Karla: June 16, 2016

The Inauguration of

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IN THIS ISSUE....

From the President’s Desk 5
Letters to the Editor 7
Our Cover Story:
- Parijnanashram Vidyalaya ... Jyoti Bharat Divgi 9
- A Brief Tour of Hindustani Classical Music ... Jayawant Bantwal 11
Self Excellence and Leadership - 9
- The Crow and the Peacock! Lessons in life!! ... Mayur Kalbag 13

Redevelopment Basics ... Vanita Kumta 19
The Colonel And The Film “Extra” ... Maj. Gen. S.G. Vombatkere (Retd.) 21
Puzzle Mania ... Tanuja Nadkarni 22
In search of PP Shri Ramavallabhadas ... Kumud Bhavanishankar Nadkarni 23
Honavar ... Sushama Arur 25
Down Memory Lane: How I Wish ... Kumud Nayel 26
Divine Love (Poem) ... Dr Devika Durgesh Kulkarni 26
Chamonix, France - Where Mountains Rule ! ... Shyam and Kalyani Amladi 27
From the Cook Book of Smita Koppiar : Shahee Stuffed Mirchi Ka Salan 28
The Historic Bombay High Court ... Arun R. Upsoni 33
To the Guru with Reverence ... Nalini Nadkarni 34
Young Viewpoint:
- Same old supportive dad ... Kedar Kate 35
A tribute to Women ... Arun Bhaskar Hattangadi 36
Narada Bhakti Sutras – A discussion on a Selection of verses from the Treatise on Devotion by the Celestial Bard, Narada-Part III 37
- बालप्रभापनी ...सिभित मुख्यकाली 39
- भिविभ्रक्ष ...नलिनी संगीति 40
- सुपार्वाची गोळ ...सुम्ती चतुरस्वर 41
- पापाची आणि पूर्वाची गावणा ...भारती करीं 42
Kiddies Corner: Drawings: Independence Day ...
- Tvisha Kadle; Elephant Safari ... Chinmayee Kodikal; A Cold Wintry Day ... Gopal Baindur;
- Poem: Neerja ... Rhea Trasikar 43
“I ...We” “Haanv Aammi” - (Part 22)
- An intense and lyrical narrative on Advaita by Parama Pujya Parijnanashram Swamiji III 46
- English translation and explanatory notes ... by Dr Sudha Tinaikar 48
- सम्बन्ध मृदुका सरलता तरी ... गीताची श्रीमण्या उद्दाह - कंठक संचे गावण आणि या, तुम्हीदिसात बोरकर यांचा सप्तकार ...
- सांपना कामात 51
- भाषिक्त ... कुसुमंदी भाषांतरक 52
Duryodhana’s Reply ...
- From the Collection of V. P. Hattangadi 53
Personalia 54
Here & There 54
Our Institutions 56
Classifieds and Domestic Tidings 58

Wishing all our readers a very Happy Independence day!!

August 2016
Release of KSA Centenary Census Report and Directory -2011

We are glad to announce that KSA Centenary Census Report and Directory -2011 was released on 19th July 2016 “Gurupurnima Day” at the august hands of Param Pujya Shrimat Sadoyajat Shankarashram Swamiji at Shirali. The book is very informative and there are number of interesting demographic facts about our community.

The book has 696 pages and priced at Rs 750/- per copy + Courier Charges as under:-
- Rs 30/- in Mumbai up to Virar and Kalyan , & Speed Post Charges : Rs 100/- for Pune, Rs 150/- for Bangalore and Rs 190/- for New Delhi.

You may remit the amount in SVC Bank as follows:
Name of the account : The Kanara Saraswat Association
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Pl inform your Name & Address to Email Id admin@kanarasaraswat.in once amount is remitted.
For any queries contact KSA office: Tel No 23802263 / 23805655

Gurunath S Gokarn Dilip P Sashital
Chief Coordinator Census Project Jt. Coordinator Census Project

Release of Autobiography of Late Shri Sadanand G. Bhatkal,
Publisher/Writer at 5.30pm on Sunday, 28th August 2016

A personal invitation to you to attend the release of "Sadanandyatra" the Autobiography of Late Shri Sadanand G. Bhatkal, published by Popular Prakashan. It will be released on Sunday, 28th August 2016 at 5.30 pm at the Anandashram Hall, Association Building, Talmakiwadi, Javji Dadaji Marg (Formerly Tardeo Road), near Bhatia Hospital, Mumbai 400007. Late Shri Sadanand Bhatkal and also his wife Late Nirmala Bhatkal were President of Kanara Saraswat Association and they both were closely associated with various K.S.A. activities. Praveen Kadle, President of KSA will be the Chief Guest. The function will be followed with a tribute by Shri Ramdas Bhatkal to his brother by rendering melodious Composition by Sadanand’s favourite musicians SCR Bhat, Dinkar Kaikini and Chidanand Nagarkar.

Announcement about 104th Annual General Meeting of KSA

The Kanara Saraswat Association has decided to hold 104th Annual General Meeting on Sunday, 18th September 2016 at 10 am in Anandashram Hall, Talmakiwadi, Javji Dadaji Marg, (Formerly Tardeo Road), Mumbai 400007. Since Postal Authorities charge commercial rate if we publish Financial Statements, the Notice of AGM & Agenda will be announced in September 2016 issue of KS Magazine along with gist of Financials & other matters which will give fair idea of our financial position as on 31st March 2016. We will also be uploading Notice of the Meeting & 104th Annual Report along with Financial Statements on our Website www.kanarasaraswat.in on or before 1st September for information of Members.
Dear Friends,

As a student I was very fond of reading history books. Historical facts, events and data would fascinate me a lot. Whether it was medieval history or modern history, I would spend quite some time reading books on history, related to different dynasties, which led to my seniors making stern comments about how I was wasting my time reading history and not spending enough time on other important subjects like science, mathematics or even languages. Perhaps if I had pursued my interest in history diligently, I would have become a professor of history or a historian.

As I moved forward in life, I found that it is human tendency to look ahead and not to dwell on the past. Perhaps, this is mainly because every human being is a dreamer. We always look forward to a life which we expect to be bright, happy and successful; and forget the past which many a times may be difficult or not so pleasant. Even if one has spent a comfortable past, the tendency is to think of a future which will be better and brighter.

There are also people who continuously live in history, especially in their past which for them always carries pleasant memories. These people would never like to accept the harsh realities of the present.

There is enough research done on human mind and human psychology which tells us that we can learn a lot from history. We have read the famous maxim of the eighteenth century philosophical founder of modern conservatism, Edmund Burke that, “Those who don’t know history are destined to repeat it”. Many of us have taken his admonition to heart. When facing big decisions, our first instinct is to look back at history and rely on its lessons as we think through the present day challenges.

We all know about the great Napoleon Bonaparte, who is generally regarded as one of history’s top military strategists. But 200 years ago, he committed a grave error by leading his Grande Army, probably the largest European armed force ever assembled until that point of time, across the Niemen river into Russia. Although Napoleon never lost a pitched battle in Russia, the Grande Army was almost completely wiped out within six months by freezing temperatures, food shortages, disease and Russian assaults, forcing the beginning of the end of Napoleon, who was then forced into exile in 1814.

Then, we have also read about Adolf Hitler, who exactly 75 years ago in July 1941, forced his way into Russia with a massive battalion of armed soldiers and got easy victories initially, that brought the German forces on the outskirts of Moscow by October 1941. Some tactical errors by Hitler delayed the final launch into Moscow until December; and the rest is history as they say. In the bloodied fields of snow around Moscow, Adolf Hitler had to suffer a humiliating defeat. The German army after this stunning defeat was never the same. The illusion of invincibility that had caused the world to shudder in the face of Nazi Germany had vanished forever.

Had Adolf Hitler studied the reasons of the defeat of Napoleon in 1814 and had not delayed his attack on Moscow until December, he would have perhaps won the Russian war; and the world that we see today would have been completely different.

Understanding the lessons of the past is clearly important, but developing your own playbook on the assumption that the future will be like the past is risky. To quote Einstein “Visionary thought demands learning from the past while staying free of its limitations”.

As I write this piece about how it is imperative to understand the implications of important historical events, we now hear about how the current day politicians are re-writing history books. How will we then learn the lessons from history which changes according to each writer’s perspective? I only wish that we had Edmund Burke and Einstein living today amongst us.

Regards,

Praveen P Kadle
KSA Centenary Refundable Educational Grants Program
Last Date of receiving Applications – 31ST August 2016

We invite applications from eligible Chitrapur Saraswat students under the KSA Centenary Refundable Educational Grants Program. Aid up to a maximum of Rs. 1 Lac p.a. can be granted.

Application & Annexure duly filled in along with necessary documents should be sent to our office on or before 31ST August 2016. The students who have already received Grants are also eligible for receiving Grants for subsequent year of studies subject to availability of funds.

Application form along with Annexure and Rules and Regulations can be accessed on our website www.kanarasaraswat.in or mail your request to admin@kanarasaraswat.in

KSA Centenary Medical Aid Program

Patients suffering from major illnesses can apply for medical aid up to Rs. 50,000/- under KSA Centenary Medical Aid Program. The Application form for KSA Centenary Medical Aid Program & the Rules and Regulations can be accessed on our website www.kanarasaraswat.in or mail your request to admin@kanarasaraswat.in

LATE SHASHI ULLAL ANNUAL SCHOLARSHIP PROGRAM

Applications are invited from students of reputed Business Management Schools for an Annual Scholarship of Rs. 1 lac under Late Shashi Ullal Annual Scholarship Program

An Annual scholarship of Rs 1 lac for a deserving student has been instituted by Shri Pradeep Ullal and family in memory of late Shri Shashi Ullal. This is the second year of the scholarship.

The aspiring student should fulfil the following conditions:-

1. He/she should be a Chitrapur Saraswat.

2. He/She should have got admission to a reputed Business School for a post graduate degree/diploma in Business Management. The same student may apply the following year as well.

3. There is no income criteria.

4. The selected student should submit an essay on why he is interested in acquiring a business degree which will be published in KS Magazine.

Mr Shashi Ullal was one of the pioneers of the IT industry in India. Applications from students who fulfil above conditions must reach KSA Office by Saturday, 31st August 2016.

Raja Pandit
Chairman, KSA
Letters to the Editor

Dear Editor,
The article “Duronto Ahoy” by Smt. Asha Gangoli made very interesting reading for me, because I hear that there is a “Duronto” on the Kolkata-Mumbai and Mumbai-Kolkata route also. Many years ago when I used to travel on this route with my family, ‘Geetanjali’ was the last word which promised less stops and shorter travelling time. Yet it took all of two nights and one full day, so one can imagine in what a bedraggled state we used to arrive at our destination. This was in the Fifties and Sixties and the palatable cuisine served now in the Duronto was not even dreamt of.

I wish to add more meaning to the word ‘Duronto’ given by Asha. In addition to quick, swift and restless it also means uncontrollable, naughty and mischievous – as a Bengali mother would say of her young son “kee, duronto chela re baba” – which in plain amchi means “dhindo challo”. Thank you Asha, for reminding me of Dharamtala Street and New Market etc.

Malati Kati, Andheri

Dear Editor, KSA’s effort of propagating new ideas of reading the KSA Monthly Magazine on line is a welcome step although holding a hardcopy in hand and reading /browsing of KSA Magazine has its own pleasure. Moreover with the change of guard at the top of KSA with the New President Praveen Kadle maam and its new team likely getting inducted in the Committee one definitely sees a change in total outlook on the quality and presentation of articles. The Editor’s response too has also been very apt, point wise and proactive.

“A parting gift for Ron” article appearing in KS July issue by Shri Vasant Hattangadi was a very touching story.

Mahesh B. Kalawar, Goregaon (East)

Dear Editor,
Kudos to Praveen for his excellent article “From the President’s Desk”.
The three great personalities he has referred to are simple great achievers in their own way. Praveen has done great work to enhance confidence in the young as well as old readers and inspired them as he always does. The inspiring stories of the personalities who rose to great heights in their respective fields from difficult times will surely instill a positive attitude and inner strength to succeed.

In the June 16 issue of Kanara Saraswat, Praveen had stressed upon the importance of good handwriting. This article too was inspiring.

I wish Praveen all the very best in the good work that he has been doing. May God bless him in his future endeavours.

Niranjan Dhareshwar, Wadala, Mumbai

Dear Editor,
Many thanks to the author and all concerned for giving us the pleasure of reading two excellently written articles -- in your July issue.

Firstly from the President’s Desk followed by Mr. Ramchandra Guha’s piece on eminent Amchis. The President has aptly focused on how hardships and failures in early life can be stepping stones to achieving pinnacles of greatness later. To the impressive galaxy of names mentioned may I humbly add the name of our own Prime Minister Modi who also has emerged from the crucible of extreme privations, enduring hardship, poverty, and even public derision (of being only a Chaiwala) to where he is now. It is no exaggeration to say that after Pandit Nehru no leader has made such an impact in the public mind here as well as overseas as Modi has. Both were Men with a Mission. Whereas Nehru had the benefit of a liberal education in the best of Institutions and a tenure of 17 yrs. to achieve his Goal, Modi is self taught and can hold his own in diverse subjects by his extraordinary Intellect. His tenure duration cannot be predicted, and we can only wish for Godspeed to complete his Mission.

The second article of Ramchandra Guha on eminent Amchis has 3 omissions which I may be permitted to add’

1) Kalyanpur Jaayant who as far as I can recall was ranked 5th in Table Tennis World rankings in 1950s’
2) Gajanan Hemmady and his doubles partner Manoj Guha were ranked 4th. in Badminton World rankings in the same era.
3) Last but not least is Wing Commander Benegal awarded the Mahavir Chakra for raw courage and valour in the face of extreme danger during his bombing raids over Pakistan in the 1971 War, a feat unlikely to be repeated in future.

Manohar Rao

Letters, articles and poems are welcome. Letters should be brief, and articles should be about 800-1000 words. They will be edited for clarity and space.

- The selection of material for publication will be at the discretion of the Editorial Committee.
- The opinions expressed in the letters/articles are those of the authors and not necessarily those of KSA or the Editorial Committee.
- All matter meant for publication should be addressed only to the Editor c/o KSA Office / e-mail id given above.
- The deadline for letters, articles, poems, material for “Here and There”, “Personalia”, and other original contributions is the 12th of every month; the deadline for advertisements, classifieds and other paid insertions, is the 16th of every month. Matter received after these dates will be considered for the following month.

August 2016
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OUR COVER STORY

If you drive down the old Mumbai-Pune road, a little after Karla Phata you will see this arresting edifice - a school set up with love and devotion to pay befitting homage to our Visionary Parama Guru-Parijnanashram Swamiji III. Nestling amidst captivating greenery in the lap of the magnificent Sahyadri Mountains, in the sacred Sannidhi of Parama Pujya Parijnanashram Swamiji III and graced by the Anugraha of Shri Ekvira Aai and Shri Durga Parameshwari Mata, this ideal institution was inaugurated on 16th June by our Beloved Mathadhipati - Parama Pujya Sadyojat Shankarashram Swamiji.

Here is Jyothi Bharat Divgi with an in-depth report about that memorable Day One in the charming premises of PARIJNANASHRAM VIDYALAYA

Greatly impressed by the efficacy of Vikas Ghar – a quality supplementary programme launched for school-children in 2012-the villagers of Karla prayed at the Divine Feet of Parama Pujya Sadyojat Shankarashram Swamiji for an English medium school for the village children. They were convinced our revered Guru would definitely bless the new generation with this opportunity so that they could soon qualify to become applause-worthy members of a global family!

On the 15th of June, 2015, Pujya Swamiji had initially inaugurated Parijnanashram Vidyalaya in a little building belonging to the Grama Panchayat, right next to the picturesque pond at Karla. Clad in smart uniforms, 24 excited children were enrolled in the Nursery and Lower KG. Six dedicated teachers helped to unfurl the curious minds of these little ones to a whole new world of learning. Festivals were celebrated with gusto- a palki to bring in the rich tradition of the Warkari-s; Diwali with its festivities; Holi too - with organic, safe colours; and of course, Independence Day and Republic Day to instill Desh-bhakti. Mornings began with Sanskrit shloka-s and Marathi prayers. The mid-day meal -which came from the kitchen of Karla Math – was begun with a prayer to Annapurna Devi. BaalKala - the Annual Concert, showcased the amazing talents of these tiny-tots to doting parents and the village at large. The children were taken on a visit to the Pune Railway Museum. They even went to the local sabji-mandi to find out which vegetables were sold here. In fact, they even did a little purchasing! Earlier in the year, a small eco-tour was also conducted to familiarize them with various plants and trees. Parent-Teacher meetings were held regularly over the academic year.

Yes, that first year of Parijnanashram Vidyalaya was a thumping success, indeed!

The Bhumi Pujan of the sacred land that would house the permanent premises of Parijnanashram Vidyalaya was done on the 18th of April this year and in less than two months’ time, the novel structure came up! The class-rooms herein are octagonal in shape with wide large windows that welcome both the warm sunlight and the playful breeze. There are four large classrooms for the two Nursery Classes, Lower and Upper KG. There is also one Activity Room and another for the office to function from. All doors open into the large central assembly hall which doubles up as a lunch room.

The playground with its bright yellow slide, a large trampoline and monkey bars is a big attraction for the children. In addition, indigenous play equipment made from recycled tyres and bamboo sticks is a beautiful pointer about how things we so easily discard can be intelligently transformed into safe and smart play-gear!

16th June-The beautiful day dawned! The school, newly- painted in yellow with a brilliant red roof and a copper kalash adorning the top offered an absolutely incomparable sight.

On the previous night (15th June) Bijur Sheelapachi and Vivekmam had performed the Vastu Rakshak havan. On 16th morning Dhanya – a gentle cow from the Karla Math Goshala and her handsome calf- Vikrant were brought into the school premises and worshipped. It was awesome to watch Dhanya’s large eyes focused on Sheelupachi as she performed the arati!

Parama Pujya Swamiji’s arrival was hailed with Jayjaykar-s and Vedic chants. Pujya Swamiji offered pranams to Shri Saraswati whose beautiful marble vigraha adorns the central hall of the school. Pujya Swamiji blessed every classroom with His Divine Presence.

Outside, the bright and colourful pandal was crammed with parents, well-wishers, important elders of the nearby villages and sadhaka-s. The school
teachers sang the School Anthem with pride and zest! The evocative lyric of this anthem in Hindi was scripted by Ganguly Shalalajapachi and set to music by the dulcet duo-Vijayalakshmi and Anand Nayampalli. The able compere of this auspicious event was teacher-Hazare Karuna Tai.

Bijur Vivekmam welcomed Parama Pujya Swamiji and the large gathering. In a succinct sum-up delivered straight from the heart, Bijoor Shobhanapachi described the activities of the school and explained this holistic approach towards education. She introduced Eco-Logic headed by Smt. Prerna Gupta, who will be setting up the education system for Parijananashram Vidyalaya. Kadle Praveenmam, in his address, extolled the benevolence and foresight of Shri Chitrapur Math in pioneering education in rural settings like Mallapur, Chitrapur and Mangaluru in Karnataka and now here in Karla.

In His inspiring Ashirvachan, Swamiji spoke in both Marathi and English assuring all parents that their children were in the best of hands. Swamiji explained how the children will benefit tremendously in every way and one day walk out of the school as accomplished and responsible young men and women who will be assets to their Motherland and to the world at large!

Many people came in at the right time to make this dream come true. The Nandan Nagarkatti Trust volunteered to finance the building. Architects-Hrishikesh Deshpande and Ankit Puranik of Blending Opposites drew the plans for the building. Gokarn Anandmam relentlessly pursued contractors and handled entire teams of workers to complete the structure in record time. The staff of Karla Math led by our redoubtable and highly energetic Manager-Shirali Ajaymam, ensured that everything went off smoothly. Trustees of Karla Education Trust - Shri Kadle Praveenmam, Smt. Bijoor Shobanapachi, Shri Bijur Vivekmam, Shri Chandavarkar Durgeshmam and Shri Saletore Kishormam offered unstinted support right from inception of this noble project.

Just a year ago, the strength of the school was a mere 24. Today, it has crossed 109 and further requests for admission are pouring in every day! Knowing that the school is being run by a highly competent, creative and committed team and also that their children are in secure, hands, eager parents are sending children not just from Karla but also nearby villages. Mother-volunteers are offering a helping hand to the teachers who meticulously plan the course and teach with love and dedication.

<<<>>>

Samvit Sudha ‘bags’ its FIRST Export Order!

Samvit Sudha – a highly successful vertical of Parijanan Foundation initiated for woman empowerment and rural uplift, under the aegis of Shri Chitrapur Math, has taken its first step towards going global! Last month at the Konkani Sammelan 2016 held at Atlanta, USA exquisite fabric-bags designed by Samvit Sudha with the Konkani Sammelan logo were given to all participants during registration. The complimentary handmade- paper pouches artistically block-printed by the creative team of Samvit Sudha were also highly appreciated!

We thank the Chitrapur Heritage Foundation for initiating this maiden order and humbly offer this seva at the Lotus Feet of Pujya Swamiji. We seek His Blessings so that we can carry forward our Beloved Guru’s Sankalpa for this worthy venture to far greater heights in the days to come!
First of all, I would like to thank Agraj Organization and Mr & Mrs Roy(s) for asking me to give a talk on Hindustani Classical Music and also have my young Disciple play a Tabla Solo, as a part of this KathakRanga Mancha Pravesh. Hindustani Classical Music is close to my heart and I consider this as a privilege and honour, although I can only scratch the surface.

Hindustani Classical Music is much older than we care to believe. It has undergone a continuous evolution over long periods of time. I can only place facts before you as I know them or have received them from my childhood Teacher Pandit A.K. Kumar, a brilliantTabla Player and Agra Gharana Vocalist (Disciple of Doyen Ustad Khadim Hussein Khan Saheb) and Guruji,Tabla Maestro Pandit Taranath Rao Hattangadi. Needless to say, I have read a little bit and learnt a few things through my association with renowned Vocalists Pt C.R. Vyas and Pt Jasraj, and a little bit of time with Sitar Maestro Ustad Vilayat Khan Saheb.

This brief talk pertains to both Vocal and Instrumental Music. Vocal Music is the mother of all forms of Music. When a Baby arrives on this planet, it lets out a cry. That cry is the Baby’s first brush with the sound on this planet with a steady or unsteady rhythm. Concept of sound and rhythm goes back to the beginning of creation, and constitutes two of the most fundamental factors of Music. Vilayat Khan Saheb said that melodious music results from a balanced integration of Sound and Rhythm (in his words, “sur aur taal ka sanghatan”).

The popular form of Vocal Hindustani Classical Music today is known as “Khyal” system. Khyal in Urdu language means thought or even imagination. Using the trained voice and instant imagination, the Vocalist develops the thought step by step by painting various short and long syntheses of melodic notes with colors of the “Suras”, further ornamented by Taal (at the right time). A seasoned Musician can easily do this for an hour or more. Although there is a lot of freedom in Hindustani classical Music to improvise within a set of rules, generally a classical Khyal is presented in 3 parts. The first part is known as Alaap which sketches the basic structure of the Melodic Form, known as Raag, proper Ascent and Descent of the prescribed scale and an exclusive distinguishing feature called ‘Pakad’. Some Vocalists may present a long Alaap, some short, while others may present it for less than a minute. Then the Vocalist is joined by the Tabla Player in presenting a long composition called Bada Khyal in one of the slow or Vilambit Tempos and later a shorter composition called Dhrut Khyal at a fast tempo. There are some Vocalists who add another part called Tarana which is fast. Tarana does not have meaningful words or literature or Sahitya as Carnatic System would call it, but meaningless syllables bound by rhythm. However Ustad Amir Khan Saheb was of the opinion that some of the supposedly meaningless words and syllables, like Todani, Yalali, Nadirdirdir etc. etc. do in fact have meanings in Persian and Arabic languages. Depending on the Gharana or Taiyyari, a Vocalist may sing it fast, while some others may sing it much faster. Among the Indian Vocalists I have accompanied, Vidushi Lalith. J. Rao of Agra Atrauli Ghara and Pt Vidyadhar Vyas of Gwalior Ghara who sang extremely fast Taranas. However Ustad Salamat Ali Khan Saheb of Lahore, amazed me by bordering on the lower seam of Instrumental Jhala.

Naturally a question arises ‘What about the Instrumental Music?’ Instrumental Music is believed to have come from Vocal Music only. Although styles may vary, it is the same Music whether it is produced by the air from the Lungs and throat as in the case of Vocal Music, Bansuri, Shehanai and so on, or from the strings of the stringed instruments. Vocal Music is the mother of all forms of Music. That is why it is always the goal of an instrumentalist to replicate the nuances of vocal music on the instrument, whenever possible, at least in initial stages of Alaap. However Instrumentalists (not necessarily on all Instruments) continue this Alaap into Jhor and Jhala (without Tabla), and later slow and fast compositions called Gat, culminating in an amazingly fast Jhala. A seasoned Musician can stretch this to an hour or two.

Next question is, how long has ‘Khyal Gayaki’ been in existence? Answer to this depends upon whom you talk to. The most popular belief is that it was devised by Ustad Sadarang with the help of his nephew Ustad Adarang. These two Musicians were in the Court of Emperor Muhammad Shah Rangile at the tail end of Mughal Dynasty about 300 years ago. Even today compositions of Ustad Sadarang are sung on Vocal Concert Platforms by Vocalists of various Gharanas. However this was not the beginning of Hindustani Classical Music. It was there centuries before that, in a more orthodox and spiritual way, under the name “Dhrupad Dhamar” Gayaki, which is the predecessor of today’s Khyal System. This ancient Music is sung even today, but by a smaller number of Musicians. One
family that has maintained the purity of this Music is the well-known Dagar Family for several generations. This Music was most popular in the Medieval period. During Mogul Emperor Akbar’s time there were numerous Dhrupad Dhamar Vocalists and also Instrumentalists called Beenkaars, who played RudraVeena, which perhaps has existed from the beginning of civilization. Among these singers were two legendary Dhrupad Dhamar singers of immortal fame: Pandit Ramtanu Pandey (also known as Tannu Mishra) and Pandit Baijunath Mishra, less fortunate and bogged down by hardships in life. Both were extremely gifted disciples of the same and perhaps one of the kindest Gurus ever, Swami Haridas. Later Ramtanu Pandey became famous in Akbar’s Court, under the immortal name Miya Tansen. Baijunath’s name also became immortal, alas, under the name Baiju Bawra. But the training periods of these two Himalayan-like Musical Mountains were different. Both are believed to have caused Rain to fall, lamps to light up, diseases to heal, and animals hypnotized. If this is true, it was not just by the melodic and magnetic power of their Melodious Music, but by the tremendous yogic concentration that propelled the Musical waves. Music, indeed, is a form of Yoga to its devotees. Swami Vivekananda (visited by Vaze Buwa) called Music the 5th Yoga. Both of these Musicians were also excellent composers. Miya Tansen invented new Raags like Miya-ki-Todi, Miya Malhar, Miya ki Sarang, a new Kanada in honor of Akbar called “Darbari Kanada’ etc. It is said that at some point in time, Miya Tansen was convinced and recognized the greatness and genius of Pt Baiju, touched his feet and honoured him.

Hindustani Classical Music went farther back in time to another notable period of another extraordinary and famous personality Hazrat Amir Khusro whose family migrated from Persia to Delhi. He was a Poet as well as a Musician and has been credited with various accomplishments. So much so, it is said that if anything new, innovation or invention came about, the credit would go to him. Although controversy has always existed, there is no denial of the fact that he was a Genius. Even Pandit Jawaharlal Nehru has paid tribute to his memory. He was credited with the invention of many Musical Instruments including Sitar, which Pandit Ravi Shankar seemed to believe cautiously. He wrote hundreds of poems and musical compositions. He has been regarded as father of genres such as Tarana (subject of controversy), Gazals, Quawali etc. He invented dozens of new Raags. While I cannot vouch for everything, I can mention a few names, mainly because I like many of these Raags. The names are Bhibbas, Gujri Todi, Sarang, Poorbi, Gaud Malhar, Kanada and many others. He also mixed Raags to produce new Raags. One such Raag is supposed to be Saazgiri. As many other Ustads did around the turn of the first Millennium and later, Khusro-ji too skillfully infused the exquisite Persian Melody into Hindustani Raagas. (A few Votaries of Carnatic Music have confided in me their admiration for the Voice Culture and Melody of Hindustani Music.) In my opinion, credit goes to both Pandits and Ustads.

Continuing this backward process we can regress back into the Vedic period. Music in that age probably was not as sophisticated and competitive as it is today. But, certainly there were Devotional Hymns sung in an extremely rhythmic fashion based on a proper tonic note. The evidence of this can be seen even today in most Temples, where during the worship, there is a service of Vedic Chants in chorus which can send surges through devotees’ spines. In some Temples or Matths, Deity is worshipped with articles, Mantras as well as Vocal and Instrumental Music as ‘Sevas’. Therefore, it is abundantly clear why our soothing, melodious, scientific and divine music, which transports our minds into higher planes is called Shastriya Sangeet.
The Crow and the Peacock! Lessons in life!!

Mayur Kalbag

One day a Crow happened to look at its own reflection in the pond where it was drinking water. Upon seeing itself the Crow became extremely disappointed. "I am so ugly" he exclaimed to himself. Far away, in another lake he saw a Swan. The bird was looking elegant with its pure 'white coloured' feathers. The Crow flew towards the Swan. As he perched himself on a floating log of wood the Crow dejectedly asked the Swan, "how is it that you are so pretty and me so ugly? Just look at me. What was the reason for which I was made so ugly and unattractive?" The Swan looked at the Crow and smiled. "Dear Crow, you think I am the most beautiful and elegant bird, right?" The Crow nodded in the affirmative. "No, you are completely wrong dear Crow". If you truly want to know the most beautiful bird, then please go to the Parrot and see her. She is, according to me, the most attractive bird especially with the two vibrant colours she has, the green and the red and the variations in those shades. I am only white".

Hearing this, the Crow got more anxious and flew in search of the Parrot. And all the time he only kept thinking about how ugly he was and how others were so much better than him. Finally a few days later the Crow saw the Parrot. It was in a cage in somebody's house. The Crow perched himself close to the Parrot and started admiring her. "You have such lovely colours, dear Parrot. The Swan was right; I believe that you are the most beautiful bird on this planet and look at me, I am so very ugly and with no colours to flaunt like you". The Parrot felt very bad for the Crow and told him not to feel dejected. But the Parrot also told the Crow that it was not the prettiest bird on this planet. "The most beautiful bird is the Peacock and she truly is amazing in her beauty. No bird can come close to the Peacock in terms of beauty", the Parrot told the Crow. But the Crow asked, "hey, where can I see the Peacock"? The Parrot replied, "just fly to the closest animal zoo and there will be many Peacocks there".

Excited, the Crow began flying. Within only two days it reached the zoo. After searching a bit the Crow saw not one but many of the Peacocks in one area of the zoo. The Crow went close to the Peacocks. "I must say you truly are something, you are the most beautiful bird I have ever seen. I agree with the Parrot". Hearing this from the Crow, one of the Peacocks smiled and asked the Crow what he was doing there in the zoo. The Crow replied, "I am so ugly, no one gives me any importance. No one cares about me. Not a single person has even once admired me and in fact they shoo me away whenever they see me. And this is because I am the ugliest bird living on this earth".

Listening to this one of the older Peacocks stepped forward and addressed the Crow. "Dear Crow, do you know where we are? We are imprisoned in this zoo. We are in this cage. We cannot fly. We don't have the freedom. We too feel like flying like you, free and fearless but we can't. People throw food at us but we want to fly and find food for ourselves". The Peacock continued, "Tell me something, did you find the Parrot in the open air or imprisoned in the cage? The Crow replied "in the cage". "We may be the most beautiful and good looking birds but we are not as fortunate and lucky as you, dear Crow. What you have is something much more special then what we have. You have freedom and we have this cage. Dear Crow, one more thing. One should never compare on external aspects only but more on internal qualities. Dear Crow, you are more special than us and the Parrots and Swans. We just keep dancing around and showing off our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean the environment. Because of you and your other friends who scavenge our feathers while you help clean
Much as we regret, the spiraling costs of printing have forced us to increase the prices of our casual advertisements with effect from May 2016 Issue. They are now as under:

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BIRTH CENTENARY REMEMBRANCE

SHANKER RAMARAO KABSE
(AUGUST 14, 1916 – OCTOBER 1, 2009)

IN FOND AND EVERLASTING MEMORY OF A GENTLE SOUL, AN EPISTEM OF GOODNESS.

Shanker Bappa was our father, Kabse Pandurang Rao’s younger brother, affectionately nicknamed by his friends as ‘Aaytara Bappa’ since all Sundays were earmarked by him to visit near and dear ones by rotation! Being happy, compassionate and always forgiving were his identifying characteristics. Setting aside unhappiness in his personal life, he was ever ready to bring joy and happiness in the lives of people he met. Politics, health and fitness and his faith in the Nirguna Parmeshwar were his favorite topics. He was an intellectual, proficient in all subjects, with an innate ability to simplify complex matters for his enraptured audience. A living example of how to be calm in any difficult situation, he was a perfect Karma Yogi. Dear Bappa, thank you for being a big part of our life. On your birth centenary, we bow our heads to you in reverence – Anila, Dilip, Kishor, Lalita, Asha, Vandana, Priya, Pooja, Sahil, Srikant.

TRIBUTES FROM A FEW OF THE COUNTLESS ADMIRERS OF SHANKERMAM:
Shankermam. Even when we just pronounce his name our eyes become moist. He was a role model for all. Always jolly, contented and ready to share others’ happiness. To be his friend age did not matter. He had admirers across 3 generations! Each interaction with him had a deep and lasting impression on us. His childlike enthusiasm was a continuing source of inspiration. Very unassuming, one never heard him speak ill of any one, any time. It was his innate simplicity, patience, forbearance and compassion that endeared him to one and all.

He was a voracious reader. His interests ranged from the second World War to Lord Mahavir, Sant Dnyaneshwar and J. Krishnamurti. He was a member of the prestigious Petit Library for almost half a century. He was in the habit of writing down “Versions” from the books he read and thus had a huge collection of quotable quotes. To achieve perfection in languages he, at various times, subscribed to Navbharat Times (Hindi), Mumbai Samachar (Gujarati) and Maharashtra Times (Marathi). His insistence on punctuality, health and fitness was legendary. He believed in Nature Cure. He never took any medicines, neither Allopathic, Homeopathic nor Ayurvedic. He was a firm believer in the efficacy of Urine Therapy. He boasted, genuinely, that he never subjected himself to injections throughout his life, not even when he suffered a dog bite! He often said my ultimate aim is to reach a state of complete wantlessness and strove to achieve such state. The American thinker, Thoreau, wrote – “A man is rich in proportion to the things he can do without”. In that sense, Shankermam was a very rich man!

Dear Shankermam, with all the good memories of our interactions, you will always live in our hearts.

FONDLY REMEMBERED BY:
Dr Maruti, Smt. Seeta and Shiva Gulvady, Ashok & Rekha Padukone, Nijanand Haridas, Pramod Amladi, Umesh Hemmady, Umesh Balwally,
and also by
Halady, Padukone, Shirodkar, Gullapalli, Bharwani, Bhattacharya, Haridas, Hemmady, Amladi & Balwally families and countless admirers

Birth Centenary Remembrance
Shanker Ramarao Kabse
(August 14, 1916 – October 1, 2009)

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From Left to Right: Anmol Trikannad (Father), Manasi Wagh (Mother), Nalini Mudbhatkal (Great Grandmother), Aarin (Great Grandson), Kanchan Trikannad (nee Mudbhatkal)(Grandmother) & Vivek Trikannad (Grandfather)

Aarin - Born on 10th March 2016 in Auckland, New Zealand.

From Left to Right: Abhijit Trikannad (Father), Natasha Rama (Mother), Nalini Mudbhatkal (Great Grandmother), Alena (Great Granddaughter), Kanchan Trikannad (nee Mudbhatkal) (Grandmother) & Vivek Trikannad (Grandfather)

Alena - Born on 7th February 2016 in Auckland, New Zealand.
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Redevelopment Basics

Vanita Kumta

Redevelopment of old structures is a long drawn out laborious process, the necessity arising more so when the structure concerned has outlived its life. Most importantly it is a team work.

Need and cause - Dilapidation and crumbling of old structure, the main cause for dilapidation could be weathering and ageing effect, inadequate maintenance and care. Premature deterioration is largely due to poor construction or inappropriate design and / or neglect of timely repairs. Rampant structural changes being carried out by residents without the advice of architect or structural engineer is yet another factor. When the old structure cannot be strengthened any further, the cost of such work being too voluminous for the residents to bear a thought must be given to redevelopment.

Primary Requirements - Redevelopment can be achieved directly by the society/ occupants/ owners concerned or by entrusting the project to a reliable developer. Whilst talking of redevelopment the first important necessity is regular structural audits especially of old buildings by a competent structural engineer.

A good team comprising of an advocate for legal advice, a chartered accountant cum auditor, and a project management consultant and in the case of societies a well knit managing committee and dedicated office bearers can weave the way to success.

Likewise during the process there are several offices that play a vital role not to talk of the various permissions needed. More than 26 permissions are needed from several offices in drawing up a plan of action!

In redevelopment the residents need to mainly consider a new construction stronger and better equipped and with important amenities as per the present standards. Here laying particular stress on rain water harvesting, garbage disposal and solar power are healthy, safe and progressive alternatives.

Statutory Requirements - Terms, title clearances of the property to be redeveloped as also the permissions from individuals be they members/owners/ occupants should be obtained.

Conveyance - a proper registered conveyance deed of the property is a safe start.

Registration of all concerned individuals - sale/transfer deeds is equally important.

Clearance or release of any mortgage of the property as a whole and or of individuals concerned must also be taken care of.

In the case of a society a Special General Body Meeting with a unanimous decision voting for redevelopment is very essential.

Redevelopment Process - Tenders need to be called after framing a proper advertisement to be put up in the local newspapers as an essential prerogative. Choice of tender with all transparency and proper representation by all members, project management consultant is the next step.

Each tender needs to be analysed for its integrity with respect to finance and work credentials. Visits to the sites where each developer has, is or will be doing construction helps to get a fair idea of the quality of work and also the trust they have generated in the people concerned.

Once a tender has been passed it is binding to conduct a Special General Body Meeting in the presence of the official deputed by the Assistant Registrar of Co-op Housing Society. This meeting should be video recorded.

The Development agreement needs to be framed so as to safeguard the interests of the residents. Thus in the case of a small plot, the need to have no wings, insisting on a residential only complex becomes an important requisite.

Power of Attorney needs to be executed between the developer and the owner of the property so as to enable the developer to carry out the work needed for execution of redevelopment.

 TDR, the developer purchases the TDR a kind of floating FSI. TDR is also generated in case of slum redevelopment projects. It can be sold in the realty market and developers buying it can use it to construct more built-up area, referred to as loading of TDR.

 Corpus - This is the sum of money that the developer agrees to pay to the party whose plot will be developed. This is essentially almost a corpse as a large chunk of it will need to be ploughed back into the project by the individuals towards stamp duty, registration, ST, VAT, maintenance of the property on completion of project and gaining occupation until such time that the society is once again formed and registered, as during that time it is the developer who will be looking into the maintenance aspect. Also individuals need to pay the security deposits for gas, electricity etc as and when they accrue.

 Rent is the fixed sum of money which the developer agrees to pay the individuals on a monthly basis in the form of post dated cheques for let us say a period of 2 years from vacating the premises or until occupation. May be agreed to be increased % age wise
if the term increases.

- Brokerage is the sum of money paid by the developer towards brokerage which the individual needs to pay for alternate accommodation.
- Cartage is the sum of money paid by the developer to individuals towards cartage to and fro whilst vacating and occupation.
- Refundable Deposit is the sum of money paid by the developer to individuals towards the deposit they need to pay for alternate accommodation.
- Additional area, the developer agrees to grant each individual a percentage of his existing area in the new structure.
- Car parking, the developer agrees to grant the same to each individual.
- Amenities as offered by the developer.
- Term of construction is the period of time taken for construction with the grace period.
- Penalty is the amount to be levied in the case the developer exceeds the period mentioned above.
- Bank guarantee is the amount offered by the developer as a safe keeping, which can be agreed to be released in a phased manner, abiding by the tenets of the agreement, failing which the owners can terminate the agreement and complete the work departmentally or otherwise as the case may be.
- Registration of new society the developer must undertake this with the co-operation of the individuals.
- Electricity, gas and other essential services need to be restored prior to occupation.
- Handing over of all concerned bills and receipts at completion. Obtaining the occupation and completion certificates and reconveyance as the case may be must be meticulously worded in the development agreement and the agreement for alternate accommodation as the case may be.

Having enumerated most relevant details, the need to work as a team, as also the necessity to maintain a strict vigilance on detrimental forces that may pull apart a carefully configured plan of action is of primary importance.

We are what our thoughts have made us; so take care about what you think. Words are secondary. Thoughts live; they travel far.

..... Swami Vivekananda
Casually observing the interesting doings of a small boy the other day, brought back memories of nearly five decades ago in 1969, when my son Shivoo was little. At the age of three, as most children are, he was very friendly, very inquisitive, and quite without inhibitions. He also believed in sharing all his knowledge, such as it was, with anybody and everybody.

It was when I was a newly-promoted Major posted in my regimental centre, that Shivoo met the Commandant, Colonel C.B. Sridharan, at a swimming competition finals which I had organized. Colonel Sridharan, being universally loved and admired, was affectionately referred to among us juniors as Uncle Sri. He was a renowned battle veteran and a true professional soldier, and had an equable and genial nature, but was a disciplinarian with whom one did not dare take liberties.

My wife Asha was seated next to the Commandant in the front row, and was having a difficult time keeping an eye on Shivoo who could not keep still for a moment, and at the same time trying to engage the Colonel in conversation.

Suddenly, when Asha had succeeded in trapping Shivoo on his return from one of his forays, his clear voice rose during a lull in the background hum of conversation among the spectators. Having discovered the grandfatherly figure seated next to his mother, Shivoo was asking his mother, “Who is this Uncle?”. I was horrified when I turned to see Shivoo gently poking the Colonel in his midriff with a tiny finger as he asked again. I began to breathe again when the Colonel merely smiled and pinched Shivoo’s cheek, while my wife explained that the gentleman referred to was the Commandant. Shivoo was apparently satisfied with the explanation, though possibly he could not fathom why an “Uncle” was being called a “command-aunt”.

The butterfly stroke event was about to begin when Shivoo thought that he had to share his new-found knowledge with the assembled officers and ladies. So he stood up between the Colonel and his mother, faced the gathered spectators, and again gently prodding the colonel’s midriff, announced loudly in his clear, sweet voice, “He is the commandant. He is the commandant”. Liking the sound of what he had said, he repeated it several times for good measure, continuing to prod the colonel with his finger. Once again my heart stopped, expecting the disciplinarian in the colonel to tick me off. But he laughed out loud, pinched Shivoo’s cheek again, and called him “extra”. I wondered who was the principal actor. The laughter from the assembled officers was drowned by the starting gun, and the splash and excitement of the race.

From that day on, until his sad demise years later when Shivoo was a strapping Lieutenant in the Indian Navy, Colonel Sridharan always fondly referred to Shivoo as “extra”. Few senior officers are made in the mould of Colonel Sridharan these days, and I treasure Uncle Sri’s memory every bit as much as I do the “extra’s” pranks and doings.

The author can be contacted at Tel: 0821-2515187; E-mail: <sg9kere@live.com>
Puzzle Mania
Tanuja Nadkarni

What is it about these perfect little coloured bits that has us in such a grip? Maybe because of all my childhood toys, the one that I loved the best was a little cardboard ‘States of India’ jigsaw where every state could be fitted into its slot. We have always been enthralled by Ravensburger puzzles ever since we did our first 500 piece puzzle way back in 1993. Vivek had got one for the kids on one of his trips abroad, and given the size of the puzzle, it had remained unopened for several months. Until one rainy, floody day when Mumbai came to a standstill and we were cooped up indoors, we opened the puzzle. And we were hooked!

We have moved on from the 500 piece puzzles onto 2000 piece ones. And we have maintained the tradition of opening a puzzle only when it rains too heavily and we are stranded indoors. So this time in the first week of June, Vivek was away in Mumbai and the skies threatened to open up, I got out my very favourite ‘School of Athens’ puzzle. A painting so fascinating, you could look at it for hours. It is one of the most famous frescoes by the Italian Renaissance artist Raphael, depicting nearly every Greek philosopher. It was painted between 1509 and 1510 and adorns one of the walls in the Apostolic Palace in the Vatican. Little must Raphael have imagined that 500 years later, copies of his painting would be painstakingly rebuilt piece by piece by puzzle lovers the world across, including two in a remote farm in Chitrapur.

So how does this mania take over? First we sort out the edge pieces. The table which is normally cluttered with our laptops, books, manuals, notes, plates of drying mace and nutmegs and other odds and ends, miraculously gets cleared to make way for the pieces. The stage is set and the border starts taking shape. Every spare moment is spent poring over the pieces. Sorting them is essential, so plastic containers, baking tins, bowls find their way to the table to hold a shade of purple or green that you know has to belong to this or that corner of the puzzle.

Bit by bit the figures evolve, the rich tapestry on the walls comes alive, your eyes start noticing the ever so subtle differences in the shades of brown that make up the robe of Euclid and Plotinus or the blue streaks that highlight the robes of Aristotle and Diogenes. The sculptures on the wall depicting Apollo, god of light, archery and music, holding a lyre and Athena, goddess of wisdom, take shape out of the million shades of cream and beige. The arch above the group of figures which is a classic Greek ‘meander’ a motif made with one continuous line gets done as we match each line for its thickness and colour. And so on it goes until we are down to the last 50 pieces and then it is a race to the finish.

The whole puzzle is done and adorns our table for some days while we admire the painting and the precision with which the pieces fit into one another. And then it is time to take it apart and put it back into the box until the next rainy season, when hopefully we will have another masterpiece from Ravensburger.

“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.

Chetana Praveen Kadle - chetanakadle@gmail.com
Tanya Kadle - tanyagang90@gmail.com

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In search of PP Shri Ramavallabhdas

KUMUD BHAVANISHANKAR NADKARNI (NEE CHANDAVARKAR) USA

A: Introduction:

On the eve of celebrating 400 years of the birth anniversary of PP Shri Ramavallabhdas I wrote an article, outlining a brief life sketch of Shri Ramavallabhdas, and His contributions, that was kindly published by the KSA Magazine in August 2010. The present one is a follow up on the same, written to commemorate Shri Ramavallabhdas on the occasion of the Gokulashtami vrata, in this year.

In the present article, it is my purpose a) To revisit and truly the lighthouse to those on the voyage of spiritual attainment and even among these striving evolved ones, rarely if ever, one understands me in principle.

Shri Ramavallabhdas was one of such rare saints or seekers alluded to in the above couplet. He can be considered as the personification of Krishna Bhakti and truly the lighthouse to us with Shiva Upasana, similarly, Shri Ramavallabhadas, Gangadhardas and Gopaldas in Shirali, Krishnadas and Jogavva in Hemmad, Umavallabhdas, and are proud of.

Shri Krishna Janmashtami Varata Sampadaya was started among the Saraswat families even before we were blessed with our present glorious Chitrapur Saraswats all cherish and are full of love and devotion towards Krishna. The Marathi bhajans are interspersed with Sanskrit shlokas of the total organization of the fifteen day procedure. One must attend this utsava at least once to get the full flavour not only of the Bhajans but the total experience of. One must attend this utsava at least once to get the full flavour not only of the Bhajans but the total experience of. One must attend this utsava at least once to get the full flavour not only of the Bhajans but the total experience of.

B: The Path of Shri Ramavallabhdas and our Math

It is said in the Geeta, (BG VII- 3)

“Among thousands of men perhaps one strives for Krishna Bhakti. His message was “Immerse yourself in Krishna Consciousness and in that state, he wrote his “Krishna Form”, immersed in Krishna Bhakti and Lord Krishna will take care of you” He spread the Krishna-Bhajanamrita among the Krishna Consciousness and in that state, he wrote the “Prakrit Teeka” (meaning Marathi Commentary) on the treatise Vakyavritti by Adi Shankaracharya, which is a commentary on the famous Mahavakyas.

It is noteworthy that just as our community was blessed with our first Guru, PP Parijnanashrama Swamiji, who came from North India, carrying with him the idol of Lord Bhavanishankara, who was approached by the devout and pious Bhanaps, fasting at the Koti teertha at Gokarn, who were yearning for a Guru, he blessed us with Shiva Upasana, similarly, Shri Ramavallabhdas came from Daulatabad in Maharashtra, to Gokarn, carrying the idol of Shri Krishna, in Kaaliya Mardana pose and found a disciple in Lakshmibai Ubhaykar, at Gokarn, whose yearnings for devotion he did fulfil. He graced our community through his daughter-disciple Lakshmibai who came to be known as Avadi Mata, and imparted her the knowledge of Gopala Vidya, which envisages the Krishna Bhakti.
Dashaka Nirdhara (a commentary on the Chapter of birth of Krishna in the X canto of Shreemad Bhagavatam). X canto of Shreemad Bhagavatam is described as the “Summun Bonum” of Shrimad Bhagavatam, This describes the advent of Krishna and details his various exploits from childhood ones like showing Brahmmanda to his Mother, killing various demons, Killing of Kamsa culminating in summarizing Krishna's glories. Shri Ramavallabhadas selected the chapter on the birth of Krishna for his commentary, which very well fits the Krishna Jayanti Vrata utsava, that he chose to popularize.

Vaishnava Gati: This book is referred to in one of the eulogies to Shri Ramavallabhadas but has not been available.

D: The Ashtaka by Shri Raghavdas

In this part of the article, we shall see the Ashtaka composed by Shri Raghavadas, an ardent disciple of Shri Ramavallabhadas. Shri Raghavadas considered Shri Ramavallabhadas to be very a incarnation of “Rama-Vallabha” i.e. Vishnu i.e. Lord Krishna. He says, | श्री माधवलल्लभचले दामोः | श्री माधवलल्लभचले दामोः |

Supreme Consciousness Shree Ramavallabh, (Lord Krishna) came to this Earth taking human form as Shri Ramavallabhas. The Ashtaka of eight stanzas written by Shri Raghavadas is in praise of Shri Ramavallabhadas, but in each stanza, Shri Raghavadas uses the term Ramavallabha i.e. Shri Krishna. The complete Ashtaka is as follows:

| जय जय जय जय जय जय जय जय | जय जय जय जय जय जय जय जय |

Praising whom the voice of the Vedas fades away and the opinions of the scriptures fall silent, To Him, Shri Ramavallabh, who is the reservoir, and the source of all knowledge, I bow down in deep reverence and my respectful salutations to Him. Hail victory to Shri Krishna, the hero of the Yadavas.

With whose Grace, the Brahman in the Universe is revealed, covering both the appearance and non appearance He illumines both, To Him......Yadavas
Another port city of great antiquity on the river Sharavati has a rich history to offer. Periplus, the Roman geographer calls it Naoura in 247 BC and Ibn Batuta described it as Hinaur. A branch of the Kadambas ruled over from Chandavar between 11th and 14th centuries in the Ankola, Kumta, Honavar regions. Later Honavar came under Alupas, Salva rule of Gerasoppa and Nayakas of Keladi who were feudatories of Vijayanagara.

Story of Ibn Batuta’s visit to Honavar and his lunch with the Muslim Royal Family - Ibn Batuta, a widely travelled Moroccan explorer, was invited by Nawab Jamaluddin Mohammad Ibn Hasan of Honavar in 1343. He might have been an officer of the Delhi Sultanate, but later must have accepted the over-lordship of Vijayanagara (North Kanara). He was the feudatory of Harihara, the Vijayanagara ruler.

Ibn Batuta has left an interesting account of the coastal Muslim food. A beautiful Jariya, a slave girl in silks served him rice and ghee over it, pickles of pepper, green ginger, lemon and tender mangoes. Side dishes were many, meat roasted on spits (sulaprotam), fried meat balls, crab meat and different vegetables grilled in Kaandur. (A kind of Tandoor, ‘Kaanduram dvaar badhdha taptan yantra’ - a closed hot machine was dug into earth cooked on a slow fire) Then came rice with cooked fowl (may be pulao). The third serving was another variety of chicken with rice, then fish dishes followed. Then the last item was curd rice. Variety of sweets like amrakhand, shrikhanda made of hung curd, sweet chiroitis (sutarprenis,) made in ghee, sajjige (sweet shira) were some of the items offered. Mouth watering menu isn’t it? It is not my imagination folks. These were some of the popular dishes of the times and are taken from Sanskrit and Kannada literature on cookery.

Honavar was a chief port exporting pepper and spices. In 1498, it is said that, Timmayya an agent of Vijayanagara went from Honavar with 8 boats to surprise Vasco da Gama who was resting at Anjidiv islands. By 1547, the pepper trade with the Portuguese was brisk and Honavar gained a great importance, which resulted in the establishment of a Portuguese factory. This port city was visited and lot was written about it by Pietro-Della Valle, the Italian traveler, the British traveler Francis Buchanan and the Dutch visitor Jan Huyghen van Linschoten who visited the city in 1584. Under Haider Ali it was still a place of great commerce, but Tipu sultan destroyed Honavar in 1784.

Honavar is adorned by many temples; noted one is Gopalkrishna temple which has many pillars with lot of sculptures of Jain Tirthankaras. The Venkatraman temple was built in 1663 by Ramachandra Mahale according to the copper plate now at Partagali Math. There is a Jogimath belonging to Nath Sampradaya. A Catholic Church in honor of St Salvador, a Protestant Church and a Jacobite Church are some of the important monuments of the Portuguese and British rule. There are 3 mosques; the one at Jogimath is the oldest. The Clement Hill statue on the top of the hill was built in honor of Colonel Hill belonging to Madras infantry of the East India Company who had died at Gerasoppa. Another beautiful place is Ramtirth pushkarini (Tank) where water from a height falls into it from two different points, called Ramtirth and Lakshmana Tirth. According to tradition, Ram, Sita and Lakshman had a dip in this tank, so many visit this and have a dip, mainly for the medicinal values.

Honnavarkars must be proud of not only their town’s rich history, but also of its beautiful natural surroundings.

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<td>Nachiket Nandan Trasikar</td>
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<td>(In m/o late grandmother Smt. Krishnabai Soumitra Trasikar on her 6th death anniversary)</td>
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How I Wish

Kumud Nayel

I was just about ten years. Maybe a little older. My plaits tied tight and folded up with tight ribbons. My face oily with hair well groomed and of course oily!! Every straight hair in place. Skirts folded neat under the knees. Perfect Picture of a middle class child from a Regional School. I sat every evening reciting my tables. Rocking myself to the beat of table. “Bay Ekke Bay, Bay Duni Chaar, Bay Trik Saha .....” My Grandmother sat in the corner of the room turning the beads on her rosary. “So lucky, my Grandmother”, I thought to myself, as my table went down to Bay Dahay Vees, “so lucky! All she does the whole day, is turning the beads over and over. That’s all!!! How I wish I was in her place”. I would envy my silver haired Grandmother.

Years flew by while my plaits turned into a single plait on my back. It was lectures at college. Mugging up verses from Tennyson, Wordsworth, Shakespeare and Voltaire. As the verses got the worst of my mind, it was over. I saw my other friends dangling a handbag and taking happy bus rides to work. “How lucky!” I thought “that silver pay packet at the end of the month! How I wish I was into those bus rides to office!” I dreamt everyday as Lord Tennyson wailed:

T’is better to have loved and lost,
Than never to have loved at all.

Soon enough, I was one in that crowd at the bus stops. That pay packet sat proud on the 1st of every month in my handbag. The wedding Invites of my friends started turning in. I was attending the Wedding Receptions. One by one, my friends left Bombay. I was left the Joana Solo, standing alone in the bus queues. “How I wish I too could board a train and go out of Bombay”, I would sigh during the bus ride to Kala Ghoda, my office.

In a twinkling, it all happened. All over India, everywhere. Packing hold-alls, unpacking boxes while my kids jumped around on them. I see those small happy faces of my kids going to school, a new school in every new place we were posted. How I wish they were the same small faces now with happy smiles eagerly asking me: “Mummy, are we posted out?”

But now there are no postings. The calender keeps changing every year on my wall. No hold-alls to be packed, nor boxes to be kept away after unpacking. The sun rises and sets everyday without a single ray out of place.

How I wish I could be sitting cross legged on that jute mat reciting :

“Bay Ekke Bay,Bay Duni Chaar,Bay Trik Saha,Bay Chouk Aath.......”

Courtesy: Chitrapur Saraswats How Many F.B.

DIVINE LOVE

Most sacred love is mother’s love
To describe God’s love, no words are enough
I asked for a drop of water, Rains she gave
She takes care of me from cradle to grave.

I asked for thread, she gave me cloth
She protected me from danger and wrath
Trying to pen down her glory
No words I find and vocabulary falls short
I am a petty child of hers
One of her million daughters
Asking for her grace
To make me truthful and righteous.

If the whole earth became the paper
All trees became the pens
Ink was all the water from the oceans
Still couldn’t describe her glory then!
I was searching for god ahead
Trying to follow him
Couldn’t find him so thought
He was behind and I have to lead him
But no he was besides me holding my hand
Because HE wants me and I need HIM!

Sometimes my mind asks,
So much live god you give me
Do I deserve?
He says share the love with fellow brother
Your return gift to me , is loving one another
Don’t ask whether you deserve or not
All thy brothers you love, All thy brothers you serve!!

Dr Devika Durgesh Kulkarni
Mumbai
Chamonix, France - Where Mountains Rule!

Shyam and Kalyani Amladi, Malibu, USA

Chamonix in eastern France and on Switzerland’s west-central border is a fascinating place full of spectacular Alpine scenery. A favorite with skiers, it is close to famous ski slopes and the even more famous Mont Blanc. But its real charm is its pre-historic glacial caves, a web of blue-icy tunnels that leave you breathless—and not just because of scanty supply of oxygen!

History and Geography

Chamonix was discovered in 1742 by a Geneva based engineer, Pierre Martel, who wrote extensively about his visit to the valley and described the spectacular erratic and glacial icy boulders dating back some 2.5 million years ago—the epoch known as the Pliocene ice age. Chamonix is a living example of how the glaciers spread across the area following the end of the ice age.

Chamonix lies 81 km from Geneva, SW, 156 km from Lyon, FR, 169 km from Turin, IT and is connected by bus and train. From the early days when it served as a place of research for geologists, it is now a popular destination for tourists and skiers alike.

Chamonix Ice Caves and Ski Slopes

Chamonix is nestled between the towering Mont Blanc range (north) to Aiguilles Rogue range (south). In terms of Alpine exploration, few can match it. Starting with menacing glaciers that blanket the valley to stunning, snow-capped peaks, it offers the visitors one of the rarest natural phenomena - glacial caves you can walk into, vs. walk on or climb. Chamonix is perhaps the best known glacial cave after Kverkjoll, Iceland. The caves are deep, spectacularly blue and remain frozen solid even as the sun is baking down on them! In fact, they mirror the various shades of turquoise and blue that one admires in oceans around exotic resorts around the Caribbean and the Mediterranean.

However, while the ice caves will not disappear in our or our children’s lifetimes, they sure are receding due to global warming. In fact, my wife Kalyani recalls visiting the caves as a little girl (I am not allowed to say how long ago!) when the path to the caves from the visitor entrance was filled with ice and snow.

When we visited it recently we descended some 400 steps to reach the mouth of the cave—there was very little snow on the path. So, sadly, as with other non-arctic glacial areas, the Chamonix glaciers are receding. For skiers, Chamonix offers breath-taking runs. Two of the top ski runs are: Le Grand-Montets (ascends to 3300m), Aiguille du Midi (3842m) and La Tour Vallorcini (2200m). There are other ski areas around Chamonix.

For those who prefer summers, sports activities include rock climbing (local lessons available), “human kite” flying, and of course hiking. The most famous hiking trails in and around Chamonix are known as “Haute Route”, which connects Chamonix to Zermott, home to the Mont Matterhorn. Here is the trail guide.

- Haute Route Day 1 – Grands Montets to Trient hut
- Haute Route Day 2 – Trient hut to Montfort hut, Verbier

Dr Devika Durgesh Kulkarni

Mumbai
Haute Route day 3 - Verbier to Pra Fleuri
Haute Route day 4 - Pra Fleuri to Dix
Haute Route day 5 - Dix hut to Arolla
Haute Route day 6 - Arolla to the Bertol Hut
Haute Route day 7 - Bertol hut to Zermatt

The village of Chamonix, close to the runs, is an old, quaint town which has lots of lodging. It has cobbled streets and Arve river flowing nearby. The center of the town has coffee shops, area handicrafts and friendly people.

Lakes And Hiking Around Chamonix Valley
- Lac Blanc (2352m) - You get a panoramic view of the mighty Mont Blanc 2 hours
- Lac Cornu (2276m) - Lots of wildflowers, ridge views 2 hours
- Lac Noir (2540m) - rough terrain, about 2.30 hours
- Aiguille des Posettes (2201m)- views of France and Switzerland 4 hours
- Mer de Glace – Glacier hike – 1 hour

Temperatures in and around Chamonix range from a low 25 F to a high of 80 F.

Other Area Attractions
1. Mont Blanc Tramway (climbs to 2,372 meters and provides breath-taking view of the valley and mountain peaks. The highest mountain in Western Europe, Mt. Blanc itself is 4808m)
2. Train to Mer de Glace (glacier)
3. Scenic towns around Chamonix—Annecy, Les Houche, Argentiere
4. Walking to the Glacier de Bosson
5. Grands Montets cable car
6. Trails around Lac Blanc
7. Paragliding (for instance, over Mount Brevant)

---

**From the CookBook of Smita Koppikar**

**Shahee Stuffed Mirchi Ka Salan**

**Ingredients:** 1/2 kg green chillies, deseed and marinate it with lime and salt.

**For the stuffing.**

Now my stuffing is in typical konkani style.

- 3 boiled mashed potatoes
- 1 finely cut out onion
- 1 tbsp grated paneer
- Chopped coriander leaves
- 1 tbsp grated coconut.
- Salt and green chillies for taste.

Mix all the above with Palm, add coriander leaves and coconut oil and keep aside.

Actually the above mix can be also eaten as it is.

**Now for the salan or curry...**

- 3 big chopped tomatoes
- 1 big chopped onion
- 1 tbsp ginger garlic paste
- 1 TSP full jeera, 1 tsp poppy seeds, 1/2 TSP haldi powder, 2 TSP red chillies and salt to taste 1 TSP coriander seeds powder, 1 TSP jeera powder,
- Grind the above curry paste into fine paste.
- 1/2 cup kaju paste.. This paste gives a pep to shahee dishes.

**Method:**

In a kadhai, saute marinated full green chillies well. It should be roasted slightly brown and keep aside to cool.

When cool stuff the mirchis with the above mentioned stuffing.

This is ready to eat as it is.

Now to make curry, in the same kadhai add 1 tbsp homemade butter, when heated add the curry paste and cook well till it leaves its side. Once done add salt and kaju paste. The curry leaves s done.

**Now for the plating.**

Place the stuffed mirchi as desired. Pour the curry mix on top and add little butter and sprinkle garam masala powder and microwave for 3 mins.

Your Shahee Stuffed Mirichi Ka Salan is ready to serve.

---

**EXAMINATION RESULTS**

Students who have passed in the various examinations held in Mumbai, Pune, Bangalore and other parts of the country, are requested to send their details in the following proforma to the Editor, Kanara Saraswat, before 31 August, 2016.

Name (in full):
Address and Telephone No.:
Examination passed and Board / University:
Marks obtained (Please enclose a photocopy of the Marks Sheet duly endorsed):
Merit or Prize/s obtained:

Photographs will be accepted only of those students who obtained 80% and above in SCE/HSCE/ICSE/ CBSE, and above 75% for graduates.

Please note that all the results and photos will be printed in our October issue.

August 2016
KANARA SARASWAT

28
From the CookBook of Smita Koppikar

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Now for the plating.
Place the stuffed mirchi as desired. Pour the curry mix on top and add little butter and sprinkle garam masala powder and microwave for 3 mins.

Your Shahee Stuffed Mirichi Ka Salan is ready to serve.
The thousand smiles that you left behind,
Remind us of your heart so kind.
Your cakes and breads, biscuits and buns
Reminds us how you made our birthdays so much fun.
Every quilt and pretty dress that you sewed
Remind us of the gentle grandmother in you.
Though you were a mother of two
but you meant a lot to all the people you knew.
You bound our family close together,
in all circumstances and tough weather.
Your favourite colour was forever Blue,
and this what God always knew.
So He called you to the biggest blue sky,
How we wish we could see you while you are still up so high.
You are our role model to follow,
We hope one day we shall be as good as you.

- Kanaka Shirali
100th Birthday Remembrance

Smt. RADHABAI KRISHNADAS CHANDAVARKAR
(10th August 1916 – 26th September 2009)

Dearest Amma,
On your 100th birthday today,
You are being remembered & missed dearly by all of us.
We remember your angelic, sweet face adorned by your charming smile,
Your Gentleness and your kindness, Your child like innocence and your caring ways.

Always sailing through all the hardships in your life,
smiling and hiding your sadness,
Amma, we can't even imagine what you must have gone through!

Welcoming all of us at Honnavar, with your heart warming LOVE,
Your delicious cooking and your hospitality.
Your zest for LIFE, willingness to try something NEW,
Your enthusiasm and your tinkling laugh.

Oh, Amma, Wishing you a very very HAPPY BIRTHDAY,
May you always be HAPPY, wherever you are.

With Lots of Love,
(lat) Mangesh / Vijaya Chandavarkar,
Gurunath / (lat) Shaila Chandavarkar, Gajanan and Jyoti Chandavarkar,
Revati / (lat) Ramesh Nadkarni, Kumud and Bhavanishankar Nadkarni,
All your loving Grand Children and Great Grand Children
Chandavarkars, Nadkarnis, relatives and friends
Our Historic Bombay High Court which completes 144 years, has earned a renowned name in the Indian Judicial history, mainly because of outstanding Judges like M.C.Chagla, V. Chandra Chud, Kania Barucha Chagla (who became CJs of Bombay High Court). Tuljapur (Became SC Judge), Pendse (became CJ of Karnataka HC). All these Judges served in Bombay earlier. He and shining Counsels like Munshi (was in the Constitution drafting Committee), Bhulabhai Desai, G.P. Murdeshwar, Jamshetji Kanga, Setalwad, Soli Sorabjee (who became A.G. of India), Nani Palkhiwala and Karl Khandelwala were practicing in this prestigious High Court.

The construction of the present High Court building, commenced on April 1, 1871 and was completed in November 1878, at a cost of Rs.16,14,528. For a long time, after its inception, European Judges, as a rule, presided over the High Court. In 1864, Rao Bahadur Wasoodevji, became the first Indian Judge for only two months. Thereafter, Nanubhai Haridas was the first permanent Judge, in 1882. Later on, the number of Indian Judges, increased only by two in 1895. The Chief Justices were all English Barristers and Mr. Tyabji was the first Indian Chief Justice, just for a month, in a leave vacancy. Thereafter, M.C.Chagla, was the first permanent Chief Justice after independence.

Similarly, the Bar was dominated by English Barristers, till the beginning of the earlier Century. The original side of the HC was represented by Solicitors. But, later on, exams were held for those wishing to practice on original side. Today, all legal practitioners are known as advocates, but not solicitors or Barristers.

Bombay High Court, besides having the permanent seat in Mumbai, has also three circuit Benches, at Panjim (Goa), Nagpur and Aurangabad having two Judges on each circuit Bench.

Some Of The Historic Cases, decided by this High Court

Commander K. M. Nanavati vs. State of Shankarnarayan Shirali
(85 years)
Left for his heavenly abode on Monday, 23rd May, 2016.
Deeply mourned by Family and Friends

Rammohan B. Bellare
(85 years)
Left for his heavenly abode on Friday, 17th June, 2016.
Deeply mourned by Family and Friends

KRISHNANAND DASAPPA KOPPIKAR
(02/03/1928 --- 11/07/2016)
Left for his heavenly abode on 11th July 2016 in Mumbai (Goregaon)
Deeply Mourned by Pramod-Shobhana, Chaitanya-Smitha, Durgesh-Rashmi
Grand Children:
Avneesh, Sudheesh and Pancham, and
All near and dear ones - Family and Friends.

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August 2016 KANARA SARASWAT 32
Our Historic Bombay High Court which completes 144 years, has earned a renowned name in the Indian Judicial history, mainly because of outstanding Judges like M.C.Chagla, V. Chandra Chud, Kania Barucha Chagla (who became CJs of Bombay High Court). Tuljapur (Became SC Judge), Pendse (became CJ of Karnataka HC). All these Judges served in Bombay earlier. He and shining Counsels like Munshi (was in the Constitution drafting Committee), Bhulabhai Desai, G.P. Murdeshwar, Jamshetji Kanga, Setalwad, Soli Sorabjee (who became A.G. of India), Nani Palkhiwala and Karl Khandelwala were practicing in this prestigious High Court.

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Some Of The Historic Cases, decided by this High Court Commander K. M. Nanavati vs. State of Maharashtra was a 1959 Indian court case where commander Kawas Manekshaw Nanavati, a Naval Commander, was tried for the murder of Prem Ahuja, his wife's lover. Commander Nanavati, accused under section 302, was initially declared not guilty by a jury under section 302 but the verdict was dismissed by the Bombay High Court and the case was re-tried as a bench trial. This case was the last to be heard as a jury trial in India, and was heard by this High Court, when Chagla was its Chief Justice. It had massive following, due to the involvement of defense Personnel and had its own moments of Drama and intrigue.

Justice B. Lentin Commissions, J. J. Hospital probe, involving certain medicine company chiefs, for supplying adulterated medicines that brought death to many patients.

In University exams scandal case, the then CM, Nilangekar Patil was found guilty, by Justice Pendse, for favouring his daughter, in passing M.D. exam, for which he had to quit. In the much discussed, Cement Scam case, the then CM, Antulay had to step down from his office, in the wake of corruption charges against him, which were proved by the Bombay High Court.

**Anthology of President’s Desk articles Penned by Shri Suresh Hemmady**

Shri Suresh Hemmady was the President of the Kanara Saraswat Association for three terms 1998-2000, 2011-2013 and 2013-2015. During this period he wrote articles in the column titled “From the President’s Desk”. The best among these have been collected and published in a book form.

The book will be released on Saturday 13th August 2016 at 5.00 p.m. in Shrimat Anandashram Hall, Association Building, Talmakiwadi, Javji Dadaji Marg, Mumbai - 400007 by the Chief Guest Dr. Ramdas Bhatkal, well-known publisher and founder of Popular Prakashan Pvt. Ltd. All Are Cordially Invited
To the Guru with Reverence

NALINI NADKARNI

Our very first Guru is our Mother, for it is she who holds us by the hand and teaches us to take the very first step. In due course of time, she is the one who teaches us our Sanskaars. It is from her that we imbibe our sense of values. However, as we grow, we need two other types of Gurus: a Teacher who imparts academic knowledge and a Guru who feeds our spiritual needs. It is thus that each one of us learns to become an independent individual and trains oneself to be an asset to the society one lives in.

The Guru-Shishya relationship has been a part of our tradition since the ancient puranic days. After the Upanayana, the boys were sent to a Gurukul for all-round education. The girls, however, were not so fortunate.

We all know that Prince Rama and his brothers were sent to the ashram of their Dharma Guru, Sage Vashishta, to enrich their knowledge and hone their skills. Sage Vishwamitra, during one of his visits to the ashram, taught Rama Shashtra Kiptya, or skill in the use of weapons. He also gifted him several Astras (special weapons, missiles) which, in later life, proved useful to Rama in the killing of demons.

During his fourteen years of exile in the forest, however, Rama, try as he might, was unable to vanquish or kill Ravana, for the time was not yet ripe. They say that only Rishi Agastya knew when Ravana was destined to die. It was he who gave Rama a powerful Astra known as Pitaamahastra. Agastya then revealed the appropriate time for its use. Rama obeyed the instructions so precisely that he ultimately slew Ravana in battle and established peace on Earth – for that is the ultimate end of all conflict between Good and Evil. And Good will always triumph over Evil.

The Mahabharata is filled with instances of Guru-Shishya relationships. We hear of Ekalavya and Drona and the heavy price the tribal youth, Ekalavya, paid for the so-called lessons. Such was the dedication of the disciples of olden times. Drona, who had denied training to Ekalavya, had also rejected Karna, disqualifying him for being ‘the son of a mere charioteer’. However, he had directed him to his own Guru, Parashurama, who trained only Brahmins in the art of war. Knowing this, there was no choice for Karna but to pretend to be a Brahmin. One day, while a tired Parashurama was resting with his head on Karna’s lap, a bee stung Karna on the thigh. Even though the pain was unbearable, Karna, a Kshatriya, was able to withstand it without a murmur. His concern for his Guru, and reluctance to disturb his rest, show the depth of his deep devotion to his Master. On being woken up by the buzzing of the bee, Parashurama at once guessed Karna’s caste – for only a true Kshatriya could have uncomplainingly borne the agony of a bee-sting. Parashurama had once given Karna very powerful astra known as the Pashupataastra. But enraged by Karna’s deception, he cursed the latter – that he would completely forget how to use it when he needed it sorely to kill Arjuna in battle. That is precisely what happened. It was this chance that Arjuna turned to his advantage when he killed Karna – who was then unarmed and helpless. What a great price Karna paid, indeed, for one single lie told in desperation.

Arjuna’s dilemma on the Battlefield of Kurukshetra is common knowledge. So is the fact that Krishna, the Charioteer/Friend/Cousin steered him clear of doubt and dejection, and strengthened his resolve to face his cousins in battle. With the imparting of the Bhagavad Geeta, the Charioteer was transformed into a Guru. It was Ved Vyasa who gave us the mighty epic Mahabharata, revealing to mankind the Bhagavad Geeta – one of the greatest capsules of wisdom. It has therefore earned him a special place among spiritual leaders or Gurus. That is the reason why Vyasa is worshipped on Guru Purnima Day.

When God assumes a human form, the same rules apply to the Avataar that apply to man. Thus Lord Rama and Lord Krishna also had Sage Vashishtha and Sage Sandeepani as their Dharma Gurus respectively. In fact even Lord Dattatreya is said to have had twenty-four Gurus, (all animals), from each of whom He picked up a virtue – the gentleness of a cow, the loyalty of the dog, the quality of sharing from the crow, and so on.

In the Nether Regions – Paataala Lok – Vrishaparva was the King of the Asuras. Nevertheless, he always acknowledged the superiority of Sri Shukracharya who was the Guru of the Asuras. Centuries later, our sants turned to their Gurus for guidance. Dnyaneshwar looked upon his brother Nivritti as his Guru. Kabir looked up to Swami Ramanand as his. There are several sants who became disciples of greater saints, imbiring their values and traits. Swami Vivekanand became the disciple of Sri Ramakrishna Paramahansa; Sister Nivedita, of Swami Vivekananda; Mira Alfassa – ‘the Mother’ – of Sri Aurobindo of Pondicherry and so on. If great souls like them sought a Guru’s guidance, how much more do ordinary people like us need such guidance! We, Chitrapur Saraswat Brahmins are fortunate to...
have a Guru of the stature of HH Shrimad Sadyojat Shankarashram Swamiji and the Guru Parampara.

Nor should we forget a mighty saint like the Jagadguru Shankaracharya who became the Shishya of Shri Govindapad Acharya (also known as Govinda Bhagavadpada). He is rightly called the Jagadguru, for Swami Chinmayanand says “Shankara is not an individual. To us, students of the Advaita philosophy, Shankara is an institution….. No master or prophet had ever achieved so much for so many, in so short a time. Very often, this tempts us to consider that Shankara was an Avatar”

On Guru Purnima Day, let us bow to these Mighty Minds!

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Young Viewpoint

**Same old supportive dad……….**

As I walked by a park,
I saw a father with his lad,
This sight brings me back,
The moments i spent with you, Dad,
I went 14 years back,
When I was too small,
But you used to play with me,
At my every call.
You used to leave early,
From your workplace,
To spend time with me,
To maintain my cheerful face.
As you came home,
You used to give me a piggyback ride,
Ignoring your body ache,
Ignoring the day’s exhaustive tide.
Short night walks,
Were almost a routine,
Often horse-cart rides,
Would make me very keen.
For school recess,
I would hate mom’s packed tiffin,
You would secretly give me money,
To eat at the canteen.
I would ask for any game,
Mom would never buy it,
You would happily gift me,
The thing I demanded.
Unlike my mother,

You were the second one,
Agreeing on the stubborn decisions,
Made by your dear son.
Noticing my stubbornness,
A question your mind always put up,
When will my immature kid,
Finally grow up.
To make me happy,
To see my satisfied face,
You used to sacrifice,
Your each and every want.
All your contributions,
All your sweat and hard work,
Laid a vast deep impression on me,
In making me want to prove my worth.
Days went by,
Years too followed suit,
But your omnipresent support,
Morally strengthened this young dude.
So dad one day you’ll see me,
You’ll see your investment mature,
I want you to see me,
Building my own stature.
Now i have finally grownup,
Our bond has become much stronger,
I am expecting this relation,
To stay for ever and ever.

- Kedar Kate
When it comes to making fun of my wife and women around I have been at the forefront like many others! We men gloat over making fun of our women through jokes and anecdotes. We all know there are plenty of jokes going around on two poor souls which have been accepted by our society - one is on Sardars and the other on women! Now, look at the irony both of them have accepted the “atrocities” heaped on them with a smile!!

Somewhere along the line I thought (a rarity, me and thinking?!), one morning when the house was very quiet (hmm... another rarity!) with no vessels or vocal chords making their presence felt and a serene atmosphere prevailing; except the gentle sound of my rocking chair. I kept looking at my wife who was quietly reading some magazine (yet another rarity!!). That’s when it struck me, maybe I was overwhelmed with so many rarities happening together or maybe realization had finally dawned. I do not succumb to emotions easily but that quiet morning, I began contemplating how we men and the society have been unkind to our women. How we have failed to recognize the wealth of contribution and sacrifice our women perform for us all through their life.

The very fact that we men see the light is because these women give birth to us and go through untold pain, which a man never has to experience in his life. Right from the moment she gets married and steps into our home, we change her identity by thrusting our name on her! She goes through physical and mental changes once she bears our child. Growing up, feeding and the pain the mother goes through when her child gets hurt, doesn’t eat, fails to do homework cannot be missed from the guest list and how bad they may feel. Women alone have these uncanny abilities and take complete charge. While all this is happening, we men go about “our routine” - watching TV or take a nap peacefully with the confidence that things are in the right hands, and taking her for granted as always!!

In my life, this very woman whom we call Wife, brought a lot of sunshine and positive changes! For a Taurus, she entered my life like a “Cow” who epitomized peace, solidity, happiness and grace. Soon my wayward ways and short temper changed, I became a softer, “grounded” family man! I used to disappear for weeks and days on work, leaving her alone in an alien city like Dubai. During weekends I would be out for long hours to indulge in my then weakness - playing rummy with my friends! While my poor woman without complaining endured everything though being all alone. One fine day realization struck me! I asked myself, “What am I doing? How can I be so selfish and uncompassionate?” With no conditions and demands on me by this glorious woman, I decided to mend my ways. Naturally wifey may have felt relieved and happy but, more than that I was made to realize on my own about my shortcomings with her unwavering affection, silence and trust in me, which I felt I should have earned right from the beginning. Only a woman can create this kind of an impact in a man’s life so silently!

It makes one proud now that women are occupying positions of importance in banking, corporate business houses, sports, entertainment and service industries. Women now are seen prominently everywhere. Though, quite a bit needs to be done to change the mindset of people across the country. Education, acceptance and open mind should make way for women being accorded equal status both in rural and urban India.

We have accorded importance to women only as Shantadurga, Lakshmi, Gayatri, Gauri through bhajans and worship them only during festivities. Now, we need to make way for our women occupy the pedestals of success and with pride like never before!

Isn’t it a matter of great pride that among the Chitrapur Saraswat “bhanaps” we have accorded equal status to women through acceptance and education? We have ensured men and women stand and achieve things equally. We never feel that having a girl child in our families is a setback; rather it is looked upon as the arrival of Laxmi or a princess!!

Women are the ones who keep the family together; with women around peace, happiness, relations, emotions and kindness reigns! Whenever a small child or grown up man gets hurt or in pain the only name comes on our lips is “Amma”, “Aayee” or “Maa”! This sums up what women are in our life and rightly so, they deserve our respect and gratitude!

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In this part we shall see that, Narada Muni tells us what transformation takes place, when a person is immersed in Bhakti, and what is अनन्यता. Sutra 4 (1.05)

चतुर्वूटि न किषिदः वाच्यति न शोचति न देशि न रम्ये नोतसाहि भवति। १.०५

Meaning:
Having obtained which (चतुर्वूटि), the devotee does not desire anything (न किषिदः वाच्यति) (for attaining sensual pleasures), does not lament over loss of anything in the nature of Material items/wealth (न शोचति), does not hate anyone-(न देशि) for, no one deprives him of anything-, does not enjoy sensual pleasures (न रम्ये) does not become (over) eager-(नोतसाहि भवति)

Comment:
The above negations are all related to material attainments and self gratification-sense gratification. This does not mean the devotee is devoid of desires towards fulfilling his duties that he/she is totally disinterested, that he/she is sitting in a corner waiting for things to happen. No! On the other hand, Bhakti gives him a different kind of enthusiasm as noted in the next Sutra: Here we can compare notes with the exposition of the qualities of Bhakta as expounded in the 12th Chapter of Geeta, Shlokas 13 to 19.

Sutra 5 (1.06)

यज्ञांविभं भवति स्तत्त्वो भवति आत्मारमो भवति। १.०६

यज्ञांविभं मत्तः भवति, स्तत्वः भवति, आत्मारमः भवति।

Meaning:
Having known which, (यज्ञांविभं) he (the Bhakta) becomes exhilarated (मत्तः भवति), he becomes unmoving (स्तत्वः भवति) and he rests within his Supreme Soul (आत्मारमः भवति).

Comment:
Here “knowing which” (यज्ञांविभं) refers to the essential nature of Bhakti, i.e. Prema and Amrita Svaroopa, as stated in earlier Sutras and also refers to the supreme Truth learned through Bhakti. He/she becomes exhilarated with the intense love for his/her object of worship, to the exclusion of his surroundings (we are reminded of saints like Saibaba or for that matter, Ramana Maharshi and Meerabai and Chaitanya Mahaprabhu and Andal from the South), Bhakta becomes stationary, in other words, mentally stable, i.e. Bhakta loses चालता. This state is very aptly described in the Geeta as यथा दौरे निवासम् नेत्रंगले सीतम् स्मृता -just as lamp burns steadily, wherein there is no movement of air, (and Bhakta becomes आत्मारणा_ i.e. Bhakta is NOT dependent on ANY external stimulus for his happiness. (आत्मारणा आरामः वयः सः:) Please note, स्तत्व and आत्मारम are closely related to each other, in this spiritual journey. Just imagine aren’t we affected by even a small whiff of happening, event, sentiment or behaviour that makes us either wilt or jump for joy, depending upon the stimulus at the other end? The imagery in the Geeta is very telling. The breeze is not felt by us but the lamp flickers. Such is the human mind that fluctuates by even a mere suggestion of something that is about to happen!—Even before it happens! Thus we become चालता.

This is a very important sutra which tells us that we have not to depend on external stimuli for our happiness.

In the next sutra, Narada tells us a very simple (but at the same time difficult from the point of view of everyday practice!) practice or discipline if you may. He states,

Sutra 6 (1.09)

तस्मिन्यन्यता तद्विरेऽभिधृताद्वासीता च। १.०९

tasmimn. अनन्यता तद्विरेऽभिधृत उद्वासीताः च।

Meaning:
In “that” तस्मिन्, अनन्यता none other than, and disinterestedness (उद्वासीता) in those that oppose (विरेऽभिधृत) ‘‘IT (तद)’’. 

Narada Bhakti Sutras – A discussion on a Selection of verses from the Treatise on Devotion by the Celestial Bard, Narada-Part III
Comment:

In “that” तत्सन्न (remember अत्मत्सन्न of the second Sutra above)? Please note again the singular noun, here. HE is the ONLY one! अनन्तवा I do not worship anyone other than my chosen object of worship, and उदासीनता i.e. disinterestedness in तद् विरोधिषु those who oppose “It”. Please note, there is no active or violent opposition to any one who opposes my idol or my object of worship. These days, we have seen how opposition to one’s thought, practice, religion and ideology is treated with disdain, violence and death. Narada Muni advocates,—simply ignore them They do not exist so far as I am concerned. अनन्तवा is further clarified in the next sutra:

Sutra 7 (1.10)
अन्याश्रयाणाः यथागृहजन्तता । १.१०
अन्य आश्रयाणां यथाः अनन्तवा।

Meaning:
The giving up (यथाः) of other (अन्य) objects of dependence (आश्रयाणां) is defined as (अनन्तवा).

Comment:
Simply put, अनन्तवा means giving up dependence on anything other than your object of worship. It is said, when Dushasana was trying to disrobe Draupadi, she first appealed to her husbands. When she looked at her five Masters, they pleaded helplessness as they were “bound by the rules” of the gambling, then she appealed to the elders Bheeshma, Drona and Kripaacharya, who being beholden to Duryodhana, turned away their gazes. She then appealed with forceful arguments, to the Assembly, who was totally disinterested—may be some of them felt happy that this was happening to the Pandavas! Then as a last resort, when she beseeched Krishna, saying, “Oh Krishna, I have no other solace, no one else to look up to (अनन्तवा). Please rescue me!” At that instant, Krishna made the legendary unending supply of apparel to save Draupadi’s modesty. Same was the case of Gajendra in GajendraMoksha Story, with which we are all familiar, and of Bhakta Prahlaada. “मेरे तो गिरिराज गोपाल दूसरों न कोई” says Meerabai, and that verily is अनन्तवा as defined above.

Sutra 8 (1.11)
लोकवेदेषु तदनुकुलाचरणं तदविरोधिषुउदासीनता। १.११
लोक वेदेषु तत् अनुकूल आचरणम्, तत् विरोधिषु उदासीनता।

Meaning:

In performing social obligations (लोक) and in duties enjoined by the Vedas, (वेदेषु). The behaviour (आचरणम्) should be in conformity (अनुकूल) with what is expected by That (तत्), and complete disinterestedness (उदासीनता) in those opposed to It (तत्, विरोधिषु)

Comment:

Here it is लोकवेदेषु वेदेषु च (दृढ्य समास) Here आचरणम् is behaviour, my daily chores, and general social behaviour is लोकवेदेषु. वेदेषु is as ordained in the Vedas. In both these spheres, my behaviour should be in conformity with what is अनुकूल to my object of worship (तत्). If my behaviour is contrary to my object of worship, I should simply shun it. Be disinterested in it.

Also recall when we talk of Guru, we say we must do that which pleases the Guru. Same is here. This is the acid test of Bhakti. To complete the circle, so to say, Narada says, तद् विरोधिषु उदासीनता To be disinterested in all that is opposing this which is against “THAT” तत्. It is to be noted here that it is उदासीनता disinterestedness—not active and violent opposition, but simply ignoring. This requires the highest form of fortitude and forbearance तिरुप. This was what was meant by Ahimsa preached by Gautama Buddha, in ancient times and by Gandhiji in our lifetime.

लौकिकिक = those duties enjoined on one as विद्याधिक गृहस्थ and so on. वैदिक = duties as enjoined by the Vedas or some people in the definition of कर्मयोग the कर्म mentioned is the कर्म as prescribed by the Vedas.

(To be continued...)

Comments/corrections most welcome on 
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The document is in Kannada and contains text about medical conditions and treatments, possibly referencing medical research or case studies. The text is not completely legible due to the quality of the image, but it appears to discuss topics such as promotion, mental health, and possibly medical procedures or diagnostic techniques.

August 2016  KANARA SARASWAT  39
Visachakra

Chakravabari bhumi Utyati suhunayana
kojikata kuthukurchedyana charchachuthi karitii tuja chandra
Aachhannu sajajy niguddh tuja sarhale kamaantit
girijni pahal tuja charykandya tuja hatartha
mahakol asa pahtekha pahala kannombi
gn sahar jagale, prasthara saratwari

harhabhumi chhadi chhadi hothe maadhya
chikirikamadhye pahar unhe ne jana kooyangen

saapinni karitii kama aapanaa parentanam
kumari apmihar, kumari jagatini kumari talaith

mahhabh bhaskar yato yaari chhadi hoid gay
cangulari गुड़ी परस्पर गुड़ी गार
carengthi teerthi gudi prasthale yato parashar

mahabhirama suhendh bhooko, pahalo anaghar
lakshadwita chaithanya chaithnaya chhave sahanamun

chodhoti chaandho jagaha varto abhinand

harhabhumi chaarit chaarit chaarit chaarit

- nikhilini sanskriti

August 2016
KANARA SARASWAT


Thanks my dear. 

Thanks भरी खासी वस्त्राळा तेज व्यक्त करत आहे. भरी दिवसांनी परत मी बसमध्ये बढले. ती व्यक्ती वा बढले. मी व्यक्ती निश्चये येत. त्याने माझी विचारपूर्वक केली. मी महिलांनी तो बस स्टोपर ध्याण. आम्ही बरेच काही बोलून गेले. दिशायाळ गोपाल बोलण्याची व्यवस्थित, उंच बाध. अमेरिकन कंपनी मोक्ती. एकदम माझा हात हातात घेऊन मुंगाणा. 'I love you' मी तुमच्या घरी माणाची गेलें. मी बाच धाळा. काही सुंदरा मी तनाव मुडत होणार हित. मी माणांची सवं काही सांगून टाकले. दुस्स्ती विश्वासी स्वार्थीची हजर ज्ञानी. माणा पण खूप धाळा. पुढील बोलण्याच्या कारणाच ठरले. ती एकदम होता. आईवडेल नक्षक. एक स्वातंत्र्याचा होता.

माझी परिसर जवळ आल्याचे परिसर ज्ञाताच मूर्त काळाच्या ठरले. तुम्ही दोघीभाव आता दिसव आधीच राहणाऱ्या याण्या हवे हे. नाही मुंगण्याचे नाही.’

मी आता डाकूट धाळा होते. तलय समारंभ फार जोशात पर पडला. सुंदरावणा व्यापार नाही होते ‘सुंदरी’ तालाव वितरण माणाची घातेली. पण मी नक्षक दिला. पुढे तालाव घारजजा एक जगा रिकामी ज्ञानी. ती तिंचव तालाव माणण्येत. मीही खूप धाळा. पातळ दोघी मैज्ञी जवळ राखू, शकलय. एक दिवस माझा माणाची मुंगणी. ‘मला सक्षाती गरजावल्या होते. उलठण्या होतात. माणणी व्यक्ती, हे शुभ लक्षण आहे. तुआ आहोय आहेस. सुंदर तर खूपच खूप धाळा. मुंगणी अधी सुंदरावणी हस्ताक्षरी. आता ती तीन व्यक्ती धाळा होती. एक दिवस ती दोघी चौपाटीक फिरल्या गेले. रेतीत मोना रूपी मुंगणी खेळत होती. इतराच एक सत्य-अद्वयच गुलाम सुंदररूपे तोड करण रदर बसलेला दिसला. चौपाटींची कठोरत चौपाटींची कठोरत घडली. याचाच बोलण्याचे होते. सावध आढऱ्या तालाव खूप छोट केला. तालाव सवं काही काळाचा लगल होता. अज तर तिंच तालाव काहीन माणणी बाहेर काहीत कंस मुंगणी, ‘या जा कुटुंबी मजल’ त्या दुखें तालावक ज्ञाताच मूर्त आपलेला शेवळ कोडवाच ठरून बसला होता.

सुंदरावणा तालाव ददा आतील. तालाव हात धरण घरी धेंगन आता. गुणी मुंगणा सुंदरावणा कामात तालाव. मुंगणी पण समाधानाचा. सुपीरीय प्राण्यांना धाता धाता. हृदय अत्यंत तालाव डबल प्रामाण्य पण इतिहास. सवं खूपत होती. अज सुपीरिच्या हातात पर पडले. सहा महिलांचे अमेरिकन जाताचासही तो खूप होता. पण सुंदरावणा तालाव कडी सोडत न राहिल्याने दुर्खें कडी ज्ञानी, ती तिंच चिचविल. ‘आण आमची काय करतेस. मी यो जातो यो मी येतो. तसा माझा मित्र आहे. ती तुला सोमाचंजेल मी बेंचरवत.’

August 2016

KANARA SARASWAT

41
पापांची आणि पुण्यचंची गणना

भारती कर्ण

पणित पापांचा, पुण्य बेरेली आणि कस्तवाचेची पापांची गणना करत आहे। पडळाळू प्रतिमापणी एक पपु, सर्वांत गुणा परिणाम समाधान करत आहे। एक दिवस में छांदे रस्ते देखीले, जे मैं गीत करत आहे, त्यांनी माणूस करत आहे। पापांची आणि पुण्य वाचून करत कर्ण.

पाप : ल्याहे, single की return महोण संग की, पपू।
प्रति : हे, पुण्य बेरेली single टिकटचंची दिलायली।
पाप : जात्वरी संग की पपू।
प्रति : (माझी ठावून एकी बाईमुळी बदत, तरी प्रति.
तिचा पापांची नमूने) - पुण्य, आणि दिलायली, जंगांची वोच्या।
पाप : पपू दुके आसका गो पपू। आणि दिलायली जेटी जाहीरा सो दिसता, पपू।
प्रति : पुण्य, आणि देणे ह्या दिलायली platform ही दिसते।
पाप : ल्याहे, पपू सर्वांत तरी नाही वेळे। त्येही बचत, आणि सुवाचणा, माणी पपू आणि चोपटे मंदे पंडे। सम जे प्लेटफार्मी परिणाम करत आणि जात्वरी ह्या बचत, दिलायली?
प्रति : आम्हाले पुण्यचंची पपू!!
Kiddies Corner

Independence Day

Chinmayee Kodikal (5 years)
Tvisha Kadle (9 years)

Elephant Safari

NEERJA

She is Neerja,
She is the one,
She had the courage,
To save everyone.

With all the terrorists aboard,
On a hijacked plane,
She never failed to do her duty,
Despite all the pain.

How bad were the terrorists,
They did not have any shame,
It felt like a pit bull dog,
That was not actually tame.

She managed to get all the passengers,
Out of the plane safe and sound,
But when the terrorist shot her,
It felt like the titanic drowned.

Rhea Trasikar, Mumbai
(10 years)

A Cold Wintry Day

Gopal Baindur - (10 years)
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"Haanv - Aammi"

By Parama Pujya Swami Parijnanashram III

(Part 22)

Here is the twenty second 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.
लेक समुकुमुख अंतर्निहि निचार, प्रत नापौरुष, धारा अधार - रूप पैरा
व्याख्यान न्यिकालके आवास: आगी आशागामा झांग्या निकालके नामा।

- (83) -

आलरा के ी 22 अक्षर 

रायराम अवतार: अनुवाद, अलग मार्ग, अम्बावाड़ी
अवलोकन: अनुवाद हेतु विषय अवलोकन, अनुवाद जनसाधी यथावत धीमि विषय जनसाधी
अनुवाद: अवलोकन, अनुवाद, धीमि विषय जनसाधी जनसाधी जनसाधी 
अनुवाद: अवलोकन, अनुवाद, धीमि विषय जनसाधी जनसाधी 
अनुवाद: अवलोकन का अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अ

August 2016

KANARA SARASWAT

47
Shankarā is still in the process of understanding his Guru’s thoughts, as he is experimenting with his practice of the yoga-vidyâ on his teacher! Gurudev’s mind is pouring out these thoughts.

“A completely prepared shishya (pari-poorna shishya) can never be called a shishya. The difference between the two (Guru-shishya bheda) is not seen there. It is the same consciousness which is only manifesting in two different body-mind complexes. Though, they seem to be two different bodies, their way of life, duties and even the sañchita is similar. Thus, my sañchita-karma can be worked out by the shishya and release the Guru from the obligations of karma. Can I wait for any shishya other than Shankarā for this? May be, all my undone duties are to be fulfilled by Shankarā to release me from this sañchita. Could sending this shishya, par excellence, here be a grand plan of I swarâ? It must be so! This shishya, barely out of his childhood - has such an exalted intellect! It can beat the sharpness of an experienced scholar. At such a young age, he has managed to uproot his serious doubts - with his own effort, with the right knowledge! With serious upâsanâ of Gâyatri, he has literally caught hold of Lord Sun - who is the very nerve of life in this Universe. He has almost reached that final state of knowledge of the Self with sheer grit and concentration - on his own! He has carved his path for himself and yet he comes to me with such humility - for that knowledge of one-ness of the Self with everything else! Where have the Veda-s prescribed sanyâsa for such a prepared and mature intellect? Even then, I cannot deny him the sanyâsa-dîksha.”

Notes:

It is said that a son or a shishya can fulfill the undone duties of his father/Guru. There is a ritual in the Veda-s, when the father leaves for vânaprastha, he hands over all the karma-s that he is supposed to do.
as a Vaidika to his son, so that they can be fulfilled by him. The Veda-s give him the adhikârīvita to perform them and release the father from obligatory karma-s. It is the same in a Guru-shishya relationship also. The shishya is almost equal to a son and the shishya gets the adhikâra to complete the karma-s kept in suspension by the Guru. The diksha is like a bond which binds him to that. We see a similar concept in the Guru-shishya parampara in dance and music. The Guru ties a ganda by a specific ritual (ganda-bandhana) which obliges the shishya to continue the tradition of the teacher in every aspect. The shishya becomes the very Guru - in principle.

“The world does not bother to consider the scholarship or the preparedness of an individual. It gives importance to outward appearance and behaviour while judging a person. Our Shankarâ has a great role to play. It is necessary to give diksha to Shankarâ and make him Shankarâchârya. This will complete the circle of Ishwara as the kârayita, Shankarâ as the kartâ and his kârya.”

“For a person absorbed in the Self, the means and ends described in the karma-kânda of the Veda-s seem comical. The karma-kânda of the Veda-s is not superfluous. It is meant for people who still have worldly desires for wealth and enjoyment. The karma-kânda guides such people to fulfill their desires by performing karma in a certain prescribed manner. There are different means explained by the Veda-s to achieve different ends (sâdhana-sâdhya). Ultimately, the Veda-s guide such people to do these very karmâ-s with a sense of detachment (nishkâma karma) and accept the fruits of the karma-s whether good or indifferent as the very blessing (prasâda) from the Lord. During the performance of these various karma-s, one realizes that the happiness got out of performance of karma-s is only a temporary phase and not the ultimate happiness that one is actually searching for. Over a period of time, that very person becomes a karma yogi and starts searching for that permanent source of happiness and to get out of the clutches of Mâyâ. He ultimately understands the concept of “jâgan mithyâ” and gets into the sâdhana for the understanding that very Self which is the ultimate source of happiness, peace and security. This is the actual journey of a seeker and the journey has to start from the karma-kânda of the Veda-s. It is this initial instruction that makes the sâdhaka prepared for the absorption in the Self.”

Notes:
Swâmiji is explaining the validity and need for the karma-kânda of the Veda-s. Many scholars have scant respect for the karma-kânda of the Veda-s. But for a raw mumukshu who is not prepared at all for this final subtle knowledge of the Self, the karma-kânda (Veda Pûrva) is an excellent stepping stone for the preparation of the intellect. Over a period of time, the karma-kânda guides a mumukshu to do his karma with as much detachment as possible with an attitude of ‘Ishwara arpana’ and accept the results of action as ‘Ishwara prasâd’. This very attitude is called karmayoga. Lord Krishna is never tired of praising karmayoga. He advises Arjunâ repeatedly to become a karmayogi. He upholds karmayoga as the highest form of sâdhana to an unprepared intellect.

“Not only the shodasha samskâra-s (16 main samskâra-s or purifying processes an individual has to go through. Actually, there are in all 41 samskâra-s, which a vaidika is supposed to go through), but also the duties of the respective āshrama-s and vargâ-s, specific rituals, study of the scriptures (Brahma-karma) all come under the collective term called ‘karma’. Giving sanyâs to Shankarâ is one such karma and I cannot escape from that karma.”

“Whatsoever divine and yogic strength that I had received traditionally from my Paramparâ and also by my own effort - this boy has grasped - all at once! We are both, bound by this strength - as if for eons! The strength of my entire sâdhana (ojus) reflects in this shishya already! His “I-ness” (ahankâra) as if takes shape in me and speaks through me!”

“I should take Shankarâ into confidence. I need to instruct him on this final knowledge of Pûrnatvam. That one single knot - which is keeping him from knowing this Self - needs to be untied. Shankarâ needs to become Shankarâchârya at the earliest! The very name Shankarâ means “Sham karoti iti” (the one who spreads auspiciousness, happiness to the world) - one who is the cause of happiness. And this Shankarâ deserves - the very source of this happiness - in search of which he has come to me! He has to be the one to direct seekers from worldly happiness to this highest form of fulfillment. At the same time, as a part of the sanyâsa-diksha, he is bound to fulfill the karma-s left behind by me.”
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Duryodhana’s Reply

FROM THE COLLECTION OF V. P. HATTANGADI

Silent sat the proud Duryodhan wrathful in the council hall
Spake to mighty armed Krishna and to Kuru warriors all
Ill becomes thee, Dwaraka’s Chieftain, in the paths of sin to move,
Bear for me a secret hatred, for the Pandavas secret love
And my Father, wise Vidura, ancient Bhishma, Drona bold
Join thee in this bitter hatred, turn on me their glances cold
What great crime or darkening sorrow shadows over my bitter fate,
Ye Chiefs and Kuru’s Monarch mark Duryodhan for your hate
Speak, what nameless guilt or folly, secret sin to me unknown
Turns from me your sweet affection, father’s love that was my own
Yudhishter, fond of gambling, played a needless reckless game
Lost his empire and his freedom was it then Duryodhana’s blame
And if freed from shame and bondage in his folly played again
Lost again and went to exile, wherefor doth he now complain
Weak are they in friends and forces. Feeble is their fitful star
Wherefore then in pride and folly seek with us unequal war
Shall we, who to mighty Indra scare, will do the homage due
Bow to homeless sons of Pandu and their comrades faint and few
Bow to them when warlike Drona leads as in days of old,
Bhishma greater than the bright gods, archer Karna true and bold
If in dubious game of battle, we should forfeit fame and life,
Heaven will open its golden portals for the kshatra slain in strife
If unbending to our foremen we should press the gory plain
Slingless is the bed of arrows, death for us will have no pain
For the kshatra knows no terror of the foeman in the field
Breaks like hardened forest timber, bends not, knows not how to yield,
So the ancient sage Matanga of the warlike kshatra said
Save to priest and sage preceptor unto none he bends his head
Indraprastha which my Father weakly to Yudhishtira gave
Never more shall go unto him while I live and brothers brave
Kuru’s undivided kingdom Dhritarashtra rules alone
Let us sheathe our swords in friendship and the monarch’s empire own
If in past in the thoughtless folly once the realm was broken in twain
Kuruland is re-united, never shall be split again
Take my message to my kinsmen for Duryodhan’s words are plain
Portion of the Kuru empire sons of Pandu seek in vain
Town nor village, mart nor hamlet, help us righteous gods in heaven
Spot that needle’s point can cover shall not unto them be given
Bengaluru: The laity were blessed with Paramarsha with Parama Pujya Shrimat Sadyojat Shankarashram Swamiji on June 1st on the Swadhyaya on ‘Shiva Mahimna Stotra’.

On June 5th, Yuvadhara formed teams to come up with practical and feasible solutions to manage the areas namely Water Management, Crowd control and Waste Management at Bengaluru Math under the able guidance of seniors.

On June 15th the Janma Diwas of our Parama Guru, Parama Pujya Shrimat Parijnanashram Swamiiji-III was observed with Deepa Namaskar, Bhashya Pathan and Ashtavadhana Seva followed by Arti and Prasad Vitarana.

On June 18th, 53 Prarthana Varg children enjoyed a beautiful Shiviram “Guru Mahima” organised on the occasion of Janma Diwas of Parama Pujya Shrimat Parijnanashram Swamiiji-III. We were really fortunate to have with us Prarthana Varg children and teachers from Delhi and Muscat too. It was a day filled with fun and activities.

**Personalia**

**Anchal Padukone**, daughter of Anjali (née Gersappe) and Ashwin Raghuvveer Padukone graduated with high honours (magna cum laude) from Princeton University, USA in May 2016. She majored in Ecology and Evolutionary Biology with a minor in Global Health and Health Policy, and was elected to Associate membership in the scientific research society, Sigma Xi. Anchal had received a full tuition grant from the university for her four-year Program. During college, she spent five months at the Smithsonian Tropical Research Institute in Panama, conducting independent research on tropical ecosystems. One of her projects culminated in a senior thesis, in which she examined the influence of microenvironmental factors on the distribution of an insect vector of Chagas disease in Panama. Previously, Anchal had interned on a rangeland rehabilitation and animal health project at the Mpala Research Centre in Kenya. She also spent a summer at the Indian Institute of Health Management (Jaipur), where she researched the long-term sustainability of Human Milk Banks in Rajasthan and helped conduct community surveys to assess the impact of a nutritional intervention. Anchal was an active member of the Princeton community, as an editor for the Princeton Public Health Review and as a service-learning trip leader.

Her interests in the health of people, animals and the environment have drawn her back to the Mpala Research Centre in Kenya on a one year Princeton in Africa Fellowship, where she works at the intersections of science communications and outreach, conservation practice and ecological research.

Anchal is an alumna of the Dhirubhai Ambani International School in Mumbai.

Mumbai-based journalist, law professor and filmmaker **Shekhar Hattangadi** — whose award-winning work was featured in Kanara Saraswat (August 2015 issue) and who was honoured for “Excellence in Journalism and Film-Making” on KSA’s Foundation Day last November — has been invited for a ten-week lecture tour of various cities of USA and Canada during Fall 2016. Events hosted by universities and other institutions in North America will include public lectures delivered by him and screening-cum-discussion events featuring his two films, **SANTHARA: A Challenge to Indian Secularism?** and Teen Behenein. The former is a documentary film on the legal controversy over Santhara, a Jain religious practice which entails fasting unto death. The latter, a Hindi feature film (with English subtitles) for which Shekhar collaborated as Chief Associate Director, depicts in a fictional format the real-life incident in which three sisters committed suicide in Kanpur because their parents couldn’t afford their dowry.

Notable among his tour stops are Yale University, Florida International University, University of Houston, Emory University’s Center for the Study of Law and Religion, University of Ottawa (Critical Thinkers in Religion, Law and Social Theory Lecture series), Carleton University (Dorothy and Edgar Davidson Lecture series), University of Toronto, University of Guelph, University of Windsor, University of Quebec at Montreal (UQAM), and the American Academy of Religion’s annual meeting in San Antonio, Texas, besides college and university campuses in the Maritime provinces of Canada.

Those among our readers in USA and Canada who are keen to organize screenings of Shekhar’s films in their cities and have him speak on the issues they raise, may email shekharh6401@yahoo.com or call 91-22-29656058.

**Here & There**

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On June 30th, Punyatithi of Smt Aroor Umabai was observed on the occasion of Yogini Ekadashi with Deepanamaskar, Guru Pujan, Ashtavadhana Seva, Aarti and Prasad Vitaran.

Samoohika Gayatri Japa Anushthaan was conducted on the 2nd and 4th Sunday along with the weekly Pujan on Monday/Thursday/Friday by Gruhasthas, Vimarsah sessions by Smt. Udaya Mavinkurve on the Bhagavadgita Chapter 12 snippets, talk on Vivekachudamani by Dr. Sudha Tinhaikar and sessions on Swara Sadhana by Smt Meera Balsaver, Smt Udaya Mavinkurve and Smt Manjula Jamalabad.

**Reported by Saikrupa Naikur**

Chennai: On 1st May, we concluded the Shankaracharya Nama Japa Yajna. Punyatithi of PP Shrimat Parijananashram Swamiji I was observed with Bhajans on 5th May. Punyatithi of PP Shrimat Pandurangashram Swamiji on 6th June was observed with Puja and bhajans. Our monthly Sadhana Panchakam was conducted as per schedule. Janmadivas of PP Shrimat Parijananashram Swamiji III on 15th June saw active participation by Chennai laity with Guru Pujan and Bhajans.

**Reported by Kavita Savoor**

Mumbai - Borivali: Gudi padwa function was held on 14th April 2016 at Vamanashram Hall. The programme began with Panchang vachan and Panchang pooja and followed by a music programme. The Chitrapur Saraswat Association jointly with the sabha arranged a karaoke based music entertaining event to bring out the talent amongst the amchi singers from Local sabha area. The mix of Hindi and Konkani songs was a great entertainer, well received and appreciated by the members of the sabha.

The sabha members attended Sannikarsha on 24th April 2016 at Karla. All the parts of Sadhana Panchakam was adhered. The Sabha members including 6 yuvas participated in the in the tritiya prahar at Janmotsava function held at Karla on 14th and 15th 2016.

Sharayu Haldipur pachi conducted pranayaam and Swar sadhana session for the members of the sabha on 19 Jun 2016 at Vamanashram hall which was followed by a discourse of Dharmapracharak Shri Rajgopal maam on the topic of Maha Mrutunjaya japa attended by a large enthusiastic crowd.

**Anand Dhareshwar, Hon Secretary**

Mumbai, Dadar: 14 Sadhakas invoked the blessings of the Devi by performing Devi Anushthhana on the 3rd.

The Punyatithi of HH Shrimath Pandurangashrama Swamiji was commemorated on the 6th June. Sadhakas young and old participated in the Samuhik Guru Pujana performed by Shri Aditya Chandavarkar, Kum. Sanika Balwally, Smt. Chitra Koppiak and Smt. Shobha Katre.

25 of our Sadhakas joined at Karla to celebrate the birthday of HH Shrimath Parijananashrama Swamiji III. During the prahar of Dadar Sabha on 14th June, six of our Sadhakas performed Guru Pujan and other participated in Sadhana Panchakam.

Prior to that, on the 14th, Yuvas from different sabhas including Dadar showed their devotion through a lovely bhajan seva. Sanika Balwally was one of the co-ordinators for the bhajan seva and the 2 hour long bhaianseva went off well.

Activities like Swadhyaya, Bhagawad Gita Pathan, Vimarsah and Sanskrit Katta continued as planned with Sadhakas eager to improve their Sanskrit as well as learn about our Shastras.

Committee members and laity alike met for the 75th Annual General Body meeting on the 26th at Matunga Mitra Mandal Hall. Committee members and office bearers were elected unanimously with the view that they will come back with renewed vigour and do their seva for the Math, to the best of their abilities. Dr. Chaitanya Gulvady continued in his role as Sabha President with Shri Gajanand Chandavarkar and Shri Dinesh Tonsey appointed Vice President. Shri Dinesh Karkal was appointed as the Hon. Secretary and Shri Mohit Karkal, Shri Nikhil Kadle, Smt. Jaya Puthli and Smt. Sona Chandavarkar as Hon. Joint Secretary. Shri Dileep Puthli was retained as Hon. Treasurer with Shri Sanjeev Balwalli co-opted as Hon. Joint Treasurer.

**Reported by Mohit Karkal**

Mumbai, Vile Parle Vakola: 60 years (Diamond Jubilee year) for any sabha has some special importance. It is really a great inspiration for all of us under the able leadership of our President Sri Krishnanand Manikkarmah that has enabled us to do various activities sucessfully so far.

To begin with on 8th of April 2016 we celebrated Ugadi/Gudipadwa welcoming new Samvatsar “Durmukhi” with panchang Vachan held at quadrangle of Guru Prasad bldg. I and II officiated by Sri Yogesh Honnavar. It was followed by a glimpse life profile on Parama Pujya Anandashram Swamiji presented by Goregaon sabha and traditional paanak panvar.

**Reported by Shrikar Talgeri**

Mumbai, Santacruz Sabha: The third session of “Swara Sadhana” was conducted by Smt. Archana Savnal pacchi on 9th July, 2016 at Shrimat Anandashram Hall, Saraswat colony. The session was from at 6:30 pm to 8:00 pm and was well attended by many.

Archana pacchi conducted the sessions (earlier two were done in June) beautifully and took time to answer all the questions / doubts that were asked later. She
encouraged the laity to make this a part of their daily Sadhana.

We are indeed grateful to our Param Pujya Swamiji for initiating this for our benefit at large.

_**Kavita Karnad**_

**Saraswat Samaj UK:** On Sunday 15 May, the Saraswat Samaj UK held its annual charity walk in The Regent’s Park, London. Spirits were high and so was the attendance, with 41 walkers and a total of £715 raised in aid of The Youth Project, a UK-based charity run entirely by youngsters. The Project is involved in over 100 charitable projects, including community enhancement in Indian slums and orphanages, helping disabled children with literacy and computer skills, reducing the stigma around mental health issues, and raising awareness about human trafficking around the world.

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It seemed that generosity was in the air: as we ambled around the five-kilometre ambit, we saw hundreds upon hundreds of people dressed up in imaginative costumes – most came as well-known superheroes and superheroines, while others came as more obscure characters – and running to raise money for various causes. The weather was warm and sunny from morning till evening.

After our walk, which took us through green open spaces, flower gardens and shady sylvan spots, we sat down under some trees for a delicious picnic. So many people brought food that to list them here would take far too long – suffice to say, no-one went hungry, and there were cuisines spanning several continents!

The event was a success in every way, and we look forward to a repeat performance with even higher attendance next year.

_**Arjun Sajip**_

**Our Institutions**

**Balak Vrinda Education Society:** The 77th Foundation Day of Balak Vrinda Education Society was celebrated on 29th June 2016. Everyone right from Managing Committee Members, Heads, Teachers, Non-Teaching Staff, Students and tiny tots of K.G. School were excitedly preparing for the great day.

And the big day dawned with hectic activity. Mrs. Shubhada Chaukar, Editor of ‘WAYAM’ (an Educational Magazine) and a reputed educationist, was invited as Chief Guest. The school hall was decorated with ‘Torans’ and a beautiful statue of ‘Goddess Saraswati’.

The programme started with ‘Deep Prajwalan’ by the Chief Guest and the Committee Members and the 77th Foundation Day was inaugurated to the accompaniment of “Jai Sharade” Saraswati Stuti. Then followed the Prarthana by English Primary Teachers – Mrs. Purnima Naimpalli, Mrs. Sanjana Chalke, led by Mrs. Shanta Hoskote. The Cultural Programme of about half an hour started with a traditional Ganesh Vandana a “Loknayta Dance Form”. Boys and Girls of English High School performed the ‘Naman Ganesh’ with gusto and clanging of the big “cymbals” and ending with the central character with “Ganesh Mukha” and the rest as his favourite “Vahaan” Mushak (mouse) bowing down to him. Choreography was done by our student Sonu Sah. The 2nd item was by the tiny tots of Sr. KG. who did a wonderful dance on an English song looking cute in the colourful costumes.

The 3rd performance was a spectacular show of lezim demonstration for about 6 mts. And then the breath taking superb “Pyramid formation” of almost 3 tiers and the last at the fourth level done with confidence to the beat of drum. They were coached by P.T. Teacher Mr. Vartak.

After this, was the lovely Mangalagaur “Pinga” Dance a traditional Maharashtrian dance done with grace and energy too by the Marathi High School girls, who were looking lovely dressed in 9 yard silk saris with traditional jewellery etc. choreographed by the girls themselves Mrs. Sampada Tawde Computer Teacher guided them during their rehearsals. The audience was enthralled by all their performances. All the performing students, choreographers and heads of the 5 schools were felicitated by The Chief Guest.

After this was the formal function with the Chairman Mr. Anand Nadkarni’s Welcome speech and handing over the bamboo plant pot, a memento and maanaQana to Mrs. Shubhada Chaukar by Usha Kagal. After this Mr. Sunil Ullal, Convenor of Programme Committee, gave a brief talk regarding our school activities, its achievements, its progress and the developmental steps being taken for students and teachers from time to time. Dr. Suneelea Movinkurve Vice – Chairperson then introduced Chief Guest Mrs. Chaukar and requested her to give her talk. Mrs. Chaukar gave a very interesting and informative talk on education, the importance...
of inculcating reading habits, appreciate nature, environment, and develop study habits. She gave quite a few useful suggestions which would surely go a long way in improving the reading habits, language solutions, discipline etc.

Mr. Shivshankar Murdeshwar, Hon. Secretary, announced the donations received during the year and thanked all for their generous donations. Mr. Dilip Sashital Jt. Hon. Treasurer proposed the vote of thanks. The programme concluded with singing of the National Anthem. This was followed by tasty lunch which was appreciated by one and all.

The students programme and the anchoring of the whole function was done by Mrs. Geeta S. Balse, Hon. Secretary–Publicity and Public Relations.

So thus was celebrated the 77th Birthday of Balak Vrinda Education Society, our school with great fanfare and gaiety and deep sense of pride.

Reported by Geeta Suresh Balse

Saraswat Mahila Samaj, Gamdevi, Mumbai: A sizeable no of ladies turned up for the “Malaa Kahi Sangachaya” or Book Review held on 22nd June 2016 in spite of the drizzle President Geeta Bijur welcomed the audience & read out an interesting / amusing write up on the festival of "Vat Pornimaa" after that quite a few ladies spoke on different topics, read out summaries on books which they found interesting, some narrated amazing anecdotes, some read out poems written by them, some even placed certain thoughts provoking issues in which the audience could participate & give their reactions / feedback / solutions to the same. A very lively debate / session indeed ; with ladies sharing their thoughts and experiences with active participation from all. In fact it was a good occasion for sharing information as well as an exercise in public speaking. In any case ladies have always been ‘credited’ with the gift of talking. We are sure the ‘enlightened’ ladies must have left with a cheerful mind & lot of new ideas.

Mrs. Sharayu Kowshik, Vice President proposed the vote of thanks. The programme concluded with tasty snacks sponsored by Mrs. Geeta S. Balse in memory of her sister late Ms. Lata Bhaichandra Kulkarni.

Reported by Geeta Suresh Balse

Forthcoming Programme:
Wed. Aug 19. 2016 3.30 p.m.

Samuhik Gokulashtami Mhantyo
Haldikumkum in memory of Smt Shreemati Nadkarni Panchkadayi Prasad in memory of Smt Lakshmibai Belthangdi; Refreshments sponsored by Smt Smita Mavinkurve in memory of Smt Sulochanabai Kati and Smt Mirabai Mavinkurve

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MATRIMONIAL

Alliance invited for a CSB girl aged 26 years, 5 ft 5 1/2 in., BE, MS (Biotech), working in New York, from suitably qualified boys aged 27-31 years, settled in the US. Please email biodata, photograph and horoscope to nadsviv@gmail.com, or contact 09890831316.

35 year old Chitrapur Saraswat boy, Chartered Accountant working in a foreign bank in Mumbai, seeks suitable alliance from a smart looking, educated and employed girl. Those interested may send email along with photos and detailed CV to: sgm1957@yahoo.com

Alliance invited from SB/GSB working boys for a 32 years old divorcee with 8 year old son, MBA in Hotel Management, 58 kgs in weight, 150 cms in Height, Konkani speaking girl working in a Central Government Concern – Contact 09869570146.

ENGAGEMENT

BENGAL - SIRUR: Sujoy, son of Smt. Anuradha and Shri Anoosh Benegal of Bangalore engaged to Shibani, daughter of Smt. Padmini and Shri Raghunandan Sirur of Mumbai on 2nd July 2016 at Bangalore.

MARRIAGE

Feb 26 - Poorvi (d/o Nita and Ajit Hattikudur, Chennai) with P. Praveen Kumar (s/o P Vijaya and K Purushothaman, Chennai) at T. Nagar, Chennai.

BIRTH

Jun 28: A Baby boy (Abheer) to Neelesh and Trupti Kalyanpur at Shivaji Park, Mumbai.

OBITUARIES

May 15: Satish Bhasker Kalle (81) at Saraswat Colony, Santacruz, Mumbai.

Jun 21: Kundaje Rajaram Rao (94) at Pune.

Jun 24: Sumant Bankeshwar (84) at Kandivli, Mumbai.

Jun 25: Niranjan Sunderrao Arur (90) at Virar (East).

Jun 27: Honavar Ramdas (93) of Pune at Porto, Portugal.

Jul 5: Shantabai Suryakant Kesarkodi (85) at Kumta.

Jul 8: Chitra Chidanand Konaje (70) at Bangalore.

Jul 11: Krishnanand Dasappa Koppikar (88) at Goregaon, Mumbai.

Jul 13: Shankar Bhat (Bhandikere) (82) at Vileparle Mumbai.

Jul 16: Jyoti Bahadur (nee Hattangadi) (64) at Bangalore.

Jul 18: Veena Mohan Nadkarni (88) at Thane, Mumbai.

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DOMESTIC TIDINGS

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

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PUROHIT

Ved. Gautam Nagesh Haldipur, now settled in (Kandivli, West) Mumbai. For all Dharmik Vidhis, Contact: 9619484231

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