

# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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Shri Ashok S. Kalbag receiving the 'Distinguished Service Award' from the IIT-Bombay Director Shri Devang Khakhar for "Contribution to the progress of IIT-B and being an achiever in his own field".

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# Kanara Saraswat

A Monthly Magazine of the  
Kanara Saraswat Association

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

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

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e-mail: [editor@kanarasaraswat.in](mailto:editor@kanarasaraswat.in)  
[kanara\\_saraswat@hotmail.com](mailto:kanara_saraswat@hotmail.com)  
(For Publication in the Magazine)

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

President: **Praveen P. Kadle**  
Vice President: **Geeta V. Yennemadi**  
Chairman: **Rajaram D. Pandit**

## MEMBERS OF THE EDITORIAL COMMITTEE

Managing Editor: **Gurunath Gokarn**  
Editor: **Smita Mavinkurve**

Associate Editor: **Uday A. Mankikar**  
Editorial Committee:

**Usha K. Surkund**

**Computer Composing:**

VISION DTP – **Sujata V. Masurkar**

KSA Telephone: (022) 2380 2263

TELEFAX: (022) 23805655

KSA Holiday Home, Nashik:

Tel: 0253-2580575 / 0253-2315881

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We are pleased to announce  
**A 2-day Concert of Hindustani Classical Music**  
at Nehru Centre Auditorium, Dr. Annie Besant Road,  
Worli, Mumbai – 400 018  
on April 13th and 14th 2016.  
**Turn to page 62 for more details**

## INTERNATIONAL WOMEN'S DAY 2016

The Kanara Saraswat Association will be observing **International Women's Day** on **Saturday, 12<sup>th</sup> March 2016** when the following women will be honoured for their outstanding work for the community and society.

Smt. Arur Umabai Akka – Posthumously

Smt. Beltangady Laxmibai – Posthumously

Dr. Smt. Padmini Pai-Dhungat

Smt. Mangala Khadilkar

Smt. Jaya Row, well-known Vedant Teacher has kindly accepted to be the Chief Guest on this occasion.

Smt. Geeta V. Yennemadi, Vice-President, KSA will preside over the function.

Venue – Shrimat Anandashram Hall, Talmaki Wadi, J. D. Marg, Mumbai 400007

Time – 5 p.m. onwards

All are cordially invited

Shivshankar Murdeshwar  
Hon. Secretary, KSA

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For Booking Please Contact:

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- **Nashik Office- Manager Mrs Ravikala Prakash Koppikar,**
- **Tel No 0253-2580575/25315881, Mobile No – 09623788879**

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## *From the President's Desk....*

"The purpose of life is to be happy", says the Dalai Lama.

A very simple message... but it set me thinking ...how can I be happy?

In our busy life today, it is of utmost importance to pause, introspect and understand what makes us happy.

As a student I can be happy with academic excellence or work towards the pursuit of knowledge and research, irrespective of the grades obtained. In order to lead a comfortable life, I need to earn my livelihood. I may even opt for higher studies. But will I be happy? Will that suffice?

After completing my academic life, I will try for a job in a reputed company, aspire to get regular promotions and endeavour to reach the pinnacle of success. I may even attain the highest position in the company that I work for. But will I be happy?

I may even become an entrepreneur and own a highly successful enterprise. But will I be happy?

Generally, an important milestone in any person's life is marriage. Mine may be a good marriage but how do I define it as a happy marriage? Will a contented family make me happy? Will taking care of my parents in their old age make me happy?

Will doing something for my extended family, community and society make me happy? Will contributing to the society by doing charitable work make me happy? Yes, of course, but...

Life is very complex. When we try to analyse all these aspects of life and happiness, we need to answer a few more questions of our own.

The first question is ... Do I need a purpose in my life? Yes, I feel that all of us definitely need a purpose in life.

The next question is ...Should the purpose of life be 'happiness'? Yes, I strongly believe so.

And last but not the least...How do I remain happy in life?

I think each one of us needs to define what we need to achieve in life. It could be different for each person. We must focus on our objectives in life, believe in them and go about achieving these objectives with determination, dedication and discipline. Yes, we do need some luck, but as they say, luck favours the brave. Pursuing your set objectives with strong conviction, even if they are difficult to follow, is in my view, an act of bravery. Finally, believing in your mentor or a Guru who can help you connect with yourself on your journey will give you the correct direction and limitless inspiration.

So friends, whichever phase of life you may be in today, find your own purpose in life to be happy.

Regards,

*Praveen P. Kadle*

## **PLATINUM JUBILEE CELEBRATIONS OF THE TALMAKIWADI COOPERATIVE HOUSING SOCIETY**

The Talmakiwadi Coop Housing Society was registered seventy five years ago on 5<sup>th</sup> April 1941. It is Divine Coincidence that the 75<sup>th</sup> Anniversary of this Historic Event falls close to the Auspicious occasion of Ugadi, this year.

A three day festival is being arranged at 'Amgeli Wadi' to commemorate this historic event. We invite all the present and past residents of the Wadi to join the Platinum Jubilee Celebrations.

### **Events planned;**

- Friday 8<sup>th</sup> April 2016: 5 pm onwards: Panchang vachan and Prayers, followed by 'Talent Show' at Talmakiwadi Garden
- Saturday 9<sup>th</sup>: 4 pm onwards: Fun Fair at Sirur Square 7pm onwards: Jam Session in Hall
- Sunday 10<sup>th</sup> : 7 pm Comedy Konkani Play followed by Contributory dinner

Anyone desirous of participating in the 'Talent Show' may please send their entry giving name, age, address, contact numbers and an idea of the nature of the act, by email at [talmakiwadi@hotmail.com](mailto:talmakiwadi@hotmail.com) OR to the TCHS office, 8/4 Talmakiwadi, J D Marg, Mumbai 400007 **before 25<sup>th</sup> March 2016** (for screening).

A souvenir is being planned to be published on the occasion. We have already received articles for the same. If you wish to send any article, please email the same at <talmakiwadi@hotmail.com>, or mail it to the TCHS office, 8/4 Talmakiwadi, J D Marg, Mumbai 400007 before 1<sup>st</sup> March 2016.

For the Managing Committee, TCHS

**Mrs Nirmala Chikramane**  
Chairperson

**Dr Prakash Mavinkurve**  
Hon secretary

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## Letters to the Editor

**Dear Editor,** With the beginning of New Leap Year 2016 and change of guard in KSA, a new look inside the magazine, a change in some format by allocating certain pages for like General, Personal, Travlogue, a page exclusively for decent photographs of recent events, Reports, Profiles is very much acceptable and appreciable as giving a scope for more contributions. A lot of thanks.

*Shrikar Talgeri, Mumbai*

**Dear Editor,** I was thrilled to read an article by Haldipur Bhaskar Mam of Bangalore in the January issue of our Magazine. It is typical of Bhaskar Mam to come out with such memorable incidents from his life experiences and normally he comes out beautifully.

It is not only that his memory is absolutely intact, but he is physically fit and he has been going for a morning walk every day from 5.45 am to 6.45 am, without fail for many decades. Since I have also operated from Bangalore for 8 years, I used to meet him in the mornings during my morning walks. After reading his article, I rang him up to congratulate him and spoke to him very briefly.

Let us all wish Bhaskar Mam many more years of healthy and active life, so that we can have the benefit of his interesting experiences from 30s or 40s or 50s.

*Jairam Khambadkone, Mumbai*

**Dear Editor,** The article penned on the former Attorney-General of India, World renowned jurist Hon. Soli Sorabjee's rich contribution (published in the KS Nov 2015 issue) was well appreciated by him. He expressed satisfaction over the adequate coverage and skilful presentation of the historic constitutional cases won by him in the Supreme Court. He also has a word of appreciation for our entire magazine.

*Arun R Upponi, Belgaum*

**Dear Editor,** Mr. Suresh Hemmady's monthly messages from "President's Desk" are of educative value. All cultures have the tradition of passing on wisdom from one generation to the next through stories. Mr. Hemmady's missives are loaded with profound inspirational thoughts, expressed in elegant and persuasive style. It will be a beautiful treasure if these nuggets of wisdom are published as a booklet. It will be a guide for everyone, and to the younger generation in particular.

I fervently hope that this takes shape in the near

future, with the KSA or anyone taking an initiative toward that end. My best wishes to Mr. Suresh Hemmady.

*Radha Golikeri, Houston, USA*

**Dear Editor,** Hello! Thanks for printing my poem Malala's Ammi in the December 2015 issue. My Amma used to call and let me know when a piece was published. Now my aunt does from Battlecreek, Michigan. I was telling my children that no matter how many books I publish, thesis or Ph.D. dissertation, the KSA magazine will always have a special place in my heart.

I remember the excitement with which I used to await the mailman in Goa between 1971 and 1979. How we used to take turns to read the magazine: my grandparents used to comment on the personal columns - who'd passed away, whose son or daughter was married and who celebrated a milestone anniversary.

I learned about the importance of writing about everyday experiences such as settling down in a new town and other things from Kumud Nayel and Jyoti Nirodi. Surrounded as I was by Enid Blyton and other British authors, KSA inspired a spark that the writing from our own Konkani or individual standpoint was worth writing and reading about. There were multiple stories and each one was special.

Above all, my parents and grandparents always encouraged me to speak and share while reminding me subliminally that my thoughts were worthy of being heard. They read everything that I wrote and always encouraged me to find my own style. I had submitted a piece about Venkatraya Bappa Gulwady, my Prema mami's uncle, a long time ago. Sadly that piece wasn't published and is now lost. Yet I kept sending my pieces and slowly and steadily over two last two decades, KSA has always published my pieces.

The greatest joy was in August 2010 when I'd taken Amma and my children to Karla Math to seek blessings of Param Pujya Swamiji and at the entrance while signing in as a family, the pachchi at the table remarked "Oh, you are Rashmee Karnad-Jani! I've read your pieces many times".

In such a hallowed space, with my children and my Amma beside me, it was an honour to be addressed thus. When the writing is done from a place of respect and with the single intent of sharing thoughts without ego, I believe that goddess Saraswati continues to

bless the thoughts and words that flow.

Thanks KSA for being my first publishing forum. And thanks to all my Elders, who continue to teach me to speak and share, and who continue to call when a piece is published. My foremothers didn't write much but they spoke to me as I grew up around them. Today their silences speak through my opportunities. I do not write because I'm a Karnad: I chuckle at that very simplistic and snobbish labelled box. I write because I was raised to speak courageously and that's the Balse, Hattangadi, Heble and Karnad in me.

*Rashmee Karnad Jani*

### Rates for Classified Advertisements in Kanara Saraswat

For the first 30 words: Rs. 650/- for KSA Members and Rs. 700/- for Non-members. For every additional word, thereafter: Rs. 25/-

Postal charges for Kanara Saraswat: Rs. 1000/- p.a. for overseas Members. Overseas Members are requested to make payments in Rupees only owing to exchange difficulties. All remittances are to be made by D.D. or cheque, in favour of 'Kanara Saraswat Association'.

### TRIBUTE

**Shri Prakash Ganesh Burde**, a distinguished music critic, scholar and reviewer passed away on 5<sup>th</sup> January 2016. A Tribute to him in the form of a Classical Music Concert will be held on Friday (Bank Holiday) 25th March 2016

**Venue:** Shrimat Anandashram Hall, Talmakiwadi, J.D. Marg, Mumbai-400007

**Time:** 10 am - 1 pm and 2 pm onwards

All are invited

### ANNOUNCEMENT

[www.Chitrapurebooks.com](http://www.Chitrapurebooks.com) is pleased to announce the addition of 4 more titles to its free online library.

"A Chitrapur Saraswat Miscellany" [1938] and "The Shrimat Anandashram Ordination Jubilee Souvenir" [1941] are part of the 'Chitrapur Saraswat Series', and were both compiled/edited by Sh. Hattiangadi Shankar Rau. The two volumes are key chronicles in narrating the community's history in the early part of the 20th century, particularly between the 2 World Wars. While speeches made at the Mahasabhas, 'pravachans' by His Holiness, documentation on the Constitution make up bulk of the Souvenir, Miscellany draws substantially from the 'Kanara Saraswat Magazine'

The third volume "Community and Communion" [1972] written by Shri. Kilpady Guru Dutt dwells on the philosophical aspects of the community's life and its links with other cultures of India. The book, which carries a foreword by HH Parijanashram Swamiji, discusses the principles of Varnashrama Dharma and its relations with world thought. It calls for revival of ancient sentiments to suit a modern and changing environment.

The 4th title is a research article that explores the linkages between the temples built in medieval era Kashi [Benares that provide clues to links between this ancient city and our Gokarna Math, and our Adi Devata—Lord Bhavanishankar. Through a study of sacred texts, historical material and actual site visits [supported by photographic evidence], the author of this essay, Shri Nitin Gokarn explores the geography of hoary Kashi shrines to thread these links.

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## Ashok Shrinath Kalbag Awarded the 'Distinguished Service Award' By the Indian Institute of Science, Bombay



Ashok Kalbag was awarded the DSA or Distinguished Service Award on 27<sup>th</sup> December 2015 at a ceremony in the IIT – Bombay Campus. These awards have been instituted at IIT Bombay from 1999 and are given to IIT Bombay Alumni who have contributed in a very notable and sustained manner to the progress of the Institute. The award consisting of a certificate memento and an *uttaria* is presented on Alumni Day. The Distinguished Service Awardees are chosen from among the nominations received from Alumni and Faculty of IIT Bombay.

Ashok, born in Pune to Mira & Shrinath Kalbag completed most of his schooling in Mumbai. He graduated from the Indian Institute of Technology, Bombay, with a B.Tech in Mechanical Engineering in 1974. He joined Godrej & Boyce in their Design Centre and worked on design and development of locks, and later, process development of refrigerators. In 1980 joined Klaas Equipment at Nashik, and worked for 5 years towards product design and development and later production of marking systems.

Between 1985 to 2008, he worked with Mechelonic Engineers on design and development of resistance welding machines and systems. He was instrumental in leading the team for design, manufacture and commissioning of India's only indigenous Rail Flash Butt Welding Plant for North Eastern Railway at Gonda, UP. Several innovative resistance welding solutions have been developed by him based on extensive and varied experience.

In 2005-06 Ashok was drafted to PANIIT 2006 Global team to generate regular Newsletter and also help co-ordinate between the various committees in the run-up to the December event. This ignited Ashok's interest in the social sphere and gave him the inspiration to start several nation building initiatives. In 2008, he quit as General Manager (Operations) in Mechelonic Engineers to become the full time Secretary General of PanIIT Alumni India for the next 4 years to help drive nation building initiatives like

IUCEE, Reach for India, iCreate, etc. till June 2012.

IUCEE - the Indo US Collaboration for Engineering Education program was conceptualized by over 150 leaders of engineering education and businesses from US and India in 2007 to help create good quality engineering talent in order to find solutions to the global challenges facing humanity such as energy, environment, health and communications. He is presently the Secretary of IUCEE and is involved with improving engineering education to make it more relevant and appropriate.

PAN-IIT Reach For India (PARFI) is a social enterprise with a mission to enhance incomes of the underprivileged.

iCreate – is the International Centre for Entrepreneurship and Technology whose mission is to facilitate new age entrepreneurial pursuits of youth that focus on innovative applications for wealth generation, employment creation and global competition.

Presently he is the President of the Mumbai Chapter of IITBAA who are trying to initiate some rural development initiatives as part of Mumbai Chapter sustainable activity. Besides supporting the other activities like VarshaStuti (a classical music programme during monsoons), various talks such as on the Third Wave by Mansoor Khan, besides support to the Student Alumni Mentorship programme, and other IITBAA activities.

He is associated with 'Vigyan Ashram', an NGO in Pabal, near Pune, bringing scientific temper to the rural community to help them develop their potential. Its motto is 'Education through Development, and Development through Education'. Vigyan Ashram was started by the scientist turned educationist, Late Dr. Shrinath S. Kalbag in 1983 to find a solution to the problems in education. 'Vigyan' means 'Search of Truth' and 'Ashram' symbolises 'Simple living and High thinking', an organization where all are equal, it's a modern version of old Gurukul system. VA's

educational program IBT (Introduction to Basic Technology) is adopted by more than 122 high schools –across 4 states in India. Pabal is a drought prone area and is truly representative of an Indian village. The Idea of establishing Vigyan Ashram at Pabal is whatever we do at Ashram can be replicated in any part of the country.

Among his other interests he participated in the 1<sup>st</sup> Himalayan National Trekking Programme as a part of the IITB contingent in 1970. He with few others stayed back as volunteer camp leaders and was subsequently invited again the following year. As part of a local club 'Explorers & Adventurers' he attended the Basic Mountaineering course in Uttarkashi and also participated in the Mukerbeh expedition in HP in 76. A keen aero modeller, he built a few powered models and subsequently took up flying and managed to get solo flying before the fuel crisis of 74 made it beyond reach to continue. He then started sailing regularly with the Colaba Sailing Club and participated in several regattas including a 72 hour non-stop sail in an open boat to Goa from Mumbai in 80.

## LALITAANGAN- A School of Music

### ATTENTION PLEASE

**Due to unavoidable reasons, the date of the programme is now changed**

**“Anokhe Rang Guru-Geetake Sang”**

**Sunday 20<sup>th</sup> March 2016**

at Karnatak Sangh Hall, Matunga.

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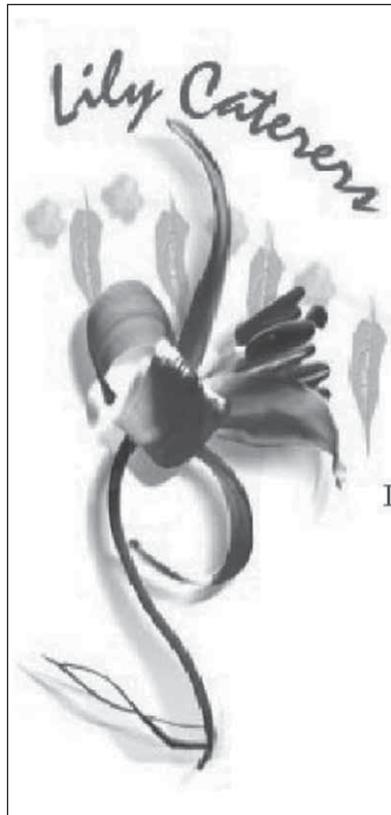
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### FOUR GENERATIONS



Mrs. Arati Arun Benegal Nee Deepa  
Upponi (Grandmother in the left),  
Mr. Ratnakar Rao Upponi  
(Great Grand Father in the centre),  
Mrs. Priyanka Purnank Desai Nee  
Benegal (Mother in the right),  
baby Siya Desai (Great Grand child)



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# Birth Centenary Tribute Tara (Tarakka) Chaitanya Desai



January 31<sup>st</sup> 1916 - October 3<sup>rd</sup> 2012

## TARAKKA

You were loved and admired by thousands and you amazed everyone. You were a repository of knowledge with a memory that awed everyone, yet so simple, saintly and a pious soul. You lived, breathed and preached Dnyaneshwari and Bhagavad Gita. A Varkari at heart, we all who knew you were blessed. You left us rich with your amazingly insatiable appetite for knowledge that you shared with so much enthusiasm.

PRANAMS!

**Missed dearly by:**

Desais, Koppikars, Murdeshwars, Leenata Rao, Rohan Shukla and Divgis.

## **KSA's Green Initiative**

For good number of years, Governments all over the World are emphasising on Green Initiatives to save the environment. Government of India is also not lagging behind much, though a lot is required to be done in our Country, in comparison with our counterparts in other parts of World.

Most of the leading News Papers, Publishing Companies and E Commerce Companies in India have "E News Papers", "E Books" and "E Magazines" today, whilst they continue with printed copies as well, till the new concept catches on. Why go that far - Even our own Community has started with "Chitrapur E Books" and a number of old publications have been converted into E Books in the recent past and the concept is catching on. Many of our members may have seen people reading either the Books or Magazines on Kindle or Tablets while travelling. This concept is catching on more with younger generation, but at the same time older generation also is not lagging behind, which is really heart-warming.

KSA also would not like to lag behind in this area of importance any more. We already have a practice of posting the Soft Copies of KS Magazine on our Web Site every month for many years and we would be too happy, if our members make use of the Soft Copies for reading the Magazine as much as possible. Our objective will be to help saving the environment and reduce the effect of Global Warming.

We are fully aware that the existing practice of uploading PDF Files on the Web Site, is causing concern in time for downloading the same at the user's end. We are trying to take every step to improve this and use modern technology, soonest possible so that the time for downloading is reduced. However, we do not intend to lose any time in this area and we would encourage members to read Soft Copies as much as possible, with the existing status to start with.

In implementing any new practice, the cooperation of all members will be of highest importance and we will be too glad to hear from members about their willingness to read Soft Copies, so that KSA can stop sending the hard copies to such members. In this connection, we would prefer if our members send a mail to both the following e mail IDs of Kanara Saraswat Association, indicating their willingness to read the Soft Copies and to stop sending the hard copies of the magazine:

Administration - [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in)

Editor - [editor@kanarasaraswat.in](mailto:editor@kanarasaraswat.in)

While sending this mail to KSA, please mention

In the Subject line : "Do not mail the hardcopy of the magazine to me"

In the Body of the mail : Your Name & Membership Number

Your latest contact details : Address, email id, phone no, Mobile No.

This will help us in updating our records. We will make a list of all such members who show their willingness to forgo hard copies of the Magazine. In recognition of being a part of this new initiative, we will print and publish their names every month in KS Magazine on a separate page.

At present all overseas members of KSA are expected to pay fixed Air Mail Charges every year to compensate the extra cost to KSA and if this practice of reading Soft Copies is followed by all Overseas Members, then there will not be any need for payment of Air Mail Charges and members will not have any trouble of making this payment any more. At the same time, a lot of administrative work in KSA will come down. This will be a “win-win” situation for both KSA and Overseas Members. Very soon, we will propose to issue “Log in ID and Password” to all our members, as was the practice prevailing in earlier years.

We are looking forward to positive response from all our members, in order to achieve this important objective.

Gurunath S.Gokarn  
Managing Editor

Rajaram Pandit  
Chairman

\*\*\*\*\*

### “Champions of KSA’s Green Initiative”

We are very happy to receive a response from our readers to our “Green Initiative’ and thank the following members for having opted to read the KS Magazine online.

Shri Shivdas Ramesh Balsekar

shivdasbalsekar@gmail.com

Shri Mundkur Gurudutt N.

gmundkur@gmail.com

Shri Jairam Khambadkone

jk.khambadkone@yahoo.com

Shri Raghunath Nagesh Gokarn

raghugokarn@yahoo.co.in

Shri Raghunandan U Bangalorekar

raghu.bangalorekar@gmail.com

Shri Dinesh Dattaprasad Chandavarkar

dchandav@yahoo.com

Shri V. Shankar Bhat

shankar.bhat@rediffmail.com

Shri Kishore Betrabet

kbetrabet@gmail.com

Shri Rajesh R Hoskote

Rajesh.hoskote@gmail.com

Shri Ravindra S Shirali

ravishirali@gmail.com

Shri Rajaram Pandit

rajadpandit@gmail.com

Please note that the magazine will be uploaded by the 1<sup>st</sup> or 2<sup>nd</sup> of the month.



Pranams & Felicitations to Vidwan Ved. Shri Baindoor Shivananda Bhat on the Rare Momentous Occasion of His Birth Centenary on 5th Feb-2016 (Magha Sh. Dwitiya 9th Feb – 2016). Admirers and Well-wishers desirous of sending any Contributions on this occasion as a Token of Regard may send it to his bank account.

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## A Summary of the ‘Manogat’ of the Dignitaries felicitated on 26<sup>th</sup> November 2015

A detailed Report of the function held on 26<sup>th</sup> November 2015 to celebrate KSA's 104<sup>th</sup> Foundation Day was given in our previous issue (KS Jan 2016). We present a synopsis of the thoughts expressed by the invitees.

**Prof. Smt. Kalindi Muzumdar** graciously agreed to chair the function as the President Shri Praveen Kadle was held up elsewhere.

Prof Kalindi Muzumdar started her speech with prayers to our Guruparampara and Lord Shri Bhavanishankar. She reminded everyone of the horrifying and tragic attack on Mumbai by terrorists on this very day in 2008 and asked all to stand a few moments to pay homage to the people who had lost their lives on that day.

She congratulated the KSA on completion of 104 years. She said “Now, what can we look for ahead? When a mountaineer climbs a mountain, after going a certain distance he looks back to check how far he has come and then looks ahead to see how much further he needs to go. Similarly if we look back on what the KSA has achieved we see that KSA has certainly done a lot – helped the poor and needy, gave scholarships to students, gave medical aid and distress relief to sick and ailing people. But is that enough? No. We cannot rest content on this alone.

Our community is very small and we have almost 100% literacy. But now we should not remain in this small circle. We should look out and help others. We may not be able to do great things but if in our own way we are able to make someone happy it is enough. Keeping our surroundings, our road, the footpaths in our locality clean, sparing time to be with the poor sick in hospitals who have no close family are some of the things we can do. If we spend even one hour with them in a week it will make them happy and we too will feel the happiness and satisfaction. One can experience poverty if one goes into slums. Granted it is difficult to go and work as individuals. But there are many organizations which work for the rehabilitation

of these people. We can volunteer to work with them in whichever area that suits our aptitude. We should keep a progressive outlook as we work in the society.

Of course while doing this, we should not neglect our home and family. We should spend time and interact with each other. At least one meal a family should eat together in a day.

Just as one ant does a small bit of work but together they make a huge anthill. Similarly each one of us can do what we are capable of but together we can take our community ahead.”

She offered pranams at the feet of our Swamiji and ended her speech.

The Award for the Best Sportperson of the year was then announced. The recipient was Ms. Navami Sharma – a 14 year old girl who is winning championships in Squash. This Award is given in memory of Shri Suresh Nadkarni by his family.

**Shri Bharat Nadkarni** spoke about his uncle Shri Suresh Nadkarni in whose memory this award has been instituted. He said “Sureshbappa was a great Sportsman – in spirit as well as in play. He was one of the best left-arm spinners of his day in Mumbai and he made a record in the University of taking all the 10 wickets in the finals of the Rohinton Arya Tournament. He was also an ace Table-tennis player. He represented the KSA in many tournaments. He defeated the then State level champion and even the National Champion. In 1974 he was a qualified referee and he represented India as a referee in the World TT Championships. From 1970 to 90s he was working as an administrator for the Times of India Cricket Tournament which was the biggest in Asia.” Bharat Nadkarni expressed happiness that the award was being given this year to Navami Sharma, a young upcoming player who is excelling in Squash and winning matches after matches. He wished her all the best for her future and said he hoped to see her name as a winner in World Championships soon.

**Navami Sharma** thanked the KSA and all the people for giving her this award and encouraging her. She felt honoured and humbled and hoped she would be able to stand up to their expectations. She said that this support from her own people will always help in the years to come. Her Message to all young and old was “Never give up. Keep thinking about how to get better. You may not reach perfection. But one can always try”.

KSA felicitated **Nagesh Kalbag and Dinesh Kalyanpur** posthumously. Shri Nagesh Kalbag’s daughter Smt. Veena Balse accepted the award and expressed gratefulness to KSA on behalf of her family.

Shri Raja Pandit paid tributes to both Dinesh Kalyanpur and Nagesh Kalbag. He said that though both were much older than him, somehow the camaraderie was such that he never called them ‘Maam’. He said that Dinesh Kalyanpur’s ability for administration was superb and it was Dinesh who had brought him to the KSA fold.

About Nagesh Kalbag he said that he was a master in Accounts. When writing the accounts he was so sure that he never even needed to use a pencil. He would directly write with a pen. They would sit till late night, burning midnight oil, as in those days neither were there any assistants nor was there any computer do the number crunching.

**Shekhar Hattangadi** gave special thanks to the KSA . He expressed that he was overcome by the work that the others who were being felicitated with him had done and felt quite inadequate in comparison. He remembered how, many years ago when he had gone to interview Hrishikesh Mukherjee, the famous film director, at the end of the interview had broken down saying that he was finally only an entertainer but his son and other scientists were quietly working and actually doing much more for the people of the country. Shekhar posed a thought provoking question, “What do we consider when we select our heroes?” Disproportionate importance is given to people who claim to be creative whereas the people who do grass root level work to improve the lives of the masses go unnoticed and unsung. He then thanked the KSA and accepted the

award with humility promising to try to live up to their expectations.

**Vinayanand Kallianpur** dedicated the award that he had received to the feet of HH Parijnananshrum Swamiji and HH Sadyojat Shankarashram Swamiji for their guidance and blessings. He remembered that it was on the 31<sup>st</sup> October 1985 that he started working in the School at Virar of which he is today the Principal. He thanked the people who had guided and helped him throughout making a special mention of Dr. Mohan Mankekar. He said that for him the KSA stands for K – Knowledge to enlighten the masses, S – Service to Society for betterment of education and health and A – Aiming for good of the Society at large. He said , “My vision and mission is to make everyone happy. Life is at its best when you are happy and it becomes even better when others are happy because of you”. He invited everyone to visit the School. He also thanked his spouse Dr. Vandita Kallianpur who has always supported him in his endeavours.

**Prof. Dr. Ramchandra Gokarn** – Prof. Gokarn was very modest about his achievements saying “I am no World Authority on Naval Architecture”. But the work that he has done belies these words. He expressed gratitude to KSA and especially Shri Gurunath Gokarn for inviting him. He said, “I have received many awards but this award from my own community and my people is closest to my heart”.

**Ved. Shrikrishna Bhavanishankar Bhat** was felicitated for his writings in Konkani. He expressed his happiness that his poems have appeared in the KS and said that he had always nurtured a wish that his poems should reach all our Konkani speaking people. He said that he had been honoured in Karnatak but this honour from our own Institution meant a lot for him. He remembered Late Gulvady Kamlakarmam and Smt., Jyotsna Kamat from the Dharwad Radio broadcasting station. He also mentioned that he had written small musical skits for Baddukulli Venatesh and Shukla Gurubhat. He read out one of his humorous poems -

## मॉडर्न मंगळारती

बाम्मुणु म्हणता :

जय देव जय देव जय मंगलमूर्ते  
हातू जोडतां हांव कामाच्या पूरतें ॥१॥  
लागशी करी तूं माक्का लॉटरी  
भेंड्यो काडतां हांव तुज्जे मुखारी  
महिला मंडळांतुं बायल सेक्रेटरी  
घरांतुं कामांक घालता ती कातरी ॥१॥  
बायलेक आस्ताती केदनायी मिटिंगं  
म्होणु कोनुं घेल्ल्यां बांबकटींग  
वेळु जात्ता म्होणु तीळो लांबच्याक  
बिंदी की टिकली कापडा मॅचिंग ॥२॥  
जास्ती दी म्हणताती भट्ट दक्षिणा  
दंडु तो इत्याक कॅसेट आस्तना  
मंत्राक वाजपाक आस्स कॅसेट  
नित्य उरो मगलें भोरुनु पॉकेट ॥३॥

बायल म्हणता :

जय देव जय देव जय मंगलमूर्ती  
हात जोडतां करी मागणी ही पुरती ॥१॥  
रांदपाक कामाक भायर भित्तरी  
मेळशी करी तूं कामाची पोरी  
कामांतुं हुशारी कुरुपी काळी  
सांगिलें करतली गुणांनी भोळी ॥१॥  
खाण जेवण नीद थोडी आस्तली  
सरळ साधु प्राणी फॅशन नात्तिली  
कामांतुं आस्सो ती फूटी सटसटी  
शीक संकट नात्तिली कुटकुटी  
कसलें सांगूं देवा मगेली फजिती  
भुक्केल्या पोड्यारी म्हणतां ही आरती ॥२॥  
खोट्टो खीरी नाक्का पोट दुकतलें  
कडंब पात्तोळी अजीर्ण जातलें  
पुरो नारल केळीं हे पंचखाद्य  
हांतूंची पुरायी महानैवेद्य ॥३॥

Shri Murlidhar Betrabet was another prolific Konkani writer whose Konkani poems have appeared in the KS. He too was honoured. On this occasion he said that there are some events in our life that we can never forget. Such a one is this day. He remembered the first poem that he had written and related the incident. He said “We give such beautiful names to our children but then out of our love we call them by some nickname without thinking too much about its effect on them. We should not do so. It is best

to call them by their real name”. He then read out the poem – his first poem.

मांकडू

एकी आशिली पिटुकली सोनियाराणी  
आशिली पुंडी जाल्यारी मस्त मॉगण  
आज्जो मोगाने मांकडू म्हणतालो आपणाल्या नात्येक  
मांकडूचो अर्थ कळनाशिलो त्या निष्पाप चेडाक  
सोनिया म्हणताली, “आज्जू मांकडू म्हळ्यारी कसलें?”  
आज्जू म्हणतालो, ‘एक बाल चारी पाय आशिलें  
वांकडी तिकडी नक्कल कोरचे, उंच चोडचें तगू उडचें  
हेंची काम त्या मांकडूचें, आज्जुने आपणाल्या नात्येक सांगचें  
सोनिया एक दिसू कानडे इद्रारी उब्रोवु  
वांकडे तिकडे हात कोनुं नाताली  
आणि कानडेंतुली सोनिया तिगेली नक्कल करताली  
सोनियाक हो खेळू मस्त आवडलो  
म्हणाली, “आज्जू माक्का तुगेलो मांकडू मेळ्ळो”  
सोनिया आज्जूक कानडे इद्रारी घेवु वचुगेली  
वांकडे तिकडे हात कोरुनु नांचू लागली  
म्हणाली, “आज्जू, आमगल्या घरांतुं आजीधोनुं दोनी मांकडू  
सांग तुक्का खंचो आवडलो मांकडू?”  
आज्जूक तागली चूक कळ्ळी

**Moral of this Poem –** सोनियाक मांकडू म्होणची ना  
अशशी आण घेल्ली  
चेडवांक तांगेल्या नांवानेची आपोंक्काज.

After this the prizes for the sports and other programmes held during the Diwali celebrations were given. This part of the program was compered by Shri Sunil Ullal. He reminded the audience how KSA was very well-known in the past for its sportsmen – especially Table-tennis and Carrom. He applauded many of the people who were present in the audience and who had been extremely good players in their young days. He said “the KSA has invested a lot in infrastructure. We have good Carrom boards, Table-tennis tables and invite players from outside to compete as well as give exhibition matches. This encourages the youth of today. This year we have decided to send a team to compete in open events. This will give them great exposure. He congratulated Navami Sharma for doing so well in a game like Squash which requires high levels of energy, concentration and commitment.

(Continued on Page 25)

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Tel : +91-11-23521694, 41545570 Fax: +91-22-41545571

**E-mail: [anitamedicalsystems@gmail.com](mailto:anitamedicalsystems@gmail.com)**

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## Remembering the “light” of our family Prakash Burde 1938 - 2016

SUSHAMA ARUR

Prakash Burde, my brother, Dada as we called him passed away on 5<sup>th</sup> January, 2016. For us he has been a paragon of love and affection, ever smiling with a great sense of humor and quick wit. An early ‘birdy’ whose creative side involved listening to music, reading and writing articles, columns, and critiques on Music in multiple languages-English, Marathi, and Kannada – all this sitting on his dining table. He loved to flaunt his culinary talents by whipping up a variety of delicious breakfast dishes and steaming coffee for the family, often experimenting with unusual food combinations.

For the world outside, he was a veritable walking encyclopedia on Music, he was close to all musicians right from stalwarts like Bhimsen Joshi and Gangubai Hangal who considered him as her ‘son’ and enjoyed his hospitality many times and youngsters who genuinely loved and respected their Burde kaka.

Dada worked in pharma companies for his roti kapda and makan, but found time for his passion –music, research connected to it, reading, attending concerts and writing work in the wee hours of the morning.

A painstaking researcher, he went from pillar to post to collect information on forgotten Amchi artists of bygone years and met a lot of people for his magnum opus ‘ Manavandana’ – a compilation of amchi musicians’ contribution to vocal, instrumental and light classical (sugam sangeet). He also organized several audio visuals on music like the highly research-oriented Demystification of Gharanas, often including little-known aspects of great singers like Gangubai Hangal’s Marathi bhavgeets, Mallikarjun Mansur’s stage songs in Kannada and Marathi and Gohar-Gandharva, or the multi faceted D’Amel.

The 1993 bomb blasts in Mumbai had shocked the city and for a while it looked as if the cultural and entertainment industry had slumped. At this time, dada encouraged the members of Karnataka Sangha and thus Kalabharati, the performing arts circle of Karnataka Sangha was born. 23

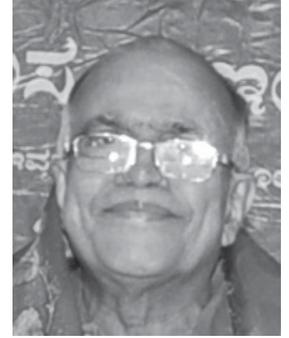
years since, Kalabharati has been churning out free programs related to music (Hindustani and Carnatic), theatre, literature, dance, thus making performing arts accessible to the common man. Kalabharati has served as a stepping stone for many aspiring talented artistes, boosting their career prospects. What makes his contribution unique is his out of the box ideas for interesting concept and combinations of program knowing just what would click with the audience. One such example would be an accompanist’s perception to different music forms which he organized with Omkar Gulwadi.

On a couple of occasions, Dada was invited to Pune and Mumbai universities, to talk on various subjects such as a treatise on S.L. Bhyrappa’s “Mandra” or on S.V. Kaikini’s contribution in setting up the Kannada Department in Mumbai University, thus demonstrating the academician aspect of his life.

A recipient of the Music Forum Media award, Dada was a regular on AIR and Doordarshan often serving as a jury for the auditions for gradation of artistes for both classical and light music. He was a member of the jury for the prestigious Aditya Vikram Birla Kala Shikhar as well as Kiran Puraskars, and the Kal-ke Kalakar Sammelan organized by the Sur Singar Samsad.

Even now, his extremely well-researched article on almost 25 courtesans from Goharjaan to Chappan Churi is waiting to see the light of the day. There are several compilations and manuscripts waiting in the wings as well. No Saraswat Sangeet Sammelan was complete without his immeasurable contribution. With his passing, the music world truly has lost a great contributor and there was so much to come...

*We reproduce below an article on Prakash Burde which appeared in the Mumbai Mirror Jan 6<sup>th</sup>, 2016.*



## To Live in Hearts We Leave Behind is Not to Die

Karnataka Sangh's Samarasa Hall will miss the characteristic positive energy that its untiring 78-year-old patron, Prakash Ganesh Burde generated. The Karnataka Sangh president, a distinguished music critic, an indefatigable concert organiser, and the go-to person for richly resonant cultural knowledge, is no more. In Burde's death, Mumbai loses an old-world, affable and scholarly presence, a man who took great pride and pleasure in an enlightened public service role of cultural institutions. Burde had an abiding belief in hard work and the dedication necessary for nurturing an audience for the performing arts.

A pharmacist by profession, Burde was a gregarious person, with a keen curiosity that defied boundaries - his interests spanned Tulu drama to Srikrishna Commission to B R Chopra.

While his credentials as a music critic and the convener-presenter of the uninterrupted Kalabharati Sunday musical mornings (at Matunga) are well-known, Burde was more of a mobile Mumbaikar spotted at various events in the city. You could see him at a morning concert at the David Sasoon library. He'd deliver a radio tableau at Akashvani or serve on the jury for Sur Singar Samsad's Kal-Ke-Kalakar. You could hear his chaste presidential address in Kannada at the Dr Shivarama Karanth retrospective festival. He would be in the first row at Ravindra Natya Mandir enjoying Pandit Venkatesh Kumar. He could be at a selection panel for the Dadar Matunga Cultural Centre or the university's Department of Music.

Unless forced to rest by the family and doctors (mostly in the last two years), he was available for any academic query at any point of the day (and night). His generosity and willingness to share knowledge benefited a wide range of music students, budding artists, journalists and cultural programmers. As a reviewer too, he achieved the enviable reputation of the fair-fearless-and yet-likeable critic, always willing to extend himself, to put in a good word for young artists.

Burde's interest in classical music was inherited from his mother who was a disciple of Pandit Panchakshari Gawai of Gadag in Karnataka. He learnt tabla under Ustad Ghulam Rasool of Pune. As a polyglot who spoke English, Kannada, Marathi,

Konkani, Sanskrit, and a bit of Gujarati, Burde could effectively interpret the world of classical music for the common reader in English, Kannada and Marathi dailies. His translation of 'Sangeet ke Moola tatva' into 'The Basic Principles of Hindustani Music' speaks for itself.

He will be remembered as a smiling, resourceful organizer who roped in artists, art patrons and connoisseurs to create a scintillating classical musical space within a shoestring budget.

He will also be missed for his insight into the co-relation between the varied performing arts traditions like Kannada and Marathi theatre, which showed in the cosmopolitan menu Burde presented at the Kalabharati feasts for over 20 years. His pluralistic package accommodated Carnatic and Hindustani music, one-act plays in Hindi and Marathi, the Yakshagana shows as well as Marathi natyasangeet.

Burde was no laptop-bound writer, but an avowed believer in people's skills. The diverse profile of students attracted by Karnataka Sangha's Kannada-Marathi classes speaks to Burde's efforts in converting language learning, into a cultural integration module. He once said in jest, "In our language class, there are no border or water disputes."

*The Kanara Saraswat Association has lost an accomplished and acknowledged music critic of Hindustani Classical Music. Whenever Kanara Saraswat Association thought of organizing Sangeet Sammelans we thought of Prakash Burde. He was closely associated with us. While planning any musical event his wide contacts in the field of music have been of immense help to us.*

*Few years ago he received the Music Forum Award for Media Excellence- 2005 instituted by the International Foundation for Fine Arts. Prakash has worked for the prestigious Aditya Vikram Birla Puraskar (1996-2013) and various cultural organization including NCPA.*

**Gurunath Gokarn, Hon. Secretary, Kala Vibhag**

## Dr. Sunil and Dr. Gauri Pandit



A dream has come true for Dr. Sunil Mohan Pandit, a neurosurgeon and Dr. Gauri Sunil Pandit, a Paediatric Neurologist, a couple practicing in Bhopal in the Swami Vivekanand Institute of Neurology, Neurosurgery & Spine (SVINNS).

SVINNS is a charitable super-speciality hospital in Bhopal, catering to patients of neurological disorders (including epilepsy, autism etc.), Spinal problems and injuries, and ailments requiring Neurosurgery. The Hospital and its staff of 82 members is headed by neurosurgeon Drs. Sunil and Gauri Pandit.

Dr. Sunil Pandit did his schooling and medical studies upto Master of Surgery (MS) level from Bhopal. He was then selected for further studies at the prestigious Shri Chitra Tirunal Institute of Medical Science and Technology, Trivandrum, from where he earned his MCh(Neurosurgery) in 1993. Returning to Bhopal, he set up his practice with his MBBS batchmates. Being the only neurosurgeon in and around Bhopal his practice and reputation as a good surgeon spread by leaps and bounds.

Dr. Gauri Sunil Pandit (daughter of late Dr. Mohan Heble) has been schooled and brought up in Mumbai, where she passed her MD (Paediatrics). She moved to Bhopal 1994 after marriage and joined her husband. After a decade and a half of practice in general paediatrics, she decided to further refine her field of interest, and opted for a Fellowship in Paediatric Neurology, from Wadia Hospital, Mumbai. She followed it up with a special course in Electrophysiology from the Cleveland Clinic, Ohio, USA.

Before starting SVINNS Dr Sunil had set up 25-bed hospital in March 2005 named "Swami Vivekanand Regional Spine Centre" in Kisan Bhawan, a rented government building, in Bhopal. The Hospital was fully functional and offers facilities like digital x-ray, medical stores, Physiotherapy lab, pathology lab, wards, ICU and a high-tech operation theatre including operating microscope and C-arm. The State government and several organisations like BSNL, LIC etc. sent their employees for treatment to

this hospital. Over the course of time, LIC and State Bank of India have donated an ambulance each to the Spine Centre for use in transport of patients.

With the growing operations, in terms of number of patients as well as diversity of ailments treated, a need was felt to have a bigger building and better facilities than those offered by the existing rented government building. Efforts were made to get land at a concessional rate from the government but this did not materialize. But Drs. Sunil and Gauri decided to set up 'Swami Vivekanand Institute of Neurology, Neurosurgery & Spine (SVINNS)' merging it with the Swami Vivekanand Regional Spine Centre. SVINNS has now purchased a parcel of land earmarked for Health Services in a residential layout on the outskirts of Bhopal, in a fast developing area. It is located just 100 meters from Hoshangabad Road, the main highway of the city, and 500 meters from the Misrod suburban station on Bhopal-Itarsi rail line. As per municipal plans, the proposed metro station at C-21 mall will be located just 150 meters from the SVINNS hospital building. The neighbouring residential complex will comprise of 1100 dwelling units. There are several other residential and commercial complexes too which are coming up in the vicinity.

The plans for the new hospital are ready and have been submitted to the municipal authorities for approval. The new facility will be a 40-bed super-specialty hospital. It will have two operation theatres, ICU, Physiotherapy and rehab lab, Neuro-development Therapy lab, Pathology lab, medical stores, Digital X-ray, CT scan and MRI Facilities and all other related disciplines. It will also have a nurses' hostel, 24-hour canteen and 24-hour power backup. The total project outlay is projected to be around 17 crores.

The SVINNS will treat below-poverty-line patients at concessional rates. Financial help is expected from various agencies, individuals and former patients. The hospital works like a company and both Dr. Sunil Pandit as well as Dr. Gauri Pandit

work as paid employees of the company, along with 80 other employees, including doctors, nurses, wardboys and other staff. Surgeries are performed by Dr. Sunil Pandit for treatment of brain tumours, brain haemorrhage, stroke, spinal tumours, Spinal Deformities, Spinal injuries, Spinal Stenosis, Cervical

and lumbar discectomies, Brain surgery for treatment of epilepsy, etc.

The SVINNS accepts donations under Section 80G of the Income Tax Act, and all donations to SVINNS get a 50% exemption from income tax. The details are available on website [www.svinns.org](http://www.svinns.org)

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## Indian Word of the year (IWOTY) 2015

GOPINATH MAVINKURVE

The Oxford Dictionaries Word of the Year 2015 is “emoji” – the pictograph representation of emotion earlier called emoticons.

The Merriam Webster Word of the Year 2015 is “-ism”. Perhaps the first time ever that just a suffix has made it to the top position!

While the Western world methodically selects their “Word of the Year” (WOTY) towards the end of each year, India has yet to catch up with this trend. Before language-watch societies vie for the privilege of being appointed for the selection of the Indian Word of the year (IWOTY), yours truly has undertaken this annual task with the help of online (those who I do not know in reality) “friends” and offline (meaning real, of course) friends.

Readers are assured that this is the most unscientific and unreliable study ever conducted in the modern age of methodological approach to selecting winners amongst contenders for IWOTY 2015. However, that does not necessarily imply that there would be a high degree of disagreement on my choice for the coveted award, although some disagreement is understandable considering the times we live in.

Before we get down to the word that made it to being the IWOTY 2015, I would also like to present some of the other words that missed out in the race to the top position.

Trolls - Strong-headed folks who post vicious attacks on online Social Media sites against well-known achievers, expressing their opinion or choices. These folks work in tandem and hordes of them unleash online venom on unsuspecting celebrities, who share their private opinion on public platforms. This phenomenon has risen steeply in 2015 to dizzying heights. It is like a mob attack in cyberspace. One wonders whether a cricketer is not entitled to a view

on religious fanaticism. Or isn't a Tennis superstar entitled to discuss cultural diversity or rights of citizens to their personal choice of foods on a public platform? Freedom of expression is the victim in this unpalatable exchange of un-pleasantries – all for a difference of opinion which could be better settled with mutual respect!

Presstitutes – A Portmanteau word indicating that the Press has been caught in a compromising position for monetary benefits. If people say it is the era of the “Paid media”, can the “Prepaid Media” be far behind? The aforesaid Trolls declare every journalist from either the print media or the mainstream TV as being compromised! The faithlessness and suspicion being spread by these accusations are so damaging that several amongst us have stopped reading newspapers and watching TV news channels altogether! Even a word of praise is suspect now – is this reporter on someone's payroll?

Arnab-bed - Mainstream media's high-decibel cross-questioning could be more damaging than going through the judicial processes. Being in such Kangaroo courts watched the nation over could make one prefer being “nabbed” than being “Arnab-bed”.

Attacktivists - This word has been coined by this author while writing this piece. Activism has taken a new twist – from being “slacktivists”, which basically means folks who resort to posting views and opinion online on blogging platforms, letters to editor columns or full-blown editorial columns, we have ventured into “attacktivism” – a vicious offensive form of hurting other's feelings on every conceivable platform – including Churchgate Platform No. 1! Slacktivists, who had been posting views in a sensitive manner have taken a backseat as the Attacktivists have hogged the limelight everywhere around us!

Attacktivists will not stop at disagreeing with you, they would want you to take your views off the net, apologize for holding the view you hold and god save you if you aren't posting your view anonymously – they may even track you down and ....! So, if your opinion does not offend someone, you're plain lucky. Or perhaps an insignificant "Nobody" (which is being lucky too, right?)

Offended - It is easy to be offended lately. Perhaps fashionable too! There is a host of matters that could offend us – an opposite point of view, a choice of cuisine different from ours, a faith in a religion we do not believe in – the list is endless. Moreover, getting offended by other's choice is the unquestionable right of every individual. So, go ahead and get offended.

Award-Waapsi - Returning awards one never knew were awarded in the first place! Perhaps the awardees were not covered by the press so significantly when they were honored with one... but a second chance to be in the media limelight for the same award! Reverse Logistics companies may see an opportunity here. This writer would have returned awards (which would anyway never come his way) for just one reason – That nobody read his work!

IWOTY for 2015 goes to "AsahishNuta" or better known to all of us as "Intolerance"

The main reason cited for the Award-Waapsi phenomenon: "AsahishNuta" or "Intolerance" makes it to being IWOTY 2015! Love it or hate it, but it was the most talked about subject on mainstream media and social media as well. "Are we a tolerant nation or an intolerant one?" was a question on everyone's mind!

Frankly, we tolerate mediocrity, ad-hocism, lack of commitment, lack of integrity – even widespread corruption! So what are we "intolerant" about, one would have wondered? Authors do need the freedom to express their opinion in an atmosphere in which intelligent discussions and debates can be conducted. Literary thinkers should not be closed to opposite points of view - they must invite others to express various points of view. Often we have been witness to pleas from authors of books being banned or burnt – that those who wish to oppose them should do so by writing their side of the story but not suppress or ban literary work created by them!

The irony is that most of the vociferous opponents to their work have not even read their book or

watched that movie they want to ban! Everyone seems to be out here to protect our "Constitutional rights" without ever reading the Indian Constitution! It is more about how we react to difference of opinion that we need to learn to do – without offending others and with the sensitivity each subject deserves in our culturally diverse nation. In my humble opinion, it wasn't about "Intolerance", but about "Insensitivity". But then who am I to stand in the way of "Intolerance" to be crowned "IWOTY 2015"? Neither intolerant, nor insensitive.

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*(Continued from Page 19)*

He was very happy that many ladies had also participated in TT tournaments this year and said that next year we can plan to have open tournaments inviting players from outside. This will automatically raise the standard of the game.

He particularly remembered Suresh Chandavarkar who was extremely committed to Table-Tennis and had coached many youngsters. He thanked the Matunga Mitra Mandal for sending their good players and also Smt. Maya Maskeri who gave a special prize to the winner of the Men's Singles Carrom tournament in memory of her husband Late Shri Suresh Maskeri.

He said that a lot of senior citizens have approached him and that the KSA will work out an event in which they too can participate.

Shri Raja Pandit, Chairman, KSA, expressed happiness that 26th November KSA's Foundation Day has been declared as 'Constitution Day' by the Government. He paid a tribute to our founding fathers and late Rao Bahadur S. S. Talmaki. He said that KSA is playing an important role to integrate our community. He reiterated that KSA's main aim is to help our people in the areas of education – by giving aid and scholarships, medical aid and distress relief. KSA is running a Health Centre where consultants are available to advise patients for a nominal fee. The KS Magazine too is a binding factor. Young talent is nurtured and encouraged by holding Sangeet Sammelans and other cultural activities. He invited more people to become members of the KSA and announced that forms for this are available on our website and will also be given in the magazine.

The Program concluded with dinner being served.

## KSA Corpus Enhancement Fund

As is well known, the KSA Hall was renovated in 2010, making way for two beautiful Air-conditioned Halls, Rooms on each floor including a Conference Room for hirers of Halls during Weddings & Other functions. Though it added value to the Hall, there was a big financial burden in the form of Bank borrowings.

Under the guidance of our new President Mr Praveen Kadle, a "KSA Corpus Enhancement Fund" has been launched with the objective of wiping off the deficit and improving the financial health of this 104 year old premier Institution of the Community.

To fulfil this objective we invite sponsorship of five Rooms in our building

Sr	Location of Rooms	Area in Sq/Ft	Donation Amount
1	Swamiji's Room on 1st Floor	157.50	Rs 17.50 lakhs
2	Conference Room on 1 <sup>st</sup> Floor	154.75	Rs 15.00 lakhs
3	Bride Room on Ground Floor Hall	112.80	Rs 12.50 lakhs
4	Bridegroom Room on Ground Floor Hall	89.12	Rs 10.00 lakhs
5	KSA's Office Room on 1 <sup>st</sup> Floor( Front Side)		Rs. 15.00 lakhs

- The Donation will be exempted under Section 80G of Income tax.
- A 2'x2' Plaque placed outside the Room will indicate in whose memory the room has been sponsored by the donor
- The name of the person/s in whose memory the room has been sponsored, will be inscribed on a brass plate on the door frame.
- The Photo of the person/s in whose memory the room has been sponsored, will be displayed inside the Room with appropriate caption.
- An MOU between Donor and KSA will be made and further ratified by the General Body so that the arrangement will be binding on all future Committees and therefore permanent. This will be relevant in case of redevelopment etc in future.
- The names of the Donors will appear in every Balance Sheet of KSA.
- Sponsorships requests will be accepted on a first come first served basis .

Sponsorships requests should be made through post/courier or through email to [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in)

**Raja Pandit**  
**Chairman**  
(Mobile 9821049688)

**Shivshankar Murdeshwar**  
**Hon Secretary**  
(Mobile 9820388940)

## **KSA Corpus Enhancement Fund** **Form for Upgradation of Membership**

Our second scheme for Corpus Enhancement is to invite our members to upgrade their membership. We attach herewith a form for this.

To,  
Chairman / Hon Secretary,  
Kanara Saraswat Association,  
Mumbai 400007

In response to your Announcement in KS Magazine, I would like to upgrade my Membership from Life Membership to Patron Membership / Pay difference amount of Patron Membership. I remit amount of Rs 2500.00 (Two Thousand Five Hundred Only) as mentioned below:

Membership No: \_\_\_\_\_ (Signature)  
Name: \_\_\_\_\_ Date: \_\_\_\_\_  
Address: \_\_\_\_\_

Mobile No: \_\_\_\_\_ Email Id: \_\_\_\_\_

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### **You can remit amount of Rs 2500/- by any one of following modes:**

- 1) By NEFT : Either through Internet Banking or Giving Instruction to your Banker :-  
Name of the account : The Kanara Saraswat Association  
Name of the Bank :The Shamrao Vithal Co-op Bank Ltd,  
Branch : Sleater Road Branch, Ganesh Prasad, Naushir Bharucha Marg, Mumbai-400007  
A/c no – 100920950000069 Nature of Account: Current  
IFS Code no - SVCB0000009
- 2) By simply depositing Cheque or Cash in account no 100920950000069 of Kanara Saraswat Association maintained with SVC Bank, Sleater Road Branch
- 3) By mailing Cheque to Manager, Kanara Saraswat Association, 13/1-2, Association Bldg, Talmaki Wadi, Tardeo Road, Mumbai 400007

For any details please contact any of the following :

Raja Pandit (09821049688) Shivshankar Murdeshwar (09820388940)  
Dilip Sashital ( 9920132925) OR KSA Office on 02223802263/ 02223805655  
Email Id : admin@kanarasaraswat.in

## The Strength of a Second - Time Management

MAYUR KALBAG

Time Management can be defined as the art of prioritizing and utilising the seconds, minutes and the hours within the space that we live in, towards the accomplishment of our goals and objectives. Time is 'the' most fundamental parameter that determines our entire set of specific as well as our general activities.

'What', 'how', 'where', and 'why' are questions and the answers to these are absolutely linked to the most basic question of 'When' and 'For How Long' (Duration). Makal, a noted philosopher says... "Like the river, time fluently flows, it waits for not one, it just moves on."

### **The art of Multi-tasking while managing TIME -**

In any organisation the possibility of executing more tasks than 'one' within the restricted parameter of time does seem quite imminent. It is this challenge of being able to manage the multiple tasks within the allotted time that actually makes you and me an effective and a highly successful 'Time Manager'.

### **The Four Pillars of Time Management**

There are four most basic foundations required by us, to be able to conduct effective time management. These are: the art of Prioritisation; the art of Delegation; the significance of Courage and Confidence in the art of saying no and the power of Clarity.

**1. The art of Prioritisation** (the ability to prioritise) -

Signifying tasks as most, less and least important can help us tremendously towards managing our time and accomplishing our goals.

When faced with 'more than many tasks' either with or without your consent, it is imperative to create prioritisation of these tasks. The prioritisation could be most correctly done if we categorise the tasks as:

1. Most important/ most urgent
2. Less important/ less urgent
3. Least important/ least urgent

All the above analysis must be done keeping in mind the people or the person who may have delegated the tasks to you.

What this means is that at times the task may not be very important but the person who has delegated to you the task could be very important and hence it becomes important to define your priorities in relation to the person assigning the task to you.

**2. The art of Delegation** (the ability to delegate)

The strength and ability to effectively delegate one's tasks through three levels of Delegation is the key to successful time management. The three levels are as stated below:

1. Downward Delegation
2. Upward Delegation
3. Sideways Delegation

**3. The significance of Courage and Confidence in the art of saying no**

The role of confidence and courage is very important too. This is because many a time it has been seen that we find it very difficult to say No to anybody. We end up adding more and more tasks that are actually not our core tasks due to our inability to refuse.

The simple solution to this dilemma is to persevere in repeating one statement and that statement is, "I maybe be unable to do your task at this point in time". Of course! You could create your own versions of the above statement to basically highlight your genuine inability to execute that task. You may also try and set him with other options that could help you steer away from doing his task.

**4. The power of Clarity**

Being clear about the task is also very important as this could help you reduce time wastage or unwanted duplication due to unclear knowledge or even unclear goals.

### **The 'Time Robbers' or Time Wasters**

**Procrastination** - This is that state of thought where we may want to postpone everything or something for the 'later'. This feeling is caused due

to lethargy and indolence. The typical feeling is, "Not now...later"

**Disclarity in Communication** - The inability to effectively communicate can also create mismanagement of time in the sense that what we may say could be misunderstood to the extent that the pre-determined task may not be executed due to misinformation or miscommunication

**Disclarity in Goals** - Mismanagement of time could be also attributed to us being unclear about the objectives and goals that we are expected to achieve and accomplish. A state of pleasant confusion regarding the goals can hence create misdirection and re-application of activities and thereby precipitating into wastage of time.

**Non-Delegation** - We at times create 'time delay' because of our inability to delegate and distribute the tasks to the others who could be our juniors or even our colleagues. When tasks keep adding up and piling up it then becomes very difficult do everything by you and only you within the same parameter of time.

**Disorganisation & poor Planning** - The power of 'organization' and planning to a great extent reduces wastage of time. Proper planning and organization of activities and tasks can help towards effective streamlining and fluent flow of all our assigned tasks.

**Indiscipline** - Indiscipline and non-punctuality is arguably the most common reasons for time wastage. When things start late... things also conclude late or outside the parameters of time.

**To manage your Time wisely**

**Make a To-Do List:** An every day list of activities of what is to be done and also what is being done can create better time management and time clarity with respect to our objectives

**Set Time Bound Goals and Objectives:** Assigning tasks and goals and setting time limits to each is very essential towards effective time management.

*Mayur Kalbag can be contacted via  
email: mayurkalbag@hotmail.com*

*:- With Best Compliments :-*

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## **Last Thoughts of An Innocent Prisoner**

KEDAR KATE, (AGE 17)

Alone in a dull, dark corner,  
With pathetic thoughts flowing through my  
mind,  
Scaring and weakening my thoughts,  
For the crime I never committed.

Hated by everyone,  
Ignored by my society, family and friends,  
for the crime I never committed.

Assured by my conscience,  
That I'd be completely safe,  
Boosted my self confidence,  
To get out of,  
The crime I never committed.

Abusing my destiny,  
For having me trapped in a nasty situation,  
For the problem I never created,  
For punishing my body, my soul, my  
innocence,  
For the crime I never committed.

Abusing the legal system,  
For not providing me justice,  
The cops for not investigating properly,  
The court for punishing and blaming me,  
For the crime i never committed.

Waiting with hope,  
For justice that would,  
Erase the blame of my head,  
For the crime I never committed.

As I was seeking justice,  
Came the order from the court,  
About by execution the next week,  
For the crime I never committed.

Then fell the tears of failure from my tired  
eyes,  
Waiting for my death with many "why's",  
Tired of fighting, seeking justice,  
Fed up of proving myself innocent,  
For the crime I never committed.

Counting each day nearing to my execution,  
Waiting impatiently for my death,  
For the extraction of my soul from my body,  
For the crime I never committed.

Then came the final moment,  
Where I stood on the platform of death,  
With the rope of death around my weary neck,  
Covered with black cloth of blind death over  
my sad face,  
Counting my last moments before death,  
Being unlucky and hopeless for being killed,  
For the crime I never committed.

And then suddenly there came a last action,  
The paddles opened up,  
My body hanging in the air, gasping for breath,  
Struggling and trying to breathe,  
Trying to live for some more moments,  
With regret and sorrow gushing through my  
mind,  
And then my body became still,  
Lifeless and light as a feather,  
I was strangled to death,  
For the crime I never committed,  
For the crime I never committed.

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## **Kiddies' Corner**

### **That Was Then, But This Is Now**

By Siya Ragade (13 years)  
Edison, New Jersey, USA

I just finished a Google Hangout with my grandparents in India, and marveled at the advancements made in long-distance communication. I wondered how people in the ancient times communicated and sent messages from one place to another.

I read somewhere that in ancient times, kings would send messengers on horseback, or over the sea to send messages or treaties to neighboring empires. I saw in a movie that in medieval times, people trained white doves to carry small scrolls to send messages from place to place. Then in the mid-1800s, Joseph Henry invented the first electric telegraph, followed by Samuel Morse's invention of the Morse Code and the first long-distance electric telegraph line. Later in 1861, in Midwest in America, people used the

“Pony Express” to deliver messages, parcels, and others goods on ponies or horseback. More interesting inventions followed, such as the electric telephone by Graham Bell, and the ARPANET - the very first Internet started in 1969. Then, “World Wide Web” was created by Tim Berners-Lee.

That was then, but this is now. Technology has evolved itself, changing the world and its actions. Sometimes, I am so glad to be living in the 2000’s, with plenty of access to technology and improved communication all over the world. I can see my grandparents in real time, share photo albums, and talk and eat my lunch while they have their dinner, on the other side of the globe!



## Marvelous Mouth

The best part of me is my mouth. My mouth can be silent, it can be loud. It is my voice, my ticket. It can make people laugh, it can make people cry. I can crack jokes thanks to my mouth. Importantly, I can tell people that I care. I can solve problems. But sometimes, like everything else, it is hard to control. If I didn’t have my mouth I wouldn’t be able to cheer up my friends. No making amends or saying sorry. I need my mouth. That’s why it is the best part of me!

— *Written by:*  
**Sanaya Yatin Hoskote, 11 years**



**Blooming Flowers: Pratham Sandeep**  
Sirur 5 yrs - Hubli



**Malhar Vaze - 11 years**



**A city by the River (using only shapes) - Aadnya Shanbhag (Age 7)**

## Happy 75th Birthday !!

**Mrs. Radha Sudhakar Adhikari (nee Bijoor)**

**DOB - 15th February, 1941**



*Always leading from the fore,  
Hand on the crust, yet soft and generous in the core !!*

*Brimming with endless energy and zest,  
You are our Master Chef - simply the best !!*

*At Seventy and five, you walk mighty and high,  
Your presence is precious, none can deny !!*

*May He grant you many more years,  
This, to the Lord, will be our prayers!!*

**Blessings of Kuladevata &  
Best wishes from :**

**Sudhakar**

**Seema -Ashwin-Neha**

**Sandhya-Sachit-Vineet**

**Adhikaris, Naimpallys, Nadkarnis,**

**Amladis, Gangollis, Madimans,**

**Surkundis, Shirooms, Bijoors,**

**Relatives & Friends.**



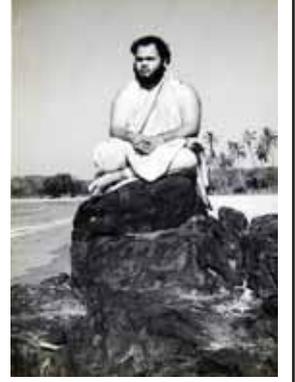
## “I ----- WE” “Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Part 16)

Here is the sixteenth 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



-३९-

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वाक्यांनीं उपदेशात्मक जावु प्राप्त जाळिलो.  
प्राप्त शनिवाच्या घटकांनीं उत्पन्न जाळिल्या अहंतूतीक समस समजुनु घेवु,  
व्याप्य अहं तत्वाच्या शोधने खातिर त्रितारि यो.... त्रितारि यो.... त्रितारि यो....  
ह्या वाक्यांतुलीं एके शक्ते, आदेशात्मक एके स्फूर्ति मज्यांतु कित्तूकी परिणाम  
कोनु वचुगाले. हांव मगल्याच्ये तंज्ञांतु त्रितारि त्रितारि वत्तः आशिलो.....  
अप्रतीम नीलप्रवाद रंगाच्ये जभोमंडळ.... त्या नीलजत्रांतु आकार घेउन  
आशिलो आणि स्पर्शमुखान्तु व्हेनु पावडितकृतस्त्रे जलबिंदु..... तीं मोडें मगल्या  
आंगाचे जावु हगूर-प्रवाद जावु निस्सर्तः निस्सर्तः माकू वेगळेंचन दित्तानीं..  
तांतुल्या जलबिंदुनीं हांव त्रितारि जावु-भाय जावु शुध्द जायत आशिलो,  
कोमल काय जायत आशिलो.... अनेक मंजुव निनाद... घंटा वव... त्या निनादां-  
सांगाति अविरत येवंचें दिव्य सुगंध.... हें.. हांव वैरि वयरी वत्तः आशिलो  
एकु आभामु... प्रचंड किरवांच्या मध्य वदुकांयावु ते नीलजत्र माकू मंडईतः  
चि वयरी आपुणु व्हरतः आस्सति.... हें वयरी हें... हें तगु... आं... तगु  
हें... उजवे-दामे माकू मुखारि हें... हें वयरी वयरी.... प्रकाशमय जावु  
आशिल्या त्या अर्थुंयावु निस्सर्तः आस्स हांव... हें निस्सर्तः आस्स्यारि

तन्मु वचका हांवे... जाल्पारि मां... ती नश्रीमंडुं मगल्या देहाच्या तन्मु वचसत  
 आदेशां दितां आस्स माझा... एकि सुनवाची अनुभूति.... हांवे हांवे नै नील-  
 नमु ... नीलनमु नै प्रकाशांतर्गत अणु... अणु सांगु आस्ता... नै हांवे सांगु...  
 आं... प्रतीपुक् अणु हांवे. त्या अणुंथांनु मगले अस्तित्व प्रचंड बर्तुलाकारादि  
 प्रकारां मान जायत आस्स. नै पूरा प्रकारु हांवाचि... जाल्पारि हांवे म्हेने  
 श्रवना हांगा प्रती अणुंथांनु प्रतिद्वनित जायत आस्स... नीलनमु नै हांवाचि  
 जाणु विस्तारु पावत आस्स... ती तांगली गति, हीं तांगले रूप ते जलबिंदु  
 हे मगले अणु... प्रकारागत अणुंनु त्या जलगत अणुंनु आषी मज्ज्यांनु  
 श्रेयु ना वया.... ना नाचि... ते ननुल ते नश्र ते तुषार ते ऐक्य ते मगले स्फुटि  
 ... हांवे खंयिं मां?... हांवे खंयिं आस्स?... हांवे प्रितरि... नै माझ... नै  
 सर्वकडे... नै देहांतु.....

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आषी रवेरेचि ह्या अवस्थेयांनु परत देहाभिमानु माझा जाग्रत जाक्रेनी. आते  
 पुनहा देहांतु-वस्तुस्थितीनु ह्या येणु पाव्णिगीं हांवे.  
 कितलें एक सुख! आलिबरेक असल्या ह्या सुखांनु हांवे ऐक्य जायतिशिकीं.  
 रोमांचनाजें रोम उन्नतले तशी आस्सति. नश्र स्पर्शाचे श्रान आंगारि थांनु  
 अणुनि माय जायति. त्या अणुंनुले प्रती स्फुलिंगं अणुनिई मज्जुमुनु घुवंत  
 आस्सति. रवेचो अकळनीय अनुभनु हो देवा... त्या अनुभवांतुचि आत्रये-  
 शिन् मड हांवे... पुनः देहांतु अर्हवृत्ति कसयाक वा जायति? ह्या देहांतुच्या  
 अर्हवृत्ति पेशां ती प्राप्त जाक्रेनी अर्हवृत्ति निज्जांनु अविस्मरणीय! पुनः  
 त्या वृत्तिंनु मन इत्याक वीर्ये? नै साध्य आस्स.  
 जाल्पारि ह्याचि वेव्हारि गुरुदेवांगले आलेक, नाक्य यद्दनें माझा उगडायाक  
 आयलेले: ' आलि प्रथम देहाकायिक महत्व दी ' तांगल्या उपदेशाक हांवे  
 चुकूनोस्तना पालन कोकी.

(कमपः)

# “I ----- WE” “Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Original in Konkani)

ENGLISH TRANSLATION AND EXPLANATORY NOTES BY DR SUDHA TINAİKAR

This available physical body with its mind and intellect has its own “I” thought. It is this very “I” thought that has to do the enquiry on the Self. It is as if the very *âtman* is inviting this “I” thought to come in towards it. This is what I felt when my Guru said, “Come in—come in”. These words of the Guru were like a commandment, telling me to direct my “I” thought to the Self. I was finding myself going deeper and deeper into emptiness, almost into oblivion. I was surrounded by an expanse of dark blue sky, feeling soft drops of water on my skin in that vast expanse. The clouds were passing across me with their feathery touch. Those drops of water hidden in the clouds were cleansing me thoroughly from inside-out. I found myself becoming subtler and lighter as if I was flying. The inertia of my body was just not there at that time. I heard hundreds of beautiful soft sounds like tinkling of bells. With those sounds, a divine fragrance was picked up by my nostrils. Oh yes! I was going higher and higher, feeling lighter and lighter. I found myself passing across a great ball of bright rays, but never felt the heat! The vast blue sky was carrying me higher with a coolness that was so soothing!

“Oh now I am going upwards....no ...I am slipping now... now I am steering to the right or... is it the left? I am slipping down now...if so, I should be falling down....but no, I can see myself rising above the blue sky!” An extreme happiness, a bliss which I had never ever experienced before was enveloping me. “I am that blue sky with all its vastness. I am that small atom with all its limitations. I am that very large, bright round form. There is no difference between that atom “I” and that large ball of brightness “I”. Yes, I am that very light. The “I-ness” of me is echoing and manifesting in each and every atom of existence. I am expanding in the form of that blue sky - I am that speed in the wind, I am that light that is lighting up the whole Universe. There is absolutely no difference between me and the whole Universe.

I am the whole and the whole is me. I am inside, I am outside, I am everywhere, where am I not (present)?”

Notes:

*This is a beautiful narration of what is explained in the scriptures as Sarvatma-bhava. When the limited mind with its limited “I”- thought goes through an expansion, where one sees oneself in everything big and small – feels as if one is the very consciousness in every sentient being. One is the very light of all luminous objects; one is the very movement in the wind. This state of expansion where one sees oneself as everything in this Universe is explained in the scriptures in úatarudrîya, Lalitâ Sahasranâma, Vishnu Sahasranâma and many such works. The same is explained by Lord Krishna in the Bhagwad Gitâ in the entire chapter 10, chapter 11 and a few verses of chapter 15 verses 12, 13,14 and 15. In Sarvatma-bhava, one sees oneself as the very content and consciousness of the entire manifest Universe. These experiences can be sometimes felt for short periods of time during deep meditation, by a yogi in certain states of samadhi. But for a jñâni, this is the truth which he lives every moment.*

Then, gradually, I found myself getting out of this experience and became aware of my body. I was now aware of myself as this body-mind complex. What an experience it was! So far, I had never experienced something like this. Details of the experience were thrilling me again and again. The sparks of that state were still moving round me.

“What was this experience? How did I go through it? Why did I come back to my present state? Why couldn’t I remain in that state for some more time? How limited I am in this body! That “I” which was experienced was so unique compared to this body-mind associated “I”. Will I ever experience it again? Yes, it is possible!”

As such thoughts were occupying my mind, I was woken up by my Guru’s words ... “Today take care of your bodily needs and see me tomorrow at sunrise.”

(To be continued)

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# Sachin - Tere Ghar Ke Saamne

ANUJA KAMAT-MUDUR

Sachin Tendulkar lives just across the road from where my sister Vibha lives with her husband and kids....in Bandra, Bombay. Literally 'just across.' I mean if I stood in Vibha's balcony or at her bedroom window and if Sachin stood at one of his innumerable windows, we could just be able to chat with each other. (But then that's a big 'IF')

Vibha and her family started living there long before Sachin bought that plot and built a multi-storeyed house out there. It must be just four/ five years since the Tendulkars moved in. But honestly that's really nothing to brag about. For all the times that we've visited my sister, I have not been able to get even a side-view of the sportsman. Not that I'm dying to. I'm not really a big fan of his although I can't deny his expertise and talent.

However I know that there are millions who would give anything to just catch a glimpse of this great sportsman. I've witnessed that madness at times when I've visited Vibha. His fans do all sorts of things. They stand below his window and shout out his name... "Sachin, Sachin.." Some of them take pictures of his house, probably hoping he would suddenly appear at one of the windows. And some others go to the extent of even posing with Sachin's watchman at the gate (Sachin nahi toh uska watchman sahi)...that poor guy is only too glad to oblige. Well, that's the Sachin fever for you.

But what really made me write this, is a mail that my brother-in-law Dilip sent us for New Year's. He had written about a young boy who was sitting outside their building, waiting to see Sachin. And this lad had supposedly come all the way from West Bengal.....!!! Whether he did finally get to meet his star or not, nobody knows.

This however made me think. .... Made me think of all the children and youth of our country who hero-worship so many of these stars, would die to have a look at them or maybe spend a few moments in their company. And most of these only dream of these things. Especially the ones who live on the streets, who hardly get enough to eat, may not even have a roof over their head, probably no one to love. But they all have one thing for sure. And that is the freedom and the power to DREAM! Nobody can

take that away from them. And sometimes, their happiness depends so much on these small hopes and big dreams. I won't say that all of them go back disappointed. No. A chance encounter or a favour from someone kind-hearted and influential does get these kids in touch with their stars. And ofcourse, there are a few organisations reaching out to these children too. But I often think of the other lot and wish that their dreams and aspirations would get fulfilled. I wish that all the children of my country would have a happy childhood—safe and happy. That no child should go hungry or without love. This is my dream and I'm sure so many others do share it with me.

So in this New Year and always, I hope that these children will never stop dreaming about whatever they desire and that all of us who can, will try in our own small or big way to fulfill their dreams. Happy 2016!

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# Bliss in Our Urban Jungle

HEMA HATTANGADY

We live in the heart of Bangalore, in a third floor flat, surrounded by the traffic and rabid construction that is everywhere. We moved from what was then the outskirts of Bangalore in 2000, prepared to miss the birdsong and butterflies that we had got used to in our handkerchief sized garden...only to find that our new terrace garden and the trees around our building could attract a variety of birds and creatures that belied our central urban location. I discovered I had a green (ish) thumb when I slowly built a collection of 250 pots and stopped only when my husband warned we didn't know just how much the terrace slab could take...

It also helped that our flat overlooked a huge lake, so Brahmi kites and egrets gliding in graceful circles were not uncommon.

The first sighting in our garden was of monkeys, a whole *senā* no less, striding across the terrace and plucking the ripe *anaars* (pomegranates) from my potted tree, smashing the fruit on the ledge and greedily eating the juicy flesh and seeds inside. They ambled off, leaving the debris of skins all over in messy dribbles, smacking their lips, but not before thwarting my attempt to shoo them off, with nasty growls. My daughter, then 6, came home from school and burst into tears that her favourite fruit had been chewed and spat out, and by monkeys! Who would believe that?

A year later we spotted a bulbul couple flitting from one plant to the next, ostensibly searching for a sturdy shrub in which to build a nest. It was amazing to see one of them (perhaps the female) sitting quite still while her mate inspected each pot in turn. They finally agreed on the corner-most plant with the most robust stems and branches, perhaps also because it felt the most secure. In less than a week the nest was built, a perfect bowl structure with neatly twisted twigs entwined with bits of string and moss, looking rugged and secure. Lo and behold, in front of our very eyes, a new home was built. Eggs were laid, babies were hatched and watched over and then.... suddenly, almost as quickly as it had begun, they were gone. The whole cycle of site selection, home

building, egg laying and baby hatching was over, even as we savoured one of Nature's miracles right outside our dining room window...

To our utter delight, nearly a year later, the couple was back, going through exactly the same routine... how, we asked ourselves, did they return to *our* flat, as they flew hundreds of feet above the earth? What GPS did they have? Or were they being led by some remote control from up there in the heavens?

We had scarcely finished telling friends and family about the bulbul nest when we had a new pantomime...this time we discovered a beehive was being built furiously on a very solid branch of the tree outside our bedroom which was otherwise the haunt of huge, and I mean *really* huge fruit bats. The tree produced small green berry like fruits, much loved by, well, fruit bats. The leaves secreted a sap that helped huge ants build gigantic nests of leaves which they did by forming a line along two overlapping leaves. They would bite down and their really strong bite released the sap which sealed the two leaves so firmly that the nest would withstand the cyclonic rains from the Nor'-Easterlies.....apparently in ancient India, (and even now in certain rural areas), ant bites that released a healing secretion were used as sutures. Sadly for the ant, after they bit down their heads were lopped off to hold the suture in place!!!

Turned out the hive wasn't strong enough to withstand two storms in a row and thanks to a particularly nasty depression in the Bay of Bengal, the hive was shredded to bits in the gale force winds. When the skies cleared, we found just one last piece still clinging to the branch, honey still intact and dripping but looking very desolate without the army of bees that had made it home. As the days passed and the sunshine grew stronger, the honey began to ferment...much to the delight of this particularly bright eyed and bushy tailed family of squirrels who discovered the joys of licking up the last bits of fermented honey! And then what a blast they had. We saw 15 to 20 of them, quite tipsy running up and down the moss sticks, and back and forth all over the terrace, all the time shrieking in shrill voices. For a

moment it felt like this was an exclusive premiere for our family... it took them an hour or more to sober up and climb off the plants, leaving behind snapped flowers that would have become brinjals or anaars! When the last bit of hive fell to the ground, we picked it up and brought it home to examine the fabulous double-walled structure and the symmetrical cells. It is impossible to describe the marvel of engineering these tiny creatures with such a short life span, design and execute with such speed and precision and standardisation.....

A month later, I woke up one morning and looked out of the kitchen window and saw, some 40 meters away, at rooftop level, a pigeon suspended in mid-air, wings spread out in a bizarre fashion, completely unmoving. Rubbing the sleep out of my eyes, I looked again. Yep, still there. I woke our son up who went two buildings away to investigate this surreal scene. The poor pigeon had got entangled in a kite string and must have been in some pain as the sharp glass bits on the string had injured its wings each time it struggled to free itself...

With the help of a very knowledgeable watchman, the pigeon was gently freed, brought to our home where he was fed ragi seeds and given Arnica water in a wide plastic bowl, and held until it felt able to hop around a bit. While still in the watchman's capable hands, we tied a small green ribbon on one of its legs so we could identify it for more care if it started flying about with the others who gathered for water and food on our kitchen sill. Once it healed, it flew away and looks like the others didn't fancy his special green ribbon for we couldn't spot the ribbon again.

The pigeons are VIPs in our home and kick up a ruckus if their plates are empty so even if we travel, we make sure the caretaker sets out three plates of water on the sill every single morning. Calls are made from remote locations to ensure he doesn't forget....

Imagine our surprise when we found Nature's saga was not quite fully unfolded....one of the squirrels, fat and ready to give birth had scouted all around our external walls and window sills and chosen THE most secure and protected ventilator in one of the bathrooms between the Velcro mosquito *jali* and the vents of the glass. She had crafted the most exotic nest, with bits of string, moss, coir, felt and cloth of all colours and woven an oblong nest with three

layers. On closer inspection, I found a small square of red as if for a pillow and a long green thread wound around the outside of the nest, to hold it all together....Marvelling at the variety of material, the colours and the textures, I realised the Mediterranean blue new Umbrella table wore a strange look. One panel was completely ripped to shreds by the Crafty One and used as one of the layers! All was forgiven when we heard high pitched but oh so soft squeals of the babies as Mother ran around the terrace looking for things to eat..

Since that was a bathroom we used often, we put up a cardboard privacy screen with the words..”Shhh.....nesting in progress” until the family upped sticks and left.

I preserved the well-constructed nest in an empty pot and showed it to visitors as proudly as if I had made it myself...6 months later, Mother is back again and so the story repeats itself...

Who said urban jungles are all concrete?! We just love the one we live in....

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# Diwali - The Match Maker!

SHIVSHANKAR SURKUND

Having week-long cultural programmes during important festivals is a very common thing all over India. Only the occasion would differ from state to state. For example, Ram Leela may be a big event in North/ Uttar Pradesh. Similarly Durga Pooja (Navaratri) is a huge celebration in Bengal and Gujarat. Nowadays, 'Pooja' is commercialized in Mumbai too under the guise of 'Dandiya' by big banners. The last feed back I got from the grapewine was even the special uniforms (multi coloured costumes) were being let out on rent for a night at Rs 750/- to Rs 1000/-, apart from entry fee!

In Mahashtra, the ' Sarvajanik Ganeshotsav' is credited to Lokmanya Bal Gangadhar Tilak. He wanted to unite the community together and to reduce the burden of expenditure on each family by pooling voluntary contributions. However, I am yet to know as to whom the week-long Diwali celebrations are credited!

It was my first exposure in 1951 on my landing in Bombay. First it was Ganapati festival almost in every nook and corner. TV was unheard of. Screening of popular films during such programmes was the main attraction irrespective of the theme! Second on the popularity chart were Marathi dramas written by well known authors like P.L. Deshpande, Acharya Atre, Kanitkar and Gadkari. There were debates, fancy dress, story telling, singing popular devotional / film songs etc.

If the colony was big, the collection was large and there was no dearth of volunteers. Then sports, rangoli, cooking competitions too were held. It was said the eligible bachelors winning cooking competition, were much in demand in the marriage market!

As I was residing in Grant Road area, there was no dearth of such karyakrams around! Being unemployed, my main job was to scout which programme to attend on what day, as I had a wide choice! Though not proficient in Marathi then (having landed from Udupi), knowing Hindi had its own advantage!

The colony where I resided, was cosmopolitan, the percentage of Marathi-speaking residents was pretty

high. Hence Marathi programmes, such as one full three-act drama and a few one- act plays, had the lion's share. Debating / singing competitions were the other highlights. Depending on the response, there would be one Gujarati or Parsi drama. A full length feature film was the main attraction. Some of the time heated arguments took place on the choice of language of the film - Marathi or Hindi! Finally Hindi film would be the choice directed by a Maharashtrian – V. Shantaram! First step towards national integration!

The preparations would begin a month before, with door to door collection. Then the scouting would start for the choice of candidates to act in dramas. Always the choice would be the dramas having minimum female roles, as many parents were not willing to allow their daughters to act! A couple of days before the D-day, a truck would unload bamboos, curtains and other material for erecting the stage at the pre-decided spot. Watching its construction was fun imagining how it would finally look like. For me, it was a new experience. I would even volunteer to provide them drinking water, as the venue was just a few yards away from my sister's house, located on ground floor. Hence I had already mentally reserved 'balcony' seat for me- on the top of the balcony parapet! Almost like the 'box' in cinema theatre, which I had, only seen but never occupied, as the rates were highest!

Then a couple of days before the commencement of the programme, my 'Padayatra' would start - to gather information as to what program was being held and on what day? What time? Which time? Who is the author/ director ? Which is the film- the main attraction? If there was a clash, I had to make a selection. The venues included Model House, East & West Villa, Shastri Hall, Bhagirathi Bai Buildings, Benam Hall Lane, and of course Talmakiwadi and Ganesh Prasad!

Though the announced time would be 9 p.m. no programme would commence on time. Pretty well the routine by past performance and experience people too would arrive by 9.30 p.m. , only to see the curtains down! After constant attacks of catcalls, whistles and

paper arrows, the curtain would go up around 10 p.m., only to honour VIPs ! The catcalls would continue till the real programme commenced.

The measure of the quality of the programme depended was on the amount of collection generated from the audience! The conversation among the housewives would generally weave around new purchases for Diwali, new ornament, what design, nature of new daughter in law (only if she was not present) and any other good news like new arrival or addition to family!

Among males, some of the common topics were office related /such as promotion, increment, bonus, new job, transfer, school-college admission, alliance of daughters etc. Depending on the age, the talk would also hover around the latest films, the top song on "Binaca Geet Mala" and of course the latest film of V. Shantaram! 'Do Aankhen Barah Haath' was a super hit.!

Astonishingly, one common incident that occurred at the end of the week-long programme in our colony during Diwali was the elopement of the hero and the heroine the very next day! Parents from both sides

would curse each other, terming them shameless and characterless! Coincidentally, this scene would take place in front of the stage being dismantled! May be to symbolize the crumbling friendship between two neighbours!

Hence it was curtains down 1954 for the week-long 'Diwali Programme' for Mansoor Building colony at Grant Road. By then I too became extra busy, not only with job, but learning Hindi, attending JJ School of Art and an active member of Eastern Bank Employees Union!

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**12th Death Anniversary**

**6th February 2016**



**Mr. Nandan Soumitra Trasikar**

(27th August 1951 to 6th February 2004)

Each day of the Twelve years that have passed, has made us realize all the more that you are always with us to support and guide us throughout our life.

*Fondly remembered by*

Son: Nachiket

Daughter: Manasi, Son-in-law: Ajit

Grandson: Shaurya

# Language Disorders In Children

AKSHATA MANELKAR "AKKI"

Language disorders in children are very common in today's world, especially if they live in a country different from their home country. It is crucial to understand what normal language development is, if we need to understand language disorders. First, let's have a look at what language means.

Language is a fundamental system of human communication made up of socially shared rules. **Language differs from speech.** Speech is a physical activity, a means of communicating. When a person has difficulty producing speech sounds correctly or fluently, or has problems with his/her voice, then he/she has a **speech disorder**. When a person has trouble understanding others or sharing thoughts, ideas, and feelings completely, then he/she has a **language disorder**.

Language can be viewed as receptive or expressive. Receptive language refers to understanding language; it generally precedes expression and use. Expression refers to use of language by means of words and sentences. We will see what children understand and express as we go through each stage of language development.

Language development or 'acquisition' is the most remarkable achievement that we, as children, make in our lives. Language learning starts at birth. Around 1 year of age, we learn words such as "Mama", "Dada". By 2 years a child can point to pictures in a book when named and can identify a few body parts when asked (nose, eyes, tummy). He/she can also follow simple directions ("Push the bus!") and understand simple questions ("Where's the bunny?"). The toddler now likes rhymes, songs and stories. He/she begins combining two words together into short 'sentences' such as "No doggie", "Where ball?".

The 3-5 year-old child is now a pre-schooler and shows significant development in speech as well as language. He/she understands two-step directions ("Get the book and put it in your bag") and simple "Who?", "What?" and "Where?" questions. He/she forms longer sentences combining four or more words and relates experiences outside home, such as preschool and outings. Speech is usually fluent and clear and strangers can understand what the child is saying most of the time.

By 6 years, the child has entered school-age. He/she learns more words and starts to understand how the sounds within language work together. He/she also become a better storyteller, as he/she learns to make different types of sentences.

Here are some tips to facilitate language development: **talking with your baby** and responding to him/her, **showing new objects and commenting on them**, reading aloud with your baby and following your child's lead i.e. responding to a topic which the child is interested in.

*The author is a Speech Pathologist with a Masters degree in Audiology and Speech Language Pathology (MASLP) and 14 years of extensive experience in paediatric communication disorders. She is member of Speech Pathology Australia (SPA) and a Certified Practicing Speech Pathologist. She is a Lidcombe trained and ABA trained therapist.*

Akshata Manelkar can be contacted at [justaksh@live.com.au](mailto:justaksh@live.com.au)



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# Lord Krishna's Message to the Kauravas on the eve of the impending Kurukshetra War

FROM THE COLLECTION OF V.P.HATTIANGADI

*Lord Krishna went to the King of Hastinapura Dhritarashtra to speak as a mediator – a messenger of peace from the Pandavas. He sought to advise the Kauravas against fighting the Pandavas – a war which would rain destruction and misery on the people. Vasant Hattiangadi relates here Lord Krishna's speech on the occasion.*

Silent sat the listening chieftains in Hastina's Council Hall.

With the voice of roaring thunder, Krishna spoke to them all.

“Listen, mighty Dhritarashtra, Kuru's great and ancient King  
Seek not war and death of kinsmen. Word of peace and love I bring.

Midst the wide earth's many nations, Bharata in her wealth excels.

Love and Kindness, spotless Virtue, in the Kuru elders dwell.

O Father of noble Nation, now retired from life's turmoil,

Ill becomes that sin or untruth should thy ancient bosom soil.

For thy sons in impious anger seek to do their kinsmen wrong ,

And withhold the throne and kingdom which by right to them belong

And a danger thus arises like the comet's baleful fire.

Slaughtered kinsmen, bleeding nations soon shall feed its fateful ire.

Stretch thy hands, O Kuru Monarch, Prove thy Truth and Holy Grace.

O Man of Peace, Avert this slaughter and preserve thy ancient race.

Restrain thy fiery children, for thy mandate they obey.

I, with sweetened soft persuasion, Pandu's truthful sons I sway.

'Tis thy profit Kuru Monarch, that the fatal feud

should cease

Brave Duryodhana, Good Yudhishtira, rule in unmo-  
lested peace.

Pandu's sons are strong in  
valour, mighty is their armed  
hand,

Indra shall not shake thy  
Empire when they guard the  
Kuru Land.

Bhishma is thy kingdom's  
bulwark, doughty Drona  
rules the war,

Karna matchless with his  
arrows, Kripa peerless in his Car,

Let Yudhishtira and Bhima by these noble warriors  
stand

And let the helmet wearing Arjuna guard the  
sacred Kuru Land.

Who shall then contest thy prowess from the sea to  
the farthest sea

Ruler of a World Wide Empire, King of Kings and  
Nations Free

Sons and grand sons, friends and kinsmen, will  
surround thee in a ring

And a race of loving heroes guard their ancient  
Hero-king.

Dhritarashtra's lofty edicts will proclaim his  
boundless sway .

Nations work his righteous mandates and the kings  
His will obey.

If this concord be rejected and the lust of war  
prevail,

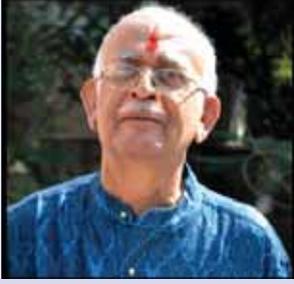
Soon within these ancient chambers will resound  
the sound of wail.

Grant, thy children be victorious and the sons of  
Pandu slain,

Dear to Thee are Pandu's children and their death  
must cause Thee pain.



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Children:

Salil and Nirupama; Sheetal and Mahesh

Grandchildren:

Khyati, Keerti and Sahana, Priya

Kallianpur, Shirur and Sashital families

## Mira Manjeshwar

(19 June 1922 - 5 February 2013)

## Ramakrishna (Kitthu) Manjeshwar

(16 August 1912 - 1 March 1991)



So many years  
have passed  
but Amma and  
Annu you are  
always with  
us in our heart  
forever!

We cherish  
your memories  
and love.

## Indu, Raman and Anasuya

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You may have merged into the Divine Infinite, but your spirit and zest for life guides us to this day...

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥२०॥

na jāyate mriyate vā kadāchin  
nāyaṁ bhūtvā bhavitā vā na bhūyah  
ajo nityah śhāshvato 'yaṁ purāno  
na hanyate hanyamāne śharire

The soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The soul is without birth, eternal, immortal and ageless. It is not destroyed when the body is destroyed.

#### Fondly remembered by

Shyam & Aroona Upponi  
Prashant Upponi  
Pooja & Atul Someshwar  
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***This in-depth essay by Krishnanand Mankikarmam will enable you to understand the spiritual significance of***



## SHIVARATRI

*Shivaratri* literally means auspicious night. It is the night dedicated to Lord Shiva. *Shivaratri* is celebrated in the month of *Maagha*, on the 13th/ 14th day in the *Krishnapaksha* or dark fortnight of the month. Owing to a special planetary conjunction, spiritual practices done on this day are considered to be especially auspicious and beneficial. It is a strong belief that one who utters the names of Shiva during *Shivaratri* with total devotion and concentration, is freed from all sins, reaches the abode of Shiva and is liberated from the wheel of births and deaths. It is said that Lord Shiva goes into intense meditation at this time. Is it not appropriate, therefore, that we too engage ourselves in some intense worship of Shiva at this sacred time?

Let us find out a bit about the mythology associated with *Shivaratri*, its spiritual significance and then dwell a little on the awesome *Shivaratri*

*Anushthaan* performed by Pujya Swamiji every year. Truly speaking, Swamiji's *Shivaratri puja*n cannot really be described, it has to be witnessed and experienced!

### From mythology:

Many of you may have heard about the story of the hunter "Vyaadha" This popular story from the *Puranas* reads thus –

There was once a poor hunter named Suswara in Varanasi. He lived a very frugal life in a small hut. One day, Suswara caught many small animals and birds, which he put into a sack. Thinking he could get a few more, he went deeper into the forest. Soon it started getting dark, and he decided to return home. As night fell, dangerous animals started coming out on a prowl and he was a little worried. To add to his woes, he lost his way too. Soon, it became very dark. Unable to find his way back, he decided to climb atop a tree so as to be out of reach.

However, attracted by his scent, some wild animals

began lurking under the tree. In order to shoo them away and also to keep himself from falling asleep lest he fall, he kept on plucking twigs and leaves from the tree and dropping them down. For the better part of the night, there were frightening howls and growls from beneath while the hunter kept on chanting the Lord's name and dropping the twigs and leaves within his reach.

What Suswara did not know was that the tree was a *bilva* tree, and beneath the tree there was a *Shivalinga*, on which fell all the leaves dropped by Suswara. Suswara kept awake through the night, very scared of what may befall him. It so happened that this was the night of *Shivaratri* and unknown to him, Suswara had fasted, kept the night vigil and "performed" *bilva-archana* on the *Shivalinga*.

The story goes on to tell us that when the end of life came for the hunter Suswara, he was transported by *Shivadoota*-s to



Pujya Swamiji performing Shivaratri Puja

*Shivaloka*!

### The Spiritual Significance:

If we look at the spiritual significance of this story, that hunter is a metaphor, an imaginary human being representing you or me. His name 'Su-swara' means harmony or melody. In our lives, we too aspire for harmony and melody and not discord or strife. It was a tradition in the olden days, to give a person a name representing a higher quality of life so that he/she works towards attaining it. We live in this *samsara* and work hard to eke out a livelihood. In this *samsara*, the forest is our mind infested by the *shad-ripu*-s.. the wild animals whom we try to ward off throughout the 'night' of our ignorance. Like the hunter, we too chant the name of the Lord and do the *bilvaarchana*. The bundle of birds and small animals killed by the hunter represents the bundle of senses (both used and misused) by the *sadhaka*.

Now this *bilva* tree represents the spinal column and the three leaves of the *bilva* are said to represent the three

## ~~~~~ Parisevanam ~~~~~

*naadi-s ida, pingala and sushumna* - implying thereby that we should try and control these. With the *bilva* tree representing the spinal column, the climbing of the tree by the hunter (meaning- the *sadhaka*), denotes the rising or ascending of the *Kundalini Shakti*.

The three-leafed *bilva* also represents *trayee* i.e the three *Veda-s*, the three *Guna-s* (*Sattva, Raja and Tama*), the three states of wakefulness, dream and deep sleep (*Jaagruti, Swapna and Sushupti*). The *sadhaka* has to go beyond these to the fourth state called the *Turiya*. These three-pronged leaves also represent the trinity of Brahma Vishnu and Mahesh. This does not mean that we “sacrifice” the trinity when we do the *archana*, it means we remember them as we offer each *bilva* leaf to the Lord, who is Supreme - Parama Shiva!

The fasting is to denote *upavaasa* or being near your *Aaraadhya Devata*. It also represents the *sadhaka* abstaining and thus shielding his senses to get rid of the *shadripu-s*. Fasting through the night then, is being with the Lord (*upavaasa*) during our period of ignorance –*Avidya* – represented by the night.

The deeper we dwell on this, the deeper meanings reveal themselves to us. The ultimate aim is to see the inner meaning in the allegory of the hunter’s story so that it leads us onward on our path of *sadhana*.

### The Pujan by Parama Pujya Swamiji

The *Shivaratri Pujan* is performed in four parts during the night. Each part is referred to as a *Yaama*. Swamiji has laid down a specific order for the *Yaama Puja* which is as follows:

In the first *Yaama*, the *Pujan* begins with *Shantipaath* chanting through which we invoke peace, and, pray to the Gods with the *Veda Mantra*. We then invoke the 12 *Jyotirlinga-s*, and chant the *Amogha Shiva Kavacham*. This is followed by *Shiva Pujana* performed in each *Yaama*.

In each *Yaama*, the *dhyana shloka-s*, the *stotra* to be chanted during the *Abhisheka*, the *naamaavali* during *archana*, the *vishesh- arghya* and the concluding *stotra* are different. Those of us who have attended this virtually out- of- the- world experience and witnessed the *krama-* the elaborate steps— from beginning to end (well documented in the excellent publication by our Bengaluru Sabha) know the overwhelming awe and reverence that fills our hearts after that holy and immortal night!

The austerity, intense devotion and discipline with which Pujya Swamiji performs the *Pujan* transforms the whole atmosphere making it totally charged with a unique spiritual vibration. During the entire *Pujan* from

around 10 pm to 6 am or so, Pujya Swamiji does not arise from His *asana* even once thus giving a glimpse of His arduous *sadhana* and *tapas*. Each *Yaama* is concluded by Swamiji with a short spell of meditation. With the lights dimmed in the auditorium, the atmosphere is absolutely serene. All those present are immersed in peace and unimaginable bliss and this is why devotees long to attend this unique *Shivaratri Pujan* by our Beloved Swamiji every year!

Let us conclude with the following invocation:

त्वं सर्वगोऽसि गिरिजाधव यद्यपि त्वाम् |  
आवाहयामि च यथा व्यजनेन वायुम् ||  
गूढो यथैव दहनो मथनादुपैति |  
स्वीकर्तुमात्मयजनं कुरु सन्निधानम् ||

You are everywhere, (त्वं सर्वगोऽसि) O Lord of Girija, (गिरिजाधव) (Even though (यद्यपि) You have such an exalted stature) I (dare to) invoke you, (त्वाम् आवाहयामि) as one brings the breeze close to oneself with the aid of a hand-held fan. (यथा व्यजनेन वायुम्)

Just as the hidden fire (गूढो यथैव दहनो) manifests itself by (constant and incessant) friction, (मथनादुपैति) kindly come near me (कुरु सन्निधानम्) (I beseech thee) to accept my self-sacrifice. (स्वीकर्तुमात्मयजनं)

This is the essence of the *Shivaratri Pujana* wherein we –

- A) Invoke the Lord who is unfathomable, incomprehensible and the Lord of everything,
- B) We can only feel His presence as we feel the breeze with a hand- fan,
- C) He is hidden and therefore,
- D) It requires great effort to get Him to manifest Himself (which I am aspiring for ) and,
- E) I want the Manifestation to happen so that I can offer myself as the sacrifice!

Remember, in the *Navaratri* episodes, all the Gods were told to offer themselves on the sacrificial altar by Parama Shiva so that Lalita Tripurasundari may manifest Herself after the *Mahaayaaga*.

Also, it must be noted from गूढो यथैव दहनो मथनादुपैति that the Lord is hidden and it requires intense *sadhana* and penance (*tapas*) to have even a glimpse of Him. Finally, what a beautiful sentiment is expressed in स्वीकर्तुमात्मयजनं – the devotee expresses the desire to sacrifice himself. We speak of surrender to the God with तन,मन and धन. This is the *sharanaagati* which is impressed upon us so often by Pujya Swamiji. These two are the most important points and verily the essence of the *shloka*.

May the *Shivatattva*, Lord Shiva and the Grace of our Guru and the *Guruparampara* protect us and lead us on the path of salvation.

Photo credit: Ravindra Sorab

# Rajayoga, Radionics And Healing Vibrations

DR. DILIP V. KAUNDINYA MD,

Ex-Professor & Head, Dept. of Microbiology, Sir J J Hospital , Mumbai-8

(M) 9820724707 (R) 022023752083

Five thousand years old Bhagavad Gita, today has become the most powerful book on psychotherapy. Hypnosis, Self-hypnosis and Regression hypnosis based on thought-power are the psychiatric techniques for Miracle-Cure, even that of cancer. 2500 years old Patanjali-Kriya is a technique for gradual diversion of harmful desires (Vasana) by Vrutti-Nirodh to achieve a single-point focus of healing positive thoughts which burns out the Bad karmic account and gives health, happiness, harmony and peace in life. Russian Faraday Cage experiment scientifically validate the phenomenon of telekinesis, telepathy and "Distance-Healing methods" like Reiki. Russian invention of Kirlian body Aura photography shows that our souls are powerful transmitters of thought-vibrations around the body and in the atmosphere. The quality of thought-vibrations give different colour to Body Aura. Pure and peaceful thought-vibrations in Satvik or Soul-consciousness, give bright, white and well-demarcated aura especially around the head, as is usually shown in the pictures of Gods and Goddesses. Rajasik-Tamasik are the Body-Conscious states, which give a colourful spectrum to aura. Bhagavad Gita advises to develop Soul-consciousness and to lose Body-Consciousness to get rid of diseases, pain and suffering in this life. Rajayoga is an evidence-based and rapid method for achieving Soul-consciousness. The Body-aura has been shown to expand far beyond the photographic plate with the deepening stages of Rajayoga meditation in a technique called Kirlian Aura photography with Gas Diffusion Visualization in case of Dadi Janaki, the International Head of Brahma kumaris, who has been certified as having the most stable mind in the whole world ( Sthit-Pragnya) by American and Australian Psychiatrists. Recent evidence indicates that the distorted aura is the earliest sign of disease in body. Unfortunately, a scientific comparison between MRI and Aura photography is absent.

BK-Dr. Chandrashekhar, who has completely

recovered from an end-stage cancer by intense practice (Sadhana) of BK-Rajayoga, has invented an Energy Chakra Visualization Device, which can show the existence as well as expansion of Auric Fields emanating from the Energy Chakras in our body. Kundalini Awakening from the Muladhar to the top most Sahasara Chakra, confers miraculous powers of astral travel and levitation or par-kaya Pravesh to the human being.

BK-Rajayoga, an easy remix from Bhagavad Gita and Patanjali Sutra gives transformation to powerful Soul-Conscious state, within few minutes by regular practice of just half an hour. The novel Thought-Graph Machine of BK – Medical wing, demonstrates this transformation graphically as well as pictorially. Tamasik-Rajasik Body Conscious states lead the soul on Path of Preyas - attractive and full of temptations and desires (Vasana) which result in pain and suffering eventually. Positive Soul-consciousness activate recently discovered Ultradean Rhythms which release miracle hormones from the brain and bring about the cure of incurables.

Radionics and Rajayoga have certain similarities. Both depend on healing vibrations for correcting the defective Energy-Fields. Rajayoga requires dedication and discipline for harnessing Will-power. Radionics requires nothing more than swallowing homeopathy sugar pills charged with Radionics water. So we have a choice to choose from Pill-Power and Will-Power. Will-power has an advantage of gradual self-purification and self-empowerment which can be applied to any adverse situation in life. Radionics or Radiation tele-Electronics functions on the principles of Quantum Physics, which envisages that all Life-Forms are bathed in electro-magnetic and other energy-fields of not only this earth but from whole of the Cosmos. These energy-fields are metaphysical i.e. a dimension beyond the perception of physical science. ( Dr. Rupert Sheldrake). Each person is unique in terms of such energy-fields- - " A

Vibration-Signature” down to each cell-level. Stress, injuries, infections, pollution, mal-nutrition and poor hygiene cause alteration in this Auric-Energy Pattern. Dr. Albert Abrams (1863-1924) designed several Radionics Machines to read and treat the disturbed Energy-Fields which are supposed to be formed by Biophotons ( Light-Energy particles).As yet , there is no scientific evidence for the existence of Putative Energy Fields. But all the same, Radionics has been found to be very effective in a wide range of illnesses where the Mainstream medicine has little to offer. Radionics can be used as complimentary to other forms of therapy. But it’s efficacy is such that it, by itself forms a complete system of healing without any side-effects.The energy-fields could be tested by kinesiology or Dowsing. Kinesiology tests certain muscles that become weak in negative energy states and strengthened in positive energy states. Dowsing is method of reading energy-fields by using pendulum or rods. Utmost success has been obtained in Asthama, Arhtritis, depression, Allergies, Andropause

(Hormonal Imbalance), Early ageing and prostatic hyperplasia. Dr. Deepa Hoskote, who has acquired vast experience in this field while working in Radionics Unit of Satye Saibaba Hospital, Bangalore, is now at Mumbai. Her compilation of cured cases are medical miracles. The medicine consists of few drops of sterilized charged water or Homeopathy pills transcribed with Specific “Energy-Messages” using a Radionics instrument. There are no side-effects or any interference with other forms of therapy. A plan about having a Radionics Unit at BK-Global Hospitals at Mount Abu and at Andheri, is under active consideration. After all, the patients desire only the cure. A Systematic research may scientifically validate the claims by this pseudoscience.

Progress in science takes man from the areas of greater errors to those with lesser errors. But whatever the stage of progress, an area always remains unknown to man. This is the domain of Supreme Soul, Param-Atma, where the miracles happen.

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# Thoughts on Hinduism

FROM A BLOG BY MARIA WIRTH

Though I live in India since long, there are still some points that I find hard to understand - for example why many educated Indians become agitated when India is considered as a Hindu country. The majority of Indians are Hindus. India is special because of its ancient Hindu tradition. Westerners are drawn to India because of it. Why then is there this resistance by many Indians to acknowledge the Hindu roots of their country?

This attitude is strange for two reasons. First, those educated Indians seem to have a problem only with 'Hindu' India, but not with 'Muslim' or 'Christian' countries. In Germany for example, only 59 percent of the population are registered with the two big Christian Churches (Protestant and Catholic), however, the country is bracketed under 'Christian countries'. Angela Merkel, the Chancellor, stressed recently the Christian roots of Germany and urged the population 'to go back to Christian values'. In 2012, she postponed her trip to the G-8 summit for a day to address the German Catholic Day. Two major political parties carry 'Christian' in their name, including Angela Merkel's ruling party.

Germans are not agitated that Germany is called a Christian country, though I actually would understand if they were. After all, the history of the Church is appalling. The so called success story of Christianity depended greatly on tyranny. "Convert or die", were the options given to the indigenous population in America some five hundred years ago. In Germany, too, 1200 years ago, the emperor Karl the Great ordered the death sentence for refusal of baptism in his newly conquered realms. It provoked his advisor Alkuin to comment: 'One can force them to baptism, but how to force them to believe?'

Those times, when one's life was in danger if one dissented with the dogmas of the Church, are thankfully over. And nowadays many in the west do dissent and leave the Church in a steady stream.

And here comes the second reason why the resistance to associate India with Hinduism by Indians is difficult to understand. Hinduism is in a different category from the Abrahamic religions. Its history, compared to Christianity and Islam was undoubtedly the least violent as it spread in ancient times by convincing arguments and not by force. It is not a belief system that demands blind belief in dogmas and the

suspension of one's intelligence. On the contrary, Hinduism encourages using one's intelligence to the hilt. It is an enquiry into truth, based on a refined character and intellect. It comprises a huge body of ancient literature, not only regarding Dharma and philosophy, but also regarding music, architecture, dance, science, astronomy, economics, politics, etc.

If Germany or any other western country had this kind of literary treasure, it would be so proud and highlight its greatness on every occasion. When I discovered for example the Upanishads, I was stunned. Here was expressed in clear terms what I intuitively had felt to be true, but could not have expressed clearly. *Brahman is not partial; it is the invisible, indivisible essence in everything. Everyone gets again and again a chance to discover the ultimate truth and is free to choose his way back to it.* Helpful hints are given but not imposed.

In my early days in India, I thought that every Indian knew and valued his tradition. Slowly I realized that I was wrong. The British colonial masters had been successful in not only weaning away many of the elite from their ancient tradition but even making them despise it. It helped that the 'educated' class could no longer read the original Sanskrit texts and believed what the British told them. This lack of knowledge and the brainwashing by the British education may be the reason why many 'modern' Indians are against anything 'Hindu'. They don't realize the difference between western religions that have to be believed (or at least professed) blindly, and which discourage if not forbid their adherents to think on their own and the multi-layered Hindu Dharma which gives freedom and encourages using one's intelligence.

Many of the educated class do not realize that on one hand, westerners, especially those who dream to impose their own religion on this vast country, will applaud them for denigrating Hindu Dharma, because this helps western universalism to spread in India. On the other hand, many westerners very well know the value and surreptitiously appropriate insights from the vast Indian knowledge system, drop the original source and present it either as their own or make it look as if these insights had been known in the west.

Rajiv Malhotra of Infinity Foundation has done painstaking research in this field and has documented many cases of "digestion" of Dharma civilization into

western universalism. He chose the term digestion, as it implies that that which is being digested (a deer for example) is in the end no longer there, whereas the 'digester' (a tiger) becomes stronger. Similarly, Hindu civilization is gradually being depleted of its valuable, exclusive assets and what is left is called inferior.

If only missionaries denigrated Hindu Dharma, it would not be so bad, as they clearly have an agenda which discerning Indians would detect. But sadly, Indians with Hindu names assist them because they wrongly believe that Hinduism is inferior to western religions. They belittle everything Hindu instead of

getting thorough knowledge. As a rule, they know little about their tradition except what the British told them, i.e. that the major features are caste system and idol worship. They don't realize that India would gain, not lose, if it solidly backed its profound and all inclusive Hindu tradition.

The Dalai Lama said some time ago that already as a youth in Lhasa, he had been deeply impressed by the richness of Indian thought. **"India has great potential to help the world," he added. When will the westernized Indian elite realize it?**

## Saraswat namavali

MANGALORE GOPALKRISHNA BHAT

Saraswat namavali  
Gangolli, Naimpalli  
Mool Goenche Balvally  
Hyo saglyo halli .....1

Bhat poojek  
Rao grahastha  
Zalli gaonchi naanv  
Hangeli adnaanv .....2

Amladi, Haladi  
Kilpadi, Kudyadi  
Nirodi, Nirthadi  
Talyaa pann kadi .....3

Aldangdi, Arangdi  
Beltangdi, Bolangdi  
Bailangdi, Hattangdi  
Mhalgadyangelo hyo angdi ..... 4

Kankanadi, Ichlampadi  
Savkar ani Kavalige  
Jannahittal, Hoovinhattal  
Phullan kaduk gavnche hittal ..... 5

Bagde, Ragde  
Upanaam Burde  
Nadkarni, Kulkarni  
Lekkachar hangeli karni ..... 6

Badakere, Salukere  
Manikeri, Bhandikeri  
Nandanagel Nilekani  
Kuber eku dhani ..... 7

Bhagwat, Haridas  
Kirtan hangeli bhaas  
Kumta, Kallianpur  
Gokarna daakkayi barobar ..... 8

Balsekar, Baljekar  
Sthalekar, Ubhaykar  
Trasikar, Gurkar  
Sakdank amgele namaskar ..... 9

Bellimal, Chickermane  
Hangele ashile aramane  
Jeppu, Kodikal  
Kodialantule hittal ..... 10

Nilaver, Nileshwar  
Chandragiri, Chandavar  
Kolle ani Kolpe  
Bobbuli zalle Babulkar ..... 11

Dongerkeri, Gollerkeri  
Manglurche hyo keru  
Naikankatte, Nagarkatte  
Devu bastal hangel katte ..... 12

Gulvadi, Guvante  
Charkal ani Shirvante  
Manki zalle Kaushik  
Kalakar hae Chitrik ..... 13

Madiman, Mullerpatan  
Ugran, Bedraman  
Kundaje, Khambadkon(e)  
Yetta palaya koN-koN ..... 14

Manel ki Manelkar?  
khavyan aambe Mavinkurve  
Baddukuli, Narekkuli  
Vichitra heen naavn zalli ..... 15

Shedde, Jaddegadde  
Gavantule hae gedde  
Jothadi 'zuyyin' kadi  
Jod-mhantiche Hemmadi ..... 16

Gokarna ani Shirali  
 Punyakshetra prabhavashali  
 Samadhikshetra Mallapur  
 Pejje jevan ati apaar ..... 17  
 Aghanashini paap dhuvyan  
 Dharmasthal sangun ghevyan  
 Kabbinhittal kabbu khavyan  
 Sherbet pivnu maza koryan ..... 18  
 Kumta vatna Mirjan  
 Nawabageli meri jan  
 Bankikodla bari saan  
 Vilait mhonu hakka maan ..... 19  
 Kodange, Kerwar  
 Samsi ani Saletur  
 paka-kala pravin  
 Philarjog Fallsache Sagar ..... 20  
 Katre mhanta Kalle?  
 Kate ghetta lathi  
 Moorti Idgunji chi  
 Lajmi kalpanechi ..... 21  
 Kerekatte, Herwatte  
 Garate ani Harite  
 ghaattaari vatna Charmadi  
 maskari karnatil Maskeri ..... 22  
 Kodkani, Kokradi  
 Honnemidi, Yennemadi  
 Tadgaje, Taggarse  
 Yeyya sagle ghar gharche ..... 23  
 Kaikini, Nagarkar  
 Namavant kalakar  
 Benegal chaari bhaav  
 Vishvaprasidha hangel naav ..... 24  
 Kabad, Shibad  
 Naav kitle god  
 Kaundinya, Bharadwaj  
 Hae amgel poorvaj ..... 25  
 Haldipur, Divgi  
 Hae lok badgi  
 Bankeshwar, Dhareshwar  
 Kopu nattile Koppikar ..... 26  
 Tallur ani Talmaki  
 Wadintu yeyya vaggi  
 Trikannad, Talcheri  
 Keralantu bhovncha vhari ..... 27  
 Kumble, Damble  
 Heble aani sagle  
 Hirebet, Betrabet  
 Udipiche hae betta ..... 28

Ullal dakkon haadi makka  
 Manjeshwarayi vochka  
 Kasargod mukhari assa  
 Pravas amgel chalu assa ..... 29  
 Gumta gaonvu Karkala  
 Bantwal ani Alekal  
 Ammembal laggi Vittal  
 Srishti gaonvu Vittala ..... 30  
 Someshwar, Murdeshwar  
 Daivat amgele Ishwar  
 Yerdoor thanu Arur  
 Lekka shikche vichar ..... 31  
 Kaapi ani Karnad  
 Deepasthambh hanga hod  
 Bhangra gaonvu Honawar  
 Vasupur zalle Basrur ..... 32  
 Padukone, Padubidri  
 Mudur, Mudbidri  
 Puthli, Pandit  
 Sakda yettati khandit ..... 33  
 Adnavancho chatmatkaru  
 Gopal karta namaskaru  
 tungel saglyangel abharu  
 Devuchi ek adharu ..... 34

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## ODE TO THE GREAT SAINT H.H.ANANDASHRAM SWAMIJI

**In saffron robes, a Saint sublime, we  
 revere;  
 Our heads we bow, in profound  
 devotion, love and fervour.**

**A benevolent gaze, a benign smile, in a  
 placid face;  
 A golden sheen in haloed face, a Divine  
 Grace.**

**Enlightening sermons, simple and lucid,  
 made easy to follow;  
 Reassuring words, soft and kind  
 assuages pain and sorrow.**

**Heart full with trouble and tension, I  
 prostrate at your lotus feet;  
 Make my heart a pure abode of peace  
 and Your worthy seat.**

**Suresh Kilpady**

## Romancing Remotely -2

CHAITANYA PANDIT

(Continued from January 2016 issue)

On the Fourth morning our ship took a day long break at yet another city, Juneau, the third largest city and capital of Alaska with a population of 32,000. Here we underwent yet another lifelong cherishing experience of a Helicopter ride with glacier landing surrounded by snow clad peaks. The six-seater helicopter flew high in the air through lush green Tundra forests, icy, snow clad mountains and glaciers and finally landed on one of the glacier. Here all of us alighted on the hard snow with soft snow on the surface. We were all wearing boots with spikes underneath facilitating easy glacier walk. It was almost half an hour's walk in those cold chilly windy surroundings. We were almost frozen.

The Fifth day saw us at Skagway. Here we enjoyed a 4-5 hours ride on 'White Pass Railway' trundling through winding mountain terrains with breathtaking vistas on each turn with magnificent thick snow glaciers, waterfalls, snow peaks, melting snow fed rivers and luxuriant greenery all around - a treat for one's eyes indeed. The heritage Railway was started by the then Governor way back in 1898 mainly to cater to the rush of explorers/visitors to Alaska from all over world to witness the great Gold Rush in the remotest place braving heavy snow falls and frost bites. Thousands died enroute to gold finds in the mountains.

In the long evening we attended an entertainment program. After dinner again we took a walk on the deck for about half an hour before retiring to our room with yet another satisfying day unaware of what is in store for us just three hours later. The ocean was as usual calm. Waves were normal.

It could be around 2.30 am of June 3, 2015. All were fast asleep aboard. The sky was displaying aurora slight light at the horizon indicating morning is not far off. The ship was shaking, swinging badly, and tilting almost 30-45 degree with the force of high rise ocean currents. The furniture inside like tripod etc. were also shaking. It was an experience resembling an earthquake. My spouse and I were both feeling giddy and were finding it difficult stand straight on our feet. We were so frightened that we almost lost the hope

of survival. We felt that Death was hovering around us. We were feeling just like a deer making its frantic bid to escape the clutches of its hunter. The images of the famous Titanic movie were crossing our minds. Both of us hugged each other while resting on the bed waiting hopelessly the arrival of our last moment on this earth and preparing ourselves for immersion in to watery grave.

With great efforts we were holding on to our nerves. It came as a great respite when there was an announcement on the public address system by the Captain of the ship. It was indeed welcome, most pleasant and melodious to our ears in that frightening situation. He was humbly seeking apology for changing the course of the ship in the interest of safety of the passengers by skipping the much talked about Hubert Glacier. His foremost duty is to secure life by taking the ship out of stormy area to safety. He was profusely thanking each passenger for their abundant patience in dealing with the situation brave heartedly and sacrificing the sight-seeing of the Hubert Glacier. It was a point where one can see hundreds of humped whales migrating into deep colder place to escape the warming of ocean water due to setting of summer.

At about 7.30 am at breakfast table everyone was seen congratulating each other for survival, for a second life! Many crew members were affected. Passengers including us were still feeling giddy. There was heavy damage inflicted upon crockery items and other glassware in the huge dining hall. Crew members were seen cleaning the floor strewn with pieces of broken glass.

The entire day that day was spent indoors. The next day we found ourselves in the last port of call - Seward where our cruise ended and land tour commenced. Royal Caribbean Buses were ready to deport us to Alaska Sealife Centre at Seward and thereafter we proceeded to take a ride up the Mt. Alyeska tramway where we were at liberty to stroll at will exploring the thickly snow covered Girdwood Valley. We spent the night at the scenic location of Alyeska.

On the next day we took the scenic drive to

Talkeetna in a deluxe motorcoach. En route we enjoyed the week end market in Anchorage, the densely populated city of Alaska. Post lunch we continued our scenic journey to Talkeetna for an overnight stay there.

The following day we undertook the tour of the world's largest Natural History Park sprawling over an area of 6 million acres. Here we enjoyed the beauty of taiga forests while gazing at miles of rolling tundra and occasionally looking for wildlife. Bald eagles, moose and seagulls were sighted. Overnight we stayed at Denali forest log huts, a unique experience indeed.

The last day of our land tour was an icing on the cake. We could not ever have imagined the experience we had! It was no less than an awesome dream or a fairy tale unfolding in front of us. An eight hours ride through wilderness in a glass domed express chugging through on a winding way through dense Denali forests with shades of green all around on the back drop of clear blue sky, meandering waterfalls, zigzag flowing rivers formed due to melting of snow from snow capped peaks and glaciers. In an eight hour journey we had enjoyed the fun of three seasons, chilled winter, hot scorching summer and heavy rains as well, a usual phenomenon in this remote place. We also had a glimpse of abundant wildlife. In the distance the North America's tallest mountain Mount Mckinley (height 20237 ft.) with temperature ranging between (-60) to (-84) degree throughout the year, shrouded in clouds was partly visible. The predominant tribe Athabaskan are the natives of Denali.

It was evening when we reached Anchorage for a night's stay at Hotel Marriott, about a kilometre walking distance from the Pacific Ocean. We were allotted a unit on the 11<sup>th</sup> floor overlooking the Pacific Ocean. After check-in we decided to spend the last evening in Alaska on the beach of the Pacific Ocean. We walked down the beautiful road that led us to the beach while admiring the colourful spring flowers blooming on the roadside and the colourful bountifully feathered birds flying high in the evening sky. We spent a couple of hours till late in the twilight at 11.00 pm watching the grand spectacle of setting sun, shades of orange on the skyline, the vast expanse of the Pacific Ocean, a couple of romancing couples on the benches, handful of kids playing across the green sloping lawns just below us. Due to severe cold and setting of dusk soon the beach garden wore

a forlorn, deserted look. We too reluctantly got off from the bench. I stood silently enjoying the calm, serene atmosphere, bowed my head in reverence to the creator of this beautiful Mother Earth, a heaven in itself. I prayed and thanked the Almighty with folded hands for showering HIS unconditional blessings on me. What an amazing peace of mind in the widely open arms of wonderful miraculous Nature similar to a child resting in the superior warmth of its mother's lap! Tears rolled down my cheeks. While returning I was repeatedly turning my neck back and waving my hands to the setting resplendent sun, albeit unknowingly, akin to lovebirds intently returning the glance while departing. Its falling slanting light on the surface of the Pacific Ocean made its water glitter. At that moment I almost went mad with the grief that I would miss Alaska fervently. An eleven days Romance with Remote Alaska thus ended. I truly don't know how to describe it - whether on a happy note or a sad note. An unforgettable experience indeed!

*(Concluded)*

*Since 1978*

# Anand

## CATERERS

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*Having Food is incomplete without having ANAND for it.*

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C/o. Shri Vamanashram Hall, Haridas Nagar,  
Shimpoli Road, Borivali (W), Mumbai - 400 092.  
E-mail : anandcaterers1978@gmail.com

**Tel.: 022-28982600**

## Bhaktisudha (Part 2)

Sanskrit Shlokas by Tulsidas from Ramcharitmanas – An offering by Geervaana Pratishtha.

Shloka 5

उद्धवस्थितिसंहारकारिणीं क्लेश हरिणीम्।  
सर्वश्रेयस्करिं सीतां नतोऽहं राम वल्लभाम्॥५॥

अन्वय :

अहम् उद्धवस्थितिसंहारकारिणीं, क्लेश हरिणीं।  
सर्वश्रेयस्करिं, राम वल्लभां, सीतां नतः (अस्मि)॥  
Meaning:

I prostrate myself (नतः) in front of Seeta, who is the Cause of Creation, Sustenance and Destruction (of this Samsaara—the Universe) who removes all misery, who grants all the blessings, and, who is the Beloved Consort of Shree Rama.

**Comment**

In this shloka, Tulsidas pays his obeisance to Seeta, as Aadishakti. She, the primordial Power, has the capacity to create sustain and dissolve the Universe, the power we have associated with Durga, with Shiva with the Parabrahman. In one sentence Tulsidas elevates Seeta from the human form associated with her in the epic of Ramayana to the all powerful divinity which we associate with the Supreme. Even before Tulsidas has touched upon the Subject of his epic viz Rama, he pays obeisance to Seeta, which shows the place of importance and honour in his mind for Seeta.

Shloka 6

यन्मायावशवर्ति विश्वमखिलं ब्रह्मादिदेवासुराः।  
यत्सत्त्वादमृषैव भाति सकलं रज्जौ यथाहेर्भ्रमः॥  
यत्पादप्लवमेकमेव हि भवाम्भोधेस्तितिर्षावतां।  
वन्देऽहं तमशेशकारणपरं रामाख्यमीशं हरिम्॥६॥

अन्वय :

अखिलं विश्वम्, ब्रह्मा आदि देवाः,  
असुराः(च) यत् (यस्य) (मायया) माया-वशवर्ति  
यत् (यस्य) सत्त्वात् सकलं अमृषैव भाति,  
यथा रज्जौ अहेः भ्रमः (भाति एव)॥  
यत् (यस्य) पाद-प्लवम् भवाम्भोधेः तितिर्षावतां  
एकमेव हि (आश्रयः)॥  
तम् अशेश-कारण-परं रामाख्यम् ईशं हरिम्

अहं वन्दे ॥६॥

Meaning:

I bow down to that Hari, the Lord of Everything, who is also known by the name Rama, because of whose Being there, (यत् (यस्य) सत्त्वात्) this entire Universe, (अखिलं विश्वम्) including the Gods from Brahma downwards, to all demons, (ब्रह्मा आदि देवाः, असुराः (च)) and because of whose power of illusion this entire Universe appears real, just as one sees the (real) existence of a snake in a rope. The boat in the form of whose feet is the only recourse for those eager to cross this ocean of Samsaara, to that Rama, who is the ultimate Cause (of existence of all the Universe), and beyond whom no other cause exists, to him I bow down,

**Comment**

Having paid obeisance to Saraswati, Ganesh, Valmiki, Hanuman and Seeta, now the main subject of the epic viz. Rama is eulogized. Rama is the Parabrahma. The Lord of everything. All the gods, demons and the entire Universe appears real due to His Maya. Here Tulsidas speaks of the famous दृष्टान्त, the सर्प रज्जु न्याय in which the rope appears as a snake in the darkness, but when the light appears, the delusion and the illusion disappears. One sees the rope for what it is. So it is with the world which is unreal but appears real because of His Maya. Here, (यत् (यस्य) सत्त्वात्) is very important. सत्त्व is the abstract noun for सत् i.e IT IS. That which is the primordial Truth is ever existing, and because of His BEING, there exists his Maya and that makes the world appear to us as it does.

In this shloka, Tulsidas makes the following points:- 1. The primordial Principle Hari, known as Rama. 2. He is permanent, for ever. 3. The entire universe appears real (though unreal) due to His Maya. 4. Even the great gods and demons are not spared from this Maya. 5. He refers to the Rajju Sarpa

Nyaya, that is famously alluded to by all the Indian philosophers. 6. Rama's (lotus) feet are the only recourse to those who want to transcend this ocean of samsaara. Here we see the Bhakti yoga prescribed by Lord Krishna in Geeta.

Shloka 7

नानापुराणनिगमागम संमतं यद्रामायणे  
निगदितं क्वचिदन्यतोऽपि।

स्वान्तःसुखाय तुलसीरघुनाथगाथा  
भाषानिबन्धमतिमञ्जुलमातनोति ॥७॥

अन्वय :

नाना-पुराण-निगम-आगम संमतं यत् रामायणे  
निगदितं (तत्)क्वचिदन्यतोऽपि (निगदितम् अस्ति)  
(तत्) अति-मञ्जुलम् रघुनाथ-गाथा-भाषा-  
निबन्धम् -तुलसी स्वान्तःसुखाय आतनोति॥७॥

Meaning:

Ramayana is accorded approval by various Puranas, Vedas and the scriptures. What is stated in Ramayana, rarely is found elsewhere. Such a work that is very pleasing, and which is an essay on (the life of) Rama, now Tulasi is proceeding to expand upon, for his own inner satisfaction.

Comment

Now, about his work on hand, Tulsidas says: this work (by Valmiki) that is very pleasing (to the ears) is so vast and deep that it contains everything that is to be said (about human nature, the Virtues of the Lord and so on), such that such description rarely occurs in other works. (This incidentally is said about Mahabharata and Vyasa too. These being two landmarks of our puranik literature command this kind of respect.) Tulsidas says, I am proceeding to dwell on this epic, mainly for my own inner satisfaction. Many a poet of renown has written their work for their own pleasure and happiness. Such creations simply issue forth, effortlessly, and become embedded in our culture forever, as great pieces of art, to be admired and read or seen with awe and reverence for a long time to come.

Corrections, comments and feedback on  
[chitrapur.girvanapratishta@gmail.com](mailto:chitrapur.girvanapratishta@gmail.com) or  
[kdmanikar@gmail.com](mailto:kdmanikar@gmail.com)

रम्य हौ चित्रापुर स्वर्ग, रम्य हौ मल्लापुर स्वर्ग

रम्य हौ चित्रापुर स्वर्ग, रम्य हौ मल्लापुर स्वर्ग  
योगिंद्र यतिवर गुरु परंपरा, मेळ्या सारस्वतांक  
आऽऽऽ आऽऽऽ आऽऽऽ ॥धृ॥ रम्य.....

सरस्वतिगल्या आशिर्वादानं  
शिक्कुनु सवर्नु विद्यावंत जाल्लं  
नौकरी उद्योगु म्होणु कोंकण सोळ्ळें  
कुळार जायना विस्सोरुक  
आऽऽऽ आऽऽऽ आऽऽऽ ॥ रम्य.....

धर्म आचरण गुरुत्री सांगिलेवारि  
शांत प्रिय जन उत्रं तीं लोण्यावारी  
मेळ्नु घोळ्नु राबचं दूधसाखरेवारि  
चित्रापुरी प्रसिद्धिक,  
आऽऽऽ आऽऽऽ आऽऽऽ ॥ रम्य.....

रम्य हौ चित्रापुर स्वर्ग,  
श्रीवल्ली भुवनेश्वरी राज राजेश्वरी  
आशिर्वादित क्षेत्र,  
आऽऽऽ आऽऽऽ आऽऽऽ ॥ रम्य.....

रम्य हौ चित्रापुर स्वर्ग,  
नांव अमर जावो तीन्नी लोकांतू  
होड धर्मक्षेत्र  
आऽऽऽ आऽऽऽ आऽऽऽ ॥ रम्य.....

- सुधीर कोप्पीकर, गोरेगांव (पूर्व)

(स्वर्गीय पंडित भीमसेन जोशी हांगलं अमर भक्तिगीत  
रम्य ही स्वर्गाहुनि लंका ह्या चालिरी हें पद रचयल्यां. मल्लापुर  
चातुर्मासावेळारि पैले पद प्रस्तुत केळे म्होणु मल्लापुर सुद्धा स्वर्ग  
जाल्लो. तश्शीची सगळे समाधि स्थान आम्का स्वर्ग समान  
आशिश्लिमिति गोकर्ण, मंगलोर, श्रीकार्ला - समाधि स्थानांचं  
नांव घेतल्यारि अगदी उत्तम)

On the cover page of our January 2016 issue, the caption for Ved. Shrikrishna Bhavanishankar Bhat has been erroneously mentioned as Ved. Bhavanishankar Bhat. We are extremely sorry for the error..... Editor

# पुस्तक परिचय

उदय मंकिकर

## ‘दैनंदिन आत्मचिंतन’

लेखिका : प्रा. श्रीमती कालिंदी मुझुमदार।

प्रकाशक : फॅमिली सर्व्हिस सेंटर, कुलाबा, मुंबई.

दूरध्वनी क्रमांक - २२०२१४३२/२२८२८८६२

ई-मेल : director@fscmumbai.org

पृष्ठ संख्या : ६८ मूल्य रु. १००/-

आपण ज्या समाजात राहतो, वावरतो, त्या समाजाचे आपण काहीतरी देणे लागतो. ह्या सामाजिक बांधिलकीच्या भावनेने, समाजाच्या हितासाठी कार्य करणाऱ्या एक ज्येष्ठ समाजसेविका म्हणजे प्राध्यापिका श्रीमती कालिंदी मुझुमदार. त्यांनी जवळजवळ वीस वर्षे BSW आणि MSW च्या विद्यार्थ्यांना समाजकार्याच्या पद्धती आणि महिला शिक्षण ह्या विषयांमध्ये प्रशिक्षण दिले आहे.

समाजकार्य करित असताना कालिंदीताईंना अनेक अनुभव आले, काही कटू, तर काही गोड. त्यांच्यामते ह्या अनुभवांनीच त्यांना जीवनातील तत्त्वे शिकविली, आत्मचिंतनाची संधी दिली. हीच आत्मचिंतनाची संधी वाचकांना लाभावी म्हणून त्यांनी त्यांचे अनुभव ‘दैनंदिन आत्मचिंतन’ ह्या पुस्तकाद्वारे वाचकांसमोर सादर केले आहेत.

ह्या पुस्तकामध्ये लेखिकेने एकंदर सत्तावीस प्रसंग सादर केले आहेत. प्रत्येक प्रसंग हा वास्तविक जगाशी निगडित असलेला स्वतंत्र अनुभव आहे. लेखिकेने, हुंडा, बहिष्कृती, बलात्कार, अंधश्रद्धा, लैंगिक शोषण, संस्थेची काळजी, कौटुंबिक संबंध, जबाबदारी, स्थितीस्थापकत्व, दत्तकग्रहण, विरूपता आणि दुबळेपणा ह्यांसारख्या मुद्यांमधून वळणे घेत पुस्तकातील प्रसंग सादर केले आहेत. प्रत्येक व्यक्तीला अथवा गटाला आपल्या अधिकारांचे तसेच प्रतिष्ठेचे संवर्धन करण्यासाठी मानवी हक्कांचे एक महत्त्वपूर्ण शस्त्र म्हणून कसा उपयोग करता येतो हे लेखिकेने प्रत्येक प्रसंगातून अधोरेखित केले आहे.

“आडकाठी” मध्ये चेहऱ्यावर देवीचे व्रण असलेली चंपावती शेवटी आत्महत्या करते. ह्यात दोष कुणाचा? तिला लग्नाची संधी मिळाली तर तिथं जातपातीचं बंधन! हे कितपत योग्य आहे? “खानदान की इज्जत”मध्ये सासरच्या

राक्षसी छळाला कंटाळून माहेरी पळून आलेल्या मीनाला सासरच्या जबड्यात ढकलणाऱ्या पालकांना आपल्या मुलीच्या आयुष्यापेक्षा ‘खानदान की इज्जत’ जास्त महत्त्वाची का वाटली? “चूक तिचीच आहे” मध्ये सात वर्षांच्या सुमनचा बलात्कार झाला तर तिची आई आणि आजी तिला बेदम मारीत तिचीच चूक आहे म्हणत होत्या, पण पोलिसात तक्रार करायला तयार नव्हत्या. कारण बलात्कार करणारे सुमनचे चुलतभाऊच होते. “कुलदीपक”मध्ये श्रीमंत घराण्यातील कुलदीपकाचे लाड कितपत योग्य होते? शेवटी परिणाम काय झाला? असे आत्मचिंतनाचे अनेक प्रसंग ह्या पुस्तकात आहेत. प्रत्येक प्रसंगानंतर आत्मचिंतनासाठी प्रश्न दिलेले आहेत.

मुंबईच्या निर्मला निकेतनच्या कॉलेज ऑफ सोशल वर्कच्या प्राचार्य श्रीमती गीता बालकृष्णन ह्यांनी अतिशय सुंदर प्रस्तावना ह्या पुस्तकासाठी लिहिली आहे. त्या लिहितात, “आत्मचिंतन म्हणजे प्रत्यक्ष अनुभवांवर आधारलेला, देशी माहितीने परिपूर्ण तसेच सिद्धांत आणि कृतीमधील अंतर कमी करणारा संदर्भग्रंथच आहे. उपयुक्त कल्पनांच्या, नूतन पद्धतीच्या आणि अनुभविक रचनाकौशल्याच्या आधारे संकलित केलेला हा संदर्भग्रंथ, समाजकार्याच्या शाळा/महाविद्यालयांमधील तसेच समाजकार्य करणाऱ्या संस्थांमधील ग्रंथसंग्रहालयांमध्ये असणे अत्यंत आवश्यक आहे. समर्पक शीर्षक, प्रियाली कपूर दादलानी यांची सुंदर मुखपृष्ठ मांडणी, जान्हवी मल्लापूरांची सुंदर, सयुक्तिक रेखाचित्रे इत्यादींनी हा संदर्भग्रंथ नटलेला आहे. ह्या पुस्तकविक्रीचे उत्पन्न ‘फॅमिली सर्व्हिस सेंटर’ ह्या समाजसेवी संस्थेकडे जाणार आहे.

अंगणवाडी सेविका, ‘आशा’, ए. एन. एम., गावात, झोपडपट्टीत कार्य करणारे, मध्यम, उच्चमध्यम आणि श्रीमंत गटांशी कार्य करणारे तसेच माध्यमिक शाळा शिक्षक आणि समाजकार्याच्या प्राध्यापकांनीसुद्धा अत्यंत साध्या, सोप्या, मराठी भाषेत लिहिलेल्या ह्या पुस्तकाचा उपयोग करून स्वतः बरोबरच इतरांनाही पुस्तकातील तत्त्वांवर आत्म-चिंतनासाठी प्रोत्साहित करून समाज सुधारणा करावी अशी कालिंदीताईंची माफक अपेक्षा आहे. त्यांची इच्छा फलद्रुप होवो ही सदिच्छा!

# मी बापू बोलतोय!

सौ. अनुराधा कर्पे, विरार

आदरणीय महात्मा गांधीजींचा वाढदिवस नुकताच २ ऑक्टोबर २०१५ रोजी साजरा झाला. ज्यांनी आपले समग्र जीवन केवळ आपल्या देशहितासाठी समर्पित केले, ज्यांनी आपल्या देशाबद्दल सुवर्णस्वप्ने पहिली, त्यांना आज आपल्या देशाची स्थिती पाहिल्यावर काय वाटते, त्यांनी या स्थितीचा कशा प्रकारे स्वीकार केला. हे एका पत्राद्वारे (काल्पनिक) श्री बापूजी आपल्या समोर मांडत आहेत.

माझ्या प्रिय भारतवासियांनो,

माझा १४६ वा वाढदिवस 'गांधीजयंती' च्या निमित्ताने तुम्ही सर्व भारतवासियांनी साजरा केला, याबद्दल मी आपला अत्यंत आभारी आहे. या दिवशी सुट्टी जाहीर करण्यात येते, असे समजले, परंतु हा दिवस 'अहिंसा दिवस' असा साजरा केला गेलेला असल्यास मला अधिक आनंद झाला असता. मी सर्व राजकारणी नेत्यांचे आभार मानतो, जे राजघाटावर 'फोटो' साठी जमले होते. मी 'चंपारण' किंवा 'खेडा' मध्ये केलेल्या सत्याग्रहाचा क्वचितच कुणी फोटो काढला होता. पण त्या जागा सत्याग्रहामुळे लोकांच्या कानोकानी पोहोचल्या होत्या व सत्याग्रहाच्या पावित्र्याचा सुगंध देशभर दरवळत होता. हल्ली जे नेते 'दाद्री' येथे प्रवासाला येतात, तेव्हा त्यांचे इतके फोटो काढले जातात, ते कुणी हुंकूनही पाहत नाही.

आमच्या वेळी सत्य सहजपणे बोलले जात असे. त्यासाठी खास असा प्रयत्न करायची आवश्यकताच नव्हती. आता सत्याचा 'आग्रह' करूनही ते बोलले जात नाही. कधी सत्य बोलले गेलेच, तर तो माणूस 'सत्यवादी' म्हणून त्याला माझी उपमा दिली जाते. व त्याचा पुष्कळ गवगवा होतो. मी सत्याग्रह 'सत्यासाठी लढा' या अर्थाने केला होता. आता तो 'मतांसाठी लढा' असा झाला आहे.

मी शुद्ध शाकाहारी असल्याने मी गोहत्येचा निषेध केला होता. पण गोमातेचे नाव घेऊन माणसांची हत्या पण सुरू झाली आहे का? राजकारणी लोकांच्या दबावाने भयभीत झालेल्या काही लोकांचे हे कृत्य असावे. हे पाहत राहण्यापलीकडे आपण काय करू शकतो?

माझ्या वाढदिवसाच्या दिवशी 'स्वच्छ भारत' हे नूतन अभियान आपल्या प्रधानमंत्र्यांनी जाहीर केल्याबद्दल मी त्यांचे आभार मानतो. आपली राजनाथी दिल्ली ही जरी स्वच्छ झाली,

तरी ते पुष्कळ झाले. आपल्या देशभरातल्या स्वच्छतेबद्दल मला शंकाच वाटते. ते जाऊ दे, पण माणसांच्या गलिच्छ मनातली अस्वच्छता, मलिनता, लाचखोरी वृत्ती स्वच्छ करण्याकडे कोण लक्ष देतो?

स्वतंत्रतादिनाच्या (१५ ऑगस्ट) व प्रजासत्ताक दिनाच्या (२६ जानेवारी) दिवशी देशभक्तीची गाणी सर्वत्र लावली जातात. त्यात 'दे दि हमे आज़ादी बिना खड्ग बिना ढाल, साबरमतीके संत तूने कर दिया कमाल!' हे गीत आठवणीने लावले जाते व माझी आवडती भजने 'रघुपति राघव राजाराम' व 'वैष्णव जन तो तेणे कहिये' हेही सर्वांना ऐकायला मिळते. ह्याने मी भारावून गेलो आहे. देशभक्तीची ज्योत सदा आबालवृद्धांच्या मनात तेवत राहावी, अशी माझी मनापासून इच्छा आहे.

आपल्या अर्थमंत्र्यांनी ३७७० कोटी रुपयांचा काळा पैसा हस्तगत केल्याबद्दल मी त्यांचे आभार मानतो. त्या नोटांवर माझा फोटो आहे, पण त्या फोटोंना माझ्याकडे पाहण्याची हिंमत नाही, हे मी जाणतो. सुमारे ८० लाख कोटी रुपये परदेशामध्ये साठवलेले आहेत, हे मला माहित आहे. आमच्या काळी असा आदर्श कुणीही आमच्यासमोर ठेवला नव्हता. हल्ली काळ्याचे पांढरे किंवा पांढऱ्याचे काळे व्हायला किती वेळ लागतो?

जे कुणी डिझायनर खादीचे कपडे घालतात, त्यांचे मी आभार मानतो. मी खादीचे फक्त एक कटीवस्त्रच धारण करित असे, तेही स्वतःच्या हातांनी कातलेल्या सुताच्या वस्त्राचे! पण आता नेते दिवसांतून चार-पाच वेळा डिझायनर कपडे बदलतात, हे ऐकून मी अचंबित झालो आहे. आमच्या वेळची गांधी-टोपी किंवा नेहरू टोपी लोक अजूनही घालतात. पण आता कोण कुणाला टोपी घालील याचा नेम नाही!

काँग्रेस पार्टीने 'गांधी' हे नाव अजूनही जिवंत ठेवले, याबद्दल मी त्यांचे आभार मानतो. एक काळ होता, जेव्हा त्या नावाआधी 'महात्मा' असे लिहिले जायचे. आता केवळ 'माता' एवढेच शिल्लक राहिले आहे. चित्रपट क्षेत्रातील राजकुमार हिरानी ह्यांचे मी आभार अशासाठी मानतो की त्यांनी भारतीय तरुणांपर्यंत माझा संदेश पोहोचविला. ज्यांनी रस्ते, स्टेडियम व हॉस्पिटल्सना माझे नाव दिले, त्यांचे मी आभार मानतो. फक्त रस्ते माणसांना चालण्यासाठी योग्य असावेत व हॉस्पिटलमध्ये रुग्णांची सेवा त्यांना रोगमुक्तीकडे

नेणारी असावी, ही सदिच्छा. देशात माझे अनेक पुतळे आहेत, परंतु दुदैवाने माझी मूल्ये दगडामध्ये कोरली गेलेली नाहीत. मी आयुष्यभर माझ्या अन्तर्मनाचा आवाज (inner voice) ऐकला. पण आज आपण "His Master's voice" ऐकत आहोत. मी ब्रिटिश राजवटीच्या कायद्यांचे उल्लंघन केले, पण आज प्रजासत्ताक राजवटीत कुठलेच कायदे लागू होत नाहीत, हे केवढे दुदैव! मी केलेल्या 'दांडी-मार्च'चे आज 'डंडा मार्च' झालेले आहे. कालाय तस्मै नमः।

माझ्या प्रिय भारतवासियांनो, गांधीगिरीचे प्रतीक म्हणून मी वापरत असलेल्या प्रत्येक वस्तूचे (उदाहरणार्थ चष्मा, काठी इत्यादी) इतक्या वर्षांनंतरही लोकांना स्मरण आहे हे पाहून मन भरून येते. मला सर्वांत महत्त्व वाटते ते आपल्या पूर्वजांनी आपल्याला दिलेल्या अनमोल संस्कारांच्या खजिन्याचे! ते सर्व

संस्कार आपण अंगी बाणवले तर माझी भारतभूमी अन्तर्बाह्य बदलेल. फार कशाला, ह्या संस्कारांमधील एक अतिशय साधा, आचरणांत आणण्यास सोपा असा एक संस्कार मी तीन माकडांच्या प्रतीकात्मक रूपाने घरोघरी पोहोचविण्याचा प्रयत्न केला होता. त्यातले एक माकड दोन्ही हात आपल्या डोळ्यांवर ठेऊन म्हणते, "बुरा मत देखो!" दुसरे माकड दोन्ही हात कानावर ठेऊन म्हणते. "बुरा मत सुनो!" तिसरे माकड दोन्ही हात तोंडावर ठेवून म्हणते, "बुरा मत कहो!" शाळाशाळांतून लहान मुलांना 'गांधीजीके बन्दर तीन!' ही कविता शिकवली जात असे. असे पूर्वजांनी शिकवलेले श्रेष्ठ संस्कार अंशतः तरी सत्यात उतरले तरी राजघाटावर मला दरवर्षी मिळत असलेल्या श्रद्धांजलीपेक्षा ही अमूल्य श्रद्धांजली स्वीकारताना कुबेराची सर्व संपत्ती मिळाल्याचा मला आनंद होईल.

## हांव विस्सरलों

म्हणताती म्हांतारपण आईलें उगडासू उणे जात्ता  
तांतूलोची एकू हांवं विस्सरलों म्हणता।

घरांतू टी. वी. आइलो  
हांव न्यूजपेपर वाचूक विस्सरलों।

घरा बागलांतू कार आईलें  
हांव चमकणेची विस्सरलों।

हात्तांतू मोबाईल आयलें  
हांव लेटरस् बरींचेंची विस्सरलों।

हात्तांतू कॅल्क्युलेटर आईलें  
हांव टेबल्संची विस्सरलों।

घरांतू ए. सी. आईलों  
हांव झाडांचे थंड वारेंची विस्सरलों।

दुकानांतुल्या परमळी सेंटाच्या वासाने  
हांव खऱ्या फुललांचो परमळी वासु विस्सरलों।

नित्य फास्टफूडाच्या खाणाने  
बायलेने केलेले रूची जॅवण हांव विस्सरलों।

फ्रिजांतुल्या थंड उदकाचे  
हांव मडक्यांतुल्या थंड उदकाचे समाधान विस्सरलों।

स्मरणशक्ती वाडडूक बाईल नित्य बदाम खावच्याक दिता  
काली कितलीं बदामं खाल्लीं तेंची हांवं विस्सरलों।

हासुनाक्काती मज्जेरी हांव विस्सरल्यारी  
म्हणताती सगळेजण घरोघरी मातीच्याच चूली।

- मुरलीधर बेट्राबेट  
९८९२४४४००३

## “संसारी लॉणचें”

(व्हॉटस् अॅपाचेरी आयिल्या मराठी कवितेचो कोंकणी अनुवादु)

संसारी लॉणच्याच्यो फोड्यो एकळाक कुरकुरी आसताती,  
म्हागिरी करकरतची हगहगुर मुरताती

हें लॉणचें मॉल्लाक मेळना, कुटुंबाने वट्टु मेळनु तें घालचें आसता,  
न्हंयी जाल्यारी जीवनाक रूची येना...

कडू शब्दांची मेत्ती जाग्रतेरी वापोरका,  
स्वतः गेल्याची हात्तांनी लॉणच्या रूची इत्याक पाड कोरका?

जीब्बे तिकसाणी उणे केल्यारी मस्त लाभु जात्ता,  
लॉणच्या खारू ताज्जेमितीं चिक्के उणे जात्ता

‘हांवंपणा’चें सासम चड जाल्यारी खळु आटता,  
घरच्यांगेल्या आपलेपणाचो रस्सु तांतुं ताण्णू घेत्ता

काँप्पाचो उग्र हिंगु तश्शी बाधधना,  
वग्गी थंड जाल्यारी लॉणच्या रूची वायट जायना

प्रितीची हळदी लॉणच्याक खरो बण्णु हाडता,  
विकारांचो बुरसो मांडनाशी पळैता

समृद्धीचें तॅल आसल्यारी येचना कोरचें अगत्य आस्सना  
त्या तॅला मुळाक, लॉणचें हुसक्यावरीत आसता

एकेक संसारांतु लॉणचें मुरनास्तनाची नासता,  
ताळविकेचें मिट्टा हाळीत बहुशः उणे जाल्लें आसता...!!

- उदय मंकिकर

## ऊसाच्या ग मळ्यामंदी...

सौ. शैलजा वैद्य (मासुरकर)

गाव तसं छोटसच होतं. साखर कारखान्यावरची वस्ती, मोठी तरी किती असणार! पसारा तसा बराच पसरलेला होता. ७-८ मैलांवर एकेक वाडी होती. छोटी संस्थानेच होती खरं म्हणजे. त्या वाड्यांची नावे एकवाडीपासून आठवाडी, नंतर नवेरान, महाजन वाडी आणि एल्लॉकवाडी अशी होती. प्रत्येक वाडीवर दोन अधिकारी, एक सिनियर व दुसरे ज्युनियर. त्यांची कुटुंबे होती. राहायला बंगला, मोठी बाग-भाज्या, फळा-फुलांनी भरलेल्या, विहिरीचे/कॅनॉलचे भरपूर पाणी. दिमतीला २-४ नोकर, बैलगाडी/घोड्यांचे टांगे इत्यादी सर्व होते. अधिकाऱ्यांना प्रत्येकी एक घोडा दिलेला होता कंपनीने, जेणे करून ते त्यांच्या हद्दीतील ऊसाच्या शेतावर फेरफटका मारून लक्ष ठेवतील. प्रत्येक वाडीवर मुकादम, क्लार्क, टपाल्या व एक ऑफिस होते व इतरही बऱ्याच कामगारांची घरे, झोपड्या होत्या. दर दोन तीन वर्षांनी ह्या अधिकाऱ्यांच्या इतर वाड्यांवर बदल्या व्हावयाच्या. एकूण सर्व उत्तमच होते. ह्याशिवाय कारखान्यात/तेथील मुख्य ऑफिसात काम करणाऱ्या कितीतरी लोकांची, अधिकाऱ्यांची घरे, कुटुंबे कारखान्याच्या आसपासच होती. सातवी (फायनल) पर्यंत कंपनीची शाळा, तिथे शिकविणाऱ्या सर्व शिक्षकांची घरेही जवळपास होती. आम्ही कंपनीवरची मुले, शाळेत पायीच जायचो. वाड्यांवरची मुलें बैलगाडीतून यायची. नंतर काही वर्षांनी एक बस सुरू केली कंपनीने त्यांच्यासाठी. वाड्यावर सर्व सुखसोयी होत्या खऱ्या पण नव्हते ते दिवे-वीज. त्यामुळे रात्रभर त्यांना कंदिलावर भागवावे लागे. वाड्या व कंपनीवरची घरे, माणसे म्हणजे एक भले मोठे कुटुंब होते. वेळ घालविण्यासाठी बहुतेक सर्व संध्याकाळी कंपनीवरच्या जिमखान्यात येऊन पत्ते, टेनिस, बॅडमिंटन इत्यादी खेळत असत.

आम्ही सहावीत असू. कंपनीवरच्या आम्ही एका वर्गातील तिघी. म्हणजे मी, मीना आणि सुमन. वाड्यांवरच्या सुनंदा, विजू, सिंधू आणि ३-४ मुली होत्या. सुनंदाचे वडील म्हणजे सबनीसकाका. तेव्हा पाच वाडीवर होते. धबधब्यापासून अगदी सरळ रस्ता होता. अंतर सुमारे ५ कि.मी. असेल. वार्षिक परीक्षा होऊन उन्हाळ्याच्या सुट्ट्या लागल्या होत्या. सुरुवातीच्या चार दिवसातच मी, मीना व सुमनने एकत्र जमून ठरवले की दुसऱ्या दिवशी सकाळीच आपण फिरायला निघायचे. मात्र त्यावेळी कुठे, काय हे काहीच ठरले नव्हते.

दुसऱ्या दिवशी सकाळी ९ वा. आम्ही निघालो. हवा छान होती, उत्साह होता. मग काय! एक नंबर बंगला. धबधबा पार पडला, शाळाही मागे टाकली नि आम्ही गप्पा मारीत चालत राहिलो. आजूबाजूच्या बऱ्याचशा शेतातील, ऊसाची तोडणी झाल्याने तो परिसर उजाड दिसत होता. काही बायका-मुले ऊसाच्या खोडक्या (तोडल्यानंतर राहिलेले ऊसाचे तुकडे) गोळा करीत होत्या. आमच्यातील समाजकार्य व दया जागे झाले व 'बिचाऱ्यांना थोडी मदत करू या ग' असं म्हणत त्यांना हातभार लावायला कधी पोहोचलो ते कळलेच नाही. हळूहळू उन्हाचा शोक वाढला, दमायला झालं नि पोटातील कावळे चुळबुळ करू लागले. तसं आम्ही पुढे निघालो. अर्ध्या पेक्षा जास्त अंतर पार केल्याने घरी परत जाण्याऐवजी सरळ पाचवाडीला सुनंदाच्या दारात उभे राहणे सोपे होते. मधला पूल ओलांडून कॅनॉलपाशी डावीकडे वळलो नि हायसं वाटलं. थोडीच पुढे पाचवाडी नि काकांचा बंगला दिसला. आपोआप आमचा वेग वाढला. आम्हा त्रिमूर्तींना अचानक बघून अर्थातच सुनंदा आणि काकी चकीत झाल्या. आमचे चेहरे, थकावट बघून "लवकर जेवूनच जा. टांगा सांगते आणि तुम्हां तिघींच्या घरी निरोपही पाठवते." असं कार्कींनी आश्वासन दिल्याने आम्हीही निर्धास्त झालो. चहापाणी झाले अन् आम्ही तिघी, सुनंदा, तिची धाकटी बहीण अलका व आमच्याच वर्गातील प्रभा देशपांडे वाडीवर फेरफटका मारायला निघालो. फिरता फिरता ऊसाच्या शेतामधून काही बायका हातात, डोक्यावर चकचकीत घागरी, कळशा घेऊन जाताना बघितल्या. काय गौडबंगाल असावे हे आम्हाला कळेना. तेव्हा हसून सुनंदा म्हणाली, "चला, तुम्हाला गंमत दाखवते." पुढे गेल्यावर आम्ही बघितले तर एक छान झरा वहात होता. त्यातील पाणी कुठून कसे येत होते माहीत नव्हते, पण स्वच्छ, नितळ होते, त्याचेच पाणी बायका भरून नेत होत्या. मग आम्हांला सांगण्यात आले की, कधीतरी त्या जागेवर मोठी वीज पडली होती तेव्हा झरा निर्माण झाला आणि तो अखंड वाहत आहे. उन्हाळ्यात कॅनॉलला पाणी नसल्याने हा झरा आजूबाजूच्या लोकांचे "जीवन" झाला होता खऱ्या अर्थाने.

आम्ही काही वेळ तिथे पाण्यात खेळलो. तोडणी झालेल्या ऊसांमधून चांगला मऊ रसाळ गोड ऊस तिथल्या मुकादमांनी "साहेबांच्या पोरी" आल्यात म्हणून प्रेमाने आणून

दिला. त्याचा समाचार घेतला. पाण्यामुळे कपडे थोडे ओले झाले होते. ते वाळण्यासाठी पकडापकडी खेळलो. तेवढ्यात काकींनी पाठवलेला गडी आम्हाला शोधत आलेला दिसला. त्याच्याबरोबर घरी गेलो. तोपर्यंत काका पण घरी आले. जेवणाचा साधा बेत होता. तरी खमंग वास दरवळत होता. त्यावर ताव मारला. घरी निरोप गेल्यामुळे आम्ही बिनधास्त होतो. त्यामुळे थोड्या गप्पा, सागरगोटे, झब्बू, झोपाळा इत्यादी खेळून टांगा आला तसे काका-काकी सुनंदाचा निरोप घेऊन

निघालो. झऱ्याविषयी नवीनच गोष्ट कळली त्याबद्दल व आधी न ठरविता देखील अचानक दिवस कसा मस्त गेला याचा विचार करून आम्ही आमच्यावरच खूप होतो. हा आनंद काही दिवस टिकणार होता. घरच्यांना, इतरांना ही नवलाईची गोष्ट सांगताना आमचे तोंड दुखणार होते. ह्या सर्व विचारात, टांगा घराच्या दाराशी कधी पोहोचला ते लक्षातही आले नाही. एकमेकींचा निरोप घेऊन आम्ही घरी गेलो. रात्री निद्रादेवीने कधी माझ्यावर कब्जा केला तेच कळले नाही.

## “अंधश्रद्धा”

निर्मला नाडकर्णी

आमच्या मैत्रीणींचा खूप दिवसांपासून लोणावळ्याला जायचा विचार ठरत होता. पण ते कधीच जमत नव्हतं. चौपाटीवरची नाना नानी पार्क ही आमची भेटण्याची जागा होती. आम्ही सगळ्या रिटायर्ड असल्याने आम्हाला ती आमची मोक्याची जागा वाटायची. तिकडे आमच्या मनसोक्त गप्पागोष्टी व्हायच्या. बघितलेल्या नाटकांवर चर्चा, संगीताचा कार्यक्रम ऐकून आल्यावर त्यातली ओळखीची गाणी असली की आपल्या आवाजाची पर्वा न करता आम्ही गायचो. सगळ्या काहीं ना काही घरून घेऊन यायच्या आणि मग आम्ही तिथे बसून खायचो. शिवाय चहापण असायचा. तेव्हा ही सगळी मजा लुटायला सगळ्या न चुकता सकाळी पार्कमध्ये यायच्या.

एक दिवस सुनीताच्या डोक्यात आपण मिळून कुठेतरी सहलीला जावं असा विचार आला. तिने आम्हाला सांगितल्यावर सहमताने आमचा विचार पक्का ठरला. तिचं स्वतः चं घर लोणावळ्याला असल्याने सर्वांनी तिकडेच जाऊया असं ठरवलं. तिला सगळ्यांचा होकार मिळाला. तिने ठरविल्याप्रमाणे दिवस ठरवून आम्ही सगळ्या स्टेशनवर जमलो. भेटण्यावर कोणी काय आणलंय ह्यावर चर्चा झाली. गाडी अर्धा तास उशीरा असल्याचे कळवण्यात आले. सगळ्यांचे चेहेरे बघण्यासारखे झाले होते. मला वाटलं सगळ्यांना लिंबाचं थंड सरबत दिलं तर सगळ्या ताजातवान्या होतील आणि तसेच झाले. गाडी फ्लॅटफॉर्मला लागल्याबरोबर (मी न सांगताच तुम्हाला कल्पना आली असेल) नुस्ता गोंधळ. डब्यात घुसताना भांडण. त्यात मुलांचं रडणं, फेरीवाल्यांचे आवाज, काही विचारूच नका.

शेवटी आम्हाला गाडीत चढायला मिळालं पण एकत्र बसायला नाही मिळालं. लगेच मिनिटांतच गाडी सुटली.

आम्ही एकत्र नसल्याने गप्पा गोष्टी करता नाही आल्या. मी आपली इकडे तिकडे बघत होते. माझ्या समोर एक भले गृहस्थ

हातात पुस्तक घेऊन बसले होते. त्यांनी मला सहज विचारले “तुमचं मी Face Reading करू का? कारण मला त्याची आवड असल्याने कोणी विचारलं की मी आनंदाने सांगतो.” मला म्हणाले “तुमची इच्छा असली तर मी तुम्हाला देखील सांगू का?” मला ह्या गोष्टीवर विश्वास नसल्याने मला काही सांगू नका असे मी त्यांना स्पष्ट सांगितले.

तरी पण त्यांनी त्याबद्दल खूप गोष्टी सांगितल्या. शेवटी मला म्हणाले की, “तुमच्या बोट्यातली अंगठी काढून परसमध्ये ठेवून द्या. तुमचा विश्वास नसेल पण माझा पूर्ण विश्वास आहे. तुम्ही ती अंगठी काढून ठेवली नाही तर माझ्या जीवाला धोका आहे. मी संसारी माणूस असल्याने मला घरी पोचायचं आहे. तेव्हा मी तुम्हाला विनंती करतो की तुमची अंगठी तुम्ही तुमच्या परसमध्ये ठेवावी.” हे बोलता बोलता कर्जत स्टेशनपण आलं. मग मी त्याप्रमाणे अंगठी परसमध्ये ठेवली. बटाटेवडे खाण्याचे निमित्त करून मी तिथून सटकले. बाजूला बसलेल्यांनी हा आमच्या दोघांचा संवाद ऐकल्याने त्यांनी लगेच माझी जागा पटकावली.

मी माझी अंगठी पुन्हा घातली आणि बटाटेवडे खाता खाता मैत्रीणींना मी हा अंगठीचा काय प्रकार झाला तो सांगितला. थोड्याच वेळात लोणावळा स्टेशन आलं. आम्ही उतरलो आणि मज्जा म्हणजे ते गृहस्थपण उरतले. माझी खूप इच्छा झाली की त्यांना माझ्या हातातली अंगठी दाखवावी. पण शेवटी मीच मला आवरलं.

अशी अंधश्रद्धेत बुडालेली माणसं अजूनही आपण बघतो ह्याचेच मला वाईट वाटते. इतकेच नव्हे तर अशा गोष्टी सांगून दागिने चोरण्याचे देखील प्रकार होत आहेत. आपण सदैव सावध असावे आणि अशा अंधश्रद्धा पसरविणाऱ्यांवर मुळीच विश्वास ठेवू नये हेच खरे.

# अनंत उपकार परमेश्वराले

अरुणा राव (कुंडाजे)

परमेश्वराने आमका ह्या पृथ्वीरी जन्मु दिलो. आमगेलें जीवन या पृथ्वीरी खुशीच्यें, आनंदाच्यें जांवका म्होणु सर्व नमुन्याची जाग्रता ताने घेतल्या. तागेली ही पृथ्वी एक अति विशाल बाग! या बागेचो आमी भरपूर उपभोग घेंवका म्होणु परमेश्वराने नमनमुन्याचो सुंदर निसर्ग या पृथ्वीरी उत्पन्न केला.

आकाशाक पावतलो बर्फ पांघरोवनु राबिलो हिमालयपर्वत, आजूबाजूक तोगु पाचवे तण पांघरोवनु राबिले हॉडु सान्न गुडे, त्या पर्वताली सान्न भावंडा म्हणके, हें सर्व दोळे भोरनु पळैतना गंमत दिसताली. गुड्यामूळाक झुळझुळ-झुळझुळ व्हांवतली न्हई अंवसराने खंई धावंता म्होणु पळयतना दृष्टी.... मुखारी मुखारी धूर पावताली. मागिरी दिसलें ती समुद्राक मेळूक धावंताली.

समुद्रा तीरारी इद्र वोचनु पळयले. समुद्राच्यें पाळ एका माकशी एक उडतालें येत्तर येत्तर! तांगेली पैज लागिल म्हणके. समुद्र किनाऱ्यारी मोती आशिले शिंपले घालनु माकशी धावंतालो. परमेश्वराने ताका जोर गवजी घालनु आसकाज भो चड मुखारी वोचू नाका! थंई गांव आस. गावांतुल्या जानांक तुगलें कसलेंय उपद्र जाव नये. म्होणुचि आसका प्रतिफांतां समुद्र परमेश्वराल्या आज्ञेप्रमाणे रेंव आयली की माकशी घुंवता. समुद्रागेलो हो नित्याचो खेळ जाला. मुखारी वच्चें माकशी येंवचें, मुखारी वच्चें, माकशी येंवचें. म्होणुचि सर्व चेरडवं समुद्र आशिलकडे पायारी पाळं घेंवच्याक “एका पायारी” तयार जाताती! समुद्राने एकचि जाग्यारी थंड राबिले आसल्यारी कोणय वचनाशिली.

थंई रेवेंतुल्याने भायर चमकून गेल्यारी दिसताती मातियेंतु झाडंचि झाडं. कितली नमुन्याचीं म्होणु सांगूक जायशिना. झाड पिंपळाच्यें, वडाच्यें, नारलाच्यें आंब्याच्यें, गुलमोहोराच्यें... सर्व झाडांक भरपूर पान्नं पाचवीं, पोपटी वगैरे... त्या पाचवे रंगांतुय कितली (Shades) सांगूक जायना. तशीचि कितलीं नमनमुन्याची फुल्लं-फुल्लंांच्ये परमळ-पाकळ्यांचे आकार.... विविध!

गुलाबाच्ये सौम्य मधुर परमळ, चांप्याच्ये परमळ हुंगल्यारी तरी ते परमळ मात्यांतु थाई भरताती. जाई-जुईच्ये परमळ मनाक खुशी करताती. उदकांतु राबिलें कमळा फूल तरी देवी लक्ष्मीलो उगडासु करैता.

परमेश्वराने उद्भव केलेल्या फळांच्ये तरी प्रदर्शन दवोरयेद. फळांचो रायु आंबो-ताजी रूचि तरी अप्रुबची- पेरू, चिक्कू

हीं सान फळं आनि हॉडं फळं फणस, कलिंगड, शिवाय एक देंटारी लांबतलीं द्राक्षं अशी कितले की नमुन्याची फळं सांगून खर्चशना...

या पृथ्वीरी आशिल्या जानांक, जनावरांक, पक्ष्यांक भरपूर खांवच्या-पिंवच्याक आनि भोंवच्याक हॉ गॉमटो “निसर्ग” तूवें तयार केला रे देवा- शिवाय सकाळी सूर्यालो झगझगी दीवो लावनु सर्वांक जागयता-रात्री काळोख कोरनु चंद्रालो थोडो उजवाड दवोरनु, नक्षत्रांची गोमटाई दाकैतची आराम निदायता.

उंच हिमालय पर्वत, तोगु समुद्र, न्हई, झाडं, पान्नं, फुल्लं तूवें उत्पन्न केलीं आमच्ये खातीर! तुगले उपकार कशी पावोच्ये कळना. तूं एक अति उत्तम कलाकार- शिवाय आम गेल सर्वांगेलो रक्षणकर्ता!

तुगले कितले आभार मानले तरी नपरो परमेश्वरा, तुक्का कोटि कोटि प्रणाम!!

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8.15 pm- 10.00pm – Pt. Jayateerth Mevundi (Vocal)

**and on Thursday, 14th April 2016**

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7.30pm – 9.30 pm- Padmashree Pt. Ulhas Kashalkar (Vocal).

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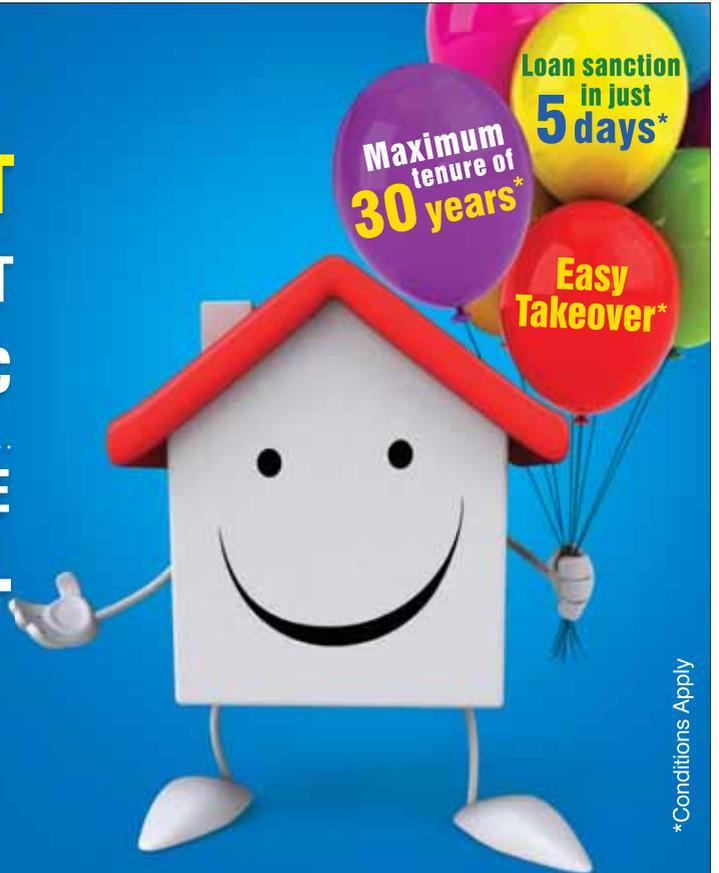
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## KSA Celebrates Diwali 2015 (Report on page 68)



Praveen Kadle, President KSA enjoying a game of TT with Sunil Ullal



6 year old Rudra Nitish Bellare from Ganesh Prasad enthralled the audience with his Tabla performance for a nonstop 40 minutes!



Shri Ravi Sanakal was the Runner-up in Men's Singles Carrom Tournament



Shri Raja Pandit giving the prize to Shri Hemant Karopady winner of Men's Singles Carrom tournament



Nivedita Nadkarni winner of Ladies Carrom Singles accepts a prize from Smt. Geeta Yennemadi



Shri Dilip Rao playing melodious old Hindi film songs on his Harmonica.



Dhanashree Mallapur Runner-up Ladies Carrom Singles accepting a prize from Smt. Geeta Yennemadi



Sanmesh Kalyanpur Runner-up Men's TT Singles accepting his prize from Col (Retd) Manohar Karpe - Ex. Vice President, KSA

## “अवर्णनीय मल्लापूर चतुर्मास”

तीस जुलायक जम्ले आवडी-मठालागि मस्त चित्रापुर सारस्वत ।  
घेव्नु पंचवाद्य, भजन-मंडळ, कोरुक पूज्य स्वाम्यांक हार्दिक स्वागत ॥१॥

श्री गणपति आणि श्रीकृष्ण दर्शन घेव्नु, जाल्ले स्वामी रथारूढ ।  
स्वाम्यांगली प्रसन्नमुद्रा आणि साधकांगले उत्साहाक जान दिम्मूढ ॥२॥

झग-मग दिवे, आंबे-तोरण, मार्गा मद्दे व्यवस्थित चलता शोभायात्रा ।  
जय-जयकार, नामघोष कर्तचि समूह पावले श्रीगुरू-मठ पवित्रा ॥३॥

दुस्रे दिवसु प्रातः गुरू-पूर्णिमा, प्रार्थना व्यास-मंडल पूजा-विधान ।  
सम्मिलिन हेतु देश-विदेशांथाव्नु आय्ले विविध-जन श्रद्धावान ॥४॥

वैदिक मंत्रोच्चाराने, ब्रह्मांडांतुले सर्व देव-ऋषी-आचार्यांक आवाहन ।  
षोडशोपचार पूजा क्रमाने, पूर्णरूपी गुरू-तत्त्वाक गौरवपूर्ण नमन ॥५॥

सद्गुरूगले आशीर्वचनाप्रमाणे, जप-तप-अनुष्ठानाक भक्त कटिबद्ध ।  
तदनुसार नियोजित कार्यक्रमांतु भाग घेव्चाक जाल्ले साधक सिद्ध ॥६॥

सक्काळी स-घंटेधोर्नु प्रातःस्मरण, प्राणायाम, जलाभिषेक, उपाहार ।  
देवी आणि गायत्री अनुष्ठान, भजन, समाधी, पूजा, आरती, पारायण प्रकार ॥७॥

गुरू-शनि-रवि वारांतु मध्यान्हं, परम-गुरू परिज्ञानाश्रम पादुकापूजा सोहळा ।  
सर्व जाति-मत-पंथ जानांक, गुरू-पूजन, प्रसाद, भोजन अवसर विरळा ॥८॥

समाधि मठाचे परिसर, भक्तांगले स्तोत्र-भजनाने अविरत जाल्ले दंग ।  
भजनानंदांतु, बुड्डिले भाविक जानांगले मुखाचेरि शोभताले प्रेम-रंग ॥९॥

रांदय्कायि शिंदुक, उपाहार-भोजन वाडुक, पाच्यो सदा तय्यार हास्तचि ।  
समाधि-कुटीर पूजेक, शिव-देवी अलंकाराक, फुल्लां-माळा गांठ्यांतुं व्यस्तचि ॥१०॥

गुरूसेवा निमित्त जाल्ले सांस्कृतिक कार्यक्रम संगीत, नृत्य, उपन्यास, कीर्तन ।  
मध्यंतरि, अहो भाग्यम्, प. पू. सद्योजात शंकराश्रमांगले बोधामृत सिंचन ॥११॥

मठालगिची घर, दत्तमंदिर आणि आवडीमठ; आय्ले जानांक छायाछत्र ।  
रस्तेरि चम्कुनु तामडे-मात्ति पाय जाल्तरी गाय्यि शेणाने जात्ताले पवित्र ॥१२॥

दुस्रे श्रीमत् शंकराश्रम तपोनिधिगले दिव्य समाधीचे सूक्ष्म स्पंदन ।  
अनुभव केलेले निष्ठावान, गुरूप्रेमी, भाविकांगले प्रदक्षिणा साष्टांग वंदन ॥१३॥

सक्काळींचे प्रातःस्मरण, रात्रीचे आरति जाल्ले गोत्तु, कळणेची गेल्ले दीस ।  
अनुपम आनंदोत्सव आय्लोचि संपन्नतेक सप्टेंबर तारीख अठ्ठावीस ॥१४॥

सर्व भक्तगण धोर्नु वाहन भायर सर्ले स्वाम्यांगले सीमोल्लंघन पोळोंचाक ।  
‘पार्वती-पते-हर-हर’ नामघोष कर्तचि कुतुहलाने धा कि.मी. अघनाशिनी तीराक ॥१५॥

सोहळा कोर्नु संपन्न, विद्युद्दीपाने सुशोभित पुष्पालंकृत रथाचेरि स्वामी शोभायमान ।  
पुन्वे चंद्र लाज्जालो निव्याळणु पू. सद्योजात शंकराश्रमांगले सतेज सुस्मित-वदन ॥१६॥

कुम्टाचे मुख्य मार्गांतु, वाज्जप-ढोल-मर्काल-शिग्मो-भजनांतु रंगिले शोभायात्रा ।  
आनंदाचे मस्तींतु, उत्साहाचे आवेशांतु; फलसमर्पण घेत्ताले श्रीगुरू करुणानेत्रा ॥१७॥

आ-हा-हा, अवर्णनीय तो प्रशंतवन-पुण्यक्षेत्र-मल्लापूर-श्रीगुरूमठ चतुर्मास ।  
प्राप्त जाल्लो परम-पूज्य श्रीमत् सद्योजात शंकराश्रमांगलो अलभ्य-दिव्य-सहवास ॥१८॥

“हरि ॐ तत्सत्”

- चैतन्य उभयकर

मोबा. ९०४९५६६९७४

# KSA Celebrates Diwali 2015

REPORTED BY SUNIL ULLAL

About a fortnight before the Diwali festival a few creative & energetic youths, Kanika, Janhavi & Ritvik met the Jt. Hon Secretary, Sports & Socials at the beautiful location of Talmakiwadi Garden and decided to celebrate this year's Diwali with a variety of Sports & Social activities. Within a week some more active youths, Sanmesh, Disha, Chinmay, Maithili, Esha, Rohan, Dhruv, Maithili, Tejas and Shreya got together & joined the trio. It was a great team effort. Entry forms for Table Tennis & Carrom were made & distributed in & around Talmakiwadi. The youths under the able leadership of Sanmesh organised splendidly Table Tennis & Carrom tournaments for Men, Ladies, Boys & Girls.

The response for Carrom in particular, was very encouraging. Matunga Mitra Mandal nominated their four leading players for Men's event. Saraswat Club, Santacruz also showed interest but could not participate due to certain reasons but expressed their best wishes.

All the matches were played with a spirit of great sportsmanship & drew inspired viewers. The competition in Carrom was of good standard. With excellent display of class, concentration & consistency, **Hemant Karopady** of MatungaMitra Mandal emerged as the Men's Singles Champion beating **Ravi Sanakal** also of MatungaMitra Mandal who too showed his skills till the end. Hemant also received a special prize from Mrs Maya Maskeri in memory of her loving husband, an all round sportsman Late Suresh Maskeri (being his 75<sup>th</sup> Birth Anniversary). Nivedita Nadkarni won the Carrom Ladies Singles defeating Dhanashri Mallapur in an interesting final.

Table Tennis this year saw many young spirited participants. **Santosh Basrur** proved his class with top spins & killer smashes to win the Men's Singles beating **Sanmesh Kalyanpur** in finals. In Ladies Singles **Tisha Shah** was the new Champion & **Esha Hoskote** was the Runners-Up.

The organising youths involved young children in many track & field events of interest as well as Drawing & Memory Test on 10<sup>th</sup> November which were joyfully witnessed by their enthusiastic parents.

This year an Essay competition for seniors was held. But this however drew very low response.

The outdoor events thoroughly enjoyed by every participant were 'The Treasure Hunt,' which was well managed & organised by Esha & Shreya and the Ladies Cricket which saw the best performances from Esha in batting & Mrs Shirur in fielding.

The cultural events like Story Telling, Devotional & Light Music Competitions were held on 10<sup>th</sup> November in Anandashram Hall. There was no 'gardi' but certainly 'dardi' audience that gathered to inspire the young participants added some charm. Mrs Geeta Balse & Mrs Maya Maskeri judged these competitions and were very happy with the quality of participants. Dhruv Dhareshwar stole the hearts of all with his excellent voice & confident singing of two difficult popular songs which included Ghulam Ali's ghazal.

KSA President Mr Pravin Kadle also witnessed the Table Tennis tournament on 11<sup>th</sup> November. He showed his skills while playing against the Jt Hon Secretary, Sunil Ullal, with some cross court killer smashes which caught Sunil on the wrong foot. He then attended the cultural programme which featured a child prodigy, six years young & growing **Rudra Nitish Bellare** from Ganesh Prasad, who enthralled the audience with his Tabla performance for nonstop 40 minutes with his Guru, Mr Guruprasad Gandhi. The dynamic Dilip Rao then entertained the audience by playing melodious old Hindi film songs on his Harmonica. He was accompanied on Tabla & Dholak by Arun Hattangadi. The programme concluded after a couple of beautifully sung songs by the versatile Esha Hoskote.

Next day 12<sup>th</sup> November was the day of the Fancy Dress Competition. More than a dozen participants, young & chubby looking, courageously stepped on the stage in different costumes & with their natural body language entertained every member of the audience. The competition was well judged by the experienced Vandana Balwally and joyful Janhavi Mallapur. All the cultural events were gracefully handled by energetic & smiling teenager, Disha Manjeshwar with her crystal clear crisp & candid announcements.

The Diwali Celebrations reached the finale on 14<sup>th</sup> November. Prof Shekhar Hattangadi showed two of his films, Santhara & Teen Behney which were produced and directed by him. Although both these films were with serious subjects they were well appreciated by the packed audience.

The four days of entertainment as well as around ten days of sports and tournaments during Diwali

## Here and There

**Ahmedabad :** On December 20<sup>th</sup>, Sunday, all Amchis from the local sabha got together for a special and much awaited day in their calendars. On this evening, a regular get together – ‘Satsang’ was organized. The programme started with the Sabha Prarambha Prarthana, recitation of Shri Devi Kavacham, singing of melodious saamuhik bhajans, recitation of Shri Durga Ashtottarashata Namavali along with Kumkumarchana and Ram Naam .This was followed by Deep Namaskara and Aarti and concluded by Sabha Samapti Prarthana. Soon the stage was set for the most anticipated section of the programme – Vimarsha. This was moderated by Preeti pachi and assisted by Archana pachi. The topic of Vimarsha was ‘The Tree’, its various parts and its functions, how it is useful to us, what are its qualities, significance and its contribution for our betterment. All participated wholeheartedly in this Vimarsha, which ended with a message that a tree can be associated with a Guru as all the qualities of a tree resemble that of a Guru. The day concluded with Mitra Bhojan and everyone dispersed, eager to meet very soon for a similar get together.

*Advaita Kaikini*

**Bengaluru :** Report for the month of November and December 2015: Many programs were organised for Swamiji’s visit from 4<sup>th</sup> to 9<sup>th</sup> of November 2015. We had the good fortune of having Swadhyay conducted by Swamiji on the Dakshinamurthy Stotra, Paramarsh, Ashirvachan and Devi Poojan. Sangitika “Guru Vatsalyam Shishya Sharanagati” by Lalith J Rao and Students was a treat to the ears. A presentation on Vantiga by Maithili Padukone and Kartik Kadle of Vantiga Collection and Monitoring Cell was very informative and interesting. On 20<sup>th</sup> November 2015 Janma Divas of P P Shrimat Sadyojat

was made possible by our graceful supporters, Shamrao Vithal Bank & NKGSB Co-op .Bank whose attractive banners provided instant inspiration to the participants as well as audience all the time. Our sincere thanks to the Management of both these banks for their generosity.

Shankarashram Swamiji was celebrated with Devi Anushtan, Bhashya Pathan ,Deepanamaskar, Devi Poojan. On 21<sup>st</sup> November 2015 PP Shrimad Anandashram Swamiji’s Idol Installation Day was celebrated with Bhashya Pathan and Ashtavadhan seva. On 22<sup>nd</sup> November 2015 Akhand Bhajan was done to celebrate Jagrani Ekadashi. On 25<sup>th</sup> November in the auspicious presence of P P Swamiji we conducted Samoohika Durga Namaskar. Garba by Prarthana varg and Skit and Dance by Yuva-Dhara was organised.

On 2<sup>nd</sup> December 2015 we had a very interesting talk on Pasayadana by Smt .Kamat Sadhana pachi and Recitation of Pasayadana by Smt.Kallianpur Akshita. On 4<sup>th</sup> December 2015 Punyatithi of P P Shrimat Vamanashram Swamiji (Mangaluru) , Bhashya Pathan , Deepanamaskar, Devi Poojan, Ashtavadhan seva was organised. On 5<sup>th</sup> and 6<sup>th</sup> December 2015 the Annual Bhagvad Gita Recitation competition was organised and lots of children and adults participated with great enthusiasm. On 21<sup>st</sup> December 2015 we celebrated Gita Jayanti with Samoohika Gita recitation, Geeta poojan and Phalahar in the morning. And in the evening we had Gita Bhashya Pathan, address by the President Local Sabha Shri Karnad Rajgopal mam and the chief guest of the evening Shri Ullal Shrinath mam. Prize Distribution for winners and participants of Annual Gita Recitation competition, Vote of thanks by Vice-President local sabha Smt.Trasi Uma pachi , Deepanamaskar and Shiva poojan concluded the programmes.

Along with this regular activities like, Talk by Dr Sudha Tinaikar on Bhagvad Gita ,Samoohika Gayatri Anushtans etc were also conducted. Every Sundays Adi Shankaracharya Ashtottara Shatanamavalli is being recited and a good number of Sadhakas are participating in this. Also every Wednesday

Vimarsh is conducted by Udaya Mavinkurve pachi and Awasthi Asha pachi, on Swadhyay conducted by P P Swamiji during Chaturmas (Mangalore 2013) (Bhagvad gita chapter 12)

### *Akshita Kallianpur*

**Chennai :** Punyathithi of HH Shrimat Vamanashram Swamiji on 4th Dec. was observed with Bhajans & Guru Pujan. Sadhana Panchakam for December too was conducted as per schedule. The annual Shri Datta Jayanati celebrations were spread over two days - 24<sup>th</sup> evening started with Saarvajanic Prarthana, Nitya Niyam, Bhajans, cradling ceremony, Shri Datta Janma Katha, Pooja & Mangalarathi. On 25<sup>th</sup> morning we had, Nagar Bhajan (within the hall premises) followed by breakfast. After a short break, the Mahila Samaj offered bhajan seva. This was followed by Mangalarathi & Prasad Bhojan.

### *Kavita Savor*

**Mallapur :** Vanabhojana was observed at Shri Guru Math with great enthusiasm. As usual Utsav Murthy of Ganapati was brought and kept in the decorated Mantapa with Bhavanishankar Murthy. Ved . Mangesh Sharma of Haldipur performed Dhatri Havan in the Yajnasala and did Bali rituals. After Naivedya and Mangalarati at Samadhi there was Gram Santarpana which was attended by nearly a hundred devotees.

In the evening after Deep Namaskar, both Murthies were seated in the beautifully decorated Palki which was taken in and around Mallapur village including the four temples where Ashtavdhan sevas were offered. Local residents offered coconut and arati before their houses with great devotion. Young volunteers participated actively so that the procession went off very smoothly amidst fireworks by children.

Datta Jayanti was celebrated at Datta Mandir as usual with great devotion. Highly philosophical Bhajans tuned to melodious Ragas , written and composed by Late Shri Santappa Nagarkatte were sung daily evening by the devotees. The bhajans and other rituals like Navavidha Bhakti, Gondhal, Lotangan, Dolara and Panja Araati etc. are based on the Ashtami Sampradaya. Late Santappa had a darshan of Durga devi when he was in a trance at Vithob Mandir of Sirsi. In his autobiography 'Sansar Yatra' he has narrated how he was inspired by Lord

Dattatreya at Ganagapur which ultimately led to establishing "Durga Datta Mandir" at Mallapur.

On Margashirsh Purnima in the morning, Bhiksha procession was taken out through the street. In the evening Datta Janmakatha bhajans were sung and cradling ceremony of Lord Datta was performed with great enthusiasm in the presence of hundreds of devotees. There was Jagaran through the night and the programme ended on the next day with Mangalkala and Palki Utsav.

Kumar Kartik Guruprasad Shukla has bagged the first prize at Kumta Taluka Level Bhagavad Gita competition and second prize at the District Level held recently at Sirsi. Arun Ubhayakar ,the President of Kumta-Mallapur Local Sabha hereby conveys Hearty Congratulations to this grand achievement of Kartik who has also earned fame as an expert Yakshagana Child Artist in the district. It is matter of pride for Mallapur people that we are blessed with two prodigies ,one Kartik Shukla and another Omkar Bhat who has also won many prizes in singing and Bharat Natyam.

### *Arun Ubhayakar*

**Mumbai – Goregaon : Activities from June to December :** Ashadhi/Shayani Ekadashi was celebrated on 27<sup>th</sup> July at Masurashram. These celebrations witnessed Bhajan Seva being offered to Lord Vitthal by various Sadhakas from Parijnananand Bhajan Mandal. Guru Purnima was celebrated on 31<sup>st</sup> July at Shri Madhukar Chandavarkar's residence with Sadhakas performing Devi Anushthana and Guru Pujan, Bhajan Seva and Aarti. Sannikarsha was conducted at Karla on 30<sup>th</sup> August with Sadhakas attending the same.

Chanting of Ganpati Atharvashirsha is held at residences of various Sadhakas on occasion of Sankashti/Angaraki Chaturthi.

Samaradhana of H.H. Shrimat Parijnanashram Swamiji III was observed with chanting of Ganpati Atharvashirsha and singing of Bhajans by Sadhakas on 1<sup>st</sup> September. Krishna Janmashtami was celebrated on 6<sup>th</sup> September at the residence of Shri Madhav and Smt. Rekha Paranjape with Bhajans being offered by the Sadhakas. Samaradhana of H. H. Shrimat Anandashram Swamiji on 16<sup>th</sup> September was observed with Ekadasha Rudra Avartana and Bhajans being sung by the Sadhakas at the residence

of Shri C. G. Kallianpur. Samaradhana of H. H. Shrimat Parijnanashram Swamiji II on 8<sup>th</sup> October was observed with Bhajans being offered by the Sadhakas. Navratri Nityapath Pathan and Devi Anushthana were conducted at the residences of various Sadhakas during Ashwin Navratri from 13<sup>th</sup> October to 22<sup>nd</sup> October. Samaradhana of H. H. Shrimat Shankarashram Swamiji I on 19<sup>th</sup> October was observed with chanting of Navratri Nityapath. Janma Divasa of H.H Shrimat Sadyojat Shankarashram Swamiji on 20<sup>th</sup> November was celebrated with Sadhana Panchakam and bhajans being offered by Sadhakas. Samaradhana of H.H. Shrimat Vamanashram Swamiji was observed on 4<sup>th</sup> December with Bhajans being sung by the Sadhakas.

*Pranav Nagarkatti*

**Mumbai - Dadar :** Just as the month was to end in the Guru's Sannidhi at Talmaki Wadi, so it began in the Guru's presence with the commemoration of the Punyatithi of HH Shrimath Vamanashrama Swamiji on 4th December. Sadhakas assembled at MMM hall, Matunga to offer bhajan seva and this was followed by Mangalarati & Prasad Vitarana.

From our Sabha 11 participants (7 Prarthana Varga, 1 Yuvadhara, 3 Above 50 yrs.) in total, took part in the Gita Recitation Competition, and 19 participated in the Abhivyakti Competition, held on 13th December. The Gita participants were all given able guidance by Smt. Shobha Puthli. Mitesh Rajnani and Tanvi Shet both got 1st prizes among the Prarthana Varga. Mitali Puthli won 2nd prize in the Yuvadhara category and Smt. Supriya Hattiangadi won 2nd prize in the above 50 yrs. category. The joy and pride on their faces were quite obvious when they were felicitated by Pujya Swamiji on Gita Jayanti.

Apart from the Bhagawad Gita Competition, our sadhakas also participated in programmes held during the Datta Jayanti Utsav at Talmaki Wadi. On 22nd morning, "Anandsudha" offered us a glimpse into the life of HH Shrimath Anandashrama Swamiji. Katha Kathan was by Smt. Chandrama Bijur & Sangeet by Smt. Nandini Basrur. They were accompanied by Pallavi Nadkarni on the harmonium and by Shri Vivek Nadkarni on the Tabla. Smt. Suman Gulvady, Vrinda Talgeri & Smita Mallapur were the chorus singers.

In the evening, yuvas participated in a short

40 minute cultural programme. It included a Bharatnatyam dance by Santacruz and Dadar yuvas choreographed by Medha Karkal, on the stotram "Jaya Jaya Suravara Poojita," a musical performance by Abhay Nayampally and a street play by Dadar, Andheri and Vile Parle yuvas which was written and directed by Divya Vinekar.

Sunday, the 27<sup>th</sup>, saw our sadhakas visit Karla for Sannikarsha. This time, our sadhakas got the pleasure of performing Anushthana, Guru Pujan etc. in the Ashrama as there was a thread ceremony in the temple. 16 sadhakas in all were present and 4 of them performed Guru Pujan. In short, December was a month of spiritual bliss exemplified by Swamiji's Anugraha and it also reminded us, that the Bhagawad Gita continues to be a constant source of inspiration for young and old alike.

*Mohit Karkal*

**New Delhi :** Samaradhana Of PP Parijnanashram Swamiji III : On 1st September '15, New Delhi Sabha members met at the residence of Mahesh and Uma Kaikini in NCR – Gurgaon, to commemorate the 24th Punyatithi of our beloved Guru Param Pujya Parijnyanashram Swamiji III. The evening started with the powerful chants of Atharvashirsha and the Lalita Sahashranama. Thereafter, melodious and profound Guru bhajans were sung with all devotion in Konkani, Marathi, and in Hindi. This was followed by Mangalapada in Kannada. The evening culminated with Mangalarati and a sumptuous prasad bhojan. 22 members (including 3 yuvas) participated in this divine experience.

**Janmashtami :** 05th Sep'15 saw our sadhaks winding their way to Kavle Math to celebrate Janmashtami, even as our Yuva Hem Dholakia completely sponsored the event. Yuvati Saikrupa Nalkur coordinated and volunteered for the programme. Sabha opening prayers led to an hour of rendering of shlokas and bhajan Mhantis (in a style that has been sung in Delhi since 1942 !). Young classical musician Sveta Hattangadi Kilpady added soul to the music. Our Prarthana group members Sanghamitra and Yashodhara, Prasad and Ahaana and Rishaan Kilpady gave rides on the swing to Balkrishna on the bhajan "Dolara bai dolata gopala gwala....". The children then regaled us all with an 'on demand' bhajan "Chhoti chhoti gaiyya chotte

chhote gwaal...". Mangalarati was performed by every individual present and the programme concluded with sabha closing prayers followed by Deepa Namaskar. The symbolic matki-breaking ritual with each Prarthana member being given 3 chances, had all members beaming as Ahaana Kilpady skillfully shattered the pot in her second attempt. Receiving part of the 'loot' in sweets and toffees from each young one had its own warm simple joy ! This was followed by a sumptuous Prasada Bhojan. 25 members from 10 families attended the function.

**Samaradhana of HH Anandashram Swamiji :** On Tayee, Samaradhana of His Holiness Anandashram Swamiji was held at residence of Nirody Radhika pacchi and Manohar maam – 16<sup>th</sup> Sep.'15. The hosts left us spellbound with the beautifully displayed 3-tiered alter for our Gurus. The programme commenced with opening prayers, then the Guru bhajan stotra followed by the Parijnanashram Trayodashi. There was a reading of the article "Birth of Swami Anandashram" – excerpts from "Fifty Years of Bliss" written by Dr Gopal Hattiangdi. This was followed by a reading of shloka to Shrimat Pandurangashram Swamiji written by H.H. Anandashram Swamiji, by Yuvati Vidya Rao Nippani, along with a reading of its English translation by Yuva Ravi Nippani (translated by Raj Gopal Bhat maam) and Konkani annotation by Parijnanashram Swamiji read out by a sabha member. The last article "Human Aspects of a Divine Personality" taken from a souvenir, was read out by Yuvati Divya Kelkar Kumta. Bhajans were sung, followed by arati performed by all present. Yuva Akshay Ullal played the keyboard to accompany the bhajan singers. There was a lavish Prasad bhojan spread specially laid out for the occasion, by the hosts. 21 members from 13 families, attended the function.

*Vidya Kumtakar Kumar*

## Our Institutions

**Saraswat Mahila Samaj, Gamdevi:** Convocation and Children's Day was celebrated on 12<sup>th</sup> December 2015, in the Samaj Hall. The hall was full of cute little tots, small children, successful teenagers, with their proud parents and grand parents.

Mrs Geeta Bijoor, President welcomed all and handed over the task of conducting the day's entertainment programme by children to Mrs Usha Surkund. Mrs Surkund welcomed the children and

then onwards it was an evening full of gaiety and mirth with cute tiny tots singing songs, nursery rhymes, older children reciting poems, presenting dances, and tabla performance. Students from Sundatta High School presented a lovely Goan dance . All the children were given gifts of chocolates. The second part of the programme was the felicitation of meritorious successful students who had acquired exemplary results with high percentage of marks in their respective exams. Mrs. Geeta Bijoor, President handed over the scholarship and prizes. This was conducted by Mrs Sharayu Kowshik, Vice- President and Vote of Thanks was proposed by Hon. Secretary Mrs Padmini Bhatkal.

This was followed by tasty refreshment sponsored by Mrs Sadhana Kamat in memory of Smt Sunderabai and Shri Mangeshrao Ullal.

*Reported by Geeta Suresh Balse*

### Forthcoming Programmes:

**Sun. Feb 14<sup>th</sup> 2016 :** Sahitya Akademi, Saraswat Mahila Samaj & KSA jointly present **Konkani Kavyavachan (Poetry Reading) of Original and Translated Konkani Poems** from 10.30 a.m. to 12.30 p.m. at Sahitya Akademi Hall, Sharda Cinema Building, (Near Fire Brigade), Mumbai Marathi Granth Sanghralaya Marg, Off. Dr. Babasaheb Ambedkar Road, Naigaon, Dadar East.

Participants : Murlidhar Betrabet, Meera Savkur, Krishna Bhat, Philomena San Fransisco, Pranav Kodial and Jyoti Kurade; Sootradhar : Prof. Sadhana Kamat. Lunch will be served.

**Wed. Feb 17<sup>th</sup> 2016 :** **Puraskar Samarambh** at Shrimat Anandashram Hall, Talmaki Wadi at 11.30 am - Lekhan Puraskar to Smt. Muktabai Chandavarkar and Prof. Smt. Kalindi Muzumdar and Sugam Sangeet Puraskar to Smt. Uma Bolangady. This will be followed by Contributory Lunch. Please register by 10/2/2016. Contribution Rs. 200/- per person, Spot Registration Rs. 250/- per person.

**Mon. Feb 22<sup>nd</sup> 2016** 3.30 p.m. at Samaj Hall - **Mothers' Day** - Shri Sunil Ullal will be sharing his views on "Communication is like breathing". Refreshments sponsored by Smt. Shaila Hemmady in memory of Smt. Srimati S. Hemmady and Smt. Sumitra G. Mankikar

**Sat. Mar. 12<sup>th</sup> 2016** from 2.p.m to 4 pm at Samaj Hall : **Bone Density Test (for Osteoporosis) - Free**

spot registration. All above 30 are welcome.

**Sun. Mar 13<sup>th</sup> 2016** from 9.00 a.m. to 4.00 p.m. at Samaj Hall : “**Yuvati Diwas**” Theatre Workshop for young ladies (Age 18 to 35 yrs). Conducted by Ms. Choiti Ghosh (Award winning Scholar Performer). Registration Rs. 1000/- per head. Contact Smita Mavinkurve -9820224652 / Sadhana Kamat – 9867009215.

Refreshments sponsored by Smt. Vidya Kodial (in memory of Smt. Premlata and Shri Kodial Shanker Rao) and Samaj.

**Saraswat Mahila Samaj, Chennai:** As part of Christmas Celebrations, Mahila Samaj organized a “Ladies Evening” – SMS Mom SMS Child on December 20. The dress code was red & green. The ladies had to bring a gift each, preferably made by them. The event started with tea and snacks. The gifts brought by the participants were laid under the Christmas tree after picking up a name from the bowl and pasting it on the gift. The participants were split into two teams – SMS Mom & SMS child. The games played in teams included dumb charades & musical chairs. The much awaited event was the opening of gifts – one could see the hidden creativity of the Mahilas, which was evident from the various hand-made gifts that were made & brought in by them. The prize for best dressed lady went to Ashmita Harite. The evening was enjoyed & appreciated by all.

*Reported by Kavita Savoor*

**Saraswat Senior Citizen’s Association Vasai – Virar:** The Association had its annual picnic organised at Nimboli to Fire Mountain Retreat under Shree Nityananda Education trust, managed by a senior couple of foreigners who are serving the locals called as Adivasis, in educating them and in making them self reliant.

On 17th January we had our 15th annual day which was attended by none other than the founder couple of the Association, Shri Mangesh Kagal and Smt. Kunda Kagal from Dadar and Shri Srinath Talgeri and Smt. Shyamala Talgeri from Grant Road.

After a brief presentation of annual account the present chairman Shri. Kalyanpur Sharadmam handed over his reigns to the incoming Chairman Shri Mudbhatkal Pramodmam.

The gathering was enthralled by Bhaktigeet rendered by Shri Nayampalli Sameer accompanied

on tabla by Shri Shantanu Shukla. The occasion was graced by Smt Rashmi Ubhaykar an upcoming entrepreneur in the hotel industry by starting a pure vegetarian “Simply Saraswat” Hotel in Borivli. The gathering concluded with tasty sumptuous lunch!

*Reported by Chaitanya Nadkarni*

## CLASSIFIEDS

### MATRIMONIAL

**Alliance** invited for fair, beautiful CSB girl, 27 years, 5’ 6”, M.Arch (from UK), working in India, from professional, well qualified CSB Boys. Horoscope match not mandatory. Please contact along with details of boy on Email [r.mumbai2015@gmail.com](mailto:r.mumbai2015@gmail.com)

### ENGAGEMENT

**Mavinkurve- Nagarkatti:** Atul, son of Smt Aparna and Shri Arvind Mavinkurve with Shweta, daughter of Late Smt Malati and Late Shri Madhukar Nagarkatti on Saturday 28<sup>th</sup> November 2015 at Mumbai.

**Bolangady - Shenoy:** Nupoor, daughter of Pallavi (nee Sujata Gurunath Karnad) & Shailesh Devidas Bolangady of Pune engaged to Aakash, son of Atmaram & Amrita Shenoy of Mumbai on 26<sup>th</sup> December 2015 at Pune.

### WEDDING ANNOUNCEMENT

**Ullal- Kantik** : Soumya (d/oLate Ravishankar and Smita Ullal) wed Abhishek (s/o Smt. Swati and Shri Kisan Kantik) at Vileparle, Mumbai on 26<sup>th</sup> November 2015.

### ACKNOWLEDGEMENT

**Soumya** and Abhishek Kantik and their parents thank all relatives and friends for their presence, blessings and gifts at their wedding at Vie Parle, Mumbai on 26<sup>th</sup> November 2015.

**Tejashree** and Vishaal join their parents Varada & Sharad Soukooor and Sadhana & Shyam Bailur in thanking all the relatives and friends for their gracious presence and blessings on the occasion of their marriage ceremony on 16<sup>th</sup> December 2015 at Mumbai. Please treat this as a personal and individual acknowledgement.

**Nakul and Shruti Mallapur** join their parents, Gayatri and Gautam Mallapur and Rajani Gulvadi, in thanking all relatives and friends for their gracious presence and blessings on the occasion of their wedding on December 20, 2015, in Mumbai and

the Satyanarayan puja on December 25, 2015, in Bengaluru and request this to be treated as a personal. Thank you.

### PHOTOGRAPHY

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### SANGEET CHOREOGRAPHY

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## DOMESTIC TIDINGS

### THREAD CEREMONY

*We bless the young batu*

Jan 2 : Master Shresht Siddharth Bhat at Chembur, Mumbai

### MARRIAGE

*We congratulate the young couple*

2015

Nov 26 : Soumya Ravishankar Ullal with Abhishek Kisan Kantak at Vile- Parle, Mumbai.

Dec 6 : Sushumna Gurudutt Shukla with Gaurav Bansal at Shirali.

Dec 7 : Sankalp Sainath Aidoor with Ruchika Virendra Rao at Pune.

Dec 20 : Kartik Praveen Kadle with Tanya Gurunandan Gangolli at Mumbai.

Dec 20 : Nakul Gautam Mallapur with Shruti Dinkar Gulvadi at Mumbai.

Dec 25 : Poorvi Hemant Soukur Bhat with Pankaj Chaitanya Pandit at Bailur (Murdeswar).

Dec 25 : Soham Ravindra Bijoor with Shraddha Sudhir Pendurkar at Mumbai.

2016

Jan 3 : Sheeka Nitin Gokarn with Akshay Gautam Haldipur at Mumbai.

Jan 3 : Anurita Arun Nirody with Nandish Sumanbhai Patel at Mumbai.

Jan 4 : Aditi Arun Padbidri with Anirudh Arun Shenvi at Mumbai.

### OBITUARIES

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

Oct 22 : Mohan Ganesh Vaknalli (84) at Santacruz, Mumbai.

Nov 10 : Nirmala Bhalchandra Burde(nee Nadkarni)

(84) of Kumta at Hospet.

Nov 14 : Sushila Shivdas Mudbidri (nee Pandit) (91) at Bangalore.

Dec 17 : Dattanand Narayan Basrur (76) at Thane (West)

Dec 22 : Ratnakar Subrao Nadkarni (82) of Andheri West at Mira Road.

Dec 23 : Dr Shrikant Madhukar Chavan (48) at Una, Himachal Pradesh.

Dec 25 : Archana Sudhakar Bondal (nee Geeta Udiawar) (71) at Pune.

Dec 25 : Sharada Pandurang Mudakatti (nee Baliga) (79) at Kolhapur.

2016

Jan 2 : Amladi Manohar Rao (of Pune) (93) at Bangalore.

Jan 3 : Lata Durgadas Rao (nee Labhadaya) (74) at Vile-Parle (East), Mumbai.

Jan 5 : Prakash Ganesh Burde (78) at Mumbai.

Jan 7 : Vidyadhar P. Kumthekar (87) at Andheri.

Jan 10 : Sudha Balkrishna Koppikar (74) at Pune.

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