

Release of the book **"Sadanand Yatra"** an Autobiographical book by Late Shri Sadanand Bhatkal



Shri Praveen Kadle, President KSA and Chief Guest on the occasion being honoured by Shri Harsh Bhatkal



Shri Vithal C Nadkarni, Senior Journalist being honoured by Shri Harsh Bhatkal



Shri Praveen Kadle, Shri Pandurangshet Kumta and Shri Vithal Nadkarni displaying the book after its release



A section of the audience



Shri Ramdas Bhatkal paid a musical tribute to his late elder brother

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The Magazine will be uploaded on our
website: www.kanarasaraswat.in
by the 2nd of every month

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Announcement for Diwali Issue

Our next issue for November 2016 will be the Diwali issue. Readers are requested to send in their articles, poems, stories for this issue. Youngsters can also send in drawings and paintings.

The matter should reach us by 12th October 2016.

..... Editorial Committee

CONVOCATION 2016

The Kanara Saraswat Association invites all to felicitate successful Saraswat students who have passed from the various SSC/ HSC Boards, Universities and other examinations.

At 5.00 p.m. on Saturday, October 22, 2016
in Shrimat Anandashram Hall, Talmakiwadi, J. D. Marg.
Mumbai – 400007

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

“AT HOME”

Prof. Dr. Aruna Narayanan (Ex-Principal of K.P.B. Hinduja College of Commerce),
will be the Chief Guest and has kindly agreed to address the students.

Shri Praveen Kadle, President, KSA will preside over the function.

All the successful students with their parents and friends are invited.
Please take your seats by 4.30 p.m.

KANARA SARASWAT ASSOCIATION NAKSHATRA -2016 PRESENTS

ANNUAL DIWALI PROGRAMMES

Venue: Shrimat Anandashram Hall, Talmakiwadi

Sports :

Table Tennis (Women & Men) – Singles or Doubles:
Juniors up to 16 Years & Seniors Above 16 Years
Carrom:- (Women & Men separately) – Singles or Doubles:
Juniors up to 16 Years & Seniors Above 16 Years .
Entry Fees For Table Tennis :- Rs 30/- per competition
& For Carrom:- Rs 20/- per Competition.

Friday, 28th October 2016

8.30 p.m. onwards :

Story Telling Competition
(children below 8 yrs, between 8-12 yrs and 12-16 yrs)
Music competition (below 16 year and above 16 years)

Saturday, 29th October 2016

8.30 p.m. onwards :

Variety Entertainment programme

Sunday, 30th October 2016

10.30 a.m. onwards:

Sports for Children

8.00 p.m. onwards :

Variety Entertainment Programme

Monday, 31st October 2016

8.00 p.m. onwards : “

Fancy Dress Competition

PI Contact KSA Office, Mr. Sunil Ullal (mob : 9820311548) or
Mr Dilip Sashital (mob : 9920132925) for more details.

Sunil G Ullal
Hon. Secretary, Socials



From the President's Desk....

Dear Friends,

I was born 10 years after India got its independence. The time you are born and in which family, is not in your hands. I often wish I was born 30 years earlier. At other times I wish I was born 30 years later. A perfect dichotomy! Or you may call it a typical case of day-dreaming.

Let me now explain why I get trapped in this dichotomy.

I like reading biographies and autobiographies of famous personalities of the world. They could be from different walks of life – like famous political leaders, industrialists, business personalities, philosophers, sportspersons, innovators and great artists from the field of arts, entertainment, music and other such diverse spheres of life. Reading through these books, one gets a peek into the historical background of that era, the events that shaped the lives of these great people, the influence of other notable persons in shaping their lives, thinking and careers.

If I had been born 30 years earlier during the late 20s of the previous century, I would have witnessed the period of the second World War, India's freedom movement, the early years of free India, the starting of industrial growth in India, the beginning of the Indian film industry, Indian hockey at its peak, India's emergence in the cricket world, renaissance of Indian classical music and so many other emerging happenings.

When I read the biographies or autobiographies of the famous personalities of that era, I get captivated by the charged atmosphere. I really wish that I had witnessed the destiny of the New Free India being written by the stalwarts of that period.

Fast forward to the end of the last century and the beginning of the new millennium – the 1980s...

If I had been born 30 years later in this era – I would have witnessed a dawn of new technological revolution after the Great Industrial revolution of the 18th and the 19th century. This period witnessed the liberalization of the Indian economy with significant technological developments in the fields of Information Technology, Telecommunication, Social and Digital media. With all these revolutionary changes, the whole world has become a small global village. The way we live our lives is changing completely at a speed much faster than one would have ever imagined. This transformation is continually offering new dimensions to our lives almost every day. I would have witnessed and enjoyed this new technologically connected global village with an exciting future, for a much longer period than what I would now.

One can say that we human beings are never happy with what we get in our lives. Most of us are dreamers and we are always looking for the bright spots in our lives. Frankly every period comes with favourable and unfavourable aspects. Both the periods described by me have their positives and negatives; but the positive aspects leave a greater impact and we should always strive to reach greater heights.

At the end of it all... is it wrong to dream or wish that I was born 30 years earlier or 30 years later?

Regards,

Praveen P Kadle

Saraswat Mahila Samaj, Gamdevi
announces

A Workshop on Systematic Singing

Conducted by Smt. Geeta V. Yennemadi

**A Two day Music workshop for 30-35 people (children & adults)
on Sunday, 13th November 2016 and Monday 14th November 2016**

Time: 10 a.m to 5.00 pm. **Age:** 15 years and above.

Venue : Saraswat Mahila Samaj Hall, B/1, Saraswat Co-op. Bldg.,
Dr. Kashibai Navrange Marg, Gamdevi, Mumbai 400007

Fees: Rs.1000/- for two days inclusive of lunch and tea on both days.

Contact persons: Kalindi Kodial (M) 9892430018
Padmini Bhatkal (M) 9920345592

Last Date of Registration: 5th November 2016.

Registrations will be accepted on a First Come First Served Basis

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Letters to the Editor

Dear Editor, Manohar Rao in his letter (KS August 2016) wishes Mr. Modi Godspeed to complete his mission and compares him to India's first Prime Minister Jawaharlal Nehru. I would say that he is having a more tough time to right the wrongs.

C.A. Kallianpur

Dear Editor, Kudos to Gurnath S Gokarn, the Managing Editor of Kanara Saraswat for the efforts in bringing out the publication "From the President's Desk" – a compilation of valuable treatises of Suresh Hemmady in a compact book form. I had the good fortune of attending the function of the book release on Saturday, 13th August 2016.

Thanks to Smita Mavinkurve, Editor and the other team members and Shri Kishore Masurkar for their joint and concerted efforts in this direction.

It was also pleasant to hear Shri Uday Mankikar compering. Gurnath mam's prowess and acumen to compile this invaluable book is indeed praiseworthy.

The book is full of practical wisdom and teaches us to face life successfully. The contents are lucid and I feel every home must have a copy of this book.

Vinayak Yedery

Dear Editor, My sincere heartfelt thanks to dear Krishnanandmam Mankikar for editing & making it possible to publish my article "In search of P. P. Shree Ramavallabhadas" in KSA magazine of August 2016.

Kumud B. Nadkarni, née Chandavarkar, USA

प्रती संपादक यांस सप्रेम नमस्कार, जुलै २०१६ च्या कॅनरा सारस्वत अंकातील अरूणा राव कुंडाजे यांची कविता भावली. आम्हा स्त्रियांचे श्रेष्ठत्व प्रतीत करणारे व आमची अस्मिता जागवणारे विचार या कवितेतुन दृगोचर होतात. सध्या वय जास्त झाल्यामुळे त्या विकल झालेल्या आहेत. कमी बोलतात अंथरूणावर पडून असतात पण या सर्वांचा परिणाम त्यांच्या कवितेतुन दिसून येत नाही. आजही त्यांच्या कविता चिरतरूण, बोलक्या, परिणामकारक आणि प्रोत्साहनात्मक आहेत हे विशेष. या चिरतरूण अरूणापार्चींना देव उत्तम आरोग्य व बल देवो हीच गुरूचरणी प्रार्थना. धन्यवाद

सौ. पद्मजा कुंडाजी, मरोळ मुंबई

Dear Editor, I am responding to an interesting letter in the KSA Sept. 2016 by Shri C.A. Kallianpur on two disparate subjects — Kamaladevi Chattopadhyaya [maiden name Dhareshward, and China. Kamaladevi not only helped set up the India International Centre, Delhi by working with Jawaharlal Nehru, Chintaman Deshmukh and Abdul Kalam Azad, but also contributed financially to it, raising funds by selling her own properties [presumably in Mangalore.] She was also its first Vice Chair. Earlier to that she [a child widow, who successfully challenged all contemporary mores by pursuing University education,

and later remarrying] had been in the vanguard of the Indian Independence movement, made [and sold] salt on Chowpatty in defiance of British laws, organized the Women's Wing of the Indian National Congress, and struck the first blows for feminist movement in 20th century India.

Post Independence, she was invited to be a member of the Working Committee of the Congress Party, and later, even to be the President of the infant Indian Republic, but in her words "I left the highway of politics to step into the side lane of constructive work". She passed on in 1988, and by then she had become, literally and figuratively, the Guardian Deity and doyenne of the Handicraft and Handloom industry in India, and given it a world platform which, in turn, inspired the contemporary fashion industry of India.

About China —I was very interested to read that Shri. Kallianpur was slated to address a seminar on India's China policy and "need for an overhaul". I would be very interested in his thoughts, as I worked in mainland China for close to a decade in its formative years ['70s, '80s and the '90s], and continue to be an observer of our huge neighbour. At our Foreign Office, of which I have been a part, we welcome diverse views. My mail is bondaljaishankar@gmail.com and Shri. Kallianpur is welcome to write to me.

Jaishankar Bondal, Delhi

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SHREE MANGESH DEVASTHAN PRIOL, MANGESHI, MARDOL, GOA

Regulations for visitors

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As received from Shree Mangesh Devasthan on 6th September 2016

A Message from H.H. Shrimat Sadyojat Shankarashram Swamiji and detailed articles on Shri Chitrapur Math, Our Holy Guruparampara, the social and charitable work being carried out under Parama Pujya Swamiji's Guidance have appeared in a four- page supplement of *Sanyukt Karnataka* (dated 16-9-2016). This has been uploaded on the Math's website. Readers can log on to www.chitrapurmath.net to read the Message and the articles.

‘सदानंदयात्रा’

सदानंद भटकळ यांच्या आत्मपर लेखनाचा विमोचन समारंभ

(श्री. सदानंद भटकळ यांच्या ‘सदानंदयात्रा’ या आत्मपर लेखनाचा विमोचन समारंभ, पॉप्युलर प्रकाशन आणि कॅनरा सारस्वत असोसिएशन यांच्या संयुक्त विद्यमाने, रविवार दिनांक २८ ऑगस्ट, २०१६ रोजी, सायंकाळी ५.३० वाजता, कॅनरा सारस्वत असोसिएशनच्या श्रीमत् आनंदाश्रम सभागृहात आयोजित करण्यात आला होता त्याचा वृत्तांत.)

नमस्कार आणि सुस्वागतम्!

मंचावर विराजमान झालेले, आजच्या समारंभाचे अध्यक्ष श्री. प्रवीणजी कडले, ज्येष्ठ पत्रकार श्री. विठ्ठलजी सी. नाडकर्णी, आणि श्री. पांडुरंगशेट कुमठा यांना तसेच येथे उपस्थित असलेल्या तुम्हां सर्वांना विनम्र अभिवादन करून, मी उदय मंकिकर आजच्या या कार्यक्रमास प्रारंभ करतो.

आज आपण पॉप्युलर प्रकाशन आणि कॅनरा सारस्वत असोसिएशन यांच्या संयुक्त विद्यमाने आयोजित केलेल्या श्री. सदानंद भटकळ यांच्या ‘सदानंदयात्रा’ या आत्मपर लेखनाच्या विमोचन समारंभासाठी येथे जमलो आहोत. या कार्यक्रमांमध्ये, कॅनरा सारस्वत असोसिएशनचे अध्यक्ष श्री. प्रवीणजी कडले यांच्या अध्यक्षतेखाली, ज्येष्ठ पत्रकार श्री. विठ्ठलजी सी. नाडकर्णी यांच्या शुभ हस्ते ‘सदानंदयात्रा’चे विमोचन होणार आहे. पॉप्युलर प्रकाशन आणि कॅनरा सारस्वत असोसिएशन या दोन्ही संस्थांच्यावतीने, आपल्या सर्वांचे मी मनःपूर्वक स्वागत करतो.

सर्वप्रथम, मी, श्री. प्रवीणजी कडले यांचा परिचय करून देतो.

श्री. प्रवीणजी कडले :

आमचे आणि आजचेही अध्यक्ष श्री. प्रवीणजी कडले हे एक उच्चविद्याविभूषित, उच्चपदस्थ, चतुरस्र व्यक्तिमत्त्व. चार्टर्ड अकॉउंटन्सी, कॉस्ट अकॉउंटन्सी, कंपनी सेक्रेटरी अशा विविध व्यावसायिक क्षेत्रांत उच्च दर्जाचे प्रशिक्षण घेऊन त्यांनी आपल्या व्यावसायिक जीवनाला सुरुवात केली. एक अग्रगण्य उद्योगपती आबासाहेब गरवारे यांच्यासोबत गरवारे उद्योग समूहात प्रत्यक्ष काम करण्याची संधी त्यांना मिळाली. त्याबद्दल प्रवीणजी स्वतःला भाग्यवान समजतात. १९९२ मध्ये प्रवीणजी बेंगळूरमध्ये टाटा समूहात काम करू लागले. सुरुवातीला टाटा मोटर्समध्ये विविध पदांवर आणि नंतर अनेक टाटा कंपन्यांमध्ये त्यांनी संचालक म्हणून काम केले. टाटा मोटर्सच्या प्रगतीमध्ये त्यांनी मोलाचे योगदान दिले आहे. त्या कंपनीच्या लीडरशीप टीमचे ते एक महत्त्वाचे सदस्य आहेत. श्री. रतन टाटांसारख्या

दिग्गज उद्योजकाच्या सहकार्यामुळे हे शक्य झाले, अशी प्रवीणजींची धारणा आहे. ते रतन टाटा यांना आपला सतुपदेशक म्हणजेच मेंटॉर मानतात. ते अनेक वित्तीय आणि औद्योगिक संस्थांचे सल्लागार आहेत. त्यांमध्ये विदेशी उद्योगांचाही समावेश आहे. त्यांनी केलेल्या अतुलनीय कार्यासाठी ते अनेक प्रतिष्ठित पुरस्कारांनी सन्मानित झाले आहेत. त्यांमध्ये विदेशी उद्योगांचाही समावेश आहे. त्यापैकी फक्त एक दोन पुरस्कारांचा उल्लेख करतो. २००५ मध्ये "Business Today" चा "The Best CEO of the year" पुरस्कार आणि स्वित्झरलंडमधील इंटरलाकेन यांचा "Horasis 2015 Indian Business Leader of the Year" पुरस्कार.

व्यवस्थापन या विषयावर ते अनेक देशी परदेशी विद्यापिठांतून नियमित व्याख्याने देत असतात, प्रवीणजींना खेळ, संगीत, साहित्य, ललितकला या सर्वच विषयांमध्ये विशेष रुची आहे.

सध्या प्रवीणजी श्री चित्रापुर मठाच्या स्थायी समितीचे तसेच कॅनरा सारस्वत असोसिएशनचे अध्यक्ष आहेत. श्री चित्रापुर मठाच्या विविध प्रकल्पांमध्ये आणि मठाशी संलग्न विविध संस्थांमध्ये कार्यरत आहेत. त्यांचे हे योगदान केवळ परमपूज्य सद्योजात शंकराश्रम स्वामीजींच्या आशीर्वादामुळे आणि अनुग्रहामुळेच शक्य झाले अशी त्यांची श्रद्धा आहे. प्रवीणजींसारखे बहुआयामी व्यक्तिमत्त्व आजच्या ह्या समारंभास अध्यक्ष म्हणून लाभले ही अत्यंत आनंदायी गोष्ट आहे. मी पॉप्युलर प्रकाशनचे संचालक श्री. हर्ष भटकळ यांना विनंती करतो की, त्यांनी पुष्पगुच्छ देऊन प्रवीणजींचे स्वागत करावे.

आता, श्री. सदानंदजी भटकळांविषयी :

सदानंद भटकळ म्हणजे एक अष्टपैलू व्यक्तिमत्त्व. त्यांनी अनेक व्यावसायिक, सामाजिक आणि साहित्यिक संस्थांसाठी विविध पदांवर कार्य केले आहे. गणपतरावांनी सुरू केलेला पॉप्युलर बुक डेपो याला भटकळ समूहाचे स्वरूप देऊन ग्रंथव्यवसायाच्या विविध क्षेत्रांत आणि निरनिराळ्या शहरांत देखील मान्यता मिळवण्यात सदानंदांचे मोठे योगदान आहे. ग्रंथव्यवसायिकांची भारतीय पातळीवर संघटना बांधण्यात त्यांचा पुढाकार होता. नॅशनल बुक ट्रस्ट आणि युनेस्को या राष्ट्रीय आणि आंतरराष्ट्रीय संस्थांसाठी त्यांनी महत्त्वाची कामगिरी पार पाडली होती. भारतीय प्रकाशकांची पुस्तके आंतरराष्ट्रीय पातळीवर नेण्यासाठी त्यांनी फ्रँकफुर्ट, लायप्झिक आणि जेरुस्लेम येथे स्वर्खर्चाने आणि स्वकष्टाने प्रदर्शने भरवली.



Shrī Chitrāpur Math Mumbāī (Grant Road) Local Sabhā

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Shloka-s for recitation:
Adhyaya 11, from Shloka 28 to 41
(14 Shloka-s)

Shloka-s for Abhivakti:

१. उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६/५
२. अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९/३०,३१
३. असंयतात्मना योगो दुष्प्राप्य इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६/३६
४. मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११/५५
५. यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकसतदनुवर्तते ॥ ३/२१



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१९८९ मध्ये 'द इंडियन पब्लिशिंग इंडस्ट्री हॉल ऑफ फेम' मध्ये सदानंदजींना सन्मानित करण्यात आले.

निव्वळ ग्रंथव्यवहाराशी नव्हे तर त्यांचा अनेक सामाजिक संस्थांशी संबंध होता. मुंबई मराठी साहित्य संघ, बालकंजी बारी, धर्मानंद कोसंबी विश्वस्त निधी अशा अनेक संस्थांशी ते जोडले गेले होते.

१९६६ ते १९८६ या काळात ते शामराव विठ्ठल बँकेच्या संचालक मंडळाचे सदस्य होते. १९८७ मध्ये ते अध्यक्ष झाले. कॅनरा सारस्वत असोसिएशनसाठी सदानंदजींनी प्रदीर्घ काळ कार्य केले. चार वेळा ते अध्यक्ष होते. 'कॅनरा सारस्वत' मासिकाच्या संपादक मंडळावर ते होते आणि संपादक म्हणून त्यांचे कार्य महत्त्वाचे ठरले. "चित्रापुर सारस्वत फॅमिली ट्री प्रोजेक्ट" सदानंदजींच्या संकल्पनेने आणि मार्गदर्शनामुळेच यशस्वीरित्या पार पडला. १९९१ मध्ये त्यांनी सहकार महर्षी रावबहादूर श्रीपादराव तालमकी यांच्या 'Proverbs and Idioms' ह्या पुस्तकाची दुसरी आवृत्ती प्रकाशित केली. ललितकलांना उत्तेजन देण्यासाठी १९७२ मध्ये कॅनरा सारस्वत असोसिएशनमध्ये स्वतंत्र कलाविभागाची स्थापना करून संगीत संमेलनांचे आणि नाट्य महोत्सवाचे आयोजन केले. 'चित्रापुर वैभव' ह्या नाटकाच्या १९८७ आणि १९८९ मधील दौऱ्याचे यशस्वी आयोजन केले.

सदानंदजी खऱ्या अर्थाने निःस्पृह कर्मयोगी होते. ज्योतिर्भास्कर जयंतराव साळगावकरांच्या भाषेत सांगायचे तर सदानंदजी म्हणजे प्रकाशकांतील भीष्मापितामह, भटकळांनी ग्रंथ प्रकाशनाचा व्यवसाय धंदा म्हणून न करता धर्म म्हणून केला. २६ जुलै, २०११ या दिवशी सदानंदजींचे दुःखद निधन झाले. पण त्यांचे परमस्नेही रमशेजी नाडकर्णी यांनी म्हटल्याप्रमाणे सदानंदजी आपल्यात नाहीत पण त्यांचे संपूर्ण जीवन आपल्या सर्वांसाठी आदर्श आणि प्रेरणादायी आहे.

सदानंदयात्रा हे त्यांचे आत्मचरित्र अपूर्ण असले तरी त्यातून आपण खूप काही शिकू शकतो. ह्या पुस्तकाच्या विमोचनाविषयी पुढील कारवाई करण्याची मी पॉप्युलर प्रकाशनच्या मराठी विभाग प्रमुख अस्मिता मोहिते यांना विनंती करतो.

अस्मिता मोहितेद्वारा श्री. विठ्ठल सी. नाडकर्णी यांचा परिचय:

पुस्तक प्रकाशन आणि ग्रंथविक्री या क्षेत्रांत अनेक नवीन उपक्रम सुरू करणारे सदानंद भटकळ यांच्या पुस्तकांचे प्रकाशन करायला विठ्ठल नाडकर्णीसारखी तोलामोलाची व्यक्ति मिळाली याचा आम्हांला मनापासून आनंद वाटतो.

ज्येष्ठ पत्रकार आणि स्तंभलेखक म्हणून विठ्ठल नाडकर्णी यांना आपण ओळखतो. राष्ट्रीय आंतरराष्ट्रीय स्तरावरच्या अनेक

मोठ्या वृत्तपत्र समूहांबरोबर वरिष्ठ संपादक आणि स्तंभलेखक या नात्याने ते जोडले गेले आहेत. या क्षेत्रातला थोडाथोडका नव्हे तर तब्बल चाळीस वर्षांचा अनुभव त्यांच्या गाठीशी आहे.

पत्रकारितेबरोबरच ग्रंथव्यवहार आणि प्रकाशन व्यवहार यांच्याशीही त्यांचं नातं आहे. प्रकाशन व्यवसाय तर त्यांच्या घरात तीन पिढ्यांपासून चालत आला आहे. कन्नड भाषेत शैक्षणिक ग्रंथ प्रकाशनाची मुहुर्तमेढ रोवणारी, व्ही. लक्ष्मणराव अॅण्ड सन्स ही उडुपीची प्रकाशन संस्था त्यांच्या पणजोबांनी सुरू केली होती. तर पॉप्युलर बुक डेपो आणि प्रकाशन संस्था सुरू करणाऱ्या महत्त्वाकांक्षी लोकांमध्ये, त्यांच्या आजोबांचे मेव्हणेही एक होते. त्यांच्या आजोबांचे एक चुलतभाऊ ऑक्सफर्ड युनिव्हर्सिटी प्रेस या ब्रिटीश प्रकाशन संस्थेचे पहिले भारतीय जनरल मॅनेजर होते. त्यांचे एक मामा ब्लॅकी अॅण्ड सन आणि थॉमस नेल्सन या प्रकाशन संस्थांशी संबंधित होते. त्यांनीच लहानग्या विठ्ठलची वाचनाची आवड जोपासली, वाढवली. साहजिकच लेखन-वाचन यांचे संस्कार विठ्ठल नाडकर्णी यांच्यावर लहानपणापासून झाले. पुढे पत्रकार, संपादक आणि स्तंभलेखक या नात्याने 'टाइम्स ऑफ इंडिया' या भारतातील आघाडीच्या वृत्तपत्रासाठी चाळीस वर्षे ते कार्यरत होते. त्याचवेळी 'वॉशिंग्टन पोस्ट', 'द अमेरिकन असोसिएशन फॉर अॅडव्हान्स्मेंट ऑफ सायन्स', 'द न्यूजपेपर ओरेगॉनियन इन पोर्टलॅण्ड', 'सायन्स मॅगझिन नेचर' अशा संस्थांशीही त्यांचा संबंध आला. लंडन येथील 21st सेन्चुरी ट्रस्ट आणि सेल्झबर्ग सेमिनारतर्फे फेलो म्हणूनही त्यांचा सन्मान करण्यात आला आहे.

त्यांच्या विज्ञानविषयक लेखांचं 'द सर्पट विदीन' आणि त्यांनी लिहिलेल्या संपादकीय लेखांचं 'कॉस्मिक अपलिक' अशी दोन पुस्तकं त्यांच्या नावावर आहेत. 'टाइम्स ऑफ इंडिया' मध्ये आजही लोकप्रिय असलेल्या 'द स्पिकिंग ट्री' या सदराचं बीजारोपण विठ्ठल नाडकर्णी यांचंच. अलीकडेच नर्मदा नदी संदर्भातले एक कॉफीटेबल बुक 'बेनेव्होलंट नर्मदा' या नावाने, छायाचित्रकार - हरि महिधर यांच्या साथीने त्यांनी तयार केलं आहे.

या व्यतिरिक्त पंचायतन, योगा आणि संगीत अशा विविध विषयांवर त्यांचं काम सुरू आहे. संगीतक्षेत्रातील गेल्या तीनशे वर्षांतल्या चिजा, बंदिशी यांची जमवाजमव करून 'द सिंक्रेट हिस्ट्री ऑफ म्युझिक' नावाने डॉक्युमेंटरी करण्याच्या कामात ते सध्या व्यस्त आहेत. त्यांच्या या महत्त्वाच्या प्रकल्पास शुभेच्छा देऊन, मी श्री. विठ्ठल नाडकर्णी यांना विनंती करते की, त्यांनी सदानंद भटकळ यांच्या 'सदानंदयात्रा' या पुस्तकाचं विमोचन करावं आणि उपस्थितांशी संवाद साधावा.

तत्पूर्वी श्री. हर्ष भटकळ यांना विनंती की, त्यांनी पुष्पगुच्छ आणि पुस्तक भेट देऊन विठ्ठलजींचे स्वागत करावे.

We present here a summary of Shri Vithal C Nadkarni's speech -

"You may wonder what a journalist like me is doing in a programme like this. Well, in my view journalists and Publishers are actually soulmates!

My grandfather was a dear friend of Ganpatmam and I, as a child of 6-7 years, would frequently come with him to Mumbai from Udupi. Invariably I would be taken to the Popular Book Depot and the love that I got there as well as respect was extraordinary. It was taken for granted that I would be the 4th generation in serving Shree Sharada & Shree Saraswati! Not once did they make me aware of how little I knew or how young I was. Beautiful books of the likes of Somerset Maugham, Ralph Emerson would be given to me. I would see beautiful posters for the books produced in house and all this was responsible for seeding in me a great love for books.

When I finished my graduation I joined the State Bank of India and also worked as a lawyer for some time. But such was the pull that books had on me that within 1 ½ years I resigned and took up a job as a journalist for only 2/3rd of the salary. Thus it was that I joined this profession which has for the last 50 years sent me on an endless discovery of wonder and joy."

Now about the book 'Sadanandyatra'. I'd like to mention two things that struck me. On page 46 Sadanandmam has mentioned about the beautiful trees in the campus of the St. Columba School, the environment there of peace and serenity and how there was not one student there who looked unhappy. I think we have to take a lesson from this today. These trees induced an ambience there which was conducive to learning and thinking.

The 2nd point I wish to stress on is the correlation Sadanandmam has made between Yoga, Physical Culture and Creativity. He was in contact with the founder of Kaivalyadham (later known as Kovalendra Swami) and Haribhai Desai (later known as Yogendra Swami who founded the Yoga Institute at Santacruz). And the Yoga that he practiced probably helped him to lead an active life till a ripe old age.

We also get a glimpse of his study of Samarth Ramdas Swami's work. Sadanandmam's message that action speaks louder about oneself than outer appearance and speech, that keeping oneself physically and mindfully active brings out the enormous potential in a person comes through very clearly and this we see in every page of the book.

Sadanandmam had Gurus like Dr. Dhure and Dharmananda Damodar Kosambi. He has mentioned the things he learnt from them and that also is worth reading.

The expanse of Sadanandmam's study and work is evident in the variety of books in the shop. I even got an exposure to Hathayoga thanks to the books there. I practiced it myself. (Shri Nadkarni shared some personal experiences about this).

We have to thank Sadanandmam for making notings in his personal diary about his various experiences and thoughts and to Ramdasmam and the Popular Prakashan for filling in the blanks and bringing out this wonderful book. Reading this book we get avenues to gain knowledge and creativity and also self-control (Sanyama). Like Oliver from Oliver Twist who always wanted more, this book also creates a thirst for more knowledge. If a few lamps are lit as a result of this book, the purpose will be met.

Thank you.

Shri Praveen Kadle spoke in Marathi. He thanked Ramdas Bhatkal for inviting him to be the Chief Guest. He said :

"I lived in Vile Parle in my childhood days but whenever I came to this side of Mumbai I would visit the Popular Book Depot to browse through the books and buy if possible. I would also meet Kumtashet at the Bombay Book Depot. When I was invited for this function I requested for a copy of the book and when I read it I was very impressed and awed with the scope of Sadanandmam's reading and travelling. He credits the shaping and development of his personality to these.

You see it in the way Sadanandmam approached the great scholar Sarvapalli Radhakrishnan. At that time Sadanandmam was a young student

and wanted to bring out an annual 'Horizon'. He requested Radhakrishnan to write a Foreword. When Radhakrishnan pointed out the proofing errors Sadanandmam did not get disheartened but accepted that the errors are there and said that only when there are errors one can correct them. To be able to talk like that at such a young age to a great personality like Radhakrishnan is really appreciable!

Sadanandmam has also mentioned about the Independence Struggle and how he witnessed it. He expresses regret that he did not participate in it. But then one always has a regret about something in life. I regret that I was not born 20 years earlier - if so I also could have experienced those heady days of the Independence Struggle. But then I also regret I was not born 20 years later when I could have been a greater part in the technology explosion that is taking place today!

Well, I appreciate the way Sadanandmam has documented his adventures in Vachan & Bhramanti in this book and the efforts that Ramdasam has put in to add detail and publish this book. I wish the book has good sales.

Thank you”.

Shri Pandurang Kumta gave a brief vote of thanks. He said “Sadanand and I were contemporaries. I took up the sale of books and he went in for publishing. Unfortunately being so involved in the sale and distribution of books I did not get much time to read. I have read the book and feel like reading it again after hearing what Shri Nadkarni has talked about it.

I feel that Sadanand wanted to tell something more especially about the publishing activity but unfortunately he couldn't.

Well, I thank Shri Praveen Kadle and Shri Vithal Nadkarni for gracing this occasion. I also thank Kanara Saraswat, Popular Prakashan, and all the people who have come here today. Thank you”.

उदय मंकिकर- 'सदानंद भटकळ यांच्या पुस्तकाच्या निमित्ताने त्यांच्या बहुविध कार्याबद्दल अनेकांची भाषणे ठेवावी लागली असती. त्याऐवजी त्यांच्या आवडीच्या संगीतकारांच्या बंदिशींचा कार्यक्रम करण्याची कल्पना सर्वांना पसंत पडली.

त्यांचे धाकटे बंधू डॉ. रामदास भटकळ, आता पं. एस. सी. आर. भट, पं. दिनकर कायकिणी आणि पं. चिदानंद नगरकर यांच्या बंदिशी सादर करतील. साथीला पं. तुळशीदास बोरकर यांचे शिष्य निरंजन लेले संवादिनीवर आणि पं. ओंकार गुलवाडी यांचे शिष्य मंदार पुराणिक तबल्यावर आहेत. तानपुन्यावर साथ सत्यजित भटकळ आणि जयंत नायडू करताहेत. या सर्वांचा परिचय यापूर्वी सारस्वत संगीत संमेलनातून झालेलाच आहे.

रामदासजींना आपण प्रकाशक म्हणून ओळखतो. १९५२ पासून गेली ६४ वर्षे त्यांचा संगीत क्षेत्राशी संबंध आहे. आता लेखक म्हणूनही आणि गांधी विचारांचे अभ्यासक म्हणूनही ते ओळखले जातात. १९८० पासून २७ वर्षे त्यांना गायनाचार्य एस. सी. आर. भट यांची तालीम मिळाली. दिनकर कायकिणी, बाळासाहेब पूंछवाले आणि यशवंत महाले यांचेही मार्गदर्शन त्यांना मिळाले आहे. रचनाकार हा कवीही असतो आणि संगीत नियोजकही या श्रद्धेतून त्यांनी बंदिशकारांच्या प्रतिभेचा विशेष अभ्यास सुरू केला आहे. भातखंडे यांच्या “हिंदुस्तानी संगीत पद्धती” या ग्रंथाचे त्यांनी प्रभाकर चिंचोरे यांच्याकडून संपादन करून घेऊन, त्या पाच खंडांची नवीन आवृत्ती २० सप्टेंबर रोजी प्रसिद्ध होणार आहे. मी प्रवीणजींना विनंती करतो की, त्यांनी या कलाकारांचे पुष्पगुच्छ आणि पुस्तक भेट देऊन स्वागत करावे.

आता, प्रकाशक, गायक आणि अलिकडे शिक्षक अशा रामदासजींना मी विनंती करतो की, त्यांनी त्यांचे गायन सादर करावे. त्यांच्या संगीत आदरांजलीने आजच्या कार्यक्रमाची सांगता होईल.

Shri Ramdas Bhatkal - Today is an important day for me - first is the release of my elder brother's book. He died 5 years ago and the book could have been published earlier. However as it was not complete we neglected it a bit. But I am happy that we could release it today after collecting various things from his friends and his own papers. Secondly the idea that I could pay a tribute to him by singing the bandishes of his favourite singers was liked by all my colleagues. I feel that these bandishes are themselves my Gurus too and so they have been printed in a booklet form and distributed here.

Shri Ramdas Bhatkal then proceeded to present two bandishes each in Ragas - Puriya, Gaganvihang and Kaushiki Ranjani ending with a Bhairavi.

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Kilpady Nirmala Rao

Wish you a very Happy 80th Birthday, 9th October, 2016

On your SPECIAL DAY

Special Day it is a time to rejoice
Mamma, your birthday it is, I so lovingly remember your voice.

Years it has taken me to write to you
To express my love and gratitude unlike so many few

Those were the days when I grew over the years
The best days of my life u made me cheer

U taught me to fight and you taught me to laugh
To win over my fears to walk upon difficult paths

With beans and potatoes you taught me Maths
But with each passing year you have made me strive with facts

Here I am standing so far
Your values embedded in me I realise at par

It is You in me I see myself now and then
As a Parent I see how tough it would have been then

Your phrases are so vivid which flow though my words
I have become your shadow no doubt, where I stand now as a
MOM today, it is heard

It will take me a million of years to write what I feel
Endlessly I may go on writing about your love for us and your feel

You have stood by me at times I fail
And with strength and Love I shall always to you hail

Love you till our last breath, love you beyond the horizon
Love you till the highest peak, your blessing and grace we always
seek

WISHING YOU A GREAT BIRTHDAY ON THIS DAY WE ALL DO

FOR IT IS YOUR 80TH BIRTHDAY WE ALL LOVE
YOU



Mamma you are simply adorable!!!

The innocence in your smile
The spiritual fragrance in your style
The clarity in your every thought
Your strength to untie every mental knot
Mamma you are simply adorable

Your childlike giggle makes our stress slip away
In your presence even thorns along with the roses begins to
joyfully sway
Like a resplendent waterfall, you make the spirit of others rise
high
To bring joy to everyone around you you never stop to try
Mamma are simply adorable

Excitement overflows through you like a blissful breeze
There is enthusiasm even in your almost silent sneeze
Polite, passionate and persevering you always have been
Your energy so positive can even turn a dry leaf green
Mamma you are simply adorable

May you live upon this earth and the universe a hundred
years more
May your happiness and joy towards newer heights begin to
fluently soar
Blessings of Swamiji and Lord Bhavani Shankar will always
be upon you
You truly are a very precious gem, like you there are only a
few
Mamma you are simply adorable

WITH LOTS OF LOVE, HUGS & BEST WISHES FROM :

Great Grand Children – Aryan & Malvika Kalbag
Daughters – Jyothi Kilpady & Arati Chandavarkar
Grand-Daughters – Meghana Kalbag & Namrata Agarwal
Grand Son-in-laws – Mayur Kalbag & Deepesh Agarwal

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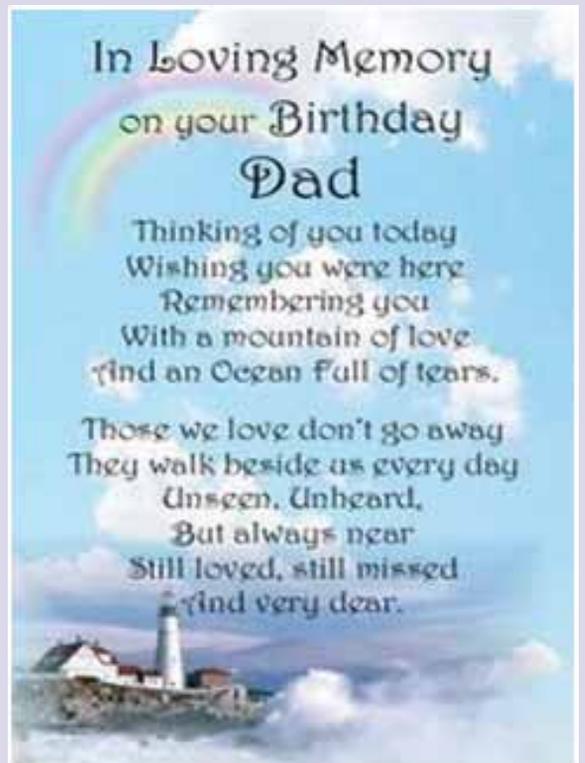


To Our dearest “Annu” on your 100th Birth Anniversary



(29th October 1916 -- 29th October 1975)

SURYANARAYAN GOPALKRISHNA PUTHLI



As you were celebrating your birthday this day in 1975, we did not know that you were going to be taken away from us.

It broke our hearts to lose you, but you did not go alone,
For part of us went with you, the day God called you home.

You left us peaceful memories

Your love is still our guide

And though we cannot see you

You are always at our side

Wish you a happy birthday and lots of love

From your loving children Ramgopal, Pratibha and Amita, daughter-in-law, sons-in-law, grandchildren and great grandchildren, nieces, nephews and other relatives and friends.



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Special Message from Dr. Frank Conlon for launch of his book on Chitrapur Ebooks, Ganesh Chaturthi, September 5, 2016

Greetings:

Just over a half-century ago, I commenced my research on the history of the evolution of the Chitrapur Saraswat Brahman community from its emergence to modern times. A half-century ago at this time, I was still a post-graduate student from the University of Minnesota, working on the research for what would be my PhD dissertation. Fifty years seems a very long time from the view of one person; for a community or a nation it is a rather less significant period.

The historical processes of change are represented in many different forms. Traditionally historians have tended to work on the formation and evolution of political movements such as the epoch of India's freedom struggle. In 1966, however, my mind had turned to finding other ways of understanding the great transformations that had occurred in India over the preceding centuries, by examining social and cultural trends. Opportunity, inspiration and good fortune led me to attempt an understanding of India's modernization through the lens of a "biography" of a single community. It was my particular good fortune to be introduced to the Bhanaps by the late Sadanand Bhatkal. Sadanandmam encouraged me to contact the officers of the Kanara Saraswat Association. They, in turn, brought me to the acquaintance of the late Gopal Hattiangdi who had, at that time, retained a vast collection of materials relating to the history of the community and of the Shri Chitrapur Math. A more complete memoir of my research experiences and of the many individuals and institutions who assisted me may be found in the accompanying "e-interview", as well as in the preface and introduction of my book, [A Caste in a Changing World: The Chitrapur Saraswat Brahmins, c. 1700-1935.](#)

Alas, many of the kind and generous people who selflessly rendered me assistance and encouragement in those days are no more. A half-century has passed, and in remembering my early years working with the community, I am struck by what I think is an important insight. History offers us a useful way of thinking about our human condition—we can look back and reflect with nostalgia about "the good old days" and, of course,

about those beloved elders who contributed so much to our lives and who are now no longer with us. More importantly, we also can look back and reflect with optimism at the many aspects of progress and growth that has occurred over those fifty years.

In November of 2011 it was my distinct honor to be invited to be keynote speaker, in the presence of H.H. Shrimat Sadyojat Shankarashram Swamiji, on the occasion of the conclusion of the celebration of the centenary of the Kanara Saraswat Association. In reviewing all of the many constructive accomplishments of the KSA I suggested that some might regard those early years as something of "a golden age." I pointed out, however, that there really never had been a "golden age"—at least in terms of modern, secular history. "Golden ages" are a byproduct of looking backward, when, in fact, human life must focus on looking forward. Just as the pages of my book chronicle many accomplishments of bhanaps, both collectively and individually, the significant facts now have to do with what members of the community do moving forward.

Up until a short time ago, I had had it in mind to revisit my book and produce a revised and expanded edition that would bring the story forward in conjunction with the tercentenary of Shri Chitrapur Math. Unfortunately circumstances rendered that ambition unattainable. Thus, when Jaishankar Bondal and Shantish Nayel approached me concerning the possibility of creating an "e-version" of my long-out-of-print book, I was delighted to give my assent. I hope that members of the community will find the book to be interesting. Perhaps some individual may be inspired to bring the story forward to the present day. In history there is no "final word" on any subject. Fresh evidence and fresh eyes may yield quite different narratives and interpretations. Thus, on this most auspicious occasion, I offer my efforts as a small token of friendship and admiration, with the recognition that Shri Ganesha is invoked not for the conclusion of projects, but for their beginnings.

Frank F. Conlon

Professor emeritus

University of Washington
Seattle, WA

Interview with Dr. Frank F. Conlon, Author of the book 'Caste in a Changing World'

JAISHANKAR BONDAL AND SHANTISH NAYEL, DELHI

Some time back, Chitrapurebooks.com talked to Dr. Frank Conlon (aka Conlon mam), Professor Emeritus of History, University of Washington, Seattle, on how his path breaking book on aamchi annals came into existence, the challenges he faced working on it; his observations on the community's development since then, and his prognostications for the future. Fifty years back [Feb 1966] he commenced work on this project]. We feel privileged to launch the electronic version of his book soon, and happy to project his thoughts to the community on this occasion.

Conlon mam, welcome to this interview. Most people—the aamchis—in our community would know your name, but few in the younger generations would have read your path breaking work Caste in A Changing World: The Chitrapur Saraswat Brahmins c1700-1935 which focuses on our small community. We are very grateful that you agreed to answer some questions on yourself and the book.

Before responding to your questions about me and my career, I must first express my deep and abiding gratitude to the many members of the Chitrapur Saraswat Brahman community who welcomed me and gave me encouragement and assistance over the past half-century. It is hard to believe that over half a century has passed since my initial contact with the community on February 1, 1966, when I was introduced to Sadanand Bhatkal in his cabin at the Popular Book Depot and he arranged for me to visit the Kanara Saraswat Association at Talmakiwadi later that week.

To begin with, please tell us something about yourself, your academic and personal orientation to Indian history and things Indian, and how you selected this topic?

You are not the first to ask me about how I came to study India and Indian history. Reflecting on your question, I must confess that the trajectory of my career is extremely improbable. At so many points in my life, had I taken a different turn, the path would not have led me to India, much less to my study of the Chitrapur Saraswat community. I am going to test the patience of your readers here by going into rather a lot of detail concerning my development as a professional historian of India—and a researcher on the life of the Bhanaps. It would be fair to say that nothing in my family background or early years pointed in that direction.

I was born to James Edward Conlon and Helen Fowler Conlon in Omaha, Nebraska, on 6 November 1938. I was named for my mother's recently deceased father, Frank Fowler, a railway worker, who had died earlier that year. My father was a salesman for a

paper company in Chicago and covered many of the states of the Great Plains, centering in Omaha—where he had met my mother. His parents had migrated to America from Ireland via England, toward the end of the nineteenth century. My mother's family, on the other hand, could trace some of their lineages back to the earliest years of English settlement in North America. Most of them were farmers.

While I was still an infant my parents shifted in 1941 from Omaha to Park Ridge, Illinois—a suburb of Chicago. My father had been promoted to the post of general sales manager for his company. Park Ridge was a "leafy suburb" of predominantly middle-class families mostly living in single family houses along tree-shaded streets. Although less "exclusive" than other Chicago suburbs along the shores of Lake Michigan, its residents were fairly homogenous in background and outlook. Its schools were regarded as superior to those in Chicago, and I enjoyed the benefits of a solid educational grounding in a placid and secure environment.

Although neither of my parents had had the opportunity of a university education, they were both fond of books and reading and much dinner table conversation took place regarding politics, current events and history. Perhaps because I was an only child, I spent many hours reading. My interests included history and geography and, perhaps because of frequent trips to visit my grandmother and aunt back in Omaha, railways. At times when I should have been devoting myself to sports, I preferred reading. Not only did I build up a small library of favorite books, I also fell into the habit of collecting and studying railway and bus timetables and maps.

All of my 'growing up' years were spent in our home attending the local elementary schools and Maine Township High School which served the towns of Park Ridge and Des Plaines, graduating in 1956. Throughout those years my parents took me on many trips to various regions of the United States, and it could be said that I caught the 'travel bug' thereby. Because of my aforementioned fascination with railways and intercity buses, I developed a rather unusual command

of geography and transportation. This knowledge was put to good use when, in 1955 after my third year of high school, I got a seasonal summer job as an information clerk/ticket agent at the large Greyhound Bus Terminal in downtown Chicago. I continued to work for Greyhound each summer up to 1962, and later held a similar summer job for the company in Minneapolis, Minnesota. For a student, this was a great opportunity. Because it was a union job, the pay was far superior to the ordinary summer employment. Also, the experience of working "behind a counter"—that is, of dealing with the public—gave me an appreciation of human diversity and a breadth of experience that was, in some ways, as valuable as my undergraduate education. In those days I imagined myself pursuing a career in transportation management—probably either with a railroad or an intercity bus company.

When I began my undergraduate education in the autumn of 1956 I entered nearby Northwestern University in its School of Commerce. I began to study for what in India would be called a B.Com. degree, with a specialization in transportation management. This plan was derailed in my second year when I took my first actual business courses. I found them to be unbearably dull and somewhat remote from my own experience of how corporations were managed. When my advisor commented that I might be happier as a student in the College of Liberal Arts, I jumped at the chance. I decided that I would declare a major in political science. With great anticipation I presented myself to the professor who served as the department advisor. I cannot recall exactly what he said to me, but it appeared to me that he was completely disinterested in recruiting me to their program. He may have had something more important to do that afternoon and he more or less brushed me off with the comment that I could "maybe stop by" the following academic year.

As I left the building, I met a friend of mine who was reading history as his major field. I related my frustration to him; he said "why don't you be a history major—that's a neat major." He suggested that I walk upstairs to see the History department advisor. That gentleman evidently had no other pressing engagements and was pleased to sign me up as an undergraduate history major. (Here I must remind my Indian readers that in American higher education, the undergraduate studies tend to be less specialized than the models followed in India or, for that matter, Britain.)

So it was that from 1958 to 1960, I studied history—primarily American history through the completion of my B.A. degree, graduating from Northwestern University in 1960. During those years I was stimulated and inspired by several outstanding teachers and began

to think about the possibility of following an academic career myself, probably to begin as a college lecturer in the history of the United States. To pursue that goal, I would have to enter post-graduate study and I applied to the University of Minnesota in Minneapolis for admission. I was drawn there by the prospect of working with a very talented specialist in American Constitutional history. This plan, however, began to be called into question during my final year at Northwestern because of any chance encounter.

By coincidence, the same friend who had suggested I try history also urged that I enroll in a seminar he had enjoyed on "global history." It was taught by Professor Leften Stavrianos, who was experimenting with a new approach to world history courses. There, for the first time, I encountered the rich and varied history of India. I was fascinated by its breadth and I was daunted by how little I knew. Indeed it may have been about this time that I came to realize an important precept: people don't know what they don't know. My introduction to India's past in that single seminar had the effect of completely "de-centering" my comfortable, conventional thinking about a history that was broader than just America.

Although my admission to the University of Minnesota has been premised upon the study of American history, the program of graduate studies required offering additional fields for examination outside one's specialty. I discovered that courses on India were being taught by Professor Burton Stein—a scholar who had specialized in the study of medieval South India. During my first year I evidently made an impression on him, as he nominated me for award of a multi-year fellowship from the U.S. Department of Education for study of South Asia. It was in the summer of 1961 that I was awarded that grant and made the fateful decision to redefine my educational goals and turn to India.

Studying Indian history with Professor Stein was a challenging experience. He was, I think, one of the most brilliant and original thinkers I encountered in my education. He tended to meld conventional historical study with social scientific enquiry. Those of us who studied under his guidance were stimulated to look at historical evidence from many angles—and encouraged to pursue lines of enquiry outside of the conventional historical approaches.

My "arrival" to the study of the Bhanaps was not part of my original plan. After conclusion of an "Area Studies" MA degree, I completed my preliminary examinations for admission to candidacy for the PhD degree at Minnesota. My original topic for my dissertation was to have been a study of the eminent jurist and social reformer M. G. Ranade. To that end, I moved from a preliminary

study of Hindi to the study of Marathi. However, I soon had to alter my plans; I discovered that another PhD dissertation was just being completed on Ranade by a student at Harvard University. This meant looking for a new topic.

My MA paper had focused upon the impact of British colonial law and adjudication on the Ismaili (Khoja) community during the 19th century. Perceiving how the complexities of court cases and legislation had an impact on the internal structures and life among the Khojas, I proposed a doctoral dissertation examining those legal and social issues more generally with respect to western India. (My geographical focus was really determined by my beginning study of Marathi.) I was awarded a government fellowship in 1965 and began my research work with a four month stay in London where I worked at the India Office Library and the British Museum. In November 1965 I came to Bombay and continued my work—primarily at the Maharashtra Archives which are housed in the Elphinstone College buildings by Kala Ghoda. I continued my research into colonial administration and legislation that I had commenced in London. Then came a significant change of direction.

Whilst standing in a queue at the Bombay GPO one afternoon, my attention was distracted momentarily by two men who seemed to be on the verge of assaulting each other. While I was staring at this excitement a colleague of the two men quietly picked up my briefcase and walked away. I imagine they thought a foreigner's case would be full of valuable goods or money. All they got was a collection of notes that I had made laboriously over the past five months in London and Bombay. I had no carbon copies. So, I entered 1966 with a half year of fellowship support and no materials for my dissertation. I confess that I was not entirely sure what I was going to do.

My quandary was resolved somewhat by two separate visits of two American academic friends: Ms Maureen Patterson—the South Asia Librarian of the University of Chicago—and Professor Morris D. Morris of the University of Washington, Seattle. Both basically asked me: "So what are you going to do?" My response was "I don't know." It seemed clear that I would be unable to go back and duplicate the work I had done before; perhaps I should start out with some subject that could be done with the materials available in India only. Maureen Patterson, who had done a great deal of research on the history of the Konkanastha (Chitpavan) Brahman community, recalled that back in 1963 or 1964, during a visit to the University of Chicago, she had introduced me to one Dr. Narendra Wagle, then a postdoctoral scholar there. Wagle was doing some research on the Gaud Saraswat Brahmins

and had talked about the possibilities of further studies. Patterson suggested that I might look around for some topic to explore concerning "the Saraswats." She also introduced me to the late Sadanand Bhatkal at the old Popular Book Depot on Lamington Road. Subsequently Professor Morris offered virtually the same suggestion and, again, referred me to Sadanand Bhatkal.

Sadanandmam introduced me to officers of the Kanara Saraswat Association at Talmakiwadi in February 1966. I remain to this day somewhat amazed at how cordially they welcomed me and offered to provide me with access to old copies of the Kanara Saraswat and other publications. Since at that point I was not looking exclusively at the Bhanaps, I also spent time contacting other individuals and organizations of the several GSB communities in Bombay. As time passed I came to see that a focus upon the Chitrapur Saraswat community would be sufficiently challenging as to take up the rest of my available time. My dissertation guide, Professor Stein, welcomed the idea of a historical study of a caste—particularly since it would involve a wider geographical spread (the Kanara Districts) and issues of urban migration, social and economic change and matters of social and religious reform.

I believe that my narrative to this point has also covered your points #3 and 4 below, but I would add that I do not think I could have contemplated a study of the sort I was able to conduct in India before coming to India. Although the University of Minnesota had an excellent library collection on South Asia, to the best of my knowledge, no American institution had collected publications or documents relating to any specific communities in India, except possibly the Parsis. I think it would have been impossible for me, back in Minnesota in 1965 to propose, or even imagine, the research that I ultimately carried out. As to #4, I think I have already covered my "initial problems"—which, although I did not recognize it at the time, were to be the enabling events that led to my introduction to the Chitrapur Saraswat Brahman community.

Perhaps I have told you far more about my path to Talmakiwadi than you or other readers care to know. Yet I have dwelt on the details because I think it is very important for people to recognize—and acknowledge—that many contingencies may punctuate, and redirect, an individual's life. Leading up to 1966, there were so many choices and chances which, had I followed another direction, would have precluded the life and career that I have enjoyed. I should also note that when I was making those choices, I had no real sense of where my path might lead.

Given the lack of material and knowledge about the community in the US, how did you

proceed with the research?

I only commenced the work after coming to India. My pre-India training had given me some techniques of conceptualizing subjects for research and some habits of remaining curious about everything that I encountered. My earlier research training had instilled a habit of keeping my eyes (and my mind) open, always being prepared to discover connections and patterns in what might, at first, appear to be unrelated matters.

What initial problems did you face (if any) and how did you overcome them?

I think my initial problem after January 1966 was to realize that there were far too many locations and groups under the broad title of "Saraswat" and to collect and master all of that material would have taken months, if not years. My decision to scale back my focus solely to the Bhanaps set the stage for what were for me some of the happiest and most engaging times of my life. (I should note also that my university extended my fellowship which enabled me to stay on in Bombay until May, 1967)

What primary material, and which personalities in the community/outside the community, were of assistance to you?

I think I should refer you to the preface of *A Caste in a Changing World: The Chitrapur Saraswat Brahmins, c1700-1935* where I acknowledge many of the people who gave up their valuable time to help me in my research. Also, at p. xii-xiv there is a list of persons interviewed during my initial visit to India and on a three month return visit in 1971.

I have to specially mention the opportunities I had of audiences with His Holiness Shrimat Anandashram Swamiji and His Holiness Shrimat Parijnanashram Swamiji. I am confident that their blessings contributed to the success of the project. At the Shri Chitrapur Math the late Sujir Sunderrao helped me in translation of records at the Math that was instrumental in explaining the antique script in which records had been written.

Having set out the terms of research, how did your parent department at your University facilitate you? Did you approach any academic institutions in India for records/material? What help did they extend you? Tell us about institutions/individuals in the Chitrapur community who facilitated your research?

My home university facilitated my work more or less by obtaining an extension of my fellowship and, otherwise, leaving me alone. My advisor Professor Stein was, in fact, leaving Minnesota to take up an appointment elsewhere. However he was in India in the winter of 1967 working in Madras—and I was able to

present some of my preliminary research results to him at that time and receive his suggestions for completion of the work. My university also provided a one year fellowship for 1967-68 to enable me to begin writing my doctoral dissertation. In fact I only completed the dissertation during my first year of appointment at the University of Washington in Seattle.

When the Government of India issued me a student visa, there was a loose affiliation with the University of Bombay. During my early months in India, I was helped by Dr. (later Professor) S. P. Sathe of the Bombay University School of Law and Professor George Moraes of Elphinstone College. Later in my research I was able to study and do further research at the Deccan College in Pune—where I benefited from advice of the late Professors A. R. Kulkarni and Y. B. Damle. I was also assisted greatly by obtaining membership in the Asiatic Society of Bombay and its library at Town Hall.

As I observed above, many kind people offered me assistance, guidance, hospitality and friendship. One individual—and his family—probably helped me more than I could ever fully acknowledge. The late Gopal Hattiangdi not only provided me with access to a valuable collection of papers and publications relating to the history of the community and the Math, but also asked penetrating questions which helped me to focus my research. Gopalram also gave me introductions to other folks elsewhere in the community who, at the cost of much inconvenience and time, welcomed me to their homes and their towns. Shri and Shrimati Prabhakar and Saguna Sirur notably allowed me to spend long afternoons in their Talmakiwadi flat consulting records and publications of the KSA.

What of the story after 1930s? What direction do you think the community has taken? Given the exponential changes within India on many fronts, particularly over the last quarter century, what is your prognosis for the community in the 21st century?

There are a good many threads and themes that would contribute to a post-1930s history of the community. Certainly the centrality and significance of the Math under Swami Anandashram expanded in the next decades, even as the secular life of the community came under increasing social and economic challenges. It is a source of sadness and regret that the relations of the community and Math were so severely roiled during later decades of the past century just as it is a source of satisfaction and admiration to observe what might be called a "renaissance" with the accession to the pitha of Shrimat Sadyojat Shankarashram Swamiji.

Perhaps the most notable feature of Bhanap life over the past eighty years has been the considerable variety

of problems and responses to the challenges of change. The continued patterns of migration—not just from the rural Kanaras to the urban, but also from older urban centers to new ones, and to new opportunities beyond the borders of India.

After returning to America, I began to discover the further diaspora of the Bhanaps. My first encounter occurred just after I arrived in Seattle in 1968 when I met the distinguished mathematics Professor Ramesh Gangolli. On being introduced to him I responded that I knew where his family came from. He smiled tolerantly and said “you probably think I am a Bengali,” (as in Ganguly). “No, no,” I responded, Gangolli is across the river from Kundapur. I was there last year.” I think Rameshmam was rather taken aback. It was the start of a long friendship. Another experience of the Bhanap diaspora came in September, 2007 when Shri Sadanand Mankikar invited me to address a function in Toronto celebrating the Math tercentenary. The experience was heart-warming. Although we were in a coldly modern Canadian auditorium, I could shut my eyes and imagine being in Anandashram Hall at Talmakiwadi or at the Canara Union in Malleswaram.

I think most people tend to consider their own life experience as being the “average” or “normative” example while the lives of others are “different.” A close reading of the lives of the Bhanaps over time revealed to me a great variety of both style and substance. (An example might be seen in one issue of the Kanara Saraswat where I found reports of one person being imprisoned after a satyagraha campaign while another was being promoted to a higher rank in the police.)

A few years ago during a visit to Bangalore I had an opportunity to chat with Nandan Nilekani. I recall Nandanmam commenting that perhaps what gave the community a special advantage was its accumulation and investment of “social capital.” Social capital is a sociological concept that identifies how mutual trust, reciprocity and cooperation within a group may contribute to the success of the group’s members. Certainly the growth of a variety of what I might call “Amchi” institutions played a major role in helping Bhanaps navigate the many challenges of India’s modernization. Beyond this institutional growth, the other important developments have included the growing recognition of the achievements and significance of the women of the community in a wide variety of fields.

Another aspect of what I might call the “Saraswat advantage” has been the readiness to adopt and adapt new methods of communication. Shrimat Pandurangashram Swamiji introduced the practice of using newly constructed railways to visit distant holy sites. In 1911 some Bombay Bhanaps created a

voluntary organization—the KSA. Later print technology was exploited in publication of a caste magazine. I think the Kanara Saraswat and Chitrapur Sunbeam remain important links among an increasingly dispersed population. And now, as may be demonstrated in our “e-interview,” the community has creatively employed the new electronic media of the internet and world wide web.

Viewed from afar, India has passed through many changes since my first arrival in Bombay in 1965. The economic liberalization of the 1990s has stimulated an expansion of new occupational opportunities. On the other hand we may also observe a challenging growth of inequalities of condition and opportunity which have created new strains and challenges. In times such as these, perhaps one natural response would be to turn inward, responding to change with nostalgia. I would only observe from my perspective as a historian that in modern history at least, there was no “golden age”. When I first visited Bombay, members of the older generation talked about pre-war, pre-partition Bombay with some wistfulness. Yet as I read the pages of the Kanara Saraswat from the 1920s and 1930s, I was struck with how difficult and challenging life in that era of paycuts and redundancies had been for most Bhanap families. Perhaps distance does indeed lend enchantment to the view.

How much interest is there in South Asian studies in US academic institutions currently? What trends do you notice in the years to come?

When I was completing my PhD in 1969, I was already holding an appointment in history of South Asia at the University of Washington in Seattle. At that time there may have been about twenty-five institutions with formal instruction on the history of India and South Asia generally. Today I suspect that number is closer to two hundred, although not all institutions have appointed a historian specializing on India or South Asia. There are hundreds of other academic positions in other disciplines relating to South Asia. At the present time, neo-liberal economic ideas have pervaded public funding of higher education and there is a pattern of de-emphasizing the humanities and social sciences and arts in order to promote career training, especially in science and technology. As a historian maybe I am better equipped to talk about what happened in the past rather than predict what will occur in the future.

Perhaps my own story, my “career trajectory”, would have been possible only for a brief while. The growth of an Indo-American community in North America means that there is an increased interest in the study of India’s history and civilization. However, I suspect few parents would encourage their daughters and sons to aspire to

being an academic specialist working on South Asia. After all, careers in business, science and technology offer the “glittering prizes” these days.

You would have been visiting our community institutions in India over many years and seeing changes in the Chitrapur Math, and many spots hallowed to the community. And meeting members of the community in many metropolises. What impressions do you have about the younger segment of the community, not only those growing up in India but those who have settled in different parts of US?

As I mentioned before, the physical changes in the Shri Chitrapur Math and its allied institutions have made a considerable impression upon me. The modernization of the Math and its activities offer a dramatic contrast to the pre-modern conditions and circumstances that I recorded in my book or even the conditions I encountered during my visits in the 1966-67 and 1971 visits. It appears to me that the community has been generous in support in response to the leadership of Shrimat Sadyojat Shankarashram Swamiji and have received in return countless blessings.

My visits to India have been rather few and far between over the past twenty years. But each visit has given me an opportunity to meet members of the community. I suspect that Bhanaps of an older generation relate more readily to my efforts in researching the history of the community, but I encountered some younger folk who seemed to have an interest in the past—if only to draw some comparisons to the present as they know it or the future as they wish it.

Finally, what message would you have for our community, and this website?

People don’t know what they don’t know, and that certainly includes me. Having had the opportunity to study and teach about India has led me repeatedly to discover new facts and perspectives. There is no final “settled” story. Another scholar might explore the career of the Bhanaps and draw conclusions quite different from those that appear in my book. Some years ago I was asked if I thought that writing about a single caste was too parochial. My response was that if my readers thought that a story of the Bhanaps was the only significant story, that then it would be too limiting. My view, however, is that the three centuries of Saraswat experience that I studied offered significant insights into many broader issues of social and cultural change in India. India, when viewed from afar, might be likened to a many-faceted diamond. Some who view it may perceive only the lustrous whole; others may note that each facet contains its own lustre.

If younger readers explore A Caste in a Changing World I hope they will gain a more nuanced connection with their heritage. Also, I hope they will perceive that in each year, each decade, each century, their preceding generations experienced uncertainties and insecurities while making their way through life. Things were never easy and, so far as I can tell, never will be. Once, in 1966, I had a rare opportunity to visit the eminent scholar of dharmashastra Mahamahopadhyaya P. V. Kane. He observed that while the four cosmic yugas spread over vast eons of time, “history” only appeared in the Kaliyuga. I am not sure whether he offered that comment to a young historian as a bit of wisdom or as a joke—perhaps a little of both.

Frank F. Conlon is Professor Emeritus of History, South Asian Studies and Comparative Religion at the University of Washington, Seattle.

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Errata : On page 16 of our September 2016 issue, the photo appearing in the left hand corner has been wrongly titled. It should be “**Shashank Honavar Master of Closing Ceremonies**”. The error is regretted.

... As informed by Shri Rajesh Koppikar

Since 1978

Anand

CATERERS

Mr. K.A. Pombathmajal

Having Food is incomplete without having ANAND for it.

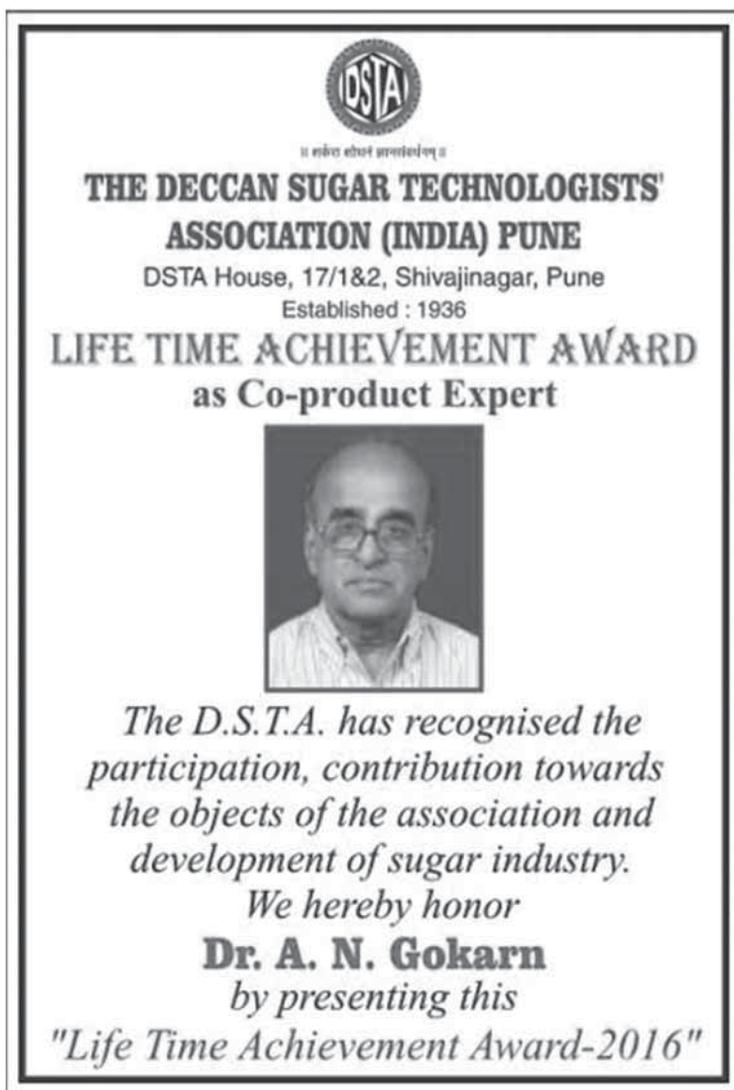
MR. HEMANT 81080 18812		MRS. SHANTA (Nee. Nileshwar) 98700 70772
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Profile

Dr. Ashok Gokarn



A chemical engineer with B.E. Chemical Engineering & Ph.D. (Tech) degrees from Bombay University Dr. Ashok N. Gokarn has 35 years of experience in basic & applied research in the field of reaction engineering & high temperature reactions related to mineral processing.

At National Chemical Laboratory Pune, he rose from starting as a guest worker (1968) to the level of Deputy Director before retirement in 1999. He has been associated in the development of industry sponsored projects & contributed immensely in putting up two high tech indigenous process plants.

For last 20 years Dr. Gokarn has been actively involved in research related to co- products. He has published many research & Review papers related to

treatment of distillery effluents, value added products from waste in DSTA, SISSTA & STAI conventions & obtained few best paper awards.

So far he has published about 50 research papers in national & international journals. In addition, he has about 10 Indian Patents to his credit. He has guided a few students for their BE, ME, M. Sc. and Ph.D. projects and degrees.

He is a fellow of the Maharashtra Academy of Sciences & life member of DSTA, IChE& UDCT Alumni Association. He has visited USA & Germany to pursue research.

At present Dr. Gokarn is associated with IBF Enviro Tech Pvt. Ltd., Pune for the development of economically viable hybrid process for treatment of distillery spent wash.

OUR BELOVED



Ms. SHALINI SADASHIV KOPPIKAR

(4TH April 1939 to 11TH September 2016)

Left peacefully for her heavenly abode on 11th September 2016 at Borivali, Mumbai. Your absence will be felt throughout and deep within our hearts.

May your soul rest in eternal peace.

Fondly remembered by

Sharda Bailur, Gurudas Koppikar, Purnima Koppikar,

Aparna Shinari, Sriram Koppikar, Sanjay Koppikar,

Archana Koppikar, Sonali, Hrishikesh,

Sanjana and Lochana.

Families: Bailurs, Koppikars, Shinaris, Katres, Bandoors,

Shiralis, Chandavarkars.

चेतन दत्तात्रय सागर

२१-१०-१९५५ से ३०-०९-२०११

अल्पआयुष्यातून गेला तू निघून देवाघरी.
दुःखद डोंगर कोसळला आम्हा सर्वांवरी
स्मृती तुझी होता येते नयनांतुन पाणी.
मनी सदैव राहतील तुझ्या अनेक आठवणी
तुझी आई (शालू)
पत्नी चित्रा (छाया)



दिपक-विद्या, निलेश-लीना, श्वेता, रक्षा, नियती आणि इतर आमेष्ट

ASHOK UMESH MOODBIDRI 03/02/1949 - 18/08/2016



Wherever a Beautiful Soul has been, there is
a trail of beautiful memories.

We treasure these memories and
Celebrate Your life and your Indomitable spirit.

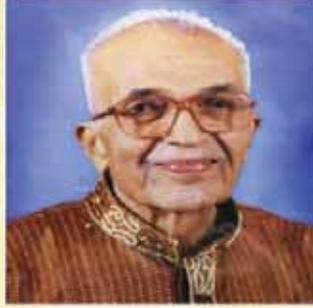
Geetha A.Moodbidri-Wife

Ananth A.Moodbidri, Avani Ananth Moodbidri Ashlesha
Dr.Akshata Anurag Garg, Dr. Anurag Garg, Anirudh, Amulya
Moodbidris, Gulvadys, Gargs, Mangalores.
Gunvanthes, Menons Honnavars, Kamaths
Karnads and Sheddes.



नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः | न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ||

Meaning : Weapons cannot harm the soul, fire cannot burn the soul, water cannot wet and air cannot dry up the soul.



Dr Diwakar Dattatreya Heranjal

(18th November 1928 - 9th July 2016)

Diwakar Heranjal passed away peacefully on 9th July 2016 in Anand, Gujarat.

He was a loving and dedicated veterinarian, husband, father and grandfather who continued Namasmara of God and revered Guru Parampara till his last breath. We dedicate ourselves to his ideals and follow the same forever. Everyone who knew him were drawn close to his kind, compassionate and simple nature. He was a divine soul who showed us the path of spiritualism and faith in every true sense.

Deeply missed by

Dr. Suvarna (daughter) & Dr. Mohan Koppikar, Dattanand (son) & Dr. Rohini Heranjal, Gayatri (daughter) & Anil Keswani along with grandchildren Aditya, Kiran, Aneesha, Harshita, close relatives and friends. We pray to our revered Guru Parampara for his soul to rest in peace.

OBITUARY



With profound grief we inform the sad demise of

Sharad D. Kulkarni

[S/o. (late) Sushila & (late) Dinkarra Kulkarni]

A noble soul who led a selfless life peacefully left for his celestial abode on August 22, 2016 to be united in eternity with his soulmate

(late) Monisha Kulkarni (nee Usha M. Gokarn).

A loving & caring person, his life revolved around his family & friends. He will forever live in our hearts.

Deeply mourned by:

Children: Ashwini/Prashant P, Amit/Surdeep Kulkarni

Grandchildren: Ansh A. Kulkarni, Sohah A. Kulkarni

Brother: Ashok D. Kulkarni

Nieces/Nephew: Vandana/Jayesh Barot; Aarti/Vijay Mavinkurve;

Gayetri/Shashi Kanchan; Deepak/Vrinda Kulkarni

Relatives & friends

No condolences please

MANORAMA (MANNAM) G. KILPADY

(21.10.1927 TO 11.09.2016) - 88 years



Left for her heavenly abode on
Sunday, 11th September, 2016.

Deeply mourned by:

Gopalkrisna (Annu), Nandan - Meenakshi,
Roopa - Mahesh
Vadnagra, Shobha - Pramod Kolpe,
grandchildren and great grandchildren,
near and dear family and friends

A Tribute



**Krishna Bai Anant Rao
Bijoor**

**12.09.1920
to
26.06.2016**

Your faith in the lord never diminished
Life was a celebration that you always cherished
You lived your life to the fullest
And had determination to the greatest
You were a motherly figure to us all
And taught us how to get up after each fall
Then came the call, you left with grace
And in our hearts, you left your trace
MAY YOUR SOUL REST IN PEACE

Poem by: **Shreshtha S. Herenjal** (Great Grand Daughter)

Fondly Remembered By:

Sri Dinesh Bijoor & Smt Geetha Bijoor
Smt Taramati & Sri Ratnakar Gulwady
Smt Shalini Raghunandan Madiman
Smt Sunanda Venkatesh
Grand Children and Great Grand Children
Near and Dear Ones



Sou. Vidya Sudhish Shirur

nee Sudha Venugopal Madiman
passed away peacefully on
25th August, 2016

Deeply mourned by:

Ajay-Archana
Sushant - Susmita (nee Anita)
Abhinav - Surabhi - Suprita
Shirur - Madiman
Relatives and Friends

Our beloved Amma

Smt. Chitrlekha Vittal Shirali

(wife of Late Vittal Namdev Shirali)

passed away peacefully on

6th September, 2016



Deeply mourned by

Rekha & Prakash Hemmadi
Mohini & Vijay Bailur
Sunita – Ravindra, Dipika – Vivek,
Karan – Manasvini, Rohit – Pallavi &
Great Grand Children

Ethics and decision-making

DR SUNIL G SAVUR, UNIVERSITY OF SOUTH AUSTRALIA, ADELAIDE

One of the management courses I teach is Business Ethics. In any get-together, when asked what do I teach, most people find it hard to believe that business ethics can be taught. They ask 'isn't business ethics an oxymoron? How can business and ethics exist together?'" This set me thinking about how I could create awareness about this subject. Following is a brief introduction on ethics, dilemmas and ethical decision-making.

Ethical dilemmas, in small and big ways, confront us all from time to time. We find ourselves faced with choices in which we need to decide a course of action, the consequences of which could be doing something that seems wrong to achieve good or doing the right thing to produce a bad outcome. Classical examples include: an impoverished person, in a bid to save his wife's life and not having enough money to buy the medicine, steals the life-saving drug from a chemist's shop, after the chemist raised the price of the drug due to supply shortages, telling a lie to save the life of a fugitive hiding in your house and deciding who to carry in the only lifeboat of a sinking ship.

Some questions that arise from the above examples are: (a) which is more important: doing the right thing or having a good result (b) can the end justify the means? (c) should we always do the right thing, regardless of the consequences? These questions hold relevance for individuals and communities in society, and also for businesses. In some situations, the relevant factors could be clear-cut enough to decide on a course of action. However, there are many more situations where the relevant factors will not be clear and these create ethical or moral dilemmas.

The words 'ethics' and 'morality' are used in a variety of ways – 'sometimes ethics is synonymous with morality'; for example, a morally right action could also be called an ethical action and codes of moral conduct are also known as ethical codes. However, they can be distinguished as follows: In simple terms, morality is the current societal rules of what is accepted by society at a particular time period. It could be different between cultures and it could change over time. Ethics is our attempt to 'test' the morality, make sense of it and finally make judgements on it. The role of ethics is to study morality through observations and analysis, and if necessary remedy any unjustifiable norms. Examples would be the emancipation of slaves and the right to vote for women.

Efforts to improve the ethical quality of business decisions have intensified over the past several years. Loss of public trust in businesses resulting from scandals

such as bribes, unsafe products, financial misconduct, environmental degradation, and child labour has focused managers' inclination to improve ethical decision-making in business. Lack of understanding, guidance, and application of ethical principles and moral philosophies could lead to ineffective ethical decision-making by business managers.

Ethical situations can arise in businesses that are not easily addressed by general ethical rules. This is because decision-making in business involves integration of three points of view: the economic, the legal, and the moral. The obligations of a manager can appear to be in conflict with the obligations of ordinary morality such as a senior manager who is required to downsize the workforce of the organisation by outsourcing certain business activities. This act may not appear to be ethical to employees, but may be perfectly legal and a good economic decision for the good of the organisation. The moral dilemma here is: should private, profit-seeking organisations behave in a socially responsible and moral way, beyond the requirement of law, because it's the right thing to do or because it pays them to do so? Why should one feel bothered about consequences of their actions to others? This is because if I do not like a certain thing happening to me, I should also see that it does not happen to others. If I do not like other people telling me lies or murdering me, I should not do so to others.

Suppose there is a society in which there was no prohibition on murder – that is, people are free to kill other people at will. In such a society, no one will feel secure and everyone would have to be constantly on guard. Society would collapse as people wanting to survive would have to avoid other people as much as possible. This is the basis of the "Golden Rule" found in the ancient scriptures of the major religions of the world – Christianity, Judaism, Islam, Jainism, Hinduism, Confucianism, Buddhism, and others. So, what factors influence our ethical decision-making?

To understand the decision-making process, let us first discuss three approaches to ethics: Ethics based on consequences - the rightness of an action can be judged only by its consequences. It holds that an action is right if it produces, or tends to produce, the greatest amount of good, such as welfare and happiness, for the greatest number of people affected by that action. An example would be: lying to make someone happy or to save someone from harm. The act of lying in these situations is considered right because of the good outcomes.

Ethics based on duty - the morality of action is not based on consequences but on the motive, of doing

one's duty, of doing what is right and for the right reason. It suggests that ethical judgement should be based on what acts are like in themselves, by their intrinsic nature, rather than on their results. Using the same example as the earlier one, in this case, one should not lie because lying is inherently wrong, regardless of the consequences. Ethics based on virtues - the key to good ethics lies not in consequences or rules, rights, and responsibilities, but in the character of the person involved in the action. What kind of a person should we be and what character traits should we possess and exhibit? It indicates that a virtuous person in possession of virtues such as wisdom, courage, self-control and justice is motivated to do the right thing in daily conduct. So, considering the above, how do we make ethical decisions? Some of us use rational thinking and some of us use intuition.

However, in both processes, there seems to be a common method of ethical decision-making. This method or model is known as Rest's four component model (named after the well-known ethicist James Rest):

Component 1: Recognising moral issues – the person must have been able to make some sort of interpretation of the particular situation in terms of what actions were possible, and who would be affected by each course of action.

Component 2: Making moral judgement – the person must have been able to make a judgement about which course of action was morally right (or fair or just), thus labelling one possible line of action as what a person ought to do in that situation.

Component 3: Establishing moral intent – the person must give priority to moral values above other personal values such that a decision is made to intend to do what is morally right.

Component 4 : Engaging in moral behaviour – the person must have sufficient perseverance, courage, and implementation skills to be able to follow through on his/her intentions to behave morally.

Here's an example to show how the four components work: Imagine you are working in an office. One day you discover that one of your senior managers is involved in bribing or cheating or embezzling funds. Component 1 of the model would suggest that you need to recognise your manager's action as something that does not seem right. Component 2 would require you to make a moral judgement – here you would reflect on your manager's action, consider why it was right or wrong (based on personal beliefs, virtues, societal values, company values etc.) and finally come to a judgment. So, for example your moral judgment could be that your manager's action was wrong and

unethical because it was not fair and it goes against yours and the company's code of conduct. Component 3 is critical in this process. Here you would weigh your moral judgment (that your manager was unethical) with that of your other situational and personal values – if for example you report this, would you lose your job thereby jeopardising your income and the future of your family? In Component 3, you make your intentions clear – whether you will do something about your manager's behaviour or you will keep quiet to avoid repercussions. Component 4: you need to take action on your intentions – if your intention was to do something about it, what actions will you take? Important virtues required in this component are courage, competence and capabilities.

In summary, we will encounter ethical dilemmas every day in both the personal and business spheres. There are various ways that we deal with them. The four component model tells us how we respond to these dilemmas in a step by step process. When we have the luxury of time, we can go through each of these steps in greater depth. Sometimes we do not have enough time and we depend on our intuition but still go through these four steps – relatively much quicker though.

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Coconut Harvest

TANUJA NADKARNI

The sight of the tall, imposing coconut palms, swaying gracefully, indeed soothes and delights the beholder. We take the sight so much for granted, so it is hard to imagine the excitement and awe that it can generate in someone who has never seen coconut trees. Of course in today's age of virtual travelling, it would not surprise many, but in the words of Fanny



Parkes, the English woman who lived and travelled in India between 1822 and 1846, "...surrounded by high trees; among these, the coconut, to an English eye, was the most remarkable".

Well, for us, the sight of the coconut tree climber at work, is still an exciting, awe-inspiring event. Every 3 months, we need to harvest the coconuts from the 100 odd trees that dot our farm. So, enter Lakshmana, the 23 year old, tall lanky youth who lives in the little village of Heggade about 7 kms beyond Chitrapur. Family circumstances and the lack of a local secondary school cut short his aspirations to study beyond class IV. He took to tree-climbing to supplement the family income and is a member of this fast diminishing tribe of dare-devils.

He zips in on his bike at 8.30 am sharp. In 15 minutes, he has changed into his shorts, sharpened his sickle on the stone next to the tap and readied his gear. His climbing gear is nothing but 2 loops of plastic sacking and a rope around his waist which has a special hook for hanging his sickle. One loop of sacking goes around his feet and one goes around his hands and there he is... like a monkey hauling himself up....up.... up... till you, standing safely on the ground, start to feel dizzy, just looking at him perched high up, close to the crown of the tree. Clutching the tree with his

legs and one hand, the other hand reaches behind and grabs the sickle. Slashing away the dead-wood, dried fronds, panicles, totally unmindful of the dust that goes into the eyes and leaves even us on the ground blinking and red-eyed, he reaches out to feel the coconut from a large bunch. A slight twist of his wrist and he knows whether it is ready for harvest or not. Out comes the sickle again, a single slash and down comes a giant bunch of coconuts decimating everything in its path. The bunch lands with a resounding thud and the nuts break free and bounce around in a radius of almost 10 metres. Ouch! My delicately grown garlic greens and little marigolds. I am just looking around to assess the 'damage' and he has already slithered down and is ready to climb the next tree. Within 20 minutes, he has completed 5 trees that is an astounding 4 minutes per tree. After about an hour and a half, he looks



exhausted. Drenched in sweat, he takes a small break. He has kept a bunch of tender coconuts aside and slicing them open with lightning speed, he hands one to us and gulps down one himself. And he is ready for some more climbing. Over a span of 3 to 4 days, all the trees have been harvested. Picking the scattered coconuts, carrying them to the storage shed and then de-husking them is a mammoth task. Many machines have been designed for coconut shelling, but the locals prefer the old blade-in-the-wood contraption. This is a heavy block of wood with a sharp pointed blade sticking vertically upwards. The coconut is impaled on it with a swift stroke, a crunching turn and one third of the husk is off. Twice more and the de-husked coconut is tossed onto a steadily growing pile and the husk is tossed onto another pile. This time Lakshmana is in a hurry to complete the de-husking and brings in two of his friends to help him. The three of them de-husk 1200 coconuts in 4 hours making it a 100 coconuts each in an hour – amazing

...Contd. on Page 34

The Scorpion Sting (Part 2)

Awakening Leadership Core Values

As we continue to explore the ‘sting of the SCORPION’ let us look at the fifth leadership value and that is...

Proactive attitude and approach. There are typically three types of people who work in an organization. The Reactive people, the Non-active people and the PROACTIVE people! Non-active people obviously are those who would have very little scope for their own development and growth as they will always become the last to execute anything or even end up doing nothing at all! Better than the non-active people are the REACTIVE people. That is because they will at least respond to situations when asked to. But they too may not stand a chance at growing fast and high compared to those who are PROACTIVE. And that’s what a leader must be...he must be a person who does not wait for things to happen and then react but he should be someone who has the attitude to anticipate things in the future and then become proactive to take action in advance or make preparations to tackle the future! Remember that proactive people are those who take ‘initiatives’ on their own without waiting for others to tell them all the time. Finally I would just say that if you see an opportunity for your growth, then please don’t wait for it to knock upon your door; just go outside and ‘grab’ it!!!

Innovation is in today’s world very important to help deal with COMPETITION! I remember an organization had organized a sort of ‘whose idea is the best’ competition for its employees and they even had announced an inspiring reward for that person who would come up with the best idea. There are also those employees who have the natural desire within them to innovate new ideas and solutions. For example, I have seen a ‘product promotion’ employee who is well known for creating ‘innovative displays’ of his company’s products at the various super markets. I believe that we all have the potential to be innovative and to think out of the box. All we can do is believe in this and spend a few minutes every day towards thinking creatively about our work and even about our life!

Observation is the need of the hour! It is all about being ‘alert’ to the things happening around us. For a leader it is important to be observant about his team members in the context of their ‘at times’ fluctuating performances. There could be situations where most of us could be aware that a person is not as productive at his work as he used to be before. But an observant manager or leader would go a step ahead and observe the reasons as to why is he not able to perform at work the way he used to. Remember, observation is looking

‘not at something’ but ‘looking INTO something’. In a way observation is about looking at not the ‘WHAT’ only but also looking at the ‘WHY’. To be a good observer we must keep not only our eyes open but also our ears as well as our minds open to all that is happening around us including all that is happening with our competitors too!!!

Nurture and guide your team! A leader or a manager has to also play the role of a mentor or a guide or a more relevant word known as **The Nurturer** to his team members. The most simple yet powerful meaning of the word nurture in regards to a leader’s team is, **‘Help Them Grow and Grow with Them’**

You will surely find your team members with different attitudes. Some will be excellent in their competency but not so good in their attitude and there will also be those who will be excellent in their attitude but not very competent in their specific work. And this is where the leader of that team must begin to guide, mentor or NURTURE his members by showing them the right way forward. As part of the nurturing process the leader must spend at least one hour in a day to interact with few or more or even one of his team members every day to help him or her improve on the weaknesses and build up on his strengths. Also important is the process of giving constructive and developmental feedback to his team members. Remember that we as leaders have the responsibility to convert the sapling into a very strong and productive TREE!!!

Friends! I believe that if we can awaken the above **‘SCORPION’** in our hearts and minds we will surely see ourselves growing fast and with stealth towards becoming a successful leader!

Cont’d from page 33

speed, amazing people. By afternoon, the de-husked coconuts are all packed into sacks and lined up next to the weighing machine. Lakshmana whips out his cell phone, arranges for the tempo and is ready with his cell phone calculator to add up the weight of all the bags. Swiftly the sacks are weighed and loaded into the tempo and then Lakshmana hops onto his bike with his two friends riding pillion behind him zooms off. He has to begin work in yet another plantation tomorrow.

Late Sri. Manohar. S. Irde (Manu Irde)



Born On 30/10/1916 Expired On 14/09/1990

On the eve of your birth centenary, we salute you Anna (Ajoba). Thank you for all that you did for us, and the great memories you left us with. We miss you a lot.

Fondly remembered by

Sandhya Kallianpur
Shreyas Kallianpur.

Santosh-Vidya Irde
Avanti-Nikhil &
Samarth Kabinittal.

Suchitra Kalyanpur
Ulhas-Reena &
Yuvika Kalyanpur.
Akshata Kalyanpur.

Irdes, Udyavars & all Relatives.

SAD DEMISE



Dr. Labadaya Mohan Rao

85 years

passed away peacefully at Hemet, California, USA
on September 02, 2016

Deeply mourned by

Wife: Vinita

Son: Vinay

Brother and sister-in-law : Madhav and Usha

Sister: Malini

Family, relatives and friends

May his soul rest in peace



Shri Gurudutt Amrithrao Sujir

(July 20th 1941 - Aug 26th 2016)

Left for his heavenly abode on
26th Aug 2016

Deeply Mourned by:

Nirmala Amrithrao Sujir,

Asha Sadanand Sujir,

Akshay Sadanand Sujir, Vaishali Akshay Sujir,

Siddharth Sadanand Sujir, Arjuni Siddharth

Sujir, and

other near and dear ones.

Our ANZ Sabha Turns 10!

Your choice of profession and a job-opportunity ensuring a bright future may have made you wing your way far away from your homeland, your near and dear ones and your beloved Shri Chitrapur Math. But that is no reason why you cannot create a like-minded group, conduct Sabha activities regularly and keep your connection with your Guru and your revered and vibrant Guruparampara.

A report from Sydney by PRIYANKA GULWADI

Can you believe that our ANZ (Australia and New Zealand) Sabhä of Chitrapur Saraswats turned 10 years old this April?! Of course, the minute we say our ANZ Sabhä our hearts overflow with the pride of being 'Amchi'-s.... blessed with our Holy Guruparamparä, our present Mathadhipati and Beloved Sadguruvarya –Parama Pujya Sadyojat Shankarashram Swamiji and our revered Shri Chitrapur Math.

I must begin with the invaluable contribution of our dear Nirmala Heranjäl pacchi and the late Gajanan Heranjäl mam.

It was with the Divine Inspiration and Blessings of our Guruvaryä that Gajananmam and Nirmala pächchi thought of forming a Sabhä 'Down Under'! They actually held us by the hand and guided us to form an adhoc Sabhä and a small committee although, at that time there were only very few Amchi-s in Sydney.

Our Sabha commenced with an 'introduction session'and this was followed by a small, illuminating talk by Gajananmam on the footsteps – meaning journey of Saraswats. Since that memorable day a decade ago, to date, we have been holding a regular Satsang for almost two hours on the last Sunday of every month. This is hosted in rotation at the households of different sadhaka-s.

The format that our committee has adopted here comprises our Math Prayers and the teachings of our Beloved Guru-s and Guruparamparä. Every Sabha meeting starts with the regular opening prayers -Dakshinäsyä Samärambhä...followed by Shri Parijnänäshram Trayodashi. Then any one section from the Sädhanä Panchakam is chanted or

conducted depending upon the month. For instance, during Navaratri we chant the Navrätra Nityapäth, Gurupüjanam is performed in the month when we celebrate Gurupurnima and so on.

One thing we all look forward to eagerly is -listening to our Parama Püjya Swämiji's Ashirvachana in His own madhura Vani!. This is the most important part of each Satsang because, considering our distance from India, this is the closest that we can get to seeing and hearing our Beloved Swämiji. This keeps

us inspired and we have been trying to apply portions of it to enrich our daily lives. The fact that this is happening in every home becomes evident when we find sadhaka-s making constant references to the Ashirvachan



we have heard together, during a Vimarsha.

At every Satsang, after listening to an Ashirvachan which generally takes around 45 minutes, we have a Vimarsha session, or sadhaka-s reading aloud small stories from a chapter of our Chitrapur Guruparamparä Charitra. After this we conduct the Deepanamaskära, sing the Shankaränäräyana Geeta and Mangala Pada and end the evening with our Math closing Prayers.

Additionally, on the 13th of November every year we organize a special Satsang to commemorate our Parama Pujya Swamiji's Janmadivasa. We organize a Gayatri Japa Anushtän and a Vanabhojana.

In 2008 during the Tercentenary commemoration, sädhakä-s from our Sabha participated in the global Sädhanä Shrinkhalä. After that, we have continued to do all five items of the Sädhanä Panchakam regularly and this is offered at the Lotus Feet of Parama Pujya Swamiji on the 13th of November every year. This year

eight Yuva-s joined us and performed the Gurupujan and Shri Devi-Anushthan with a lot of devotion! The male members who had participated in the Gayatri Anushthän-s during 2008 continue to offer Sämühik Gayatri Anushthäna at least once a year. Most male sädhakä-s perform their personal Gayatri Anushthäna daily as they are aware that this was the Adesh given by our Parameshthi Guru – Parama Pujya Anandashram Swamiji , our Parama Guru – Parama Pujya Parijnanashram Swamiji III and time and again by our Parama Pujya Sadyojat Shankarashram Swamiji as well.

In 2011 the committee decided to have ANZ meet where members of our Sabhä across Australia and New Zealand could attend an AGM & Satsang and get an opportunity to meet face to face. The program was for 3 days and our committee

was supported by the sub-committee so that it is planned and executed smoothly. The Sydney sädhakäs provided accommodation and conveyance to the members attending from New Zealand and interstate. Totally 100 members attended this program. Catering facility and hall was organized and active participation by Yuvä and Sabhä members made the Satsang, AGM and this cultural program of our ANZ Sabhä a great success.

All bhanaps are encouraged to attend. We do understand that we are nuclear families here and have additional responsibilities to handle. To assist with this we have introduced a "U Stream" facility whereby even if one is unable to attend they can participate from anywhere in world and all it requires is an internet connection.

This, in short, is the story of our 10-year-old ANZ Sabha!



Start them young....



Kiddies' Corner

My Mermaid Dream



Sanya Kalbag - 9 years

October 2016

A Village house



Gopal Baidur - 10 years
(Bengaluru)

KANARA SARASWAT

37

Playing in the garden



Tvisha Kadle 9 years



Riya Kalbag - 13 years

Birthday Remembrance for our father Shri Prakash Balwally

(22nd September 1946 - 16th August 2016)



A pillar of strength and a great support you've always been,
A helping hand to others with a smile we've always seen,
You nurtured us with utmost love and care,
A husband, father and Daddy Ajjju like you to find
is very rare,
In everyone's heart you have a place so special,
You will always be with us Daddy.... Our God sent angel.

Chaitra & Gauri

Aruna, Vihaan, Gauri and Prashant, Chaitra and Ameya

Vighna Vinashaka

SAGUNA. R. UDIAYER, VIRGINIA, USA



Ganesh Chaturthi is one festival which we all look forward to every year and we also celebrate it with all pomp either in individual homes or as "Samuhik". But when all festivities are over, it is very saddening to see the Visarjana pooja, followed by the immersion of the deity in

the sea, river or lake with equal gaiety with drumbeats, singing and dancing. I, for one, always used to feel very sad. Hence every year, I performed the pooja, but kept the idol in the pooja cupboard, to be used for the subsequent years. But regular poojas were performed everyday for all deities.

In this connection, I recollect one cartoon that appeared in the Shankar's weekly, many years ago, by the well known journalist Late Shri Kushwant Singh depicting a capsizing boat with some people praying to Ganesha to save them. Ganesha appears on the boat dancing! The people angrily ask Him why He is dancing when they were about to drown. Ganesha replies that they did the same singing, dancing and merry making when He was drowned!! Of course there is some subtle humour in the cartoon, but the basic idea is quite relevant.

Some years ago, when I was cleaning the pooja cupboard before my daily pooja, the said cupboard came off the hinges and crashed on my head. All the idols- that of Gowri, Ganesh, Shirdi Sai toppled down. Nothing happened to the other idols. But my Ganesha's little finger got clipped a wee bit. As for me, I escaped with minor bruises.

There were a few well wishers who said "Binna aiyilen vigraha poojeka davvarnathi", whereupon I told them that He took the greatest impact of the fall thereby saving me from any major disaster! Now how do you expect me to turn Him out? Besides if the same thing had happened to one of our relatives, due to either an accident or amputation, do we turn them out of our house? Certainly not, then why, the idol of the God who oversees us and protects us at all times? Isn't He called VIGHNA VINASHAKA, and we pray to Him in the beginning of every religious function?

This is my personal view, but I am afraid I will be stirring the proverbial Hornet's nest. I would certainly welcome the valued opinion of others, whether it is for or against.

Down Memory Lane

Life's Like That

MUKTABAI CHANDAVER

I love reading and writing; I don't claim to be a great writer, but I have written on some special occasions like family weddings, Anniversaries, 'Baarso' or at spiritual camps that I have attended. My writings have been more of the spontaneous kind. Whenever I got inspired to write, I have poured out my feelings of love, appreciation and nostalgia on paper.

Though my writings may not have been a Litterateur's calibre, the joy I experienced when I read out my 'pieces' on special occasions, is unmatched and the delight expressed by the listeners encouraged me to write more. So sudden would be the urge to write at times, that they would be written on whatever scraps of paper were available at that time, some of which have been lost with the passage of time. If only I have bothered to preserve them !

On the occasion of my 75th Birthday, my children, who have been my motivators, thought of compiling my humble writings in a book. I would have been reluctant to publish my work, but for the gentle persuasion of my daughter, Kavita, who wanted to compile them in a Souvenir 'Sanhita', for my 75th birthday, in November 2000.

On my birthday, my close relatives and friends arrived and the book was 'released' with a lot of enthusiasm by my eldest relative present. I immediately distributed the books to all present, keeping just one copy for myself, keen to give to those who would read them rather than have them lying idle in a corner of my house.

Days passed and one evening, when I was on my way to the market, I passed by a 'Raddiwala' (Junk Book/Paper Shop). I noticed some books were kept for sale on the footpath in front of the shop. Normally, good, old books are available at such places for a nominal price. There, I saw a book with a familiar cover. Yes...it was my Book "Sanhita", on the footpath in a junk shop ! I was surprised, but also happy to have one more copy for my record. Picking it up immediately, I asked the Shopkeeper, "Yeh kitne ka hai?". "Sirf paanch rupaye", he replied. I paid him and quickly put it inside my bag, lest someone should see me buying my own book !

On the way back home, I laughed heartily and thought to myself - " One is happy getting rid of a thing, and another one is happy at getting that same thing" !

Well, Life's like that !!

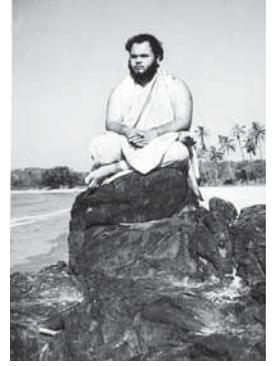


“| ----- WE” “Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Part 23)

Here is the twenty third 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



ह्या दिवसु मगलीं मस्त उद्दिष्टं सफलं जाळ्ळें. सानपवांतु धोर्नु मगल्यां स्म्येन्नु सांगातांतु आशिशिल्लो श्रध्दा-शक्ति पूर्वत्वाक पाविल्ल्यो. चरणां पावित्रं कितंत पुराणं म्हळातशान्चि गुरुचरणांच्या मानसिक अर्चना द्वारा मगलीं अनुमति, समाधान गुरुंक हांवें कळोळें.

प्रापंचिक सुखांदिकानें ओदासिन्य कर्तलो हांव विरक्ति वृत्तीनेंचि आशिल्लो. मानसिक रुपानें जगत्संधांथांन्नु विरक्ति पाविल्लो हांव श्रध्देनें मनानें केज्जिकीचि

सन्यस्त आशिल्लो. 'यथातुरः स्यात् मनसा वाचा वा सन्यसेत्' ह्या विधिनें मगल्यां धारा आसतनां धोर्नु हांवें वाचनेनेई आतुर सन्यास ग्रहण केळ्ळें. काया वाचा मनसा एक रुप जांवच्याक कायेने-शरीरानें सन्यस्त जांवचो दिवसु आजि उदयाक आयल्लो. गुरुंकगल्या कृपांसीति.

प्रथम अष्टश्रध्दांच्या विद्युक्त प्रसंगांतु देव, ऋषि, दिव्यमानव, पंचभूतं, आत्मसु, बापुसु हांगेलीं श्रध्दं मनःपूर्वक श्रध्दापूर्वक हांवें केळ्ळें. हें... 'श्रध्दा दीयते इति श्रध्दं' म्हळातात नेंवें... ह्या लोकांकागलीं थांन्नु मगल्यां मार्गक्रमणाक असंख्य उपकार आणजेथोई घोण्णु आयल्यात. तश्यांक श्रध्देनें वंदन-अर्पण कर्ताशि हांवें कोशे श्रध्दे? तांगले ऋषां चुक्येई नास्तना कोशे श्रध्दे? सात्विक समाधानाच्या उद्देश्या श्रान्तिर ह्या श्रध्दांक हांवें महत्व दिळ्ळें.... जाग्यारि ह्या ह्या विधिंतु चि आम श्रध्द मुणु एक विधान निर्दिष्ट केल्यां. तें श्रध्द मगल्यां स्वतः श्रान्तिर कोर्चे आस्ता. हें कर्तनां मात्र मनाक जांति प्राप्त जायनिशिळ्ळें माळ्ळा. कारणा हें श्रध्द जीनाक-आत्माक उद्देश्नु आशिश्ल हें जाग्यारि त्या आत्मतत्वाक असंख्या निष्ठा विधिचें अगत्य ना हें मगल्यां विचारांक केज्जिकी कोर्कनु आयल्लें. आजि

खादें हीं तत्तत् शिशिराक उद्देश्येन आस्सजाति हे कवनाशे आस्सतस्की हांव
मंदूई न्हे शिको.

ह्या द्विधा परिस्थितींतुल्या संशयान्नीतीं विचलित जाव्हेल्या माक्का, गुरुनीं श्रुत्युक्त
प्रमाणानें थंड बंस्कारिल्ली.

गुरुवाक्यांक आडोके शिरसा धारण कोर्नु सकुत्राशेनादि आग्नेय स्थलीपावु
बंध निसर्जन प्रेषोच्चारु वपन इत्यादि उक्त विधीनें युक्त जावु, काष्ठापांवर
मगल्या आंगारी विशेषपुक्त अर्थाने प्राप्त जाव्हेले. योग्य रूढाच्या स्वीकारानंतर
महावाक्ये प्रणव मंत्रांचे रहस्य कोळक गुरुनीं मगल्या अंतःकरणांतु लिखित केलेलीं.
ज्ञानमुद्रा-योगीमुद्रा इत्यादिक संकेतांचें तत्वमासे वाक्याचो लक्ष्यार्थु हृदयांतु
ध्वजित केलेली. अमीनेक वस्तुतत्वाचो बोधुकोर्नु ताज्ज प्राप्त जायशी आशिर्वादु
दीवु मगकी उध्दारु केलेली... आनि हांव उध्दारु पाविल्ली.

मिथ्याश्रुत ह्या जगतांतु ३ सत्यत्व आजि तुगल्या सन्यासग्रहणांनीतीं जेवु
घेत आस्स. अद्वैत ज्ञानाच्या दिव्य किराणांनीं हे जगत् परिपूर्ण श्रोतु वच्च्या

एकड उद्देशानें आजि आमी तुक्का ह्या दुर्मिळ तत्वाचो सूक्ष्मचि तुगल्या हातांतु
दीत आस्साति. ह्या सूक्ष्मचि ऐक्य पावु जगताक तुंचें उजवाडांतु हाडका. सहस्रशक्तिच्या
ह्या ज्ञानाक आम्हांच्या प्रेरीं प्रमाणां लोक हिता खातिर प्रसार कोर्नु तुंचें दिव्य
जांवका... ही आम्हाली आशिर्वादु... आजि धोर्नु तुंचें हातांतु घेतिलीं कार्य- तीं
तुगलीं कार्य न्हे जावु, पारंपारिक जावु चोळकु आयल्या गुरुंगलींचि जावु आस्तालिं.
तीं पूर्ण रूपासि पावतलीं. ह्या कार्याक चि सत् संकल्पु म्हुणु उद्यासांतु दवोर्नु घे.
ह्या सत् संकल्पानें तुगल्या ध्येयांतु आम्हालीं सर्वांगलीं ध्येयं पूर्णत्वाक व्हर....
तांनीं माक्का ह्नु काग्गी घेसत होवई उपदेशु दिल्लेलो, आशिर्वादु दिल्लेलो.....
आनि कृतकृत्यतेनें मगले अ हृदय श्रोतु छे गेल्लेले.

प्रीतीच्या आवसुक्त सोवु, गृहल्यागु कोर्नु आश्रिं पळेलो हांव... ह्या दिवसु मगल्याची
प्रीतीच्या गुरुंगल्या अंतरेणांतु प्रवेशु केलेलो. तांगल्या कृपादृष्टिक पात्र जाव्हेलो.
ह्या दिवसाचे प्रत्येक घटिका मगल्या अंतरेणांतु एक स्थान घेवु विशिष्टाचो.
विस्सर्ग जावच्यो घटिका, विस्सर्ग जावच्यो दिवसु, विस्सर्ग जावचो उध्दारु.

प्रसन्न वातावरणांतुल्या ह्या गुरेणु एक मिन्न दिव्यत्व अस्तित्व अनुभवाक
येत आशिल्ले. अंतःस्फुरवेच्या तरंगांतु केन्नाई येनातिले असंख्य स्पंद, आजि
कसले...? कसले विशेष?... हीं ~~प्रसन्न~~ आवना जाग्रतकार्तितस्के जाव्हेले. निल्याच्या

एकूऽ स्वरांरि येवंच्या ओंकारात्मक नादांतु उदुदात उदात स्वरांरि ध्यानाक बाशेरांरि
 माळ्ळा उल्यान दशेंद्राचि राव आशेरी सांगताले. आनि गुरुंगळी अप्पवाई जाळ्ळी.
 गुरुंगळ्या आसनांरि एकू दिव्यमूर्तिनें बाशेरीले. पोकैळ्यु आपणाइतल्याकडाचि मगनें
 मन विनम्र जाळ्ळें. त्या आसनाच्या अर्धोस्थानारि बोंयसूनु त्या दिव्यमूर्तीच्यो
 काळगी मगळ्या गुरुंगळी उल्लैत आशेरीले. पोकैळ्यु आश्वर्यावांतु आपणाइतल्याक
 मगने हात अंजालेवध्द जाळ्ळें.. मस्तक नम्र जाळ्ळें.
 एहि वत्स मुळ्यु त्या दिव्यमूर्तीनीं म्हणत आसनां
 “आळ्ळ्यां गुरुपरंपरेनुळ्या त्या मान्य परमेष्टि गुरुंक ~~सासां~~ वंदन करी; जगतं
 मुळ्या निष्ठकांलगांक कर्मउपासना इना ज्ञान प्राप्तिचे ध्येय प्रसारु कोन्परिवातिर
 केळ्ळ्या ब्रह्मसूत्रांचे निर्मावक रचयिता हें व्यासप्रहामुनि. आजि आळ्ळ्या
 गुरुशिष्य संबधांक अंतर्ज्ञानां कौंकु येळु आम्का पावन कोर्चा दृष्टिनें
 तांगले आगमन जाळ्ळें जाळु आस. तांगेळी आशीनीदु घे ” आशेरी गुरुआदेशु
 जायना पडे गुरुंगळ्या चरणांक प्रथम वंदन कोर्नु तांका दणुवत नमस्कारु घाल्ळे
 हांवें.

“I ----- WE”

“Haanv - Aammi”

By Parama Pujya Swami Parijnanashram III

(Original in Konkani)

ENGLISH TRANSLATION AND EXPLANATORY NOTES BY DR SUDHA TINAIKAR

On this day, many of my deepest desires were fulfilled. The trust in and devotion towards Īshwara that I carried within me from childhood had reached its zenith. In this happy state of mind, I performed 'mānasika pūja' to my Guru's feet.

I was always detached from worldly pleasures right from my childhood. Mentally and emotionally, I was a sanyâsi long ago. The scriptures say that one who is in a situation of hurry - can take sanyâsa by renouncing with his words and mind (This is called âtura-sanyâsa. This is available for a person who is keen on taking up sanyâsa but is facing a death-like situation). But today, bodily also I would be renouncing the world in a ritualistic manner - as enjoined by the Vedâ-s.

Notes:

Sanyâsa has been described to be of different types based upon the way it is taken up. A person can be a sanyâsi by knowledge of that All- pervading,

the one without a second - Âtman. Such a sanyâsa is backed by this sacred knowledge. That Jñâni is a sanyâsi par excellence - he does not need the external signs like ochre robes and a change of name (vidvat-sanyâsa). The other type of sanyâsa is taken up as per the guidance of the scriptures in a ritualistic way where a person cuts all connection with his past associations - even his name and clothes (vividishâ-sanyâsa). Another opportunity for sanyâsa is given by the scriptures to a person who is in a hurry (âtura-sanyasa) - either due to a critical situation in life, or when faced with death-like situations.

In the first part of the ritual of sanyâsa, I had to offer obsequies to eight relationships - Gods, rishi-s, exalted human beings, mother, father and the five elements. This I did with great concentration and faith. These were the eight principals who had contributed to my physical and emotional growth in a thousand ways. It was a ritual which would free me from any obligation towards any of these eight entities.

Within this ritual, there is one small ritual which is called '*âtma shraddha*' which one does for one's own self as the body-mind complex. At the time of performing this, I was disturbed. The obsequies were meant for the Jîva, and not for the Self (*Atma*). And if I am really that Self - do I need this at all? At the same time, the obsequies are not meant for a particular body, as the body is discarded here itself at the time of death.

When confronted with this doubt, Gurudev cited the scriptures and I had no way of protesting. I went through all the rituals of sanyâsa as injunctioned in the scriptures. The rituals involved were saktuprâshana, âgneya sthalîpâka, bandha, visarjana, praishocchara and vapana. I donned the ochre with a special significance. After the symbolic danda-grahana, the secrets of mahâvâkya-s and pranava-mantra (*omkâra*) reflected in my mind from Gurudev. He explained the implied meaning (*lakshyârtha*) of the mahâvâkya '*tat tvam asi*' using various mudrâs (hand symbols) like jñâna-mudra and yoni-mudra. He finally blessed me with - all his strength backed by years of anushthana and jñâna.

His words of wisdom - at the end of the rituals were, "In this world of make-believe, the truth is taking birth in the form of your taking sanyâsa. My only intention in this was to make you fill this entire world with the bright rays of Advaita. I have handed over that very light of Advaita to you. You must bring the mistaken and deluded people back into light. This knowledge in the form of thousands of rays of the bright sun has to be spread by you for the sake of the world. This is my sincere blessing to you. From today, all those karyâ-s (*work or duties*) you undertake are not yours, but belong to the entire Guru Paramparâ. This should be your only sankalpa (*determination*). May you fulfill all our goals in fulfilling yours."

I had left behind my loving mother and today I had made a place for myself in my Guru's heart. I was the recipient of his compassion and love. This day and these rituals - every moment would be remembered for ever.

There was a strange divinity in that cave on that day. My mind was filled with very subtle and divine thoughts. What was this? Even the omkâr chanting was not taking me to the depths of contemplation as it always did. I saw a divine figure occupying the seat of Gurudev.

This figure evoked a strange kind of devotion in me. I folded my palms in respect and bowed down.

"Come, Dear Child", said that divine voice.

Then Gurudev said, "Prostrate before this great Guru. He is the very first in our Paramparâ. He is the compassionate one - who wrote the Brahma Sûtra - only to guide the serious seekers in finding that liberating knowledge after their getting the required preparation via a karma -and -upâsanâ lifestyle. He is Guru Vyâsamahâmuni. After having known about our Guru-shishya relationship, He has come to bless us. Take His blessings." I fell at the feet of Gurudev first and then at the divine feet of Vyâsamahâmuni.

Notes:

The very first Brahma Sûtra reads thus "athâtho Brahma jigñâsâ". This actually means "thereafter and therefore one should choose to know the Brahman". The word 'atha' stands for thereafter - whereafter? A mumukshu, has acquired enough chittashuddhi and chitta naishchalyam - by following a lifestyle of karmayoga and upâsanâ-yoga. The word 'athah' means therefore - wherefore? Once an adhikâri, the natural consequence would be jigñâsa or desire to know that which is of the very nature of moksha. What is it that directly liberates a seeker from this world of samsâra? It is his own Self - Âtman also known as Brahman. Keeping the meaning of the first verse of Brahma Sûtra - Swâmiji has said that "this great Guru wrote the Brahma Sûtrâs to guide a seeker to Brahman via the lifestyle committed to karmayoga and upâsanâ" - when Vyâsâchârya is introduced to Shankarâ.

The word Vyâsa means the arranger or compiler of the Vedâ-s. In Brahma Sûtra-s, he puts together the important concepts and tenets of Vedânta in a very orderly fashion. A sûtra is a cryptic statement which has a lot of implied meaning to it. The 500- odd sutras are divided into four chapters (*adhyâya*) and each chapter has four parts (*pâda*-s). Each pâda has a few sections (*adhikarana*) which have specific aphorisms (*sûtrâ*-s) under them. Shânkara-bhâshya of the Brahma Sûtra is the most accepted commentary. Many commentators before and after Shankarâ have written commentaries on these sûtrâs. Some of the well-known commentators are Bhâskara, Neelakantha,, Râmânûja, Keshava and Vijnâna Bhikshu. Many teekâ-kârâ-s have written sub-commentaries on Shânkara-bhâshya, most prominent among them is Vâchaspati Mishrâ's "Bhâmati". Padmapâda, one of Shankarâ's disciples wrote a sub-commentary on his bhâshya called "Pañchapâdika".

Andamans

DEEPAK AMEMBAL

The desire to visit Andaman Islands was sparked off by the stories read and heard about the torture and death of Indian freedom fighters, who were incarcerated in the Cellular Jail in Port Blair by the British.

Much later did I learn about the natural beauty of the Andaman Islands that was on display.

As luck would have it, the destination presented itself while I was surfing the internet for a holiday, and I got some real good deals on the air fare and the travel and stay package in Andaman. The best part was that we would be landing in Port Blair on the 15th of Aug, our Independence Day, and a visit to the cellular jail on that day was the least I could do to pay my respects to the brave souls who had sacrificed their lives so that we could celebrate this day!

The day we landed in Port Blair we went to Corbyn's cove for a lovely walk on the beach in the evening, had some tangy 'jhal moori' followed by a cool drink of tender coconut water. Water sports seemed quite a popular activity there though we did not participate but enjoyed watching.

And then we headed to the 'Cellular Jail' to attend the Sound and Light show. It was all lit up in celebration of 'Independence Day' and there was a festive atmosphere.

Once inside we sat on the chairs provided and waited for the history to unfold. The history would be narrated by the Peepal tree in the premises which was there even before the jail was built and hence had seen and heard everything that went on over all these years. The sombre voice over was that of Om Puri, an excellent choice. At the end of it one is left with humility and a sense of pride for all the bravehearts.

Next morning we took the ferry to Ross Island which was the erstwhile Administrative Headquarters for the islands till it was destroyed in 1941 by an earthquake. The headquarters were then shifted to Port Blair. Ross Island is comparatively a small island and one can complete a walk around in an hour. The ruins are there taken over by nature. It is maintained beautifully by the Indian Navy along with a tiny museum and a few spotted deer too!

As per Wikipedia "Ever since Dr. James Pattison Walker arrived in Port Blair aboard the East India Company's steam frigate 'Semiramis' on 10 March 1858, this island remained under British occupation till 1942. From 1942 to 1945, the island was under the occupation of Japan. However, the allies reoccupied the island in 1945 and later abandoned it. During British occupation, this island was the seat of power of the British."



Now it was time to indulge in some water sports like Scuba diving, Sea walk, Snorkelling and a ride on the glass bottomed boat to view the coral reefs that was being conducted on North Bay island where we were ferried to next.

I did the sea walk and it was an amazing experience!!

You are taken to a floating barge in the sea and after a briefing taken down to the sea bed with professional divers who guide you all along. They also take your pictures as you are not allowed to take your personal cameras. These pictures are then transferred onto a CD and given to you at no extra charge.

At the end of an exciting day we ferried back to Port Blair and the morning after we were back to the ferry station to be ferried across to Neil Island. On Neil Island we were driven around to a couple of beautiful beaches and at Bharatpur beach we took a glass bottomed boat ride to view the coral reefs. Was beautiful! And then post lunch and souvenir shopping, we went to see what they call Coral bridge. Then it was time to take the ferry to the famous Havelock Island!

Havelock island is generally where all the tourists head for to relax and indulge in water sports but since we were there at a time when the water sports had not reopened yet, we enjoyed ourselves going for long walks on the beautiful beach and visited the famous Radhanagar beach which is touted as one of the best beaches in Asia. After a couple of rejuvenating days in Havelock we ferried back to Port Blair and spent the last evening in Andaman visiting Chidiya Tapu.

Was a wonderful enjoyable holiday and a destination that everyone should visit, be it for relaxation or water sports or a walk down history lane.

Honour Killings & Remedial Steps

ARUN R UPPONI

The breaking out of tremendously hot debates on honour killings, by the Khap Panchayat have gripped the nation in the past. Such frightening honour killings cannot be given a back seat.

It is a matter of great pride to say that our country's top most constitutional court, (the Supreme Court of India), in its landmark verdict had sternly ruled that the 'Khap Panchayat's were unconstitutional and that the death sentence be given to all such honour killing cases.

One of our nation's most important and respectable commissions, the "Law Commission of India" (meant for carefully examining the central acts of general application), chaired by Ex S.C. Judge P. V. Reddy, in its latest report, recommended to the Union Government, to make the honour killings, a non-bailable offence and further advised that a seven year jail term be given for Khap Panchayat member, found guilty of cruelly punishing , legally married couples, in the name of honour.

Further, it is also underscored to note that a Delhi sessions Judge, Singhal, awarded a capital punishment, to the five members of a family for killing their teen aged daughter and her lover for honour by means of electrocution. The Judge, categorized this barbaric act, under the "rarest of the rare case."

Remedial Steps

It is known that the Khap Panchayats are not legally constituted by the Parliamentary Laws and hence, they have no statutory status to take such actions, against the marriages which are not prohibited by Law.

Hence, the Central Government should give a proper attention and take a swift action, to bring a tough enactment to tackle such Khap Panchayats, since, such "khaps" are not constituted in accordance with the Statutory Law but are arbitrarily functioning without any hindrance.

What the Law Says:

As per the prescribed Law, no person or any group (assembly) should condemn any marriage, that is not prohibited by Law. Such offending acts take away the liberty of young couples, intending to marry, according to their wishes, as permitted by the Law of the Land.

Secondly as the existing criminal laws are ineffective to deal with the self appointed groups of Panchayats "a Separate Law" should be approved in lawful assemblies to prohibit the Khaps from committing such inhuman acts of cold blooded brutal murders for honour of Law abiding couples in legally recognized marriages.

What kind of Law is needed:

The Provisions in the above said "Proposed Separate Law" for controlling honour killings, must be of a stringent nature (1) It should be of a non-bailable kind (2) It should give a long term of rigorous imprisonment for the accused (3) Making delay in registering "FIR" must be made an offence in the provision, with the intention to give full justice to the victims.

From Anita Burde's Kitchen.....

Mix Fruit Shrikand

A delectable alternative to the fattening shrikhand! made using low fat curds And little sugar. Additionally the fruits increase on the fibre count of this dessert. Enjoy a bowl of this guilt free dessert.

Take any fruits of your choice. I have used Grapes, apple, banana, orange and raisins. Chop the fruits. In a mixing bowl beat together curd and sugar add ilaichi powder and add chopped fruits and raisins. Serve chilled with hot Puris or enjoy as it is.

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Personalia of successful students

Arsh Shrikant Chavan: Arsh, a CBSE (10th) is a distinction student throughout and won prizes academically as well as extra curricular activities. He has won one Gold and one Silver medal in North Indian Region Martial Arts championship, one Bronze in All India Shatokan and Goju Ryo Tournament, 1st position in IETE Inter Institutional Innovative Model Competition. He is also a student of Hindustani classical music, has passed 4 exams and leads the Band group in school.

Ansh Shrikant Chavan is a student of Std 12th (CBSE) of Birla School Pilani, Rajasthan getting A1 in all subjects. He won Aditya Birla Memorial Scholarship for the Session 2015-16 being 94.33% in class XI 2014-15 and stood first in Science stream and won the Merit scholarship of Rs. 15,000/- in his school. He was the Head boy of the school. Best student of the year Trophy 2015-16. 1st in Interschool GK competition. Stood 3rd in +2 exam in school with 95% marks and was awarded Rs. 5000/- Merit scholarship and memento.

Stuti Nadkarni scored 96.4% in SSCES, scored 99/100 in Sanskrit and was the highest. She won Silver medal in Kathak dance in the prestigious Global Cultural Olympiad held in Bangkok in December 2015. She has been learning Kathak since past nine years.

Kruthi Masurkar, daughter of Nirmala & Kishore Masurkar, obtained an aggregate of 91.84% in the SSLC Board Examination of April 2016, scoring 98.4% in Sanskrit, 98% in Kannada, 96% in Social Science and 92% in Mathematics. She was an active participant in school at various literary and painting competitions. She represented her school with other students in All India General Knowledge Exam conducted by Centre for Human Resource Development and secured 9th Rank in 2014 at All India Level. She has also won prizes for her drawings and paintings at inter school level.

Akshay K Kallianpur, S/O of Sri Kishore and Smt Suman Kallianpur and Grandson of Late Sri Gurudutt Bhat and Smt Shanta G Bhat has completed his Bachelor's Degree in Electronics and Communication Engineering from M. S. Ramaiah Institute of Technology, Bangalore with Distinction in June 2016. He has presented a number of papers and research articles in IEEE International Conferences and is currently working on Twin Detection and Recognition using only facial databases.

Examination Results - 2016

10th Std

Anagha Harish Kalbag, Bangalore (SSLCE): 93%
Anirudh Sandeep Betrabet, Bangalore (ICSE): 82.3%
Anirudh Girish Kapnadak, Mangalore (SSLCE): 91%
(stood 3rd in Ganapathy English Medium School, Mangalore).
Arsh Shrikant Chavan, Dharamshala (CBSE): 10CGPA
Gayatri Chinmay Chickermane (ICSE): 94.12%
Kruti Kishore Masurar, Bangalore (SSLC): 91.84%
Manasi Ramakishore Rao Yellore, Mangalore (SSLCE): 94.08% (15th Rank in Mangalore)
Mihika Prashant Mallapur, Belgaum: (SSLCE) 95.69%
Parth Amit Kalbag, Satara (CBSE): 95%
Prakyat Ullal (ICSE): 98.4%
Prashanth Mangesh Chickramane, Virar (CBSE): 85.5%
Pratham Amit Kalbag, Satara (CBSE): 91%
Rishabh Manjunath Balse, Vadodara (CBSE): A1
Rithwik Manoj Basrur (ICSE): 93%
Rutvik Shrikar Trikannad, Borivali (SSCE): 88.20%
Sanjana Sanjay Koppikar (SSCE): 89.9%
Shivam Sandeep Jaggi, Mumbai (ICSE): 95.16%
Shivani Ashish Kagal, Thane (SSCE): 96.40%
Shriya Sameer Koppikar, Mumbai (ICSE): 87.5%
Sonal Suhas Rao (Jeppu) (SSCE): 90%
Stuti Suyash Nadkarni, Mumbai (SSCE): 96.40%
Supriya Durgesh Bhat, Hubballi (SSLCE): 91.84%
Vrashank Ganesh Rao (Manel), Mangalore (SSLCE): 97.44%

12th Std.

Ansh Shrikath Chavan, Dharamshala (CBSE): A1
Aparajita Balsavar, New Delhi (CBSE): 95.25%
Divya Ravindra Gerasappa, Goregaon (HSC): 85.08%
Jolissa Saiprasad Vinekar, Mumbai (HSCE): 91.69
Krupali Gaurish Kaikini, Bengaluru (CBSE): 92.20%
Rucha Arvind Tallur, Mumbai (HSCE): 90.20%
Sachit Sumant Karnad, Nagpur (HSC): 93.85%
Shreya Bharat Kalavar, Vile Parle (HSCE): 88.61%

Graduation & Post-graduation

Abhishek Gajanan Balavalli, Karnataka (B.Com): 87.14%
Akshay Kishore Kallianpur, Bangalore (BE Elec, Comp): Distinction
Prasad Ravindra Tonse, Dharwad (B.E.Mech) CGPA 8.46 Distinction
Siddhi Shrikar Kadle, Mumbai (B.Com): 79.85%

Examination Results 2016

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

10th Standard



Anagha Harish Kalbag
(SSLC): 93%



Anirudh Sandeep Betrabet (ICSE):
82.3%



Anirudh Girish Kapnadak
(SSLC): 91%



Arsh Shrikant Chavan
(CBSE): 10CGPA



Gayatri Chinmay Chickermame (ICSE):
94.12%



Kruti Kishore Masurar
(SSLC): 91.84%



Manasi Ramakishore Rao Yellore (SSLC):
94.08%



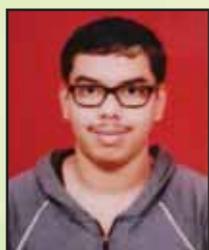
Mihika Prashant Mallapur (SSLC):
95.69%



Parth Amit Kalbag
(CBSE): 95%



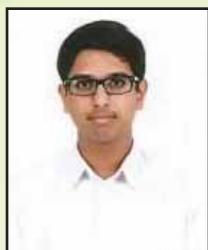
Prakhyat Ullal
(ICSE): 98.4%



Prashanth Mangesh Chickramane (CBSE):
85.5%



Pratham Amit Kalbag
(CBSE): 91%



Rishabh Manjunath Balse (CBSE): A1



Rithwik Manoj Basrur (ICSE): 93%



Rutvik Shrikar Trikannad (SSCE):
88.20%



Sanjana Sanjay Koppikar (SSCE): 89.9%



Shivam Sandeep Jaggi (ICSE): 95.16%



Shivani Ashish Kagal
(SSCE): 96.40%



Shriya Sameer Koppikar
(ICSE): 87.5%



Sonal Suhas Rao (Jeppu) (SSCE): 90%

Examination Results 2016 (Contd)

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

10th Standard



Stuti Suyash Nadkarni
(SSCE): 96.40%



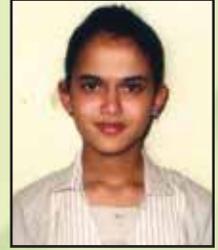
Supriya Durgesh
Bhat (SSLCE):
91.84%



Vrashank Ganesh
Rao (Manel)
(SSLCE): 97.44%



Ansh Shrikath
Chavan (CBSE): A1



Aparajita Balsavar
(CBSE): 95.25%

12th Standard



Divya Ravindra
Gerasappa (HSC):
85.08%



Jolissa Saiprasad
Vinekar (HSCE): 91.69



Krupali Gaurish Kaikini
(CBSE): 92.20%



Rucho Tallur (HSCE):
90.20%



Sachit Sumant Karnad
(HSC): 93.85%

Graduates



Abhishek Balavalli
(B.Com): 87.14%



Akshay Kishore
Kallianpur (BE Elec,
Comp): Distinction



Prasad Ravindra Tonse,
B.E.Mech) CGPA 8.46



Siddhi Shrikar Kadle
(B.Com): 79.85%

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छत्री उडाली भुरं ५ ५ ५

शैलजा वैद्य (मासुरकर)

हरिगांवच्या आमच्या मोठ्या कौलारू बंगल्याच्यामागे चार खोल्या होत्या व तिथे पपांचा डॅनियल ड्रायव्हर व त्याचे कुटुंब रहात असे. त्याच्या शेजारी दोन लहान अडगळीच्या सामानाच्या खोल्या, बहुतेक बंदच असत. त्याला लागून अेक फाटक होते. त्याचा उपयोग आम्ही शाळेत व जिमखान्यात जाण्यासाठी/येण्यासाठी करायचो. बऱ्यापैकी मोठी पायवाट होती. तिच्या एका बाजूला दोन टेनिस कोर्ट व दुसऱ्या बाजूला मोठे पटांगण होते. तिथे संध्याकाळी आम्ही मुले पकडा-पकडी, बॉल, लंगडी इ. खेळ खेळायचो. तसेच पुढे गेलो की, एक चाफ्याचे झाड व एक सी-साँ होते. मोठे शिरीष फुलांचे वृक्ष होते. तिथे आजूबाजूच्या वाड्यांवरून आलेल्या बैलगाड्या व बैल सोडलेले असत. व त्यांचे गाडीवान जवळच गप्पा मारीत, चिलीम, बिड्या ओढीत बसायचे. त्यांच्या बाई किवा साहेबांनी हाक मारली की, “जी, आलो आलो” म्हणत उठून धावायचे. जवळच खेळणाऱ्या साहेबांच्या पोरांवर पण अर्थात्च त्यांचे लक्ष असायचे.

तसेच आणखी पुढे गेलं की, एक उंच इलेक्ट्रीक दिव्याचा खांब होता. मग काही पायऱ्या व जुना जिम खाना होता. मधल्या दरवाजातून आत गेलं की, मोठा हॉल जिथे पुरुषमंडळी पत्ते खेळत असत. मधोमध कै. महाजन साहेबांचा मोठा पुतळा आणि वर एक मोठे रोमन आकड्यांचे घड्याळ होते. ह्या हॉलच्या उजव्या बाजूला दोन मोठ्याशा खोल्या होत्या. एकीमध्ये बायका पत्ते खेळायच्या व दुसरीमध्ये टेबल टेनिसचे टेबल होते. तीच तऱ्हा डाव्या बाजूला. तिथेही एक टेबल टेनिसचे टेबल होतेच पण त्या लगतच्या खोलीत एक मोठा रेडिओ, काही खुर्च्या व बरीचशी पुस्तके, मासिके एका टेबलावर ठेवलेली असत, कोणाला वाचावयाचे असल्यास. त्यानंतरची छोटी खोली धोंडीबाची होती. कोणाला पाणी, कोल्ड्रींक, सिगरेट हवे असेल तर नेऊन द्यायचे, सर्व साफ-सफाई करायची इत्यादी त्याची कामे होती. वेळ मिळाला की, मुलांबरोबर छान खेळतही असे.

मी कदाचित् दुसरीत असेन. पपा संध्याकाळी ६ वा. च्या सुमारास कामावरून आले की, कॉफी घेऊन प्रथम टेनिस व नंतर पत्ते खेळण्यास जिमखान्यात जात असत. मागच्या दारीच

ही सोय असल्याने आम्ही भावंडे एकेकटेसुद्धा जात असू, संध्याकाळी. रात्र झाल्यावर मात्र टॉर्च घेऊन कोणीतरी घरी सोडायला येत असे किंवा आम्ही आम्मा-पपांबरोबरच येत असू.

पावसाळा सुरू झाला होता. आजूबाजूला मोठी झाडे असल्याने पावसाबरोबर बरेचदा सोसाट्याचा वारा देखील असे. अशाच एका संध्याकाळी कोणी मैत्रिणी जिमखान्यात आल्या असतील तर खेळता येईल अशा विचाराने आम्माला सांगून एकटीच निघाले. पावसाची झिमझिम असल्याने छत्री होतीच.



वाऱ्यामुळे पावसाच्या धारा तिरक्या येत होत्या म्हणून डोके भिजणार नाही याची खबरदारी घेत मी चालले होते. अर्धा रस्ता पार करून पुढे गेले नि जोराचा वारा आल्याने माझी छत्री उलटी झाली नि मी अक्षरशः हवेत उडायला लागले. दोन-चार इंच उंच गेले असेन. (त्यावेळी मला पॅराशूटबद्दल काही माहिती होती कां आठवत नाही). छत्री सोडून द्यायचेही सुचले नाही. उलट ती उडून जाईल म्हणून दोन्ही हातांनी घट्ट धरली व ओरडायला

सुरूवातकेली. आजूबाजूलाकोणीचदिसतनव्हते.टेनिसकोर्टावरही पावसामुळे शुकशुकाट होता. काही सुचत नव्हते. बाल मनात भिती वाटली की, अशाच उडत गेलो तर कुठे, आपले आई-वडील, भावंडे, घर कसे सापडेल! भितीने तोंडातून आवाज यायचाही मुष्कील झालं. पण जोर करून छत्री आणि मी खाली-वर झोके घेत होतो. सुदैवाने २-३ बैलगाड्या तिथे सोडलेल्या होत्या व त्याचे गाडीवान आडोशाला बसून चिलीम फुंकीत, गप्पा मारीत बसले होते. त्यांनी माझे रडणे-ओरडणे ऐकले व धावत आले. एकाने मला धरले, दुसऱ्याने छत्री ताब्यात घेतली. माझा घाबरलेला रडका चेहरा बघून माझी समजूत घातली, छत्री नीट केली व जिमखान्याच्या पायरीपर्यंत आणून सोडले. नेहमीचे गाडीवान असल्याने आमची ओळख होतीच. त्यानंतर कितीतरी दिवस, पाऊस असला तरीही मी भिजत जायची पण छत्री न्यायची हिंमत होत नव्हती. कालांतराने अर्थात्च भिती गेली आणि वय वाढले तसा हा प्रसंग एक गंमतशीर अनुभव व घटना म्हणून आजही आठवणीत राहिला आहे.

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गांवदेवी सारस्वत महिला समाजाचे अपत्य

विजयालक्ष्मी (चित्रा) सुरेश कापनाडक

मुंबापुरीतील गांवदेवी भागात राहणाऱ्या सुविद्य चित्रापुर सारस्वत महिलांनी समाजातील मुलांना शिकविण्याचे पवित्र कार्य हाती घेतले अन् बालकवृन्द एज्युकेशन सोसायटीचा जन्म झाला. ह्या वर्षी सारस्वत महिला समाजाने शतक वर्षे वयोमान गाठले तर बालक वृन्द सोसायटीला सत्याण्णव वर्षे झालीत.

माणूस कितीही मोठा झाला, तरी तो लहानपणीच्या आठवणी विसरत नाहीत.

बालकवृन्द सोसायटीच्या सुन्दता हायस्कूल (मराठी माध्यम) च्या १९८६-८७ सालच्या एस.एस.सी.च्या बॅचच्या विद्यार्थ्यांनीनी फेसबुकच्या माध्यमाने एकत्र येऊन गतवर्षी एक सम्मेलन भरवले. शाळेच्याच हॉलमध्ये त्यांना शिकवलेल्या हयात शिक्षकांना पाचारण करून त्यांचा सत्कार करून गुरुजनांप्रति कृतज्ञता व्यक्त केली. जुन्या आठवणींना मार्ग मोकळा केला. व तेव्हा आणि आता यातील बदलांचा आढावा घेतला. त्या वेळी त्यांनी संस्थेची वर्तमान गरज लक्षात घेऊन सर्व विद्यार्थ्यांच्यावतीने संस्थेला प्लास्टिकच्या सुंदर व मजबूत शंभर खुर्च्यांची देणगी दिली.

ह्या बॅचमधील काही विद्यार्थी समाजातील सधन व्यवसायिक

असून एकट्याने शंभर खुर्च्या देऊ शकत होते, पण तसे न करता प्रत्येकाचा स्वाभिमान जपला जावा व शाळेला “फूल नाही तर फुलाची पाकळी” किमान एक खुर्ची देऊ शकलो याचा आनंद सर्वांना मिळावा म्हणून तशी अट घातली गेली. त्याप्रमाणे प्रत्येकाने खारीचा वाटा उचलून संस्थेच्या इतिहासात आदर्श मांडला.

शाळेचे माजी विद्यार्थी आता आपल्या चित्रापुर सारस्वत समाजाच्या प्रतिष्ठीत व्यक्ती आहेत व शाळेच्या कार्यकारिणी समितीचे सदस्य आहेत. वर्तमान काळात मराठी माध्यमाच्या शाळेचे अस्तित्व टिकवण्यासाठी व संस्थेच्या सर्व शाळांच्या भरभराटीसाठी ते झटत आहेत. परिणामतः ह्या वर्षी कनिष्ठ महाविद्यालय (ज्युनियर कॉलेज)ची सुरुवात झाली. त्यासाठी आपल्याच समाजातील आजी-माजी योग्य शिक्षकांना शिकविण्यासाठी प्रवृत्त केले आहे.

बालवाडीपासून कनिष्ठ महाविद्यालयापर्यंत मजल घेतलेली शाळा शिक्षणासोबत विद्यार्थ्यांमध्ये गुरुजनांप्रती आदर, सहिष्णुता, बंधुभाव, संगठन व समभागव अशी मौलिक तत्वे रुजवते. असे हे आपले अपत्य बघून गांवदेवी सारस्वत महिला समाजाच्या स्वर्गस्थ भगिनींना खचितच आनंद होत असेल.

इच्छाशक्ती बलवान आहे

हातात बळ नाही, पण हृदयात उर्मी आहे
वयाला शोभेसे काम नाही
पण खूप काही करावेसे वाटते।।
पाय वयाची भीती घालीत आहेत
वयाला वार्धक्याच्या भिंती आहेत
पण चार धाम फिरावेसे वाटते।।
डोळे जगाला अंधूक करतायत
जगणे अधु करतायत
पण सृष्टीचैतन्य पाहाण्याची आस आहे।।
बोलायला कोणी येत नाही
ऐकायला कोणाला वेळ नाही
नात्यात दरवळ उरला नाही
प्रेमात आस्थेचा रंग नाही
तरी नात्यागोत्यांचे हार गुंफते आहे।।
तरीही सर्व काही साधेल
एखादा योग्य मार्ग सापडेल।।
कारण 'साध्य' हे
सतत खुणावणारं क्षितीज आहे
ते कधीतरी कवेत येईल
ही इच्छाशक्ती बलवान आहे।।

– सौ. पद्मजा नरेंद्र कुंडाजी

शतकमहोत्सव

गांवदेवी स्थित सारस्वत महिला समाज
यंदा त्यास महोत्सवाचा बाज
यंदा नकोही त्यास वरचाही साज
कारण सर्व सभासदही हुन्नरबाज।।
कांही कवियत्री अंतरीच्या आहेत
कांही तर जन्मतः कुशल गाण्यांत
कुठंही कांहीही काम करण्यास तत्पर
अशी परिस्थिती तेव्हा का इतरांना भार।।
साधना गीता कालिंदी सुजाण
दोघीही विद्या मदतीला जाऊन
सप्टेंबर २५ला महोत्सवात प्रारंभ करून
शतकाव्या उत्सवाला शशिकला ताईस आमंत्रण।।
प्रयोगावरी प्रयोग झाले
सर्वही सरसही ठरले
शतकाचे होवो द्विशतक
विनंती करते ठेवूनी प्रभूचरणी मस्तक।।

– नलिनी संझगिरी

नांवांत काय आहे?

डॉ. सुनन्दा कर्नाड

‘नांवांत काय आहे?’ असं थोर नाट्यकर्मी, शेक्सपियर म्हणून गेला खरं, पण नांवांतच तर व्यक्तीचं सार-त्याची ओळख दडलेली असते. नवजात बालकाला ही ओळख, त्याच्या आई-वडलांनी, चार लोकांना बोलावून, बारसं करून, छानसं नांव ठेवून दिलेले असते. मुलगा की मुलगी हे कळण्याआधीच नांवांची यादी तयार केलेली असते. मग पाच नांवं ठेवतांना एखादं ‘आजोबा-आजी’चं, एखादं ‘देव-देवते’चं! मग एक नांव प्रसिद्ध सिनेमटाचं किंवा कलाकाराचंही असतं. पुढं ते मूल त्या नांवाला साजेसं होईल किंवा नाही, ते मात्र कुणालाच आधी कळत नाही. लहानग्यालाही आपलं नांव दुसऱ्यांनी हाका मारल्यावरच कळतं. ते नांव, ती ओळख आई-बाबांच्या आवडीचं, घराण्याचं-जात-कुळीचं लेबल घेऊन मिळतं त्याला! ते पुढे जन्मभर चिकटतं, नको वाटलं तरी.

मलाही जे नांव मिळालं ते लग्न होईपर्यंत. सात फेरे झाल्यावर ‘आता मुलीला नांव ठेवा’ म्हणून भटजीनं तांदूळ पसरून ताट दिलं, तेव्हा नवरदेव म्हणाले, ‘नांव ठेवायला जागाच नाही, आहे ते नाव छान आहे! तरीही सासऱ्यांनी आग्रह करून देवीचं नाव ठेवलं, परंतु पुढे आडनाव सोडलं तर माझं नाव तसंच राहिलं. कष्ट करून प्राध्यापक म्हणून बऱ्यापैकी नांव कमावलं, तरीही सासरच्या आडनांवाला आमच्या समाजात प्रतिष्ठा प्राप्त झाली होती म्हणून मी आवर्जून उल्लेख करित असे. तेव्हा समोरची व्यक्ती मला विशेष आदरानं वागवतेय असा अनुभव मिळायचा. अशा वेळी ‘नांवांत काय आहे’ न म्हणता, त्यांत बरंच काही आहे असंच वाटत राहतं.

कालांतरानं, ज्या नांवांनं जन्मभर मान-सन्मान, प्रतिष्ठा मिळवून दिली, ते नांव लोक विसरतात असं जाणवायला लागतं तेव्हा दुःख होतं. ‘आपल्याला कुणी ओळखत नाही’ हे कटु सत्य फार दुःखदायक असतं. पण तो काळाचा नियमच आहे ना! सतत प्रकाशात राहणं, लोकांची वाहवा मिळणं, केलेल्या कामचं सर्वांनी कौतुक करणं... सारं बंद होतं आणि त्या व्यक्तीला जिणं नकोसं होतं. विशेषतः नाटक, सिनेमा, राजकारण ह्या क्षेत्रात नांव, पैसा कमावलेल्या व्यक्तींना तर ‘आपल्याला आता कोणीच ओळखत नाही’ हे सहनच होत नाही. गांधी-नेहरू-टिळक-आंबेडकरांसारख्या थोर व्यक्तींची आठवण वर्षांतून दोनदा-त्यांची जयंती आणि पुण्यातिथी साजरी करतांना होते. एरव्ही त्यांनी केलेला त्याग, देशासाठी काढलेले कष्ट, घालून दिलेली अमूल्य तत्वं-सारं विसरतो.

साहित्य-कला-विज्ञान अशा अनेक क्षेत्रांत, अद्भूत

कामगिरी करून लोकलौकिक मिळवलेले, यशाच्या शिखरावर बरीच वर्षे मान-सन्मान उपभोगलेले अनेक लेखक-कवि-नट राजकारणी महाभाग कालांतरानं एकाकी होतात. काही आपली उदासीनता दारूच्या पेल्यात बुडवून कपर्दिकही होतात. लोकस्मृतीच्या प्रकाश झोतांतून बाहेर पडून बरेचसे अंधारांत उर्वरित जिणं जगतात, काही व्यसनाधीन होऊन अनेक व्यधींना जवळ करतात, काही एकाकीपणाचं दुःख असह्य होऊन आत्मघातही करतात.

आपलं नांव कुणी घेत नाही, आपल्याला कुणी ओळखत नाही याची जाणीव त्यांच्या आत्मसन्मानाला कुरतडत राहते. अशा व्यक्तीचं दुःख, एकाकीपणा, औदासिन्य कमीअधिक प्रमाणांत तीव्र असतं. प्रत्येकाचा शेवट मात्र भिन्न असतो. अलझायमरसारखी व्यधी जडलेले स्वतःचीच ओळख विसरतात. त्यांचं उरलंसुरलं आयुष्य एखाद्या नवजात बालकासारखं, सर्वस्वी पराधीन, अचेतन वस्तूंसारखं होतं. तो जगत राहतो श्वास चालू असेपर्यंत, कुणासाठी, कशासाठी त्याला व इतरांनाही कळत नाही.

शेवटी शिल्लक राहतं केवळ वाट पाहणं! हे सर्व कधी संपणार असं जवळच्यांना वाटत राहतं आणि जेव्हां हा खेळ संपतो तेव्हा अनेक सुटकेचा निःश्वास सोडतात आणि आपला पुढील प्रवास सुरू करतात. कारण काळ कुणासाठीही थांबत नाही. थांबला तो संपला हेच खरं!!

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:

Colour Full page	Rs. 7500/-
Black & White Full Page	Rs. 5500/-
Colour Half Page	Rs. 4000/-
Black & White Half Page	Rs. 3000/-
Colour Qtr Page	Rs. 2500/-
Black & White Qtr Page	Rs. 2000/-

Editorial Committee

अय्यो S S चल्ली वे !

रेखा राव (कावळ)

दरवर्षी आठ मार्चला जागतिक महिला दिन व मे महिन्यात मातृदिन जगात सर्वत्र थाटात साजरा केला जातो. आपल्या भारतातही त्यादिवशी अनेक स्तरातील महिलांचा गौरव सोहळा होतो. त्यांना पुरस्कार देवून सन्मानित केलं जात. त्यांच्याविषयी वर्तमानपत्र, मासिक, दूरदर्शन, रेडिओ या माध्यमातून भरभरून लिहिलं-बोललं जात. पण वास्तवात महिलांना दुय्यम स्थान दिलं जातं. स्त्री-पुरुष असा भेदभाव केला जातो. अलिकडे कायद्यानें हा भेदभाव कमी करण्याचा सरकार खूप प्रयत्न करीत आहे. परंतु प्रत्यक्ष त्याची अंमलबजावणी फारच कमी होते. मग वाटतं, हा वरवरचा देखावा कशाला ?

आता माझच पाहा नां, मला कुणी विचारत,
'तुला नातवंड किती ? मी म्हारते,
'तीन नाती (मुली) आहेत.'
का S य ? ती S S न नाती!!

बस्स, त्या उद्गारांवरूनच त्यांना काय म्हणायचे आहे हे मला न सांगता कळले. माझ्या मुलीला दुसरी मुलगी झाली हे कळल्यावर अनेकांनी माझ्यापुढे "अय्यो S दुसरी चल्ली वे?" असे उद्गार काढलेले अजून आठवतात. पण त्याच मुली पुढे मुलाला जन्म देवून कुणाचा वंश वाढवितात हे सोयीस्करपणे विसरतात. आपण एकविसाव्या शतकात संगणक युगात वावरतो. स्वतःला सुशिक्षित, विकसित समजतो. पण स्त्री विषयीचा दृष्टिकोन बदलला नाही. अलिकडे अनेक विकसित देशातून स्त्री-भूमिकेविषयी सर्व्हे घेण्यात आला. त्या सर्व्हेप्रमाणे आपल्या ८६ टक्के भारतीय पुरुषांचे मत असे आहे की, मुलांच संगोपन हे केवळ स्त्रीच काम आहे किंबहुना ते तिचे कर्तव्य आहे. ६५ टक्के पुरुष म्हणतात कि संसारी स्त्रीने नवऱ्याचा लैंगिक, शारीरिक व मानसिक छळ सोसला पाहिजे (जणू सोसणे हा स्त्रीचा जन्मसिद्ध हक्क आहे.) का ? तर कुटुंब एकसंध ठेवण्यासाठी... मुलांचे संगोपन, नीट होण्यासाठी! शेवटी पुरुष हा घराचा हक्कदार व तो स्त्रीवर हक्क गाजविणार.

अलिकडेच माझ्या एका जवळच्या मैत्रिणीच्या वडीलांचे निधन झाले. त्यांनी त्यांच्या मृत्यूपत्रात वडिलार्जित धन यात मुलीला कसलाही वाटा न देता सर्व संपत्ती मुलांमध्ये विभागून द्यावी असे नमूद केले. तिला तांढळातल्या खड्यासारखे बाहेर ठेवले. तेव्हा तिला खूप वाईट वाटले. खरं तर आजच्या सरकारी कायद्याप्रमाणे वडिलार्जित संपत्तीवर वारसाहक्काने सर्व मुला-मुलींना समान हक्क असतो

हे न कळण्याइतके ते अशिक्षित नव्हते. पण ती पडली मुलगी. जेव्हां अशा घटना ऐकायला - पहायला मिळतात. तेव्हा खूप वाईट वाटते. मुलगा-मुलगी हा भेदभाव आजही आपल्या समाजात सर्व स्तरांवर पाहायला मिळतो. उदरात मुलीचा गर्भ असे समजताच भ्रूणहत्या केली जाते. आजही कित्येक मुली बळी जातात. मुलीचे लग्न होताच आपले कर्तव्य संपले असे समजून पालक तिच्याकडे कानाडोळा करतात. आज स्त्रियांनी सर्वच क्षेत्रात प्रगती करून स्वतःच कर्तृत्व सिद्ध केलं. स्वतःच्या पायावर उभ्या आहेत. संसाराचा, नोकरीचा, व्यवसायाचा भार एकट्या पेलू शकतात हे दाखवून दिलंय. तरीसुद्धां त्यांना दुय्यम लेखतात. भेदभाव करतात. त्यांच्या प्रगतीच्या आड येतात. त्यांच्यावर अन्याय करतात. त्यांचा छळ करतात. तेव्हां कुठेतरी हे खुपते. मग वाटते, जागतिक महिला दिन, मातृदिन या समारंभाचा उपयोग काय ? त्या स्वतंत्र कधी होणार, त्यांच्यावरचा अन्याय दूर कधी होणार ? त्यांना पुरुषांइतका समान हक्क कधी मिळणार ?

या सर्व प्रश्नांची उत्तरे सापडत नाहीत. मग मन स्तिमित होतं आणि अधिक दुःख होतं.

राम नाम महिमा

श्रीराम जय राम जय राम

महामंत्र आमूचा हा तारकराम ॥

एकचित्ति रामनाम भजत रहावे

भक्तीभावाने नाम सडा शिंपित जावे ॥

मन रुपी सुतात नाम सुमने ओवीत जावी

एक एकनाम मिळून सुबक नाममाला गुंफावी ॥

नाम पुष्पाचा मधुर सुगंध दरवळे चित्तात

काम क्रोध लोपूनी प्रसन्नता वाढे हृदयात ॥

देहबुद्धी सरूनी निवावी आशा रामनामाने

मग निराशा कधी न यावी परतोनी ॥

स्वत्व त्यागूनी अहंकार सारा जळावा

सारी कर्मे अर्पूनी भक्ती भाव वाढत जावा ॥

ज्ञान दीपाच्या आत्मप्रकाशे अंतःकरण उजळावे

अज्ञान तिमिर सरूनी स्वरुप दर्शन व्हावे ॥

- सौ.विद्या दुर्गादास बैंदुर

Narada Bhakti Sutras – Part V

A discussion on a Selection of verses from the
Treatise on Devotion by the Celestial Bard, Narada

KRISHNANAND MANKIKAR

We saw different opinions of sages on Bhakti and the opinion of Narada viz. laying everything at the feet of Lord is true Bhakti, and forgetting him gives rise to terrible pain.

In this part, We see the supreme love as by the gopis, and the importance and uniqueness of Bhakti and some of the means towards achieving Bhakti, i.e. साधनानि.

Now, Narada Muni goes on to give the example of Gopis as a form of Supreme Love towards God:

Sutra 15 (1.21)

Meaning:

यथा व्रजगोपिकानाम् ॥१.२१॥

Just as यथा of the Gopis from Vraja Bhumi.
व्रजगोपिकानाम्.

Comment:

Narada states, the samarpana should be like the gopikas of Vraja bhumi. Gopika story is one of the most symbolic one of our lore. Ordinarily, which woman would leave her family, husband, and all belongings? Take the story of the women who left everything on hand at the divine sound of the flute of Shri Krishna, and rushed for the Raasa leela. More so, each one of them felt the intimate presence of Shri Krishna with them – with them alone!. This kind of devotion was amply demonstrated by Meera, by Andal and by Chaitanya Mahaprabhu.

The Vraja Gopika example is a very telling one and at the same time it is symbolic.

These gopikas left their families, their relatives, husbands, children, at the mere call of the notes from the flute wafting towards them from the banks of Yamuna. Here, leaving husband symbolizes अनन्यता, leaving family is leaving attachment तांगेलो संसार = आसक्ति, Leaving children is giving up _ m`m __Vm. Their one aim was to be with Shree Krishna and participate in the Raasa Kreedā which

again symbolizes supreme happiness and joy.

Moreover a side story of this Rasakreedā on the banks of Yamuna was the “Miracle” of Shree Krishna playing Raasa with each Gopi individually at same time!. Please mark the deep symbolism in this story.

Kabirdas has said,

**“क्या कहते कबीर कबीर, जावो जमुना तीर।
एकेक गोपीके प्रेममे, बह गये कोट कबीर।।”**

What to talk of Kabir (and his devotion)? Go on the banks of Yamuna, and see for yourselves. In the flood of love of one Gopi, crores of “Kabirs” were washed out! Just see the highest level of sublime love depicted in two lines, by Kabir.

This then is the Ultimate level in Love for God, and, the pinnacle of this is Radha, (May be that is why we normally say Radha Krishna whereas it is Shankara Parvati and Rama Sita!) Radha comes first!

Now the importance of Bhakti.

Sutra 16 (2.01)

सा तु कर्मज्ञानयोगेभ्योऽप्यधिकतरा ॥२.०१॥

Meaning:

She (refers to Bhakti which is feminine in Sanskrit) Indeed Vw is superior अधिकतरा among कर्म Karmayoga, ज्ञान Jnana yoga and योगेभ्यो (Hatha) yoga. अपि signifies above and beyond (the above three yogas).

Comment:

Here, Narada places Bhakti on a higher pedestal than Jnana yoga, Karma yoga and Hatha Yoga (Please note the plural in योगेभ्यो. Thus it is not only Karma and Jnana but also Hatha Yoga, popularly known as Yoga.) Why? These yogas (Jnana and karma as also the Hatha yoga,) expect a rigorous discipline, Guidance from an evolved Guru, Consistency of effort, and on this path, the absence of knowledge is not tolerated. So this path

may not be accessible to all,(in absence of a Guru), cannot be practiced by all (in absence of rigorous discipline to be followed) whereas, Bhakti is so simple that even illiterate ones can follow this path without any preparation and go much farther on the path to spiritual progress. Here a point to be noted is that, “Karma” is also defined elsewhere as the one that is enjoined in the Vedas. If we look at Karmayoga in this way, we can understand why Karma Yoga is said to be difficult to practice for the less ordinary persons. One must be initiated in this path, by a Guru. So is the case with Jnana yoga, and hatha yoga is by far the most difficult, since a wrong step may not only endanger the life of the person but may send him in endless spin. Therefore, it is that Bhakti yoga is the one preferred by Narada.

Dasa Ganu, a noted disciple of Shirdi Sai Baba has said,

हैं अन्तिम साध्य कळण्या प्रती। जीं साधनें करणें लागती।
त्यालाच बुध नामें देती। कर्म भक्ति आणि ज्ञान ॥१३॥
कर्में चित्त शुद्धि होते। भक्तिनें प्रेम बळावतें।
ज्ञानें अज्ञान विलया जातें। आणि तत्त्व उरें अखेरीं॥१४॥

Please note भक्तिने प्रेम बळावतें and that is what we saw in the opening sutras above, सा त्वस्मिन् परप्रेम रूपा। २-१.०२

Sutra 17 (2.02)

Sutra 18 (2.03)

फलरूपत्वात् ।२.०२

ईश्वरस्याप्यभिमानद्वेषित्वात् दैन्यप्रियत्वात् च ।२.०३

Meaning:

Bhakti is the manifestation रूपत्वात् fruit फल ईश्वरस्य of Ishwara A{n also अभिमान ego द्वेषित्वात् hating दैन्य humbleness प्रियत्वाच्च loving .

Comment:

In these two Sutras, Narada clarifies why Bhakti is greater than Jnana and karma yoga—Hatha yoga. It is because of the result. In Bhakti the result is visible, The result manifests quickly, according to Narada. Bhakti itself is the fruit of Bhakti. (This will be clear in sutra Sutra 37 (4.04) -That it increases every moment-below)

ईश्वरस्य अपि अभिमान् द्वेषित्वात् दैन्य प्रियत्वात् च।

Narada further states that the Lord also likes Bhakti most because He does not like those who have ego and he likes those that are meek, he likes humility. Even the bible says, the meek shall inherit the Earth. Thus, there is a hint of ego being boosted in the other two paths. Rarely would we find those who follow the Jnana yoga to be fully devoid of ego and be very humble so is the case with the other yoga.

That the hatred of Lord towards ego is demonstrated in many of his life's stories. For example, we know the stories of Kamsa, Shishupaala, Duryodhana, and Hiranyakashyapa and so on. Therefore, all of those, whose ego got the better of them, met their end at the hands of the Lord. While, those that were humble like Sudama got the benefit of His love.

On the same note, PP Swamiji, in his Asheervachan has mentioned that while performing our activities, if the same lead to अभिमान then surely there is Dvaita द्वैत as this अभिमान leads to अहंकार and, that verily is what comes between us and the Lord.

The importance of Bhakti is stated thus by the Lord in the Geeta, Chapter 11

नाहं वदेर्न तपसा न दानेन न चेज्यया।

शक्य एवविधो द्रष्टुम् दृष्टवानसि मा यथा ॥११-५३॥

भक्त्या त्वनन्यया शक्य अहमेवविधोऽर्जुन। ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥११-५४॥

After showing his supreme Universal Form, to Arjuna, the Lord tells him, My appearance in myriad forms that you have seen just now cannot be seen by anyone merely by studying Vedas, nor by extreme penance nor by any sacrifices (performed for pleasing the Gods.) I can only be seen thus, known and understood, and, entered into within me, only by extreme i.e. single minded devotion.

(To be continued)

Comments/corrections most welcome on

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Personalia

Eminent senior award-winning entertainment journalist **Chaitanya D. Padukone** has 'authored' a recently launched paper-back book titled '**R D BurMania**' which highlights his fascinating personal Pancham-da (RDB) memoirs and offers a rare montage of startling vintage photographs. Like the proverbial icing on the retro melody-cake, there are exclusive tributes and anecdotes by a galaxy of showbiz celebs including Amitabh Bachchan, Lata Mangeshkar, Asha Bhosle, A



R Rahman, Sunil Gavaskar, veteran film composers Pyarelal-ji and Anandji, producer Devi Dutt, Zeenat Aman, Anup Jalota, Annu Kapoor, Babul Supriyo, Leena Chandavarkar-Ganguly, Sonu Nigam and Rishi Kapoor. The book has been very well-received and appreciated by music-lovers in India and overseas, especially ardent RDB fans. None other than mega-star Amitabh Bachchan has 'tweeted' about this book and also posted in his 'Facebook', his crisp comments about Chaitanya, as "well-deserved" author for RD Burman.

Shrushti Nandan Bhatkal: Shrushti Nandan Bhatkal, daughter of Nandan Pandurang Bhatkal and Savita (nee Patil) joined the University of Oregon, Portland campus, USA, in Sept 2016, for Masters in Architecture, specializing in the intersection of Sustainability and Urbanism. Shrushti graduated in Architecture (CGPA 8.42) in June 2016 from BMS College of Engineering, Basavanagudi, Bangalore. Shrushti interned for a year with M/S Aequinox Consultants, a boutique Architectural firm in Bangalore, researching sustainable building materials, Architecture and building of various structures (Institutional and residential) and Interior Architecture, broadening her knowledge base. She started off with the opportunity to work on a treehouse design for a Montessori school from inception to completion that stood out for its uniqueness



and freshness. She picked up the nuances quickly enough to independently interface with clients and do the architecture and implementation end to end. The Principal Architects would often put her in-charge of a few clients in their absence. Her interest in the vernacular and environment took her to Auroville Earth

Institute, Pondicherry, where an eco-friendly housing proposal introduced her to unique and traditional building materials. Her thesis & design project was a residential school for the visually challenged. The research involved a study of visually-challenged children in India which covered statistics, site analysis, their sensitivity towards light, focus on the 4 senses, and functionality & workability of design.

Shrushti is an alumna of Kendriya Vidyalaya, DRDO, Bangalore, where she did her 10th (83.6%) and 12th (81.2%). She was the house captain and an active participant in extracurricular activities in school like Basketball, elocution and debates where she got several prizes. Shrushti also got an all Karnataka rank of 202A in the CET (Arch) and an All India Rank of 268 in COMEDK (Arch).

Here and There

Ahmedabad: Yugadi was celebrated at the residence of Dr. Rajendra Kaikini on 10th April. A well attended function with bhajans and panchang vachan was concluded with the distribution of traditional powder of neem leaves and sugar, panak panvar.

On 3rd July the A.G.M. of Ahmedabad Local Sabha was held at Shri Raghunandan Honawar's residence. The annual report and annual accounts as of 31st Mar 2016 were adopted by the general body. The following members were elected as office bearers of the Local Sabha for the year 2016-17: President – Shri Raghunandan Honawar, Secretary – Shri Arun Rao Gersappe, Treasurer - Smt. Aparna Kaikini. Five members were re-elected to the local sabha executive committee.

On the 24th July the local sabha members met at the residence of Arundhati Hattangadi. We performed Devi Anushthana and recited one chapter of Guru Parampara Charitra. A special screening of Ashirvachana by HH Shrimat Sadyojat Shankarashram Swamiji was organised on the occasion of Guru Purnima. Ashish Shah briefed the laity on the details of his visit to Shri

Chitrapur Math, Shirali on the occasion of Rathotsava. Sabha members decided to take part in large numbers for the Navratri celebrations at Karla.

On the 21st August Punyatithi of HH Shrimat Parijnanashram Swamji III was observed with Guru Pujan performed by members. Vijaya Bankeshwar beautifully recited chapter 63 of Guru Parampara Charitra which was apt for the day, followed by screening of Ashirvachana by HH Shrimat Sadyojat Shankarashram Swamiji. The yummy prasada bhojan was home cooked and brought by the local sabha members.

Reported by Aparna Kaikini

Bengaluru : On August 7th, besides Upakarma for Nagapanchami Puja was also observed. On August 18th, Samskrit Divas was celebrated by all the students and teachers of Geervana Pratishtha with sambhashan sessions and a variety of programs. Krishna Janmashtami was celebrated with great fervour from August 18th to 25th Aswith Ashtami mhantyos. The Krishna idol at the Math was decorated every day in different forms by a team of enthusiastic younger members. On August 21st, Punyatithi of Parama Pujya Shrimat Parijnanashram Swamiji III was observed with Bhashya Pathana. The cradling ceremony of Lord Krishna was observed on August 24th. Gopal Kallu was celebrated on August 25th with kids dressed as Krishna-Radha, Gopi and Gopika-s. On August 28th, Certificates along with prasada received from Shringeri Math were distributed to participants who had recited Shri Adi Shankaracharya Ashtottara Shatanamavali at Bengaluru Math from December 2015 to June 2016.

The laity participated enthusiastically in the Chaturmasa programmes held during this month. Bhajan Seva was rendered by Kum Shreya Moodbidri, Smt Uma Trasi, Kum Deepika Sorab, Smt Sadhana Kaikini, Bhakti Bhajan Mandali, Anandashram Satsang Group, Smt Akshita Kallianpur and students, Kum Aishwarya Gangolli & Smt. Shalini Madiman, Smt Sangeeta Bhatkal and Kum Saikrupa Nalkur. A Sangeetika on 'Guruparampara Vandana' was rendered by Shri Anantakrishna Hirebet and group. A Vimarsh session was conducted by Smt Tejashree Bailur. Smt Manjula Jamalabad made a presentation on Math Projects. There were cultural programs by Geervana Pratishtha and Bengaluru Parthana Varg which were enjoyed by all. Bengaluru Yuvadhara organised 'Anandotsava' a fun filled evening during which various talents in handicrafts, games, karaoke, nail art, mehendi, balloon modelling and yummy food were showcased.

Reported by Saikrupa Nalkur

Chennai : On 15th Aug, the President Padbidri Krishnanad Rao hoisted the flag. Cultural Activities saw active participation from super senior category - 85 year olds; under the fancy dress competition - Geeta Gulwadi as Chacha Nehru, Uma Hattikudur as Kasturba Gandhi and Sadananad Kumta as Kamaraj - the youngest participant was 70 year old Dr. Prema Molahalli as Durgabai Deshmukh !! Singing of patriotic songs too had participation from 8 year old Nimay Ullal to Uma Hattikudur pachi.

Janmashtami function was a 5 day affair with Prarthana, Nitya Niyam, Aarti on 24th Aug. Cradling ceremony, reading of Janma Katha, Nitya Niyam on 25th; Bhajans by Guru Kripa Bhajana Mandali on 26th & Temple Raga on 27th. On the last day, i.e. 28th, we had Nagar bhajan & breakfast; followed by bhajans by Mahila Samaj, Mangalaarathi & Prasad Bhojan.

The other events included Rg Upakarma was observed on 17th Aug. and Punyatithi of HH Parijnanashram III with puja and bhajans on 21st Aug. Monthly Sadhana Panchakam too was conducted.

Reported by Kavita Savoor

Mallapur : Shri Krishna Jayanti was celebrated as usual with great devotion from Nag Panchami to Shravan Krishna Triyodashi with Dolara Bhajans and Ashtavdhan sevas & Upasahar bhajans. On Poornima day, yajnopavita- dharan was done under the guidance of Ved. Mangesh Bhat at Aavdi Math. From Shravan Krishna Pratipada onwards bhajans composed by Shri Ramavallabhadras were sung daily. On Gokulashtami day cradling seva with Janmakatha was performed. The hall was packed with devotees. Next day Ramavallabhdas Samaradhana was held and in the evening Chaitanya Ubhayakar narrated the Samvad between Avadi and Ramavallabhadras. A special musical programme "Man Rang" written and composed by Kanchan Honavar was held and was much appreciated. A dance performed by Shreya Ubhayakar based on superhit Marathi film song "Man Mandir" was a pleasant surprise for the devotees. On Avadi Samaradhana day Suvasini Puja and Whantiss were offered by the sumangalis.

Alankar was done daily with variety of flowers offered by the devotees with scenes namely "Gopala Kaliya Mardan", "Garud Vahan", "Radhaji" etc. Jagaran was performed on Dwadashi and Gopal kala attracted the larger audience from the village in which Mallapur primary school children performed grand folk dances. The programmes ended with Palki Utsav and Ede Puja at Ganapati Temple on Triyodashi. In the Annual General Meeting it has been decided to celebrate Centenary Programme in 2022 on a grand scale and different committees will be organized to include large number

of youngsters for which a Get-Together will be held in December last week at Bangalore.

Reported by Arun Ubhayakar

Mumbai – Bandra Khar : The SevaSaptah of Bandra-Khar Sabha was scheduled from 14th to 21st August at Karla, and 7 of our sadhakas spent some blissful time there. 25 Sadhakas later joined them for the Sannikarsha on 21st August. We were fortunate that this day was the 25th Punyatithi of Param Pujya Parijnanashram Swamiji III and the sadhakas could recite all parts of Sadhana Panchakam at the holy Samadhi Sthala of Swamiji.

The RgUpakarma Homa was held on 17th August at Khar Math, and was well attended by the purushvarga.

During the Panchamaprahara in the Janmotsava function at Karla, our sadhakas took part in the recitation of stotras and sang bhajans; Abhishek Heble, yuva from our Sabha led the chanting of Lalita Trishati Namavali during Param Pujya Swamiji's Devi Pujan.

Khar Math was a bevy of activity as the birth of Lord Shree Krishna was celebrated with much ado. The program was hosted by Shri Anandashram Math. The Parijnanashram Bhajan Mandal from Santacruz sang bhajans. The cradling ceremony of our beloved Gopala was followed by the custom wherein a married lady is given the 'Vhanti'. All the little ones eagerly awaited their turns to rock the cradle. The much awaited 'DahiHandi' turned out to be a 'Chocolate Handi'. The children tried forming a pyramid and broke the Handi with coconuts! All the Pappas, Ammas, Ajjus and Ajjis cheered the Gopals and Gopis to reach for the Chocolate Handi! The programme ended with the Math concluding prayers and 'Kallya Phou' prasad distribution.

Reported by Shantala Trasi

Mumbai – Dadar : On the 2nd, our sadhakas got to learn something new and interesting, as a session on "**Swara Sadhana**," which is a pranayama technique that also engages the vocal chords, was conducted by Smt. Archana Savnal.

On the 3rd & 4th, 3 of our Sadhakas offered their seva at Shirali in the form of "**Krishna Leela**," a performance which featured a beautiful Katha Kathan by Smt. Chandrama Bijur and Bhajans by Smt. Smita Mallapur & Smt. Vrinda Talgeri.

On the 5th, 21 Sadhakas performed Devi Anushthana at Shri Arun Chandavarkar's residence.

Swadhyaya on Swamiji's Ashirvachan clip on "**Sangharsha**" on the 9th had Sadhakas pondering on its importance in our lives in shaping something better. Swadhyaya sessions were conducted on the Bhagawad Gita as well, one of them being conducted by Smt. Sadhana Kamat on the 23rd.

4 of our yuvas – Ankita Chandavarkar, Chinmayee Pawar, Divya Pawar & Radhika Tonsey joined yuvas from different sabhas at Shirali as they took part in the Yuvadhara Sammelanam from the 13th to the 15th. They joyously participated in several activities like the Vruksharopanam at Kembre, Devi Anushthana etc. Finally, the interaction with Swamiji left all yuvas deeply contented as they brought back a treasure trove of memories and experiences.

On the 21st Sadhakas joined Smt. Smita Mallapur to commemorate the Punyatithi of HH Shrimath Parijnanashrama Swamiji III. Her lovely Katha Kathan and aptly selected bhajans left all sadhakas present feeling a sense of joy and contentment.

Along with regular Prarthana classes, Smt. Shobha Puthli conducted sessions on Sanskrit Manache Shloka, Hanuman Chalisa and Bhagawad Gita for the children. Krishna Janmashtami was celebrated with great fervour on the 25th as Smt. Shobha Puthli, accompanied by the Sadguru Bhajan Mandal offered a lovely bhajan seva at the lotus feet of Lord Krishna.

8 Sadhakas met at Shri Gautam Puthli's residence to perform Gayatri Anushthana on the 28th.

Reported by Mohit Karkal.

Mumbai – Goregaon : Discourses by Dharmapracharak Shri V. Rajgopal Bhatmam were held on 22nd May and 5th June at Masurashram. Dhyan Shloka of Shri Dakshinamurti Stotram was taken up in a two part series. The discourses in Rajgopal Maam's lucid manner were well received by the many Sadhakas who attended the same on both the days.

Samaradhana of H.H. Shrimat Pandurangashram Swamiji was observed on 6th June with Guru Pujan being performed by Sadhakas along with Bhajan Seva.

Shayani Ekadashi was celebrated on 15th July at Masurashram with Bhajan Seva being offered by Parijnanand Bhajan Mandal. Rg Upakarma was held at the residence of Shri Gautam D. Amladi on 7th August for Panchamkars and for others 17th August on the occasion of 'Sutta Punav'. Samaradhana of H.H. Shrimat Parijnanashram III was observed on 21st August with chanting of 21 Avartanas of Ganpati Atharvasheersha and Devi Anushthana. Krishna Janmashtami was celebrated on 24th August at the residence of Shri Shrinivas Ullal with Bhajans being offered by the Sadhakas. Samaradhana of H. H. Shrimat Anandashram Swamiji on 4th September was observed with Ekadasha Rudra Avartana and Bhajans being sung by the Sadhakas at the residence of Shri C. G. Kallianpur. Sadhana Panchakam and Atharvasheersha Pathan is held at the residences of various Sadhakas on a monthly basis.

Reported by Pranav Nagarkatti

Mumbai – Santacruz – On 17th August “Rg Upakarma Homa” was held from 8:00 am to 9:00 am and was officiated by Ved Shri Ulman Anandbhatmaam. On 21st August we observed the Punyatithi of HH Shrimat Parijnanashram Swamiji III. Bhajan Seva was offered by ‘Parijnan Bhajan Mandal’ from Santacruz. This was well attended by the laity to revere and observe the 25th year of HH Shrimat Parijnanashram Swamiji’s Punyatithi. On the 28th August we offered Sannikarsha seva in Karla. The response was good and the purushavarga also performed the Gayatri Anusthan there.

Reported by Kavita Karnad

Mumbai - Vile Parle – Vakola : On 17th August (Sutta Punav) the ‘Rg Upakarma’ was ably conducted by Ved. Hattangady Bhavanishankar Bhat. After Ganesh Pujan, Devi Pujan and Guru Pujan, he performed elaborate Homam. This was followed by Panchgavya Prashanam and changing the holy thread. 11 persons participated in the ceremony.

Punyatithi of Parama Pujya Parijnanashram Swamiji III was observed on 21st August by reading out excerpts of Bodhamrut by Param Pujya Swamiji from Shri Chitrapur Guruparampara book. This was followed by well-prepared individual & group Bhajans. 23 persons participated in the event.

The laity of Sabha gather on 3rd Friday of every month to perform Samuhik Devi Anushtan. In addition to that laity performed “Vishesh Sadhana” during Chaturmas individually which included Devi Anushtan & Guruparampara Charitra Pathan.

A correction to last report. - It is clarified that the program presented on 8th April, 2016 at Vile Parle Sabha on the life profile of Parama Pujya Anandashram Swamiji was not presented by Goregaon Sabha but was written and narrated by Smt. Neela Balsekar of Grant Road. Songs on important events were written and composed by Smt. Mangala Nagarkatti of Goregaon Sabha and were presented by Parijnan Bhajan Mandal of Goregaon.

Reported by Radhika Chittar

Our Institutions

Saraswat Mahila Samaj, Gamdevi: On Wednesday August 19th Samuhik Gokulashtami Mhantynos were sung at the Samaj Hall. Smt. Savita Padukone led the bhajans and all present participated with devotion. Smt. Geeta Yennemadi accompanied on the harmonium. Haldikumkum was offered in memory of Smt Shreemati Nadkarni. Prasad was sponsored by Smt Smita Mavinkurve in memory of Smt Sulochanabai Kati and Smt Mirabai Mavinkurve.

The Vote of Thanks was proposed by Smt. Vidyaxmi Kulkarni.

Forthcoming programmes

Wednesday 5th October 2016, 3.30 p.m. at Samaj Hall: Music Programme by Smt. Chaitra Nirody. Prasad sponsored by Suman Kodial.

Monday 17th October 2016 at 3.30 pm at Samaj Hall: Kojagiri Get-together. Contribution Rs. 70/- per head. Please register before 10th October 2016

Reported by Smita Mavinkurve

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DOMESTIC TIDINGS

OBITUARIES

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

- Aug 22 : Manohar Ganeshrao Arur (85) passed away peacefully at Pune.
- May 24 : Aparna Anand Nadkarni (Nee Aruna Vaknalli) (55) at Pune.
- Jul 27 : Kishore Laxman Kaushik (75) at Malad West.
- Aug 22 : Sharad Dinkarra Kulkarni at Mumbai.
- Aug 25 : Vidya Sudhish Shirur (nee Sudha Madiman) (75) at Thane.
- Sept 2 : Dr. Labadaya Mohan Rao (85) at Hemet, California, USA.
- Sept 6 : Chitralkha (nee Nalini) Vittal Shirali at Mumbai.
- Sept 10 : Rama Raghuvveer Trasi (74) at Anandashraya, Shirali
- Sept 11 : Koppikar Shalini Sadashiv (77) at Borivali (West), Mumbai.
- Sept 20 : Usha Prabhakar Nadkarni (nee Tara Madiman) (86) of Hubli at Nasik.



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