

# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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March 2016

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## Kanara Saraswat

A Monthly Magazine of the  
**Kanara Saraswat Association**  
**Office: 13/1-2, Association Building,**  
**Talmakiwadi, Near Talmaki Chowk,**  
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### IN THIS ISSUE....

From the President's Desk	5
Letters to the Editor	7
Our Cover	
Dr. Pramod Talgeri: Awarded the "Order of Merit of the Federal Republic of Germany"	9
दिवंगत श्री. रमेश वेंकटराव नाडकर्णी - श्रद्धांजली (एका निःस्पृह कर्मयोग्याचा जीवनप्रवास) ... उदय मंकिकर	11
Tribute: Remembering Rameshram	12
Profile: Asha Anil Bhatkal... Usha Surkund	19
Self Excellence and Leadership – 4; 'The Alligator Attitude' ... Mayur Kalbag	25

What Is In A (Sur)Name? ... Shivadas Rao Trikannad	28
Dhritarashtra's Sorrow	
... From the Collection of V. P. Hattiangadi	29
"I ...We" "Haanv Aammi" - (Part 17)	
An intense and lyrical narrative on Advaita by Parama Pujya Parijnanashram Swamiji III	34
English translation and explanatory notes ... by Dr Sudha Tinaikar	37
साधना शिबीर ... मुक्ताबाई चंदावर	38
A Place Called Coorg ... Shrikar Talgeri	39
Upanayanam: Understanding The Importance ... Savitha Vishwanathan Bhat	41
Swinging luck (Poem) ... Kusum Gokarn	43
KSA Corpus Enhancement Fund	44
The Awesome History of Haldipur Shanta Durga temple – Tapovanam ... Compiled by Haldipur Family	51
Like an eagle!! (Poem) ... Sheetal Savur	52
Parisevanam: Saguna to Nirguna ... Sunita Naimpally	54
Yuvathon 2016 ... Aniket Benegal	55
हिमाचल सफर ... रेखा राव (कावळ)	56
संस्कृत भाषा व सुभाषितांचे महत्त्व ... नारायण शिराली	58
पुस्तक परिचय ... उदय मंकिकर	60
आदर्श सर्वाखातीर ... सुधाकर रगडे	61
उलवचि ना हांव सांगता तुक्का ... सुधीर कोडकणी	61
लहानपण देगा देवा ... विजयालक्ष्मी सुरेश कापनाडक	62
रम्य ते बालपण ... अरुण उभयकर	62
Kiddies' Corner: Drawings:	
Bajirao Peshwa ... Dhruv Sachin Chandavarkar;	
Geometric shapes ... Poorna Obiray Ulman	65
स्वप्न साकार (पट्टाभिषेक स्मारक गीत)	
... श्रीनाथ सुन्दर उळ्ळाल ("पार्वतीसुत")	67
Proverbial Lore of the Konkani Language III:	
The Cares of a Langoti	
... Related by Raghunath Gokarn	68
Young viewpoint: Little little brother (Poem)	
... Kedar Kate	69
Enterprising Eateries—Amchi Style ... Vidya Gunavanthe	70
Kiddies' corner: Recess (Poem) ... Tanushri Vijay Shirur	71
What Is it? (Poem) ... Ishaan Sameer Mavinkurve	71
Personalia	72
Here & There	73
Our Institutions	75
Classifieds	77
Domestic Tidings	78

### KIND ATTENTION: KSA MEMBERS RESIDING ABROAD

Due to steep increase in the foreign postage charges (approx 100%) we are compelled to increase the Airmail Charges and also Airmail Refundable Deposit for posting of KS Magazine. The members will have to pay Rs. 2000/- per annum instead of Rs. 1000/- and members who have given Rs. 15000/- will have to give additional deposit of Rs 10000/-. The charges will be effective from January 2016. We request members to subscribe for Airmail Refundable Deposit Scheme to avoid inconvenience of paying Airmail Charges every year by paying Refundable Deposit of Rs. 25000/-. The deposit will be refunded at the time of cessation of Membership.

**Kanara Saraswat Association announces  
A Corpus Fund Enhancement Event**

**A 2-day Concert of Hindustani Classical Music**

**at Nehru Centre Auditorium, Dr. Annie Besant Road, Worli, Mumbai – 400 018**

**on Wednesday, 13<sup>th</sup> April 2016**

6.00 pm – 7.45 pm – Pt. Pravin Godkhindi (Flute Recital)

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

**and on Thursday, 14<sup>th</sup> April 2016**

5.00 pm – 7.00 pm – Pt. Niladri Kumar (Sitar Recital)

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

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Donors passes will be available at KSA Office at Rs. 2500, 2000, 1500, 1000, 750 and 500

**Contact- KSA Office for bookings - 23802263 /23805655**

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

Dear Friends,

The alphabet 'D' has always fascinated me. It has created so many powerful but contrasting words that it is worth thinking about deeply. These words have been used by many famous personalities to create such a forceful impact that one cannot, but get more and more enthralled by this simple alphabet 'D'. Let me now try to explain this.

I was born and brought up in Bombay, now Mumbai. Like most of the boys of my generation, I grew up playing cricket and admiring great cricketers. Sunil Gavaskar was my childhood hero. When Ashok Mankad, a contemporary of Sunil Gavaskar & a great cricketer in his own right, was asked to define Gavaskar's formula for success, Mankad said that it was Gavaskar's 'Determination, Discipline and Dedication' which made him one of the greatest cricketer of all times. Does this not apply to all great personalities? Consider the emphasis laid on the alphabet 'D'.

The US President John F. Kennedy, in his address to the Joint Session of the US Congress on 25th May 1961, proposed a plan to send a US astronaut to the moon before the end of that decade. In his speech, President Kennedy said that this task was very 'Difficult but not Impossible' and with 'Determination and Discipline' this goal could be accomplished. True to his statement, before the end of that decade in 1969, Neil Armstrong landed on the moon. How strongly had President Kennedy inspired the whole nation by using the alphabet 'D' at the apt time!

On 25th September 2014, our Prime Minister Narendra Modi announced an ambitious plan of 'Make in India'. I was one of the fortunate persons to be present on that momentous occasion at Vigyan Bhavan in New Delhi. That day, the Prime Minister said in his speech that India is the only country in the world which has the unique combination of 'Democracy, Demography and Demand', the key requirements to make this dream of 'Make in India' come true. Once again, the three words starting with the alphabet 'D' have been used very effectively.

Recently, I read a report by an economist on the worrisome subject of the current Chinese economy wherein he analyzed how a 'Debt ridden, Deflation driven and Demographically Disadvantaged' Chinese economy can create havoc on the global economic front. Observe the negative contrast in the use of the words beginning with the alphabet 'D'.

Democracy vs Dictatorship, Divine vs Devil, Development vs Depression. Do vs Die... The list of such contrasting, paired words with the alphabet 'D' is extensive.

However, for me, it is the positive, productive words commencing with the alphabet 'D' that have always energized me, and I hope that you all would also include this positive Vitamin 'D' in your daily diet.

Regards,  
**Praveen P Kadle**

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There will also be a Shraddhanjali by eminent speakers and close associates  
during both the sessions.

**On Friday 25<sup>th</sup> March 2016 (Bank Holiday)**

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

**Time- 10 am to 1 pm and 2 pm to 6 pm**

All are requested to attend.

Gurunath Gokarn  
Hon. Sec., Kala Vibhag

Aparna and Shubhang Burde

**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. 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 WadiFest75 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). Stalls at the Fun Fair will be allotted on a First Come First Served basis before 25<sup>th</sup> March 2016.

A souvenieur 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 15<sup>th</sup> March 2016.

For the Managing Committee, TCHS

**Mrs Nirmala Chikramane**  
Chairperson

**Dr Prakash Mavinkurve**  
Hon secretary

## Letters to the Editor

**Dear Editor,** My Hearty Congratulations to Praveen Kadle Mam on being elected as President of KSA. Welcome aboard to the 105 year Old Institution of KSA.

I sincerely appreciate your priority and first goal to put KSA on a strong financial foundation and strengthen it in the years to come. My whole hearted support will be there for you and your team towards meeting the above goals. I am very confident that with your skills and dynamic background you will achieve these goals at the earliest.

I offer my Prayers to Lord Bhavanishankar and the Guruparampara to shower Their Blessings in abundance on you for your Speedy Success in reaching the goals.

*Mahesh Kalawar, Goregaon East Mumbai*

**Dear Editor,** I was surprised at the specious arguments in the article “Thoughts on Hinduism” by Maria Wirth (MW) in KS issue of February 2016. Perhaps MW cannot be blamed because she would have herself been “weaned” on the narrow western-oriented view of religion and philosophy. Incidentally, I note that the name of the person who has sent this blog to KS is strangely missing.

Taking into account the diverse religions that co-exist amicably, our Constitution describes India as a “Sovereign Democratic Republic”. It is not a Hindu country. I am proud – and I am sure many others are too – to be a Hindu and very proud of Hindu culture and my Hindu roots. To refuse to call India a Hindu country only means that we respect the Constitution. The “agitation” therefore appears to be only in MW’s mind. There is confusion too, because while criticizing the Western (Christian) way, MW feels that we should follow the German (Christian) example! I am also proud of my Hindu dharma and our literary treasures and traditions, of our great philosophy, and yes, of our tolerance – which MW would have us shed.

The author has rightly blamed our erstwhile British colonial masters for trying to destroy our pride in our heritage, and surely there are some who might have got “weaned away”, but how about the majority? It appears that MW has met only anti-Hindu Hindus. It would require much more than 200 years (or a thousand years or even more) to destroy Hinduism!

Sharing knowledge, like sharing love, does not deplete it. To say that Hindu civilization is “gradually being depleted” shows an inferiority complex vis-a-vis Hinduism, and a certain lack of faith and confidence in a religion (or a philosophy or a culture or a way of life – call it what you will) that has survived thousands of years, evolving and changing, but continuing with its eternal values. The ordinary Hindu is confident that no amount of “poaching” by other religions, no amount of conversions, will weaken our glorious Hindu philosophy.

I would like to assure the person who sent MW’s blog, and all those who agree with him/her, that even the so-called “westernized” Hindus are proud of being Hindus. Who are these “westernized” Hindus, by the way? Are they those who are settled in the USA and the “West”? Or those who speak English and read (and post!) English articles in KS?

To insist (not “get agitated”!) that India cannot be called a Hindu country, only means that the country is not governed on the basis of any one religion, as mandated in our Constitution. Should we blame the founding fathers, among whom Shri Benegal Narsing Rau is prominent, because they did not use the word “Hindu” in the name of our Republic? Would MW’s criticism apply to them as well? I rest my case.

*Asha Vombatkere, Mysuru*

The proceedings of 103rd AGM of KSA held on 27th September 2015 have been published in the December 2015 issue. Subsequently some readers have expressed their views through letters to the editor. Since enough material has been published we don’t intend to publish any further matter.

*Editorial Committee*

### **Rates for Advertisements in Kanara Saraswat Magazine**

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Coloured quarter page (1 issue)	Rs. 2000/-
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The rates are inclusive of a photograph.	



## The Shamrao Vithal Co-op. Bank SHAREHOLDERS AND DEPOSITORS ASSOCIATION

### NOTICE TO THE SPECIAL GENERAL MEETING

As we are all aware this association was formed with the purpose of protecting the interest of the members of the SVC Bank. One of the main activities of this Association was to ensure that the best people were elected to the BOD to achieve this objective. Now since the elections to the Board takes place every 5 years and we have an illustrious Board of Directors, the objectives of the Association are fulfilled automatically.

Our Association has therefore become dormant and does not probably have a purpose to continue. The Association has some funds lying idle due the inactivity of the Association. It is therefore proposed that we close this Association and contribute the funds available with us to the SVC Members' Welfare Fund or any other cause deemed appropriate by the members.

A meeting of the General Body is being convened for this purpose

**Date: April 09, 2016**

**Time: 5.00 PM (IST)**

**Venue: Saraswat Mahila Samaj Hall, Saraswat C.H.S., Gamdevi.**

All members are requested to make it possible to attend the meeting so that a collective decision can be taken on the matter.

Hemant Kombrabail

Chairman

PS: If there is no quorum the meeting will be adjourned and reconvened after half an hour and will proceed despite there not being a quorum.

## Dr. Pramod Talgeri

AWARDED THE “ORDER OF MERIT OF THE FEDERAL REPUBLIC OF GERMANY”

On 8<sup>th</sup> of December 2015, the Ambassador of Germany, on behalf of the President of Germany, in a private ceremony, awarded Prof. Dr. Pramod Talgeri the “Order of Merit of the Federal Republic of Germany” in recognition of outstanding achievements and special contributions towards Germany and the German language. “Order of Merit of the Federal Republic of Germany” known as “Bundesverdienstkreuz” is an equivalent of “Padma Vibhushan” of the Indian Government and is highest civilian award bestowed on an individual.

In April 2014 Prof. Dr. Talgeri was awarded the prestigious Merck Tagore Award 2014 of 5 lacs Rs. by the German Foreign Office, Max Mueller Bhawan and the world renowned pharmaceutical Concern E.Merck for his lifelong achievements in promoting IndoGerman cultural relations.

Prof. Dr. Pramod Talgeri was born in Karwar, in 1942 and completed his school and college education at Pune. He is a professor of German language and has been the ViceChancellor of the deemed University, Central Institute of English and Foreign Languages (now EFLU), Hyderabad. He was the Head of the Centre of German Studies and Dean, School of Languages of Jawaharlal Nehru University, New Delhi.

Presently, he has taken over as the ViceChancellor of the newly founded India International Multi-versity, Pune. He is also working as Advisor on the Management of International Institute Information Technology (I2IT). He has been the recipient of different academic honours. He secured his Ph.D. (Dr. phil.) on Hegel’s aesthetics with the highest award of *summa cum laude* from Munich University in 1970. In Germany one gets grades: *cum laude*, *magna cum laude* and *top most is Summa cum laude!* He has been Fellow of the prestigious Alexander von Humboldt Foundation of Germany from 1980-82 and also the fellowship holder of German Academic Exchange Service (DAAD) 1963-1970. He has worked on several national and international academic and

scientific bodies. He has been the leader of the Indian delegation for the then IndoGDR Dictionary project.

Prof. Talgeri was invited as Chief Interpreter of the then Prime Minister, Mr. Morarji Desai, at the crucial meetings with the GDR President Erich Honecker in 1979 in New Delhi. He has organised and participated in several national and international conferences. He organised in 1984 the First International Conference “Literature in Translation”. In 1995 he organised the 10th World Congress of Vice-Chancellors at New Delhi. He has been recently elected the President of the All India Association of German Teachers, InDaf, and the VicePresident of Goethe Society, Pune.

Being a recipient of different academic honours Prof Talgeri is invited by various US and other European and Asian universities to deliver lectures on German literature and comparative literature in 1981 and by Maison des Sciences de L’Homme, Paris to undertake a research project on intercultural hermeneutics and theory of alterity in 1984. He has been Visiting Professor at the Department of German of the University of Salzburg in 1990 and at Washington University in St.Louis since 2005.

Prof. Dr. Talgeri is the first Indian Scholar of German to be invited as Visiting Professor to teach at a German speaking university. He is at present a member of a research group under the AsiaPacific Uninet Foundation at Salzburg. He has recently been invited to become the member of the research project on “Multilingualism”, University of Vienna (Austria). He has delivered guest lectures on German literature, comparative literature and culture studies at Cornell, Delaware and Maryland.

He has several publications to his credit. Some of his well cited publications include “Otto Ludwig und Hegels Philosophie” (Tuebingen 1972), “Literature in Translation. From Cultural Transference to Metonymic Displacement” (Bombay/London 1988), “India 2000 Global Civilisation and Cultural Roots” (New Delhi 1995), “Farewell to a Classical University Essays on Education and Culture” He has been the

honorary Director of Centre for Literary Translation, Delhi. He had taken up a national translation programme "Translating India" sponsored by Sahitya Akademi (Indian Academy of Letters) on the occasion of 50th anniversary of Independence of India. As an active member of Delhi's India International Centre he had been organising a literary series of lectures on "20th Century Novel in World Literature".

He was the Secretary General of the 10th General Conference of International Association of Universities. He has been recently renominated by the Prime Minister, as a member of the newly reconstituted high level IndoGerman Consultative Group for policy planning of bilateral relations between India and Germany.

Prof. Talgeri is deeply interested in the preservation of the Indian Cultural heritage. He rediscovered and restored a 200 year old stepwell of Asif Jahi period in the campus of EFLU, which was abandoned and used as dumping pit by the previous administration for garbage and waste material. The Indian National Trust for Art and Cultural Heritage (INTACH) Hyderabad

Chapter, Andhra Pradesh conferred HUDAIN TACH Heritage Award, 2000 on Prof. Talgeri for his efforts in resurrecting and restoring this old heritage.

*During our Centenary Closing Ceremony in November 2011, the Kanara Saraswat Association had felicitated Prof. Dr. Pramod Talgeri for his erudition and achievements ...Editor*

### DONATIONS

Kanara Saraswat Association is grateful to the following donors:

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(एका निःस्पृह कर्मयोग्याचा जीवनप्रवास)

## उदय मंकिकर

उत्तुंग कार्य, लोकप्रियता, आदर, प्रेम इत्यादींचे वलय प्राप्त झालेल्या सन्माननीय व्यक्तिच्या नात्यात जन्माला येऊन स्वतःचा स्वतंत्र परिचय प्रस्थापित करणे ही अत्यंत कठीण गोष्ट आणि म्हणूनच हे साध्य करणारा आदरणीय. दिवंगत श्री. रमेश नाडकर्णी म्हणजे सहकार महर्षि रावबहादूर श्रीपाद सुब्राव तालमकी ह्यांचे नातू (मुलीचे चिरंजीव) पण त्यांनी आपल्या कार्यानि, परिश्रमाने स्वतःचा परिचय निर्माण केला आणि समाजात आपला आदर्श निर्माण केला. आपले संपूर्ण जीवन ते अत्यंत साधेपणाने जगले, सतत समाजाच्या विकासाचा विचार केला आणि समाजासाठी चिरंतन कार्य केले.

दिनांक ३० ऑगस्ट १९२१ रोजी रमेशजींचा जन्म झाला. त्यांचे वडील श्री वेंकटराव सुब्राव नाडकर्णी हे कर्नाटक राज्यातील सरकारी शाळेत शिक्षक असल्यामुळे त्यांच्या नियमित बदल्या होत असत, त्याचा रमेशजींच्या शिक्षणावर परिणाम होऊ नये म्हणून रावबहादूर तालमकींनी त्यांना गांवदेवीतील आपल्या घरी लहानाचे मोठे केले. रमेशजींनी विल्सन शाळेतून मॅट्रिक आणि एल्फिन्स्टन महाविद्यालयातून बी.ए.ची पदवी घेतली. नंतर तीन वर्षे शासकीय विधि महाविद्यालयामध्ये कायद्याचा अभ्यास करून बार कौन्सिलची सनद घेतली. ते एवढ्यावरच थांबले नाहीत. पुढे त्यांनी एम.ए.चा अभ्यासक्रम देखील पूर्ण केला.

एम.ए. झाल्यानंतर, रमेशजी बिजापूर विजय महाविद्यालयात लेक्चरर म्हणून रुजू झाले. त्याचवेळी, सोलापूरचे श्री. कल्याणपूर शिवामामा यांची भाची चंद्रा सुबराव अंडार ह्यांच्याशी त्यांचा विवाह झाला. चंद्रापार्चींच्या भक्कम सहकार्यामुळे रमेशजींच्या हातून अनेक समाजोपयोगी कार्ये झाली. त्यातील महत्त्वपूर्ण कार्यांचा उल्लेख करणे अनिवार्य आहे.

\* समाजातील अंधश्रद्धा तसेच अनिष्ट रूढींच्या निर्मूलनासाठी कल्चरल कॉन्फरन्सचे आयोजन केले.

\* कॅनरा सारस्वत असोसिएशन, सारस्वत महिला समाज, गांवदेवी, बालकवृन्द एज्युकेशन सोसायटी ह्यासारख्या संस्थांच्या स्थापनेतून प्रेरणा घेऊन सारस्वत स्टुडंट्स लीगची सुरुवात केली आणि नंतर कॅनरा सारस्वत असोसिएशनमध्ये विद्यार्थी सभासद म्हणून हे सर्व विद्यार्थी सामील झाले.

\* एल्फिन्स्टन महाविद्यालयात असताना Conversational Social Service League चे कार्यवाह ह्या नात्याने अनेक गरजू विद्यार्थ्यांना सर्वतोपरी मदत केली.

\* महाविद्यालयामध्ये शिकत असताना, बिजापुरात दुष्काळग्रस्त परिस्थितीमध्ये सक्रीय मदतकार्य केले.

\* पुण्यात स्थायिक झाल्यानंतर Saraswat Cultural Forum ह्या संस्थेच्या स्थापनेत पुढाकार घेऊन अनेक होतकरूंना मंच उपलब्ध करून दिला.

\* अनेक सामाजिक आणि सांस्कृतिक कार्यांसाठी निधी जमविण्याचे कार्य केले.

\* रमेशजींनी सहकार चळवळीचे व्रत घेतले होते. त्यामुळे Co.op.Act मध्ये येणाऱ्या नवीन कायद्यांचा तसेच कायद्यातील बदलांचा सखोल अभ्यास करून, रमेशजी, वेळोवेळी सरकारला उपयुक्त सूचना देण्याचे कार्य करीत असत.

\* Society for Studies in Co.operation ह्या संस्थेने सहकारी बँकांचा समग्र अभ्यास करण्याचा एक प्रकल्प हाती घेतला होता. त्याचाच एक भाग म्हणून रमेशजींनी शामराव विठ्ठल बँकेचा समग्र इतिहास लिहिला. जो पुस्तकरूपाने प्रकाशित झाला आहे.

\* Emergency Medical Relief Fund ची संकल्पना रमेशजींनीच अस्तित्वात आणली. ही संकल्पना K.S.A. मध्ये कार्यान्वित करताना पहिले देणगीदार रमेशजीच होते.

\* पुण्यामध्ये कुणालाही कोणत्याही प्रकारची मदत लागल्यास रमेशजी “मोठा भाऊ” ह्या नात्याने तेथे धावून जात, त्यांचे दुःख हलके करण्याचा प्रयत्न करीत. म्हणून “वैष्णव जन तो तेणे कहिए जो पीड पराई जाणे रे” ही उक्ती त्यांच्या बाबतीत सयुक्तिक वाटते.

पत्नी श्रीमती चंद्रा, यांच्या निधनानंतर, रमेशजींना, त्यांची बहीण श्रीमती मीरा कोडीकल, मेव्हणी रत्ना आणि मेव्हणा गोपाळ यांनी आधार दिला. नंतर मीरा कोडीकल यांची कन्या देवयानी उदय मंडलोइ यांनी रमेशजींना शेवटपर्यंत सांभाळले, आधार दिला. दिनांक २४/०१/२०१६ रोजी रमेशजींच्या अर्थपूर्ण जीवनप्रवासाची अखेर झाली. एक कर्मयोगी, साधी राहणी आणि उच्च विचारसरणी ह्या उक्तीचा पालनकर्ता, सामाजिक आणि सांस्कृतिक कार्यांच्या क्षितीजावरून अंतर्धान पावला, तो आपल्या कार्याचा परिचय देऊन आणि आदर्श ठेवून! झाले बहु, होतील बहु परि या सम हा... त्यांच्या स्मृतीला त्रिवार वंदन!!!

## Remembering Rameshmam

My earliest memory of Rameshmam is filled with fun! He played “catching the ring” with us kids. Every time someone dropped the ring we all, including him, shouted D-O-N-K-E-Y and laughed!! My parents too told us stories of his mischievous humour. It was only in my teens that I realised his other, highly principled and scholastic side.

Rameshmam never preached. His inspiring actions spoke for him... like, learning computers and doing academic research through his 80s! He led a simple but intellectual life throughout, shunning ostentatious expenditure and selflessly serving the needy. He had strong beliefs. At the same time he was never judgemental about those whose beliefs or lifestyles differed from his. It was this warmth and compassion that drew all old and young to him.

We, the four nieces and our families, were fortunate to have Rameshmam as our very own uncle, loved and admired as he was by the whole community. But I also feel that he treated everyone in the community as family and shared his affection with all. Anyone who interacted with him experienced the same love, joy, and took away something to cherish. We spent the most wonderful time together during making of the documentary on Bappa (Talmaki) who was his grandfather as well as mentor. In his inimitable style, Rameshmam narrated the histories of our family as well as the Co-operative Movement, making that century old period come alive. It was during these interactions that I became fully aware how Rameshmam’s “rational, progressive thinking” and “non-belief in idol worship or rituals” have shaped my life!

**Chitra Palekar**

For me it has always been the two together-Rameshmam and Chandramami. As a sixteen year old, their niece’s friend, their’s was a home away from home. Mami fed me delicious food (and melt-in-the-mouth idlis). Rameshmam was always welcoming with a childlike smile and twinkle in the eye. Kindness, fair play, justice, these were not just words but the basis of their lives. All this was done selflessly with no expectations of anything in return.

Years later when I ran my own home and kitchen I realised what effort it took to feed so many young



**Nadkarni Rameshmam with the children of the Parijnana Vidyalaya**

mouths with so much love. I hope I have been able to pass on, in a small way, what I received from Rameshmam and Mami.

We met very often in the last year and each time I came away strengthened by the love in the clasp of his hands and his sweet smile. Rameshmam was one of the finest people I have known.

**Nisha Munshi**

Just a couple of months ago, I had the privilege of accompanying Rameshmam to Karla. What joy on Rameshmam’s face when he was in Parijnanashram Vidyalaya! He heard the little ones singing, he shared a snack with them, he gave away chocolates... and all the while there was a gentle smile on his face. That was our dear Rameshmam – ever so enthusiastic and child-like at 94 years. That he learnt how to use a computer at the young age of 80 plus – not only learnt the basic - *but went ahead to script an entire book - Hurray!* That is the kind of attitude and zest he had!

Rameshmam’s compassion was visible through his actions. His brain child – the Emergency Medical Fund of the Saraswat Cultural Forum reached out to needy people – right in time. His mantra was clear – there should be no delay in funds reaching the person in need. While he lived a life of frugality, he was overwhelming in his generosity and gave away huge sums to good causes. Underprivileged students and orphans, the sick and the meek, always found an empathizing heart in Rameshmam.

Chandrapachi and Rameshmam's home was always open to all of us and was the meeting place of the Forum for years together.

Rameshmam, we will miss your cheerful presence at Anand Bazars and the picnics and all the Forum programmes. We will cherish the lovely memories you leave behind. And we promise you, that your exemplary life will inspire us forever.

**Jyothi Bharat Divgi**

My Uncle, Mon Oncle, Min Farbror Rameshmam,

On January 24th 2016, you left us so silently, peacefully with no prior warning. Your exit from this world was truly your style, no hassle to any one, quiet and humble. I've always admired and loved you for your principles, energy and enthusiasm. I remember all my summer vacations in Pune with you. Our trips to Shaniwar Wada and Vaitarna Dam were history excursions, and Pensioner's Tekdi, PYC gymkhana for cycling and Tilak Tank for swimming were the outdoor activities you did with us.

You encouraged us to think, read and learn about other cultures.

One day we received a letter from you saying your college was sending you to Sweden and you would be there for a year. I was so proud of you and walked around for months with my collar up. It so happened, that Sweden at that point of my life was my most favourite place because of my pen pal in Stockholm.

You were born to be a great teacher, with incredible patience, whether it was teaching at the Vaikunth Mehta co-operative management facility, or preparing a paper for a seminar, or teaching us the Saraswat family genealogy. Rameshmam, we will miss you terribly but your smiling innocent face will always be in our minds and hearts.

**Arundhati Chattopadhyaya**

Dearest Ramesh mam,

I always wanted to tell you how much I loved you but I never did. It was never in your vocabulary as you were full of love anyway.

You being our mama, I took you for granted and really did not pay much attention as to how special you were to all of us. Yes you were very special. Our childhood and our adult days would never be complete without you.

As kids we spent most of our summer holidays and several diwali holidays at Vinayak Niwas, a lovely bungalow with a garden in Deccan gymkhana. It used

to be full of fun and joy and ofcourse, pranks. The image of you coming home on your scooter, wearing the helmet, has not left me. Every evening you joined us panchakanyas Chitra, Devayani, Arundhati, Nimma and myself in our games, your favourite game being throwing the ring and shouting donkey when it slipped off our hands. It was a ritual to climb pensioner's tekdi and run around the temple, visiting shanivarwada, listening to your stories which made my imagination go wild, learning cycling at PYC Gymkhana. I can go on.....

During diwali you bought little clay statues of Shivaji, Tanaji and their soldiers and encouraged us to build the Diwali mud fort. How can I forget the Maharashtra bakery cream rolls and rum balls? Yummy. You certainly pampered us. You were a gentle disciplinarian too. Coming home on time after play, eating every thing served on the plate, speaking to elders with respect. Many times I got into trouble when I defied the unspoken rules. Today looking back, I feel you imbibed in us values without lecturing or forcing.

Being a Gandhian, you always wore khadi, lived a simple life but never criticised our dress code or lifestyle. The concept of restaurants never even entered your thinking. Anyway there was always delicious food at home. I was quite tickled to know that fish was one of your favourite foods...the same as mine. Your speed for eating was a well-known fact. I remember my anxiety when you had to drop me to the railway station. When I asked you to hurry up, you would simply lean forward and continue to eat at the same pace! Somehow I never missed my train.

I don't remember celebrating your birthday when we were kids but I later realized how much you actually enjoyed cutting cake and celebrating it with near and dear ones. I am happy we continued doing that till the very end. In your later years when I started getting ice cream and shrikhand to Sukhanivas, I remember how you relished it with pleasure!

Ramesh mam, you were always a caring and a compassionate person. When Amma was ill you were there for us. When Meerapachi was in hospital you were much older and tired, but you went to visit her every evening. Not only did you look after Mami till her end, but also her two sisters.

Many afternoons after lunch it was a ritual that you brought the family album out and told us stories. I loved listening to the kirtan made during Amma and Annu's wedding. "*Shaluchya lagnala kititari prani*

*aale, tyatil eka undirashi tiche lugna zhale*" remained my all time favourite. You were certainly naughty.

It was much later that I discovered you loved music. On one of your birthdays I got you abhang and Bhavgeet CDs. Remember? We listened to it humming together. And when Nisha, Arundhati came over we all sang 'keshavamadhava'. Oh how we enjoyed that moment!

It was at Talmakiwadi when you read your paper on bappa and the co operative movement that I once again realised your deep understanding of the subject and your passion for teaching. Otherwise, to me you were always the loving uncle.

You were always interested in what we accomplished. You came with Mami all the way to Mumbai see my exhibitions.

Rameshmam, you showed us values in life. For me, you were not just my mama but my mentor. After Ammaand Annu passed away, I looked up to you for solace. Coming to Pune and not meeting you is going to be really hard. I will miss you a lot, Rameshmam.

Love

*Shakuntala*

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*Years of love and laughter*

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HOURS

**52,596,000**  
MINUTES

**1 BLESSED FAMILY**



## 100<sup>TH</sup> BIRTHDAY

8th April 2016 (Gudipadwa day)

Love you lots

Dilip & Roopa • Aparna & Navin Suri  
Anuj Sashital • Krishna & Kabir

With Best Wishes From  
Sashitals, Koppikars, Suris, Hosangadis, Bijurs, Naimpallis  
And All Near and Dear Ones



**Heartiest Congratulations !**  
**Your Wedding Anivarsaries Have Turned Into Gold !!!**  
**On 1<sup>ST</sup> March 2016**  
**Shri Guruprasad Ulman & Smt Sindhu Ulman**



**We pray our Kula Devata Shri Mangesh – Mahalaxmi and our revered Guru Parampara H.H. Param Pujya Sadyojat Shankarashram Swamiji to bless both of you with good health, peace, happiness and many many years of togetherness.**

**With Lots of Love and Best Wishes,**

**Sandeep and Sangeetha Ulman**

**Prashant and Rashmi Heble**

**Rahul Ulman**

**Abhinav Heble**

**Philars, Hebles and Amladis**

**Relatives & Friends**

## HAPPY GOLDEN WEDDING ANNIVERSARY

**Shri. Suresh Somnath Kabadkar and Smt. Premla Suresh Kabadkar (Nee Badakere)**



December 27, 1965



December 27, 2015

**In fifty years of togetherness, you not only shared so much, you brought love, laughter, joy and harmony to all the family and friends. May the Gold turn to Diamond !**

Prayers to our Kuldevta and our Guruparampara to bless you with good health and happiness.

**Congratulations and Best Wishes from:**

Ashwin, Kristin, Sunaina & Suprina Kabadkar

Smita, Pradeep, Viraj & Divya Rao

and all relatives and friends

## Golden Wedding Anniversary Arvind Kasargod and Vidya Kasargod



23<sup>rd</sup> February 1966



23<sup>rd</sup> February 2016

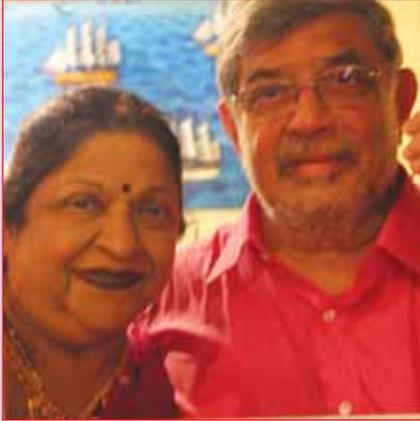
**On this special day of your Golden Wedding Anniversary,  
We wish you everlasting love and togetherness.**

With lots of love

Your children Dileep-Sona, Smita-Ranjit and grandchildren Tanay, Teesta, Ria and Lara

# Asha Anil Bhatkal

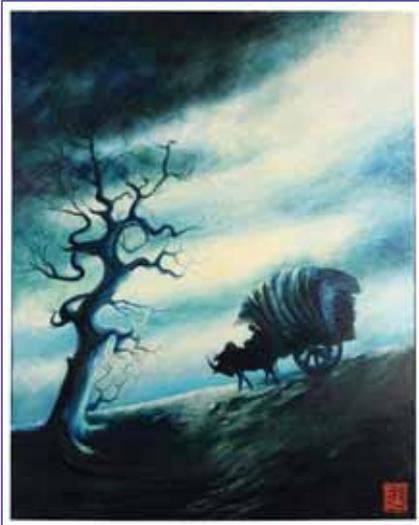
## An Artist par excellence



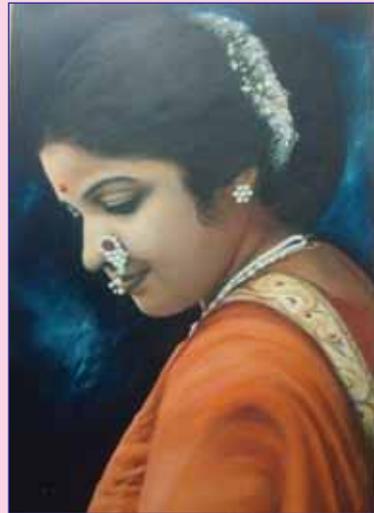
Asha with husband Anil Bhatkal



Kailash Kher - A Portrait



A silhouette



Asha painted this self portrait from her own photograph during a modelling stint for the famous photographer R R Bharadwaj



With a filly 'Saudamini' at her stud farm in Karla



A bumper crop of Tindlis from her garden

## Asha Anil Bhatkal An Artist par excellence

BY USHA SURKUND

*It was a great pleasure to talk to our own Mrs Asha Anil Bhatkal, a multi talented, creative, gifted, generous and charming person. We all know her for her wonderful, stunning paintings which have periodically graced our KS Magazines and Vantiga Directories as cover pages. Last time when K S A had organized a painting exhibition, her paintings were simply divine, and I am sure no one can forget the portraits of our Pujya Swamijis which were displayed there. She is also interested in interiors, designing for print and media, singing, music and gardening to name a few. But at the same time she is a devoted home-maker, who put her career as an artist on the back burner to look after her family.*

Here is a glimpse of this down to earth personality.

**Q: What was the role of your parents in shaping your personality?**

My father was a multi faceted person. He was a lawyer by profession. At the same time he was a linguist and instilled a high set of values in me and my siblings as children. He loved writing. During the Second World War he was commissioned in the army. In fact he was a Prisoner of War and returned to India after almost 5 years. That was a very difficult period for my Mother who was a devout, warm and an extremely compassionate person. In her age and times she was well read and well informed. She was also extremely courageous and her contemporary approach to life was very inspiring for me as a child.

**Q: Can you share some memories of your childhood with us?**

My parents lived in Mt. Abu when I was a child. The picturesque images of Mt Abu and my schooling years there remain to date the most vivid memories of my childhood. The colours and vibrance of the flowers blooming there, I believe, led to many of those that splurged on my palette years later.

**Q: Was your love for arts and talent spotted in your childhood? Do you feel any particular person say teacher, parents or siblings, relatives nurtured this?**

Although my love for the Arts and for Nature sprang up very early in life, my father was keen on me pursuing Law as a formal education. In those days painting and arts were not considered as a career. However, my brother, late Dr. Jayant Nadkarni, himself a fine painter nurtured this interest in me and encouraged me when it was time for me to make a career choice. My paternal uncle Mr Sanjiv Nadkarni, also a Police Officer well known for his valour, was another strong support who stood by my desire to pursue fine Arts as a career.



**Q: You have experimented with so many mediums – paints oil and water, Etchings on metal, knife painting etc. Tell us something about them.**

Oils of course has been my primary working medium, although I have also worked in poster colour, acrylics etc. But oil was always what I have spent most time with. Etching came about as a hobby and grew into a profession during the break when I was not giving much time to my profession being pre-occupied with home and family.

So etching came about when I landed up with a friend at this 'etching class' in Vile Parle one evening. My friend and I started attending this every week and what resulted was a magnificent work. So what was a hobby class for home makers really became a sort of professional growth for me. I began using this technique for doing work, and developed a form which combined oil and etching as well. Some of the works also got sold at unexpectedly high prices because of the innovative method used. A work titled 'Bhagwad Geeta Narration' on the Ratha, the eternal dialogue between Krishna and Arjun, was one such.

**Q : You mentioned that initially you used to do only landscapes. But since 2010 you entered the field of painting portraits. Was there any specific thing that urged you to do this? The portraits you have painted especially of HH Parijnanashram Swamiji and HH Sadyojat Swamiji are breath-taking. Do you feel that there was a divine hand that led you to portrait-painting?**

Yes. There surely was divine intervention! During a brief bout of illness, I had a profound spiritual experience where I almost had a vision and believe it led to a sudden opening up of something within. After that experience I felt a strong urge to attempt a portrait, and thus made one of Swamiji! The result I saw and the response of other people, convinced me something had transformed within me. I then almost went on a spree of making portraits!

**Q : At first you spent a lot of your energy in your profession and then kept it on a low profile, devoting yourself to home and charity. Then you blossomed into business. Tell us something about your company – what are corporate identities and other things you do? What do you do under Wedding Planning as a vertical?**

In 2005 I got involved with a start up company called 'Different Strokes'. It is a venture under which we take up extensive work for interiors, designing for print and media, and all forms of designing work. Over the years we have created more verticals under it to cater to the growing requirements from our patrons as well as new know how that we added in terms of skills. My neices Ms Shilpa Nadkarni and Ms Akanksha Savanal have joined me in this. Now we have just launched a new wedding planning vertical "Two 2 Tango" which has sprung out of a combined pool of interests and talents of the team. We will be officially starting our promotions and getting out into the market over the next three months.

**Q : Your interests are so wide. A 'Stud Farm' is something totally out of the ordinary. How did you happen to start this and tell us something about it.**

I think most of the ventures I got involved in, whether through my profession or Business all started with a hobby. So Interests have played a very important role in my life. The stud farm is a simple horse rearing activity that we started out, purely out of a passion for horses. I believe my passion for

horses started and developed during my years in Mt Abu where I went to school to on horse back! And those were the royal horses which were used at the IPS Training Centre. I have always loved animals. Children must be encouraged to nurture plants and have pets. I think we connect to the world and life much better and become better people.

**Q : How do you find time to indulge in your other interests – writing, singing, gardening? It seems you have more than 24 hours in a day!**

I have a garden every where I go. At home, we have converted our terrace into a garden patch. And would you believe we had over 50kgs of doodhi one Season out of that patch! So I think basically if we surround ourselves with goodness, nature and good people, things just happen!

I make it a point to write a little every day. Some days more than others! Gardening is a hobby I indulge in often, although I get my hands dirty with actually potting of plants only once in a while, but I do care for them on a daily basis.

Singing and music is something that keeps me going. I think it runs in my blood! My mother sang, my brother learnt and was a good singer . My nephews and nieces, are all pursuing some or the other form of music, in addition to the professions they are in. My daughter Dhanashree has been trained in classical instrumental (Sitar) for more than 15 years since childhood by Pt Kartick Kumar; and my younger daughter Neha is an encyclopedia of light music and sufi/ghazals. So I think it runs in the family. Anil's family has also been responsible to take this love for music further. My mother in law was fond of Indian Classical music and understood its nuances well. She was a singer and played the harmonium. Anil himself is a great connoisseur of music and has a profound understanding of the same. So we have had the fortune of having heard the country's best artists live over the years at every chance we got! In fact during the annual Ganesh festival we have musicians performing in our home.

**Q : Medical Aid and Education – these are causes close to your heart. In what way do you think you have or can help these ?**

We have been supporting the education of families of our entire staff, whereby we take care of their basic education and even vocational and / professional

training that they choose. Time and again, I also found a way to do what know best... paint! And then use that to serve others. So far I have had the opportunity of raising funds this way by three to four shows and donating the proceeds. I think every life is important and anything anybody can do is less.

**Q : Please give a message for young upcoming artists in our community.**

I think in a time where the world around us seems to me falling apart, undiluted unadulterated expression whether written or pictorial, can pass stronger messages than policies and theories!

If you have the talent and the interest, go for it. But art is also about participation in transforming society. So while you make it big, also remember to focus on the responsibility that comes with it.

Do everything you want to, everything you believe you can! Life is too short to pause and think! Just go for it and make it large!

The support of my family and my implicit faith in Swamiji, I feel gives me the strength to move forward in everything I do!



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## 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)

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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.

Smt. Arundhati Chattopadhyaya

elandmail@gmail.com

Shri Sadanand Mankikar

Sadanand.mankikar@gmail.com

Shri Jayant Divgi

Shri V. Leeladhar

Shri Kishore Amembal Rao

kishorerao2007@gmail.com

Smt. Veena Vivek Hattangadi

vivekhattangadi@yahoo.co.in

Dr. Vrinda Trikannad

Mr Nilesh Jayant Kodikal

Mr Pranav Sukthankar

Mrs Darshana Atul Kalyanpur

Mrs Sonali Nishant Baidur

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

### KSA is happy to announce

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### KSA Health Centre

The KSA has often received offers from people willing to donate Medical Accessories like fowler’s beds, water/air beds, walkers, wheel chairs etc to the Health Centre, for use by needy patients. However, due to lack of storage space, we were not in a position to accept such offers.

Shri Chandrashekhar Kallianpur , has kindly made space available at Acme Soap Works, Next to Ram Mandir, on Ram Mandir road, ( off S.V. road ), Goregaon West, Mumbai = 400 104 and we are planning to keep such accessories as mentioned above at this address.

Those desirous of donating, or borrowing such accessories may please contact the Manager, KSA (23805655 or 23802263) during office hours or send an email to:

admin@kanarasaraswat.in

Note that a prior notice of 2-3 days may be needed to make the arrangements.

The Association is extremely grateful to Shri Chandrashekhar Kallianpur for his kind gesture.

Dr Prakash Mavinkurve

Hon Secretary, KSA Health Centre

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## ‘The Alligator Attitude’ For enhancing Leadership Skills

MAYUR KALBAG

One of the most mysterious and yet amazing creatures to not only watch but also learn from is the Alligator! Well, you may ask, why so? And the answer is multifold. What this means is that there are various reasons for observing and studying an Alligator. In fact and in reality an alligator could be a superb case-study or even a practical text book on Leadership Skills development.

Let’s find out why leaders must observe and analyze the alligator?

The alligator is an animal that very simply teaches us one of the most required aspects of Leadership and that is the attitude of **ADAPTABILITY!** This creature has actually lived through more than a million years. Through the harshest weathers albeit the severe storms, the thundering earthquakes and the most violent volcanoes, this creature has endured it all and survived it with vigor and vehemence. Even today, you will see how an alligator has learnt to adapt comfortably to water and land equally!!

Imagine what all this alligator/ crocodile must have endured the ages and still remained fit and strong. There is surely a message in this for us. Through our journey of life and more specifically the journey of corporate life, it is extremely important that we have the strength and the **right attitude to adapt** to PROCESS of CHANGE. Attitude to not remain ‘RIGID’, and to keep ‘EVOLVING’ with the changes that are happening and also to keep ‘LEARNING’ from the processes of change is crucial to the success of the leader, his team and the organization’s goal.

What else can we observe in an alligator?

**Power of ‘PATIENCE’** - Watch closely but not too closely and you will observe how long the alligator is willing to wait for the right opportunity to strike at its prey. As the proverb goes, ‘**Haste Makes Waste**’. For sure alligators are known to wait patiently for hours till finally they decide to strike at the right moment. And hence it is documented that the alligator’s strikes are most successful within

the animal kingdom! I believe that in all that we do in our life towards achieving our targets, the role of patience plays an important part especially in our decision making processes.

**Fearlessness and Courage** - Though the alligator is primarily the creature of the water, it has been known to come to the land, not just to bask in the open but more astonishingly, to aggressively confront the hippos and lions too! Imagine, a creature not most comfortable upon land is still able to walk upon it and have a terrific one on one confrontation with the most dreaded predators of the land. Coming out of your comfort zone and giving your best shot towards accomplishing a target is an amazing learning from this alligator for any leader! And this is actually possible only through the development of the attitude of **Fearlessness And Courage**.

**Never Lets Go!!!** Another aspect of the alligator is that once it catches its prey with its jaws, it never lets go. In fact its grip is supposed to be the strongest compared to all the other animals on land and in the water. Well, what can we learn from this? When an opportunity comes along, pounce at it, hold on to it with all the might and whatever happens, never let go of it. In fact like the alligator, leaders of today must be extremely excited to not wait for the opportunities, but keep looking for them constantly. Well this could also be called a **Proactive Approach** to attaining success!

**Caring attitude!** Yes, though it may look extremely rough, crude and scary, the alligator is one of the most caring animals for their offspring. It is a touching sight to watch them carry delicately their offspring in their jaws towards the waters. These are the same jaws that bite and tear through the toughest hides of animals. They not just care but are extremely protective about them too. **Being aggressive along with being soft depending upon situations is an excellent attitudinal aspect** that we can learn from these alligators while managing our teams too.

**Team work along with Individual competence!** Especially when a single alligator pounces upon a large prey like an antelope and drags it into the water, the prey tries its best to get away and that is when you will see other alligators joining in to overpower the prey. The effort though may have started individually, ends up as a **Team Effort**. This is a great learning for us too. Sometimes, tough targets need combined and collective efforts.

An alligator therefore can be an excellent reflection of many effective leadership qualities and let us therefore slow and steadily develop the '**Alligator Attitude**'

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# What Is In A (Sur)Name?

By SHIVADAS RAO TRIKANNAD

More often than not, when two Chitrapur Saraswat strangers meet, a prelude to a powwow is bound to be “Tumka Kalle Mantati”? soberly meaning “May I know your Surname?”. Answer, almost always, would be name of a nondescript coastal Karnataka village tagged to the family by virtue of their ancestral settlement there. Although, surnames like Bhat, or Nadkarni are exceptions, they too are not spared the need to dovetail a village name as in “Savkur Bhat” “Hattangadi Bhat” etc.

Over time, these surnames being village names have acquired critical mass of an indispensable core identity of Chitrapur Saraswat gentry. If some researchers have to be believed, before migration from Goa to down south, these families used surnames completely different from the ones that are in vogue today. It goes to the credit of our adaptable forefathers who lost no time in switching from a Dalvi to Gulvady or a splinter families donning the title of a Cherkal or a Trikannad owing to further migrations. Thankfully, for the reasons unknown, the practice of transmutation of surnames seized despite families continuing their migrations to countries, cities and towns far removed from these hamlets and remained steadfastly clung to their surnames or else god knows how many ‘Aad Naavs’ we would have had by now !!

Recently, I spotted this exuberant lady, at an event in Mumbai where a few families from Nerul had gathered and were getting ready to head back home, announcing “All Nerulkars can join us...if they need lift..”. This set me thinking, isn’t it only logical, in keeping with the gregarious spirit of our ancestors, to switch to realistic “Nerulkar” having lived here for donkey’s years?, but quickly reminded of our abiding affiliation to them that kept us from jettisoning our precious identities all these years.

Preserving these valuable titles had not been an easy job though; I am sure, every Amchi has a harrowing story to tell about how he or she had been distraught by their coveted surnames being contorted and twisted, by whoever handled it, be it Govt. Departments, Employers, Colleagues, Electoral ID Card, or our own Aadhaar Card all of whom did their bit to confound the confusion in the life of a bewildered

Amchi who zealously safeguarded the surnames which meant everything to them.

Not so long ago, we all read about the nightmares recounted, by a Bhanap General of Indian Army, about his surname Gokarn being miss-spelt in myriad ways like Gorkhan to Gokhran finally culminating in a more explosive Pokhran coinciding with country’s proud moment of nuclear tests at a similar sounding place in Rajasthan. Any one heard of bemusements Gollerkeris who witnessed distortions like, “Golkar”, “Gole Kari” or even an awe inspiring “Golvalkar” until their friends settled down to a crispy “Golly” to be easy one to handle?. Neither can Benegals or Gangollis be faulted for being mistaken to be Bhadrakalok Bengalis not so much for their early settlement in Kolkata, as for spelling of their surnames cozying up to that of Bengal or Ganguly. Many Trikannads might not have visited this picturesque beach town of Kerala home to an ancient Shiva Temple, but they surely had their cup of woes overflowing with Trikan, Trikunda, Trikanand, Trikashananda, and what have you? Tricky spelling in this surname often had airport security in cross hairs for no two I D proofs ever had identical spelling.

There is no dearth of those who fled their surnames to a safe harbor “Rao” as a certain Kombrabail family, based in Gujarat - tired of being called “Kombda” and “Bail” (Chicken and Bull... No beef Please)- did, as did a “Tallur” who did the same to escape being called a dangerous “Talwar”. Then there are these pun evoking ubiquitous phone calls, like when you get a scary female voice on the other side announcing “Hello.. Hello..Haanv..... Nhyantupalli..” making me wonder if my number is taken to be a suicide helpline !!..or else why would a lady planning to plunge into a river would call me up in the dead of night? Oh no ! It is not Nhayntu Palli....it is “Nayampalli” a pious town in Udupi. But surely one’s day is made when a “Mankikar” calls you in the morning saying “Hello...Haanvre ... Monkey !!...Kallve..Haanvre Manki Dattu...I mean Mankikaru..”. Thank god, the ‘kar’ saved the day for his (sur)namesakes ! If some added a “Kar” to elongate their surname, some chose to manicure it as done by luminaries of world of fine

art like Nagarkatte brothers Anant and Shankar who hit it off with 'Nag'. Speaking of pruning surnames, no discussion is complete without respectful mention of a great musician Pandit Dinkar Amemba, known for his signature opening tune of Vividh Bharti, who came to be known by European sounding "D' Amel".

What can be said of those who originate from same village but seek distinction through play of spelling e.g, Trasi, Trasy or Trasikar, and Tonse, Tonsey or Tonsekar, OR Kalyanpurs and Kallianpurs all of whom deserve 'Hats Off' for their tenacity in preserving not only surnames but also the distinct spellings for generations.

Despite complexities and perplexities encountered by Amchis with their Surnames there is no gainsaying that our surnames have stood the test of time emerging as strong identity instruments of lineages. Sheer mention of a surname resoundingly announces the fact of being an Amchi notwithstanding occasional appearance on scene, of celebrities like Anil Kumble turning out to be not an Amchi, much to our chagrin, not so much for hijacking "our surname",

as for the celebrity not turning out to be an Amchi despite being our (sur)namesake!. Solace lies in the fact that, after all, these being names of villages, anyone who lived there has a sacrosanct right to use them too. Now, contrast this with my stout defense of what I once saw as an attempt by a Sindhi colleague of mine insisting, to my utter shock, that Nilankani or Nikalani is one of the founders of Infosys till I vehemently drilled into him that it is "Amchi" great Nilekani and not what he alluded to.

My own personal disappointment, however, was at its height when, during a visit to Udvar Hazy Aerospace Museum in Virginia, I sheepishly enquired with my host Dr Yogini Benegal Rao whether, by any chance, the founder of the Museum was a Udyavar and Americans could, possibly, have miss spelt it? Dr Yogini had a hearty laugh when the parochial me went on to add that since Hazy was a great guy he ought to have been an Amchi, you see!!

Whoever said what is in a (Sur) name?. To Amchis, of course, there is everything in it.

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## Dhritarashtra's Sorrow

FROM THE COLLECTION OF V. P. HATTIANGADI

*In our last issue we carried the article on Lord Krishna's Diplomacy. This month we continue with King Dhritarashtra's words to Duryodhan.*



Tear drops filled his sightless eye balls, anguish shook his aged frame  
As the Monarch soothed Duryodhan by each fond endearing name  
"Listen, dearest son Duryodhan, shun this dark and fatal strife,  
Cast not grief and death's black shadows on thy parents' closing life.

Krishna's heart is pure and spotless, true and wise the words he said  
We may win a world wide Empire with the noble Krishna's aid

Seek the friendship of Yudhishtir, loved of righteous gods above  
And unite the scattered Kurus by the lasting tie of love

Now at full is tide of fortune, never may it come again  
Strive and win or ever after, all repentance may be vain

Peace is righteous Krishna's counsel and he comes to offer peace  
Take the offered boon, Duryodhan Let all strife and hatred cease.

# FROM DARKNESS TO LIGHT

By Aparna Gulvady-Sharma (Mumbai)

How long can you live in sheer darkness – by day and by night – your life wrapped in a shroud of black? How long can you endure an eternally prolonged night, absolute and never-ending? How long will it be before you scream for a respite from the infinite crepuscule? How long will it be before you blame God for this seemingly endless labyrinth of blackness all around? How long will it be before you are brought down to your knees and implore to one and all for a ray of light in your life?

I know one such person who for the past seventeen years didn't know what light was and never once did he ever complain. One, who despite being struck by total incurable blindness post his retirement for close to two decades, only held stronger and stronger on to God's feet and never let that unwavering faith dwindle even for a moment. One who was contented in his very own world of black with a smile on his face and the name of God ceaselessly on his lips.

Presenting before you, my father, my Annu – Ganesh Gulvady. Introducing him as an ardent and steadfast devotee of Swami Parijnanashram would be an enormous understatement. I think God creates just a handful of such fervent, unflinching followers as Annu.

If there was one thing in the world that would light up his pitch black world, it would, without a shadow of doubt, be just the name of Swami Parijnanashram. You could see his nearly toothless smile widen by a mile and the glimmer in his eyes brighten his entire face. His otherwise tired body would be radiantly energized by the talks of Swamiji and his lightless day would be blazingly illuminated simply by the very mention of Swamiji's name.

Annu strongly believed in Swamiji's omniscient and omnipresent abilities, and that Swamiji was around him at every moment. It was this unshakeable faith that kept him going strong despite his visual challenges. At every breath, Annu had only one name on his lips "Jai Parijnan".

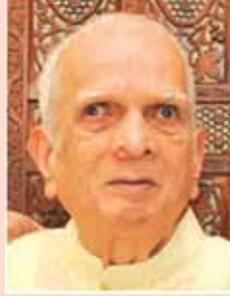
When Annu entered the beautiful realm of Eternity, at the crack of dawn on 26<sup>th</sup> Jan 2016, I am sure Parijnanashram Swamiji must have waited at the gates of Heaven for His favourite devotee in Paradise with open arms. Annu couldn't have asked for a more peaceful transition - Apart from his visual challenge, which I would not consider an ailment at all, Swamiji ensured that all his vital health related parameters were hale and hearty. Never once did Annu have to visit a hospital for any health scare. Even his last couple of days on earth were marked only by a slight discomfort – so miniscule that that none of us ever expected him to depart so suddenly and so abruptly, without even a good-bye. In a life spanning 86 long years, I would consider a discomfort of two days almost negligible and I am forever indebted to God for that.

As I helped my brother-in-law in the cremation rites and in heaving Annu's body into the electric furnace, I couldn't help but think "Here is the man who brought me into this world, and here I am...sending him away". Life is a strange paradox.

A kind, spiritual soul, generous to a fault, with a smile that always welcomed us, Annu passed away silently in his sleep. As I stroked and kissed his ice cold cheeks endlessly before bidding him a final farewell, hoping against hope that my fingers would revive his lost body warmth, it dawned on me that he had indeed merged with the Holy Guru Parampara and that there was no way he would be back – And now, he was finally able to see all of us from the Heavens above and smile down. There was only eternal light surrounding him now, no more of the cloak of darkness that had relentlessly veiled his life for so very long.

Strangely enough, I don't feel Annu's absence...I only feel his presence.... now more so than ever before.

## *Sad Demise*



### **GANESH UMESH GULVADY**

Ex-Standard Chartered Bank

**(29<sup>th</sup> Jan 1930 – 26<sup>th</sup> Jan 2016)**

Our dear Father now blesses us from the Heavens above.

**MISSED BY :**

**WIFE :** Nirmal Ganesh Gulvady

**CHILDREN :**

Gayatri & Pradeep Nalkoor; Nandini & Nitin Katre; Aparna & Sunil Kumar Sharma

**GRAND-CHILDREN :**

Sriram Nalkoor, Prajnaya Katre, Navmi & Taran Raj Sharma

## ***A life well lived..***

*A steady pillar of strength to so many people, left peacefully with a hope & belief that her family will carry forward the love, the values, the teachings, the sacrifices & the efforts with which she made a small house a 'big home' - a magnificent castle of love!*

*A mother figure to all who knew her, she stood tall for her family like the Himalayas...*

*Her support meant the world to most of us!*

***She is loving Shantekka for all, and our dear Aayee to us!***

*Her smile will be etched in our memory forever...*

*a smile of contentment, happiness, success...*

*a smile of pride, infinite love showered over every one whose lives she touched...*

*a smile of soulful sweet melodies, encouraging words & proverbs with life-transforming meanings...*

*She led a strong and legendary life... Let's now keep her as a living legend forever in our hearts...*

*Fondly remembered by Nityu & Jyoti Bellare, Preeta Bellari, Subha & Jyotsna Sarkar, Tanveer & Megha Bellari, Ketan & Janhavi Salvi, Natasha Bellari & Baby Shrishti alongwith relatives & friends*



*Thank you Geeta Mallapur, Karishma Nemade & Jyotsna Sarkar for your kind thoughts*

## **SAD DEMISE**



### **SUDHA GURUDATH KUMBLE (NEE SUDHA SAMRODI)**

29<sup>TH</sup> October 1940 – 29<sup>th</sup> January 2016

Our Beloved AAI began her journey to heaven on 29<sup>th</sup> January 2016 to accompany our beloved PAPPA

AAI, we all missed PAPPA, who left us thirteen months ago, but we realize that you missed him most hence decided to leave us and be with him.

We will always miss you both

#### **PAPPA**



15.06.1929-24.12.2014

#### **AAI**



29.10.1940-29.01.2016

#### **SORELY MISSED BY**

ANJALI- (DAUGHTER), SATYENDRA (SON), MEENAXI (DAUGHTER-IN-LAW)

SAMIKSHA (GRAND-DAUGHTER)

RELATIVES AND FRIENDS

## GOOD BYE MY LOVE.....



I am letting you go Vidya...

He said in very a calm and soft voice!!

At that moment I felt like Dinesh and me are on a flight to heaven and mid way through, he a put parachute on me and saying , "Vidya you go back to life and I will be on my way to Heaven....."

This was one soul talking to another..

This was the first time that he uttered these words. I looked up... His eyes half closed and his face was very calm. As if,These words just came out from his subconscious mind.

Lately he was more confused than before.... As if he was recreating his next stop!!

Looking at his calm face, I stared to tear up..... tears started to roll down my face. I could not stop them..well, I did not want to stop them. They were my experiences of the past fifty two years. They were tears of Joy, achievement, anger, success, amazement, disappointment, love and of course of gratitude... And the last one was very very important to me.

My God has blessed me with everything that I need and twice over. I have no complaints with Him. I know for sure that HE or SHE will see me through....

Going forward, SHE has chosen my co travelers for me and is making my journey more Suitable for me. I have surrendered to HER (my Divine mother) I know she has chosen the 'less traveled path' for me. I am happy that here, there is not much crowd .....I need to get used to.... I know that she will bless me with that!

I wonder sometimes, will I be able to walk the walk???

Of course YES.... As I have faith in her, SHE can't leave me alone, can SHE???

In the end, when our intertwined hands and fingers are slipping from each other....it is as if sand is washing away from underneath our feet....

LIFE ITSELF IS SLIPPING



**Sad Demise**

**Dr. Dinesh Pandurang Kagal**

(20th April 1940- 10th February 2016)

***Deeply Mourned by:***

Wife: Vidya, Son: Nikhil, Daughter: Alpana  
Daughter-in-law: Arpana, Son-in-law: Paavin  
Relatives and Friends

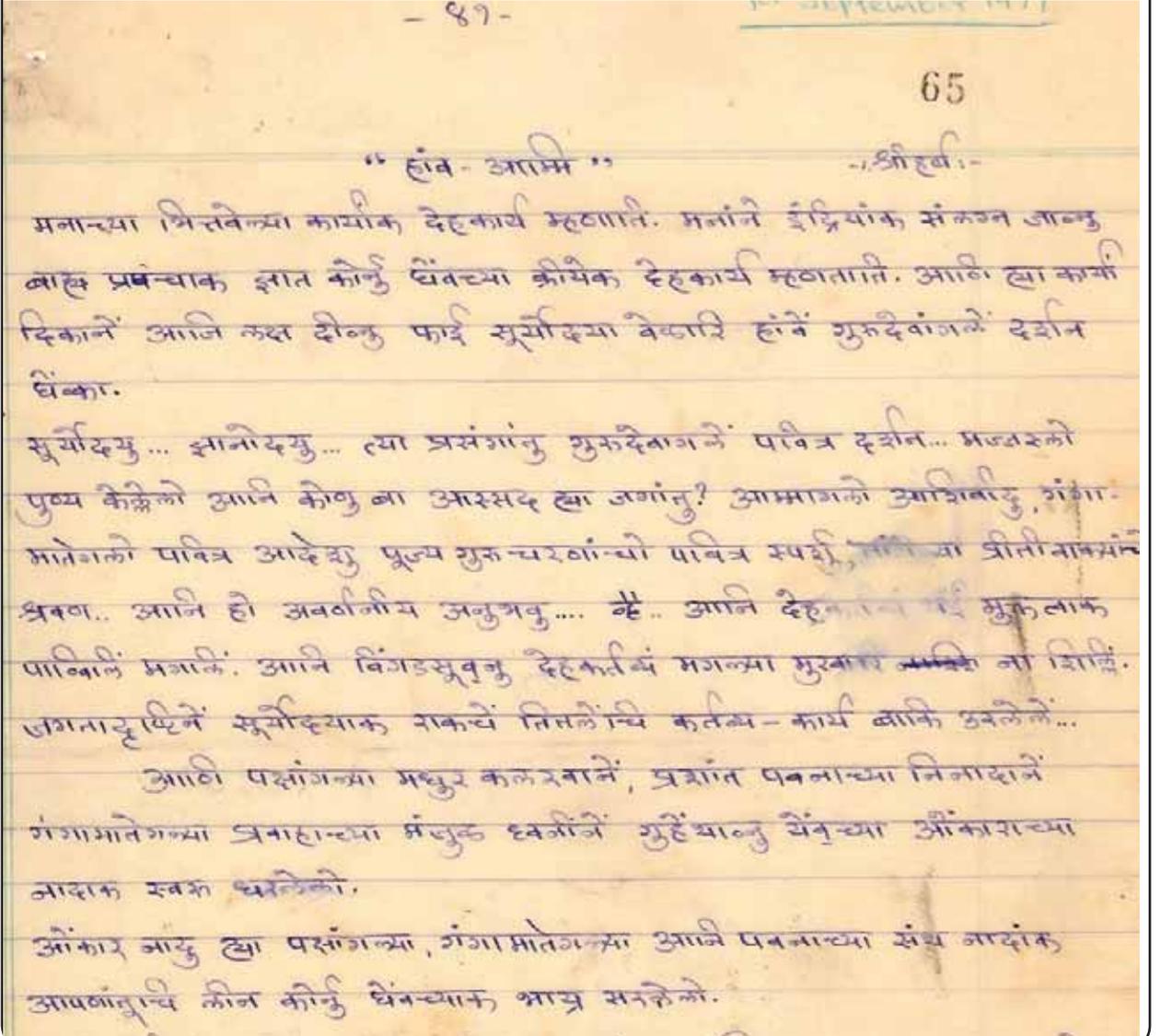
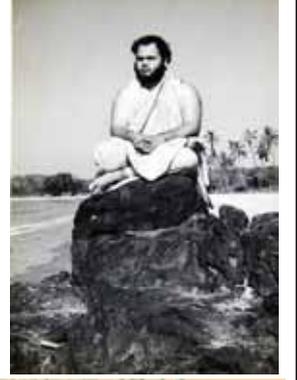


## “I ----- WE” “Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Part 17)

Here is the seventeenth 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



अकारोत्पत्तीचो मधुर नादु पदांगना नादांथाळु मिश्र जाळु उकाराच्या घोर-  
नादाक सांगानु घेळु गंगामातेगल्या त्या ओघयुक्त मंजुळ नादांतु मेदनु पुनः  
पवनाच्या शंभ नादाक काणु घेळु मकारात्मक अर्धमात्रेच्या स्वरांतु विंदुंतु  
एकानता प्राप्त कर्तलोतसुलो जाळोले.

नादब्रह्माने स्फुरण पाविली सृष्टि हक्क हक्क जाग्रत जायत आशिल्ली. अंधकारा  
साम्राज्य हग्रर पावलांनी परततऽ आशिल्ले. फुड्ळापाकव्यांनी हास्युक सुरु  
केळोले... दुसऱ्या कव्यांक हासोन्च्याक सुरु केळोले... इ रक्तशुक्ल प्रभा मिश्रितेने  
शंगोली घालुनु सूर्य देवागल्या आगमनाचे तय्यारि पूर्वदिशेने प्रारंभु केळोले.  
वातावरणांतु प्रसन्नता आपणाइतल्याक उड्डव जाळोले.

आणि हांचे स्नान-अर्घ-संध्योपासनेखातीर गंगामातेगल्या सावित्र्यांतु  
वच्चो विचारु कोनु मगल्या गुहे भायरी पायु दवरलेलो. पृथ्वीमातेक,

66

गुरुदेवांक प्रथम नमन कोनु, प्रसन्न मनाने स्मरण कोनु.

देव निर्मित ह्या जगांतु कसलेई प्राप्त जायद. देवाने दिल्ल्या बुद्धीन्मीतीं  
त्या देवाकई प्राप्त कोनु घेव्येद. जाळ्यारि पवित्र विचारांनी सुसंस्कृत जाळोले  
आवसु, आनि त्या आवसु पैसां- आपणागल्या शिष्याक पवित्र विचारांनी  
सुसंस्कृत कोर्चे तस्ले गुरुदेव प्राप्त जांवचे मानवांक अतिदुर्लभ म्होवयेद.  
मनुष्य देह घेनापडे त्रध्यायुक्त मनाक बाह्यपथारि थाळु अंतर्मुख कोर्का  
जाळ्यारि सुविज्ञात गुरुंगली कृपा जांवकाजऽचे. गुरुंगी प्राप्त जाळोलेतरी  
ही कृपा प्राप्त जायदऽचे आशिल्ले सांगूक जायना. 'यततामपि सिद्धानां  
कश्चिन्मां वेत्ति तत्वतः' म्हळेंल म्हणके शिष्याने प्रथम गुरुंक तत्वतः जाळुनु  
घेतल्यारीचे त्या गुरुकृपेक तो शिष्यु पात्र जात्ता विनहा गुरु गुरु म्हणु  
आडंबरवाणाच्या पात्रांतु शिष्याने शिष्यत्व दवोनु घेतल्यारि गुरु गुरुला  
रूपानेचे वरता आनि शिष्यु शिष्यात्वांतुचे! दोगांकई परस्पर आंतर्भाचे  
संबंध साध्य जायनात. आनि असल्या समथारि गुरुकृपा गुरुंलागगीचे  
वरता.

हे गौतु कोर्तु धैतिल्या हंवे गुरुंक शरण वच्ये आनि तांतुलागीचि तांगेल्यातत्वाक जाव्नु घेंव्यो घट्टि निर्धारु केल्लेो. ही एकु सानि वाट! गुरुपत्वाचें, गुरुंकागी थाव्नुचि ज्ञान कोर्तु घेंवच्याक तांगेल्याचि चरणांचो आश्रयु घेंवका. ही भगल्या साधनेंतुकी प्रथम साधना - सुतंत्र साधना हंवे सोड्नु काड्केलि.

‘देहबुध्या तु दासोऽहं’ ही एकुचि घट्टड निष्ठा हंवे देवोर्तु धैतिली. ह्या निष्ठेन्मीती ‘जीवबुध्या त्वदंशकः’ ‘आत्मबुध्या त्वमेवाहं’ ह्यो दोनि अवस्था गुरुंगल्या कृपेन्मीती माक्का साध्य जांवच्यो आशिल्ल्यो. तें हंवे विश्वासानें तांचेरीचि सोड्केले.

प्रार्थना प्रातर्विधीनं शुद्ध जाल्लेो हंवे भस्म गंगाभातेगल्या स्नानानें पवित्रइ जाल्लेो. भस्मलेपनानें पूजित जाल्लेो हंवे सूर्यार्ध्व दीव्नु तागल्या अनुसंधानानें निर्मलान्तःकरण जाल्लेो. मन गुरुचरणांक

‘सद्गुरुतव माहात्म्यं मनोवाचा भगोचरम्’ म्हणतचि हंवे गुरुंगल्या गूहेंतु प्रवेशु केल्लेो.

पद्मसनारि ध्यानस्थ जाल्लेो गौर कांतीचे शरीर आत्मसुखाच्या आनंदानें निकेशनीय जाव्नु दिस्ताले. सूर्यराजागकी किरणां, गुरुनाजांगल्या त्या तपःतेजाक लाज्जुनु गृहेभित्तारि घेंवच्याक अनुमान कर्तलीं.

हंवे दण्डवत् नमस्कार घाल्नु, येतनां सांगाती हाड्केलीं सुवासीत वन्यपुष्पं गुरुचरणांतु समर्पित केल्लेो. अर्धनिर्मलित दृष्टिनें पदेंतडचि मंदस्मितारि तान्निं अश्रय दीव्नु कुशल विचारु सांगिले.

‘नादा, ह्या जगतांतु मनुष्यत्व मेळचें तशीचि सत्संगु मेळचें आनि आपणाक समज्नु घेवनु ह्या प्रपंचाथाव्नु निर्लिप्त राव्नु त्या स्वरूपांतु ऐक्य पांवच्याक इच्छा आसचि आनि दुर्लभ मां. कोरि कोरि जन्मांतु मनुष्यत्व प्राप्त जाल्लेकतरी मुमुक्षुत्व आसस कोर्तु घेंवच्याक पूर्व संस्कार, म्हलगड्यांगले पुष्य आनी. देवतांगले अनुग्रहु आशिल्लेरीवायु जायना. तुगले विचार तुगल्या भाननां पुर्वे विस्तृत करानि जालतरी तुगले आगमन, तुगले अन्तःकरण, तुगली ओलस युक्त दृष्टि आम्का सर्वई सांगता. तशि शि पौढांच्याक गेल्यारि ह्या

“I ----- WE”  
“Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Original in Konkani)

ENGLISH TRANSLATION AND EXPLANATORY NOTES BY DR SUDHA TINAIKAR

The most subtle and inner-most action of the mind is not called ‘Deha-kârya’. When the mind logs itself with the sense organs and perceives the external world, this process is known as ‘Deha kârya’. As per the Guru’s instructions, I was supposed to concentrate on this aspect of the mind today and appear before him tomorrow. Sunrise can symbolically mean rising of the light of knowledge and the right time to take instructions from the Guru. What Grace it was that I was about to have the first instruction from the Guru at sunrise! Mother’s blessings, Ganga Mata’s Grace, the touch of Guru’s feet, His wonderful words and this mind-expanding experience had all culminated at that time. My duties as an individual identified with this particular body-mind complex were almost coming to a stop. There were no other specific duties which had to be fulfilled that waited for me. Waiting for the sun to rise was the only, so-called duty that waited to be fulfilled.

Birds were chirping happily. Ganga was flowing majestically, making lilting music as she flowed. The wind was blowing gently. Adding Grace to all this was the *Omkâr nâd* emerging out of my Guru’s cave. All the other sounds were as if resolving into this *Omkâr*. The *akâra* (first *mâtra* of *Omkâr*) was as though pointing to the chirping of the birds. The *ukâra* (second *mâtra*) was merging with the sound of the flowing river and the *makâra* (last *mâtra*) with the sound of the blowing wind. All of them were together resolving in unison in the final half *mâtra* of *bindu* (silence).

The entire creation was blessed by vibrating with *nâda-brahma*, slowly waking up to the dawn. Darkness was slowly receding. Flowers looked as if they were smiling ready to welcome the rising Sun. The eastern sky was getting ready for the arrival of her Lord by drawing red and white designs in his path. The whole atmosphere was calm, peaceful and contented.

I stepped out of my cave offering my first *pranâm-s* to Mother Earth and my Guru. I wanted to go to the banks of the river for the holy dip, give *arghya* to the elements and perform my morning *sandhyâ vandana*. The atmosphere of the place was so great that it was conducive for attaining anything if the seeker was sincere.

This intellect is given by Ishwara and the same intellect can understand and attain its very giver! But to be blessed by a mother with great *samskârâ-s* and have a *Brahma-nishtha* Guru to guide you in your spiritual search – these blessings can only got by the Grace of that Lord. For a human being with his body identification, to keep the mind from wandering outside and to focus it inwards on the Self, one needs the guidance of a learned Guru. In spite of the presence of a Guru, this guidance may not be available. Lord Krishna says in the *Bhagavad Gîtâ* ... among thousands, a few strive for this knowledge, out of these still fewer will really know me (Chapter 7-3). The Grace of the Guru comes only when the *shishya* understands the Guru as the very Self. Just going after the Guru with pretence of respect, does not lead the *shishya* anywhere. The Guru remains wherever he is, and the *shishya* remains where he is! Unless the bonding between the two occurs at the deepest level of the Self, no learning is possible. I was determined to use this secret in reaching my goal. This is the short-cut of *Guru-Tatva*, the way to attain that knowledge of the Self by a total surrender to that very *Tatva*. This would be the first step in my *sâdhana* henceforth.

Notes:

The scriptures talk about four types of Grace that one needs, to attain this knowledge of the Self. The first is ‘Ishwara-krupa’ or the Grace of the Lord to bless the seeker with the right type of environment and *mumukshatva*. Then, ‘Shastra-krupâ’ or the blessings of the very scriptures, in such a way that they make themselves available to the seeker. The third type of Grace is ‘Guru

krupâ' or the willingness of a Guru in using the valid pramâna of the scriptures and instructing the shishya without withholding anything. The last but not the least, is the 'Âtma- krupâ' or the blessing of my own Self, in the form of willingness to devote adequate time and effort in the pursuit of knowledge. Swamiji talks specifically about Guru- krupa here, where the Guru is able to give of his best based on how strongly the shishya is connected to him. The connection could be in the form of total surrender, or in the form of understanding the oneness of that consciousness in both. Dakshinamûrthy Stotram describes that it is that one consciousness which is perceived separately as Guru, shishya, Îshwara etc. Initially, a mumukshu needs to totally surrender to the Guru for this knowledge. But later he understands that he and the Guru may be two different individuals, but they are one undivided consciousness.

From the point of view of the body, I am a dâsa (servant). As a jîva, I am only an amsha (part) and from that point of view of the Self, I and the Guru are one and the same. This was my firm conviction. I would be able to understand the latter two only by the Grace of the Guru and I had left it to Him.

(Ref: These are the words of Hanumân, in Râmâyana, where he talks about his relationship with Lord Rama from three different levels—as the body, as the individual jîva and the very Âtman.)

I had purified myself with the morning ablutions and a holy dip in the Ganga. Sacred ash had further purified me. I offered arghya to Lord Sun and meditated upon Him with a clear intellect. My mind was focused on the feet of my Guru. I was restless to meet my Guru. I entered the cave chanting, "Oh Lord, your greatness is beyond words and mind." (*Sadguro tava mâhâtmyam manovâchâmagocharam*).

My Guru was in deep meditation, sitting cross-legged, with a tremendous lustre on His face. He was deeply absorbed in the pûrnatvam of the Self. The rays of the sun were looking dull as compared to the brightness which lit up His face. May be, they were hesitating to enter this cave! As I prostrated before Him, I also offered a few fragrant flowers at His feet. With half-opened eyes, He looked at me and blessed me.

His first words were "Dear one, human birth,

association with men of knowledge and an intense desire to know yourself are indeed rare. It may take millions of cycles of birth and death to be born a human being. Even then, the desire to know the Self and free oneself comes - only from the Grace of the Lord, previous samskârâ-s and the merits of many lives. Even though you have not clearly told me your intentions, your arrival, your pure mind and the earnestness in your eyes tell me everything clearly."

Notes:

The well-known Vedântic text Viveka Chudâmani starts with the glorification of human birth. It says that among the myriad life forms the human birth is blessed because it is only in this form that a person can realize one's true nature - atman. Not only human birth, but also the desire to know the Self (mumukshatvam) and association with the learned ones (Mahâpurusha samashrayam) are two other important components which make up for the final result. A person who has all the three is a blessed one. It is as though Ishwara has meant him to walk on this sacred path and know his Self.

(To be continued)

### साधना शिबीर

कशास जातोस तीर्थाटनास ।  
कशास करतोस व्रत उपवास ।  
एकदा तरी ये साधना शिबीरास ॥

वातावरण येथे शांत प्रसन्न अनुकूल ।  
झुळूझुळू वाहे वारा मंजुळ ।  
पक्षी मधुर गान करीती किलबिल ।  
होती सर्वांचे भाव निर्मल ॥

तांबडे फुटले नभात ।  
ॐकार घुमले गिरीश्रंग आश्रमात ।  
जग बाहेरचे लोप पावले ।  
मन रमले आत्मानंदात ॥

जमले येथे छोटू, मोटू ।  
प.पू. स्वामी बोधिती नाही कोणी छोटू मोटू ।  
सर्वही दृश्य आहे खोटू ।  
जाण हाचि खरा परमार्थ ॥

— मुक्ताबाई चंदावर

# A Place Called Coorg

SHRIKAR TALGERI, VILEPARLE, MUMBAI



Since childhood I had a fascination to see Coorg, mainly because of its greenery, its fame for oranges and spices of various kinds. Coorg is known by more than one name like Coorg,

Malenadu and Kodagu, Coorg is the anglicized version. It is the birth place of River Kaveri and the largest coffee producing region in India.

We wanted to stay in a decent resort for 3-4 days away from news papers and TV and from the bungling activities of the town. Clicking on our laptop we were able to find on the internet a resort known as Palace Estate almost 40 kilometers from Madikere, the main capital and commercial town in Coorg.

The road from Bangalore to Coorg via Madikere of approximately 254 kms was very smooth. We passed through small towns like Bidadi, Ramnagar, Chennapatna, Maddur and Mandya. After an early breakfast and recharging our Maruti Suzuki at Adiga's Hotel near Mandya we set off.

The journey to our resort was 40 kilometers long and quite slow and bumpy due to pot hole filled roads. This resort is in the deep forest of coffee plantations, in the serene atmosphere surrounded by mountains and lush green forests. It was allotted to one Diwan Bopu during the British Regime during 1889. Shri Appananda Prasad Khushalappa who is running a home-stay there now under the name "Palace Estate" is the fifth generation of Diwan Bopu, holding this property with more than 20 acres of coffee plantations, coconut trees, areca nut trees, pine trees etc. It was a gift secured by his forefathers. This resort is almost 120 years old at Kakkabbee (location) with beautiful wooden work of Kodagu style and has been nicely renovated to some extent for children to play, senior citizens to relax and youngsters to play in courtyard.

Cannon balls dating back to Portuguese time provide part of the decoration. Some people were interested in these cannon balls for shot-put practice! These cannon balls weigh 8 kilos each and their iron content is evident in the rust. At present there are

almost more than a thousand such balls which have given a beautiful aesthetic view to this resort. The last king who ruled Coorg was Chikkaveer Raja of Indian Origin.

Coorg is a beautiful hill station that has surprisingly good roads, which makes it a pleasure for motorists. Britishers ruled Coorg for nearly 100 years. It is known as the Scotland of India. Madikere is a seat of many famous kings including Tipu Sultan. A spot here called 'Raja Seat' has a beautiful panoramic view of the surrounding hill side. Coorgies are called as Kudva's. They are a proud people who are determined to see their customs and traditions live on.

A popular saying is taught to every child here - "Though poor be a Kudva" so that the culture of Kudva's is maintained. The warmth and hospitality of Coorgees is admirable. Any visitor



no matter what the time of the day is welcome. If one does not accept an invitation it is considered as an insult.

Everyday immediately after the sunset in every Kudva house an oil lamp is lit and worshipped with prayers. All important decisions of the family are discussed at this time in front of the oil lamp and once an agreement is made it is considered absolutely binding. Kudvas are very fond of pork and pork is considered most auspicious during any of their festivals and for their lavish marriages.

We had no problems of accommodation. The owner had built almost seven suites of two bedrooms with attached toilets. All meals - breakfast, lunch, dinner and in between tea/coffee were served. During our first day we enjoyed the beautiful green scenery surrounding and a small water fall on a high mountain. This place is almost 222 ft. above sea level, with temperatures varying from 18 to 21 degrees Celsius during the day and falling by 2 degrees at night. During our short stay we experienced slight showers of rains just after sunrise and at sunset. On

two occasions we saw two clear rainbows! We did not hesitate to click maximum photos as this was a rare coincidence.

Next day we thought of taking a 50 kms trip to Talakaveri, origin of the Holy Kaveri river. This is at the foothills of Brahmagiri mountains that supplies water to both Karnataka and Tamilnadu and travels almost 764 kms and meets the Bay of Bengal. The water of this river has been fully utilized for electric power and irrigation. The temple here is very famous and has historical significance of Goddess Kaveri. Once a year the water is said to erupt like a fountain (Tirthodbhava). The Kudvas worship the Kavery river and call themselves children of Kavery. The main festival here is known as "Cavery Sankraman" which takes place every October. Thousands of pilgrims gather at the source of river at Talacavery. When Tirthodbhava takes place at the pond at the basin, the people here believe that the Goddess Cavery has appeared, a most auspicious occasion. This time it was in the afternoon. The drive to this place was filled with breath taking sights - difficult to put down in words.

Nereby there is the Dubare Elephant Camp, where one gets to see elephant' morning ritual-bathing and eating specially prepared food. Nearby is a bamboo forest. One can take rides on an elephant. Children and adults both can enjoy feeding the deer.

There is one most interesting place at Bylekuppe, which is one of the oldest Tibetan settlement in India, with Tibetan Golden Temple, Namdroling Nyingmapa Monastery, and Sera Monastic University (One of the largest Buddhist Universities in the world), all located at one centralized place.

We were almost passing thru Nagarhole Wildlife Sanctuary known as Rajiv Gandhi National Park. On the top of the hill one can see a beautiful panoramic view of Malenad surrounded by mountains and clouds passing over them.

Third day being our last day of our trip, with hearts heavy but refreshed, we said goodbye to our lovely hosts, as we had to rush back to our destinations and back to our daily routine like offices, schools and colleges.

Driving down to Coorg was a truly enjoyable and unforgettable experience that we will cherish forever.



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# Upanayanam

## What, Why & How -Understanding The Importance

SAVITHA VISHWANATHAN BHAT

What is Upanayanam or Thread Ceremony?

**Upanayanam** is one of the traditional **samskâras** (rites of passage) that marks the acceptance of a student by a guru (teacher) and eligibility to study the **Vedas** (Holy Scriptures). The word '**Upanayanam**' in Sanskrit is composed of two parts – '**Upa**', meaning near and '**Nayanam**' meaning to lead or take.



In Hindu traditions, a human being is born at least twice in a lifetime – once at physical birth through mother's womb, and second at intellectual (spiritual) birth through teacher's care. A person having undergone the Upanayanam ceremony

is called '**DWIJA** or '**Born-again**'.

Upanayanam ceremony highlights the importance of gaining knowledge & intellect leading to the path of self-actualization (Brahman) in the Vedic way. The ceremony leads the young **Brahmachari** (celibate) through successive steps towards the path to realization of God, which is the ultimate goal of this human existence.

Of the four **ashramas** (life-stages) prescribed for the individual, namely **Brahmacharya** (celibate studenthood), **Grihasta** (householder), **Vânaprasta** (retirement) and **Sanyâsa** (renunciation), the **Upanayanam** Ceremony signifies the boy's entry into Brahmacharya.

**What is the significance of the age of the ceremony?** Age 7 is chosen for Brahmins, because by then, the boy can read, write, understand and question, thus he can be initiated into the Vedas. Also it is important to do the initiation before he reaches the teen age where other material desires may distract him from the pursuit of spiritual knowledge.

**Is this specific to Hindu religion only?** This initiation into adulthood and study of religious texts is not special only for the Hindu religion. Other religions

have similar ceremonies. For example, in the Jewish tradition, it is called Bar-Mitzvah. In Christianity it is called Confirmation. The closest one to Upanayanam is the Navjote ceremony in the Zoroastrian tradition.

**Sacred Thread and the meaning behind it** - The three threads are made of cotton for Brahmins, hemp for the Kshatriyas and linen for the Vaisyas. Why three threads? The three threads represent:

- The three Vedas (Rig, Yajur and Saama)
- The Mind (Gayatri), Words (Saraswati) and Deeds (Savith)
- The three Gunas (Qualities) namely Sattva (Pure, Good), Rajas (Royal, Passionate) and Tamas (Base, Lower Instinct)

**How is the thread worn?** The practice is to wear the thread(s) so that it crosses the left shoulder, middle of the chest & then goes under the right arm. The knot which ties the three threads is placed in front of the heart, on the left side. The idea is that the sacred **TRIVIT** sutra (triple thread) worn outside the heart is an external symbol of the three primordial principles which are inside the heart with the knot lying just in front of the heart.

**The importance of wearing the thread** - After investiture of the sacred thread, the boy is ready to learn the secret of the Vedas, in the form of the **Pranava mantra** (OM) and **Gayatri mantra**.

Once the student learns the Gayatri Mantra, he is taught all the attributes to be followed. It is stressed that he has taken a '**second birth - DWIJA**'. The significance of second birth is that in this period the student learns the Vedas and rituals, controls his physical urges, concentrates on seeking knowledge and devotes his entire time to building his body and mind holistically.



**The Upanayanam Ceremony** - The Upanayan-

am ceremony has two parts. The main part is the introduction to spirituality and religious studies in the form of OM and Gayatri mantra. This is called '**Brahmopadesam**'. The other part is the investiture of the sacred thread which is called '**Yagnopavitam**'. The sequence in the ceremony however is wearing the sacred thread first and then the learning of the Gayatri mantra.

The boy undergoing the ceremony is traditionally called a "**VATU**" (Vuh-Tu)

Rituals in a Chitrapur Saraswat Upanayanam ceremony

**Deva Prarthana** – Worshipping family deity to invoke peace and blessings on the boy & family and bestow success on the function.

**Naandi** – In any auspicious ceremony the blessings of our **Pitrs** (ancestors) up to the Atman/Brahman (Evolved Supreme Being) are invoked to bless the boy and his family.

**Ghatika Sthapana** – Five married women fill water in a big pot and immerse a bowl to measure the auspicious time. This is mostly a symbolic ritual.

**Ganapati Puja & Punyavachan** – The First Prayers should be offered to Lord Ganesha, the remover of obstacles, the Kuladevatha (Family Deity), and the Navagrahas (Nine Planets) for conducting a successful ceremony. Punyavachan – the purification ritual – should be done.

**Udada Murthu** – The typical ceremony begins with sisters bathing the **Boy (Vatu)**, followed by the ladies of household teaching survival skills in a Gurukul (vedic school) such as teaching the Vatu how to pull water from the well, how to powder the grains using a hand flour mill . The Vatu's head is then ritually or symbolically tonsured or hair is cut and the barber honored for his contribution. The Vatu bathes again and is decorated with kajal (kohl) and flowers and fed sesame seed sweets by his sisters (til ladoos).

**Mâtru-Kumâra Bhojan** – For the last time as a child, the boy is fed by his mother and both of them eat from the same plate. Five friends who have already undergone their Upanayanam join them in this bhojana (meal) sealing his friendship with his friends.

**Vastrajin Upaveet Mekhaladi Puja** - The vatu has to change over to clothes colored in **kaavi** (saffron),

blessed by elders. It is a symbol of re-birth.

**Ajin Dharana** - This sacred thread comprises three strands of string and the knot resembles a cow in the sitting posture.

**Samkalpam** – Vatu takes a vow that he would become capable of performing his duties and responsibilities.

- Kumara Bhojanam – Sharing – Boy learns to share his food with his friends

- Asma Arohanam – Strength – Boy learns to be firm and strong as a stone – tonsures and stands on a stone

- Vastra Dharanam – Simplicity – Standing on a stone the boy dresses up: learns to be simple in his dressing

- Acharya Varanam – Sincerity – Boy tells Guru sincerely that he is ready to acquire knowledge and go through the rigours of learning.

- Acharya Varanam – Submission – The Boy submits to Paramatma. He answers the Guru that he belongs to the Paramatma when asked by the Guru who he belongs to.

- Upanayana Homam – Guru adopts the boy by invoking divine forces to protect the boy.

**Yajnopavita Dhârana** – Wearing of the sacred thread. By doing so, it signifies the Brahmachari must be:

- Pure in thought, word and action
- Remember his debt to guru, parents and society.

- Remain truthful, disciplined and seek to gain the supreme knowledge of the Brahman by learning the three Vedas

**Pradhana Homa** – Main **Homa** (ceremonial rites) to be performed along with vatu.

**Surya Darshan (Viewing of the Sun God)** - The vatu is to be taken outside, shown the Sun (Surya) to whom he prays for protection and brilliance.

**Brahmachari Agnikaryam** - The father is the first spiritual guru for the boy. He initiates the son into learning with Agni (Fire God) as witness. The boy circumambulates (walks around) the sacred fire and offers sacrificial fuel into it. The priest administers him certain vows.

They are:

- Performing **Âchamana** (ceremonial sipping of water with mantras) before any religious rite
- Control over thought and speech
- Avoiding material pleasures and desires
- Offering fuel sticks in to the sacred fire and so on.

Vatu prays for long life, brilliance, intellectual acumen, general competence, name and fame.

**Gayatri Upadesha (Brahmopadesa) - The HEART of the ceremony.** Literally, **GAYATRI** means that which protects him, who chants it. It is the mother of all mantras, and when chanted with devotion, concentration and purity, takes the chanter to the ultimate bliss through knowledge of the Supreme Truth, called the Brahman. The mantra prays for divine guidance to inspire and illumine the intellect and reveal the Atman so that the **Jiva (Physical Being)** may know his real self - the **Atman (Soul)**. To signify the sanctity of the ritual, it is performed under the cover of a sacred cloth (*antarpâta*).

**Mekhala Bandhan** – A girdle made of munja grass (Darbha or Kusha) should be worn round the waist. This indicates the beginning of life of **Brahmacharya** (celibate student-life).

**Danda Dharana** – Holding the danda or the staff made of **Palasha** (type of Teak) wood. He is expected to keep it throughout his student-life as an inseparable companion. It stands for **DAMA** - control of the sense-organs at the psychological level. The triple leaf indicates the Holy Trinity (**Brahma-Vishnu-Shiva**).

**Bhikshakaranam** – The first act of Alms – The first person he seeks alms for food – “**Bhavati Bhikshâm Dehi**” - is from his own mother. In the Vedic age, the Brahmachari used to go out into the streets and beg for alms from various houses. This was called Bhikshakaranam. It is done symbolically today by keeping in mind the virtues underlying this practice and trying to cultivate them. Bhikshakaranam is done to make one humble and control the ego. It enables the young Vatu to control the senses, which is absolutely essential for receiving Vedic Knowledge.

**Phalasa Danda** – Student Attributes – Boy takes up a ‘Pala’ staff to indicate his only objective is to learn. He is advised to have attributes such as Kaka

Drishti (keen sight as of a Crow), Baka Dhyanam (Concentration as of a Crane), Sva Nidra (Alert sleep as of a dog), Alpa Aharam (less food) and Jeerna Vastram (minimum clothes).

**Samidh Adhanam** – Born Again – Boy offers (Adhana) Samidh to Agni and requests Him to protect him like a father. The Boy becomes born again (Dwija) and has entered The Second Birth.

**Bhiksha** – Practice the Preaching – Boy receives Alma from his mother and relatives. He immediately starts putting into practice what he has learnt.

**Brahmachari Upadesha** - Vatu will be taught the duties to be performed daily by the priest. ‘**Medhajanana**’ and ‘**Anupravachaniya**’ homa will be concluded. The priest, elders and all present at the function bless the vatu and shower him with gifts to mark this important milestone in his life.

---

## Swinging luck

Wherefrom oh God,  
This sudden unexpected opaque blockage  
That blinds my new found vision?

But now with your merciful grace and  
blessing,  
The thick veil lifts up,  
Slowly, very slowly though,  
Until the brightness grows  
Brighter than I can bear.

And now I decipher  
The subtle difference  
Between the normal and the abnormal  
Vagaries of mortal existence.

And I humbly realize,  
That in spite of all our fortifications,  
How delicately human life hangs  
On an invisible string,  
Swayed by luck, fate or destiny,  
That can snap or strengthen,  
Any moment  
At your command!

**Kusum Gokarn**

## 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>	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 .

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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.

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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:**

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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)

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## OUR BELOVED



(Mangalore)  
**Gurunath  
Sadashiva Rao**  
(7th December, 1927 -  
27th January, 2016)

Left for his heavenly abode on 27th January,  
2016 in Dharwad.

### Deeply mourned by

Wife: Radha

Children: Rajendra-Nandita and  
Sangeeta-Ajay

Grand Children: Unnati, Minoti and Pranav

## SAD DEMISE



**Gopinath S Kallianpur**  
(1928-2016)

Brother of (Late) Asha Mankekar,  
Sushila Nagarkar

and Dr. Suresh Kallianpur

Uncle of (Late) Shobha Gangolly,  
Sheela Gersappa

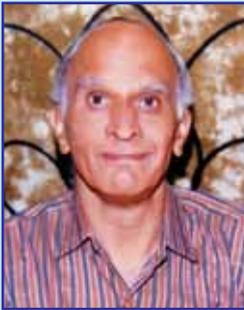
Shanta Kelkar, Shivanand Mankekar,

Uma Kilpady, Durgesh Nagarkar,

Deepa Basrur and Dr Rahul Kallianpur

**Passed Away Peacefully On 19.01.2016**

## OUR BELOVED



**KAPNADAK BABU RAO**

(February 17th 1933 - January 30th 2016)

(S/o of Shri Kapnadak Sanjeev Rao)

Left for his heavenly abode on the 30th of  
January in Bangalore.

### Fondly Remembered By:

Bharath, Sushma and Aditya Kapnadak;

Vikram, Priya and Aanya Kapnadak

Roopa and Suresh Pai

Family and Friends

## OBITUARY



**Prabhakar Mangesh Kumtakar**

(S/o Late Mangesh N. Kumtakar)

DOB: 7th March 1932

Passed away on 4th February 2016

**Deeply mourned by:** Pramila (Wife);

Harishankar - Shanti Kumtakar;

Gourish - Aarti Padukone;

Gopalkrishna - Shweta Hattiangadi and

Grand children

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Mira

**Children:**

Nandini-Shivaram

Vinay-Sujata

Kishore-Rita

**Grandchildren:**

Neeta-George Sheila-Prashant

Amit Anirudh

Nikhil-Anjula Namita

**Great grandchildren:**

Ojas Vihaan

Aanya Anaaya

**All his near and dear relatives and friends**  
**Staff of Entod Pharmaceuticals Ltd.**

# The Awesome History of Haldipur Shanta Durga temple - Tapovanam

COMPILED BY HALDIPUR FAMILY

In the quiet lulled atmosphere of the tiny village of Brahmavar, the pious Mudalgiri family had settled peacefully. Achyut, the head of the family was a very devout Brahmin spending most of his time in spiritual pursuits. For him, the Divine Mother, Shantadurga, also the presiding deity of the family, was everything. All that he did consciously or unconsciously was an offering to his beloved Mother Shantadurga. All his relations ended in Her.

Achyut had taken upon himself a vow to go on a pilgrimage to Kavale near Ponda, Goa every year, where his beloved Mother's temple is situated, the deity is being worshipped for centuries. Having darshan of the Mother was the most sacred duty for him. Howsoever busy he would be in routine household chores, visiting Kavale for her darshan was of utmost importance. No job however important could hold him back from this self-imposed sacred mission.

As years passed, Achyut advanced in age. His screeching, squealing limbs and body were reluctant to support and cooperate with him. Yet, Achyut was not mentally ready to accept defeat. He was determined to fulfill his sacred duties and vow, come what may such was his commitment and diligence. Despite health issues, Achyut went to Kavale, limping, tottering to have darshan of the Holy Mother. When the time came to take leave of the Holy Mother, tears rolled down Achyut's cheeks. He felt his health would not permit him to come in the years to follow. With a choked voice he made fervent plea for continued presence and darshan to the Mother. That night Achyut had a dream. The Mother appeared, lustrous and beautiful, and assured him that hence forth he need not take the pains and trouble to come to Goa to meet her. Instead she would herself accompany him and be with him all the time. She further indicated that wherever the *vigraha* would get heavy, impossible to carry further, at that spot itself Her temple should be built and she would manifest Herself there. When Achyut informed the Poojari about this dream the Pujari brushed it off saying it was a hallucination of Achyut's aging brain. In spite of Achyut's pleas the Poojari refused to pay heed to



his implorations. He was reluctant to part with the *vigraha* as he himself had deep love and reverence for the Holy Mother and the very thought of parting with Her made him miserable.

Achyut was at his wits end and started praying more intensely. Now the holy Mother could not hold back. She appeared in the Pujari's dream and instructed him to deliver the *vigraha* to Achyut. The Poojari ignored this instruction thinking that the thought in his mind subconsciously resurfaced as a dream. But the Mother would not let it pass. For three nights continuously she appeared in the Poojari's dream and instructed him to go with Achyut. Now it was impossible for the priest to ignore the dream and instructions any further. He called Achyut and delivered the *vigraha*, a piece of his heart, to Achyut with tearful eyes. Repeatedly he requested Achyut to take good care of the beloved Mother. Achyut was ecstatic with tears of joy rolling down his cheeks. He then started for his home holding the Mother close to his heart.

As the entourage was proceeding to his home town singing her glories, they were suddenly taken aback by the sound of galloping horses. Locals informed that the Muslim emperor Tipu Sultan was on his way to

the kingdom. It was common for Muslim kings and emperors to loot and kill Hindus or forcibly convert them. Hence Achyut and his fellow companions hid their belongings under some bushes and ran for cover and safety. After the Emperor had passed by, the party returned to search for their belongings which they had cautiously hidden with great care. But to their utter dismay they were unable to locate the bundle. Achyut's heart sank with grief. Forgetting food and water, he started praying fervently to the Mother to be gracious and reappear in the form of the beautiful idol he was blessed with. After spending three days and nights praying continuously, the Divine Mother could not keep herself away from her longing son.

Durga who destroys all fears from the minds of the beings when remembered, who bestows pure intelligence and right reasoning when remembered by Her devotees, Oh Mother, you from whose heart compassion always flows to do good to your children, I pray, who else other than you, is able to remove our distress, sorrow and fear? "

She appeared in his vision and asked him to look for the idol at a particular place. Achyut lost no time. In the early morning when his old sleepless eyes were barely able to see in the dim light, he started for the place shown by the Goddess in the dream and lo there she was hidden safely amongst the bushes! Achyut ran to take her to his bosom but, but it was simply not possible for him to lift the idol. The idol which he had carried on his head from Goa had become so heavy that in spite of lots of efforts it could not be lifted. Achyut remembered Her instructions and decided to erect a small house on that very spot where the idol would be installed.

It was discovered that this tiny village was known as Haldipur. A house was built here and *Pranapratishta* of the Divine Goddess in the form of ShantaDurga was done ceremoniously. Achyut and his family also shifted to this village and submerged themselves in the service of the Mother Goddess.

This was over 300 years ago. The Mudalgeris were now permanent residents of Haldipur and were therefore known as Haldipurs. Gradually a small house was built for the family also holding the divine Mother close to the heart in the form of a *garbhagudhi* inside the same house. At Tapovanam there is no separate temple for the deity. She has come to stay with the members of the clan. As a protective Mother she

keeps a watchful eye on every little thing done and every important task is done after invoking her blessings.

She is seen holding Nagas( Cobras) symbolizing supreme power in both hands. This house is blessed by the holy presence of H.H. Shrimat Anandashram Swamiji in 1957 when *punarpratishtha* was consecrated. This was followed by visit of H.H. Parijnanashram Swamiji too. Similarly our present Mathadipati and our Sadguru H.H. Sadyojat Shankarashram Swamiji paid a visit on 18 November 2002.

## Like an eagle!!

SHEETAL SAVUR

I sat on the beach, savoured the gentle breeze,  
And the soothing sound of waves and to my amaze,  
This eagle .. it caught my eye,  
He had a majestic flight, flying so high!!

And I believed ....,

I can fly like an eagle,  
Above my problems so high;  
I have nothing to worry,  
I am the king of the sky!!

I have no worries not any,  
I have solutions just one too many;  
And I can rise above the clouds,  
I can fly like an eagle!!

The confusions may restrain me,  
My relations might strain me;  
But I can fly to the sun,  
And With him I can be one!!!

Down below me is the ocean, so turbulent ;  
But I'm flying right above the ocean, I'm feeling brilliant ....  
My mind is so calm, and I'm in motion,  
Though through my mind run a myriad of emotions!!!!

I like to fly, fly like there's no tomorrow,  
I have my wings intact, I carry no weight of sorrow;  
I want to soar, to lighten my spirit,  
To enjoy myself completely the beauty of this moment.....!!

## ॥ श्रद्धांजली ॥

### कै. श्री. चित्तरंजन वैद्य

जन्म ७ ऑक्टोबर १९३५ । मृत्यू : ६ फेब्रुवारी २०१६

#### तुझ्याविना सख्या रे

अचानक असा गेलास तू  
ना बोलता ना सांगता  
आस धरूनी बसलो आम्ही  
जीव मुठीत घेऊनी, एकवार तरी  
बघशील डोळे उघडुनी ॥१॥

हाय परि घात केला दैवाने  
आशा दाखवुनी नाही दिली संधी बोलण्यास  
शेवटचे मनभरूनी पाहण्यास ॥२॥

तुझ्या येण्याने जीवनात माझ्या  
आनंद, सुख, चैतन्य, परतले  
चाळीस वर्षे कशी गेली न कळले  
काय जादू झाली, सर्व आता स्वप्नवत् वाटे ॥३॥

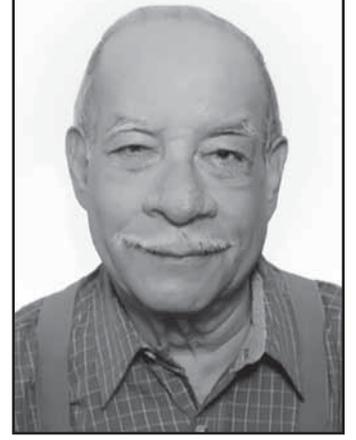
तुझ्यासंगे देशोदेशी किती फिरले  
सृष्टी सौंदर्य आकंठ लुटले  
तुझ्यामुळे विमानातही प्रथमच बसले  
धडधडत्या हृदयाला, थरथरत्या हाताला  
तुझ्या बळकट स्पर्शाने आधार किती मिळाला  
निश्चित झाले मन, जाणुनी साथी योग्य सापडला ॥४॥

आज आहेत त्या आठवणी किती  
क्षणात सुखविती, क्षणात रडविती  
समंजस होतास तू, प्रेमळही तितकाच  
जणु भेटलो बनण्या एकमेकांसाठीच ॥५॥

खंबीर आधार मला आता प्रिय मुलांचा  
नाही जाणवू देतील काळ तुझ्या वियोगाचा  
आहेत इतरही किती प्रेमळ आत्तजन  
झटतील ठेवण्या मला दूर दुःखापासून ॥६॥

वाट पाहीन तरी मी त्या दिवसाची  
घडी येईल कधी आपुल्या पुनर्भेटीची  
तोवरी धीर धरेन सख्या  
परीक्षा आता सहनशक्तिची, संयमाची ॥७॥

लाभो तव आत्म्यास शांती  
हीच प्रार्थना देवापुढती  
बळ मिळेल मजला उर्वरित आयुष्य जगण्या  
देत उजाळा अपुल्या कटु-गोड स्मृतींना ॥८॥



– शैलजा वैद्य (मासुरकर)

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

**Sunita Naimpallypachi of Bengaluru shares a few immortal memories and the awesome *Upadesha* of our Pujya Parama Guru Parijnanashram Swamiji III for all *sadhaka*-s on the arduous spiritual journey from the manifest to the unmanifest all-pervading Divine, from**

### ***Saguna to Nirguna***

In 1976, three years after Parama Pujya Parijnanashram Swamiji III revived the *Rathotsava*, I had the good fortune of participating in this grand festival at Shirali and receiving the sacred *mantra-diksha*. While I was waiting to be summoned by Guru Swami for the holy initiation, the *Asthavadhan Seva* of Lord Bhavanishankar was going on in the Math. "But I cannot concentrate because I will soon be in the *Sannidhi* of my living Bhavanishankar," said my excited mind and almost immediately I was told by the Bhatmam that Swamiji had called me. As I crossed the threshold of the meditation-room in which Guru Swami was seated, my eyes fell on Him and what did I see? Not the familiar figure of our 10th Mathadhipati, but Lord Bhavanishankar Himself! There He was with those tangled locks, clad in tiger-skin, a *mala* with huge *rudraksha*-beads around His neck, complete with the sliver of moon above His temple and the *danda-kamandalu* by His side! Absolutely stupefied I walked towards Him gingerly. The tiny clatter as I placed my plate of offerings by His side broke my vision and there was my familiar Parijnanashram Swamiji asking me who my *ishta-devata* was.

Two years later, in 1978, Guru Swami had camped in the Bengaluru Math and a *Paramarsha* was organised between 5 and 6 pm to clear the doubts of devotees.

"What is the difference between *saakshaatkaar* and a *drishtaanta*?" one *sadhaka* wanted to know. "Sunita will answer this at the end of this session," Swamiji replied. I was flabbergasted. When I went up to Swamiji and asked what He had meant, Parijnanashram Swamiji replied, "Remember I had given you *mantra-deeksha* in the Form of Bhavanishankar Himself? That is what is meant by *Saakshaatkaar*. Such an experience is rare to come by, whereas a *drishtaanta* may happen more often." Swamiji then went on to relate how He had come to our home in different forms – in the garb of a *sanyaasi*, a maid, even a cat(!) - and



He even recounted the conversations that had taken place at those times! Hearing all this from Guru Swami Himself brought home the magnitude of *Guru-mahima*.

During that same *Chaturmasa-vrata* at Bengaluru, Guru Swami used to give *Ashirvachan*-s in the evenings on *Bodhasaar* and conduct transcendental meditation on Thursdays and Sundays. He would always start any new spiritual activity for the laity in the sacred *Sannidhi* of His Guru -Parama Pujya Anandashram Swamiji. Everyone who had participated in the meditation sessions and received *Shaktipaat* therein was asked to relate the resultant experience on the fifth day to Pujya Swamiji. However, since He was running a slight temperature we were asked to submit a written account instead. I wrote how, from the very first day itself, I was able to truly experience the Omnipresence of the Divine in every atom, every drop, every creature big or small, in every animate and inanimate being. This was the Blessing I received in return –

"Let the words you have written remain engraved upon your heart. We must recognize the Omnipresence of the Divine. Only that can redeem you from the pain, the desires, the obstacles and pitfalls that life has in store. If you learn to immerse your inner self in the *atma-tattwa*, you will liberate yourself from the anguish that every *jiva* has to go through, even if he is an evolved Yogi. So learn to surrender totally to your *ishta-devata* and if you succeed, you will be blessed with lasting peace."

All of this fuelled my spiritual hunger and I read a lot of devotional literature and immersed myself in *satsang*. Whenever a doubt or question arose, I would wait for the next opportunity to get Guru Swami's *Darshan* so that I could get it cleared. In 1991, on the auspicious *Akshay Tritiya* day, when I was on horseback at Kedarnath, Parama Pujya Parijnanashram Swamiji III blessed me with an unparalleled vision of His awe-

some, true *Swaroop!* I was totally overwhelmed and wanted to rush back to Swamiji and offer my deepest gratitude for this amazing and blissful experience. We flew back to Pune and rushed to meet Swamiji. After

listening to my excited account, He said with a smile, "You wanted us to accompany you all on this *yatra*. I wanted to give you this experience. That is why I did not go with you."

**Karunamurti Parama Pujya Parijnanashram Swamiji III showered Grace and Compassion on the samaja, striving ceaselessly to usher in joy and peace in the heart of every devotee. Many a time He would even visit an ailing bhakta to revive his atmabal. Sometimes He would write to them to assure them of His Protection. Reproduced below is an inspiring excerpt from one such letter:**

*"Why are you so afraid? 'Samsara' means you have to ignore the tears ('ashru-bindu') you are holding back. Don't you know when you erase the 'bindu' above 'sa' in the word 'samsara', it become 'sasara'- simple, easy to negotiate. So do not be scared. Have faith that I am forever watching over you and move ahead joyfully.*

*If you allow the waves of obstacles in the ocean of life to overpower you, you can drown or just get cast adrift. Instead, if you stand strong and face them bravely, they will have to retreat after dousing you with their cool touch. If you pause to observe those around you, you will find the burdens they carry are often much larger."*

### **Yuva Aniket Benegal reports on YUVATHON 2016 which was held on February 7 to commemorate the historic Guru Jyoti Pada Yatra of 2008!**

With the Blessings of our Guru Parampara and Lord Bhavanishankar and under the able guidance of Krishnanand Heblekar maam (Kutty maam), we organized the route for the Yuvathon from Kamshet village to the Kedarnath temple on the Pavananagar- Kamshet Road which was around 9 kms for the **112** participants (105 yuva-s and 7 sanchalak-s). Transport, accommodation and meals were arranged in an excellent manner by Ajay Shirali maam, Vivek Bijur maam and the Karla Math staff. We reached the Math in the evening on 6th February after which the registrations and room allocations were done along with distribution of T shirts and special badges for Yuvathon 2016. After the yummy dinner organized specially for all yuva-s, we all gathered in the dining hall for the briefing by Kutty maam. Later, a short session on CSN was conducted by Maithili Padukone.

We were all up and ready by 5:15 am on Sunday and had a hot upma breakfast at 5:30 am. Vaishali Heblekar made sure none of the yuva-s forgot to collect the food packets. We then gathered at the Durgaparameshwari Sannidhi and chanted Guru Paduka Stotra, Shri Parijnanashram Trayodashi and Guru Bhajan Stotra at the Samadhi of Parama Pujya Parijnanashram Swamiji III. Before boarding the buses we sang the Chitrapur Samuha Geet 'Gurudevon ki Amar Shakti se'... led by Esha Hoskote.

The buses started at 6.20 am and dropped us at a point about 5 kms away; we started the trek from there, went up on the Kamshet ridge and walked along it, getting down near Bhour Khind. The distance covered was about 9 kms, climbing about 300 m. The altitude was approx 3,100 feet. We took about five breaks during the trek. At our first halt we were just in time to witness the magnificent, golden sunrise.

As the day progressed the sun started to get slightly harsh but this did not stop or slow down the yuva-s as



the Blessings of our Guru were a constant driving force. The view from the top was breathtaking. Passing by the paragliding spot after the descent into the forest, we halted for our third break. We gathered under an umber (wild fig) tree where Kutty maam and Dilip Basrur maam shared their experiences of the Guru Jyoti Pada Yatra.

We finished the trek at noon. The buses picked us up from Bhour Khind, near Kedarnath temple. With a sense of accomplishment and devotion we came back to Karla Math where we offered our prayers at the Durgaparameshwari Sannidhi and Samadhi of Parama Pujya Parijnanashram Swamiji III and offered the day's Yuvathon at the Divine Feet of the Guru.

Later we all dispersed for lunch. After a short rest, at around 3:00 pm, 18 yuvati-s did Devi Anushthanam in front of Devi Durgaparameshwari in the Mandir led by Ruhi Kuddyady and Aditi Kotavdekar. At the same time, 24 yuvak-s did Gayatri Japa Anushthan in front of the Samadhi of Parama Pujya Parijnanashram Swamiji III, led by Tanmay Bangalorekar.

All yuva-s left for their respective cities after tea, with a lot of wonderful moments to cherish.

Photo credit: Gautam Padukone

# हिमाचल सफर

रेखा राव (कावळ)

लहानपणापासून मला उत्तरेकडील बर्फाच्छादित शिखरे नेहमी साद घालीत असत. मनात येई, आपण तिकडे कधी जाऊ? शाळेतील एन. सी. सी. मध्ये असताना गिर्यारोहण बेसिक कॅम्पसाठी कुलू-मनालीला जाण्याची संधी आली होती. पण काही अपरिहार्य कारणामुळे जाऊ शकले नाही. त्यानंतर लग्न झाल्यावर अनेक वर्षांनी कुटुंबासमवेत सिमला कुलू मनालीला जाऊन आले. पण हिमाचलचा दुसरा भाग पाहिला नाही. ही रूखरूख मनात सांदून होती. ती या वर्षी गेल्या महिन्यात अचानक पूर्ण झाली. अनुभव हॉलिडे तर्फे आम्ही आठजण “आमची” ग्रुप अमृतसर धरमशाला व डलहौसीची सफर करून आलो. तेथील प्रेक्षणीय स्थळे, हिरवीगार वनश्री, बर्फाच्छादित पर्वत आणि मंत्रगुंथ करणारे निसर्गाचे सौंदर्य पाहून स्वर्गसुखाचा अनुभव घेतला. मन अगदी तृप्त झालं.

प्रथम आम्ही अमृतसरला गेलो. त्याच रात्री तेथील प्रसिद्ध सुवर्णमंदिर पाहिले. असंख्य दिव्यांनी उजळलेले समोरच्या तलावातले लखलखणारे सोनेरी-पिवळे धमक प्रतिबिंब पाहून डोळे दिपून गेले. मंदिराभोवतीचा स्वच्छ परिसर, दिव्यांची रोषणाई, पार्श्वभूमीवर सतत चालू असलेले भक्तिसंगीत ऐकून मन भारावून गेले. गुरुग्रंथसाहिबाच्या दर्शनासाठी लांबलचक रांग होती. त्या रांगेत उभे राहिलो. तासाभरानं आमचा नंबर आला. आम्ही आठजण आंत गेलो आणि स्वयंसेवकाने रांग थांबवली. आम्ही आत प्रवेश करताच बसायला सांगितले. मग त्यांच्या भाषेतून मंत्रोच्चार सुरू झाला. पेटी तबल्यावर संगीत सुरू झाले. ग्रंथसाहिबची वरून खाली चामरने सेवा झाली. आम्हाला त्यातला एक शब्दही समजत नव्हता. पण त्या उदात्त भक्तिपूर्ण वातावरणाने मन प्रसन्न झालं. पंधरा-वीस मिनिटात आम्ही बाहेर आलो. अनेक भक्तगण मंदिराची मनोभावे सेवा करताना दिसत होते. कुणी परिसर झाडत होते. कुणी फरशा पुसत होते. कुणी गालीचा अंथरत होते. तर कुणी भाविकांना अन्न-पाणी देण्यात मग्न होते. ही अखंड सेवा चोवीस तास चालू असते असे ऐकले. मन थक झाले. रात्र चढत होती. पण भक्तगणांची रांग चालूच होती. दुसरे दिवशी आम्ही परत दूरतर्फे सुवर्णमंदिर पाहायला गेलो. यावेळची शोभा वेगळीच होती. सूर्याच्या प्रकाशात मंदिर शांत, सौम्य वाटत होते. अनेक स्वयंसेवक कपड्याने मंदिराच्या सुवर्णभिंती, कलश साफ करीत

होते. दर्शन घेऊन आम्ही वरती गच्चीवर आलो. मग हाताने ते सोन्याने मढविलेले शिल्प चाचपून पाहिले. ती कलाकृती पाहून मन चक्रावून गेले. यात किती सोनं असेल याचा अंदाज करता येईना.

तेथूनच जवळ असलेले जालियनवाला बाग पाहायला गेलो. जुना इतिहास आठवून अंगावर काटा आला. निरपराध स्त्री-पुरुष मुलांवर गोळ्या झाडून हत्या करणाऱ्या त्या जनरल डायरचा संताप आला. तेथील भिंतीवरील गोळीबाराच्या खुणा व ती पडीक विहिर (जेथे अनेक प्रेतं सापडली) ते पाहून मन गहिवरून गेलं. संध्याकाळी भारत पाकिस्तानचे वाघा बॉर्डरवरील सैन्याची सलामी (रिट्रीट) पाहायला गेलो. हे पाहायला दुपारी बारा वाजल्यापसून लोक येऊ लागतात. त्यात सुट्टीचे दिवस होते. आम्ही दुपारी तीन वाजता गेलो तर संपूर्ण मैदान तुडुंब भरून गेले होते. मग आम्ही एका सैनिकाला विनंती केली. आम्ही ज्येष्ठ नागरिक असून मुंबईहून आलोय असे सांगितले. तेव्हा आमची दया येऊन फक्त चार जणांना आत सोडले. सैनिकांच्या पाहुण्यांना खुर्या ठेवल्या होत्या. त्यांच्यासाठी खास पास होते. इतर नागरिकांना स्टेडियप्रमाणे दगडाच्या पायऱ्या होत्या. बाजूने जायला जिने होते. प्रत्येक ठिकाणी कडक पहारा, काहीही वस्तू आत नेण्यास परवानगी नाही. डोक्यावर टोपी असूनही कडक ऊन जाणवत होते. बसलेल्या दगडी पायऱ्यांचे दुंगणाला चटके बसत होते. परंतु सैन्याची परेड पाहायला मन तितकेच आतुर झाले होते. ध्वनिप्रक्षेपकावर देशभक्तीची गाणी वाजत होती. भोवती कडक वेषातील बंदुकधऱ्या सैनिकांची निगराणी चालू होती. सारे वातावरण देशभक्तीनं भारावून गेलं होतं. साडेपाचच्या सुमारास ध्वनिप्रक्षेपकावरून सांगितलं. तसं शाळेची मुलं, स्त्रिया-पुरुष भारताचा तिरंगा घेऊन धावत सीमारेषेच्या गेटपर्यंत जाऊन परत येत होती. त्यांच्यातला जोश, उत्साह पाहून आम्हीही जोरजोरानं “वंदे मातरम्, भारतमाताकी जय” असा जोरजोराने जयजयकार करीत होतो. बरोबर सहा वाजता परेडला सुरुवात झाली. तशा सैनिक वेषातील दोन रुबाबदार स्त्रिया ऐटीत परेड करीत समोरून गेल्या तेव्हा अभिमानाने ऊर भरून आला. अशा बऱ्याच सैनिकांच्या जोड्या उंच उंच पाय उचलित परेड करीत समोरून जात होत्या. तेव्हा आपणही उठून त्यांच्यामागे जावे अशी इच्छा होत होती. पण जागेवरून

हलायचे नाही हा नियम कसा तोडणार? त्यांचा आवेश, ती ऐट, तो जोश, ते वातावरण पाहून आमच्या अंगातही उत्साह संचारला होता. आपण भारतीय असल्याचा अभिमान उंचावला होता. सीमारेषेच्या गेटवर पोहोचल्यावर समोरासमोर एकमेकांची सलामी झाली. दोन्ही देशांचे झेंडे खाली उतरविण्यात आले. दोन्ही देशाची राष्ट्रगीतं वाजवली गेली. गेट पुन्हा बंद झाले. लोकांची खूप गर्दी असल्यामुळे व प्रत्येकजण जागेवर उभे राहून पाहत असल्यामुळे नीट दिसत नव्हते. माना उंच करून दिसेल तेवढे डोळ्यात सांठविले. सूर्य अस्ताला गेला. एका जोशपूर्ण वातावरणात आम्ही परत आलो.

अमृतसरवरून आम्ही मिनी बसने धरमशालाला आलो. केवळ दोनशे दहा किलोमीटरचे अंतर, पाच सहा तासांचा रस्ता. पण हवेतील बदलाने थक झालो. आजूबाजूला हिरवीगार वनश्री, उंच उंच बर्फाच्छादित पर्वत शिखरं, थंड आल्हाददायक हवा! क्षणभर वाटलं भारताच्या बाहेर आलोत. त्यातून आमचे हॉटेल एका पर्वताच्या माथ्यावर होते. चारही बाजूने पहारा देणारी ध्यानस्थ धवलगिरी पर्वताची बर्फाच्छादित रांग खोलीतल्या कुठल्याही बाजूने दिसत होती. आमची खोली पूर्वपश्चिमेस होती. पहाटे खोलीच्या व्हरांड्यातून बर्फाच्छादित शिखरामागून होणारा सूर्यादय तसेच मागच्याबाजूस सप्तर्गी रंगाची उधळण करीत होणारा सूर्यास्त दिसायचा. डोंगरमाथ्यावरून सूर्य वरती येताना ते बर्फ चांदीसारखे चमकायचं. ढगामध्ये अनेक सुरेख रंग उधळले जायचे. वाटायचं कुणीतरी रंगाची आतिषबाजी करतोय. आम्ही तेथे असताना पौर्णिमा होती. एका बाजूला लाल तांबूस सूर्य अस्ताला जात होता तर विरूद्ध दिशेने पौर्णिमेचा पांढराशुभ्र गोल चंद्रमा ढगाआडून आकाशात हळूहळू वरती चढत होता. निसर्गाचं ते रमणीय रूप इतकं सुरेख होतं डोळ्यात किती साठवू किती नको असं व्हायचं. मग तो सुंदर देखावा कॅमेऱ्यात टिपून घेतला. जेव्हा जेव्हा आठवण येते तेव्हा तो परत पाहते. अंगावर आनंदाचे रोमांच उभे राहतात. धरमशालेतील दाललेक, चामुंडा मंदिर, सिद्धबारी तपोवन जेथे स्वामी चिन्मयानंद महाराजांची समाधी आहे ते पाहिले. तेथील भव्य शिवलिंग व मारुतीची मोठी मूर्ती सर्वांचे लक्ष वेधून घेते. दुसरे दिवशी मॅकलॉड गंज येथील दलाई लामाचे निवासस्थान म्हणजेच तिबेटीयन मॉनेस्ट्री मिनी तिबेट पाहायला गेलो. पायथ्यावरच्या तिबेटीयन मार्केटमध्ये रिमझिम पावसात फिरायला खूप मजा आली. तीन दिवसाच्या मुक्कामानंतर सकाळी ब्रेकफास्ट घेऊन डलहौसीला निघालो. नागमोडी वळणे घेत जाणारा घाटातील रस्ता, एका

बाजूला खोल दरी तर दुसऱ्याबाजूला उंच पर्वतांची राजी. समोरून एखादं वाहन आलं तरी थांबायला जागा नाही, इतका अरुंद रस्ता! पण इथले वाहन चालक इतके कुशल, शांत व संयमी. दुसऱ्यावर न ओरडता एका बाजूला थांबवून समोरून येणाऱ्या वाहनाला पुढे जायला जागा करून देतात. त्यांचे हे सहकार्य खरंच वाखाणण्यासारखे आहे. घाटातून प्रवास करताना पहाडी भागात कुडकुडणाऱ्या थंडी-पावसात एकएकटे स्त्रिया पुरुष रस्ता दुरुस्तीची काम करताना दिसतात. तेव्हा त्यांची दया येते. येथील लोकांच्या कष्टाळू जीवनाची कल्पना येते. डोंगराच्या पायथ्यावरील छोटी छोटी घरे पाईन वृक्षाच्या आडून डोकावताना दिसतात. कधी दरीतून वाहणारी नदी किंवा तलाव एखाद्या रूपेरी नागिणीसारखा चमकताना दिसतो. आजूबाजूच्या दाट हिरव्यागार वृक्षांमुळे व उंच पर्वतांच्या रांगांमुळे सूर्याचे दर्शन होत नाही. त्यामुळे वेळ समजत नाही. पण ते निसर्गसौंदर्य पाहायला मजा येते. वाटेत “कांगरा” येथील वज्रेश्वरी देवीचे मंदिर लागते. ते व रस्त्यातील अनेक रम्य पॉइंटस उतरून पाहिले. डलहौसी, धरमशालाहून ७५०० फूट उंचावर आहे. त्यामुळे इथे पोचताच अंगात थंडीने कापरे भरले. त्यातून रिमझिमणारा पाऊस त्यामुळे थंडी अधिकच वाढली. संध्याकाळी हॉटेलत पोचलो. तेव्हा खोलीत गरमागरम व्हेजिटेबल सूप आणून दिले. तशी अंगात थोडी ऊब आली. दुसरे दिवशी सकाळी छान सोनेरी पिवळे ऊन पडले. पोटभर नाश्ता करून आम्ही चंबा येथील लक्ष्मीनारायण देऊळ पाहायला निघालो. वाटेत दरीतून वाहणारी रावी नदी व तिच्यावर बांधलेले धरण पाहिले. लक्ष्मीनारायण मंदिर हे फार पुरातन असून स्थापत्यशास्त्राचा एक उत्कृष्ट नमुना आहे. अवतीभोवती अनेक छोटी मंदिरे आहेत. तिसरे दिवशी डलहौसीहून खनियार म्हणजे भारताचे “मिनी स्वित्झर्लंड” म्हणतात तेथे गेलो. तीनही बाजूने पाईनवृक्षाची राई मध्ये हिरवेगार गवताचे प्रशस्त मैदान, त्यात छोटेसे तळे व पुरातन खनियार म्हणजे नागदेवतेचे मंदिर. यावरूनच याला खनियार हे नाव आले. हा खूपच सुंदर व मनमोहक परिसर आहे. हिवाळ्यात इथे सतत बर्फ पडत असतो म्हणे. आम्ही उन्हाळ्यात गेल्यामुळे बर्फ नव्हता. परंतु सतत रिमझिम पाऊस होता. छान, प्रसन्न हवा होती. मध्येच अंगावर काटा आणणारा सुखद थंड वारा होता. प्रवाशांच्या मनोरंजनासाठी पॅरासेलिंग, हॉर्स रायडिंग, बलून रायडिंग असे खेळ होते. तसेच रंगीबेरंगी हिमाचली पोषाख व अलंकार घालून लगेच फोटो काढून देणारे अनेक छायाचित्रकार होते. प्रवाशांना बघताच ते धावत

येतात आणि वेगवेगळ्या पोझमधली छायाचित्रे दाखवून फोटो काढायला भाग पाडतात. आम्ही सर्वांनी ते रंगीबेरंगी पोषाख व अलंकार घालून फोटो काढून घेतले. मग कुडकुडणाऱ्या थंडीत गरमागरम कॉफी घेतली. काहींनी भाजलेल्या गरम मक्याच्या कणसाचा स्वाद घेतला. तासाभराने परत डलहौसीला आलो.

संध्याकाळी हॉटेलच्या आवारात शेकोटी (कॅम्प फायर) चा कार्यक्रम झाला. डी. जे.ने खास मराठी ठेक्याची गाणी लावली. त्यावर प्रत्येकाने वय विसरून नृत्यात भाग घेतला.

## संस्कृत भाषा व सुभाषितांचे महत्त्व

### नारायण शिराली

केंद्रिय विद्यालयाच्या अभ्यासक्रमात तिसरी भाषा जर्मन ठेवावी की संस्कृत भाषा असावी या संबंधीचा वाद शिगेला पोहोचला होता. अखेरीस संस्कृत भाषेचा पर्याय (OPTION) विद्यार्थ्यांना असावा हे जाहीर झाल्याने हा वाद तूर्तास थांबवला गेला आहे. याबाबतीत राजकारणाचा भाग सोडून देऊन व मूलभूत प्रश्नावर भारतीयांनी सखोल चिंतन करून विचारपूर्वक आपले मत बनवणे आवश्यक आहे. कोणतीही भाषा विचारांचे संवहन करणारी, ज्ञान देणे व घेणे करणारी व इतरांशी संपर्क साधणारी एक प्रमुख साधनप्रणाली आहे. या वैयक्तिक पातळीबरोबर कुटुंब, समाज आणि राष्ट्र घडविण्याचे थोर कार्यही ती करित असते. भाषा हे साधन आहे आणि कोणती भाषा आपले साध्य सहजपणे गाठण्यास मदत करू शकेल याचा विचार करावा लागेल.

मी स्वतःला भाग्यवान समजतो की संस्कृत व जर्मन या दोन्ही भाषांचा विद्यार्थी म्हणून अभ्यास करण्याची मला संधी मिळाली आणि तीही अव्वल दर्जाच्या तज्ज्ञ शिक्षकांकडून! मी बायर इंडिया कंपनीत काम करित असताना, ऑफिसच्या वेळेतच जर्मन भाषेचे वर्ग चालत असत. इना थायसिंग-पोद्दार या जर्मन शिक्षिका स्वतः जर्मन होत्याच पण जर्मन भाषा शिकणाऱ्या विद्यार्थ्यांवर मनापासून लोभ करणाऱ्या, म्युनिक (Munich) व नंतर मुंबई विद्यापीठाच्या पदव्युत्तर जर्मन वर्गांना शिकविणाऱ्या उत्तम शिक्षिका होत्या. त्यांनी शिकविलेले जर्मनीचे व्यावहारिक ज्ञान, नाविन्यपूर्ण अभ्यासपद्धती, खरोखरच विद्यार्थ्यांना शिक्षणाचा आनंद देणाऱ्या होत्या. बायर इंडियाच्या जर्मनीच्या (तेव्हा पश्चिम) वास्तव्यात व नंतर ग्रीस ते इंग्लंड या युरोपातील बहुतेक सर्व देशात प्रवासानिमित्त फिरताना या भाषेचा वेळोवेळी उपयोग झाला.

संस्कृत भाषेचा अभ्यास मात्र मी भारतात बेळगावमध्ये वि. ना. दंडोशास्त्री व काव्यतीर्थ शं. गो. वृष्टशास्त्री यांच्या

अंताक्षरी व हौसीचा खेळ झाला. एकमेकांच्या मोबाईल नंबरांची देवाणघेवाण झाली. व्हॉट्सअप वर नवा “हिमाचल ग्लोरी ग्रुप” तयार झाला. दुसरे दिवशी नाश्ट्यानंतर अमृतसरला रवाना झालो. तेथून मुंबईला परत आलो. हिमाचलातले दहा दिवस कसे गेले कळलेच नाही. आजही नजरेसमोर ती हिरवीगार वनश्री बर्फाच्छादित शिखरे आणि डोंगरपायथ्यावरील डोकावणारी घरे नजरेसमोर उभी राहतात आणि पुन्हा एकदा तेथे जाऊन ते स्वर्गसुख अनुभवावं असं वाटतं.

हाताखाली केला. दंडोशास्त्री हे संस्कृत पाठशाळा चालवीत व टिळक महाराष्ट्र विद्यापीठाच्या परीक्षांची क्रमिक पुस्तके शिकविण्याचे वर्ग घेत असत. त्यांनी स्वतः काशीमध्ये राहून संस्कृत भाषेचा अभ्यास केला व ते एका माध्यमिक विद्यालयात शिक्षक होते. रोज सकाळी ते विठोबा मंदिरात प्रवचन करित. त्याच्या शिकवण्याची पद्धत म्हणजे मधुर आवाजात श्लोक म्हणणे, अर्थ समजावून सांगणे व गोष्टी, विनोद सांगून विद्यार्थ्यांच्या मनावर कायमचा ठसा उमटविणे. त्यांनी शिकविलेली सुभाषिते विविध गद्यपद्य वेचे, कथाभाग, नाटकांचे प्रवेश हे आजतागायत म्हणजे ६५ वर्षांनंतर लक्षात राहिले आहेत.

वृष्टशास्त्रींकडे मी फक्त दीड वर्ष शिकलो. ते अत्यंत विद्वान, ज्ञानी, कुशल व गुणग्राही शिक्षक होते. गद्य, पद्य, नाट्य यांच्या अभिजात ग्रंथांचा त्यांचा दांडगा व्यासंग होता. सुबोध आणि कलात्मक भाषेचे सुंदर स्वरचित व समकालीन संस्कृत भाषेवर व लेखकावर त्यांचा विशेष अभ्यास व लोभ होता. पहिल्या वर्षी व्याकरण व पुढच्या वर्षी साहित्य असा विषय घेऊन दोन्ही विषयांत ‘काव्यतीर्थ’ या बंगाल संस्कृत असोसिएशनच्या सर्वोच्च परीक्षेत दोन्ही वर्षी प्रथम वर्गात प्रथम क्रमांक पटकावला. आधीच ठरवल्याप्रमाणे त्यांनी शिक्षकाचा पेशा स्वीकारला व १९४८ ते १९५५ पर्यंत त्यांच्या विद्यार्थ्यांनी दरवर्षी जगन्नाथ शंकरशेट शिष्यवृत्ती मिळविली, शाळा आणि एस. एस. सी. चे केंद्र याना नावारूपाला आणले. अशा दिग्गज प्रातः स्मरणीय शिक्षकांनी केवळ देवभाषा शिकविली नाही, तर त्यांनी विद्यार्थ्यांचे व्यक्तिमत्त्व घडवले व आयुष्यभर उपयोगी ठरणान्या जीवनशिक्षणाने विद्यार्थ्यांना विविध क्षेत्रात यशस्वी करून दाखविले.

हे भावबंध बाजूला ठेवून निःपक्षपातीपणे जर्मन व संस्कृत या भाषाभिगिनींचा विचार करतांना एक गोष्ट जाणवते की इंग्रजी

व फ्रेंच भाषांचा विकल्प विद्यार्थ्यांना आहे, पण जर्मन ही तिसरी परकीय भाषा आहे. प्रत्येक भाषेला आपापले महत्त्व आहे. व्यावहारिक व तंत्रज्ञान क्षेत्रात इंग्रजी शिकणे, क्रमप्राप्त आहे. तरीसुद्धा व्यक्तिमत्त्व विकास, भारतीयांच्या मनाची ठेवण, समाज व राष्ट्र याची सुदृढ बांधणी यांच्या दृष्टिकोनातून कोणती भाषा योग्य ठरेल याचा अभ्यास करणे आवश्यक आहे. सध्याच्या व आगामी काही काळापर्यंत इंग्रजी भाषेतून व्यवहार करणे ऐतिहासिक कारणामुळे सोपे होणार आहे. पण जगातील जपान, चीन, रशिया, फ्रान्स, जर्मनी सारखे अनेक देश तंत्रज्ञान, वैद्यकशास्त्र वास्तुरचना, अंतराळ विज्ञान इत्यादी विषयामधील शिक्षण आपापल्या भाषेतच करित आहेत. जर्मन व संस्कृत भाषा यांची तुलना करताना जाणवते की ही तुलना आई व मावशी यांच्यासारखी आहे. दोघीही प्रेमळ, कर्तव्यदक्ष व आपापल्या पाल्यांचे जतन व संवर्धन करित असतातच पण नेमकी आई कोण हे न सांगताही समजून येते. जर्मन महाकवी गटे (Goethe) व मॅक्समुल्लरसारख्या विद्वानांनी संस्कृत भाषेचे महत्त्व आपल्या लेखनातून अधोरेखित केले आहे. भाषा ही केवळ व्यवहार व आर्थिक सुबत्तेसाठी शिकत व शिकवत नसतात. विद्यार्थ्यांवर सुसंस्कार करणे, व्यक्तिमत्त्व घडवणे, चांगला समाज निर्माण करणे व राष्ट्राची जडणघडण सुदृढ करणे हे भाषेचे कार्य तितकेच किंबहुना याहूनही अधिक महत्त्वाचे आहे. म्हणून आपल्या भारतीय संस्कृतीत रुजलेली, वाढलेली, समाज व राष्ट्र यांच्या बांधणीची गरज भागविणारी संस्कृत भाषाच योग्य ठरते.

वेद, उपनिषदे व भगवद्गीता या प्रस्थानत्रयीने भारतीय मन आणि जीवन व्यापलेले आहे. संस्कृत भाषेतील रामायण, महाभारत यांनी भारतीयांच्या तत्त्वज्ञानाची जडणघडण झाली आहे. संस्कृत भाषेतील रघुवंश, कुमारसंभव यासारखी महाकाव्ये, कादंबरी, दशकुमारचरितम् सारखे काव्यात्मक गद्य आणि शाकुंतल, उत्तररामाचरितम् सारख्या नाटकांनी जगभरातल्या लोकांना शेकडो वर्षे मोहिनी घातली. संस्कृत सुभाषिते ही सुद्धा वैशिष्ट्यपूर्ण, पद्यमय व सुसंस्कार घडवणारी आहेत. चित्रापूर मठाधीश प. पू. सद्योजात शंकराश्रम स्वामीजींनी गीर्वाण प्रतिष्ठानाची स्थापना करून चित्रापुर सारस्वत समाजामध्ये संस्कृत भाषेचे अध्ययन व गोडी निर्माण केली आहे. विशेष अभ्यास व व्यासंग यांची पहिली पायरी म्हणजे सुभाषित रसास्वाद. सारस्वत हे सरस्वतीचे उपासक आणि १०० टक्के सुशिक्षित. समाजजीवनाच्या सर्व प्रसंगांमध्ये मार्गदर्शक ठरणाऱ्या सुभाषितांचे वाचन व मनन समाजातील सर्व थरांच्या सर्व वयाच्या व विविध आर्थिक स्तरावरील नागरिकांना कसे उपयोगी पडू शकते याची वानगीदाखल खालील प्रातिनिधिक उदाहरणे आठवावीत.

### १) सुभाषित आणि सत्संग

संसार कटुवृक्षस्य द्वे फले अमृतपमे ।  
सुभाषित-रसास्वादः संगतिः सुजनैः सह ॥  
संसाररूपी कडू वृक्षाला अमृताची गोडी असलेली दोन फळे लागतात. पहिले सुभाषितांच्या अर्थाची गोडी, दुसरे सज्जनांचा, सत्पुरुषांचा सहवास.

### २) विद्येचे महत्त्व

विद्यानाम नरस्य रूपम् अधिकं प्रच्छन्नगुप्तं धनम् ।  
विद्या भोगकरी यशः सुखकरी विद्या गुरूणां गुरू ।  
विद्या बन्धुजनो विदेशगमने विद्या परं दैवतम् ।  
विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ॥  
ज्ञान हेच माणसाचे खरे सौंदर्य व लपलेले गुप्त धन आहे. विद्येमुळे जीवनात सुखोपभोग, मानसन्मान व आनंद यांची प्राप्ती होत असते. परदेशी असताना ज्ञान हाच तुमचा भाऊ किंवा आप्त. विद्या एक अत्युच्च देवता आहे. राजदरबारात धनाची नव्हे तर तिचीच पूजा होते. विद्या नसलेला मनुष्य म्हणजे पशुसमान!

### ३) प्रयत्न

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।  
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ।  
कार्ये होतात ती उद्योगीपणा व प्रयत्नांमुळे! वनराज सिंहालासुद्धा शिकारीसाठी धडपड करावी लागते. भक्ष्य आपसूख तोंडात येऊन पडत नसते.

### ४) पराक्रम

नाभिषेको न संस्कारः सिंहस्य क्रियते मृगैः ।  
विक्रमार्जित राज्यस्य स्वयमेव मृगेंद्रता ॥  
जंगलाच्या राजाला-सिंहाला-पशू राज्याभिषेक किंवा इतर विधी करित नसतात. त्याचे राजेपण त्याने स्वतःच्या कर्तबगारीवर मिळविलेले असते.

### ५) वेळेचे महत्त्व

क्षणशः कणश्चैव विद्याम् अर्थच साधयेत् ।  
क्षणत्यागे कुतो विद्या कणत्यागे कुतो धनम् ॥  
विद्या मिळविण्यासाठी प्रत्येक क्षणाचा उपयोग करावा व धन साठविण्यासाठी प्रत्येक नाणे मिळवावे. वेळ वाया घालवल्यावर विद्या कशी मिळेल व प्रत्येक रुपयाला महत्त्व न दिल्यास धनाचा साठा कसा होईल.

पाश्चिमात्य विद्वान लॉर्ड अँकटन हे वेळ नियोजन पद्धतीचे आद्य प्रणेते. पण ते तत्त्व आपल्या पारंपरिक शहाणपणात सुभाषितांनी पूर्वीच गोवले आहे.

संस्कृत सुभाषित रत्नाकरामध्ये ही आणि यासारखी हजारो सुभाषिते किंवा सुवचने आहेत. सर्वांनी चित्रापुर मठांतर्गत संस्कृत वर्गाच्या सुनियोजित शिक्षणक्रमाचा लाभ घ्यावा व आपले जीवन सुखी करावे.

# पुस्तक परिचय

उदय मंकिकर

“दैव जाणिले कुणी” (मराठी कथासंग्रह)

लेखिका : श्रीमती रेखा राव (कावळ)

(०२२-२८३२६०६४/९९२०३०२१५९)

प्रकाशक : ग्रंथाली

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“मिळूनी साऱ्याजणी” मासिकाने आयोजित केलेल्या ‘रेऊ कथालेखन’ स्पर्धेत २००७ साली प्रथम पुरस्कार, सारस्वत महिला समाज, गांवदेवी यांचा लेखन पुरस्कार, कॅनरा सारस्वत असोसिएशन ह्यांचा लेखन पुरस्कार अशा प्रतिष्ठित पुरस्कारांनी सन्मानित झालेल्या मराठी आणि कोंकणीमधील सिद्धहस्त लेखिका म्हणजे सौ. रेखा राव (कावळ). महाराष्ट्रातील एकेकाळच्या वाचक प्रिय लेखिका श्रीमती हिरा कर्नाड ह्या रेखाताईच्या मातोश्री. त्यांच्याकडूनच रेखाताईना लेखनाचा वारसा लाभला असे म्हटलें तर वावगे ठरणार नाही. गेली तीस वर्षे त्या विविध प्रसिद्ध मासिकं, दिवाळी अंक, नियतकालिकं, वर्तमानपत्रं इत्यादींसाठी सातत्याने लेखन करीत आहेत. ‘कॅनरा सारस्वत’ साठी तर त्या अगदी आवर्जून लिहितात. कथा-लेख-प्रवासवर्णनं ह्या साहित्य प्रकारांमध्ये त्यांचा हातखंडा आहे. नुकतीच त्यांची ‘झेप’ ही पहिली कादंबरी प्रकाशित झाली आहे, त्यांच्या प्रतिभेला साजेशी. लेखिकेने, आतापर्यंत चारशेहून अधिक कथा लिहिल्या आहेत. त्यातील तेरा कथा निवडून ‘ग्रंथाली’ ने “दैव जाणिले कुणी” हा कथासंग्रह नुकताच प्रकाशित केला आहे. लेखिकेचा हा प्रकाशित झालेला दुसरा कथासंग्रह. (“स्वप्नात रंगले मी” हा पहिला कथासंग्रह)

“दैव जाणिले कुणी” ह्या कथासंग्रहातील बहुतेक कथा कौटुंबिक असून त्या विविध विषयांवर भाष्य करतात आणि हे करत असताना भारतीय संस्कृती, मूल्ये व रूढी यांचा सुरेख समतोल साधतात. नातेसंबंधातील नाजूक गुंफण, वास्तवादी चित्रण आणि साधी, सरळ, सोपी ओघवती भाषा यामुळे सर्वच कथा मनाला भिडतात. आपला विषय यथार्थपणे मांडण्याची हातोटी लेखिकेजवळ असल्याचे सतत जाणवते. कथेला उत्कंठापूर्ण कलाटणी देणे ही लेखिकेची खासियत, जी प्रत्येक कथेत प्रकर्षाने जाणवते. ‘नातं’ मध्ये, आनंद, चारू, समीर, संध्या हे नायजेरीयात राहणारं एक सुखी कुटुंब. अचानक राजकीय परिस्थिती बदलल्यामुळे आनंद आपल्या कुटुंबियांना भारतात पाठवितो. सुरवातीला नियमित पैसे

पाठवितो. नंतर बेपत्ता. मुलीच (संध्याचं) लग्न होतं. मुलाला (समीरला) शिकविण्यासाठी चारूला पैशाची गरज भासते. ती आपल्या घराचा भाग एका चित्रकाराला भाड्याने देते. तो चारूला खूप मदत करतो, आणि हे करीत असताना त्यांच्यामध्ये एक भावनिक नातं निर्माण होतं. मान्यता मिळेल का ह्या नात्याला? ‘अनोखं रूप’ मध्ये आई, मुलगी, नातू हे कुटुंब. वडिलांच्या अकाली निधनामुळे, मुलगी लहानपणापासूनच स्वतंत्र आणि महत्वाकांक्षी होते. कामाच्या अनुषंगाने एक परजातीय पुरुषाशी लग्न करते. मुलगा होतो. पण अति महत्वाकांक्षेमुळे ती मुलासह माहेरीच राहते. कार्यक्षेत्रात जास्त लक्ष असल्यामुळे मुलगा कायम आजीच्या सहवासात मोठा होतो. आईविषयी प्रेम, आपुलकी नाही. त्याच्या लग्नाला आई येत नाही आणि आपलं काय ‘अनोखं रूप’ दाखवते हे वाचायलाच हवं. ‘नवा अर्थ’ मध्ये रेणुका आणि व्यंकटेश ह्यांचा आंतरजातीय विवाह झालेला. रेणुका गुजराथी तर व्यंकटेश दक्षिण भारतीय. खूप शिकलेला, अत्यंत महत्वाकांक्षी. नोकरीच्या निमित्ताने परदेशी जातो, रेणुकाला आधुनिक बनवतो. उच्चभू जीवन जगायला शिकवतो. कालांतराने, अपरिहार्य कारणामुळे त्यांना भारतात परतावे लागते. व्यंकटेशला हवी तशी, मोठ्या पगाराची नोकरी मिळत नाही. हताशपणामुळे दारुत बुडतो. ह्या सर्व परिस्थितीमुळे रेणुकाला कोणता ‘नवा अर्थ’ कळतो? ‘घालमेल’ मध्ये समीर, संध्या आणि त्यांचा मुलगा आनंद हे एक सुखी कुटुंब. समीरला चांगली नोकरी. एका पार्टीत संध्या आणि तिची बालपणीची मैत्रीण दिव्या पटेल यांची भेट होते. दिव्याला तिच्या संसारात तिसरं (मूल) नकोय. संध्याला दुसरं मूल हवंय. तिच्या आणि दिव्याच्या भिन्न विचारांमुळे संध्याची घालमेल. पुढं काय? आई, मुलगा, सून, नातवंडं ही ‘गवसलेला सूर’ मधील पात्रं. मुलगा, सून नोकरी करणारी, नाववंडं शिकणारी. सर्वांची सर्व कामे करून झाल्यानंतर आई आपली वाचनाची आवड जोपासते. तिची विचारपूस करायला कुटुंबियांना सवड नाही. पुढे, मोतीबिंदूच्या ऑपरेशननंतर आईला व्यवस्थित दिसत नाही म्हणून वाचन नाही. त्यामुळे जीवन हरवल्यासारखं. हे जीवन परत मिळविण्यासाठी आईला सूर गवसतो का? माधव, मालती आणि त्यांची दोन मुलं आनंद व महेश हे “दैव जाणिले कुणी” मधील सुखवस्तु कुटुंब. माधव उच्चपदस्थ. महेशच्या तेराव्या वाढदिवसाच्या दिवशी अचानक हृदयविकाराच्या झटक्याने माधवचे निधन होते. मालतीला माधवच्या कंपनीमध्ये अनुकंपेपोटी नोकरी मिळते. मोठा फ्लॉट सोडून लहान

जागेत जावे लागते. मुलांची शिक्षणं, तुटपुंजा पगार, मालतीची दमछाक होते. त्याचवेळी तिला, मोहननामक तिच्या कॉलेजातील मित्राचे पत्र येते. मालतीवरील उत्कट प्रेमामुळे मोहनने आपल्या प्रेमाचा त्याग केलेला असतो. त्याला दिल्लीत चांगली नोकरी, अविवाहित. पत्राद्वारे, मोहन, मालतीपुढे मुलांसह स्वीकारण्याचा प्रस्ताव ठेवतो. पुढे काय होते हे कथेतच वाचावे. कथासंग्रहातील इतर कथासुद्धा अशाच उत्कंठा वाढविणाऱ्या आहेत.

स्त्रीला केंद्रस्थानी ठेवून भारतीय संस्कृती, मूल्ये व रूढींच्या चौकटीत नातेसंबंध गुंफणाऱ्या उत्कंठावर्धक कथांमुळे “दैव जाणिले कुणी” हा कथासंग्रह वाचनीय झालेला आहे. अर्थपूर्ण मुखपृष्ठ लाभलेला अंतर्मुख करणाऱ्या आशयघन कथांचा संग्रह असे ह्या कथासंग्रहाचे वर्णन करावे लागेल. लेखिकेच्या कथांचे अनेक कथासंग्रह प्रकाशित होवोत ही सदिच्छा!

## आदर्श सर्वांखातीर

परमात्मान्तु संपूर्ण निष्ठा  
आत्मान्तु दृढता  
विचारान्तु परिपूर्णता  
मनान्तु संतुष्टता  
बुद्धिन्तु दिव्यता  
संस्कारान्तु श्रेष्ठता  
दृष्टीन्तु पवित्रता  
वाणीन्तु मधुरता  
कर्मान्तु प्रवीणता  
सेवेन्तु नम्रता  
व्यवहारान्तु सरलता  
स्नेहान्तु शुद्धता  
आहारान्तु सात्विकता  
जीवनान्तु सत्यता  
व्यक्तित्वान्तु महानता  
निद्रेन्तु निश्चिन्तता  
हें ईश्वरीय वरदान  
तुम्होले जन्मसिद्ध अधिकार आस्स

– सुधाकर रगडे

## उलंवचि ना हांव सांगता तुक्का

उलंवचि ना-हांव सांगता तुक्का  
पर्तुन तुंवे अशी केल्ल्यारी...  
कित्ली रे वाट पळैली हांवे  
रुका इद्रावेल्या त्या मेट्टारी...! ||१||  
तीन-तीन पटी सांगिले तुक्का  
मात्यांत घे ने तुंवे जाल्यारी...  
मेळूक रुची याना वे सांग...  
रुका इदूर अशी मेळ्यारी? ||२||  
जाय दिस्ता मेळूक, तावळ्ळी कशी  
येंवच्याक जात्ता तुक्का वेळारि?  
सगळेंचि कशी विस्सोर्नु वत्ता तूं  
तोंडांत कोळोरु-घेंवन अशी बसल्यारी? ||३||  
सूरांतुचि कशी तूं बुड्डुन वत्ता  
फट्टी दिस्सद कोणाक सांगल्यारी  
खब्बर आस्स. तुक्का सोडुक जायशना  
कोळोरु दव्वर सक्कल म्हळ्यारी! ||४||  
उर्चिना खरी हांव तुगेली मैत्रिण  
धुंद तुगेल्यांतुचि तुंवे राबल्यारी  
उलंवचि ना हांव सांगता तुक्का  
पर्तुन तुंवे अशी केल्ल्यारी! ||५||

– सुधीर कोडकणी



## लहानपण देगा देवा

विजयालक्ष्मी सुरेश कापनाडक

“लहानपण देगा देवा, मुंगी साखरेचा रवा ॥”

प्रत्येक मानवाच्या आयुष्यात दोनदा लहानपण येते. पहिले लहानपण ज्यामध्ये बाळ आई-वडिलांचा हात धरून चालते, तर वयाच्या सत्तरीनंतरची वृद्धावस्था हे दुसरे बालपण. ज्यामध्ये वडील माणसांना चालण्यासाठी मुलामुलींची गरज पडते.

बालपण संपवून युवावस्थेमध्ये लग्न होऊन सहचारासह गृहस्थजीवनाचा प्रारंभ होतो. अन् मुलांबाळांमध्ये रममाण होऊन वेळ ही हातातील वाळूसारखी भुरकन निघून जाते. मुलगी जावयासोबत सासरी जाते अन् घरात मुलाबरोबर सुनेचे आगमन होते.

वेगळ्या वातावरणातून आलेल्या परक्या मुलीला तिच्या गुणदोषांसहीत प्रेम आणि समजुतीने आपलेसे करणे महत्त्वाचे असते. ‘जसे पेराल तसेच उगवेल’ ह्या उक्तीप्रमाणे सुनेच्या चांगल्या गुणांचे व कृतीचे कौतुक करावे तर आपल्याला तिच्या न पटलेल्या कृतीवर “आमच्यात असे नसते, अशी पद्धत नव्हती” असे पुन्हा पुन्हा बोलून व तिचा अपमान करणे योग्य नाही. त्याऐवजी संयम ठेवून मुलासुनेची बाजू ऐकून समजून नंतर योग्य सल्ला देणे जास्त चांगले नाही का?

हळूहळू घरातील जबाबदारीची कामे मुलासुनेवर सोपवून त्यांच्यावर विश्वास दाखवावा पण घरातील कामांतून पूर्ण वैराग्य न घेता जमेल तेवढी मदत करावी. त्यामुळे आपले अस्तित्व टिकून राहते.

हळूहळू आपल्या काळ्याकेसांमधून रूपेरी केसांची छटा दिसू लागते. तेव्हा सरत्यावयामुळे येणाऱ्या वृद्धत्वाचा आनंदाने स्वीकार करावा. शरीराच्या छोट्यामोठ्या कुरबुरींचे फार कौतुक करून सदा दुःखी राहू नये. आपल्या आरोग्याची काळजी घेणे तसेच झेपेल तेवढा व्यायाम नियमितपणे करावा. एखादा छंद किंवा कला जी पूर्वायुष्यात शिकता आली नाही, ती शिकण्याची योग्य वेळ आहे.

आतापर्यंत कष्ट करून काटकसरीने जमवलेले पैसे भविष्यासाठी जपून ठेवावे. पण मुलांना अडीअडचणीला सहर्ष मदत करावी. “समोरच्याला आपले ताट द्यावे, पण पाट देऊ नये” हे लक्षात ठेवावे.

काळानुसार स्वतःला बदलण्यासाठी नवीन तंत्रज्ञान शिकण्यासाठी आपल्या नवतरुण नातवंडापेक्षा चांगला शिक्षक कोणी नाही म्हणून नातवंडाबरोबर योग्य ट्यूनिंग जमवून घ्यावे.

गतआयुष्यात घडलेल्या अप्रिय घटनांना आठवून आज खराब करणे योग्य नाही तर आलेला दिवस "FORGIVE AND FORGET" ह्या दोन गोष्टी आत्मसात करून आनंदाने घालवावा. तरच हे दुसरे बालपण सुखकर होईल यात शंकाच नाही.

## रम्य ते बालपण

इत्ते सांगचे सानपणाचे  
गमतींतू काळळे दिवस  
विसरूक जायना गोडी  
कितले जाल्लेरी वरस ॥१॥

होळांतु पोंवचे तळेंतु उडचे  
खेळचे कबडी लंगोरी  
आकाशगुडु तयार कोरुनु  
चडोंचे माडा रुकारी ॥२॥

चार बोर कांटे कणेर  
काज्जु आंबे फणस पेर  
खावुनु रुचकर फळ फिरले  
खंचे सोणणे मुळे ॥३॥

मित्रां सांगाती होनावर पावलो  
जोरू पावसाडींतु  
धरले कुरले जाळ पसरुन  
भंडारीगले घरांतु ॥४॥

घारा आयलो पपाक भीवु  
चडडींतु वल्ले केले  
जाल्लेरी मज्जेरी दया येवुनु  
आईने पोटोळुनु घेतले ॥५॥

कांदे दोडडक आंफ्रे तंबळी  
वात्सल्याने भरलेले  
मध्यराती उडडुनु पळले  
माजरा झगडेन किळचले ॥६॥

वर्साक दोनी नवे कपडे  
पाय्याक चप्पल ना  
जाल्लेर सुददा मजा वेगळी  
आत्त केन्ना मेळशी ना ॥७॥

– अरुण उभयकर, मल्लापूर



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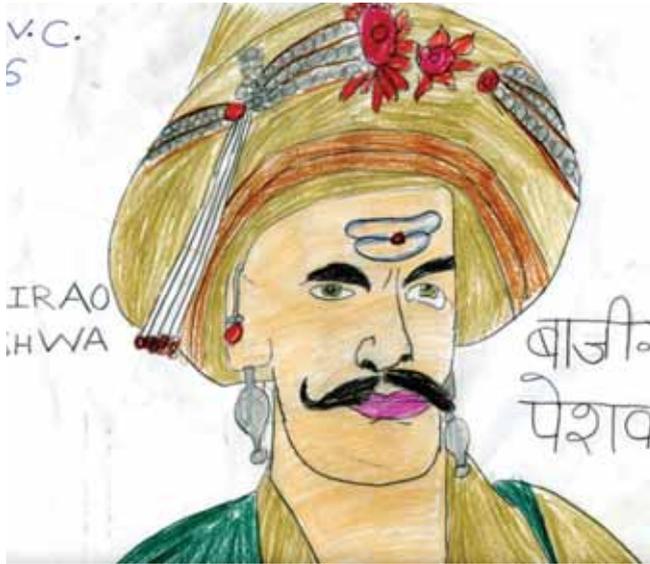
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### Geometric shapes



Poorna Obiray Ulman age 9 years

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## Events in various Sabhas from January to March 2016



Shri Praveen Kadle, President KSA, hoisted the flag at the Republic Day Celebration at KSA

L to R: Prakash Rao (Secretary of Andheri Sabha), Chetan Sashital (Voice Art Icon), Vinod Yennemadi (President of the Standing Committee, Shri Chitrapur Math), Praveen Kadle (President of KSA), Durgesh Chandavarkar (Industrialist), Subhash Saraf (Vice President of All India Saraswat Cultural Organisation), Satish Nagarkatti (President of Andheri Sabha) (Report on page 74 )



Andheri Sabha Prarthana Varg children & Yuvas joyously singing the song "Mile Sur MeraTumhara"

Prarthana Varg children (Santacruz) enthusiastically singing bhajans on the Punyatithi of HH Shrimat Shankarashram Swamiji II (Report on page 75)



## स्वप्न साकार (पट्टाभिषेक स्मारक गीत)

(राग : भूप । ताल: रूपक अथवा दीपचन्दी)

कृति: श्रीनाथ सुन्दर उळ्ळाल (“पार्वतीसुत”)  
हरि ॐ हरि ॐ हरि ॐ  
धातृ सर्वत्सर माघ मास ।  
कृष्ण पक्ष पञ्चमी शुभ ।  
गुरु वासर गुरु पीठ आरोहण ।  
स्वाति सलिल चातक प्राशन ।  
तिमिर निशान्त प्रभात प्रशान्त ।  
चित्रापुर संस्थान उत्थान ।  
आनन्द आनन्द आनन्द आनन्द ।  
सुधा मोहन कुवर समीर ।  
गिरिवर शिष्याग्र गुरुवर सम्प्राप्त ।  
॥ सद्योजात शङ्कराश्रम पीठारि विराजमान ॥

स्वागत स्वीकार ।  
स्वप्न सुन्दर साकार ।  
रिक्त पीठ निमित्त व्यस्त ।  
चित्रापुर मठ चिन्ता मुक्त ।  
सर्व सारस्वत कृतार्थ ।  
आनन्द आनन्द आनन्द आनन्द ।  
॥ सद्योजात शङ्कराश्रम पीठारि विराजमान ॥

चित्रापुर मठ पुनरुत्तेजित ।  
सारस्वत पुनः जागृत ।  
स्वाभिमान पुनश्च ऊर्जित ।  
सारस्वत भाग्य उदय ।  
सर्व सारस्वत धन्य रे धन्य ।  
अनन्तानन्त निरनन्तर ।  
अनन्तानन्त वन्दन ।  
आनन्द आनन्द आनन्द आनन्द ।  
॥ सद्योजात शङ्कराश्रम पीठारि विराजमान ॥

भवानीशङ्कर श्री भुवनेश्वरी ।  
पार्वती सुत शङ्कराचार्य ।  
अनुग्रहीत अनुग्रहीत ।  
परम्परा ही परम पुनीत ॥  
सद्योजात शङ्कराश्रम ।  
विद्युत्विभानन संवित्सम्पन्न ।  
परम्परा पर मग्न प्रपन्न ।  
स्वयम परम्परा प्रसन्न ।  
परम्परालङ्कृत विभूषण ॥  
आनन्द आनन्द आनन्द आनन्द ॥  
॥ भुवेयुः स्वामिनः आयुष्मन्तः ॥  
परिज्ञानाश्रम श्रीगुरुशङ्कर परिज्ञानाश्रम शङ्कर सद्गुरु ।  
केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञान गुरु ।  
सद्योजात शङ्कर सद्गुरु ॥  
परम्परा ही परमपावन ।  
परम्परा परि पूर्ण परब्रह्म ।  
परम्परा ही सनातन शाश्वत ।  
सर्व सारस्वत सतत सुरक्षित ।  
अनन्तानन्त वन्दन अनन्तानन्त निरनन्तर ।  
आनन्द आनन्द आनन्द आनन्द ।  
॥ सद्योजात शङ्कराश्रम पीठारि विराजमान ॥

चित्रापुर मठ वट सुविशाल ।  
पान फूल फल पाळ रसाळ ।  
व्यशेम देव हितं यदायुः ।  
स्मरण करीत ऋग्वेद घोषु ॥  
“ ॥ चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्ये: तनूभ्यः सञ्चेदं वि च पश्येम  
सञ्चेदं वि च पश्येम ॥ ”  
अनन्तानन्त वन्दन अनन्तानन्त निरनन्तर ।  
आनन्द आनन्द आनन्द आनन्द ॥  
॥ सद्योजात शङ्कराश्रम पीठारि विराजमान ॥  
॥ नमः पार्वती पतये हर हर महादेव ॥

## Story Three : The Cares of a Langoti

RELATED BY RAGHUNATH GOKARN FROM S.S.TALMAKI'S COLLECTIONS

We have seen from the two preceding serial stories how wide the range of proverbial wisdom is - comprising political economy at one end and the Shastras at the other. The present story will show that it does not ignore even philosophy.

The proverb which I propose to expound is Kasoticho Samsar. A Kasoti often pronounced as Kashti, is a Konkani word for Langoti and Samsar is worldly care. The proverb means that even the cares of the little scrap of a Langoti may lead to all the cares of the world as will be seen from the following story.

Once upon a time there lived a young man of contemplating and philosophic turn of mind. He often expatiated in the presence of his wife upon the cares of the world and how one would be freed from them by retirement from the town life into a forest. He argued that the cares were bred for wants, wants led to temptations, and temptations to sin. He therefore longed to lead a hermit's life in a lonely forest. At last he was allowed to try the experiment, and accordingly retired into the nearest forest, carrying with him only a pair of Langotis. He lived there in a small hut built by himself, spending his time in contemplation and coming out into the town only once a day to beg for the food. Begging for one's food, especially in the case of hermits was not then nor is it now a dishonourable profession.

The young hermit in this manner passed his days happily in the forest. But in course of time a few mice made their appearance in the hermit's hut. Mice existed even in those good old days and even hermits were not free from their questionable visits. The hermit of our story had nothing to tempt them for he brought every day only such quantity of food as was just enough for his meal leaving no store for the morrow. The mice finding nothing else to set their sharp teeth upon determined to try their strength on the hermit's fragile Langoti. Every day after taking his bath the hermit washed his Langoti used on the previous day and set it drying; one morning he found to his utter surprise the Langoti set to dry was eaten away by mice.

The Langoti being the only apparel brought with him into the forest its preservation in future demanded some thought. He then hit upon the old plan of keeping a cat to rid him of the ravages of mice. When he went to his house in the town just to fetch a fresh Langoti, he also brought with him to the forest his old puss for scaring away the mice.

The puss has a great partiality for milk, as all pussies have and while at home it always somehow managed to have her daily rations of milk either by gift or stealth. In the forest she badly missed her favourite diet and began to purr and mew without any effect on the master. She therefore soon began to languish so much so that even mice lost all fear of her. The crafty creatures soon reappeared, got hermit's Langoti and without much ado tore it to pieces.

The fresh incident again troubled the hermit's mind and this time when he went to his house to fetch another Langoti he also brought with him his milch-cow to the forest. Thenceforth the puss soon regained her ability, the mice disappeared from the hut and the hermit continued his meditation undisturbed.

But the cow having missed the care which her mistress bestowed upon her while at home, began soon to languish and failed to yield any milk. On failure of the milk the puss again languished. On the languishing of the puss the mice reappeared and on the reappearance of the mice the hermit's Langoti disappeared.

The hermit again lost his peace of mind. This time when he went home to fetch another Langoti he induced his wife to accompany him to the forest to take care of the cow. All things went on well for some days. But the wife did not long relish the forest solitude and very much her chats with her neighbors. She pined for her old companions and forgot the charge under her care. The cow began to droop, the milk failed, the pussy lost her ability, the mice soon reappeared on the scene and the hermit's Langoti disappeared from the hut.

This fresh incident was indeed too much for the hermit. However, he thought that the best course was

to persuade one of his neighbours to accompany him to the forest to afford company to his wife. The next time when he went to fetch a fresh Langoti he argued with some of his neighbours about the pleasures of forest life. But as they had the full knowledge of the hermit's past incidents none of them consented to share his forest life. On the other hand an elderly man amongst them pointed out to him how since he retired into the forest he went on adding to the single care of the Langoti the care of a cat, the care of a cow, the care of the wife and how by their going there he would court all the cares of the town in the forest itself.

The hermit was quite convinced of the futility of his proposed step, abandoned his forest life, brought back his cat, cow and wife to his home and thence lived happily amongst his surroundings.

There were no museums in those old days. Had they existed the hermit's last Langoti would assuredly have found a prominent place there to prove the truth of the story to the present day skeptics. But though even this Langoti has disappeared by ravages of time, not by those of the mice, its memory still lives with us and we propose to preserve it through this journal for showing to the world how without having recourse to forest we can still lead a happy and contented life amongst our usual environments.

### *Young viewpoint*

#### **Little little brother.....**

A 4 year old was I,  
Totally dull and lonely,  
My parents couldn't see me,  
Being all alone.

And there you arrive,  
Second kid of my mother,  
Cute and sweet,  
My innocent little brother.

You were an infant,  
A gentle tot,  
Your soft round face,  
Company, in my life brought.

Your instant loud wails,  
Would make me nervous,  
The sweet smile you gave,  
Made my moment joyous.

Dirtying your diaper,  
Was your one and only task,  
You would create a havoc,  
If it wasn't changed fast.

Disturbing others' sleep,  
Was too obvious for you,  
Keeping your sleep undisturbed,  
Was our only cue.

As you began to speak,  
You showed your cute verbal grace ,  
The word "dada" you uttered,  
Is still a memorable golden phrase.

We played together,  
We enjoyed our childhood,  
Recalling those days,  
Just enlightens my mood.

As we grew up,  
The playful moments disperse,  
But still your laughter, your cries,  
Tinker like a calm musical verse.

Dear little brother,  
We both have grownup,  
But don't forget the lovely days,  
That we have together, spent up.

**Kedar Kate**

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29 February, 2016

Smt. Smita Mavinkurve  
Signature of the Publisher,  
Kanara Saraswat

# Enterprising Eateries—Amchi Style

VIDYA GUNAVANTHE

Thanks to PM Narendra Modi's much-needed fillip, Startups are in! Here are a couple of Amchi startups—restaurants in Mumbai.

## MATSYA

The mail brought me an envelope announcing a Saraswat food startup by an Amchi trio—the Pandit brothers—Abhay, Rohan and Anuj. The mailer announced the start of their new Saraswat Seafood restaurant Matsya in Goregaon West off Link Road. The brothers are young catering management graduates with catering experience in classy restaurants and food places.



Rohan Anuj Abhay Pandit

A new venture, just born on the 1<sup>st</sup> of January this year (2016), Matsya promises to serve all-time Amchi delicacies like Aambat, Tepla Ghashi, Aamshe-Tikshe, Sungta Lonche, Kurlle Sukke, Gokarn Prawn Masala, Chicken Sukka, Fish Curry, Solkadi and many more authentic amchi delicacies, vegetarian as well as nonvegetarian.

The Bombil (Bombay Duck) fry was something to die for especially when served with the tasty kande tamli. Matsya are specialists in Saraswat sea foods.

The ambience of the restaurant on Republic Day when I visited it was typically Amchi, with pictures of the Chitrapur Railway station, the Maravanthe and Murdeshwar Beaches, etc. lining its walls. The restaurant was very neat and clean, with green, white, and red coloured balloons, flags galore, and patriotic instrumental music playing softly in the background.

Their vegetarian thali is awesome too, with the

dishes of the day being Chow-chow, bhenda upkari, solkadi, delicious dali toya, kande tamli and even delicious paan pole when I opted only for rice without chapattis in the thali. The day's sweet was Madgane. Other typically Amchi godshe include Kela halwo and Gawa halwo. I felt proud to see these young Amchi boys work so enthusiastically for the success of their new venture.

Their menu page ends with a sincere “Dev Barey Karo.”

(Matsya : Phone Nos. 022-28785423/28711919. Party orders undertaken too.)

## SIMPLY SARASWAT

This ten-month-old food venture on Chandavarkar Road, Borivali West, is Rashmi Ubhayakar's (in the pic) dream come true. Open from 8.30 am to 11.00 pm., Simply Saraswat aims to cater to the cosmopolitan, predominantly vegetarian clientele in Borivali area besides the Saraswat palate; hence the strictly vegetarian nature of the cuisine served here.



Simply Saraswat aims to satiate your hunger breakfast onwards; hence the myriad variety of pollos, which include Pan pollo, Loni pollo, bhopla doddak, Surnoli, Teen daali pollo, Appe (sweet and with curry), Phanna pollo and Musti pollo besides a whole lot of Mumbaiiyya snacks. On weekends, you can even enjoy Goli Baje. Over weekends, the crowds spill over and there are people waiting for tables!

If you need specific Amchi delicacies, please feel free to call Rashmi the day you plan to visit Simply Saraswat to ensure that you get your favourite dishes

on your plate be it Soorna Koot, Bendi, Ambat, or even Soorna Kosambari in your thaali. Sweets include, typically, Madgane, Sukrunde and even Pattoli (seasonal) besides many more.

Wishing to maintain the Saraswat flavour of the cuisine, Rashmi has kept all the amchigale names of the pollos and delicacies the same. And, she says, her regular clients (even non-Amchis) now ask for these items by name whenever they visit; hence popularizing the Amchi delicacies locally.

The menu introduces Simply Saraswat as “The Other South Indian Restaurant.”

(Simply Saraswat Phone No. 28981138/7045662938  
You can order for functions at your home too.)

Let us encourage our kind by visiting these eating places. Here’s wishing these new Amchi food ventures all the very best in the future!

The author can be contacted at vidya.gunavanthe@gmail.com

## Kiddies’ Corner

### Recess

Suzy banged her elbow,  
Samantha skinned her knee,  
Jamie tore her sweatshirt,  
Tania fell from the tree,  
Harry got a bee-sting,  
And Aryan ran away.  
Now you know why ....  
Schools have one Recess a day....

**Tanushri Vijay Shirur (8 years), Pune.**

### What Is it?

Guess what I hate the most?  
I fear it more than a ghost,  
I would love to see it roast..  
Or be burnt black like a toast!

I think it’s born in hell  
In hell this evil dwells  
I always hear it’s screaming as it comes  
Crawling up the wells

Up the wells in the school,  
Using teachers as a tool  
Over the children it has its rule  
A horrible thing... this ghastly drool.

It approaches us, slowly, steadily,  
Children are scared at its name  
You dare not think it’s easy or silly  
Nor can you think it’s a game!

This ghastly thing just stops our play  
That’s it’s hobby, that’s it’s passion...  
Can you guess who this is, I say  
Exactly! It’s the **examination** !!!!

**Ishaan Sameer Mavinkurve  
(12 years) - Pune**

### What’s in a (Sur) Name ?

*Contributed by VS Hattangady, Wg Cdr (Retd).*

Another view of preserving our Surnames .... Suffixing the article with the same name on page 28.....

One day Sgt. R. Bhaskar in my section was referred to as Sgt Bhaskar Ranade by another person. So I called and asked Bhaskar why the name plate on his chest read R. Bhaskar when his name was Bhaskar Ranade. This is what he explained - “ Sir, this is problem of correct uchhar of the name. Do you know how people here pronounce your name, Hanta-gadi, Hatta-gandi, Hatt-tangadi and so on!! After I got married, during the 1st Ganesh Chaturthi, my in laws visited us. We were all entering the Ganesh Pandal when a friend Mukerjee started calling me from a distance. My mother in law happens to be State Hututu Team Ex- Captain and a product of Bhosla Military School Sir. Mukerjee thought Ranade rhymes with Pande and was shouting loudly Eh R——, Eh R—— !! There was a sudden pin drop silence all around. Then all hell broke loose. My mother in law started chasing Mukerjee with a raised umbrella and tackled him in 3 minutes flat, Hututu style. Standing next to his prostrate form with the sharp end of the umbrella pressed firmly into his belly like Zhansi ki Rani she demanded how dare he call such names!! That was the end of Bhaskar Ranade Sir and I became R. Bhaskar !!! “

## Personalia

**Anika Bijur**, daughter of Priya and Santosh Bijur, did her Bharatanatyam Arangetram at Hyderabad on January 9<sup>th</sup> 2016. The dance recital was graced



by Smt. Vinati Udyavar as chief guest and attended by over 250 people including friends and family. Anika, a 10<sup>th</sup> grader at Glendale Academy International, is a Model United Nations (MUN) enthusiast with special interest in protecting human rights. A voracious reader, writer and poet, she enjoys western singing and has been in the school choir all along. She is a part of the student council at her school as well.

Anika started learning Bharatanatyam at the age of 7 from Smt. Sulatha Talagery, Dallas, Texas. She continued learning the divine art under the tutelage of Smt. Madhavi Marellapudi since 2010. Anika has performed at cultural events in Hyderabad. Her biggest blessing was when she performed in the divine presence of H.H. Sadyojat Shanakarashram Swamiji in Mumbai. She recently had the golden opportunity of performing at an International Conference organized by IIIT-Hyderabad.

**Dr. Anita Naimpally**, daughter of Shri. Anand and Smt. Seema Naimpally completed her Bachelor's Degree in Dental Surgery [BDS] from the Rajiv



Gandhi University of Health Sciences, Bangalore with a high first class. She has also finished her internship.

She also earned gold medals for being the topper in "Physiology and Biochemistry" and "Dental Anatomy and Histology".

She is the granddaughter of Shri. Muralidhar and Smt. Kamalini Naimpally and Shri.

Suresh and late Smt. Shalini Balwalli.

**Riya V. Mashelkar** (age 15 yrs), daughter of Shri Vishant V. Mashelkar and Smt. Swati V. Mashelkar

(nee Gulwadi) and grand-daughter of Shri Dinesh N. Gulwadi and Smt. Jyoti D. Gulwadi of Panaji (Goa), was presented with Gomant Bal Bhushan Award – 2014 and cash prize of Rs. 3000/- along with four other children from the State of Goa in various categories, at the hands of Shri Vishnu Surya Wagh, MLA and Chairman, Kala Academy, Goa on 14<sup>th</sup> November 2015.



She participated in a State Level Camp held in Goa, organized by National Bal Bhavan, New Delhi and was selected in the creative Art – Category for this prestigious award. Riya has won many awards earlier too including a 1<sup>st</sup> prize in International Art and Craft Contest in 2008.

She is presently studying in 10<sup>th</sup> standard and aims to become an artist in the area of Fine Arts.

**Dr. Niraj Trasi** did his bachelor's in pharmacy from the government college of pharmacy in Bangalore, during which he appeared for his GATE examination in which he stood 19<sup>th</sup> in the country in the area of Pharmacy. He then continued his education by doing a Masters in Pharmacy in the National Institute of Pharmaceutical Education and Research (NIPER), an institute of national importance set up by the Central



Government by an act of parliament in Mohali. After securing 99 percentile in the GRE examination he travelled to Purdue University for his PhD in the field of Industrial and Physical Pharmacy where

he worked under Dr. Stephen R. Byrn, a renowned scientist in Solid State Chemistry and continued in the same department for his post-doctoral training with Prof. Lynne Taylor.

Dr. Trasi has been involved in cutting edge research in the area of Amorphous Solids during his PhD and in his post-doctoral training encompassing solid as well as solution state behavior of drugs. A significant contribution in the field from Dr. Trasi from his PhD work was to help understand the thermodynamic behavior of crystalline and amorphous solids when subjected to milling. This work has since been carried forward by different research groups across the globe resulting in many related publications.

In his post-doctoral position, he worked with the NSF funded Engineering Research Center on Structured Organic Particulate Systems (ERC-SOPS) as a project coordinator dealing with the study of crystallization tendency of drugs and the ability of polymers to inhibit or promote crystallization. Here he made significant contributions in understanding the effect of polymers on both nucleation and crystal growth of drugs from the super-cooled melt.

Work from this period was selected for the cover of the Royal Society of Chemistry journal, *CrysEngComm*. His more recent high impact work has dealt with formulation approaches for combination products where solubility advantage of an amorphous drug was negatively impacted by the presence of another drug. This work resulted in his winning the prestigious American Association of Pharmaceutical Scientists (AAPS) post-doctoral fellow award which was awarded on stage at the annual conference in Orlando, Florida. The journal in which the work was published also selected it as one of the most original and significant work published in that quarter. He is one among 3 such people from the world who have received the Award.

Currently, Dr. Trasi is the project manager for an FDA funded project on innovator and generic amorphous solid dispersions at Purdue University. Dr. Trasi is the youngest son of Dr. Satish R. Trasi and Nirmala Trasi of Bangalore.

## Here and There

**Chennai :** We began the calendar year with Saarvajanik Shri Satyanarayana Puja on 1<sup>st</sup> evening. Ved Shri Gautam Bhat officiated the same with Smt & Dr. Indukant Ragade as the "hor" on behalf of the laity. Punyathithi of HH Shrimat Krishnashram Swamiji & HH Shrimat Keshavashram Swamiji was observed with Bhajans. Our monthly Sadhana Panchakam too was conducted. On Sunday the 31<sup>st</sup> we commenced the Shankaracharya Nama Yajna, which will be continue every Sunday till 1<sup>st</sup> May.

*Reported by Kavita Savoor*

**Mallapur :** It was a thrilling occasion for the villagers of Mallapur to celebrate annual Varshik Puja of Vagheshwar [Hulidevaru in kannada] last month. In the midst of the green forest, under the shade of trees this was a real Vanabhojan which was attended by 250 villagers on the outskirts of Mallapur and Kujalli . On one side the cooks prepared food for Naivedya which included rice, samabar, vegetable sukka and khichadi. The food which is contributory got ready by 2 o'clock.

In the middle on a raised platform the idol of tiger is established . The Priest gives it a bath and applies butter to the body and mouth of this Lord .When the priest decorates the statue with flowers and Haladi and Kumkum the tiger gets a fearful look. Devotees feel excited when the puja is offered by the priest with dhoop, deeparati and naivedya . After mangalarati prayers are offered for safe movement of the cattle in the forest and protection of the residents from the contagious diseases. Lastly devotees form a line and the food is served systematically by the volunteers. Entire gathering sits in the shade enjoying the tasty food. It is a real get-together and most enjoyable experience which no one wants to miss.

Prarthana Varga classes are being conducted at Shri Guru Math here by Smt. Nalini Manjeshwar on every Sunday .Her devoted and friendly coaching style has attracted as many as 25-30 children including many non-bhanaps. After this she conducts extra classes for the children of Kumta at the residence of Jayant Mankikar. Ved.Saiprasad Gokarn gives training in Karate also for the Mallapur batch from

8-30 to 9-30 a.m. This has been much appreciated by the President and members of Kumta-Mallapur Local Sabha.

Punyatithi of H.H. Shankarashram II was observed here at Shri Guru Math as usual with great devotion. Lady Sadhakas recited Navaratri Nityapath and other stotras from 10-30 to 12-30 a.m. After Mangalarati there was Prasad Bhojan which was attended by 100 devotees from Kumta, Honavar, Shirali and Mumbai. In the evening after Deep namaskar bhajan seva was performed by Parijnan Bal Mandali upto 8 p.m. After Shankarnarayan Geet by the devotees, Mangalarati and Ashtavadhan Sevas were performed by Ved. Guruprasad Shukla and programme ended with teerth and prasad vitarana.

*Reported by Arun Ubhayakar*

**Mumbai – Andheri - Golden Jubilee Sneha Sammelan** - Andheri Sabha, one of the largest in India, celebrated 50 years of dedication, Shraddha & seva of our revered Guru Parampara and Shri Chitrapur Math. A grand “Sneha Sammelan” was held on 17<sup>th</sup> January 2016 at Shri Ram High School, Andheri. Yuvas, Prarthana Varg children and volunteers lent a helping hand in decorating the hall.

Tribute was paid by the Sabha President to Sabha veterans who had contributed to the growth of the Sabha through an energetic effort to enlarge the membership. Their sincere and selfless efforts in organising religious and social programmes and motivating children and youngsters to get involved in Sabha activity were recognised by felicitating them at the hands of the Chief guest and Guests of Honour.

Shri Vinod Yennemadi, President of the Standing Committee of Shri Chitrapur Math graced the occasion as the ‘Chief Guest’ and Shri Praveen Kadle, President of Kanara Saraswat Association, Shri Durgesh Chandavarkar, an eminent industrialist and also one of the founder members of the Andheri Sabha, were the Guests of Honour.

Shri Chetan Sashital, one of the most prominent voice artists of India, regaled the audience with his humorous and highly entertaining “Art of Voicing” programme wherein he not only replicated the voices of actors, singers, cricketers and other celebrities but also enlightened the audience on the power of “Omkaara” and “Gayatri Mantra”.

Both Shri Vinod Yennemadi and Shri Praveen Kadle complimented the Andheri Sabha for various activities being conducted, and appreciated the involvement of Yuva-s in those activities. The Prarthana varg children and Yuvas staged a highly entertaining cultural programme culminating in the ever-lasting, mellifluous song ‘Mile Sur Mera Tumhara’ in chorus.

The ‘Sneha Sammelan’ concluded with sumptuous lunch sponsored by Shri Durgesh Chandavarkar. Incidentally, it was the golden wedding anniversary of Durgeshmam and Nandinipachi, so it was celebrated by cutting a cake and wishing them many more joyful and healthy years of togetherness.

*Reported by Prakash Rao*

**Mumbai – Dadar :** The new year brings with it new hopes, new dreams and new resolutions. For us sadhakas, it brings with it, new spiritual aspirations and with these aspirations, our sadhakas began the new year, seeking the blessings of the Devi. 16 of them met at Arun Chandavarkar Maam’s residence to perform Devi Anushtana on 1st Jan.

We were also lucky to observe Punyatithis of two of our revered Gurus, HH Shrimath Krishnashrama Swamiji & HH Shrimath Keshavashrama Swamiji this month. Both Punyatithis were commemorated on 3rd Jan under the co-ordination of Smita Mallapur Pachchi and Dilip Trasi Maam. They spoke about both Gurus, and this was followed by Bhajans, Mangalarati and Prasad Vitarana. Participants of the Bhagawad Gita competition and Abhivyakti were also felicitated.

Swamiji’s Ashirvachans and Swadhyayas are a constant source of guidance for us. So, our sadhakas took the opportunity to have a discussion on Swamiji’s Swadhyaya on “Ahankara” and “the sadhaka’s spiritual orientation” on 5th and 19th Jan.

Thanks to Swamiji’s Anugraha, the awareness among sadhakas and their intent to learn Sanskrit is very evident. And an indicator of that intent was the participation of our sadhakas in “Sanskrit Katta,” a Sanskrit Sambhashana Varga held by Shobha Puthli Pachchi, in Karnatak Society. Sadhakas met on 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> Jan to talk about everyday topics including some interesting things like food recipes. Yum!!

Our sadhakas also took part in recitation and

discussion of the 9th chapter of the Bhagawad Gita on 12th Jan.

January was an opportunity for our male sadhakas to intensify their sadhana. To that effect, Gayatri Anushtana was performed by 10 sadhakas under the able guidance of Chaitanya Gulvady Maam on 17th Jan.

A good start to the new year I would say, with sadhakas doing their best to pursue their spiritual aspirations, seeking blessings from the Guru and the Devi, and drawing inspiration from the Bhagawad Gita. The desire among our sadhakas to learn Sanskrit is growing and attempts at conversing in Sanskrit are but a step in our efforts to learn and become fluent at it. And with plans to continue activities like Devi and Gayatri Anushtanas, Sanskrit Katta, Swadhyaya and Bhagawad Gita every month, 2016 looks good!

Reported by Mohit Karkal.

Mumbai – Goregaon : Samaradhanas of H.H. Shrimat Krishnashram Swamiji and H.H. Shrimat Keshavashram Swamiji were observed at the residence of Shri Gautam D. Amladi with Bhajans being offered by Sadhakas on 2nd and 3rd January respectively.

Upanyas by Dharmapracharak Shri Rajgopal Bhatmam was held on 24th January at Masurashram. In this discourse, Rajgopal Bhatmam spoke about the Shloka that adorns our Chitrapur Math's logo. He lucidly explained the meaning of the shloka by dividing it into four distinct parts. Each portion of the shloka was taken up and explained in a detailed yet simple manner. The discourse was well attended.

Sannikarsha was conducted at Karla on 31st January with 40 Sadhakas attending the same.

Reported by Pranav Nagarkatti

**Mumbai – Santacruz :** To observe the Punyatithi of HH Shrimat Shankarashram Swamiji II, our Sabha had arranged for Prarthana Varga children's (Santacruz) Bhajan Seva. They participated with full enthusiasm and sang bhajans and stotras beautifully. The hall was full of devotees who had gathered in large numbers. This was followed by Ashtak, Mangal Aarti and prasad thereafter.

Our Sabha has arranged for Gayatri Anushtana by male laity members on every first and third Sunday of the month. (9:00 am)

On February 7th, Sunday, 2016 at Shrimat Anandashram Hall, Saraswat colony, Santacruz A pilot screening of the “ Vantiga Collection Software Project” was arranged. This was presented by Prabhav Kodial maam and Rajesh Saukur maam( Grant road Sabha) and they were assisted by Amar Savnal maam and Anand Sujir maam. The laity attended in large numbers.

Reported by Kavita Karnad

## Our Institutions

### Balak Vrinda Education Society

It's been a shower of achievements for Balak Vrinda Education Society - 3 in a row – a hat trick indeed!

We are extremely happy to announce that one of our students Master Divyesh Sakpal of English High School, std VIII participated in the National Carrom Championship held at Ramnathpuram, Tamilnadu, reaching the finals and secured Second Place in the under 14 Junior Group winning a Silver Medal at the National Level Carrom Championship against students from schools of different states of India. Before that he played at the State Level at Sangli, Maharashtra where he stood second in 'under 14' Junior Group District Level Carrom Championship beating students of different schools from different districts of Maharashtra.

Similarly, Master Sujal Kadam of Std VI stood 7th in the State Carrom Championship in the 'under 14' Junior Group at Sangli, Maharashtra.



**P.T. teacher / Coach Mr. Satish Nagwekar, Master Divyesh Sakpal, Sujal Kadam, Head Mrs. Sujata Kate**

We congratulate both these students for bringing laurels to our school and our P.T. teacher / Coach Mr. Satish Nagwekar for the efforts put in by him and

Sundatta High School (English) Head Mrs. Sujata Kate for the guidance & motivation given by her which has resulted in their excellence in this game. We, at Balak Vrinda Education Society are extremely proud that our students have reached the National Level awards & pray that they bring further glory.

The second achievement is the spectacular win of our Sundatta High School (Marathi) students Senior Group of 8th to 10th Std in the Lodha Foundation Malabar Hill Mahostav 2016 in the Inter School Cricket Tournament . Our school team won the Finals and the Champion's trophy. In all 16 school teams from Mumbai had participated in this Cricket Tournament. In the finals our school beat the Chikitsak High School. Some of the prestigious schools which participated were viz. Aryan Education, Green Lawns High School etc.

The Home Department, Government of India has granted registration / permission to our society under The Foreign Contribution Regulations Act to accept donations in foreign currency from our NRI well wishers. As such the society will be able to use the donations immediately as per the donor's wish. Earlier, 'Prior Permission' of Home Department was required to be taken before accepting such donation & validity of the cheques used to expire due to delay in this process. This was possible because of tremendous and untiring efforts put in by our Hon. Treasurer Mrs Nirmala Chikarmane . Kudos to her in achieving this great feat.

**Reported by Geeta Suresh Balse**

### **Saraswat Mahila Samaj, Gamdevi**

**On 16<sup>th</sup> January 2016**, Sankranti Day was celebrated in the Samaj Hall. The Samvit Anand Bhajan Seva Vrinda from Andheri Sabha was invited to give a musical programme on this occasion. Shri Vinay Masurkar, the main coordinator and his wife Sujata have been taking an initiative in forming this Bhajan group. They have performed in many Math events and private concerts. Their main singer Smt Sushma Gokarn, a trained singer started taking regular sessions. It was a fairly large group of 22 persons including 4 Gents i.e. Shri Vinay Masurkar, Shri Anand Gokarn, Shri Ramdas Naik and a young Shri Siddharth Adur. Mrs Neeta Yadery welcomed the

audience and introduced the group.

Then followed a beautiful musical Soiree of melodious songs beginning with Ganesh Namavali "Bhaktigeet", Saraswati Vandana , Vithal Abhang, Ram, Krishna, Guru and other bhaktigeets sung in chorus and being led by Mrs Gokarn, Mrs Jayanti Nadkarni and rest of the men in their resonant voices. Young Siddharth gave a melodious rendering of P. P. Sadyojat Swamiji's bhajan "Aisa Guru Maza". Mrs Shivangi Naik sang "Ovis" on Sankranti composed by her. A crisp commentary was given by Mrs Vidya Bijur in a lucid manner. The music programme ended with a lovely "Bhairavi".

Mrs Smita Mavinkurve proposed the Vote of Thanks. Tasty refreshments were served thereafter sponsored by Mrs Neeta Yadery and Haldi Kumkum and Til ladoos by the Samaj with the ever oft repeated Marathi saying "Til gul ghya god god bola".

**A ladies day out** was organized on 28<sup>th</sup> January 2016 at Swami Sadyojat Nagar, Malavli near (Karla) Lonavala. Twenty three ladies had joined this trip. We left on the dot of 6.00 am. The journey was full of fun as we played Antakshari with gusto. After darshan of "Shri Durga Parmeshwari Mata" at Karla and a tasty breakfast in the Math, we left for Malavali and camped at Mrs Kalindi Kodial's spacious lovely bungalow, with a beautiful flower garden in the front and Vegetable/fruit garden in the backyard.

After a warm welcome by President Mrs Geeta Bijur and Mrs Kalindi Kodial, we were served cool Kokum sherbet and we moved out to have a quick look at the lovely bungalows in the complex facing the hills and pretty flowering flora gardens. The cool breeze and pleasant weather set us in the right picnic mood. Back we were at Kalindi's place and then followed a spate of games. Quiz/ on Entertainment, literature and a novel new game of Hindi songs translated into English sung by all, composed and conducted by Mrs Geeta Balse and a game of dumb charades conducted by Mrs Padmini Bhatkal. Then came the Talent show by some ladies, the two dances (by our expert/classical dance exponent) by Mrs Shobha Marballi, melodious songs by Mrs Geeta Yennemadi, Mrs Kalindi Kodial, Mrs Maya Maskeri, Mrs Deepa Mangalore and reading of poems by Mrs Meera Savkur, Mrs Vijaylaxmi Kapnadak and Mrs Priya Baddukuli along with her short "Katha kathan".

It was nice to hear, see the talents displayed by them.

A sumptuous and delicious lunch followed with a novel "ooh so tasty" salad of the humble "methi leaves" with its secret. Mrs Purnima Nagarkatti lovingly brought her own homemade Gajar Halwa and veg. raita. We were back with a quiz of a new brain tickling game, Soap Opera and a General Knowledge Quiz. Small token prizes were also given to the winners.

After some gupshup and til ladoos, a cup of hot tea with biscuits around 3.30p.m., a happy and content group of ladies left Malavali with a joyous heart and a song on their lips. And lo! we were all at home by 6 pm. Our family members were surely surprised to see us back so early – could they imagine what a fantastic time we had! It gave a feeling that in the span of 10 hours, we had been transformed into carefree

young maidens!

*Reported by Mrs Geeta Suresh Balse*

### **Forthcoming programs**

**Sat. Mar. 12<sup>th</sup> 2016** from 2.00 p.m. to 4.00 p.m. at the 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 the Samaj Hall : Yuvati Diwas – A Theatre Workshop for young ladies (Age 18 to 35 yrs) - Conducted by Ms. Choiti Ghosh (Award winning Scholar Performer). We are happy to announce that we have received a good response and further registrations are closed.

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

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## **CLASSIFIEDS**

### **MATRIMONIAL**

**CSB Boy** Dob 20.01.1987 B.Com from Mumbai University, height 168 cms working in reputed Bank, looking for alliance. Preference : Educated, working girl, under 27 years, Caste no bar/ Contact: Sister on 9819114582 or [manasi.trasikar@gmail.com](mailto:manasi.trasikar@gmail.com)

**CS girl** DOB 29/08/1991 MBA in Mass Communications, Height 5.7 working in Bangalore. Preference-Well-educated boy under 30 years, settled in Bangalore, Mumbai or abroad. Contact- 09727717912.

### **ACKNOWLEDGEMENTS**

**Tejas**, son of Mrs Shobha and Ramanand Nagarmat and Namrata, daughter of Mrs.Pratibha and Sharad Gulwadi thank all their relatives and friends for their gracious presence, blessings and good wishes on the occasion of their wedding on 30.12.2015 in Mumbai.

**Bhavana and Makarand** join their parents, Subhash - Ahalya Nagarkar and Anil – Vrinda Nadkarni in thanking all relatives and friends for their gracious presents and blessings at the occasion of their Marriage on 4<sup>th</sup> January 2016 at Mumbai.

**Srikala**, daughter of Smt. Smita & Shri Anant C. Nalkoor (Borivli), and Shashank, son of Smt. Suvarna and Shri. Sharad S. Sthalekar (Vile- Parle), thank all relatives & friends for their gracious presence and blessings on the occasion of their wedding on 20<sup>th</sup> December, 2015 in Mumbai.

**Ankit and Chitra** join their parents Chaitanya & Veena (Sudha) Chandavarkar and Chaitanya & Shobha Arur in thanking their relatives and friends for their gracious presence and blessings on the occasion of their Marriage on 28<sup>th</sup> January 2016 at Goa and reception on 7<sup>th</sup> February 2016 at Mumbai. Please treat this as personal acknowledgement.

**Varun and Teja** join their parents Meenal and Bharat Heble and Lalita and Dilip Amladi in thanking all relatives and friends for their gracious presence and blessings on the occasion of their marriage ceremony on 28<sup>th</sup> January 2016 at Pune.

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## DOMESTIC TIDINGS

### MARRIAGE

We congratulate the young couple

2015

Dec 20 : Srikala Anant Nalkoor With Shashank Sharad Sthalekar at Mumbai.

Dec 20 : Avanti Kalawar with Kedar Shivanranjan Gulvady at Mumbai.

Dec 30 : Tejas Ramanand Nagarmat with Namrata Sharad Gulwadi at Mumbai.

2016

Jan 4 : Bhavana Subhash Nagarkar with Makarand Anil Nadkarni at Mumbai.

Jan 28 : Chitra Chaitanya Arur with Ankit Chaitanya Chandavarkar at Goa.

Jan 28 : Teja Dilip Amladi with Varun Bharat Heble at Pune.

### BIRTHS

We welcome the following new arrival:

Feb 7 : A daughter (Alena) to Natasha and Abhijit Vivek Trikanad at Auckland (NZ).

### THREAD CEREMONY

We bless the following batu:

Dec 27 : Prameet Prakash Irde at Shri Chitrapur Math, Shirali.

### OBITUARIES

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

Jan 13 : Gurunath Krishnarao Mavinkurve (69) at Andheri, Mumbai.

Jan 15 : Premlata Vasant Baidur (78) at Virar.

Jan 18 : Anil Dinkar Kowshik (70) of Shirali at Bangalore.

Jan 19 : Gopinath S. Kallianpur at Prabhadevi Mumbai

Jan 21 : Shaila (nee Vatsala Upponi) Bhavanishankar Bhat (Murdeswar) (80) at Chitrapur, Shirali.

Jan 24 : Ramesh V Nadkarni (94) at Pune

Jan 26 : Ganesh Umesh Gulvady (85) of Santacruz at Pune.

Jan 26 : Vinata R. Karkal at Mumbai.

Jan 29 : Mohan Venkatrao Masurkar (93) at Kothrud, Pune.

Jan 29 : Sudha Gurudatha Kumble at Grantroad, Mumbai.

Jan 31 : Nandan Shankar Ubhayaker (74) at Mumbai.

Jan 31 : Kiran Ajitkumar Rao (Gersappe) (94) at Ujjain, M.P.

Feb 2 : Vrinda Shrikant Nagarkatty (nee Bondal) (62) at Talmakiwadi, Mumbai.

Feb 3 : Radha Prabhaker Someshwar (86) at Malleswaram, Bengaluru.

Feb 4 : Prabhakar Mangesh Kumtakar (83) at Bhilai, Chhatisgarh State.

Feb 8 : Vithal Krishnarao Mankikar (82) of Vasai Road at Borivali, Mumbai.

Feb 10 : Dr. Dinesh Pandurang Kagal (76) at USA.

Feb 13 : Laxmi R Kodial (nee Shalini Ragde) (79) at Mumbai.

Feb 13 : Jyoti Bhaskar Kodange (67) at Charkop, Kandivli, Mumbai

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