suppliers to run their business viably, which ensures job-security for their workers.”

SQFI conducts independent surveys of global customers to evaluate the performance of their accredited auditors in areas like technical knowledge, time and people management, attention to detail, ability to communicate findings objectively, to name a few. It is this survey that gave Priyanka 100% in both technical expertise and client communication. But the lady brushes off the recognition as just a “pleasant surprise” and tells me that this happened mainly because of her “Sadguru’s Grace, the support and friendship from the back-office which enables me to do my job efficiently and last, but not the least, the understanding of my family.”

Yes, there is no doubt that an understanding family is the firm and reassuring launch-pad for a talented woman to unfurl her wings and find her special niche in the sky of limitless opportunities! But with multi-tasking come a host of challenges that are like surprise tests for every woman whose efficiency takes her to the top of the professional ladder even as she ‘creates’ time to balance her roles of a good homemaker, a loving wife and a responsible and supportive mother. Here’s how Priyanka copes with this continuous tight-rope walk through work, home and personal *sadhana*:



“On a typical day, after finishing my regular *sadhana*, which is my time with my *Guru* and my *Ishta-devata* I may set out quietly while the family is still asleep around 5am for a pre- operation audit at a manufacturing site. Once there, I get ‘kitted’ up with the safety gear and tour the plant for maybe 3 hours, after which it is meeting time with the senior management and department heads. Document-checks, record-reviews and interviews of shop-floor staff follow. Finally comes the briefing with the management about the good and non-conforming areas to be dealt with, plus planning for the following day’s session. Once home, the day is wrapped up on the laptop, after which it is ‘homework’ time. So around 6.30pm I don my housewife’s cap and make dinner and the lunches for my husband and daughter who still lives with us. Once dinner is over and the kitchen cleaned up it is time to seek refuge in some *sadhana* – maybe listen to an *Ashirvachan* or a *Swadhyay*- to end the day on a tranquil note.

My job demands a lot of travel too which used to make my daughter call me a “weekend-Mum”. If I am to be away then I use the weekend to cook lunches and dinners for the rest of the week.”

Professionally, the toughest moments are when Priyanka has to tactfully explain to a manufacturer that his unit needs to raise the bar in certain vital areas. “To ensure the clients feel motivated to address the gaps rather than feeling dejected, to be vigilant and ensure that the products and systems audited will result in safe foods and consumer products and to help in setting goals if there is a willingness to improve and to know when to walk away if there is no openness to learning, these are some of the challenges. There has been just one instance when I had to let go though, for most businesses want to progress and are open to fresh ideas.”

In conclusion I ask Priyanka in what manner her efforts to keep connected in many meaningful ways with the Math have helped her to evolve as a person and as a successful professional. She sums it up in these moving words which come straight from a grateful heart –

“I truly believe that the Guidance, Love, Blessings and Strength showered on me by our Sadguru , our Holy *Guruparampara* throughout my life have enabled me to complete seemingly impossible tasks, upped

my perseverance, taught me to be firm on occasion and overall made me a better team-player while dealing with personnel from varied socio-cultural backgrounds. Within geographical constraints I try my best to stay connected with our Beloved Math in small ways and I do believe that by doing my bit professionally to serve the community around me I am serving my *Guru* and *Guruparampara*.”

Priyanka and her husband Jayant who is a Chartered Accountant and Business Consultant live in Sydney Australia with their younger daughter Shibani. Their elder daughter Ishaani who has just returned from a work-stint in England also lives in Sydney and is a chartered accountant for a consumer goods firm.

In the September issue the article on page 54-55 titled “My Brother Shashi Ullal” has been erroneously mentioned as sponsored. We regret the error Editor

Vigneshwara

The little mouse ill befits me as my carrier
Me being the pot bellied
Elephant headed Vigneshwara

A sweet tooth err tusk
I do have
Large ears too

But a secret
I want you to know
I hate that loud music
That plays at every mandal
I detest the noise
That disturbs my devotees

Amidst all the hue and cry
Of drought,starvation famine,et al
Why must you seek to glorify me
With riches and wealth

For I dwell in nature
I love and adore you all
Yet the most fond I am
Of the poor,the weak,
The sick,the ailing
I come to banish
All impediments

Render Peace and Happiness Everlasting

Vanita Kumta

From Silicon Valley to Soul

BY BHARAT SAVUR

It's amazing, how one single common Savur source can flow in such diverse directions. And destinations. And how the three of you, my first cousins first interpreted and then manifested our grandfather, Annu's dream. (The late Dr. S.R.Savur, physicist and patriot, scientist and swadeshi-ist in equal proportion and passion.) Logically, you followed a scientific trail and headed West. Finally, making land fall in America's erstwhile wild west in your westward-ho quest. Strange, isn't it? California is about as west as America gets. Traverse and travel any farther and you head east again. Carried to its logical and extended direction, you eventually land up with Bharat or 'Bharat', both my name and my country. Both are a 360-degree revolution and a virtual reality in this, the Asian century. (Wait, could it be the Indian century?)

Christopher Columbus sought and set sail for India but discovered America. Eventually, his spice trail ended at Silicon Valley. And today, 'Bangalored' is as much another name for American outsourcing as India is for 'inner seeking'. If America is the world's premier materialistic whole, India is the pioneer of soul.

As the sun sets on the American Dream – love, liberty and the 'pursuit of happiness' long ago got perverted with the happiness of material pursuit, the vision set and strengthened by eternal India grows ever stronger. Yes, the west and particularly America raised the bar on science, technology and set the world's standard of living. Largely, the previous generation's luxuries are today's necessities (the fridge, car and don't even mention the computer and mobile which have spun and woven the world to a literal new level and dimension are western contributions. All this would have been impossible without the U.S.A.'s sustained and successful R & D scientific achievements.

Which brings me back to our common grandfather and his emphasis on the scientific temper. You followed in his scientific footsteps to earn degrees and dollars. I applied his genetic influence to inquiry. I question the why of things, people, places, events.

Guess if I knew the answers I wouldn't have been a journalist/writer. The common thing between the wise and the village idiot is the question 'why'. That is where I am a class topper (guess if I knew the answers, I'd be in another profession. And perhaps like you, in America. But seriously, I think not. This swadeshi stay-putter is best suited for Bharat.) I may or may not have enjoyed the bountiful luxuries of the American life. But knowing me, I would still have been 'sleepless in Seattle' (no offence, Sudha!) For after the fame and fortune that the west provides, it still leaves an internal void, a vacuum that is filled and fulfilled mainly in India. Best examples: Richard Gere, Madonna, Julia Roberts, etc. At least I have found that so. But then again, the farthest I've been from my country is when the Juhu sea sucked me out. Fortunately, time and tide drove me back to India. (That's another story!)

This my 'old man and the sea' saga reminds me, Sudha of your visit to India last Ganesh Chaturthi. Along with catching up with you, my long lost first cousin, I began my book. Back then it was only a title – 'The Long Road to Nowhere'. The title came easy, the book's body copy was born under the drip in a hospital! (Another story!) Four days, five nights are a good slogan for God's own country, Kerala. For me, life would have been a drip. Fortunately, the drip and the compulsory bed rest gave me this trip. 'The Long Road to Nowhere: From Is to Bliss' is life's gift to this truly happenin' hippy. May your trip be even better than mine.

Shri Chitrapur Math – Mumbai (Grant Road) Local Sabha

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Competition -2015

Shlokas for memorisation and recitation for all Groups
(I, II, III, IV and V)

**Bhagvadgeeta 11th Chapter –
Vishwaroopadarshanyoga - shloka 1 to 27.**

Shlokas for the 'Abhivyakti' Competition and
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Maithili Padukone visited the Bengre and Alvekodi coconut plantations at Shirali and came away overwhelmed at

The Abundance of Grace!

There is always something new, something marvellous waiting to reveal itself every time you visit Shirali – the divine abode of our Gurus. In this land already blessed by the venerated *Guru Parampara*, miracles abound. Let us find out some more about the wonders Mother Nature



has created at the Alvekodi and Bengre plots owned by the Math.

Shri Chitrapur Math owns plots of land in Bengre, along the strip adjacent to the Alvekodi beach. One such plot, at the beginning of this road parallel to the coastline, was donated by Parama Pujya Parijnanashram Swamiji to construct the 'Holy Cross Church'. Another plot was donated by Him to the government to build the 'Government Higher Primary Model School'. Further down the road Guru Swami also developed two other plots creating coconut plantations to generate revenue for the Math.

The abundant produce from these plantations still sells at the net profit rate of Rs.10/- per tender coconut and wholesale rate of Rs.13/- per coconut. While the Alvekodi plot produced 1450 tender coconuts from 219 trees last year and 490 coconuts from just 68 trees in the last three

months, Bengre plot's 281 trees produced 2016 tender coconuts last year and 74 trees produced 568 tender coconuts in the last two months!

A unique fact about Alvekodi is that Parama Pujya Parijnanashram Swamiji had identified the spot for digging a well at this plot- which is less than a kilometre from the sea! And this well is still brimming with fresh water even as one sees the salty waves crash upon the coast so close by! Another wonder is the sprouting of four coconut trees from a single coconut sapling planted by Guru Swami! The supervisor of the plots, Sanjay Chitrapur, tells us that while it is a regular phenomenon to see two or three trees sprout from a



single sapling, four is extremely rare. Two other coconuts have also sprouted into two trees each at this plot.

It is fascinating to discover that even Mother Nature seems to want to outdo herself at this sacred sanctum called Shirali, where the Love and Grace of our *Guru Parampara* constantly goads and inspires us to bring out the best in ourselves!

Photo credit: Ravi Sorab

Vidya Deepa - The Lamp Of Knowledge

Nagraj , a student of the IXth standard at Srivali High School, Shirali wants to become an officer in the Indian Army. His classmate Akshata dreams of becoming a doctor. While both these children are very grateful that , thanks to the Srivali Trust functioning under the umbrella of Shri Chitrapur Math, they get free education, books, uniforms and a midday meal, like all other children of the school they were troubled for long by frequent power-cuts. Resorting to kerosene-fuelled light meant exposing their young bodies to toxic fumes, not to mention the additional expense and worse still- the looming danger of fire-hazards. Till Srivali Trust intervened, offering a safe and sustainable alternative – solar-powered LED lanterns which forever ended the dark prospect of studying in unhealthy and unsafe conditions.

This heartwarming theme was chosen by Yuva Maithili Padukone of Mumbai to create a short film of six minutes called *Vidya Deepa : The Lamp Of Knowledge* . She sent this as her entry to an initiative by UNESCO which entered a media tie-up with *Physics World* , Institute of Physics (Bristol, UK) for this. The intent was to commission short films globally throughout 2015 – which has been declared as the International Year of

Light by UNESCO (IYL 2015) – to highlight the importance of light in the lives of people. Every film had to focus on local stories about light and its applications and how they affect people’s lives.

Maithili’s film was the third from world-over and the first from India to be approved. It has been



Kishan Kallianpur

hugely appreciated by all subscribers of *Physics World* and its editor James Dacey says that the Program Director for UNESCO’s IYL 2015 was appreciative of the connect this video creates between physics

and humanity. Of the approximately 1.5 billion worldwide living outside electricity grids, one-third are Indians and hence, putting this meaningful effort by Srivali Trust, to empower the children of farmers, potters and fishermen of Shirali ,on the world-map through a UNESCO short becomes both inspiring and important.



If you would like to view this film, please visit:
<http://physicsworld.com/cws/article/multimedia/2015/vidya-deepa-the-lamp-of-knowledge>

Photo credit:Maithili Padukone

What is equally touching is that this talented young woman has chosen to donate the entire proceeds of the grant to the corpus fund of Srivali Trust. Bravo Maithili!

MOHAN KALYANPUR

March 28th, 1933

September 12th, 2015

*Darling Papa,
Those we love, don't go away
They walk beside us every day
Unseen, unheard, but always near
Still loved, still missed and very dear*



Fondly remembered by:-

Usha Kalyanpur

Rohit & Deepa Kalyanpur

Raunak & Anoushka Kalyanpur

Sumati Kulkarni & Guru Kalyanpur

Kalyanpurs Bijoors Naiks Mallapurs

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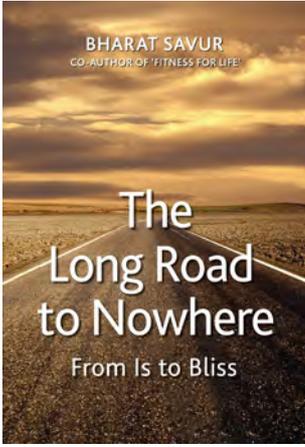
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Landline: 022-23811583, Mobile: 9821049688 Email : rajadpandit@gmail.com

The Long Road To Nowhere from *Is to Bliss* - by Bharat Savur

REVIEWED BY SOMESH SAVNAL



Life is a journey where all that is known is the starting point but the destination unknown! The sad reality is that most of us build an image of our *Surreal Self* that is anything but our *True Self*. In the process, we struggle to *Be* that *Surreal Self* and believe that *Struggle* is our *Road*. The consequence is that we

land on a Road that leads to Nowhere! The outcome? Einstein's Relativity sneaks in and makes the Road Too Looooong!

In *Is to Bliss*, Bharat Savur reveals that the destination is where our True Self is and the moment we realize this, the Destination merges into our Starting Point! *Courtesy Eckhart Tolle's The Power of Now*. Then there is no Long Road, much less the needless struggle.

That's not all. Bharat says he is neither an Atheist nor Agnostic but coins a new word, *Questor* in the true spirit of *Kena Upanishad*! As he puts it, we learn a lot more by asking questions and patiently listening to the *inner voice*. *Voila*, Gut Feelings, our True Compass that unfailingly shows the pathway, call it intuition if you like it, pops up and guides us. Many more compellingly motivating discoveries emerge like *Creativity*, the elusive Right Brain prerogative that, according to science, is not readily accessible.

Bharat and Shalan (his lifetime *Questor* partner) were blessed with a sojourn with the Revered His Holiness Dalai Lama and his team of Lamas. That was when he discovered the path to be in eternal Bliss!

As a Fitness Coach, he subtly mingles physical fitness with the fitness of Soul!

Happy reading and wish you arrive in the Now and always remain in the Now!

Is to Bliss, the tome as he calls is just 106 pages, published by Zen Publication, elegantly produced and priced at a mere Rs.200/- and available on all online stores. Bharat has also written *Fitness for Life* co-authored with Shalan and *Way with Words*.

Place names and Amchi Surnames

'Gersoppa'

DR. SUSHAMA ARUR

As one drives down the North and South Kanara districts of Karnataka most *Amchis* get into a feel – good mood because may be, it dawns on us that we have come to our roots, where our ancestors once lived. We feel good to hear the majority talking *Amchigele*, and more so when we come across small towns bearing surnames of most *Amchis*. Curiosity gets the better of us and we start wondering how our community once lived here, got our surnames from these place names, and what might have been their history and so on. As times changed we migrated to bigger cities for better prospects. *Amchis*, whether they live in big metros, or in *pardes*, a ritual visits to these two districts is a must, because here is our

Math, Guru Parampara, and our roots. As children, seeing our surnames on the nameplates at side roads, has always brought us a sense of pride and belonging. This is a humble beginning to write small stories on place names- surnames of our community based on facts and figures and more so to know our town's past.

Gerasoppa-

Now a small hamlet on the northern bank of the river Sharavati was once a prosperous capital of a strong Salva kingdom which ruled from the early 14th century till 17th century. Its brave Queen Chenna Bhairadevi (1552-1607) repulsed the Portuguese attacks repeatedly 50 times to defend her kingdom.

Inscriptions call Chennabhairadevi, as ruler of Haiva, Tuluva and Konkan areas which roughly comprised of North and South Kanaras, southern region of Goa and Malabar. The place is mentioned in many inscriptions as Nagire, Gersoppa, and in literature, known as Kshemapura and Bhallatakippura. Now the old town is called Nagarabhasikeri. Over 50 inscriptions and literary sources such as Keladi Nripa Vijay, a Kannada work and Salva Bharata help us to know the history of the place.

The kingdom was visited by Pietro Della Valle, the Italian traveler, who described the city as 'famous', river Sharavati as 'beautiful', and the Queen to be 'bold and courageous'. In the 19th century, Captain Newbold found ruins of the once, prosperous city now a village with ruins of ancient mounds and 5/6 Jain structures and the famous Chaturmukha Basti. The latter is a Jain temple, having four entrances and each has a *garbhagraha* with 4 images of Tirthankaras, hence called chaturmukha.

A big center of trade and commerce, the Gerasoppa city was famous for beautiful temples, basadis (Jain Temples), and as a place of literary and cultural activities. Honavar was a big harbor of interior trade and Bhatkal was a big international trade seaport. Quality horses and weaponry were imported from West and landed at Bhatkal. This entire territory was known as pepper country, where the spices grew abundantly in the forests, which were in great demand in Europe. Hence, the Portuguese called the queen of Gersoppa "Rainha da Pimenta," or the Pepper-Queen. Pepper and other spices were exported by shiploads to Middle East and European countries through Bhatkal port. Mirjan, Ankola and Baidur were also some of the important harbors of the kingdom.

Chennabhairadevi belonged to Tuluva-Salva lineage wherein the ruler or a noble was succeeded by his sister's son or "aliyasantana" a custom that prevailed in Kerala and Tuluva or South Kanara. She ruled the longest, for fifty four years, showed rare statesmanship, bravery and was a patron of all religions and sects.

Herself a Jain, she gave grants to all Shaiva, Vaishnava and Shakti temples in Gokarn, Uppunda, Baidur and Khetappa Narayana temple of Bhatkal. Saraswat Brahmin businessmen and other skilled

Konkani craftsmen came from Goa to escape Portuguese persecution and settled in her kingdom. Akalanka, the Jain scholar and Bhattakalaka, the renowned grammarian were patronized by the Gersoppa queen.

Though the Vijayanagara Empire was on the decline, the queen called herself a subordinate of Vijayanagar rulers. She was always busy checking the advances of Portuguese who were notorious for their unfair practices and treachery. Single handedly she humbled the Portuguese. At the same time she had to be ever alert with the neighboring Keladi and Bilgi chiefs who were bent upon ruining the prosperous kingdom of Gersoppa. They jointly attacked and completely defeated the brave queen. Gersoppa thus became part of the Keladi kingdom. The ageing queen was taken a prisoner and died in a prison in Keladi.

Gersoppa not only has a rich history, but also abounds in rich scenic beauty. Gersoppa falls / Jog Falls is world famous water fall, a must watch in the rainy season.



Saraswathy Bhatji (Bantwal)

An aunt dearly loved and cherished left for her heavenly abode on 11-07-2015

Deeply mourned by:

B. Gopal (Brother)

Vijaya/Girish Trikannad

Pramathesh/Akhila Trikannad

Apoorva, Sahitya and Siddarth

Ram/Lalita Savur,

Vivek/Kanchan, Dilip/Seema Trikannad

Adorable, Yet Inflexible Guru Acharya S.C.R.Bhat Remembered

PRAKASH BURDE

On Saturday August 8, 2015, a programme, “Remembering Sangeetacharya S.C.R.Bhat” was held in memory of late Sadanand Bhatkal, under whose Presidential tenure the KSA Kalavibhag was established. Fittingly, Dr.Ramdas Bhatkal, younger brother of Sadanand maam and Vidushi Suniti Gangolli, daughter of Nandmaam were billed as the artistes. Pandit Omkar Gulwadi on Tabla and Hemant Hemmady on the harmonium supported both the artistes. Pooja Gaitonde and Madhuguna Sen gave excellent vocal support to Suniti Gangolli. The event was held in Shrimad Anandashram Hall, Talmakiwadi.

Before I start writing, I must first confess, I was very keen to write about Nandmaam and Sadanandmam as I had attended Nandmam’s 71st birthday bash in Poddar College hall in which his the then promising disciple Deepti Upasani to his seniormost disciple-friend and colleague Pandit K.G. Ginde were featured. Two years earlier, I had started reviewing *Mehefils* for the Times of India and continued to listen and review many events held in Vallabha Sangitalaya or Bharatiya Vidya Bhavan in which Dinakarmaam (Pandit Dinkar Kaikini), Gindemaam and Nandmaam had participated in various lecdems. Nandmaam was so adorable that whenever I requested him to spare time, he lovingly did so, including spending almost three hours interview to S.L. Bhyrappa, the well known Kannada novelist who later wrote a Novel MANDRA on a classical singer which sold like hot cakes! I also came in close contact with Sadanandmaam, who despite his energy sapping illness, single-handedly wrote the well-researched KARNATAK PRESS SAGA. I was like a missing link for him to give Konkani/Marathi translations of the Kannada script! I was keenly looking forward to this event in Talmakiwadi, alas; I could not make it due to my severe indisposition. My confession is that I heard the proceedings on a CD and then wrote this piece.

After I heard Suniti’s almost 45 minute presentation of two ragas respectively, two Ratanjankar compositions in detailed opening *Gauri* of *Bhairav that* and surprise of surprises, one composition by

Nandmaam himself in raga *Pooriya!* While rightly she invested more time in delineating the opening *Gauri* for almost 35 minutes, one could understand that Nandmaam’s composition in *Pooriya* needed softer treatment with the right *Rasa nishpatti* expected out of it. Perhaps there was Damocles’ sword of time hanging over her head; she did not invest much time lest the next artiste, Ramdas suffer due to lack of time.

I spoke to Suniti later to understand the poetic content of this bandish, and also the *Kaushi Kanada* bandish that Ramdas presented later, both Nandmaam’s compositions. It is to the credit of Pandit Yashwant Mahale that these two rare *bandishes* survived. Ramdas and Suniti deserve credit for presenting them before the connoisseurs gathered in large numbers that day.

Ramdas Bhatkal’s scholarly accuracy coupled with lucidity in presenting the facts in chaste Marathi gave extra impetus to the whole event. It is truly commendable that with just 2-3 days at their disposal, Suniti and Ramdas could do justice to Nandmaam’s bandishes. It was, thus by accident rather than deliberate design yet another aspect of his outstanding Guru, as a *Vaggeyakara* came to light. It is quite interesting to study Chatur Pandit’s (Pandit V.N Bhatkhande’s) *bandishes*, and Sujan’s, i.e, Pandit S.N. Ratanjankar’s one or two *bandishes* and Nandmam’s two *bandishes*, a fact emerges which is worth exploring. And this is left to the musicologists like Pandit Yashwant Mahale, Pandit Indudhar Nirody and Pandit Ramdas Bhatkal. It is like this.

The Guru teaches distinctive style of rendering a *raga*-based music in true *Gharana* style. This stylistic distinctiveness is visible too in the *Bandishes* created by Chatur Pandit, Sujan and Nandmaam. Thus, *Gharana* heredity comes to fore, not only in the delineation of raga music, but also in the *bandish*-making. *Bandish* writing also gets evolved with a perspective with the resilience that *Khayal* architecture offers. It would be interesting to know more about Nandmaam’s this new aspect revealed that day.

Ajay Ginde is fast emerging as an archivist of classical or Art Music. He has been working on this

single-handedly since past two decades. As Ramdas rightly complimented him in, I personally feel that we have not been able to tap his potential to the fullest extent. Now that he has widened his scope to other *Gharanas*, we can expect much more from his vast resources.

Ajay wisely had selected following memorable clips; Vidushi Zarine Daruwala's talk before her Raga Hamir delineation paying rich tribute to Nandmaam's teaching method, Gindemaam and Nandmaam giving vocal support to their Guru Annasaheb, a clip of the then 'Jodi No. 1' (Nandmaam and Gindemaam) presenting *Dhrupad* despite their high standards as *Khayaliyas* and Nandmaam's presentation of two numbers. Mention must be made of an important clip of Pandit Mahale's interview of Nandmaam on A.I.R. One thing for sure, Nandmaam adorably allowed his students the freedom of expression though, he was inflexible with respect to the *Rag-roop* presentation.

Though Uday Mankikar in his masterly compeering mentioned about Sadanandmaam and his contribution to Kanara Saraswat Association, I will be failing in my duty if I do not mention his candid and unequivocal support to higher levels of understanding and enjoyment with scant respect to caste or creed. Though he was proud to be a Bhanap, he revelled more being a great *Bharatiya!* His dear wife Nirmala Gulwadi/Bhatkal was a freedom fighter from Dharwad and both made a charming couple till her demise.

Connoisseurs and even occasional aficionados of Hindustani music in 1970's and 80's could not have failed to notice a unique pair that generally came to concerts together, sat together and left together. This was the 'Jodi No.1' of *Dhrupad* and *Khayal gayaki*. I have preserved a piece written by Gindemaam on Nandmaam which appeared in The Times of India issue of Tuesday March 21, 1989 and hope to share it with you in the next issue.

Errata: In our September 2015 issue on page 22 in the paragraph titled President and Vice President, Smt. Geeta Yennemadi's surname has been erroneously printed as Hemmady. It should be read as Yennemadi. We apologise for the error.

- Editor

There's nothing I believe is tragic

I don't need your pity, coz I can stand on my own
I don't need your clout, coz I can create magic
So what if my life's taken a few turns
There's nothing I believe is that tragic
I don't need your pity, coz I can stand on my own
I don't need your sympathy, coz I am now wiser
I don't need your support, coz I am now strong
Loneliness is history and I've befriended myself
I take my own decisions, and am my own advisor
I don't need your pity, coz I can stand on my own
There are those who call me names
And like veterans play petty mind games
I wonder why I should be so bothered
Coz that's certainly not my claim to fame
I don't need your pity, coz I can stand on my own
I am what I am with my past and my present
If you can look beyond, I'd never repent
My values however don't let me be judgemental
And I can stand by you for whatever is your intent
But I've come this far and that to me is magic
There's not a thing I believe is so very tragic
I don't need your pity, and I shall stand on my own

- Dr Prachi Rao Sawalkar
(Vancouver - Canada)



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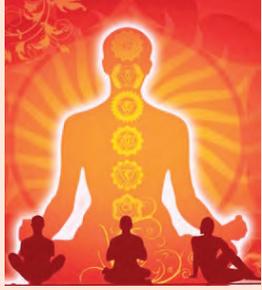
"I ----- WE" "Haanv - Aammi"

By Parama Pujya Swami Parijnanashram III

(Part 12)

Here is the twelfth 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



उष्ण-शीत, अंधकार-प्रकाश हाजे अेद हांवे सान्पणांघोर्नु अनुभवांतु हांकेलतशी
ह्या विरुध्द घमांच्या सृष्टि उपहासंक हांव अनुभवु घेतना अेद पळेनाशिल्लें.

-29-

June 77

29

जीवनांतु अेदाअेद गृध्द आस्ता हें गीत्तुआशिल्लतारि अेदांतु अेदांनी वस्तुस्थिति आनि
खंन्च्याकि अेदांतु अेदाचि वस्तुस्थिति ती हांवे मगल्या संस्कारानें आत्मसात केल्लेकी. आनि
त्यानीतीं सर्वतंत्र-स्वतंत्र जाळु हांव संचारकर्तकूलस्ले जाळ्लेकीं.

आम्मानें एक फंता गुरुगोविंदपादाचार्याबरो उल्लेखु केल्लेकी. त्या प्रसंगांतु हांवे तांच
मूळकेचि इत्याक जावनयें हो प्रश्न तिक्का घाल्लेकी हांवे त्यावेळारि. आनि तोचि प्रश्नु-तींचि
उत्रं आत्तं मगल्या इद्गारि प्रक्षात्मक जाळु आयल्लोति.

सर्वसंग परित्यागानें सुखानुभूति मेळता हें मगळि आनुसु मात्र न्हें... अन्यक्षेष्प निचारवंत
ज्ञानी मात्र न्हें. वेदूई सांगता. श्रुतिई सांगता. न कर्मणा न प्रजया धनेन त्यागेनैकेनेव अमृतत्व
मानशुः' मुणु.

त्यागानें मेळ्ळ्या सुखा खातिर लोक प्रयत्न कर्ताति मुणुचि न्हें श्रुतिद्वारा उपदेशु, गुरुं
द्वारा अनुभवु हाजे कथन प्रपंचांतु प्रचारांतु आयल्लं? अनुष्य प्राप्यानें सतत सुखा

जातिर कोचि प्रयत्न पर्वेत्वारि सर्वाक सुख जांका सदेदित जांका हं निर्विवाद.
 जान्सारि सुरवांतु आशिले भेदे पर्वेत्वारि श्रुत्युक्त उपनिषदुक्त सुख आनि जीवनांतु
 अनुभव वेवचे सुख हीं दोनि विंगविंगड आशिले विंगडसुखु कोवांई सांगका सुगुजां.
 जीवनांतु तांकातांका जांका जाळेल्या सुरवांतु ते ते प्रयत्न करताति. तान जाळेली
 उदाकचि पिता शिवाय मृष्टान्न भोजनांवे तान वचचना. अथवा ह्या उलट - थूक जाळेल्याक
 उदक पान हं तितले सुख देना.

ताशे ह्या श्रुत्युक्त अखंड सुरवाचि इच्छा आशिल्ल्यानेचि अनुभवे गुंठगले सेवा सुख
 सश्रुषा कोर्तु सुरवाचो गुह्य समज्जु घेका सुखी जांका शिवाय जीवन गत सुरवानिषयांतु
 हावूक जाळेल्यांक हं श्रुत्युक्त सुख सांगूनई प्रयोजन नां, प्राप्ति जाळुई प्रयोजन नां.

सान्ने चेटवं सान्न सान्न सेवाच्या वस्तुंतु तळीन जाळु सेवासत आस्ताति.
 तांली सेवाका सुगुचि तांगलीं अखंडसुबापुसु तांका ती हाळु दिताति. अखलीं सेवांनीं
 घेल्लु पेंले फंतां सेवातनां तांतु अवर्णनीय सुख भेदता. कितलें...? बेजारु योऽसि.
 कडेरे तांचि सेवांनीं तांका दुःख दायक जाताति. दुःखाक कारण जाताति. आनि
 तद्व्यतिरिक्त वस्तुं रवांतिर तांगले मन हकहकेले आस्ता.. आशिले जीवनांतु प्रतीनसु
 जाति अनुभव वेवत वस्व्यारि जांका जाळेलें सुख रवंच्या अंतिम वस्तुंतु आस्स
 हं सांगूक जायनास्तिके विषयु हो.

ह्या कारणाचोचि एकफंता प्राप्ति जाळेली वस्तु अथवा तज्जन्म सुख, नाश जायनास्तनां
 अनुभवांतु सदेदित वेवका ह्या उद्देशाने - महान उद्देशाने श्रुति स्मृति गुरु कंठशीर्ष
 कर्तुचि साधना दाकोळु दितळतरले जाताति.

आनि हं जाळुचि हांवे गोविंद भगवत्पादांगले आश्रयु वेवचो निर्धार केळिले.
 हाका आनेक अनेक कारणई आस्स आशिले म्होणयेद.

‘मन एव प्रमुष्याणां कारणं बंध मोक्षयोः’ ह्या वचनाचे सार हांवे प्रगळ्या मननांतु
 सुमार फंतां हाळिले. मुगदान नातिल्या वेळांवारि अथवा लगाम नातिल्या घोश्यांवारि
 दिक्क नातिलेचि देखिलकडे धांवचे मन बंधनाक कारण जाता हं विदीब कोवांई
 सांगूकचि जाळु घेका हं वेवमान मगले जाळिले. शिशवाचो काळु वचुळु वेवनाचो
 भेदे हांवे चडसत आस्स म्हळिले वट्टावेळो तर्चे भिशो मारु हागूर सांगताळ्यो.

"I ----- WE" "Haanv - Aammi"

By **Parama Pujya Swami Parijnanashram III**

(Original in Konkani)

ENGLISH TRANSLATION AND EXPLANATORY NOTES BY **DR SUDHA TINAIKAR**

The manifest world is full of polar opposites. Heat and cold, light and darkness, such opposites are experienced by everyone. However, even though I saw the difference in them, I also saw that some common connection existed between these opposite experiences. Even as a child I was able to perceive this non-difference. In every difference there is a substratum of non-difference and in every single entity there is a possibility of difference. Thus, I was able to move about independently even though dependent upon so many situations.

Mother had once talked to me about Guru Govinda Bhagawad Pâda. At that time I had a vague thought – maybe, I can also become like him one day and I had expressed this to her. That very thought was strongly appearing before me even now.

Total detachment from all worldly associations gives that completeness to a person. This was not only my mother's view, but of all great thinkers too. The *Veda*-s also say this unanimously. The *Upanishad*-s say that one can be immortal only by renunciation and not by any *karma*, progeny or wealth. What one gets by renunciation of attachment to worldly objects is the very purpose of human life. But alas! How many people work towards this? This is the reason why the *Veda*-s strongly recommend the study of scriptures under a Guru. All life-forms try to find happiness in some way or the other. They do not understand that the happiness they find in worldly objects and relationships is so different from that completeness that the *Upanishad*-s talk about.

Notes:

Mahâ Nârâyana Upanishad and Kaivalya Upanishad have a mantra which says "Na karmanâ, na prajayâ dhanena tyâgena eke amrutatvam ânashuh". This means no amount of wealth, progeny or rituals can give one that immortality which is achieved by total

detachment. Taittiriya Upanishad in its "Ânanda Meemamsa"- portion talks about how a person with total detachment has the same amount of happiness (pûrnatvam) that is experienced by Chaturmukha Brahma. It is not the attainment of the objective world that gives happiness, but it is the depth of detachment which reflects in the form of that completeness.

Every living being tries to find happiness in its own sphere of life in whatever manner it wants. A thirsty person goes looking for water and not a hearty meal. A hungry person, on the contrary, looks for food rather than water. Thus, the *Upanishad*-s direct a person who craves for this total uninhibited happiness or completeness to go to a competent Guru, serve Him and ask for this knowledge. People lost in worldly pleasures can never find this completeness.

Notes:

The *Upanishad*-s call this happiness which a totally detached person finds as Pûrnatvam or Âtmânanda. The person who deserves this Âtmânanda is one who has understood the ephemeral and temporary nature of the objective world and ceaselessly tries to understand this Âtma-tattvam and its nature. The *Upanishad*-s say that when one discovers his unity with the all-pervading Brahman, the very nature of that person becomes completeness or Pûrnatvam, a sense of total fulfillment. The words happiness or bliss cannot explain this Pûrnatvam experienced by a Brahma- Nishtha (One absorbed in the Self).

Children enjoy playing with their toys. The parents also get a child toys that the child enjoys playing with. When playing with a toy for the first time, the child feels immense happiness, but - for how long? Only till he gets bored with it! Thus, after a while, the same toy becomes a source of unhappiness for the child. The child then starts craving for some other toy. This is what happens to all of us as well. Everything when experienced

for some time becomes stale and then, one wants to look for newer avenues which give happiness. Now, where is the end to this search?

It is for this reason alone that the *Upanishad-s* and *Guru-s* try to tell us that it is possible to be in that state of total happiness which once attained is not lost and that there is no need to search for any other form of happiness. With this sacred intention, the *Shruti* (*Upanishad-s* or *Vedânta*), *Smriti* (*secondary- scriptures based on the Vedâ-s*) and the *Guru-s* give us different *sâdhanâ-s* and instruct us depending upon our capacity. Knowing this firmly, I had decided to take refuge under the great *Guru Govinda Bhagawad Pâda*.

There was another reason for this decision. As is said in the *Bhagawad Gîta*, mind alone is the cause of both bondage and liberation. I was contemplating upon this often. The mind is like a horse without reins, like an ox without the nose-rope. It is such a mind which runs amok without any control. Such a mind is responsible for the

bondage that a person experiences. Now, I was slowly entering into my youth which was showing in the form of a thin moustache sprouting above my lip. This was the time I needed that necessary control over the mind - so that it would not bind me and I craved to be under the constant guidance of a compassionate *Guru*.

Notes:

Scriptures talk about a deserving person, Adhikâri, who is capable of receiving this knowledge of the Self. Such an Adhikâri is expected to be a Sâdhana-chatushtaya sampanna (a person with four-fold qualifications) to receive and internalize this knowledge. Management of mind or shama is one of the most important sâdhana-s in this group. A mumukshu has to constantly watch himself, do certain things and avoid certain things to attain the qualification, to be a recipient for this knowledge. The presence of a Guru goes a long way in directing and guiding a seeker of this knowledge, along the path.

(To be continued...)

Karunashtake by Swami Ramdas - VIII

Krishnanad Mankikar

Shloka 14

उपरति मज रामीं जाहली पूर्णकामीं
सकळभ्रमविरामीं राम विश्रामधामीं
घडिघडि मन आता रामरूपी भरावे
रघुकुळटिळका रे आपुलेसे करावे

Word Meaning

उपरति cessation of desires मज to me रामीं in Rama जाहली has happened पूर्णकामीं in one who fulfils all desires. सकळभ्रमविरामीं who ends all confusion राम विश्रामधामीं in Rama घडिघडि every moment मन mind आता now रामरूपीं भरावे be filled with the Rupa of Rama रघुकुळटिळका रे oh the Doyen of the Kula of Raghu, आपुलेसे करावे make me your own.

Shloka Meaning

In Rama, who is the end of all desires, I found the cessation of my desires, Rama is the end of all

the doubts He is the final home for (eternal) rest, now (my only wish is that) may my mind be filled up with the Form of Rama, Oh Rama, make me your own, take me unto yourself.

Comment:

Please note the contrasts here: In Rama he finds the cessation of all his desires, and Rama is the fulfiller of all desires! Once Rama Svaroopaa is attained, nothing else remains to be achieved. For, He fulfils all desires! He dispels all doubts – please note, in the previous shloka, Swami Ramadas says his mind is भ्रमित and Rama is सकळभ्रमविराम and once your desires are fulfilled, and your doubts are at rest, then, you are at rest. So he is called, विश्राम धाम and therefore, he makes a request to Rama, “make me your own i.e. please merge me in you.”

Shloka 15

जळचर जळवासी नेणती त्या जळासी
निशिदिनी तुजपाशीं चूकलो गुणरासी
भूमिधर निगमांसी वर्णवेना जयासी
सकळभुवनवासी भेट दे रामदासी

जळचर the marine creatures जळवासी who live in water नेणती do not understand त्या that जळासी water. (similarly) निशिदिनी day and night तुजपाशी with you (but) चूकलो have missed गुणरासी (To realize) your wealth of virtues.

सकळभुवनवासी Oh Rama, Thou who art present in all the worlds भेट दे रामदासी please meet me (may our union take place.)

Shloka Meaning

Ramadas Swami says, :

Just as the marine creatures living all the while in water never understand its qualities so am I, being near to you day and night, have never realized your greatness. Even the Mountains and the Vedas cannot describe whose qualities, such as the one you, who are present in all the worlds let there be a meeting between you and me.

Comment:

Ramdas Swami has, in this shloka, made a very pertinent observation, viz. we do not realize the value of that which is very near us. He gives the example of the marine creatures, who while living in the water do not realize its value. (Just as we do not realize the value of air we breathe day in and day out). He says, Oh Rama your greatness cannot be described by the Vedas and the mountains (here mountains depict something that is massive in stature and Swami Ramdas makes use of what is a poetic licence called आरोप i.e. superimposing an animate character or behaviour on an inanimate thing. So he says, even the mountains cannot describe your greatness. In the end, he calls Rama as सकळभुवनवासी i.e. one who is there everywhere, like water for the marine creatures and air for us.

He is there, around us, above us, below us and yet we cannot meet him. What holds us from meeting him, it is the भाव and the भक्ति. The final prayer is for the Union with the Lord. When you merge with the ultimate, all the doubts cease, all the quest ends and there is no desire left over.

Concluding comments:

शरणागति,

This is the end of the first segment of Karunashtaka, which is a prayer by the sadhaka, who is bewildered, he is burning every moment from within, he is at the end of his tether, is vulnerable. and he knows his only solace is the Lord. He realizes that the running around he did for HIS people and HIS wealth was pointless. He is acutely aware of his limitations, the countless attempts by him to get rid of his attachments. He talks of rebirths, how the Soul is ensnared by the desires even in afterlife, how he is dragged by these desires like a wolf drags a carcass, he talks of the all pervading Grace of God which the devotee fails to realize as the child having milk from the mother is upset if it doesn't get a drop sometimes, and as the fish in water does not realize the goodness of water, he compares himself with the Chakora and Chataka birds who are pining for the moon and the cloud, He warns that the relatives are only after the wealth, and in all this quagmire of desires, selfishness and despair, the only solace is Rama and he beseeches him to make him unite with Rama, in the end.

In Marathi, they say अंतीं गोड तें सारेंच गोड Gondavalekar Maharaj, another well known devotee of Shree Rama had told his Bhaktas, "I will take care of you when the end comes." "मी तुमचा अंतकाळ साधतो" That is what the Bhakta wants, after all! This is what we all aspire for with the guidance of our PP Swamiji, who has been leading us on this path of शरणागति.

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On the 60th Birth Anniversary of
our Beloved (Late) Jyoti Kishore Panemanglor
(26th September 2015)



“You came into our lives and filled it with love and tender care. Your ever smiling face and your deep concern for all - young and old, are deeply etched in our minds.

We miss you dearest Jyoti... You will always live in our hearts!”

*In Loving remembrance:
Kishore Anand Panemanglor,
Tushar Kishore Panemanglor
and all loved and dear ones*

MUDBIDRI MEERA BHASKER RAO

10thNovember 1943 – 18thAugust 2015



Our deep sorrow at the sad demise of Meera Bhasker Rao who passed away in Mumbai at the age of 72 years.

Mummy - you still inspire us every day with your courage, strength, perseverance and strong principles!

Deeply mourned by:

Mudbidri Arun, Deepa, Divya & Aditya Rao

Sapna, Amogh & Dhruv Nadkarni

Kiron, Arundathi & Pranav Kaikini

Jeppu Krishna & Radhika Rao

Mudbidris, Jeppus, Nadkarnis, Koppikars, Kaikinis,
relatives and friends

Vithal S Tavanandi

07.07.1925 - 28.08.2015

"Goodbyes are only for those who love with their eyes. Because for those who love with heart and soul there is no such thing as separation."

-Rumi

Dear Annu/AnnuAjjju,

You left for your heavenly abode on the 28th of August, 2015. Even if you are not physically present with us today, the values that you stood up for and the life lessons that you taught us will continue to be our guiding light.

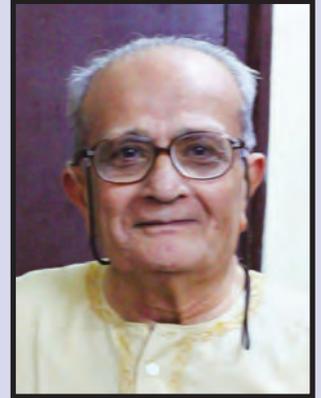
While we deeply mourn your passing away, God has relieved you from the pain and suffering that you underwent.

A disciplinarian in your own right, you will always be remembered as a sincere and loving person. Many of us have fond memories of you as a voracious reader and a vivid storyteller as well!

Not a day goes by without us remembering you. We pray that you are in a more beautiful place where your soul has been reunited with the one person you loved and missed the most-your better half.

Fondly remembered by:

Tavanandis, Gulvadys, Relatives & Friends



SUNITA MARUTI RAO

(2nd December 1925 - 8th September 2015)

Facing life with courage, grit and determination, accepting all that came her way with equanimity and grace; Amma's heart was filled with love that went beyond her family and touched the lives of so many more!

We Love you Amma, you were a source of strength and inspiration and will continue to be so all through

Vinati and Kedar Udiyavar
Janak and Jaidatt

and
Leenata Gaursharan Rao



In Fond Memory of Our Sister Hemalatha Vasant Dumble
(22-06-1935 to 20-08-2015)



You departed after suffering silently, and are now in God's place.

Our hearts become heavy with sorrow for our failure in not having shared your pain.

Under His shelter with other dear ones, may your soul Rest in Peace.

Reminded of your good nature and talents, our heart is filled with pride.

Ever loving & caring, you were an obedient wife, an affectionate mother & a warm host to all.

Mastering in the art of learning, you excelled without a guide.

Always keeping busy with gardening, sewing, weaving and knitting in your leisure time.

In spite of a busy schedule, you still managed reading and letter writing with a beautiful hand writing.

Night and day you toiled, the smile never wavering instilling in us the belief that "work is worship".

Illustrious person you were, an ideal house wife and an expert in cooking.

Never did you show signs of tiredness, cheerfully managing the household work with melodious singing.

Oh dear sister, you are our eldest sister-good, loving, and kind at heart,

Under your guidance we could improve and expand our culinary art.

Revere you with all our hearts for all your counsel which helped us do our part

Hemalatha is the name given to you by our parents.

Every name has a meaning, and yours means, a Creeper of Gold

As your name suggests, you had a heart of gold marked with a pendant of unconditional love.

Rich is the Gold amongst all metals, and so were your qualities which adorned you like a medal.

This being a fact, which cannot be questioned.

Facing all hardships with patience, courage, calmness and care

Offering moral support & help to everyone, a selfless being you were

Respecting the values of life, you passed life's test-people like you are rare.

Exactly, five months later, you followed dear Vasant Bhayya to the heavenly abode.

Virtuously you'll lived, sharing each other's thoughts, feelings, pains and joys

Every one of us has experienced your loving nature,

Revering both of you with a deep sense of gratitude, we cherish our memories with you just like a treasure.

- Nirmala M Kaikini
- Padma V Nadkarni
- Vidya V Kulkarni

- Vathsala S Basrur
- Jyothi M Hemmady
- Vasant S Basrur (Brother)



Animals of Africa

Sneaky cunning leopards, hunting in the night
 Dark green crocodile scales, shining in the night
 Brown and white fish eagles, soaring through the sky
 Fast running ostriches, wishing they could fly
 Big furry lions, roaring with all their might
 Lots and lots of colourful birds, with feathers "Oh, so bright!"
 Black and white zebras, galloping away
 Young cheeky hippos, waiting to play
 Little scurrying mongooses, living under logs
 Cousin of a piggy, brown tusked warthogs
 Square headed female elephants, male heads which are round too
 Big brown tawny owls, which go "Too Wit Too Woo!"
 Lots of giraffes with a long long neck
 Rhinos black and white, that make anything a wreck
 Big buffaloes with horns, which go moo
 Lots of impalas, with horns too
 These are the animals I saw
 I hope you see them and many more

Anya Bailur (8 years)
London, United Kingdom

My Dream

My dream is that I become a
 Cricketer as well as a doctor
 And get the very prestigious awards
 In all the fields between the
 12 subjects that's all.

Be good in sports and studies but
 Be good and cooperate without my
 Buddies.

See to the betterment of all
 And pick them, up, when they fall
 Earn a big buck — but
 I won't depend on my luck.

Be honest and trustworthy to all
 And let people believe in me, always and
 that's all

Be thankful to my parents
 For their wonderful treatment.

Now ! I hope this dream just becomes true
 For all I said I'll make it go through

By Pratham P Kodial
 (Age 12 years)

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Spread My Wings

- BY SHARANYA MANOJ RAO, ILLINOIS STATE, USA ; AGE-10 YRS.

Greetings, my name is Zoe. I am a 9 year old slave girl at the Johnson house. My father died before I was born. So with no father to defend us, my mother and I were captured and sold as merchandise to Mr. Johnson for whom we now work as slaves.

I live in an ugly shabby little cottage in the middle of nowhere. Well, it's not my house really, but my master Mr. Johnson's house. But I am not complaining about the house or the state we live in as long as, I have a roof over my head and food to eat.

My day began at the crack of dawn and I woke up to a frosty morning. A chill ran over my body when my feet touched the cold bare floor of our little hut. "It's just another day in paradise, Zoe", I heard myself say when the first thing I saw in the corner was a mop, bucket, broom and all the things I would need for a day of back breaking chores.

I could hear my mother scurrying around getting ready to go to the big house things ready for our breakfast. "Why are you standing there like a lemon, Zoe" my mother shouted "Mr. Johnson will wake up any minute now and I still haven't cooked breakfast". As I was about to hurry up and get my cleaning supplies from the corner, mother said "Tanya and her mother were caught last night for trying to run away again for the 3rd time and were punished severely". Tanya was my best friend and has been for as long as I can remember. I couldn't imagine what the "severe punishment" was and I didn't want to know either. All I could say to all this was a miserable "Great!" and as I walked out the door with the broomstick held tightly I could feel tears rolling down my cheeks.

Everyone I know is trying to run away from this miserable place and those who finally build up

the courage to escape get caught and are either severely punished or are never heard from again, just like my neighbor Maya and her husband Moses. Maya and Moses used to sing "Twinkle Twinkle Northern star, how I wonder what you are. Help us find the Underground Railroad, that's our only way to freedom thus far! Twinkle Twinkle Northern star!" Then one night they escaped and although it is rumored that they never made it to the Northern Railroad we never heard from them again either. So no one knows what happened to them. Mother says that it is not possible for anyone to escape and there is no freedom for us, but I know deep in my heart that she is wrong.

Seeing the sun rise always makes me forget everything bad and say to myself "It's a brand new day." The sky streaked with beautiful orange, pink and scarlet tones looks like one of the beautiful paintings at the big house but even prettier with all the colors mixed with a beautiful background of tall mountains from where the sun rose. Sadly, my life is not so beautiful and I always fear what will happen next. I dream about being let go about being free..AHHH...FREE..such a wonderful word!! The sun is out and about in the sky and it promises to be a lovely day, well, a lovely full of chores for me.

One day I was busy scrubbing the kitchen floor the best I could when suddenly I heard a "Tweet tweet". I got up and saw a little blue bird perched on the sink faucet. "Aww, are you lost little bird?" I said to it and it tweeted back at me. I figured that the poor little thing flew in when the door was open. I held out my hand and the little bird came and sat on my fingers. It was the prettiest little thing I had ever seen in the loveliest shade of blue with cute little eyes and a yellow beak. For a minute or 2 I felt like holding on to that little

bird forever but then I walked slowly to the door and opened it. The little bird softly bounced off my hands and took flight into the open, I stood there and watched it glide around and then fly off in the distance.

I am hopeful that one day slavery will be stopped and people will be allowed to live and breathe as free men and women. It will not be easy but as my friend Julie says "Nothing is impossible, if you stay determined then the impossible will become possible." Yesterday, Julie told me about Harriett Tubman; of how she escaped and is now helping other slaves like herself escape from their captivity. This gives me new hope that with intelligence, courage and belief I will be free and who knows I like Harriett Tubman will not only be free but will help and inspire others too.

Someday I too like that little bird will spread my wings and soar my way to freedom!

This story written by SHARANYA MANOJ RAO (10yrs.) "SPREAD MY WINGS" has bagged the 1st PRIZE for Grade 4 in the "Young Authors' Contest" held by Lake Zurich School District. She has won the award from over 3800 students. We congratulate Sharanya for her achievement!! All the Best Sharanya and Happy Writing!!

To My Teacher

You taught me
To do my sums correctly
To learn my lessons perfectly
To speak softly
To work neatly
To behave nicely
I will forget you never
I will remember you forever
Thank you.

by Atmaj Koppikar (Age 7)

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My Teachers and School

BY SUMAN SHIRALI

Nelson Mandela once said, "Education is the most powerful weapon you can use to change the world." What goes without saying is that it is our teachers who shape our impressionable minds and act as our friend, philosopher and guide and prepare us to face the real world. Next to our parents and siblings, we spend the maximum time in our formative years with our teachers. Many of the children I meet and speak with dislike their schools. When I hear this I am surprised because I was very lucky to have attended a great school which had some brilliant teachers. Let me share some of my experiences with you.

I studied at St Columba School at Gowalia Tank Road from 1947 to 1953. Our school is a very old institution and has completed 180 years (older than you aaji my grand daughter used to say when she was a little kid!). Our school had a large playground where we played dodge ball, basket ball, throw ball and net ball. There was also a garden with beautiful colourful flowers. Our gardener Mahadu used to give us fresh badaams from the trees in the garden. I used to look forward to going to school – of course that does not mean that I did not enjoy weekends and holidays!!!

In my first year at St Columba, India won its independence from British rule. Our school had massive celebrations with flag hoisting, variety entertainment programmes, sweets, balloons etc. It was a special time and I was lucky to witness all of this and it made me very proud to be an Indian.

Our school had a large library room. There was a radio in the library and we were allowed to listen to the cricket commentary when we had free lectures. There was no TV then so radio was all we had! We also had a nice canteen where we got idlis, hot ambolis with garlic chutney and other tasty snacks. The most popular snack was the 2 annas ka fat packet of crisp and spicy bhel puri. The bhel wala was the only outsider allowed to enter school premises.

Every morning our principal Miss Thompson used to play the piano during prayers. She was also our music teacher and was very fond of the nursery rhyme "Three blind mice" – her enthusiasm when she sang and played the piano was infectious and all of us students used to sing with her with great enthusiasm.

Among the teachers I still remember well are Miss Zachariah who replaced Miss Thompson as our principal. She was dark and tied her hair in a tight bun. She was always immaculately dressed in a well starched and ironed white sari and blouse. She was very strict and all of us were afraid of her. Karnik teacher taught us Marathi. We loved the way she explained poetry and she always made things seem so easy for us. Kulkarni teacher used to teach us Hindi. Her Hindi was fluent and her favourite author was Premchand. She used to speak in a soft voice and stand on her toes while teaching. We had to maintain pin drop silence in class to be able to hear her speak! She had the habit of throwing bits of chalk on inattentive students. Karnik and Kulkarni teacher used to wear nine-yard saris. Miss Pavri was our 11th standard class teacher. She used to look like a fairy always dressed in colourful saris, matching boots, matching purse and lipstick. She reminded me of a desi version of Mary Poppins. Most of our teachers were ladies – the only two masters we had were Rajadhyaksha sir who taught Physics and Darshetkar sir who taught Sanskrit, Algebra and Geometry. Rajadhyaksha sir had the habit of saying "matter" so many times that we used to have competitions of counting how many times he said the word in one lecture. He used to call us girls "jewels" making us feel proud! Darshetkar Sir stood in the classroom in his famous "Krishna pose". His favourite word was "rhombus" and all of us used to wait in suspense to see when exactly he said that word – invariably whether the topic required it or not he had to say "rhombus" at least once a day! He worked very hard to make Maths easy for us and kept a close watch on us to make sure we understood the subject.

Today I am nearing the age of 80 but my St Columba school holds a very special place in my heart. I still remember the classrooms, the lush green lawns and I long to go to my school – I wonder if they make schools like St Columba any more.

This is my tribute to all the dedicated and devoted teachers who took so much effort to teach me and help me be ready to face life.



Mrs. Hemalata Ratnakar Manelkar

Birth Centenary (07-October-1915 – 15-December-1980)

Philanthropist, actor, home maker – the multi-faceted Mrs. Hemalata Manelkar played every role to perfection. On her birth centenary, we wish to commemorate her versatility, warmth and intelligence.

She was a student of Saint Columba High School and Wilson College. An art aficionado, she was trained in both Kathak and Bharat Natyam, and could perform Manipuri as well. She learnt classical singing under Pandit Dinkar D. Kaikini and later continued with Pandit Tulsidas Sharma, a disciple of Ustaad Bade Ghulam Ali Khan saheb. She also successfully experimented with charcoal portraits and painting. Her short stint in acting comprised the bi-lingual movie 'Chandrasaha' (1947) produced and directed by Shantesh Patil.

She was an active social worker and Commissioner of Guides for the Central Railways. She also had the privilege of demonstrating railway models to Mrs. Indira Gandhi at a railway exhibition in Delhi. Her commanding presence and her grace, beauty and kindness created a lasting impression on all the people she met.

She was adored and loved by her husband, Ratnakar; her son, Ashok, and daughter-in-law, Shakuntala. She doted on her grandchildren – Sangita, Shekhar, Kavita and Kishore.

Deeply remembered by: Manelkar, Bhatkal, Gulvady, Haldipur, Kaikini, Shiroor, Deshpande, Rao, Karnad, Kansara & Wagh families and friends.



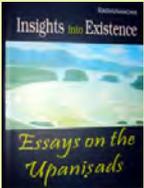
Born in *Sirsi*, North Karnataka in 1949, Raghunandan Trikannad completed his B. Tech. in Chemical Engineering from Regional Engineering College Warangal, Andhra Pradesh. He was introduced to Sri Ramakrishna Paramahansa and Swami Vivekananda in his teens. During his professional studies he came in contact with Swami Ranganathananda, the President Ramakrishna Math at Secunderabad (and later the thirteenth President of Ramakrishna Order, Belur West Bengal), who inspired him to take to life spiritual. He joined Vivekananda Kendra Kanyakumari in 1976, and shouldered the responsibilities as its Zonal Organiser, Organising Secretary and Joint General Secretary. From 1989 he is managing Vivekananda Kendra Vidyalaya a 10+2 CBSE affiliated school at Hurda, Dist. Bhilwara, Rajasthan, with his wife Smt. Vasantha.



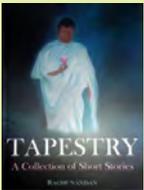
Wisdom of Vasiṣṭha—A Study of Laghu Yoga Vāsiṣṭha from a Seeker's Point of View. Published by Motilal Banarsidas, 41 U. A. Bungalow Road, Jawahar Nagar, Delhi 110007. Pages: xxi + 524. Released by H E Dr. A P J Abdul Kalam at Rashtrapati Bhavan, New Delhi, on October 18, 2004. *Laghu Yoga Vāsiṣṭha* is a book of dialogues between disinterested Rama in his teens and the enlightened Sage Vasiṣṭha who initiates Rama into *modus operandi* for living an enlightened life, through stories. *Wisdom of Vasiṣṭha* tries to give a perspective of a seeker discovering practical guidelines to embark on the voyage to enlightenment and fulfillment. It explains the Vedāntic concepts in simple language to fellow seekers.



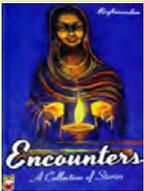
A Silent Journey—In Search of Oneself. First published in 1999 by BPI India Pvt. Ltd, Mumbai. Second Edition by Readworthy Publications, 4662/21, Ansari Road, Daryaganj, New Delhi—100002. Pages: xix + 248. Story of Avinash, who chooses to embark on a divine adventure into consciousness. It explains his stage-wise journey starting from an aspiration to seek explanation to the riddle of life, on to the methods of quietening the mind (Aṣṭāṅga Yoga) and calming and redirecting the emotions (Bhakti) and finally into the bliss of discovery of Self. With a foreword by Swami Ṛtānanda, an associate of Netaji Subhash Chandra Bose during the Freedom struggle in Malaysia, it is a travelogue and experiences of the inner journey a seeker.



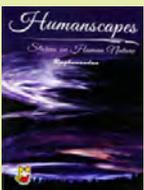
Insights into Existence—Essays on the Upaniṣads. Published by Readworthy Publications. Pages: xxi + 281. It is generally opined that *Vedānta* or the *Upaniṣads* are meant only for the recluses and are beyond the reach of common mass of people. But our sages were children of nature and their quest and the resultant discoveries were as simple as they are relevant to our day-to-day life. Swami Vivekananda was the first Hindu monk to demystify religion and to declare that *Vedānta* is the future religion of humankind. This book analyzes the content of the *Upaniṣads*, and describes the methodology of *Vicāra*. It tries to assure the reader that *Vedānta* has the panacea for the problems and ailments of life by offering an alternate healthy outlook of life. Foreword by Sri Lakshminivasji Jhunjunwala Vice President Ramakrishna Math and Mission Delhi, Chairman Emeritus LNJ Bhilwara Group, and Chairman Ramarpan Educational Society.



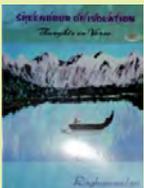
Tapestry—A Collection of Short Stories. Published by Readworthy Publications. Pages: ix + 182. Man has travelled a long way from his cave days, but still his fears are the same and so are his feelings and emotions. During this long journey, he has achieved various distinctions in different fields, but still he has not learnt the lesson of world unity. If he succeeds in seeing this unity, not only with others of his kind, but also with all the creatures and even inanimate things, perhaps he may be able to get rid of the fear, which makes him untruthful, selfish and scheming. This collection of twenty one stories is an attempt to peep into the unity that weaves this existence into a Tapestry.



Encounters—A Collection of Stories. Published by Readworthy Publications, Pages: 176. This collection of twenty one stories focuses on various aspects of life. Based on the personal experiences of the author, the stories describe his encounters with many people and events. It is true that some of the persons described herein were not met by him in his wakeful state; the meetings took place either in his dreams or imagination. But they are as real as the heartbeat and palpitation of the dreamer who is chased by a tiger in his dream! Similarly, the effect of the imaginary encounters have influenced his life.



Humanscapes: Stories on Human Nature. Published by Readworthy Publications. Pages: 176. What makes each man unique is that he has the total freedom to learn from experiences and to use them to grow from animalistic existence to an awakened state, or, to ignore the experiences to continue his instinctive life. This collection of twenty one stories is an effort to present various qualities—positive as well as negative from the point of view of a learner. It is a perspective of an artist as he sees it. It is like the views of a landscape painter of a place, thus the collection is entitles *Humanscapes*.



Splendour of Isolation: Thoughts in Verse. Published by Ocean Paperbacks 4/19 Asif Ali Road, New Delhi—110002 Whenever a thought arises in the mind, ripples get created on the ocean of consciousness. It is an altogether different matter that all of us are not able to feel the impact, due to our own involvement or owing to the priorities we keep. But these ripples influence our life, if not to greater, at least to a smaller extent. The thoughts in this book surfaced in the mind while studying our ancient texts like *Laghu Yoga Vāsiṣṭha*, and *Upaniṣads* in isolation.

You can contact Motilal Banarsidas Mumbai, 022-23516583 for *Wisdom of Vasiṣṭha*; for other books: Sri Shalaj Mittal, by e-mail: shalaj@readworthypub.com or Mobile: +919624774049, +91882633244; for "Splendour of Isolation" e-mail: info@oceanbooks.in. To contact the author, e-mail: tragnu5@gmail.com.

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Personalia

Ketan Kowshik, son of Dr. (Mrs. Gita and Gurudatt A. Kowshik has joined 'Ernst and Young' as Consultant at Sanfrancisco, California. He completed Masters in Business Administration from Emory University, Goizueta Business School, Atlanta in May 2015. He was awarded Merit based scholarship and included in the Dean's list.



Before moving to USA, he had a very successful career in SAP at Bangalore and received many prizes and awards. He was also nominated as SAP "High Potential" and listed among top 2% of the company employees selected for fast track career.

He is a certified six Sigma Black Belt (American Society for Quality). He is interested in table tennis, wild life trekking and conservation.

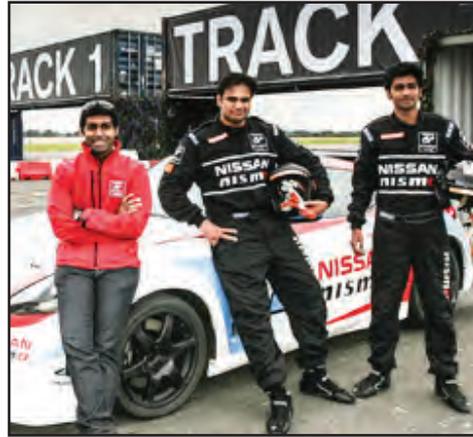
Krutika Gulvady, younger daughter of Mr. Dattanand & Mrs. Shaila Gulvady, has completed her M. S. in Electrical Engineering from San Jose University, California, USA in June 2015 with flying colours. She has specialised in VLSI, designing of Mobile Chips. Earlier she had done her B. E. in Electronics & Telecommunications from SIES College, Nerul, Mumbai University in June 2013 with First Class. We wish her the best in her future career pursuits.



Shantanu Kallianpurkar -THE MAN BEHIND THE MACHINE !!! Son of Hubli based doctors Dr Sabita & Dr Vinod Kallianpurkar and the grandson of Dr. Sudha Kallianpurkar & Pandit Mohanrao Kallianpurkar, Shantanu (standing in centre in the pic) is unique in what he has chosen as his passion. Being a Graphic Designer by profession and having studied Fine Arts from Chitrakala Parishath (B'lore) he is now, making a foray into the exciting and adrenalin pumped world of motorsports. Shantanu was recently selected as a finalist of the famed GT Academy competition organized by Nissan Motors, on an international level.

The competition consisted of initially posting online, the lap times recorded on the Gran Turismo 6 simulator. After having achieved some of the fastest laptimes in the above category, Shantanu then went on to take part in the National Finals held at the Sriperumbudur Race Circuit. After grueling rounds of fitness, media,

simulator and driving tests, Shantanu was one among the 6 candidates, out of over 10,000 participants, chosen to represent India in the Asian edition, of the GT Academy competition. This meant that Shantanu had won the chance along with 5 other finalists, to travel



to UK for a

race camp held at the legendary Silverstone F1 Circuit, where legends of the motorsport world have battled out in races, for over 60

years. He was privileged to race on the very same track and get mentored under some of the best racing drivers in the motorsport industry, chiefly Karun Chandhok, an Indian F1 racing driver. Having impressed most of the judges and his mentor Karun Chandhok, Shantanu quickly made headway into the competition and started becoming a real challenge for the other participants which included drivers from Thailand, Philippines, Japan, Indonesia and of course, his co-participants from India.

During the race week, Shantanu had the privilege of racing some of the most legendary performance cars including the Nissan R35 GTR, Nissan 370z, Palmer Formula 3000, Palmer JP Lemans and the Caterham, at venues such as the Silverstone F1 Circuit and the Bedford Autodrome. Very few Indians have had the good fortune to experience this. By the end of the competition at Silverstone UK, Shantanu had finished in the top 2 (Nationally) and one of the top 10 (Internationally).

He is one among only 4 Indians, to have achieved this feat, till date, which is a great achievement and something that would make not only the Saraswat community, but also all Indians proud. Having come back to India, he now looks forward to participating in other racing competitions and hone his talents even further, in the professional motorsport industry.

We wish him all the success and luck for his bright future in the world of Racing!

Live Young ... Live Free

AJAY NADKARNI

Imagine waking up with a deaf and painful ear and then you end up irritating your friends at your workplace by asking them to repeat what they want to convey not once, twice but thrice! Fed up, I finally called up an ENT clinic in the plush Khar west area of Mumbai. The receptionist on the phone was more irritated and howled at me for asking her the fees of the doctor as she had to repeat it twice. The devil in me was happy to have irritated one more person and just when I was entering the building a hoarse aged voice called me from behind. "Beta, can you lead us to Dr Bhargava's Clinic?" As I turned I saw a very elderly couple coming out of a mercedes, with the cutest smiles on their faces. The lady particularly was very happy to spot me.

It took little less than 15 minutes to go up as both were finding it very difficult to walk and of course needed support. Yet, they were cheerful as ever. Soon I found out from the talkative handsome grandpa that he was aged 88 and the sweet sexy lady was 84. Both could not hear a word what they said to each other and hence they were there. The nurse told me to wait for half an hour and the old couple's appointment was just after me.

This half hour was the most beautiful as I was the lone witness to this silent world of the old couple. Each of them knew what they were about to say next. Superb coordination ensured both were laughing over politics and the 'whatsapp fever' had totally gripped them too. I wondered why was I so grumpy when this aged couple was so happy in spite of their hearing problem. But what happened next shocked me. Their son was sitting outside in their car and on their insistence, the nurse called him upstairs. The swankily dressed middle aged man came and sat next to his dad for a minute. Immediately he called up his wife and said "Why am I wasting my 1200 bucks for this old man, the result will anyways be that he won't hear anything at his age..!!"

The couple possibly unaware of what their son was saying and what his attitude was kept enjoying their

world. Just when I was about to enter the doctor's cabin, the grandpa called me and said, "Old age is inevitable. Learn to hear your loved one's feelings from your heart and not voice, hear what her heart says...that's our secret!!!" I wondered how the grandpa read the question in my mind !!

After my appointment, I met grandpa at the door and he said with a mischievous smile, "It must be an ear infection, you aint deaf!!" Needless to say it was true !!

As I was walking out of the clinic, there was this whatsapp message which really changed my day- "Become friends with people who aren't of your age. Hang out with people whose first language isn't the same as yours. Get to know someone who doesn't come from your social class. This is how you see the world. This is how you grow."



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YAJNA

COMPILED BY: SHATANAND G. SHUKLA BHAT



The first and the most important constituent of our Samskaras is Agni or Fire which is always kindled in the beginning of every Samskara. Agni is believed to be a great and renowned protector against illness, demons and other hostile spirits. Therefore, at various samskaras, it is propitiated so as to ward off evil -influences. For Hindus, Agni is also a mediator and messenger between gods and men. In the first capacity it supervises the ceremonies and in the second it carries offerings to gods. Agni holds a supreme position in Hindu culture, with no major ceremony or milestone in life being complete without inviting the Agni or Fire God as the chief guest. Multifold offerings to this chief guest is what a Yajna is all about, accompanied by chanting of Vedic mantras each time an offering, or aahuti, is made.

Without Agni, perhaps, no Samskara can be performed. Particularly, Yajna-oriented samskaras have full-fledged rituals involving Agni. It is all pervading, adorable, effulgent, purifying and life producing.

What is Yajna?

In Hinduism, Yajna (also called Havan, Homa or Yaag) is a ritual of sacrifice derived from the practice of Vedic times. Yajna means worship, prayer, praise, offering, oblation. It is one of the forms of offerings for the glory of God, in an atmosphere of thankfulness and awe, of humility and holiness and to attain certain wishes in return.

However, the meaning of Yajna is not confined to this holy ritual. It has a much wider and deeper meaning. The word Yajna is derived from the Sanskrit verb 'yaj', which has a three-fold meaning:

- i. Worship of deities (deva-pujana)
- ii. Unity (sangatarana) and
- iii. Charity (daana)

The usual ingredients poured into the Yajna are ghee, milk, grains, fruits, flowers and cloth .

The philosophy of Yajna teaches a way of living in the society in harmony and a lifestyle which promotes and protects higher human values in the Society, which is indeed the basis of an ideal human culture.

'Purnahuti' is when the valedictory offering is poured into the Yajna, sacrificial fire. It is to be done with the feeling that all the evils within me, all the egoism and degrading attachments, all the habits that drag me down are now being offered to Yajna Purusha, the one who is awarding the awards.

Why Perform Yajna?

We notice that everywhere there is violence and terror which destroy peace in the world. Also for the welfare of one and all, performance of Yajna is the most potent instrument which can invoke and release such moral and spiritual forces through prayers and sacrifices.

The four Vedas tell about the philosophy of the eternity and complementarity of Gayatri and Yajnas in the divine creations. The Atharva-veda deals with the sound therapy aspects of Mantras. They can be used for the treatment of ailing human system at the physical, psychological and spiritual levels. The Sama-veda focuses on the musical chanting patterns of Mantras, and the subtle form of Yajna. It defines Yajna as the process of mental oblation on the surface of internal emotions, through the cosmic radiations of the omnipresent subtle energy of sound. The Yajur-veda contains the principles and the methods of performing Yajnas as a part of the spiritual and scientific experiments for global welfare.

Experimental studies have shown that Yajna or agnihotra create a pure, hygienic, nutritional and healing atmosphere. It has been observed that the medicinal fumes emanating from the process of Yajna eradicate bacteria which are the root cause of illness and diseases.

The most conventional form of Yajna involves the invocation of Agni, the presiding deity of fire, into the fire pit and the substance used as offering along with ghee, is offered in the name of God. The mantras usually end with "Swaha" when the offering is given in the name of a deity that belongs to heaven, and with "Swadha" when the offering is given to a deity of

the manes (from the Pithru loka). The fire sublimates the physical essence of the material and converts it into the 'havis', which is the spiritual essence of the offering and the Agni deva, being the carrier, submits it to the addressed deity. This is why the Agni deva is also called with the name Yajna-vahana.

Different types of Yajnas

Four hundred Yajnas are described in the Vedas, of which 21 are deemed compulsory. These compulsory Yajnas are also called *nityakarmas*. The rest of the Yajnas are optional and are performed for *kamyakarma* (particular wishes and benefits). The Aupasana Yajna, though not a part of these 21, is still obligatory.

The sixteen Yajnas, which are one-time samskâras or "rituals with mantras", are done at different stages in life. They are garbhâdhânâ, pumsavana, sîmanta, jâtakarma, nâmakaraGa, annaprâûana, chudâkarma/chaula, niskramana, karnavedha, vidyaarambha, upanayana, keshanta, snâtaka and vivâha, nisheka, antyeshti. These are specified by the g[hya sûtrâs.

Benefits of Yajna.

The effects of Yajna are believed to include treatment of various diseases and the removal of atmospheric pollution. Another prominent effect is parjanya (sublime showers of vital energy and spiritual strength from the upper cosmic planes).

Everything said so far is the physical meaning of Yajna. Internal meaning of Yajna is, submission to God, which is also stressed upon in the Bhagavad Geeta. Even a simple and mundane task like eating can become a Yajna, with the right mind set. This is why one should, prior to eating food, offer a few grains of food to the jatara-agni, which is the form of fire inside the body that digests food, as an offering to the God, who is the indweller. There is a quote from Bhagavad Geeta (IV- 24th Sh) regarding the same, ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् | ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ||

which means that: The act of offering, the offering itself (food), the one who offers and the one who receives the offering (fire), is all God. God is 'That' which is to be attained by him who performs action pertaining to God.

The example quoted pertains to the simple task of eating food but the internal meaning can be extended (in the right spirit) to every other task as well. When one performs a deed, selflessly offering the fruits of the karma to God, that task becomes a Yajna. This is the internal meaning of it, as quoted from the Bhagavad Geeta.

HOPE

BY VEENA BANTWAL

The future brings Hope
but the path is long ,
The future will come,
All moments-one by one.

Without Hope
there can be no tomorrow
Without Hope
there can only be sorrow.

If Hope is there-
there is joy anew
The complaints in Life
are far and few.

Hope brings a reason to smile,
Hope gives that meaning to Life

Hope is what makes your heart sing
Hope makes Life worth living.

Living your life to the fullest
with Hope;
Won't have to spend it in worrying:
how to cope?

Adding this simple word
to Life
Will bring along Sunshine,
Sugar and Spice!

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माहूरची श्री रेणूकामाता

सौ. नीला बलसेकर

आपला महाराष्ट्र अनेक संतांची भूमी आहे. तसेच अनेक पवित्र व प्राचीन देव देवतांची भूमी देखील आहे. संपूर्ण भारतात बावन शक्तिपीठे आहेत. त्यातील साडेतीन पीठे महाराष्ट्रात आहेत.

कोल्हापूरची श्री महालक्ष्मी स्वरूप अंबाबाई, श्री सरस्वती स्वरूप श्री भवानी तुळजापूरची, व माहूरगडची श्री रेणूकामाता व वणीची श्री सप्तश्रृंगी माता. हे अर्धपीठ मानले जाते. रेणूका मातेला महाकाली स्वरूप मानतात.

नांदेड जिल्ह्यातील किनवट तालुक्यात डोंगर पठारावर हे स्थान वसलेले आहे. तेथून जवळच श्री दत्तगुरुंचे शयन स्थान, व सती अनसूयेचा आश्रम आहे. नांदेड पर्यंत रेल्वेने व पुढे बस किंवा खाजगी मोटार अगर जीपचा प्रवास करावा लागतो.

भुसावळ नागपूर रेल्वेने आल्यास दारव्हा स्टेशनवर उतरून पुढे पुसद धानोरी मार्गाने जावे लागते.

मंदिरात जाण्यासाठी बऱ्याच पायऱ्या चढून जावे लागते.

पण डोलीची देखील सोय आहे.

पूर्वी खूप झाडी व जंगल होते, त्यामुळे हिंस्त्र श्वापदांची भीती असल्यामुळे संध्याकाळच्या आत भक्तगण मंदिरातून खाली उतरून गावात जात असत.

आता खूपच चांगल्या सोयी झाल्या आहेत.

परशुरामांनी आणलेले पाताळ गंगेचे कुंड प्रसिद्ध आहे. तसेच ह्या स्थानास 'मातृतीर्थ' म्हणतात.

ज्यांना सिद्धगया येथे जाता येत नाही, ते इथे आपल्या आईसाठी पिंडदान करतात.

जवळच प्रवरा व पूर्णगंगा नद्यांचा संगम आहे. त्यामुळे ह्या स्थानास अधिक महत्त्व आले आहे.

अमृत मंथनानंतर 'राहू' अमृत प्राशन करण्यासाठी देवांच्या पंक्तीत गुपचूप जाऊन बसला. चंद्र व सूर्याने हे सांगितले व मोहिनी स्वरूप भगवान विष्णूंनी सुदर्शन चक्राने राहूचा वध केला. राहूच्या मुखातील अमृत भूमीवर सांडले व प्रवाहित झाले, तीच ही 'प्रवरा' नदी.

सती अनसूयेचे माहेर म्हणून ह्या क्षेत्रास 'माहूर' असे म्हणतात. तिथे जवळच राजगड किल्ला व महाकालीचे मंदिर आहे. अनेक कुटुंबांची रेणूकामाता कुलस्वामिनी आहे. त्यामुळे भक्तजनांची येथे कायम वर्दळ असते.

अतिशय जागृत व नवसाला पावणारी देवता अशी मातेची ख्याती आहे. अभंग शिळेच्या स्वरूपात माता येथे प्रगट झालेली आहे.

भगवान श्री विष्णूंनी सहावा अवतार ह्या मातेच्या उदरीच 'श्री परशुराम' ह्या नावाने घेतला.

कान्यकुब्ज नगरीच्या रेणू नावाच्या राजाने अपत्य

प्राप्तीसाठी यज्ञ केल्यावर, भगवंताच्या कृपेने ही कन्या त्याला प्राप्त झाली. रेणूराजाची कन्या म्हणून 'रेणूका' असे नाव पडले. अतिशय सुंदर, सद्गुणी व सालस असलेल्या रेणूकेने आपल्या स्वयंवराच्या वेळी, अनेक नामवंत, मोठमोठ्या राजांना डावलून, तपःसामर्थ्याने तेजःपुंज झालेल्या देखण्या जमदग्नी ऋषींना वरले.

जमदग्नीऋषी म्हणजे मूर्तिमंत क्रोध! पण ह्या पतिव्रतेने त्यांच्याशी मोठ्या आनंदाने संसार केला. त्यांच्या आश्रमांतील वातावरण इतके पवित्र होते की क्षीरसागरांतून आलेल्या चौदा रत्नांपैकी एक, श्री कामधेनु त्यांच्या आश्रमात अवतरली होती. जमदग्नी व रेणूकामातेला पाच तेजस्वी पुत्र झाले. भगवंतांचे अवतार श्री परशुराम तर अतिशय तेजस्वी, पराक्रमी व ब्राह्मण कुळात जन्मून सुद्धा शस्त्रविद्येत प्रवीण होते. प्रत्यक्ष श्री शंकरांनी त्यांना अनेक शस्त्रे व अस्त्रे दिली होती. कर्णासारखे महान योद्धे त्यांच्याजवळ शस्त्रविद्या शिकण्यासाठी गेले होते. त्यांच्या शिवधनुष्याची कथा तर रामायणात प्रसिद्ध आहे. अशा वीराची माता म्हणून रेणूकामाता एकवीरा म्हणून पुजली जाते. दक्षिणेत तिचे स्थान 'यलम्मा' म्हणजे सर्वांची माता म्हणून सौंदत्ती येथे प्रसिद्ध आहे.

ह्या अद्वितीय रेणूकामातेचे पतिव्रत्य एवढे जाज्वल्य होते की, नदीवरून पाणी भरून आणताना ती घड्यात न आणता आपल्या शेल्यात बांधून आणत असे. पण एके दिवशी पाणी आणावयास गेली असताना, काही गंधर्व त्यांच्या स्त्रियांसह जलक्रिडा करताना पाहून, रेणूका मातेच्या मनात चलबिचल झाली आणि शेल्यांतील पाणी वाहून गेले. चिंब भिजलेल्या रेणूका देवीला आश्रमात आलेली पाहून जमदग्नी ऋषींनी झालेला प्रकार अंतर्ज्ञानाने जाणून घेतला व रागाच्या भरात आपल्या पुत्रांना मातेचा शिरच्छेद करण्यास सांगितले. मोठ्या चार पुत्रांनी नकार देताच, जमदग्नी ऋषींनी त्यांना भस्म केले. मातृ व पितृभक्त परशुरामाने पित्याची आज्ञा होताच मातेचा शिरच्छेद केला. पित्याने 'वर' माग म्हणताच, मातेला व चारी भावांना पुन्हा जिवंत करण्याचा वर मागितला.

पित्याने प्रसन्न होऊन, परशुरामांना 'अजिक्य' होशील असा आशिर्वाद दिला आणि खरेच, श्रीराम हा पूर्णावतार येईपर्यंत परशुराम 'अजिक्यच' होते. परशुरामांच्या मातृपितृभक्तीला तोड नाही! कधीही स्मरण केलेस की मी धावत येईन असे आईला आश्वासन देऊन परशुराम हिमालयात तपश्चर्येसाठी निघून गेले.

पण एक दिवस जमदग्नीच्या शांत व पवित्र आश्रमाच्या परिसरात कार्तवीर्य राजा शिकारीला आपल्या परिवारासह आला. आश्रमात ऋषीवर्यांच्या दर्शनास आल्यावर जमदग्नीऋषींनी व रेणूकामातेने राजाचे भव्य स्वागत केले.

ह्या निबिड अरण्यात इतक्या थाटात स्वागत व पंचपक्वानांचे जेवण मिळाले याचे राजास आश्चर्य वाटले. राजाने कुतूहलाने विचारले असता ऋषींनी ही सारी कामधेनुची कृपा आहे असे सांगितले. ही अमोल कामधेनु, साध्या ऋषींच्या आश्रमापेक्षा

आपल्या राज्यात शोभेल असा विचार करून उन्मत्त राजाने सहस्र गायींच्या बदल्यात कामधेनूची मागणी केली. जमदग्नीनी सांगितले की, कामधेनू हे एक दैवी वरदान आहे. ते असे देता घेता येत नाही. ते प्राप्त करण्यास अनेक वर्षांची तपश्चर्या व पुण्य गाठी असावे लागते. ऋषींच्या ह्या उतराने राजाने चिडून ऋषींचा वध केला व मध्ये पडलेल्या रेणूकामातेवर वार करून तिला जखमी केले व आश्रमवासीयांना पळवून लावले, आश्रम उध्वस्त करून कामधेनूला जबरदस्तीने ओढत नेऊन लागला. पण ती दिव्य धेनू स्वर्गात निघून गेली व राजा हिरमुसला होऊन राज्यात परत गेला.

रेणूकामातेने विव्हळ होऊन परशुरामास हाक मारली व वचन दिल्याप्रमाणे परशुराम त्याक्षणीच धावत आले. सारी हकीकत ऐकून कार्तवीर्यांचा वध केला. कार्तवीर्यांने एकवीस वेळा वार केले होते म्हणून एकवीस वेळा पृथ्वी निःक्षत्रिय करण्याची प्रतिज्ञा केली तसेच उन्मत्त झालेल्या क्षत्रियांचा निःपात करून ब्राह्मणांना पृथ्वी दान दिली व नंतर कोकण ते केरळपर्यंतची भूमी, त्यांनी समुद्र मागे हटवून तिथे वसाहत वसवली.

पण आधी रेणूकामातेच्या आज्ञेप्रमाणे, जखमी मातेला व मृत पित्याला एका कावडीत घेऊन पित्याचा अग्नीसंस्कार करण्यास, पवित्र भूमी शोधण्यास परशुरामं निघाले.

माहूर येथे आल्यावर आकाशवाणी झाली की ही पवित्र भूमी आहे, इथे श्री दत्तात्रेय शयन करण्यास येतात. इथेच अग्नीसंस्कार करून पिंडदान कर.

श्री दत्तात्रेयांच्या आज्ञेने परशुरामाने तिथेच पित्याचा अग्नीसंस्कार केला. माता रेणूका सती गेली. पण शोकाकूल झालेल्या परशुरामाचे तिने सात्वतं केले की पिंडदान झाल्यावर तू स्मरण केलेस की मी सदेह प्रगट होईन. मातृभक्त परशुराम शोकाने विव्हळ झाले व तेरा दिवस आधीच त्यांनी आईला कळवळून हाक मारली आणि पुत्रप्रेमामुळे माता रेणूका संपूर्ण शरीर तयार होण्याच्या आधीच तेथे प्रगट झाली.

त्यामुळे माहूर येथे फक्त शिराचा भाग एका अजस्र शिळेच्या स्वरूपात आहे. त्यालाच तांदळा म्हणतात. तो सिंदूर चर्चित असून चंदनाने नाक डोळे वगैरे रेखाटतात. नथ, मुकूट व वस्त्राभरणाने युक्त असे भव्य स्वरूप दिसते. देवीला सोवळ्याने अभिषेक करता येतो. पण देवीला विड्याचा नैवेद्य अतिशय प्रिय आहे.

५००, १०० अशा पानांचा, अनेक सुगंधी द्रव्ये घालून हा विडा कुटला जातो व प्रसाद म्हणून भक्त आवर्जून घरी आणतात. ही देवी जागृत व नवसाला पावणारी आहे. अशा पवित्र स्थानाचे एकदा तरी दर्शन घेऊन मातेचा आशिर्वाद व कृपा भक्तांनी प्राप्त करून घ्यावी हीच सदिच्छा.

नांवातू निपल्या खांगा- गम्मती

भेंडेगली आज्जी करता भ्यांडासुके रुचीची
पडवळांगली बाईल करता पडवळाचे भरीत चरचरीची
आंब्रेगली सून करता आंब्याआमरस गोंडुची
केळकरांगली माई करता क्याळाबजे कुरकुरीची
काकोडकरांगली धुव करता काकडी कोसंबरी रुचकर
केतकरांगली मावशी करता केळफूलांभाजी रुचीची
गोडबोलेगली बाईल संक्रातीक म्हणता तिळगूळ घ्या गोड बोला
मंत्रीगली भयणी करता मंत्रिबर्फी लाजवाब
गुलाबरावांगली काकी करता गुलाबजामुन मऊमऊची
अंबाणीगली सुन करता आंबाड्या लोणचे तिकची
नारळीकरांगली माई करता नारळीभात परमळीची
भिडेगली बाईल करता वालाभिरडे सुरबुशिची
कलाताई सगळ्यांगली करता कलाकंद खुसखुशीची
वायंगणकरांगली भयणी करता वांगयणाबज्जी रुचीची
कशी? पॉट भरले वे तुमगले रांदपाचे कौतुक आयकुनू
होडू-ढेंकू दिव्याती आत्तं, पॉट भरलें लेकून

- मुरलीधर बेट्राबेट

शीघ्रकाव्य

निलांबरासी भेदुनी, उभा आहे अटळ हिमगिरी कैलास,
बघूनी हे दृश्य विलोभनयी अन् रम्य न जाणे
होते इच्छा अति प्रबळ, व्हावे मी देखील
त्वरित “कैलासवासी”
होऊनी नतमस्तक, महादेव चरणी विनम्रतेने!

- डॉ. आर. आर. मंजेश्वर

अशी हें म्हांतारपण

शरीर सुरकुतलेले निर्माल्यांतुले फुलशें
गंधहीन रंगहीन रसहीन
जाल्यारी मन जाल्यां
शांत संयत कृतकृत्य
तांतु सोहम् सोहांचो अंतर्नादु
अनंतांतु विलीन जांवचे फुडे
जाल्या स्थिती अशी
ना लोभ ना मोह ना द्वेष
शांती प्रीती वात्सल्य आशिर्वाद
चराचराक सर्वांक सर्वांक

- डॉ. कुमुदीनी माणगांवकर

अनोळखी

रेखा राव (कावळ)

मीरानं संजयला व्हॉटसअॅपवर काही जुने फोटो पाठविले. तिने लिहिले, 'वरचा माळा साफ करताना काही जुने फोटो सापडले. म्हटलं, तुला पाठवू या. जुन्या आठवणींना उजाळा मिळेल. मलाही सगळे चेहेरे माहित नाहीत. बघ, तुला किती आवठतात ते.'

ऑफीसला जाण्याच्या घाईत त्याने सेलफोनवर वरवर फोटो पाहिले. तरीसुद्धा काही फोटोनी त्याचं मन चाळवलं गेलं. तो अनेक चेहेरे आठवत राहिला. मग ऑफीसच्या कामात दंग झाला. रात्री घरी आला. जेवण झाल्यावर आठवण झाली. त्याने सेल फोन स्विच ऑन केला. पासवर्ड घालून अनलॉक केला. सगळे फोटो पुन्हा पुन्हा निरखून पाहिले. एका फोटोवरून त्याची नजर हटेना. त्यात तो नेव्हीचा युनिफॉर्म घालून उभा होता. त्याच्यामागे गोल चेहऱ्याची दोन वेण्या घातलेली काळी हसतमुख मुलगी छोट्या मीराला घेऊन उभी. कोण बरं ही? ओळखीचा चेहरा वाटतो. पण घरातली व्यक्ती वाटत नाही. कोण बरंSS.... काही केल्या आठवेना. दुसरा मीराच्या लग्नाचा ग्रुप फोटो होता. त्यात शेवटच्या लाईनीत एक रोड झालेला, दुःखाने काळवंडलेला बारीक चेहरा दिसला. नकळत त्या चेहऱ्याने लक्ष वेधून घेतलं. मनाला खूप ताण दिला तरी तो चेहरा आठवेना. पण त्या अनोळखी चेहऱ्याविषयी काही तरी वाटत होतं नक्की. मग ठरवलं मीराला विचारायचं. आता भारतात दिवस असेल, मग विचाराला काहीच हरकत नाही. मनाशी विचार करून त्याने व्हॉटस अॅपवर विचारले,

मीरा, माझ्या नेव्ही युनिफॉर्म फोटोत परकर-पोलका ओढणी घेऊन तुला घेऊन एक काळी ठुसठुशीत मुलगी उभी आहे. ती कोण? दुसरं, तुझ्या लग्नाच्या ग्रुप फोटोत शेवटच्या लाईनीत दोन नंबरचा दुःखी बारीक काळवंडलेला चेहरा दिसतो. ती कोण? दोघी एकच आहेत का? मनाला खूप ताण दिला. तरी आठवत नाही.

टिंक आवाज होऊन उत्तर आले. अरे ती 'पारु'! लहानपणी आपल्याकडे घरकामाला होती. विसरलास? माझ्या लग्नात मुद्दाम आली होती. सगळ्यांना भेटायला. आठवते? बरंS मला उशीर होतोय. मुलांना शाळेत सोडायचे आहे. बायSS तिने फोन बंद केला.

संजूच्या मनाला चुटपुट लागून राहिली. पारु म्हणताच त्याला आठवले. सुट्टीत कारवारला आज्जीकडे सगळी मंडळी जमायची. तेव्हा ती आज्जीला घरकामात मदत करायची. तिला

पूजेसाठी फूलं तोडून आण. त्याचे हार, गजरे कर. पूजेची भांडी लखलखीत घासून सर्व तयारी कर. अंथरुण घाल. भांडी लाव. पुढच्या अंगणात पाण्याचा सडा शिंपडून तुळशीवृंदावनासमोर रांगोळी काढ. कोणतंही काम आनंदाने करायची. शिवाय सुट्टीत सगळी मुलं आली की त्यांना कैऱ्या, चिंचा तोडून दे, त्यांना समुद्रकिनाऱ्यावर फिरायला घेऊन जा, वाळूचे किल्ले बनव, झाडाच्या फांदीला बांधलेल्या झोपाळ्यावर मुलांना बसवून झोका दे, त्यांना घरातला खाऊ आणून दे. एक ना दोन सगळं उत्साहाने हसत करायची. तिचा हा स्वभाव पाहून आज्जीने तिला संजयच्या आईच्या मदतीसाठी बेंगळूरला पाठवली. त्यावेळी आई शाळेत शिकवत होती. शिवाय एम.एड. करित होती. ती सकाळी लवकर उठून शाळेत जायची. आणि संध्याकाळी उशीरा परतायची. स्वयंपाकाला बाई होती. पण संजू व छोट्या मीराला तीच सांभाळायची. तेव्हा संजू के.जी.त होता. सकाळची शाळा, अजिबात उठायचा नाही. गुलाबी थंडीत डोक्यावर पांघरुण ओढून झोपून राहायचा. पारु सारखी त्याच्यामागे लागायची. बाळा, ऊठ म्हणून विनवण्या करायची. अनेक गंमती, गोष्टी सांगायची. कधी बाबांचा धाक दाखवून, गोंजारून, चुचकारून उठवायची. त्याच्या पाठी लागून ब्रश करायला, आंघोळ करायला लावायची. दूध प्यायला तर तो इतका हट्ट करायचा की बिच्चारी पारु रडकुंडीला यायची. तिला सतावण्यात, तिच्या खोड्या काढण्यात संजूला खूप मजा यायची. पण कधी त्याच्यावर चिडायची नाही. की त्याच्या आईबाबांकडे तक्रार करायची नाही. सुट्टीच्या दिवशी संजूचे मित्र यायचे. तिला चिडवायचे, त्रास द्यायचे. तरीही ती न रागवता त्यांना खाऊ, सरबत द्यायची. आई घरात नसण्याचा संजू पुरेपूर फायदा घ्यायचा. सगळीकडे पसारा करून ठेवायचा. शिवाय हे आण, ते नेऊन ठेव म्हणून पळवत राहायचा. तरी बिच्चारी पारु 'संजूबाबा असं करू नये' म्हणून प्रेमाने समजवायची. मीरा छोटी असल्याने तिच्या खोड्या काढता येत नसत. मग पारुच्या खोड्या काढून स्वतःचं मन रमवायला संजूला मजा येत असे. पारुशिवाय त्याचे पान हलत नसे. तीन-चार वर्षे तिने काम केले. मग तिच लग्न ठरलं. तिने काम सोडलं आणि ती नवऱ्याच्या घरी गेली. तेव्हा संजूला खूप वाईट वाटलं. संजयला पुसटसं आठवलं.

त्यानंतर तो माध्यमिक शाळेत आला. अभ्यासात मग्न झाला. परीक्षा जवळ आली होती. अभ्यास जोरात सुरू होता. उशीरा उठला. त्याची शाळेची बस चुकली. तो सिटी बस स्टॉपवर उभा राहिला. बस आली ती गच्च भरून.. लोकांना ढकलत, गर्दीतून वाट काढीत तो कसाबसा बसमध्ये चढला. पण चढताना त्याचे पुस्तक खाली पडले. लोकं ते तुडवत वरती चढत होते. माझे पुस्तक, माझे पुस्तक म्हणून तो

ओरडत होता. पण कुणी लक्ष देत नव्हते. उलट त्याला मागून पुढे ढकलत होते. ऐन परीक्षेच्यावेळी पुस्तक पडले. आता दुकानातही मिळेल की नाही या विचाराने त्याचे डोळे भरून येत होते. बस चालू झाल्यामुळे खाली उतरता येत नव्हते. इतक्यात मागून एक काचेच्या बांगड्यांनी भरलेला थरथरता हात पुढे आला.

‘बाळा हे तुझे पुस्तक. रडू नकोस. खूप अभ्यास कर.’ धूळ झटकत तिने ते पुस्तक दिले. स्टॉप जवळ आला. तसे त्याने कंडक्टरला हाक मारीत म्हटलं.

‘कंडक्टर माझा स्टॉप आला. मला एक तिकीट द्या.’ तशी ती मागून म्हणाली.

‘काळजी करू नकोस. संजूबाबा. मी घेते तुझे तिकीट तू जपून जा.’

स्टॉप आला. बसमधून उतरताना त्याच्या लक्षात आलं अरे, हिला माझं नाव कसं काय कळलं. कोण आहे ती? त्याने खाली उतरून बसमध्ये निरखून पाहिलं. खिडकीतून तिचा

सुरकुतलेला काळा हात हलविताना दिसला. डोक्यावरून पदर घेतल्याने चेहरा नीट दिसला नाही. परंतु तिचे खोल गेलेले पांढरे डोळे उजळल्यासारखे दिसले. कोण होती ती अनोळखी बाई? माझं नाव तिला कसं काय माहित? तिचे आपण साधे आभारही मानले नाहीत. म्हणून मनाला चुटपुट लागून राहिली. बस निघून गेली होती. तो शाळेत गेला. अभ्यासाच्या नादात सगळा विसर पडला.

आज अनेक वर्षांनी ते फोटो पाहिले. त्या अनोळखी चेहेऱ्याची ओळख पटली. जुन्या आठवणी ताज्या झाल्या. एखाद्या चलत चित्रपटासारखे सगळे प्रसंग डोळ्यांसमोर उभे राहिले. पारुची आठवण होऊन डोळे भरून आले. वाटलं, तो चेहरा अनोळखी नव्हताच मुळी. उलट सदैव प्रेमानं, मायेनं ओथंबलेला होता. पुढच्या खेपेस इंडियाला जाईन तेव्हा पारुला जरूर भेटेन असा मनाशी निश्चय केला. तेव्हा कुठे त्याला बरं वाटलं.

माझी गुरु माऊली

अग्निची त्रिभुजा

गंगेची शुद्धता

पवनाची शितलता

ब्रह्मचर्याची प्रखरता

शुद्ध वाणीची सिद्धता

वैराग्याची मूर्ति जणू

माऊली माझी गुरु

ब्रह्म त्यांच्या हृदयी वसे

ज्ञान त्यांच्या मनी वसे

तेजाची शलका उजळे

मन चकित होतसे

स्निग्ध डोळे कृपाळू दयाळू

साक्षात देव आहे जणू

एक शब्द एक श्लोक

अंतरंग शांत होत

जगण्याचा मार्ग एक

अनुभुती ही सतत होत

माऊली माझी गुरु माऊली

- वसुधा सवणाल

परमात्मागले ऐश्वर्य

एक परमात्मा व्यापुन आस्स अनंत विश्वांतुं ॥१॥

दोनि तागलि विलक्षण सगुण-निर्गुण रुपांतुं ॥२॥

तीनि सत्व-रज-तम माया प्रकृति गुणांतुं ॥३॥

चारि रुक्-यजुः साम-अथर्व अनादि वेदांतुं ॥४॥

पांच पृथ्वि-जल-तेज-वायु-आकाश महाभूतांतुं ॥५॥

स नीति-तर्क-अर्थ-मीमांसा-वेदांत... शास्त्रांतुं ॥६॥

सात वसिष्ठ-विश्वामित्र-गौतम-कष्यप... ऋषींतुं ॥७॥

आठ पूर्व-पश्चिम-दक्षिण आग्नेय-नैरुत्य... दिक्कांतुं ॥८॥

णव्व मंगळ-बुध-गुरु-शुक्र-शनि-राहु... ग्रहांतुं ॥९॥

दश हात-पाय-दोळे-नाक... स्थूल-सूक्ष्म इंद्रियांतुं ॥१०॥

इक्रा विश्वेश्वर-त्र्यंबक-नीलकंठ-सदाशिव... रुद्रांतुं ॥११॥

बारा मित्र-रवि-सूर्य-भानु-सविता-भास्कर... आदित्यांतुं ॥१२॥

तेरा पंचप्राण - पंचउपप्राण मन-बुद्ध-चित्र तत्त्वांतुं ॥१३॥

चौदा चंद्र उपग्रहाचे शुक्ल-कृष्ण पक्षाचे कलेंतुं ॥१४॥

पंद्रा पुत्रव - अमावास्येचे पुनरावर्तित कालखंडांतुं ॥१५॥

सोळा आवाहन-आसन-पाद्य-स्नान... पूजोपचारांतुं ॥१६॥

सत्रा पूर्णाबतारी श्रीकृष्णाले सोळा कलेबैलि कलेंतुं ॥१७॥

अठरा विष्णु-वामन-मत्स्य-वराह-पद्म-देवी... पुराणांतुं ॥१८॥

एकुणीस शब्द-स्पर्ष... पंच विषय, पंच तन्मात्रा, चित्र चतुष्टयांतुं ॥१९॥

वीस हात-पाय्याचो कर्तुं-अकर्तुं-अन्ययाकर्तुं समर्थ हृदयांतुं ॥२०॥

- चैतन्य उभयकर, गोवा

Rice Cultivation - Part 5

Harvesting the Rice

TANUJA NADKARNI

Tillers and panicles,
the rice puts forth,
heavy grains swing,
the gentle breeze sings,
O what sweet notes,
the harvest season brings!

It is finally harvest time! Our very first Rice Harvest!

But the weather has been playing truant for the past several days. Our all-weather tent which we had pitched in the farm to keep the boars away, had become soggy and there was an inch of water on the floor. We had to haul a cane cot all the way and manoeuvre it into the tent for the last few days.

There was a brief dry spell misleading all into thinking that the bout of unseasonal rains was over. A whole lot of farmers immediately got down to harvesting their grain, and were caught in a fix as the rains lashed down on the harvested grains, forcing everyone to halt their work mid way.

The method followed here, is spread over 3 to 4 days. On day one- the bunches of rice plants are cut as close to the ground as possible. If you have read my earlier post on rice transplant, those small clumps of saplings which we held in a pinch and shoved into the sludge have grown into bunches which I can barely clasp. A brisk slash with a sickle, bunch after bunch is collected and laid on the ground in rows. At the end the field is covered

with neat windrows of cut stalks.

It is left out to dry for a day and then collected into bundles and carried to the threshing area which is near the house. The bundling of the stalks and carrying takes almost a whole day. This is irrespective of the size of the field, as the larger the area, more are the people involved. The third and fourth day is devoted to threshing. A large wooden table is placed in the centre of the threshing area which is covered

with large tarpaulin sheets.

Everyone in the village seems to join in, each one lifts a bunch and holding it high above their heads, whacks it down onto the wooden table. The impact scatters the grain all over.

A couple of times more, and most of the grain is separated from the stalks. These stalks are tossed onto one pile, from where a group of men collect them and stack them neatly to make a 'Hay stack'. This will provide fodder for the cows in the lean dry months when fresh grass is no longer available. The scattered grain is swept together by a group of women and filled into gunny bags. The whole area bustles with activity.....

As for us, we were caught in an un-welcome situation. A pre-scheduled trip which we could not postpone, a crop waiting to be harvested, and the work-force caught up with their own harvest, unable to attend to our field....added to that gloomy warnings



See the haystack being built in the left corner



They make light their work by merry chatter

in the Rice Cultivation manual about how delayed harvesting causes grain shattering and grain losses.....

We had to do something. How about hiring a



Crop Tiger moves into the next section of the field

'Rice Harvesting machine'? Our farm hand was not too keen... we would still need people to collect and thresh, besides the machine cuts it several inches above the ground and a lot of hay would get wasted he said. Do you think a harvester-cum thresher would be a better option? We asked. That would be a good thing he said, but expressed doubt whether it would be available in our area. Anyway, off we went in search of the machine. Asking people along the way and trying to figure out their directions, we finally found 2 machines parked in the open ground near the Sharada-holle bridge, which people have shortened to Sardoli bridge. The owner of the machine could speak Hindi, so we could convey to him that we wanted to hire his machine. We fixed up the next morning for the harvesting.

So at the appointed time, the humongous monster named "Crop Tiger" trundled into our farm. The operator perched high up on the machine surveyed the field, taking in the tricky corners and the semicircular jut-ins which housed the coconut palms on the border of the field. "Mark the time" he said and started the noisy machine. The name Crop tiger seemed apt as the machine seemed to devour the standing crop. Spewing the hay stalks on either side, chugging the grain through a funnel like chute on top, the machine cleared row after row.

In an hour's time, the entire crop was harvested, threshed and piled neatly on a tarpaulin sheet. The work that would have taken a team of at least 6 people working for 3 days was done in an hour's time! Oh the marvels of technology!

We filled the grain into sacks and carried it back to the house where we could weigh it and see if our 'stubborn' refusal to use chemicals and do it the organic way could be called a success.

Here and There

Bangalore : The report for the months of July and August 2015: On 27th July Shayani Ekadashi was celebrated with Bhajans. On 31st July Vyas poornima/ Guru Poornima was celebrated with Talk by Shri M.N. Chandrashekar on "Guru Mahima". followed by bhajans, Deepnamaskar, Guru Poojan and Ashtavadhan Seva. Talk on Bhagvad Gita by Dr. Sudha Tinaikar were on every Tuesday of July 2015. Chaturmas Bhajan sevas for the month of August 2015 by: Shri Ravi Koushik, Smt Sadhana Kaikini, Smt.Sangeeta Bhatkal, Anand Bhajan Mandali-Vijaynagar, Bhakti Bhajan Mandali , Smt. Akshita Kallianpur and Group, Shri Narayan Balse , Shri. Baddukuli Radhakrishna Bhat mam, Ameeta Shiroor, Guru Shakti Bhajan Mandali, Yuvadara, Sharmila Kumble , Anupama Dhareshwar. Very Interesting and informative Talks in August 2015 by: Dr. Sudha Tinaikar on the topic "Values and Disciplines of a Sadhaka", Smt. Suniti Naimpally on the topic "Anusandhana", Madiman Malini pachi on the topic "Yaksha Prashna". Another interesting continuation from last Chaturmas is Projection of DVD - this Chaturmas Projection of DVD of Ashirvachan and Swadhyaya (Bhagvad Gita ch12.) by P.P. Swamiji (Chaturmas 2013 Mangalore Math) is being done. Naga pachami was celebrated as also Upaakarma for Panchamkaris. On 28th August Rg Upaakarma was conducted successfully. 30th august to 6th September was celebrated by singing Gokulashtami Mhantyo , with special programs on Janmashtami on 5th September and Gopal Kallo on 6th with special program of dahi handi etc for children. On 1st September Punyatithi of P.P. Parijnanashram Swamiji III was observed. There was Samuhika Gayatri Japa anushthan and Ashtavadhana seva in the evening. P.P. Swamiji desired that all Sadhakas should learn Pranayama and so Pranayama was introduced in Mallapur Chaturmas. As directed by Pujya Swamiji Smt. Manju Jamalabad has been conducting the Pranayama sessions during weekends in Bangalore assisted by Smt Asha Awasthi and Smt Uma Trasi.

Reported by Akshita Kallianpur

Kolkata: Janmashtami was celebrated with a good attendance organized by Saraswat Samaj at Ved Vyasa venue, with Bhajans and Prasad. Omkara, 2 year old son of Akshata & Deepak Shenoy, was dressed as Krishna. He was carried in a basket and after Aarati, broke the Dhahi Handi himself. Samaj had

made arrangements for an elaborate menu of Oondio & Chatni, Shiro, Dhai Phow, Godda Phow, Batato Vadas, Channa Uppkari and Coffee, catered as usual by Tara & Madhav Rao.

Reported by Pradeep S. Nagarkatti

Hubli : Ladies from Hubli Sabha actively participated in various activities like Lalita Sahasranam pathanam, Soundarya Lahari recital, Recital of 12th and 15th chapter of Bhagwad Gita and Devi Anushtan during Adhika Maasa in the Shivkrishna Temple.

Under the Auspices of Shivkrishna Temple, Dharma Pracharak Shri V.Rajgopal Bhat spoke about "Advaita" concept based on Gokulashtami Bhajans (popularly known as Mhantiyon) composed by Rama Vallabha Dasa " on 8th, 9th and 10th September. The talk was well attended by Sabha Members."

Reported by Maithili Sirur

Mumbai – Borivali : The Annual General Body meeting of the members of the Mumbai Borivali Local Sabha was held on 17th May 2015 at the Vamanashram hall. The annual report and the accounts as of 31st Mar 2015 were adopted by the general body. The following were elected as Office bearers of the Mumbai Borivali Local Sabha at the subsequent meeting of Sabha pratinidhis for the year 2015-16. Shri Gourang Katre, President; Shri Chaitanya Chandavarkar, Vice President; Shri Arun Trikanad, Jt Vice President; Shri Anand Dhareshwar, Hon Secretary; Shri Sriram Nileshwar, Jt Hon Secretary; Shri Ashwin Bondal, Jt Hon Secretary; Shri Umesh Trikanad, Hon Treasurer; Shri Satish Udiaver, Jt Hon Treasurer; Shri Pramod Koppikar, Jt Hon Treasurer.

Reported by Anand Dhareshwar,

Hon Secretary, Mumbai Borivali Local Sabha

Mumbai – Dadar : Janmotsava celebrations of P.P. Parijnanashram Swamiji III, were celebrated at Karla on 15th June'15 and our sadhakas had been there to perform during our prahar.

The 74th Annual General Meeting was held on 12th July'15 at MMM hall and was well attended by the laity.

Due to heavy rains and landslides on Expressway, only 2 sadhakas managed to attend Sannikarsh on 26th July'15 at Karla. They, along with 5 Dadar Sabha Seva Saptaha volunteers, performed the 5 aspects of Sadhana Panchakam. Mrs. Sangita Pawar performed

the Guru Poojan and the others chanted the shlokas with all devotion.

On the occasion of Guru Poornima, Guru Poojan was performed by Shri Sharad Shirali at his residence and around 10 others joined him in chanting the shlokas.

Katha Kathan was performed by Mrs.Chandrama Bijur on Shree Krishnaleela 10th Skandh at Avadi Math & Guru Math Mallapur. One hour sessions on 22nd, 24th & 25th Aug'15 accompanied by songs by Mrs. Vrinda Talgeri, flute and tabla by Shri. Chaitanya Ubhaykar, Smt. Tara Savkur at the harmonium and taal by Master Kartik. This programme was highly appreciated by all.

Commentary on "Shri Shiv Leela Kathaunsh" was given by Mrs. Viju Kallianpur during Chaturmas this month at Mallapur done as seva on the various skands, accompanied by bhajans by Goregaon Sabha Sadhakas.

The Committee meeting was held on 30th August'15. The previous office bearers continue to work as before except for Mr. Mohit Karkal who was elected as additional Jt. Secretary and Mr. Sanjeev Balwally as Jt. Treasurer in place of Mr. Shashidhar Gulvady.

Krishna Janmashtami bhajans have started in full swing at A5 Karnatak Bldgs at Mrs. Shobha Puthlis residence.

Reported by Mrs. Shobha Puthli

Mumbai - Santacruz: At the Shrimat Anandashram Hall, Saraswat colony, Santacruz for the benefit of devotees, our Sabha had arranged , " Rug Upkarma Homa " (changing of sacred thread) on Friday, 28th August, 2015 from 8- 9 am . This was officiated by Ved Shri Ulman Anandbhat maam. On 1st, September, 2015, Tuesday, we observed the Punyatithi of HH Shrimat Parijnanashram Swamiji, III. Parijnan Bhajan Mandal offered their melodious Bhajan Seva for the evening.

The evening concluded with Deepanamaskar, followed by Mangal Aarti and prasad.

Reported by Kavita Karnad

Saraswat Samaj UK : Charity Walk 2015 - Saraswat Samaj UK held its customary Charity Walk on the 31st of May 2015 at the picturesque Regents Park in Central London. The Charity Walk, this year, was dedicated to the Nepal Earthquake tragedy.

Unfortunately, the damp weather on the first half

of the day was a real dampener. For the very first time the charity walk was delayed to the late afternoon. In spite of the odds, the 5 km walk was successfully completed by all the keen and dedicated walkers.

It turned out to be a very successful fund raising event with large contributions from participants and non-participants alike. The Committee greatly appreciates and thanks all those members for their generous donations and support for this event.

The usual picnic at the end of the walk, sadly, was not an elaborate affair as the time was not right and the grounds were too wet. But the participants were not deterred from enjoying and sharing the tasty snacks they had all so thoughtfully brought.

Carrom Tournament : The revival of the Carrom matches was great fun. The tournament was held on 4th July, 2015 at the Feltham Community Center. Well attended by 40 members from both Saraswat Samaj and Gowda Saraswath Sabha and very successfully organised by the mother and son duo, Sports Secretary Mrs. Rima Karnad and Youth member Arjun Karnad plus many volunteers.

From three Group matches the winners were :-

Junior singles champion – Yuvaan Gulvady and Joint Runners up - Aadi Kamath and Vayona Narekuli

Adults Singles champion – Sachin Gulvady; Runner up – Raj Pai

Adults Doubles winners – Raj Pai and Sadanand Nayak

Adults Runners up – Chandrakant Bailoor and Shashikant Bailoor

Certificates were awarded to the winners and Runners up.

Snacks of tasty samosas, vadas and crisps and soft drinks were enjoyed by all. The day ended with a fantastic surprise birthday celebration of member Sumeet Adur.

Reported by Mrs. Gita Talgeri

Our Institutions

Saraswat Mahila Samaj, Chennai : Apart from the monthly Sadhana Panchakam, we had Puja and Bhajans on both Shayani Ekadashi on 27th July as also Guru Purnima on 31st July.

For August 15th, the Saraswat Mahila Samaj (SMS) along with the Saraswat Association organized the Independence Day celebrations. Members were invited to write a slogan of not more than 15 words

in English, Kannada, Hindi, Konkani or Tamil. The winner would get the opportunity of hoisting the flag. More than 30 slogans were received – a few in Marathi too !! The joint winners Sunanda Kumta pachi and Geeta Dhareshwar pachi hoisted the flags. This was followed by singing of Vande Mataram, welcome speech by the President of the Association and a sumptuous breakfast which included the SMS touch – a tricolor bread sandwich. After this there was an interspersed of patriotic songs and reading of slogans by the members. The singers included the 80+ Sadananad Kumta mam & Uma Hattikudur pachi and the 6 year old Nimay Ullal. The programme concluded with singing of National Anthem by all led by Nimesh.

The much awaited event of religious discourse by Dharmapracharak Shri V Rajagopal Bhatmam on Ishavasya Upanishad was held from 20th to 23rd August. While explaining the meanings of all the stanzas, he brought out the higher meanings to be inferred from them. He also highlighted the importance of this brief 18 stanza Upanishad as bringing out the essence of the Gita's teachings.

Sadhana Panchakam too was conducted as per schedule. Rg Upakarma – Yagnopavit Dharana too was observed on 28th August.

Reported by Kavita Savoior

Saraswat Mahila Samaj, Gamdevi: On 31st August the Samaj Hall resounded with the sound of Mhantynos sung with gusto. In spite of the rain playing hide and seek a good number of ladies turned up for the programme. Smita Mavinkurve welcomed everybody. Savita Padukone led the bhajans, Geeta Yennemadi accompanied on the harmonium and Arun Hattangadi provided the rhythm on the Tabla. A vote of thanks by Nirmala Kalambi concluded the event. Prasad was served by the Samaj in memory of Laxmiakka Belthangadi. Refreshments were sponsored by Smita Mavinkurve in memory of Smt Sulochanabai Kati.

Forthcoming Programmes – Wednesday October 14th at 4.00 p.m. at the Samaj Hall – Music programme by Shamala Mavinkurve. Prasad sponsored by Suman Kodial

Wenesday 28th October at 3.30 p.m. at the Samaj Hall – Kojagiri get-together. Contribution Rs. 70/- per person. Please register before 20th October.

Reported by Smt Geeta Suresh Balse

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BIRTH

Neal, a son born on 23rd August at Borivali (Mumbai). Parents Vinay Upponi & Neeta Khilnani, grand parents Vivek & Vinata Upponi of Borivali and Dwarko and Hiroo Khilnani of Chembur (Mumbai).

ENGAGEMENT

Mallapur - Gulvadi: Nakul, son of Mrs Gayatri (nee Sheetal Kalyanpur) & Dr.Gautam Mallapur engaged to Shruti, daughter of Mrs Rajani (Hattiangdi) & late Mr Dinkar Gulwadi of Bangalore on 22nd August 2015 at Mumbai.

PHOTOGRAPHY

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

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DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

Aug 23 : A son (Samvit) to Bhageshri (nee Gulvady) and Prateek Prakash Karkal at Huston, U.S.A.

Aug 23 : A son (Neal) to Neeta and Vinay Vivek Upponi at Borivali, Mumbai

MARRIAGE

We congratulate the young couple

Aug 21 : Srishti Rajesh Haldipur with Venkatesh Chandrasekaran at Mulund, Mumbai.

OBITUARIES

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

Jul 15 : Smt. Rama Sanjiv Shirali (nee Tallur) (89) at Goregaon, Mumbai.

Jul 24 : Vithal Shankar Gokarn (88) at Santacruz (East), Mumbai.

Jul 27 : Vivek Krishnarao Mudbhatkal, (62) at Hubli.

Aug 10 : Ganga Laxman Hosangadi (90) at Bangalore.

Aug 18 : Mudbidri Meera Bhaskar Rao (72) at Mumbai.

Aug 18 : Vasant R Kuddyady (88) at Andheri (East), Mumbai.

Aug 20 : Hemalatha Vasant Dumble (80) at Mangalore.

Aug 21 : Gopalkrishna R Shirale (103) at Shakti Nagar, Mangalore.

Aug 21 : Vivek Ramchandra Gangolli (77) at Shirampur, Ahmednagar (Maharashtra).

Aug 28 : Malati Madhusudan Gersoppa (nee Kumble) at Mumbai.

Aug 29 : Indu Prabhakar Pandit (90) at Pune.

Sept 9 : Anand Shripad Nagarkatti (96) at Pune.

Sept17 : Vrinda Jayant Bellare (64) at Dombivali.

Announcement for Diwali Issue

Our next issue for November 2015 will be the Diwali issue. Readers are requested to send in their articles, poems, stories for this issue. Youngsters can also send in drawings and paintings.

The matter should reach us by 12th October 2015 Editorial Committee



Indu Prabhakar Pandit

90 years

Passed away in Pune on 29th August 2015

You will remain in our hearts forever

from:

Children: Pramod, Jyoti, Shobha

Daughter-in-law: Anasuya

Late sons-in-law: Vivekanand and Prakash

Grandchildren: Anjali, Ramila, Sandeep,

Shilpa, Shipra, Sneha

Grand-daughter-in-law: Trupti

Great-grandchildren: Sarika, Kamyra and Kaira

Relatives and friends

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