

Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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SARASWAT MAHILA SAMAJ, GAMDEVI'S CENTENARY YEAR'S INAUGURAL PROGRAMME (GYPSY)



Committee members with the Chief Guest Smt. Shashikala Kaikini, Shri Praveen Kadle, President KSA and Smt. Mira Hattiangdi, Ex-president Mahila Samaj



Smt. Geeta Bijoor and Smt. Geeta Balse honouring the chief guest Smt. Shashikala Kaikini



Swagat Geet was rendered by members of the 'Saraswati Vrindagaan', Music Wing of the Samaj



Smt. Padmini Bhatkal honouring Smt. Mira Hattiangdi



Child artists Arya Thorat, Shravani Mhapdi and Sanika Kodial sang the foot-tapping tune 'Saang Saang Bholanath'.

Report on Page 13

CENTENARY YEAR'S INAUGURAL PROGRAMME (GYPSY) (Cont'd)



Sadhana Kamat's (seated) well-researched and superbly delivered commentary kept the audience spellbound. Geeta Yennemadi (standing) who organised the entire programme also sang Padgaonkar's poem 'Dharanrutya'



Praveen Kadle displayed a different facet of his personality - reading Padgaonkar's poem 'Gypsy'.



Uday Mankikar's histrionic skills did full justice to his reading of the poems 'Salaam' and 'Karavali'



Amit Savkur and Apana Ullal



Yashasma Savkur gave a graceful dance performance on the song 'Dharanrutya' depicting different emotions evoked by Rain



Sandeep Bankeshwar and Uma Bolangady



Suvarna Kagal-Ghaisas



Ashwin Bondal



Divya Bijoor



Vinaya Khambadkone



Diwali Messages



On this auspicious occasion of Deepavali, I wish all of you great health, success, happiness and fulfilment of all your plans. Let this Deepavali bring a new purpose in your lives!

Wishing all of you all the best on this festive occasion.

Praveen Kadle, President, Kanara Saraswat Association



Dear friends,

Much has already been said about both the Uri attack and our surgical strikes.... It is for us now as responsible citizens to keep our soldiers' sacrifices in mind and be one in spirit with leaders who have a wonderful vision for our country. So let's light the lamps for Diwali this year in the memory of the martyrs and use this bright light emitted for working towards a brighter future for our dear Country.

Happy Diwali

Geeta Yennemadi, Vice President, Kanara Saraswat Association



Sir Baden Powell in his last letter (1941) says "I believe that God put us in this jolly world to be happy and enjoy life. Happiness does not come from being rich or merely from being successful in your career nor by self indulgence.

A study of nature will show you how full of beautiful and wonderful things God has made this world for you to enjoy.

Get Happiness by giving happiness to other people. Leave this world a little better than you found it"

Wishing everyone a "Shubh Deepavali"

Geeta Bijoor, President, Saraswat Mahila Samaj, Gamdevi



In this auspicious Centenary Year of our Saraswat Mahila Samaj I wish all Season's Greetings on the occasion of Diwali and Best Wishes for Peace, Joy, Prosperity and Success in the coming year. Let us make this Diwali a memorable one and resolve to overcome the asuras of 'Shadripus' within us and light the lamps of love and happiness.

"Happy Diwali"

Geeta Balse, President, Centenary Celebrations, Saraswat Mahila Samaj, Gamdevi



FOUR GENERATIONS!



Great grand mother Sheetala Balwally , Grand mother Sandhya Gokarn,
Mother Shweta Rao with Baby Aviva Rao.

FOUR GENERATIONS!



From left to right : Great Grand mother Shamala Amladi nee Kowshik,
Grand mother Seema Hoskote nee Amladi,
Mother Divya Gangawane nee Hoskote and Daughter, little Myra Gangawane



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Our Cover Artist

ROOPALI SAWANT (nee KAPNADAK): Born as one of twins to Vijayalaxmi (Chitra) and late Shri. Suresh Kapnadak, Roopali is a commercial artist working along with her husband Arvind Sawant. With a First Class First rank in Fine Arts in HSC Exams she switched over to become a graduate in Commercial Art pursuing her interest in visualizing and illustrations. With time, she mastered the art in Computers but still finds relaxation in sketching, painting and singing. She enjoys doing portraits and painting in dry pastels whenever time permits. She is trained in Classical Music and has given several performances in light music too. Presently, she is a proud entrepreneur of “Ad-mission Graphic House” where she designs and offers printing services to various corporate clients. She has a daughter Amruta who carries forward her parents' artistic legacy.



KANARA SARASWAT ASSOCIATION 105th FOUNDATION DAY CELEBRATIONS

The Kanara Saraswat Association will celebrate its 105th Foundation Day on **Saturday, 26th November 2016 at 5.00 pm** in Shrimat Anandashram Hall, Talmakiwadi, Javji Dadaji Marg, Mumbai – 400007.

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

The details of the Programme are as follows:

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

This will be followed by the felicitation of the following eminent personalities:

- 1) Late Shri Suresh Shankar Chandavarkar – Eminent Table Tennis player, for his selfless service to promote sports and coach many youngsters (Posthumous).
- 2) Late V.C.S.Rao (Vombathkere Chandrashekhar Rao) - Selfless service to KSA (Posthumous).
- 3) Shri Raghunath Nagesh Gokarn – Editor and writer. Advocate and volunteer of the KSA project of updating the Chitrapur Saraswat Family Trees compiled by S.S.Talmaki more than 100 years ago.
- 4) Dr. Sudhir Bhaskar Moodbidri – Dedicated volunteer and tireless campaigner of the KSA Family Tree Project, for collecting genealogical information and updating the Chitrapur Saraswat Family Trees compiled by S.S.Talmaki.
- 5) Cdr. Shrirang Nagesh Bijur (Retd.) – Active dedicated person working with NGOs dedicated to the welfare and rehabilitation of Persons with intellectual and Developmental Disability (PwIDDs) and destitute girl children.

All are cordially invited.

Shivshankar D Murdeshwar
Hon. Secretary

Sunil G. Ullal
Jt. Hon Sec -Sports & Cultural Events

KSA Reference Library

We welcome the additions of following two books to KSA Reference Library.

- 1) **Spandakarika**-Verses on Spanda – The Divine Pulsation
A commentary by Umesh and Chitra Nagarkatte , USA
- 2) **Nectar of Discourses**- Seventh Chapter of the Bhagavat Geeta
Translated by Umesh Nagarkatte. USA

These books have been presented by the Authors. KSA Reference Library is collections of Books authored by our Community Members or written about our community members.

It has a collection of many rare books on our Community in addition to KS Magazines from the year 1919, KSA Annual Reports from 1st Annual Report of 1912, Audio tapes of Music Programs conducted by KSA etc. Any person can access it preferably for study of any aspect of our Community or for purpose of any other study.

Raja Pandit
Chairman

Shivshankar Murdeshwar
Hon Secretary





From the President's Desk....

Dear Friends,

Most of us were born in middle class families. We all are proud of our middle-class background. Middle-class population constitutes the backbone of any country's economic, educational, cultural and moral growth. India at this stage is poised to become the world's third largest economic power centre and India's middle class population of 400 million people, which is more than the entire continental Europe's population, is expected to play an important role in this growth.

If you see our country's freedom struggle, it was mainly led by leaders across the country who came from a middle-class background. In the post-independence era, it is the middle class which has led our country's growth in the fields of education, research, culture as well as industry. Talking about industrial growth in the last 25 years, the Information Technology industry which played a major role in this growth was mostly led by individuals, who also came from a middle-class background. One of the role models from this industry, Mr Narayan Murthy has time and again credited his South Indian Middle Class background and Value System for his phenomenal success.

So what is this middle-class value system which has helped our country gain independence and in post-independence era helped our country in her economic, cultural and moral growth? Do we, as Chitrapur Saraswats who are mostly middle-class, have our own distinct value system? Yes, in my view it is quite distinct and one can identify this value system linked to certain clear principles. Let me therefore try to enunciate these principles.

'Getting a good education helps our future growth' – has been always a strong belief of the Chitrapur Saraswats. Excelling in mathematics, science or literature is always given prime importance right from childhood. Even though the joint family system is no longer prevalent in our city-based culture, sharing strong family bonds and sharing of joys and sorrows together is an important factor. We may not follow rigid religious rituals like our earlier generations, but we are still religious-minded and most of us believe in our Guru Paramapara.

'Thrift and saving' is the key to our economic and financial stability. Saving for the future has been always our credo. We do not believe in extravagance. We believe in self-reliance. We believe in rational thinking and we take pride in a straightforward approach. We believe in respecting elders while maintaining our own self-respect. We may be ambitious, but most of us are not overambitious. We prefer to work for somebody rather than make somebody work for us. We like peace and hate aggression. We believe in the finer aspects of life like music, art, literature, but generally shy away from violence, hatred and aggression. The famous Indian economist, Amartya Sen, says that Indians are argumentative, but we Chitrapur Saraswats hate being called argumentative. We take pride in saying that we are the most cultured people and are certainly proud of our Vaidik heritage.

But ... are we timid, straight jacketed, non-adventurous, much-too-conformist, lacking in entrepreneurship, self-contented and therefore lack in innovation and imagination? Maybe yes... Is this bad? If we had been bolder, more ambitious, would Chitrapur Saraswats be a more successful community than what we are today?

Maybe yes, maybe not! I leave this question to my friends to answer. I can only say that we should be proud of our middle-class values which, through the ages, have helped our community to prosper and at the same time, have always encouraged and supported those who want to pursue a different path, so long as their goals remain noble.

Regards,

Praveen P Kadle



Family Tree Project of KSA

More than 100 years ago S.S. Talmaki, as a part of his Socio-Historical study of Chitrapur Saraswats compiled Family Trees of Chitrapur Saraswats. In this endeavor, Talmaki collected genealogical information of Chitrapur Saraswats and concluded that there are 504 families in our community. He published these genealogies in three parts, first in 1935, second in 1939 and the third in 1952 posthumously by Pandurang N. Nadkarni. These books are now out of print A remarkable work of perfection.

The objective of KSA's Family Tree Project is best reiterated by quoting S.S. Talmaki published in his book, Saraswat Families Part I. "I found that Family Trees required immediate attention as older generations were fast disappearing and without their assistance the further task of collection of genealogies would become hopeless"

In 1997 at the initiative of former President Sadanand Bhatkal, the Kanara Sarasawat Association launched the project of updating these Family Trees on the basis of the data compiled by S.S.Talmaki. Sadanand Bhatkal conceived the idea, worked out the programme and infrastructure. Many volunteers joined this project and contributed their time and labour in this task. The updating work is progressing well but there is need to collect more information as there are many gaps.

Presently Dr. Sudhir Moodbidri (Res No.-022-26518882/mobile no 9820369258/email ID - moodbidri.sudhir@gmail.com and Raghunath Gokarn (Res No.-022-24305388/ mobile no 8828020165 email ID - raghugokarn@yahoo.co.in. are continuously devoting time and labour for updating the family trees. They are pursuing this herculean task of converting the entire data into electronic format and storing it in the computer system.

We appeal to all members of our Community to extend their cooperation to these two authorized volunteers of KSA and community members may provide the required information without any hesitation.

Rajaram Pandit
Chairman

Shivshankar Murdeshwar
Hon Secretary

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Letters to the Editor

Dear Editor, Kudos on publishing the interview of Dr. Frank Conlon in the October issue of KS. It made very interesting reading, especially Conlon mentioning how the “karma” of his briefcase being stolen led him to decide on studying our Chitrapur Saraswat community!

Also particularly interesting is his mentioning how neo-liberal economic ideas have resulted in de-emphasis of social sciences in US universities and linking this with choice of business and S&T careers among USA's growing Indian diaspora.

In case readers wish to know about neoliberal economics in the Indian context, I can recommend an article at <<http://www.ecoligise.in/2016/06/27/s-g-vombatkere-neoliberalism-its-reality-exposed/>>; the URL can simply be copied and pasted in Google.

Sudhir Vombatkere

Dear Editor, Two Letters to the Editor in the Kanara Saraswat have prompted what I am about to share. Mr. C. A. Kallianpur's letter in your September issue and Mr. Jaishankar Bondal's letter in the October issue can only be complemented by quoting from two other writings on this illustrious lady. My attempt is only to add to their observations and not to point out any inadequacies. Another reason is to make people aware of some of the leading personalities in the Chitrapur Saraswat community.

Kamaladevi Chattopadhyay stands out like a beacon as a brave, creative, independent path-breaker among women in the Chitrapur Saraswat community. The context is the early part of the 20th century India when ladies in our community were severely ignored and I don't really know how many more gems like her have gone unrecognised and un-acknowledged. To have been married in her teens into the Nayampalli family of Mangalore, to be an early widow and then to remarry when she was barely out of her teens show some courage and determination of a rare character. Why I am adding to the two earlier letters is because she was much, much more than has been mentioned in them.

A Staff Reporter, previewing an exhibition of photographs on her in New Delhi and writing for The Hindu wrote on 21st April, 2016 says that:

“.....Kamaladevi Chattopadhyay, freedom fighter, social activist, actor, and politician all rolled into one”.

“.....The photographs show how she made it fashionable to wear hand spun sarees and adorn homes with handicrafts, and the way in which she set up a series of crafts museums to hold and archive India's

indigenous arts and crafts that served as a storehouse for indigenous knowledge”.

“.....The fruits of her work in rehabilitation of people as well as their lost crafts and the revival of Indian handicrafts and handlooms is documented extensively She is the person who instituted the National Awards for Master Craftsmen, set up the Central Cottage Industries Emporia and Sangeet Natak Akademi. She also set up the National School of Drama and later headed the Sangeet Natak Akademi. The show also tells stories of her relationship with Mahatma Gandhi, the freedom movement and her role in founding the All-India Women's Conference (AIWC)”.

Vinay Lal writing for The Indian Express on October 25, 2015 says she was:

“.....the first woman in India to run for political office. Kamaladevi competed for a seat in the Madras Legislative Assembly and lost by a mere 55 votes.”

Kishore Rao, Bengaluru

Dear Editor, I saw the October issue of KSA in its “e avatar” , courtesy Shantish Nayel, my collaborator in the eBooks venture. Thank you and the Edit.team for putting in Dr Conlon`s interview and his message to the community—hope it draws attention of the community at large to his work. Second, in my letter to the Editor,[also published in the same issue] there is an inadvertent printing error—the word Dhareshwar has an superfluous “d” at the end. Also, my error in putting Abul Kalam Azad`s name as Abdul Kalam Azad. I mistook one [earlier] great man for a [later] great man! Anyway, they both made signal contributions to our nation, the former as India's first Education Minister, and the latter as our first distinguished scientist-President.

Jaishankar Bondal

We regret the error in printing Kamaladevi Chattopadhyay's maiden surname ... Editor

Dear Editor, The article about mag lev trains reminded me of my suggestions made to the Railway Research institute in Pennsylvania long time back. I had suggested the guide wheels of a railway carriage should be made of steel and the load bearing should be done by tires like those of the 18 wheeler.

That will reduce the traction drag significantly. Traction switches do the same.

I still enjoy a train speeding past me on another track while waiting on a platform.

G. G. Nadkarni, Mumbai

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सारस्वत महिला समाज, गावदेवी यांच्या शतकमहोत्सवी सोहळ्यातील शुभारंभाचा अनोखा कार्यक्रम “जिप्सी”

चंद्रमा मोहन बिजुर

सारस्वत महिला समाज, गावदेवी ह्या प्रतिष्ठित संस्थेने यंदा शतकमहोत्सवी वर्षात पदार्पण केले. शतकमहोत्सवी वर्षाच्या निमित्ताने, संस्थेने अनेक दर्जेदार कार्यक्रम सादर करण्याचे सुनिश्चित केले आहे. तदनुसार, रविवार २५ सप्टेंबर, २०१६ रोजी सकाळी १० वाजता, माटुंगा (पश्चिम) येथील यशवंत नाट्यमंदिरामध्ये, सारस्वत महिला समाज, गावदेवी यांनी कॅनरा सारस्वत असोसिएशनच्या सहकार्याने कविवर्य कै. मंगेश पाडगावकर यांच्या कवितांवर आधारित “जिप्सी” हा अनोखा संगीत कार्यक्रम सादर करून, सारस्वत महिला समाजाच्या शतकमहोत्सवी वर्षातील कार्यक्रमांचा श्रीगणेशा केला. सुप्रसिद्ध संगीततज्ज्ञ श्रीमती शशिकला कायकिणी कार्यक्रमाच्या अध्यक्षस्थानी होत्या.

वेळेचे काटेकोर पालन आणि नियोजित वेळेमध्ये दर्जेदार कार्यक्रम सादर करणे, ही सारस्वत महिला समाजाची खासियत तथा परंपरा. त्या अनुषंगाने ठीक १० वाजता रंगमंचाचा दर्शनी पडदा उघडला गेला. समाजाच्या, सरस्वती वृंदगानच्या संचालिका गीता येन्नेमडी, शोभा मरबळ्ळी, दीपा मुर्डेश्वर, कालिंदी कोड्याळ, गीता बिजूर, गीता बलसे आणि पद्मिनी भटकळ यांनी पाडगावकरांनी लिहिलेल्या नांदीचा पूर्वार्ध तसेच साधना कामत लिखित आणि गीता येन्नेमडी यांनी स्वरबध्द केलेले स्वागतगीत अप्रतिमरित्या सादर केले. त्यानंतर कार्यक्रमाच्या अध्यक्षीय शशिकला कायकिणी यांच्या शुभहस्ते दीपप्रज्वलन झाले. समाजाच्या अध्यक्षा गीता बिजूर यांनी उपस्थितांचे स्वागत करून समाजाच्या पहिल्या पन्नास वर्षांच्या वाटचालीची माहिती दिली. समाजाच्या शतकमहोत्सवी वर्षाच्या समितीच्या अध्यक्षा गीता बलसे यांनी उपस्थितांचे स्वागत करून त्यानंतरच्या वर्षातील समाजाच्या विकासाची माहिती दिली. खजिनदार श्रीकला विणेकर यांनी समाजाचा आर्थिक अहवाल तसेच आर्थिक वर्षात समाजाला मिळालेल्या देणग्यांचा देणगीदारांच्या नांवासह तपशील दिला. उपाध्यक्षा शरयू कौशिक यांनी शशिकला कायकिणी यांचा परिचय करून दिल्यानंतर, गीता बिजूर आणि गीता बलसे यांनी अनुक्रमे पुष्पगुच्छ आणि स्मृतीचिन्ह देऊन शशिकलाताईंचे स्वागत केले, उषा सुरकुंद यांनी प्रवीण कडले (कॅनरा सारस्वत असोसिएशनचे अध्यक्ष) यांचे पुष्पगुच्छ देऊन स्वागत केले. तर सुमन कोड्याळ यांनी कार्यक्रमाचे प्रायोजक डॉ. प्रेमानंद पैधुंगट यांचे पुष्पगुच्छ देऊन स्वागत केले. (डॉ. प्रेमानंद पैधुंगट यांनी त्यांच्या पत्नी कै.

डॉ. (श्रीमती) पद्मिनी पैधुंगट यांच्या स्मृतीप्रित्यर्थ हा कार्यक्रम प्रायोजित केला होता.) श्रीमती मीरा हट्टंगडी यांच्या आर्थिक साहाय्याने स्थापन करण्यात आलेल्या, समाजाच्या युवती विभागाचे उद्घाटन झाले. समाजाच्या मानद सचिव पद्मिनी भटकळ यांनी पुष्पगुच्छ देऊन मीरा हट्टंगडी यांना धन्यवाद दिले.

शशिकलाताई आपल्या भाषणात म्हणाल्या, “मला मराठीत भाषण करता येत नाही. पण आज मी मराठीत बोलणार आहे. काही चुका झाल्या तर उपस्थितांनी मला सांभाळून घ्यावे. मी सारस्वत महिला समाजासाठी काहीही केले नाही, तरीदेखील मला अध्यक्ष म्हणून पाचारण केले. त्याबद्दल धन्यवाद. माझी आजी (अंबाबाई संशी) आणि आई (कल्याणीबाई संशी) यांनी समाजासाठी खूप कार्य केलंय. रसचंद्रिका’ कशी तयार झाली, समाजाचा विकास कसा होत गेला हे मी पाहिलंय. त्यामुळे मी खुश आहे. समाजाचा उत्तरोत्तर असाच विकास होवो ही सदिच्छा.

समाजाच्या कार्याध्यक्ष विद्यालक्ष्मी कुलकर्णी यांनी सर्व संबंधितांप्रति कृतज्ञता व्यक्त केली. स्मिता माविनकुर्वे यांनी सुहास्य वदनाने केलेले सुंदर मराठीतील अस्खलित सूत्र संचालन हे कार्यक्रमाच्या ह्या भागाचे वैशिष्ट्य म्हणावे लागेल.

त्यानंतर सुरुवात झाली, “जिप्सी” ह्या कार्यक्रमाची. कविवर्य कै. मंगेश पाडगावकर!! त्यांच्याविषयी ऐकताना, साध्या साध्या रोजच्या प्रसंगातून त्यांना स्फुरलेल्या कवितांविषयीच्या गमती जमती ऐकताना कौतुकाने मन भरून आलं. अत्यंत बहारदार कार्यक्रम! काय नव्हतं या कार्यक्रमात? अगदी परिपूर्ण कार्यक्रम!

रंगमंचाच्या उजव्या बाजूला सूत्रसंचालनासाठी साधनाताई कामत बसल्या होत्या. त्यांचे निरूपण ऐकणे म्हणजे श्रोत्यांना पर्वणीच. विषयावरील, भाषेवरील त्यांच्या निर्विवाद प्रभुत्वाची क्षणोक्षणी जाणीव होत होती. त्यांचे निवेदन ऐकले की, सान्या जगाचा फेरफटका मारून आल्यासारखं होतं. विविध देशातील दिग्गज व्यक्तींचे विचार, प्रसंग, खूप मजा आली. पाडगावकरांच्या जीवनातील अनेक गमतीदार प्रसंग, त्यातून त्यांना स्फुरलेल्या कविता, त्या कवितांना/गीतांना चाल लावणारे संगीतकार, आणि त्या गीतांना अजरामर करणारे गायक/गायिका या सर्वांविषयीचं वर्णन साधनाताईंनी अत्यंत सुरेख आणि खुमासदार पद्धतीने केलं.

पाडगावकरांची सर्वच गाणी अवीट गोडीची. त्यातील

‘शुक्रतारा मंदवारा’, ‘तुझे गीत गाण्यासाठी’, दिवस तुझे हे फुलायचे’, भातुकलीच्या खेळामधले’, हात तुझा हातातून’, नीज माझ्या नंदलाला’, श्रावणात घननीळा’, माझे जीवन गाणे’ इत्यादींसारख्या अठरा गाण्यांची निवड केली होती आणि ही सर्व गाणी, सुवर्णा कागल-घैसास, अपर्णा उल्लाळ, अमित सवकूर, अश्विन बाँडाळ, दिव्या बिजूर, संदीप बंकेश्वर, उमा बोलंगडी, विनया खंबतकोण आणि सरस्वती वृंदगानच्या गायिकांनी अप्रतिमरित्या सादर केली. यशस्मा सवकूरचे धारानृत्य सुंदर झाले. तसेच सानिका कोड्याळ, आर्या थोरात आणि श्रावणी म्हापडी यांनी सादर केलेले “सांग सांग भोलानाथ” हे गाणे अतिसुंदर झाले. वाद्यांवर साथसंगत करणाऱ्यांनी ड्रमवरून केलेला ढगांचा गडगडाट आणि नंदीबैलाचे बुगुबुगु तर लाजवाब! ह्या कार्यक्रमाचे संयोजन होते गीता येन्नेमडीचे तर संगीत संयोजन होते प्रशांत लळित यांचे. त्यांना अमित गोठीवरेकर (की बोर्ड), प्रसाद पंडित (तबला), अनिल गावडे (ढोलक), अरुण तावडे (ऑक्टो पॅड) यांनी उत्कृष्ट साथ दिली. प्रशांत लळित स्वतः कुशल की बोर्ड वादक आहेत. उत्कृष्ट संगीत साथीमध्ये, अभ्यासपूर्ण आणि रंजक निवेदनाच्या साहाय्याने, तयारीच्या गायक/गायिकांनी सादर केलेल्या गीतांचा कार्यक्रम किती अवर्णनीय होऊ शकतो, चोखंदळ रसिक प्रेक्षकांना कसा मंत्रमुग्ध करू शकतो याची अनुभूती आम्हाला मिळाली. सर्वांचे अभिनंदन!

या कार्यक्रमात पाडगावकरांच्या कवितांच्या काव्यवाचनाचाही अंतर्भाव होता. काव्यवाचन म्हणजे काही खायचं काम नसतं. बरं! कविला अभिप्रेत असलेला नेमका अर्थ/आशय शब्दरूपाने श्रोत्यांपर्यंत पोहोचवणे हे फार कठीण असतं. गीता बिजूर, गीता येन्नेमडी, प्रवीण कडले आणि उदय मंकिकर यांनी अनुक्रमे, मंगेश पाडगावकर एक दृष्टिकोन’ प्रेम म्हणजे प्रेम म्हणजे प्रेम असतं. जिप्सी’ आणि सलाम’ व करवली’ ह्या कवितांचे अत्यंत सुंदर आणि प्रभावी वाचन केले. It was a real treat!!

काव्यवाचनापूर्वी, वाचकांचा परिचय करून देताना साधनाताई म्हणाल्या की गीता बिजूर (राममोहन इंग्लिश स्कूल), गीता येन्नेमडी (बी. पी. एम. हायस्कूल, खार), प्रवीण कडले (पार्ले टिळक विद्यालय) आणि उदय मंकिकर (बालकवृंद एज्युकेशन सोसायटी) ह्यांचे प्राथमिक शालेय शिक्षण मराठी माध्यमातून झाले आहे आणि मराठी भाषेतून शिक्षण झालेल्यांची मराठी भाषा अधिक चांगली असते, शब्दांचे उच्चार स्पष्ट आणि योग्य असतात. बालकवृंद एज्युकेशन सोसायटी हे सारस्वत महिला समाज, गावदेवीचे अपत्य असल्याचा त्यांना सार्थ अभिमान आहे असेही त्यांनी ह्याप्रसंगी नमूद केले.

मध्यांतर जरासं लांबल. पण कार्यक्रम रंजक झाल्यामुळे

तो अधिक हवा असं आम्हा प्रेक्षकांना मनापासून वाटत होतं. असो. एकंदरीत मस्त मस्त कार्यक्रम!

थोडक्यात, अवीट गोडीच्या गाण्यांचा, आशयपूर्ण कवितांच्या अप्रतिम वाचनाचा, अभ्यासपूर्ण निवेदन असलेला अवर्णनीय, अविस्मरणीय अनुभूति देणारा व्यावसायिक दर्जाचा अनोखा कार्यक्रम असेच ह्या “जिप्सी”चे वर्णन करावे लागेल!

समाजाच्या शतकमहोत्सवी सोहळ्यात असेच उत्तमोत्तम कार्यक्रम सादर होवोत ही सदिच्छा!

(सारस्वत महिला समाजाच्या ‘शतपूर्ति आनंदोत्सवा’त स्व. कविवर्य मंगेश पाडगावकर यांच्या रचनांवर आधारित ‘जिप्सी’ हा संगीतमय कार्यक्रम आयोजित केला होता त्याप्रसंगी स्फुरलेली कविता. कै. कविवर्य मंगेश पाडगावकर यांच्या स्मृतीस विनम्र अभिवादन!)

स्व. मंगेश पाडगावकरांचे मनोगत

मी एक जिप्सी आहे

त्यामुळे आभाळी मुक्त संचारत आहे

पण या जाड भिंगांच्या चष्यातून

पृथ्वीवरच्या गमती पाहात आहे

अधिक लक्ष ‘जिप्सी’ कार्यक्रमाकडे आहे

कारण ते माझे लाडके काव्यपत्य आहे

साधनाताई,

आपल्या महिला समाजाच्या ‘शतपूर्ति आनंदोत्सवात

नकळत मीही सामील झालो आहे

सभागृहातील जनसमुदाय कर्णमाधुर्य घेत आहे

प्रत्येक काव्यातील गेयतेत कर्णमाधुर्य आहे

साथीला वाद्यवृंद वादनात रंगला आहे

‘गीता’त्रयींनी कार्यक्रमाचे संयोजन उत्तम केले आहे

आपण तर, कार्यक्रमाचे सर्वेसर्वा आहात

मिठाशिवाय जेवण अळणी आहे

अन् आपल्या नर्म विनोदी, अभ्यासपूर्ण

निवेदनाशिवाय कार्यक्रम बेचव आहे

अर्थात् आपले निवेदन अप्रतिम झाले आहे

असो, आपल्या महिला समाजाचे

‘शतपूर्ति’ निमित्त हार्दिक अभिनंदन करीत आहे

आपल्याला अनेकानेक शुभेच्छा देत आहे

सर्वा-सर्वांना माझा सलाम आहे

‘जिप्सी’ भटकंतीत आता रमला आहे

– निर्मला कलंबी
मुंबई.

Gourpriya D. Koppikar

awarded the Prof. Amiya Kumar Bose Memorial Oration at IDACON2016

The Indian Dietetic Association (IDA) founded by Prof. Dr. Amiya Kumar Bose is a national level organization with affiliation to the International Confederation of Dietetic Associations.

At the Annual Conference of the IDA an eminent person is invited to give the 'A.K. Bose Memorial Lecture' and he/she is presented a memento and a citation on the occasion. **The 20th recipient of this Award is Ms. Gourpriya D. Koppikar, RD.**



inception. She has been Vice President of both IDA Mumbai Chapter as well as National body. She is also a member of Nutrition Society of India and Indian Society of Critical Care Medicine.

She is recipient of many awards and orations like the prestigious AN Radha oration for practicing dietician and many

others. Ms. Gourpriya D. Koppikar is a highly regarded, trusted nutritionist, a sought out consultant, due to her deep knowledge and humanitarian approach of counseling, giving due respect to the human being in the patient. Her contributions over 36 years of practice are commendable which the Indian Dietetic Association strongly recognizes. In recognition to her contributions to field of Dietetics, Indian Dietetic Association honours her **Amiya Bose Memorial Lecture**, on 25th September 2016 at IDACON2016 held at Mumbai.

The Citation

Ms. Gourpriya D. Koppikar, Registered Dietician is a graduate in Chemistry and Microbiology from Wilson College. She holds Post Graduate Diploma in Dietetics from College of Home Science, Nirmala Niketan. She has many added qualifications like the Certificate course in Hospital and Health Care Management, Certificate course in cookery, bakery and confectionery-which adds to her love of good and nourishing cuisine, Certificate course in Home Science and also a Diploma in Public Speaking.

She worked as a senior dietician and Head of department at the S.L. Raheja Hospital, Mahim, from its inception. She initiated the Department of Dietetics and Nutrition at S.L. Raheja Hospital. Her twelve years with Raheja Hospital involved from founding the kitchen, standardizing meals and planned menus for various therapeutic conditions and counseling.

She is currently the Consultant Chief Dietitian at The Bombay Hospital and Medical Research Center, working in this caliber since last 24 years.

Apart from her work as a dietician, she has been involved with training interns especially for those qualifying as a Registered Dietician. She is a gifted teacher, teaching not only nutrition and dietetic students but also students from nursing and medical fraternity.

She has been a member of Indian Dietetic Association since 1983 and member of Mumbai Chapter since its



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 Qtrr Page	Rs. 2500/-
Black & White Qtrr Page	Rs. 2000/-

Editorial Committee



36 Dietetic Years

(Synopsis of the Prof. Amiya Kumar Bose Memorial Lecture Delivered by Ms. Gourpriya D. Koppikar)

This lecture encompasses Ms. Gourpriya D.Koppikar's beautiful transformation and her journey of 36 years in the field of dietetics, highlighting and re-enforcing the tenets of good dietetic and nutrition practices for the dietetic students and budding dieticians. It discusses a multi factorial and holistic approach for maximum benefit to individuals and the community, under the following sub headings.



Aspects of Diet Counseling

Dietetics should be loved as a friend and only hard work and efforts bring good results. Humanitarian diet counseling requires verbal and non-verbal communication skills to develop a good rapport with the patient. An important requisite is, one should not only speak, but also write in a colloquial language or Hindi, for the diet to be accepted and adhered to, thus achieving the goal of wellness.

The Dietician as part of the Health care team

A multidisciplinary team plays an important role in patient care in the hospital. As an increasingly indispensable member of this team, dieticians are located closer to patient care areas, not housed as part of the main food service. Decentralised dietician's offices and decentralised patient diet education facilities as outpatient clinics in hospitals have come to stay. Thus clinical dieticians are more visible in the wards and clinics.

Media influences on eating habits and nutritional choices.

This lecture will also compare the advertisements of earlier and today's times and their influence on the developing minds of children.

Blending the traditional with the modern

- Importance of fusion cooking by the lady of the house.
- Combining traditional and multi-cuisines to give healthier options for entire family. Importance of stressing on exercise and activity daily, especially for children and all members of the family.
- Dining tips during celebrations, while eating out and travelling.
- Importance of combining in-house feeds and nutraceuticals for our tube- fed patients. Age-old remedies of kitchen clinic of phytochemicals for day-to-day ailments.

The significance of a qualified Dietician

- Public awareness for recognizing a qualified dietician.
- Eternal mantra of suitable diet, suitable regimen and activity and suitable medicines only under professional guidance results in holistic wellness

Thus, this lecture, distilled with immense knowledge and vast experience, becomes one that the disciple of nutrition and dietetics must take benefit from.

KSA Health Centre

Swami Parijnanashram Pathology Laboratory

We are happy to inform you that the Health Centre and Swami Parijnanashram Pathology Laboratory are back in the original premises provided to us by the Popular Ambulance Association. Over the years the place had developed leakages and seepages, and had to be repaired and renovated. During this process, the Health Centre activities had been shifted to the KSA Building to maintain continuity and prevent any inconvenience to our patients.

The Centre has been providing Health Care at very reasonable rates for the last many years. However, rising costs have affected the Centre also and we are likely to raise the charges for the Consultations from 1st January 2017.

As part of our KSA Health Lecture Series, we bring to you an informative **Audiovisual Presentation** on **'The When, Why, and How of Physiotherapy'** by Dr Swati Puthli B.Sc.(Physiotherapy), Senior Physiotherapist, at 10 am on Sunday 8th January 2017 at the Shrimat Anandashram Hall, KSA Bldg, Talmakiwadi. More details in the next issue.

Dr P S Mavinkurve

Hon Secretary, Health Centre



Profile:

The Eternal Dawn (Uday)

KALINDI S MUZUMDAR

(Shri Uday Mankikar, our Associate Editor is well-known for his compering in pure Konkani (Amchigele). Kalindi Muzumdar writes about his other talents)

There are amongst us those whom God has been generous in gifting with various skills. We at times, fail to give them due recognition and appreciation. These individuals are humble and continue to do their best to contribute to society, completely immune to any criticism or recognition. One such is Shri Uday Mankikar. I feel honoured to write about his multifarious skills which have left community and the bank where he was employed, completely spellbound!



Uday was born in 1952, the only child of his parents.

He studied till std IV in the Balak Vrinda Education Society and later joined Robert Money Technical High School. Despite his penchant for languages, due to parental advice, he switched to the science stream. He completed his B.Sc in the evening college at Jhunjhunwala College at Ghatkopar. It was the only Science College for employed students. Coming from modest middle class family he had to work while studying. After his B.Sc., he took up a job in the Bank of India in 1972 and completed his CAIIB.

His acting career began in 1962 when he participated in a children's play written by Late Shri Krishna Kurwar in Talmakiwadi. Later in 1964 during the Sadhan Saptah, Smita Kati and he acted in a play entitled "Shri Datta Janma", directed by Shri Sundergopalmam Golikeri and did full justice to the humorous roles. Uday received blessings from Shrimat Anandashram Swamiji and Shrimat Parijnanashram Swamiji.

In 1969, during KSA's Annual Social Gathering, one of the actors in "Prema Tuza Rang Kasa?" could not play his role due to some difficulty. Uday was requested to fill in for him. Although Shri Gopal Mavinkurve (Dada) expressed his doubts about Uday's acting (since this was his first play) Uday emerged a winner! From 1962 to 1969 Uday acted in various plays under the direction of Shri Sunder Gopalmam, Shri Laxminarayan Hattangadi, Shri Dinesh Amladi and Shri Sharad Wagh. From 1969 to 2000 Uday acted in almost all the plays directed by Dada. During the Diamond Jubilee of Talmakiwadi, he acted as the acharya in Suhasini Talgeri's "Atmavanchana" translated from Shri P.L. Deshpande's Marathi play "Tujhe Aahe Tujpashi" which he himself had directed and

won an award. It was Dada's wish that Uday should play the role of Acharya, which was played by Dada in 1964.

Later he participated in TV programmes and skits which were directed by Shri Ratnakar Matkari and Shri Dilip Prabhavalkar. He also acted in a few dnyan-deep programmes directed by Akashanand.

In 1983 Shri Raghuvir Nevrekar directed a Konkani Play "Chavticho Chandra (cavatIcaao caMd`)" while depicted various dialects of Konkani. Due to an emergency Uday was given the script a day before and he did an excellent job! This was inaugural play for Panaji Doordarshan Kendra.

The "Chitrapur Vaibhav" was scheduled for 22nd October 1987, in wadi prior to the tour at Hyderabad, Madras, Bangalore and Hubli. It was suggested that this play should be enacted in all the Saraswat Colonies in Maharashtra and Karnataka. Unfortunately one of the actors had an accident on 21st October and Uday was the last minute savior! Needless to mention that as usual, he did an excellent job! This play was part of KSA's Platinum Jubilee Celebrations.

From 1976 to 1981 he received many awards from the Bank of India in its Inter-branch competitions of one act plays. He was posted to Goa in 1988. In 1989 he was transferred to Kolhapur. He continued to act in plays organized by Talmakiwadi, Konkani Sahitya Samiti and the Bank of India.

In 1993 there was an inter- regional competition of one act plays of the Bank of India. His colleagues regretted that the Kolhapur Region has never received an award till date. However, he won the prize for acting and the play and the Kolhapur Region won prizes for three consecutive years! In 1993 he was honoured by the Kolhapur Region because due to his efforts the Kolhapur Region has won awards for the first time! He acted in numerous plays till 2009.

When he had mild paralytic stroke in July 2010 he was naturally dejected and had given up all hopes of acting! However, in 2011 Shri Bipin Nadkarni and Smt Sadhana Kamat motivated him to act in a one act play at Karnatak Sangh during One Act Play Mahotsav organized by KSA as part of its Centenary Celebrations. He acted as Major Chandrakant in a wheelchair! During the Mahotsav KSA honoured Uday Mankikar for his multifarious activities.

In 2014 during the inauguration of the Platinum Jubilee of Talmakiwadi CHS he acted in a play "Mitra", a two act serious play in which he was assigned the main role of Mr Purohit. This play was presented in front



of a packed audience at Karnatak Sangha auditorium and his latest role in 2016 as a retired army officer in "Golmal 4" was also very well appreciated. This was staged during Talmakiwadi's concluding Platinum Jubilee Celebrations.

In addition to acting his forte is compering and introducing various speakers / Chief Guests/ Celebrities at various functions. In 1999, Shrimat Sadyojat Shankarashram Swamiji had come to Mumbai for Datta Jayanti and the Konkani Triveni Kala Sangam had organized the three act play "Nandadeep". During the interval veterans, Shri Krishna Kurwar, Shri A.G. Kamat and Shri Dada Mavinkurve were honoured at the august hands of P.P. Shrimat Sadyojat Shankarashram Swamiji. Responsibility of introducing these veterans was given to Uday by late Shri Avinash Trasi. This was Uday's first such experience. He received blessings from H.H. Swamiji.

In 2000, Talmakiwadi's Diamond Jubilee function 25 individuals from the wadi were honoured and Uday was asked to introduce them. From 2003 till date KSA has continued to honour Chitrapur Saraswat achievers.

In 2007 the Women's Day felicitations was initiated by KSA and naturally , Uday was assigned the responsibilities of introducing the achievers. Being a perfectionist, he makes efforts to translate English words in Konkani, refers to a dictionary and writes out the speech. This helps him to speak fluently without

faltering or referring to the written material. Till date he has introduced more than 350 achievers. He strives to keep the purity of the language and succeeds. Shri Gurunathmam Gokarn has also encouraged him in various ways. He has compered 3-4 Sangeet Sammelans organized by KSA. Shri Gurunath Gokarn has appointed him on the Editorial Committee of the Kanara Saraswat Magazine in 2003 to review plays and books and he excels in this task also!

When asked about his role models he mentioned various names:

Late Shri Dada Mavinkurve for plays, Late Shri Krishna Kurwar for the Konkani Language, Late Shri Eknath Hattangadi, Smt Kunda Nadkarni, and Late Smt Savitri Sthalekar for acting and Smt Sadhana Kamat for writing and compering.

Rupa, Uday's wife, has been a great support to him in all his endeavours. Shouldering the responsibility of the household since marriage (Uday's mother had passed away early), she has been helping in all the backstage activities for his plays. She herself is also a good actress and has acted in a couple of plays.

Uday has kept up the tradition of the joint family. The couple lives with their son Aditya and his wife Pramila and their cute and tiny granddaughter Anvita.

Let us pray that God continues to hold Uday in His palms and gives him strength and confidence in his multifarious activities!

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Shri Chitrapur Math Mumbai (Grant Road) Local Sabha
Under the joint auspices of ACSYT, Kanara Saraswata Association and Talmakiwadri CHS
Shri Dattajayanti Utsava - 2016
From Friday 09 December 2016 to Thursday 15 December 2016 at Talmakiwadri
Programmes Schedule

Friday, 09th December 2016

- 6.30 pm onwards: Arrival of Parama Pūjya Swāmījī
- : Arrival of Lord Dattātreyā in Parijñāna Maṇḍapam
- : Swāgata Sabhā
- : Upadesha by Parama Pūjya Swāmījī

Saturday, 10th December 2016 (Gītā Jayanti)

- 8.30 am to 9.30 am: Swādhyāya by Parama Pūjya Swāmījī
- 9.45 am to 10.45 am: Gāyatrī Anushthāna
- 9.45 am to 11.30 : Sampūrṇa Bhagwad-Gītā Paṭhana
- 10.30 am : Havana Pūrṇahuti
- 11.30 onwards : Madhyāhna Pūjā, Pādukā Pūjana, Tīrtha Vitarāṇa, Bhajana Sevā
- 5.00 pm to 7.00 pm: Bhagwad-Gītā Competition Prize distribution
- : Upadesha by Parama Pūjya Swāmījī
- : Dipanamaskāra
- 8.00 pm : Pūjana by Parama Pūjya Swāmījī

Sunday, 11th December 2016

- 8.30 am to 9.30 am: Swādhyāya by Parama Pūjya Swāmījī
- 9.45 am to 10.45 am: Gāyatrī Anushthāna
- 9.45 am to 11.15 am: Sādhanā Pañchakam
- 10.30 am : Havana Pūrṇahuti
- 11.30 onwards : Madhyāhna Pūjā, Pādukā Pūjana, Tīrtha Vitarāṇa, Shri Bhikshā Sevā, Bhajana Sevā by Grant Road Prārthanā and Yuvadhārā
- 6.30 pm : Cultural programme by All Mumbai Prārthanā Varga

Monday, 12th December 2016

- 9.00 am to 10.00 am: Gāyatrī Anushthāna
- 9.00 am to 10.30 am: Sādhanā Pañchakam
- 11.30 am onwards: Madhyāhna Pūjā, Pādukā Pūjana, Tīrtha Vitarāṇa, Shri Bhikshā Sevā, Bhajana Sevā
- 6.00 pm: Centenary celebrations of Sāraswata Mahilā Samāja in the Divine presence of Parama Pūjya Swāmījī
Venue: Dadoba Jagannath Hall, Gamdevi





Tuesday, 13th December 2016 (Shrī Dattajayantrī Divasa)

- 9.00 am to 10.00 am: Gayatri Anushthāna
- 9.00 am to 11.30 am: Guru Gītā Paṭhāna and Devi Anushthāna
- 9.00 am to 11.30 am: Datta Yāga, Audumbara Abhisheka (In the garden)
: Shrī Satyadatta Vrata (In the garden)
- 11.30 am onwards: Madhyāhna Pūjā, Pādukā Pūjana, Tirtha Vitarāṇa, Shrī Bhikshā Sevā,
Bhajana Sevā
- 7.00pm onwards : Pālkī Utsava and inauguration of the first retail outlet of Parijñāna Foundation
in Tālmakiwāḍī
: Cultural event by Yuvadhārā

Wednesday , 14th December 2016

- 9.00 am to 10.00 am: Gayatri Anushthāna
- 9.00 am to 10.30 am: Sādhanā Pañchakam
- 11.30 am onwards: Madhyāhna Pūjā, Pādukā Pūjana, Tirtha Vitarāṇa, Shrī Bhikshā Sevā,
Bhajana Sevā
- 4.00 pm: Shrī Satyanārāyaṇa Vrata
- 6.30 pm onwards: Dharma Sabhā
: Inaugural function of Parijñāna Foundation Retail Outlet
: Release of Souvenir commemorating 75 years of Tālmakiwāḍī
: Āshīrvachana by Parama Pūjya Swāmījī

Thursday, 15th December 2016

- Nirōpa

Daily routine

- 6.00 am: Suprabhātām
- Rātri Puja, Shankarnarayana geeta and Mangal pada after evening programmes
- 7.30 am: Breakfast (9.30 am on 10 and 11 Dec) Prasāda-bhojana after morning & evng sessions

Programmes subject to change

Register for special sevā-s: Contact persons: Sudhir Balwally(98208 17732) Tanvi Gangavalli(8879565 156)

Mahāposhaka :	Rs. 20,000/-	Pādukā Pūjana:	Rs. 50/-
Poshāka :	Rs. 15,000/-	Shrī Bhikshā Sevā:	Rs. 350/-
Yajamāna :	Rs. 12,000/-	Pañchāmṛta Rudrābhisheka:	Rs. 50/-
Annadāna Sevā :	Rs. 7,000/-	Kuṅkumārchana:	Rs. 50/-
Flower Sevā :	Rs. 5,000/-	Pañchakhādyā:	Rs. 50/-
Madhura Sevā :	Rs. 2,500/-	Pushpāñjali Sevā:	Rs. 50/-
Havana :	Rs. 300/-	Audumbara Abhisheka (Ladies):	Rs. 50/-
Dattayāga :	Rs. 300/-		

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Praveen Kadle
Convener



Kamaladevi Chattopadhyaya—Lest We Forget

JAISHANKAR BONDAL, DELHI

The 28th death anniversary of Kamaladevi Chattopadhyaya falls on October 29th. She was born (nee Dhareshwar), in Mangalore, in April 1903.

Kamaladevi was a Renaissance woman in the true sense of the word, working over amazingly diverse areas of activity in her lifetime of over fourscore years. By the time she passed on in 1988, India had been already been sovereign for 40 years; women had carved an increasingly important role for themselves in society and politics. Her quiet, constructive role in so many visible—and invisible—areas, helped our country create a name for itself on the world stage.

Tragedy haunted her early life—loss of her father when she was only 7, followed by a very early marriage. The death of her first husband in 1919 left her a child widow. Her mother and grandmother, themselves emancipated women, groomed Kamaladevi to think differently, encouraged her to create her own road. Post school and college, she married [1923] Harin Chattopadhyaya, [Sarojini Naidu's brother], poet-playwright and actor. Considering those orthodox times, this was itself a trailblazing act of defiance. The young couple however pursued their own dreams in theatre and music. In an era when acting was taboo in most families, Kamaladevi broke yet another barrier by acting in the first Kannada silent film—"Mricchakatika" [1931]; later some Hindi films—"Tansen" with KL Saigal and Khursheed [1943]; "Shankar Parvati" [1943] and "Dhanna Bhagat" [1945]. Very early in her life, thus, she had become aware of the precariousness of women's rights and freedom of choice, and the importance of struggle to achieve these goals.

At her maternal uncle's home, she received another type of political education. He was a social reformer whose circle had personalities as GK Gokhale, Pandita Ramabai, Srinivasa Shastri and Annie Besant who influenced a young Kamaladevi, in the 1920s, to join the Nationalist struggle which had by then gained fresh strength with emergence of MK [later Mahatma] Gandhi as its prime mover.

In mid '20s, inspired by the Irish- Indian suffragette Margaret Cousins, she ran for political office [the first ever Indian woman to do so]—a seat in the Madras Legislative Assembly, which she lost by only 55 votes. Unfazed, she made history yet again when she influenced Mahatma Gandhi to include women in the Salt Satyagraha. On 6 April 1930, Jallianwala Day, dressed in khadi saree with Congress badge pinned on it, she and Avantikabai Gokhale were the only 2 women marching with men volunteers to Chowpatti to make salt. In her memoirs, **Inner Recesses, Outer Spaces** she recalls that as she collected seawater to heat it to make salt, "flames danced through her mind". Arrested and hauled to the nearby High Court, she asked the magistrate present there if he was interested in buying the "Freedom Salt" she had just prepared!



An early photograph from The Hindu shows this determined doyenne of culture, the arts and social reformation.

Following the Quit India movement, she was imprisoned several times, including solitary confinement on several occasions, spending a total of about 9 years in prison at various times. In the intervening years, she was very active in the Seva Dal, an organization created to promote social upliftment among women, disadvantaged groups and tribals. In these years too, she founded the All India Women's Conference [AIWC] and was its first Organizing Secretary. Over the years, AIWC became a national organisation of repute working for legislative reforms particularly those affecting women. Strongly believing that women need to become contributing segment of society, she was instrumental in setting up of Lady Irwin College for Home Sciences in Delhi, over the years now a premier educational institution in India.

A key figure in the international and Asian feminist movement of the '30s and '40s, and later, Kamaladevi emerged a spokesperson on Indian women and our Independence movement. She travelled widely, not only to the West, but also to wartime China, Japan; her observations on those countries were, interestingly prophetic of post World War II developments in the region. Some commentators noted that her work

facilitated India's emergence as a leader in the NonAligned Movement, and making of the Bandung Declaration 1956, which was the first call for fundamental reorganization of the world order. She was one of the very few Asians of that era who wrote on the US. In 'Uncle Sam's Empire' and 'America: Land of Superlatives' (both 1944), she reverses the gaze. It is noteworthy that while the saffron robed Swami Vivekananda captured American imagination with his Chicago speech and its aftermath, we know very little about a saree clad Kamaladevi wandering around the US barely 3 decades later—visiting prisons, coloured neighbourhoods, meeting ordinary people—except that of an Indian feminist holding strong nationalist and socialist views seeing the possibilities, and limitations, of the American governance model.

The horrors of Partition and traumatic emergence of a divided India deeply affected Kamaladevi. Perhaps she felt that all this was not what she had envisioned. In post 1947 India, she focused on activities that she is best known for today. As part of Congress program to activate rural livelihoods and the Khadi movement, she and others had formed the Indian Cooperative Union earlier. Under its auspices, Kamaladevi was instrumental in resettling over 50,000 refugee families in a flagship rehabilitation project, with very little State assistance, in the township of Faridabad [Haryana]. While industries were set up here to employ men, Kamaladevi's focus was on handicrafts/embroidery/handloom industries, and its up and downstream development that gave gainful employment to women, especially in the unorganized sector.

Such activities, and all that followed, led to her signal work in reviving handicrafts, puppetry, carpet and wood carving industry. In fact the whole gamut of handcrafted objects in India owes its national and international exposure to Kamaladevi and her devoted acolytes who traversed the length and breadth of India, brought the crafts out of their obscurity and gave them a unique identity which we are familiar with in today's India. The Cottage Industries Emporium and the chain of Crafts Museums that archive India's living craft traditions, and function as storehouses for indigenous know how, the World Crafts Council and its Indian counterpart, with chapters in different parts of India, the All India Handicrafts Board all owe their origins to Kamaladevi. Holding the firm view that artisans were true artists in their own right, she worked to institute National Awards for Master Craftsmen and Women which encourage excellence in the profession. When you today admire and buy or gift a Pochampally saree, or an Ikat pattern, or marvel at the intricate carving on a Bankura horse, or admire [and wear] the chic khadi fashion designs

[just to give some examples], remember who brought it into Indian consciousness.

Doubtless the ruling dispensation of those days gave her a carte blanche to work, but her untiring labour to promote Indian arts and crafts is unparalleled in modern India. Personally, she became a trendsetter by wearing colourful, exquisite sarees, tribal art inspired jewellery, displaying handicrafts in wood, metal or textile at her home, and encouraging other women to do so.. She inspired generations of women 'movers and shakers' from Jasleen Dhamija to Kapila Vatsyayana, the scholar-diva and Pupul Jayakar [of the Festivals of India fame], and still later Jaya Jaitley, who created the Dilli Haat and the Dastkar institutions. Indira Gandhi was credited with exquisite tastes in her public and private life; in her choice of fabrics and settings, some of Kamaladevi's ideas would have washed off on her as well.

Kamaladevi's pioneering work in the field of theatre and fine arts was equally seminal. Her ideas led to the creation of the National School of Drama in Delhi and the Sangeet Natak Akademi, both attracting the best talents of the land. She also set up the Theatre Crafts Museum to retain and preserve theatre traditions. No segment of India's fine arts traditions and its preservation for future generations remained away from Kamaladevi's caring hands and mind. Her work in all these areas was truly all encompassing in its scope, and laid firm foundations for all that followed. At a photo exhibition and series of seminars organised this April at the India International Centre [IIC] in Delhi, [sponsors Rohini and Nandan Nilekani], Kamaladevi's surviving associates and historians, commentators gathered to remember and discuss her lifetime achievements. It was recalled, among other things, that the IIC itself was created by her in the 1960s, in association with Jawaharlal Nehru and Chintaman Deshmukh.

Kamaladevi's staggering achievements doubtless had something to do with the idealism and nation building fervor seen in post Independence India. Awards and recognition came thick and fast to her—the Padma Vibhushan, the Magsaysay, recognition by UNESCO, the Desikottama from Santiniketan, and many others ; she accepted them gracefully, but her true reward was in the vibrancy and continuing relevance of the myriad institutions she created for the nation, and the livelihoods of millions of women she improved in India. As a former President of India remarked " Flower buds seemed to blossom at her touch, whether they be flower buds of human beings or institutions.....People became more humane and sensitive to the deeper impulses of society when they came in contact with her.." No one deserves this compliment more than Kamaladevi Chattopadhyaya, lest we forget.



We seek blessings from our Guru, Parama Pujya Sadjoyat Shankarashram
Swamiji, and our revered Guru Parampara
For Smt Radhabai Shukla Krishna Bhat Mallapur (nee Shibad)
born on Diwali – Padwa 1916, on the occasion of her
100th birthday



With Koti Koti Pranams to Parama Pujya Swamiji

With love and regards,

Shri Dattu and (Late) Smt. Jaya Mallapur
Smt. Lalita and (Late) Dr. Arvind Masurkar
(Late) Smt. Savita and (Late) Shri Dinkar Mallapur
Smt. Nandini (Viju) and Shri Durgesh Chandavarkar
Smt. Shailaja and Shri Krishnanand Chandavarkar
Smt. Shyamala and Dr. Prakash Kadle
Grandchildren, Great grandchildren and Great-great grandchildren
With best wishes from relatives and friends



Book Release

My first Hindi Poems Book "Dil Se" was released in our LIC of India Dharwad Divisional Office on 29.09.2016 during the valedictory function of Hindi fortnight. The cover page is designed by Kum Anya Dhareshwar, Borivili Mumbai.

There are 101 poems in this book. Those interested to purchase the Books can contact me on 9632750244 for details.

Pooja Dhareshwar



On your 75th Birthday

13-11-2016



*Wishing
you
Many
Happy
Returns
of the Day*

**Mohan Row
(Baindur)**

**We pray to Lord Bhavanishankar and
our Holy Guruparampara
To Bless you with Health, Happiness and
Peace of Mind**

From

Wife – Sulakshana, Daughter (late) Priya Shirur,
Son-in-law Gokul Shirur, Grandson Soham Shirur
Relatives and Friends

Our Beloved



Shri Vimalanand Ramrao Hemmady

(27.03.1923 – 06.10.2016)

Left for his heavenly abode on 6th October
2016 in Pune

Deeply Mourned by:

Pradip- Supriya, Gautam- Sneha
Grand Daughters

Ananya- Atul, Prajakta- Sameer, Riya- Rohan
Great Grand Daughter
Anika





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To Well Wishers and Patrons,

You are aware that our Trust, for the last more than 35 years, has been involved in various charitable activities in the fields like educational, health and cultural. However such endeavours are limited by its scarce resources.

One such activity, since 1998, is supporting the mentally challenged children of Sodawala Lane Municipal School for M. R., Borivali (West) by making available to them various therapies like Occupational, Speech, Physio and providing necessary items for their all-round development to make them self-supporting and independent. In fact, we are holding every year a separate on the spot drawing competition for these Special Children of schools from Virar to Goregaon. Their drawings are as good as those of normal children.

The number of students requiring treatment is continuously increasing year by year and the cost of treatment also is going up. The report from the school authorities and the parents of the students says there is noticeable progress in the students undergoing the treatment. Our Trust efforts to continue this noble object to create equal opportunity and an independent identity to these Special Children in the Society



In order to meet this rising expenses we would welcome financial support from Individuals/Institutions who would like to help this needy and deserving section of our Society.

Kindly send your cheque/demand draft in favor of Visawa Charitable Trust with a letter of direction to accept the donation towards corpus fund named after one of our Late Founder Trustee and Chairman "Dattubhai Hattangadi Scheme for Children under Special Care". Please note donations to our Trust are covered under section-80 G of Income Tax Act.

Looking forward to receive your favourable response.

Yours Truly

R. M. Dhareshwar
Chairman
Visawa Charitable Trust



Our Trip to Bhutan

CHAITANYA NADKARNI

The day of our tour package to Bhutan-Sikkim-Darjeeling, dawned on 27th October and four of us in the group were put on the flight to Bagdogra by Indigo at 7.30 in the morning. We reached Bagdogra around 11.30, where our agent had arranged a pick up car to carry us across the border into Bhutan, where we reached around 4.30 in the evening.

After spending the night in a hotel in Phuentshoming on the border and equipped with a tourist visa arranged by our guide Norbo, we left the next morning around 8.30 for Paro, the capital city of Bhutan.

The population of the country, we were told is around seven lacs, and 60% of them are educated with second language as English. The government takes care of the education and health care of the people free of cost at the behest of the King who is the head of the Democratic System. The Medical Care System has been implemented at his own request!

We reached Paro in the evening around 4.30. The hotel was on the bank of a rivulet on the other side of which was an air strip for small aircraft connecting to other countries. The cleanliness and the natural beauty with greenery all around and the pollution free environment is the first good impression that we had.

Next morning we went to visit the oldest 16th century Buddhist Monastery named "Tiger's Nest" established by

a powerful monk with super natural powers! The ups and down on the hilly terrain and steep curves through which the car was driven up to a height of 2 thousand feet took our breath away as the expert driver reached us safely to our destination!

The Monastery is at a height of 1500 feet on a cliff overlooking a deep valley. The narrow steep foot path is the only access. We started with enthusiasm but had to abandon our attempt midway for the fear of our lungs and heart! We satisfied ourselves by visiting other

Buddhist temples.

Next day we left for Punakha where we visited Punakha Dzong majestically standing on an island between the confluence of two rivers Pho Chu and Mo Chu connected with a wooden bridge. Then we went to Thimphu where we saw an oldest temple built in memory of the third King.

We also saw beautiful waterfalls and rock garden!

Back in India at Gangtok we witnessed the majestic Himalayas and colorful Kanchanganga which slid behind the white clouds as the Sun rose in the sky! Then in Darjeeling we visited Martyrs' memorial and witnessed the great Himalayan view!

We were then returning to Mumbai back into the same routine life with beautiful memories. It is again a hectic life and a choking climate and yet it is our home, beautiful and loving!



Paro



Punakha Dzong



Thimphu



Management by Delegation

MAYUR KALBAG

This is the last of a series of 12 articles we have been carrying over the past year. The articles have been written by Mayur Kalbag on important topics concerning Management, Personal Excellence and leadership in personal and professional spheres of life. Today when most of our youngsters strive to study Management after graduating in their preferred streams, the insights given by Mayur are of extreme importance. We thank Mayur for sharing these articles with our readers..... Editor

The MD meaning not the Managing Director but ... Management by Delegation.

Rohitesh was a very hard working and an assiduous employee in the organization. Even within his own research & development (R&D) team of a hundred people he was considered as one of the most successful product specialists. So when the time came to choose the new Managing Director a unanimous decision was made by the top management and shareholders of the organization. And that decision was to make Rohitesh the Managing Director. His entire team was naturally overjoyed.

The role was totally different. He was now in charge of the entire team of eight hundred employees which also included five hundred workers. Rohitesh was greatly successful as the team leader of his own functional team, but as the MD or Managing Director the challenges were surely more and even complex to handle.

Four months had passed by. And unfortunately the atmosphere in the organization had turned a bit negative. The reason for this negativity was the fact that the Managing Director seemed to get involved in each and every decision of his subordinates. Every morning he would be seen walking across to all his departments and attending all their meetings. And then he would be seated in his office late to complete his own tasks.

"The MD is now Micro-managing everything"; " We just can't get the freedom to make our own decisions"; "Even decisions regarding the appointment of a clerk has to be discussed with him" ...such kind of comments began to emerge from his own team leaders and even from those who were at just the clerical levels. Things got out of hand when three senior managers from sales, marketing and product development offered their resignations within the same week. And the reason that came out was their inability to work independently and the lack of motivation due to the absence of freedom to take their own decisions. The over-involvement from

the MD seemed to have made them take the decision to quit the organization.

The news of their resignation went up to the entire senior management and the independent directors too. The senior management got together and invited the MD too for it. In that interaction it was communicated to the MD that his style of functioning was leading to an attitude of fear, anxiety and lack of confidence towards making independent decisions. Rohitesh was quite aggressive and started defending himself with his own arguments which he seemed convinced about. And that's the time when one senior directors, Mr. Johnson stood up and addressed Rohitesh directly. "Dear Mr. Managing Director, please understand that we are not here to reprimand or fire you. I myself have been a Managing Director of your parent company and have spent fifteen years in that role. I therefore want to take this opportunity to share a few things that may help you in executing your role as the Managing Director in a more effective and better way!"

Hearing this Rohitesh sincerely apologized for being too aggressive in trying to defend himself and then silently sat upon his chair. Mr. Johnson then began sharing his thoughts.

The first and the most important thing that you as well as any 'new' Managing Director must keep in mind is the true meaning of the term MD. The full form of MD is **Management by Delegation** and not just Managing Director. As a head of the organization the first thing that he or she must develop is excellent skills of delegation. But to do that there are certain parameters which makes delegation highly successful.

These parameters are those which a Managing Director or a leader of his own team in an organization must remember:

Character – Character basically represents ATTITUDE. The MD must delegate roles and responsibilities based upon his knowledge about the attitude of his immediate subordinates. As a leader you will have to delegate effectively and for that you must know your people in terms of their behaviors and their characteristics such as they being sincere, honest, trustworthy and their confidence and courage to take up new responsibilities and execute them successfully.

Content & Competency- Delegation or giving discretion to teams is also based upon the quality of knowledge and know-how that your subordinates



possess. A Managing Director or any leader becomes unsuccessful when he does not delegate despite knowing that his team is capable of executing the delegated tasks. Also important is the fact that there are those who don't even know about how their own team members are regarding their depth of knowledge or strength of their competency.

Control- As an MD of the organization the attitude to control everything must decrease and eventually fade away. What may have been happening in your case Rohithesh, from the feedback that I have received, is that you wanted to take control of each and every decision at almost all levels. This may have been due to your sincere concern towards wanting all the decisions to become successful. But in the process you took away the freedom from your own senior team leaders to use their own wisdom and intelligence as well as their experience to make their own decisions.

And it is for this reason that three of them have decided to leave the organization. These three people from your senior team are extremely competent as I myself have seen their performance through the last three years.

Dear Mr. MD I will be hoping that you will redefine yourself and your role from being a Managing Director towards evolving as a successful leader who does **Management by Delegation**.

I believe that what Mr. Johnson shared with Rohitesh surely must have made him bring a few positive changes in his role but I am also sure that these learnings that were shared could be applied to any person who is playing the role of a leader for his team.



DO YOU KNOW?

The great Indian Railway Saga started on 16th April, 1853 when the first 14 coach Steam Engine chugged from "Boree Bunder" to Tannah (now Thane).

According to records, the first train ever to run on Indian soil carried Lady Falkland, wife of then Governor of Bombay with 400 special invitees. These included Govt. officials, dignitaries, bada sahibs, nobilities and zamindars. The train had halts at Byculla, Sion and another to fill in water.

The 34 kilometers journey began at 3.30 p.m. amidst 21 gun salutes and applause from thousands gathered around traversed in exactly one hour and fifteen minutes. The train arrived to grand festivity and travelers were treated to a sumptuous feast with "tables groaning with delicacies of the season".

G.R. Balwalli, Hubli
Source : The Times of India

Fond Remembrance



Shantaram V. Mankekar (Bablu)

Date of birth 09.04.1909

Died on 06.11.1986



Vimalabai S. Mankekar

Date of birth 10.04.1914

Died On 01.09.2003

Fondly Remembered by

Late Bhaskar Tirkannad and Late Smt Uma (nee Indu), their children and grandchildren
Late Vasant Mangesh Baidur and Late Premlata V Baidur, their children and grandchildren
Dr. Mohan S Mankekar and Mrs Anuradha M Mankekar – Children and grandchildren
And Late Dr Durganand Mohan Mankekar
Shri Vijay Shantaram Mankekar, children and grandchildren



Am I Well-Adjusted

KETAKI MAVINKURVE

It was a hot Sunday afternoon in the month of October. The air was thick with humidity and everything in the city seemed to be going a tad bit slower. Everything that is, except my Kathak class in the parking garage of a nondescript building in Grant Road East.

It was the end of an energetic and tiring class full of dance and swirls. After having danced for two hours, my legs ached for some rest. This was my favourite part; the part when we sat and watched our seniors. There is a unique grace with which one moves, when one dances not to please an audience, but oneself. It was this grace which we were privy to on these afternoons.

Just as I was taking my seat, there was a knock on the door. My teacher signaled to me to open it, and so I did. On opening it, however, I stood completely stunned.

You never really know how much a victim of conditioning you are until you come face to face with something that challenges your idea of 'normal and acceptable'. I used to always harp on the belief that I was a fairly non-judgmental person. But what stood in front of me challenged every idea I had about people.

The person in front of me was in a red and yellow Kathak skirt, eyes heavy with kohl and studs in both ears. However, his face was greenish with a slight stubble. His male voice broke my trance. "Is Meenu Didi in?" he asked as he peered inside with a neck movement unique only to young girls.

I was probably still staring at him with my mouth wide open. Didi called out from behind me: "Come on in, Rajendra! You are late!" Rajendra passed by me with a lilt in his hip and a prance in his step. If he noticed my aghast look, he did not show it. Years of the same stare have probably left him thick-skinned.

I slowly returned to my seat on the floor. The only thoughts that ran through my mind were: is he a man or a woman? Why is he dressed like that? Is he gay? Is he a cross-dresser? Or maybe there is something wrong with him physically- is he a Hijda? I was so uncomfortable, that I almost wanted to leave. But some force kept me from doing so. Looking back, I am almost certain it was Lord Nataraj Himself.

Because no sooner did Didi start doling out the beats (Ta Thai Thai Tata Aaa Thai Thai Tata...), than the room lit up with a radiance that can only be explained as the presence of the Lord Himself. Rajendra seemed to be overflowing with grace, while the expression on his face was tranquil yet dazzling. I sat there completely mesmerized by the spectacle unfolding in front of me- unable to speak, unable to blink, unable to breath.

I don't know how long I was there watching in rapt attention, but when I left it was closer to dusk. I remember walking home as if in a spell. It was only later at night that I remembered my confusion earlier in the day, and I asked myself: Who cares if he is a woman, or gay, or a cross-dresser or any of those labels we like to give people? And more importantly, who am I to pass judgments and give labels? What kind of a society are we a part of, if we can't see Rajendra's grace because his gender makes us uncomfortable?

J Krishnamurthy had once said "It is no matter of good health to be well-adjusted in a profoundly sick society." To me, it begged the question- am I well-adjusted?

Let's Trust in God always

MAHESH KALAWAR

During World War II, a soldier was separated from his unit on an island. The fighting had been intense, and in the smoke and the crossfire he had lost touch with his comrades. Alone in the jungle, he could hear enemy soldiers coming in his direction. Scrambling for cover, he found his way up a high ridge to several small caves in the rock. Quickly he crawled inside one of the caves.

Although safe for the moment, he realised that once the enemy soldiers looking for him swept up the ridge, they would quickly search all the caves and would be killed. As he waited, he prayed, "Lord, please spare my life. Whatever will happen, I love you and trust you." After praying, he lay quietly listening to the enemy begin to draw close.

He thought, "Well, I guess the Lord isn't going to help me out of this one." Then he saw a spider begin to build a web over the front of his cave. "Hah", he thought, "What I need is a brick wall and what the Lord has sent me is a spider web. God does have a sense of humour."

As the enemy drew closer he watched from the darkness of his hide out and could see them searching one cave after another. As they came to his, he got ready to make his last stand, but then he heard the leader of the soldiers say, "You may as well ignore looking in this cave....if he had entered here this web would be broken!" So they left and he was delivered!

To his amazement, however, after glancing in the direction of his cave, they moved on. Suddenly he realised that with the spider web over the entrance, his cave looked as if no one had entered for quite a while. "Lord, forgive me," he prayed. "I had forgotten that in you a spider's web is stronger than a brick wall."

Let's trust in GOD always!!



An Unique Therapy

NALINI NADKARNI, KANDIVLI, MUMBAI

My daughter Nina has both- a helping nature and an organizing capacity. As a teenager, she used to collect her friends, and put up entertainment programmes during Diwali and Republic Day, in our housing colony.

Soon after graduating from Art School, she got a job in an advertising agency. One day, she told me that she wished to utilize her first month's salary for a good cause; that as Diwali was coming soon; she wished to put up an entertainment programme for the patients of some public hospital. A very good idea indeed! However, to her disappointment, she could not get the permission from any of the public hospitals.

A couple of days later, she jubilantly announced that the authorities of the Children's Orthopedic Hospital, at Haji Ali, in Bombay (now Mumbai) had agreed to her putting up an entertainment programme for their patients, in the morning of the Laxmi Pooja Day, during Diwali.

For the next few days, after returning from the office, Nina was very busy – purchasing materials for decoration, and painting posters based on the Diwali theme (on the importance of each day of diwali)

At last, the Big Day arrived. Nina had hired a small van for the purpose. At eight o'clock, she went ahead with the boxes of the decorations. My friend Sumati, was helping me with the make-up and the dressing up of the performers (mainly children and teenagers). She and I took the performers on the second trip.

When we reached the venue of the programme, (one of the hospital wards) we were wonderstruck! The patient's beds were all moved to one side and the space allotted for the performance looked like a typical Diwali scene. With decorations of buntings, rows of paper 'panatees', paper 'kandeels' and a shining, two feet lighted brass 'divlee' placed in front of the stage.

At ten o'clock, Nina took the mike and welcomed everybody. The programme began with the singing of Ganesh Vandana, by all the performers. Then Nina, with the help of the posters, explained the importance of each day of Diwali. Thereafter the actual entertainment programme, began with a small skit (based on Diwali), a farmer's dance and a garba. The patients and the hospital staff standing in the background, seemed to be enjoying the programme. The next item was the koli (fishermen's) dance. The tempo, and the rhythm, evidently appealed to the patients even to those of them who could not sit up. They all watched the dance, enthralled. The climax was, when a boy named Rajesh, of about ten or eleven years, with a plaster cast right up to his thigh-started limping towards the stage!

Soon, others, who were mobile, followed suit, and the stage was full – both with the regular performers, and also the performing patients. In fact it was so full that the regular performers had to move back, in order to perform freely! When the dance ended, the applause was loud, and long. The staff members had to force the patients back to their beds!!

Nina then announced that the programme was over and every one would sing the National Anthem. That being done, there was a chorus from the patients that they had enjoyed themselves very much. Some of them spontaneously hugged Nina. Nina then distributed toys and sweets to the patients. The performers too got their share.

One of the staff members- a doctor- made a short speech, thanking both Nina and the performers profusely. He then congratulated Nina, saying that they had tried several kinds of treatment on the patients, but got limited results; but had never thought of "entertainment therapy"! He ended by saying that they (the staff members) had gained knowledge about the importance of Diwali as well.

Needless to say, Nina, Sumati and I, and most of all the performers, were very happy.

That was a memorable Diwali we all had!

Death, The Leveller

Death the Leveller, thou art so fearsome
For thou spareth none,
The young, the old, the rich nor the poor,
Thou grabeth one by one!
At times so sudden and hard to fathom
Life's road -rough to go down.

Thou worketh in ways mysterious and strange
Leaveth one shattered, numbed in disbelief
Life solitary and vacant, with no relief
In search of an anchor - and a change
Life is but an illusion
Accept His Will with humble submission!

Saguna. R. Udiaver.
Sterling, Virginia, USA.

International Spelling Alphabets

GURUDAS GULWADI

Source: Wikipedia & Internet

In telephonic conversation in English, it is often found that it is difficult to comprehend certain words at either end of the land line or mobile/cell. The reason is pronunciation differs from person to person due to the influence of one's mother tongue. Each country has its own language. In some countries like India, each state has its own language and diction of the English words in India differs from state to state. Even though English is the mother tongue and official language in the UK, USA, Canada, Australia, etc the pronunciation still differs.

The problem is more acute when a person from one country where English is not even a subject of study in school, moves for a short time for business or migrates to a developed country like the US, Canada or the UK. With businesses going global, long distance calls from one corner of the world to the other, are frequent and most business talks are in English. Now think of the international pilots who fly every day. The global air transport network operates daily over 100,000 flights. Hence the communication between the pilots and air traffic control (ATC) and between the international pilots themselves is very crucial since what is involved is safety, efficiency and security. The communication should be very clear and easily understandable among the concerned people and authorities to arrive at correct decisions and actions as deemed necessary.

This is where the International Civil Aviation Organization, ICAO, comes in the picture. It is a UN specialized agency created in 1944 upon the signing after Chicago convention on International Civil Aviation. It was formalized on 4th April 1947. Its headquarters are in Montreal, Quebec, Canada. It has 191 member states out of 193 members of the United Nations.

A spelling alphabet, voice procedure alphabet, radio alphabet, or telephone alphabet is a set of words used to represent the letters of alphabet in oral communication. Each word in the spelling alphabet replaces the name of the letter with which it starts called acrophony. (Acrophony is naming a letter of the alphabet by using a word whose initial sound is the sound represented by that letter). It is useful when we are not able to see the speaker or audio channel is not clear or we speak in a noisy environment.

The lack of high frequencies on standard telephone makes it hard to distinguish an "F" from "S" for example. Prior to radio and telephone, telegraph required no telephone alphabet, because Morse code served the

same purpose and did not rely on human utterances of letters.

British army signallers began using a partial spelling alphabet in the late 19th century. With civil aviation taking the firm roots in the 20th century, ICAO developed the spelling alphabet system in 1950s. This helped to take care of discrepancies that would arise in communication as a result of multiple alphabet naming systems coexisting in different places and organizations say NATO. Also voice communication standards require numbers to be spelled digit by digit. Therefore some spelling alphabets replace confusable digit names with more distinct alternatives. For example, the NATO alphabet has "niner" for 9 to distinguish it from 5 and the German word "nein". After the phonetic alphabet system was developed by ICAO, it was adopted by many other national and international organizations. The prominent among them are: NATO: North Atlantic Treaty Organization, ITU: International Telecommunication Union, IMO: International Maritime Organization

Later on, ICAO decreed that from January 1, 2008 all the Air Traffic Controllers and flight crew members who are engaged in or contact with international flights must be proficient in the use of English language. The table below gives the ICAO international spelling alphabet system useful in our daily lives too and more so if you are associated with the aviation in any capacity.

<<<>>>

- Letters, articles and poems are welcome. Letters should be brief, and articles should be about 800-1000 words. They will be edited for clarity and space.
- The selection of material for publication will be at the discretion of the Editorial Committee.
- The opinions expressed in the letters/articles are those of the authors and not necessarily those of KSA or the Editorial Committee.
- All matter meant for publication should be addressed only to the Editor c/o KSA Office / e-mail id given above.
- The deadline for letters, articles, poems, material for "Here and There", "Personalia", and other original contributions is the 12th of every month; the deadline for advertisements, classifieds and other paid insertions, is the 16th of every month. Matter received after these dates will be considered for the following month.



ICAO international spelling alphabet system

Character	Phonetic Words	Phonic Pronunciation	Character	Phonetic Words	Phonic Pronunciation
A	For	Alfa AL-FAH	T	Tango	TANG-GO
B	Bravo	BRAH-VOH	U	Uniform	YOU-NEE-FORM OR
C	Charlie	CHAR-LEE OR			OO-NEE-FORM
		SHAR-LEE	V	Victor	VIK-TAH
D	Delta	DELL-TAH	W	Whiskey	WISS-KEY
E	Echo	ECK-OH	X	Xray	ECKS-RAY
F	Foxtrot	FOKS-TROT	Y	Yankee	YANG-KEY
G	Golf	GOLF	Z	Zulu	ZOO-LOO
H	Hotel	HOH-TEL			
I	India	IN-DEE-AH	1	One	WUN
J	Juliet	JEW-LEE-ETT	2	Two	TOO
K	Kilo	KEY-LOH	3	Three	TREE
L	Lima	LEE-MAH	4	Four	FOW-ER
M	Mike	MIKE	5	Five	FIFE
N	November	NO-VEM-BER	6	Six	SIX
O	Oscar	OSS-CAH	7	Seven	SEV-EN
P	Papa	PAH-PAH	8	Eight	AIT
Q	Quebec	KEH-BECK	9	Nine	NIN-ER
R	Romeo	ROW-ME-OH	0	Zero	ZEE-RO
S	Sierra	SEE-AIR-RAH			

Saar, Saar

MANGALORE GOPALKRISHNA BHAT, GOREGAON (W)

'Saar-uh, saar-uh' evokes memories of meals had in temples, seated on 'durries' on the floor. The volunteers moving swiftly, call out "Saar-uh, Saar-uh", hefting a giant vessel between them. They move away even before you've had the time to nod your head in an eager affirmative.

Saar (Konkani) is that delicious soup normally taken mixed with cooked rice. There is thick lentil soup called 'Thoy' or 'daat daali thoy', aka DDT. 'Daat' is the Konkani word for thick. Thoy has a unique place in Konkani cuisine. Lentil soup has been a great favourite with me from my childhood. Gone are the days when mothers used to ask you whether you wanted lentil soup tempered with mustard seeds or garlic.

The Konkani 'saar' traces its origin to 'saaru' (Kannada) - after the Konkani-speaking people's settling in the Kanaras and absorbing the local culture. Its cousin, 'rasam', belongs more to other parts of South India. Both words mean 'essence' in Sanskrit, the mother of languages. Rasam is more tangy and spicy. I like both but prefer the combination of saar-upkari, the latter being a side dish, made from the same pulse.

A Konkani cookbook, which I use for reference, gives recipes for an amazing number of saars, like coriander leaves saar, lemon saar, horse gram saar, tomato saar, kokum saar, chilli saar, curry leaves saar, puran poli

saar etc. For lentil saar with green mango, one has to wait till the mango season. It is worth the wait. Many consider horse gram saar to be the King of all Saars. In Mangalore, a horse cart used to be known as a 'jatka'. My family knew a jatka-owner called Baby. My parents would offer horse gram to Baby and the latter would invariably bring us a return-gift of 'saar'. The horse was happy and so were we. It is said that horse gram saar tastes better when kept for a day or two. Those were frugal days, when refrigerators were unheard of. But hardly any food was ever wasted.

'Rasam' belongs to a class of its own. I used to mistakenly think that the word Rasam in Hindi TV serials was also a kind of soup. But now I know that the Hindi word stands for a 'ritual', the actual word being 'Rasm'. Coming back to 'rasam', we buy 'Sakthi' brand rasam powder from a neighbouring coconut stall owned by a Tamilian. Needless to say it makes delicious rasam.

It is customary to serve sambar with idli and vada in Udupi restaurants. But there is a restaurant called 'Hotel Gopal' near the Malad (West) railway station. It serves Idli-Rasam, Vada-Rasam and Bonda-rasam. This makes what my grandson would probably call an 'awesome combo'. The added advantage is the joy of speaking in Konkani to the waiters and the Manager!



Spandakarika

Verses on Spanda – The Divine Pulsation - An Introduction

BY UMESH NAGARKATTE

Spandana generally means vibration or expansion/contraction. Spanda is the force that causes vibration. Spanda, similar to physical forces like electricity and gravitation, is not visible, but its effects as waves are seen everywhere in the whole universe. A wave is a vibration, whether it is a waveform of an atom, a sound wave, a light wave, a heat wave, a wave in an ocean, a breeze, an electric current, or a magnetic wave. String Theory of Physics deals with vibrations of energy.

Looking at ourselves scientifically, whatever we perceive through our senses is vibrations. We hear a sound through our ears because the eardrums vibrate. We perceive a touch through our skin because hair follicles move back and forth. We see an object with our eyes when the light wave from the object passing through the eye's lenses sets up vibrations on the retina. We taste with our tongue by the vibrations of the taste buds on the tongue. We smell a fragrance with the nose due to vibration of the hairs in the nose. All these five types of perception are carried to our brain as electrical impulses. The five organs of voluntary action also perform due to the electrical impulses in our brain.

The involuntary actions in our body take place as vibrations – contractions and expansions. We breathe because the heart beats in a rhythm by expansion and contraction. Blood flows by contraction and expansion of blood vessels. The nervous system according to neurologists consists of electrical impulses. For a radiologist the body consists of electro-magnetic vibrations.

When a thought arises in our mind it bubbles out like a bubble in an ocean. It slowly arises spontaneously, takes shape and stays for a while and subsides. There is a gap; some time elapses before the second thought arises. Sometimes the gap is large, sometimes it is small; and sometimes when the mind is agitated the gap is miniscule. When emotions like fear and exhilaration are experienced, they produce shivers in the body or the body hair stands on its end. The vibration in an individual is a sign that the individual is conscious or alive. Thus, whether at the level of the universe or the individual, vibration pervades physical and mental existence.

The non-relational universal vibrations may appear to us as happening automatically without consciousness taking any part. But that is because modern science cannot measure consciousness, and we also have a limited concept of consciousness restricted to our body and other living creatures. There is no objective

experiment that can measure consciousness since it is consciousness that has to devise such experiments. It is like the eye seeing itself. Yet vibration is in everything and so Spanda, the energy that causes the vibration is also everywhere. The reason for giving all these details is that it should be easy to become aware of Spanda anytime and explore how beneficial this awareness is. SpandaKarika shows how we can do this.

SpandaKarika – Science of Spanda - is one of the four important texts of Kashmir Shaivism. It is the study of consciousness as "Prakash" – light of consciousness (or Shiva) and "Vimarsh" – self-awareness (or His energy – Shakti), also called Spanda. Prakash and Vimarsh are like two sides of a coin. Kashmir Shaivism is a philosophy which our forefathers in Kashmir practiced for ages. Yet the above discussion shows that it accords with current scientific research. Its statements can be experimented with and verified like the findings of modern science in the laboratory of everyday life without regard to time, place, age, caste, gender, creed, or nationality. Other three texts of Kashmir Shaivism are Shiva Sutras, Vijnana Bhairava, and Pratyabhijnahridayam. In the ninth century, Vasugupta received instruction in a dream that in Mahadev Mountain, he would find the esoteric Shiva Sutras engraved on the surface of a rock. With his revelation, experience and logical reasoning, he put the exposition on Spanda together in 51 deep but lucid sutras as 'SpandaKarika'. Thus the exquisite greatness of Consciousness was revealed to Vasugupta and through his work humanity benefits. A few years ago, we had the experience of some of the verses on Matrikachakra – Theory of Alphabet - in SpandaKarika through Durga Namaskar and Matrika Nyas which is performed regularly in Chitrapur Math. The letters of the alphabet can be experienced in various parts of the body. That is the reason why SpandaKarika is significant for Chitrapur Saraswats.

The subject matter of the text SpandaKarika (Verses on Spanda) is the study of general non-relational universal consciousness and special individual consciousness or awareness. Its essential nature is existence or truth and bliss, and its manifestation is the entire universe regarded as consciousness's pulsation. This consciousness is also called Shiva, the Self, God, Brahman, Truth, and by other countless names.

Modern science is a search for Truth. Einstein says in his Meaning of Relativity, "We are accustomed to regard as real those sense perceptions which are common



to different individuals, and which therefore are, in a measure, impersonal.”

The same inquisitiveness, experimentation, openness, and logical thinking required in studying physical science is also necessary in studying Spanda – the conscious pulsation. The experiences that the study of the conscious pulsation brings are real as per Einstein's definition since they also contain “sense perceptions that are common to different individuals... and are in a measure, impersonal.” Many researchers, whom we call saints and sadhaks, separated by time and space and not in direct contact with one another, have reported the same sensory experiences. Also they have reported experiencing something common - that which is beyond sense perceptions. Chitra, my wife, and I have been fortunate to have these sensory and beyond sensory experiences with Guru's grace since 1972.

Without study and the guidance of a competent teacher or Guru, we cannot experience our changeless individual consciousness itself. This consciousness is the cause of our existence, which makes us individually feel the vibration 'I AM'. It is the substratum of all phenomena that we experience. With study under the guidance of a Guru, we acquire a totally different quality of insight and get the experience of identity

of our individual consciousness with the Universal Consciousness.

The rewards of this understanding abound. Following the Guru's teachings in our waking moments makes our search – sadhana- full of vigor and meaning. It creates in us a liking of our nature. We can be aware of the Spanda Shakti in all our perceptions, and voluntary and involuntary actions. We look forward to having that nice feeling about ourselves and everyone else continually. We do not like or we shun thinking about petty bothersome things regarding ourselves as well as others. We remain cheerful regardless of our circumstances. We get the experience and understanding that the mind and the universe are one and the same conscious Spanda, the all-encompassing “I AM” where there is no other. We experience a life filled with love, health, peace and harmony.

This commentary on Spanda Karikas has been written with Guru's command. Above all, our Guru always emphasized first-hand experience and abhorred bookish knowledge. The book contains several experiences of the authors which are also consistent with those described in saints' works and upanishads. Many disciples of many Gurus have similar experiences.

The author may be contacted at unagarkatte@hotmail.com

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Parisevanam

Chanting stotra-s, singing bhajan-s, doing pujan are some of the many fulfilling ways introduced to us by Our Beloved Guru – Parama Pujya Sadyojat Shankarashram Swamiji to pursue our sadhana and move ahead step -by -step on our inner journey to discover our true Self. Regular Swadhyay-s conducted by Swamiji have enabled us to absorb the beauty and deeper meaning of many a spiritual text.

Since our Mathadhipati feels that we sadhaka-s are now ripe enough to grasp the essence of Vedanta, we present the introductory feature of a new series of articles written in a very simple and appealing style by the erudite

Dr. SUDHA TINAIKAR to de-mystify a very significant commentary called

Tattvabodha

INTRODUCTION

Vedā-s are the source book of knowledge according to the Sanātana Dharma. Vedā-s (also called our scriptures or Shruti) are the original and the most valid source of knowledge on all the four human pursuits called Purushārtha-s in the form of Dharma, Artha, Kāma and Moksha. The Vedā-s were perceived as such by the rishi-s or seers as they were handed down during creation by the Lord. The Vedapūva or the first half of all the Vedās talks about the first three pursuits of Dharma, Artha and Kāma which are the mundane or secular pursuits of all human beings.

However, there are a few individuals who have the priority of Moksha as their pursuit and for them the knowledge of the Self, the world in which they are living and Ishwara or God is the most important goal of their lives. The end portion of the Vedā-s also known as Vedānta deals exclusively with the knowledge of the Tattva or the truth of the individual, the world and God...commonly known as jiva, jagat and Ishwara. Vedanta is considered to be the most valid proof (pramana) in this matter. Vedanta is also called Upanishad. Thus all the four Veda-s...the Rig, Yajus, Sāma and Atharvana Vedā-s in their terminal part talk about this knowledge.

The Veda-s have their own style of presenting the matter and many a time the presentation is very cryptic. Therefore it is said that a mumukshu or the one desirous of knowing the true nature or tattva of jiva, jagat and Ishwara should never study the scriptures especially Vedanta individually. The enquiry or Vedāntavichāra should always be done guided by the Guru, गुरु मुञ्चन् शास्त्र अध्ययनम् For this study then, a sādhaika needs to understand the words used by the scriptures and the particular format in which Vedanta uses them. Many great Achārya-s have written specific works called प्रकरणग्रन्थ to facilitate the sādhaika to enter into Vedānta.

One such prakarana is Tattva -Bodha. Tattva

means the truth or the true nature of anything and Bodha means knowledge. Tattva-Bodha also means Self Knowledge. This is a beautiful short work which is written in prose form and all the basic concepts of Vedānta along with a glossary of terms used in the scriptures are explained in the form of a question-answer dialogue between the Guru and the shishya. It is not clear who the author of this beautiful text is. It is attributed to one of the Shankaracharya-s of the Kanchi Math paramparā. Some commentators attribute this work to Adi Shankarāchārya. However, it is not very clear who the author is.

Whoever may be the author, the work is so simple, comprehensive, brief and graceful, that this work is usually taught as the primer or the first text for Vedānta students. There are not many references to other Vedāntic texts, this being the preliminary text. It only introduces the sādhaika to the basic terms and concepts of Vedānta and takes a sādhaika through the complete journey of a mumukshu.

With the Blessings and Grace of our Parama Pujya Swamiji, Lord Bhavanishankar, Devi Bhuvaneshwari and our entire Guruparamparā, I intend to start the interpretation of this book...

मन्त्रालाचरणं श्लोकः **Invocation**

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् ।
मुमुक्षूणां हितार्थाय तत्त्वबोधोऽभिधीयते ॥

Having prostrated at the feet of the Guru Vasudevendra who is a Jnāni of the highest order and who is the giver of this knowledge, I present this work called Tattva Bodha for the benefit of all mumukshu-s.

In our tradition it is customary to start any work with an invocation to Ishwara and the Guru. This is to invoke their blessings so that the work undertaken is completed without any obstacles. In this particular invocation, the author is invoking Ishwara's blessings through his Guru. The Guru is considered to be a manifestation of the Lord. He says नत्वा — having prostrated at the feet of my Guru Shri Vasudevendra



Parisevanam

who is a Jnani par excellence वासुदेवो योगीन्द्र who is the giver of this knowledge ज्ञानप्रदं गुरुम्, I take up the task of presenting this work called Tattvabodha or the knowledge of the truth of the self तत्त्वबोधोऽभिधीर्य ते. What for? मुमुक्षुणाम् हितार्थाय for the benefit of the mumukshu-s.

A mumukshu is one who is serious in his pursuit of freeing himself from the shackles of samsāra. For him, mokshapurushārtha is the goal or pursuit. Whether this bondage is real or assumed is to be discussed later, but presently he is afflicted by delusion and sorrow. Vedānta-vichara and the knowledge of Tattva is the only thing that can liberate a jīva from sorrow and delusion. The author wants to help such seekers of freedom with his work which helps a mumukshu with the preliminary and basic principles of Vedānta.

What are the advantages of this knowledge to a mumukshu? It is said that a mumukshu has a deep desire to know the truth about himself and the Universe at large and this knowledge at the first step serves the purpose of जिज्ञासा निवृत्तिः which means the seeker finds relevant answers to his basic questions. Once the desire to know is fulfilled, the knowledge itself gives a kind of satisfaction or happiness, which is called तृप्ति प्राप्ति or आनन्द प्राप्ति This leads to relief from the stress that one faces in all the transactions with the world and makes a mumukshu more efficient while interacting with the world, which is expressed as आगाध निवृत्तिः These three important benefits to the mumukshu by the knowledge of Tattva is what is meant by मुमुक्षुणाम् हितार्थाय or for the benefit of the serious seekers of moksha.

This invocatory verse also serves to introduce the topic discussed in the work. The author is mentioning here 1) the subject matter, 2) the target audience, 3) the benefit of this subject to the target audience and also the 4) connection between the subject matter and the final benefit. This set of four points which is always mentioned in the introductory verse of any work is called अनुबन्ध चतुष्टय . The author has innovatively combined the prayer for blessings from the Guru and Ishwara along with introducing the subject matter and the purpose of the subject matter.

In the next verse the अनुबन्ध चतुष्टय (anubandha-chatushtaya) is further explained in a little more detail. साधनचतुष्टयसम्पन्नाधिकारिणां मोक्षसाधनभूततत्त्वविवेकप्रकारं वक्ष्यामः |

We are going to talk about the knowledge of the Tattva and also the method of enquiry into this knowledge to the mumukshu-s who are qualified for this knowledge as this knowledge is the means to attain moksha.

Tattva-viveka or enquiry into the nature of the

Tattva is the direct means to the goal called Moksha or freedom from samsara. This is the ultimate goal of every mumukshu. Thus the Tattvavichara or enquiry and the final goal called moksha have a direct means and end relationship which is technically called साधन साध्य सम्बन्धः This will work for a person who is qualified to handle the means or sādhana for moksha. Just having a desire for moksha is not enough. One must acquire the necessary qualifications and make oneself an adhikāri or fit for using the means which will achieve the end. Unless the means are used properly by a person fit to use them, the goal cannot be reached. In the matter of self- knowledge or Tattva-viveka, the mumukshu should have some other qualifications in addition to the desire for freedom. Such qualifications are grouped under sādhanachatushtaya sampatti साधन चतुष्टय सम्पत्तिः or the four- fold qualifications.

Therefore, what is going to be explained in this entire work is for the benefit of serious seekers of moksha who are endowed with the four- fold qualifications and for such mumukshu-s, this knowledge will serve as a means to their final goal of attaining moksha.

Now the dialogue between the mumukshu and the Guru begins. Though the names of the Guru and the Shishya have not been mentioned in the text, this kind of a presentation is the most popular method of presenting the Tattva-viveka. All the Upanishad-s and Bhagavad Gita use this method of presentation as a dialogue.

The most valid question of the shishya now would be साधनचतुष्टयं किम् ?

Revered sir, what is sadhanachatushtayasampatti or the four- fold qualification for attaining my most cherished goal of Moksha?

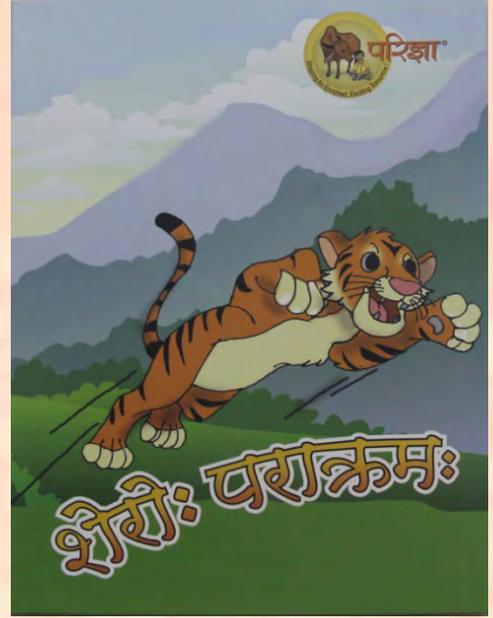
As an answer to this most valid and basic question of the mumukshu, the Guru initially only names the four- fold qualifications as
नित्यानित्यवस्तुविवेकः | इहामुत्रार्थफलभोगविरागः |
शमादिषट्कसम्पत्तिः | मुमुक्षत्वं चेति |

Nitya-anitya vastu viveka is understanding the difference between that which is time bound and that which is eternal. Iha-amutra artha phala bhoga virāgah is the dispassion for the results of one's actions here in this life or in the life here after. Shamādi shatka sampatti is the six- fold disciplines beginning with composure of the mind and mumukshutvam is a desire for freedom from samsara. These are the four- fold qualifications required to be fit for the knowledge of the Self.

Here the Guru is just enumerating the four- fold qualifications which are going to be elaborated in detail one by one. The purpose of such an enumeration is to get the shishya familiar with the paribhava or the jargon used in the Vedantic language.



Vimochanam



On Vijaya Dashami day the Samskrita versions of two popular books in the Parijna series - Chintu's Nose (*Chintoh Nakutam*) and Sheru's Leap (*Sheroh Paraakramaha*) were released at the Holy Hands of Pujya Swamiji at Karla.

Photo credit: Anushravas

Kiddies' Corner

Taj Mahal



Arjun Haldipur
6th std

Shauryasingh Ajitsingh Doherey
- 6 years

Sunrise



Autobiography of a Mirror



Hello friends

I am Mirror, the person you see every day. I think I have become a part of your lives because it seems you people need me so much that you stand in front of me for minutes or sometimes hours. There is something you people search for, that you expect me to display, but I don't, because I have no pre-conceptions. What you see is what I reflect. Many people try to look young even though their beauty has faded.

Some people get ashamed of their own faces and think that I am cruel. But what they don't know is that I tell them the truth and at least I am not like those liars, the moon or the candles. I sometimes see myself as a lake who is reflecting what it is seeing and also see people trying to search for their faded youth. They must be so desperate coming to me, expecting something, but I don't lie. The truth is like a terrible fish that they see in a lake. I don't like to deceive just to be in someone's good books. That is why most of the time I look at the opposite wall, almost every day. But faces and darkness separate us over and over again. The wall is lifeless and thus does not expect anything from me and still I reflect its face faithfully because that is my job, I show people the reality whether they accept it or not. So friends I take my leave.

**Advaith Kaikini, 15 years
Ahmedabad**



My Name

My name is short and swift
Graceful and polite
Will never ever change
Not day, nor night

My name is sweet and lovely
Like elegant horses running free
No other name would do
No other name for me

My name is crisp and delicate
As if a gentle breeze was blowing through
my hair
And for me, no other name
Would have my full care

And please don't think the point I am
making
Is that other names aren't number one
It's just for me, I feel
That my name is very fun

Anya Bailur 9 years London, UK



The Divine Sun



The red hot ball of fire,
Which gives us light, without any wire,
The one who does not demand anything in
return,

Such sacrificing is the star, which is,
None other than The Divine Sun!

During twilight,
The sun gives the moon some light,
Cause it has none and has the darkness to
fight,

Such kind is the star, which is,
None other than The Divine Sun!

The biggest and brightest star that ever is.
When it is gone at night, it is something
that everyone would miss,
Such big and bright is the star, which is,
None other than The Divine Sun!

This is the star, which gives us light,
That gives us hope, and tells us what is
right,
And it is important as it gives us the gift of
sight,

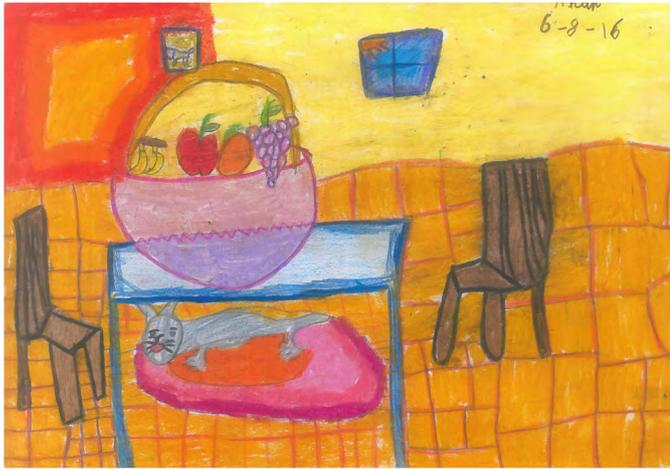
Such significant is the star, which is,
None other than The Divine Sun!

Samvit Mavinkurve, Mumbai 12 years



Kiddies' Corner

Cat sitting under my table



Ahan Mavinkurve, Bengaluru
5 years

Ganapati



Dhruv Sachin Chandavarkar
9 years

3D-Origami of a Peacock



By Rishabh Balse- 16 Years, Vadodara

Origami is an art of folding paper into various decorative shapes and figures. It is often associated with Japanese culture. "Ori" meaning folding and "gami" meaning paper. A square of paper is used to shape a figure by multiple folding without use of glue or markings.

A 3D Origami consists of number of identical pieces put together to form a model. Rishabh has a passion to create wonderful pieces of birds and animals and one such creation of his is that of a peacock shown above. This above model consists of 2500 identical cones which have been put together into an awesome piece of art.

OBITUARY



Smt. Geeta Purushottam Kadle

(wife of Late Shri Purushottam (Vasant) Venkatrao Kadle)

7th March 1933 to 29th July 2016

departed after a brief illness for
her heavenly abode on
29th July 2016.

Deeply mourned by:

Children: Praveen - Chetana Kadle

Vinata - Chinmoy Gangolli

Sangeeta - Ajit Mavinkurve

Grandchildren: Kartik - Tanya, Mihika & Udit

Kadles, Balwallys
All relatives and friends.



श्रध्दांजली

आमगल्या आईगलो शंभरवर्सा वाढदिवसु ९-११-२०१६ क. तिक्का अत्यंत प्रीत्यादराने श्रध्दांजली. होन्नावरची गणेश आनि सरस्वती होसंगडी हांगले चौथे अपत्य शांती. तीनी चल्ल्यां नंतर चल्ली म्हणु भारी खुशी. आई स्कुलाक वचनी. ताव्वळी बस्सं सुरू जाल्लेली मात्र. बस्स पळैले की चेडुवं भिन्नु घराभित्तरी धांवताली. म्हणु आई घाराची दोनी पुस्तक शिकली. मगल्या म्हालगडया भैणीगेलो प्रेमागेलो जन्मु जाल्लेले ताव्वळी गणेशआज्जाने आईक ईंग्लिश शिकुक पुस्तकं हाणु दिल्ली आनि आई तें बोरोंच्याक वाचुक शिकली. तिगली स्मरणशक्ती उल्लेखनीय! कन्नड मराठी हिंदी तेलगु बरें उल्लैताली. तामिळ मारवाडी गुजराती बरें कळतालें. आईने कुळारचें नाव शांती आनि बामणाघरचें निर्मल नांव सार्थक कोर्नु दाकैले. आईने पुरा संसार आपणागल्या खांद्यारी घेव्नु अतिशय योग्य रित्या आम्का

चारी भैण्यांक तीन्नी भावांक बरें शिक्षण आणि बरें संस्कार दिल्ले. पप्पा रेल्वेंतु आशिशिलमिती रिटायर जातमहणसरी प्रवासांतु! पप्पाने कामारी आस्तना एकूदिवसूयी रजा घेनी! पप्पागेली पयली बायल duty. पप्पाने कोंकणींतु आनि कन्नडांतु सुमार नाटकं बरयल्यांती तांतुले एक नाटक 'Duty first'.

हास्यप्रधान नाटकांतुली दोनी उदाहरण म्हळ्यारी 'पब्बा I.A.S. जाल्लो' आणि "रांदप्याने राय्यांक डिसमिस केल्ले." तान्ने आनी मस्त विषयांरी लेखन केल्ल्यां. पप्पागेली नाटकं धारवाड रेडियोरी प्रस्तुत जाल्यांति. तान्ने आनि मस्त विषयांरी लेखन केल्ल्यां.

पप्पा कुमटेचे गणपत आनि गिरीजा बैदूर हांगेलो म्हालगडो चल्लो. अंतुकाका, देवुकाका, आम्मुआक्का आनि वत्सलाक्का हीं भावंडं. भावंडांक इत्ली प्रीती आशिशिली की पप्पा बुदवंतु, ताक्का कॉलेजांतु स्कॉलरशिप मेळतालें, पप्पानें आपणागेलें शिक्षण अर्धारी सोणु पुस्तकं विक्कुनु आपणागेल्या भैणीक शिकैलें! अण्णाने कित्तलो होडु त्याग आपणा खातिर केल्लेलो म्हणु आक्काने स्वतः आम्कां सांगिलेमिती कळळें! आक्का मुखारी जीवनांतु मस्त यशस्वी जाल्ली. आईपप्पा दोग्गयी म आयस्त, सत्यवादी, कडकशिस्तप्रिय. दोग्गयी गरीबांक मस्त



मदत कर्तालीं. पप्पाने स्वतः कष्ट काणु पैसे खर्च कोर्नु लोकांक न्यायु मेळोनु दिल्ली. सुमार वर्सांमाक्षी पप्पाआईने प्रवास कर्तना एक प्रवाशागेलो गुर्तु जावु तो मस्त पैशावांटांतु आस्स म्हणु पप्पाक कळळें. पप्पाने तागेल्या हातांतु आशिशिलें भांगरा वाँच तेंवयी तागेल्या लग्नांतु ताक्का उडगरे म्हणु आयल्लें काणु त्या प्रवाशाक दिल्ले! तो मनुषु सुमारकाळाने परत मेळळो जाल्ल्यारी ह्याविषया बदल दोग्गयी उल्लैनाती! पप्पाने रिटायर जायनाफुडेयी कामं केल्लेलीं. आई तशीची सरळ प्रेमळ स्वभावामिती गदग शांताबाई म्हणु मस्त जानांक गोतु आशिशिली . गरीबांक हुशार नाजाल्ल्यारी डॉक्टरालाग्गी व्होर्नु वक्कदां पैसे भरताली थोडेपेटी मदत कोरूक त्रासु जाल्लेले तरी कर्ताली. पप्पाने येंवच्याक चिके तडवु जाल्यारी पैशा वांट जात्ताले. एक कन्नड चल्येगेले लग्न ठरलें. तिगले लग्न जांक्का म्हणु आईने व्रत केल्लेले . लग्नखर्च कोरची तित्ती परिस्थिती नाशिली. आईने आम्मी सामान घेंवच्या दुकानदारालागी थावु घेवु दाळी

तांदुळु गॉड इत्यादी बैलगाडीरी घालु तांगेल्या घारा पेटोवु दिल्लें! आई ताव्वळी शिवणकाम विणकाम कर्ताली. तांतु एक कालिया मर्दन कृष्ण विणूक नव्व म्हैने लागले! स्प्रेवर्कयी केल्लेले. आईपप्पाक आलस्य गोत्तुनाशिले. पप्पा मस्त कलानिपुण. वाद्यं, संस्कृत, भविष्य, मेकेनिझमाचे बरें ज्ञान आशिलें. आईपप्पा दोग्गयी

तृप्तजीवी आशिले. केन्नायि God is Great म्हणतारलीं. आईगले कौतुक कोर्चे म्हळ्यारी ती एकूयी दिवसु कोणाचेरी कोप्पनी आनि कोणाबद्दलयी वायट उल्लैनी.

मगलो भावु कृष्णानंदु म्हणता Pappa's observations and notings in commercial and ticketing were used as reference in the "Southern Railway" (told by Pappa's colleagues) He managed a "fuel receiving and distributing " made a nodal point at Gadag Station. His official noting on "fuel loss due to heat and weather change" research and reference made by him surprised "Esso Company". He worked there for two years after his retirement.

सानु भावु उध्दव म्हणता "some people come

in your life as blessings. Some come in as lessons: - Mother Teresa.”

Aayi Pappa were just that what's been said above. My parents' ideals are my personal philosophy and living it up till date.

Aayi- “Never criticize anyone”. “Never hate anyone.” Pappa – “Never tell a lie and if you do you will regret it.”

पुढच्या जन्मी जरी जन्म मी घेईन तुझ्याच पोटी आई मी परत येईन ! ही ओळ मगल्या कवितेंतुली. जाल्यारी मगेली सानी भैणी सरोजनी म्हणता आई “हे राम” म्हणतची देवांतु लीन जाल्लेलमिती तिक्का पुनर्जन्मु ना. हेंवयी खरेंची.

आईने वच्चे फुळळे दिवसु सुमन आमगेली भैणी हिल्ल्यागी

सानपणधोर्नुचे मस्त खड्यो उल्लैली खैं. आप्णाक कोणाबद्दलयी किंतु ना म्हणाली खैं. फाल्फाल्यारी कॉफी घेतची पप्पाजी माताजींगेल्या फोटो तग्गु मांचारी बशिलेकडे “हे राम. हे राम” म्हणतची त्या फोटोतग्गु वर्गली आनि देवांतु लीन जाल्ली! पप्पायी तशीची. तीनी दिवसांपैले आप्णागेल्या ‘अंत्यविधी’क लागतले पैशे बोरोव्नु दवर्लेल्या फायलासांगाती दवरलेले! पप्पायी पटकने देवांतु लीन जाल्लो. दोग्गयी पुण्यात्मा ‘देवरूप’. अशशी आव्सुबाप्पुसु दिल्लेल्या देवाक अनंत प्रणाम.

आईपप्पाक आमगेले अनंत प्रणाम

लेखिका वसुधा कड्ले

परिवार प्रेमा वागळे, भालचंद्र बैदूर, वसुधा कड्ले, सुमन हिरेबेट, सरोजनी हेबळे, कृष्णानंद बैदूर, उद्वव बैदूर

“सारस्वत भजन मंडळ U.K.”ची पंचविशी

सुमन नागरकट्टी (यु.के.)

नाहम वसामी वैकुंठे । न वा योगिनाम हृदि ।

मद् भक्ताः यत्र गायंति । तत्र तिष्ठामी नारद ॥

देवाक तागेले अस्तित्व खंयि आस्स म्होणु निमगिनाफुडे तात्रे म्हळ्ळें “हांव स्वर्गांतु आस्सना. संतांगेल्या हृदयांतु सुद्दांयि हांव आस्सना, जाल्यारी, खंयि भक्त, भजन, नामसंकीर्तन करताति, थंयिची मगेलें खरें अस्तित्व आस्स.”

१९९१ तुं परमपूज्य परिज्ञानाश्रम स्वामीजी (तृतीय) हांन्नी समाधि घेनाफुडे, आम्मी सर्वांनी एकडे येव्नु, मेळनु, भजन केल्लें. मागिरी दुसऱ्या म्हैन्यांतु वापस आम्मी भजन केल्लें. ताज्जे फलस्वरूप, सर्वांक भजनेची एकी आवडी निर्माण जाल्ली. इंग्लंडच्या सारस्वत लोकांनी, ह्या भजने निमित्ताने सर्वजणं वट्टु मेळताती अशशी विचार कोर्नु, १९९१ तुं “सारस्वत भजन मंडळ” सुरू केल्लें.

आरे मना, मगेल्या देवा, माक्का सोण्णु दिवनाक्का ॥

प्रति म्हैन्यांतु तिसऱ्या वारा, भजन कोरूक मेळताती ।

सगळ्यांनी उबरोव्नु शंखु वाज्जोव्नु दीप नमस्कार म्हणताती ॥१॥

तग्गु बैसुनु ताळ घेव्नु, गणेश प्रार्थना म्हणताती ।

पेड्डी आनी तबलो वाजोव्नु शंकरनारायण गीत म्हणताती ॥२॥

आत्तं नामस्मरण म्होण्णु, सगळीं मागिरी म्हणताती ।

म्हणता म्हणता सगळींजण, विंगड जगांतु वत्ताति ॥३॥

मागिरी उब्रोव्नु आरती म्होण्णु, सद्गुरूंक आरती करताती ।

मंगलपद, मनाचे श्लोक, ॐ शांती म्हणताती ॥४॥

आखेर आम्मी एक मिनिट, दोंळे धांपुनु उब्रताती ।

अशशी भजनेची पूर्ति कोर्नु आमगेलो जन्मु सार्थक कर्ताति ॥५॥

औंदु भजन मंडळ सुरू जाव्नु २५ वर्सांचि पूर्ति जात आस्स ।

सगळ्यांगेली प्रिती, भक्ती पोळोव्नु, देवागेलो आम्मी आशीर्वाद घेताति ॥६॥

आत्तं आमगेलें कर्तव्य म्हळयारी, अशीचि प्रिती दव्वोरनु घेंवया ।

मनांतु पावन विचार दव्वोरनु, भजन यात्रा चालु दव्वोरयां ॥७॥

साबुना वेंकटालो होलसेल उपदेश

अरुणा कुंडाजे

भरलेल्या तळ्यामूळांतु आनि गुरबिणी बायलेल्या मनांतु कसलें आस हाजो अंदाजो लागचें कष्ट! वसंताक होचि प्रशु पळ्ळेलो. तागेली बायल सुधा हिगल्या मनांतु बरोबर कसलें घुंवता म्होणु ताका कळनाशिलें. लम जावनु दोन वर्स थाई जायनीति. लमनंतरचे ते प्रीति दिवस इतले वगगीची निविल गादी जालेले. सुधा आत पहिले वारी नाशिली. पथरी थाई घरांतु येता-वतनां घरांतुल्या सगळ्यांगेलो दोळो चुकौनु, ताने तिगल्या हात्ताक हगूर आप्पळ्यारी ती फटीची कोप्पीलगादी करताली, मागिरी बगले वोचून ताल्यागी पोळोवनु अशी हासताली, अशी हासताली... कि तिगल्या तोंडांतु एक मोगन्या कळ्यांची चिकळी दवरल्याकी म्होणु दिसतालें. ती चिकळी पोळोनु आयुष्यभरी तिका तशीची हंसमुख दवरतलों म्होणु तो मनांतुल्या मनांतुचि निश्चय करतालो.

जाल्यारी आतं? आतं तिगल्या लागी वोचुगेल्यारी ती हात लकौनु मुखारी वत्ता. माकशी घुवनु थाई पळैना. दोन वर्सां भितरीची लम्ना नवसाणी वत्ता वे? छे! वसंताक तागेल्या हॉड्डु भावालें उदाहरण गोत्तु आशिलें. ताका लम जावनु साडेचार वर्स आनि अडेच चेरडवं जालेली. म्हळ्यारी दोन चेरडवं खेळतलीं आनि पोटांतु एक पांच महिन्यांचें! जालतरकी तीं सगळीं रजेंतु आयिलीं तावळी वसंताने पळैल्यां तो आनि वहिनी चेरडवांक चुकौनु कशी चलतालीं म्होणु.

वसंतालो आनि सुधालो प्रीति घोंचलो तरी इतलो तटतटी आशिलो की वर्सवर्सांतु सुदांय तो सुक्कू नज्ज. आनि आतं कसलें जालें? गुरबिणी जालमिती ती नाराज ना म? छे, तें तरी तिकाची जांवकाशिलें. तिने म्हळ्ळ्यां तशी. वसंताक सुच्चनाशिले. तागेली अवस्था रेवेंतु भोंवतल्या मांकडागादी जाल्ली. धोरूक एक सुदांय झाडा घेल्लो नाशिलो.

एक दीसु, लंच टाइमांतु या असल्या उदास मुडांतु चड बुडुन गेल्ले तावळी तागेल मित्रु जयंत हाने तागेल फाटीरी मारनु-विचारलें, “इतें दोस्त? आरतां नव्या प्रीतीची नवी मस्ती दिसना?” फुडे जयंताक आपणे आपणाल्या प्रणयाचे थोडे रंग वर्णन कोरनु सांगिले, ताजेरी हॉ टाँट म्होणु कळें वसंताक तो गप्प बसलो.

“इतें? संसारा रथु आयुष्यभरी हासतंचि ताणु व्हरतां म्होणु उमेदी आशिली तुका. चार पावलांतुचि बसलो वे चिखलांतु? actually जाले कसलें?” जयंताने काड्डी जळोवनु सिगरेट लायतचि निमगिलें.

‘विशेष कलें ना’ वसंत म्हणालो. “आरतांतु ती थंडेलेली उज्जापेट्टीशी जाल्या.’ ‘तूं तिका स्पष्ट निमगीना इत्याक?’ जयंताने सिगरेटा धुव्वरू सोडतचि निमगिलें. ‘दिसाच्यें निमगिल्यारी ती ‘कांयना’, ‘कांयना’ म्होणु चुकौनु घेता’ वसंत म्हणालो. ‘आनि रात्तीचें?’ जयंताने दोळो मारनु निमगिलें. ‘ती फाटि परतून निदता’ वसंत तोंड सान कोरनु म्हणालो. ‘हें पळे’, जयंत तागेल इदूर बैसून म्हणालो ‘हांवे स्वतः बामुणु जावनु तुजेपाशी एक चड पावसाडी काळ्या. तेतिमीं माका चड अनुभव आस, हें कबूल करी आनि आयक. तुगल्या बायलेलीं symptoms पळैल्यारी case तशी सिरियस ना म्होणु दिसता. इतलेंचि, असले वेळारी तूवे सान सान विषयांतु चड लक्ष घालका. चिळ्हर कार्यानिचि तिका खूष कोरका, म्हळ्यारी अशी, की तूं आफिसाथावनु घारा वतना दोन किलो वायंगण व्होरचेपशी एक टू-बाय-टू चें करचिफ् व्हर, दोन डालडा डबे व्होरचे पशी एकी मोगन्या वीणी व्हर.’”

जयंतालो उपदेश वसंताक पटलो. ताने एका बदलाक दोन दोन विणियो व्होरनु सुधाक डब्लल खूष कोरूक पळैलें. ती त्या वेळारी खूष जात्ताली सुदांय. जाल्यारी मागिरी परत यथाप्रकार! विशेष उलोच्यें ना, हासचें ना. वसंत आलोचनेंतु पळ्ळो.

दोनचार दिवसांनीची रस्त्यारी थाव्नु वत्ता वसंताक वेंकटा दिसलो. वसंताक तो विशेष आवड नाशिलो. ताने इदूर मेळ्यारी वसंत ताका केदनाई चुकौनु वत्तालो. बाकिच्यांगादी तागेल्या दुकानात वोचून बोसच्यें तरी नाचि. वेंकटा स्वतः ब्रह्मचारी. जाल्यारी मस्तजण गृहस्थांक, संसारांतुल्यो अडचण्यो धूर कोरचेबद्दल तो बरो सल्ला दिता म्होणु तागेली कीर्ती आशिली. ह्या संसार सागरांतुले कांटे नि फात्तर आंगाक लागनातिलें, साबुनसो निसोरनु कशी वोचका म्होणु तो शिकैतालो खंड! आपण ब्रह्मचारी जावनु ताका हें कशी जमतालें, देवा एकळ्या गोत्तु-जाल्यारी जमतालें व्हे. इत्या म्हळ्यारी आरतां तागेल्या साबुना क्वालिटी एकदम वेपु जालेलतरी, मस्त संसारी पुरुष तागेलेचि दुकानांथावनु साबुनु घेवनु वत्ताले. अशशी हो वेंकटा दुसऱ्यांगेल्या संसाराची आनि आपणाल्या साबुनाचो एक्क सांगाति उद्धार करतालो!

आतंई वेंकटाने इदूर दिसनाफुडे फुळ्ळे म्हणकेचि वसंत ताका पळैनातिलवारी मुखारी वोचुगलो. जाल्यारी पाच पावलें दांटूनु वचना फुडे वसंताक एकदम कलकी सुचलें. आपणाल्या संसाराक लागिलें खत्त हो वेंकटा धुवनु काडीद म्होणु ताका

आशा दिसली. म्होणु परत माकशी घुवनु वसंत वेंकटालागी आयलो आनि आश्चर्यशें दाकौनु, आरे! वेंकटा वे?’ म्होणु ताल्यागी पोळोनो तोंडभरी हासलो. वेंकटानेय ‘हांSS इतें?’ म्होणु हाशाच्ये सम चार मजले चढयले. तागेल्या हाशांतुलो चडावत फेणु वसंतालें ट्रिक् कोळनु की म्होणु गोतना. जाल्यारी वेंकटा स्वभावाने तशी नयुचि आशिलो- साबुनागादी. भायर नाखुशी केदनाई दाकौनु घेनाशिलो. ताने वसंताक हात्ता धोरुन आपणाल्या दुकानांतु व्हेलें, बसलें. “कशी चळ्हा संसार?” म्होणु आपलेपणाने निमगिलें. वसंताक तेंचि जांवकाशिलें ताने एका उसरांतु घरची सगळी खबरी सांगली. वेंकटाने नाकांतु पुड्डी घालतचि खबरी आयकून घेतली. दोन मिनुट विचार केलो आनि म्हणालो - संसारू निसरडो आसता पोरा! तुजसल्याने तांतु पाय निसोरुन कितले वेळा उमती पोडच्यें आस की!” वेंकटालें हें उत्तर आयकुनू वसंतालें हृदय साबूनसो करगलें. तागेल्या तोंडावेलो बेजारु चड जालेल पोळानु वेंकटाने एक होडी शिंकी काळ्ळी आनि एका राजकारणी पुरुषागादी शीदा विषयांतुचि उडकी घाल्ली... आनि निमगिलें... “तुगल्या बायलेने गुरबिणी जायनाफुडे तूवे चेरडूं जांवच्ये विषय तिल्यागी कसलेंय म्हळेंलें वे?” वसंताक ताने सम कसलें निमगिलें म्होणु कळनी. तो तोंड ‘आ’ कोरुन पळैतचि राबलो. वेंकटाने कोटांतुल्या वकिलागादी प्रश्न वॉपस घुंवडावनु निमगिलो. “तुगल्या बायलेने गुरबिणी जातचि, तूवे अमके चेरडूं आपणाकजांवका म्होणु म्हळेंलें वे?

“व्है. हांवे माका सुरवेचो चळो जांवका म्होणु म्हळेले.” वसंत म्हणालो, “हां, तेंचि तें” वेंकटाने इद्रावेल्या साबूना खोक्यारी हात मारुन म्हळें. तूवे तशी म्हळेमिती तिका भय्य बसल्यां सुरवेचो चळो जायनी जाल्यारी तूं नाखूश जातलो आनि तुगली तिजेवेली प्रीती उणे जातली.” तावळी हांवे आत कसलें कोरका?” दीन जावनु वसंताने निमगिलें वेंकटाने आनेक शिंकी काळ्ळी आनि पॅकिंग सोडोवनु गिन्हाईका इदूर माल दवरले म्हणकेचि आपणालो उपदेश दवरलो.

“आजीची धारा वोचून तिका सांग की “माका चळी जांवका म्होणु मनांतु आस. थोडे दिवस अशी म्हणत राब. तिगेले भय पूरा ना जातलें.

वसंत मंत्र पाठ म्हणतचि दुकानांथावनु भायर वचुगेलो. ताने वतना ताल्यागी पैशे मोजून घेवनु चारी बार सोप दिवच्याक वेंकटा विसरनी. घारा आयिले तशीची वसंताने सुधाक सांगून सोळ्ळे. “सुधा, माका पहिली चळी जांवका म्होणु मनांतु आस” सुधाने एक क्षण ताल्यागी आश्चर्याने पळैलें. मागिरी एकदम मधुर हासतचि म्हळें, “व्हैSS? माका कितलें भय दिसतालें इतले दीस. मगल्या कुळारच्या ज्योतिषाने पत्रिका पोळोनो सांगिलें- चळीची जातली म्होणु. आनि तुका तरी चळो

जाई म्हणतालो म्होणु...”

“ना, ना, माका चलिये चेरडूं जाई सुधा, कन्यारत्न!” वसंत तिका खात्री दीवनु म्हणालो, ताजेनंतर तोचि तिगलो हासो, तीची मोगच्या कळ्यांची चिकळी फुल्ले म्हणके फुल्लेली. वसंताक सुख परत मेळे गादी जालें. फुडे वेंकटाक तिरस्कार करतलो वसंत आतं मनांत नित्य एक साष्टांग नमस्कार घालतालो. आतं घरच्या पूराय आंगवाल्यांचो साबून वेंकटाल्या दुकानांथावनु येतालो!

कडेरी तो विशेष महत्वाचो, वाट पळयिलो हॉस्पिटलाच्या कॉरीडॉरांतु येरझारा काढचो दिवसु आयलो. सुधाक लेबर रुमांतु व्हेलेली. बागील बंद केलेलें. वसंत भायर पांजिन्यांतुलो वाघसो माकशी मुखारी घुंवतालो. तो पूरा नव्हंस जालेलो. ताका दोळ्या इदूर “ब्रह्मा, विष्णु, महेश” या देवांगेलीं रूपं आनि मदम देंतु वेंकटालें तोंडई दिसतालें. सुमार वेळाने चेरडाने रळ्ळेंलें आयकू आयलें. कुडाच्यें बागील उदारी जालें. नसनि भायर येवनु भीवनु उबरलेल्या वसंताक अभिनंदन केलें आनि सांगलें, चळो जाल्लो!” चळो? वसंत खुशालेने धांवत-उडतचि कुडांतु रिगलो. सुधाल्या वोचून तिगल्या कैसारी हात हात फिरावनु म्हणाली, “सुधा, चळो जालो खंडई!” तिगल्या समाधानाचो हासो ताका पोळोवचो आशिलो. जाल्यारी सुधा तोंड बगले फिरावनु दोळ्यांतु उदाक काडतचि म्हणाली, “जाल्यारी तुका चळी जायशिली नवे?”

शुद्ध भक्ति

देहाचे देऊळ केले आत्मलिंग प्रतिष्ठिले
त्रिगुणंच्या वळिल्या वाती षड्रिपूंचे तूप ओतिले
स्वःची (हांवपण) लाविली ज्योती ज्ञानाचा प्रकाश पसरला
अहंधूप जाळिला सोहम् नैवेद्य अर्पिला
असा भवानीशंकर पूजिला

- चित्रा (शालिनी) बंटवाळ

Errata - In the Obituary announcement of Sou. Vidhya Sudhish Shirur on page 30 of our October 2016 issue, the line 'Deeply mourned by Shri Sudhish G Shirur (husband)' was inadvertently left out. The error is regretted Ajay Shirur (son)

श्री समर्थ रामदास स्वामींची मानसकन्या “वेणास्वामी”

सौ. नीला बलसेकर

संत वेणाबाईचा जन्म कोल्हापूरांत १६२८ साली, गोपाजीपंत गोसावी व माता राधिकाबाई ह्यांच्या उदरी झाला.

गोंडस, देखणी वेणा बाळपणापासूनच साऱ्यांची लाडकी होती. आईवडिलांची एकुलती एक व हुशार, सारा दिवस वडिलांच्या मागे मागे असायची. त्याकाळी गोपाजीपंतांनी त्यांच्या ह्या लाडक्या कन्येला लिहायला वाचायला शिकवून, वाचनाची गोडी लावली. भागवत, रामायणासारखे ग्रंथ वाचताना छोट्या वेणाला वेळेचे भान नसायचे, इतकी ती तल्लीन होऊन जात असे.

वेणा १२ वर्षांची होताच, गोपाजीपंतांनी आपल्या तोलामोलाच्या घराण्यातला मिरजेच्या देशपांडे कुटूंबातील मुलगा, वेणूसाठी नक्की केला. मोठ्या थाटामाटात लग्न लागले व वेणा देशपांड्यांची सून म्हणून मिरजेला गेली. आपल्या गोड स्वभावाने व गुणांनी वेणाने साऱ्यांना आपलेसे करून घेतले.

गोपाजीपंतांनी मोठ्या प्रेमाने पहिल्यांदाच माहेपणाला वेणाला आणले. पण चार दिवससुद्धा आनंदात गेले नाहीत. तोच वेणाचा पति आजारी असल्याचा निरोप आला आणि मिरजेला पोचता पोचताच वेणावर वैधव्याची कुऱ्हाड कोसळली!

इतक्या बालवयात वैधव्याचे दुःख झेलावे लागले पण प्रेमळ सासूसासऱ्यांच्या छत्राखाली, हे दुःख आंगवळणी पाडून घेतले. विरंगुळा म्हणून सतत भगवत् चिंतनात व पोथ्यापुराणे वाचण्यात स्वतःचा जीव रमवला.

एकदा दुपारी, वेणा तुळशीवृंदावनाजवळ, भागवत वाचित बसली होती. हनुमान जयंती म्हणून उपासच होता. एवढ्यात दारांतून हाक ऐकू आली. “जय जय रघुवीर समर्थ! माई आज भिक्षेत दूध मिळेल का?” वेणाने पाहिले तो दारात एक तेजःपुंज संन्याशी, नव्हे प्रत्यक्ष हनुमंतच उभे होते.

घरातून सासूबाईंनी सांगितले, “वेणे, त्यांना म्हणावं आज मारुतीला दुधाचा अभिषेक आहे, त्यामुळे घरात दूध शिल्लक नाही!” वेणा तीरासारखी आंत गेली, “सासूबाई, अहो प्रत्यक्ष मारुतीरायच उभे आहेत दारांत!”

पण वेणाने दूधाची लोटी घेऊन येईपर्यंत रामदास स्वामी निघून गेले होते!

वेणा खूप आतुरतेने त्यांची रोज वाट पहायची पण परत दर्शन होण्यास महिने उलटले! बऱ्याच दिवसांनंतर “जय जय

रघुवीर समर्थ” चा गजर दारात झाला. वेणाबरोबर वेणाच्या सासूबाई देखील बाहेर आल्या व समर्थांना आग्रहाने पुरणपोळीचे जेवण घेण्यास थांबवून घेतलं.

जेवण झाल्यावर, समर्थांनी वेणाला कौतुकाने विचारले बाळ त्यादिवशी कसले पारायण चालले होते?

वेणाने काही सांगायच्या आतच, सासरेबुवांनी सांगितले, “ह्या लहान वयातच असा प्रसंग आला आहे तिच्यावर आता विरंगुळा म्हणून सारखी पोथ्यापुराणे वाचीत असते आपली!”

मान खाली घालून उभ्या असलेल्या त्या कोवळ्या वयातील बालविधवेची कणव येऊन, समर्थांनी मोठ्या प्रेमाने विचारले, “वाचलेले सारे समजतं का बाळ? काही शंका असल्यास विचार बरे.”

सासूबाईंनी व सासरेबुवांनी परवानगी दिली व वेणाने आपल्या शंका, प्रश्न हळू हळू विचारण्यास सुरुवात केली.

ह्या लहान मुलीचे ज्ञान व जिज्ञासा पाहून समर्थांनासुद्धा आश्चर्य वाटले. स्वामी मिरजेत आले की देशपांड्यांच्या घरी भिक्षेस जात व वेणाच्या शंकांचे निरसन करीत.

असा बराच काळ लोटला, वेणाला परमार्थाची गोडी लागली होती व समर्थांसारखे सद्गुरू तिच्या साऱ्या शंका, प्रश्नांचे निरसन करून साधनेत मदत करीत होते.

समर्थांचे कोल्हापुरात चातुर्मासात रोज कीर्तन होणार आहे, हे समजल्यावर वेणा सासरी परवानगी घेऊन माहेरी आली. एकुलती एक लाडकी लेक बऱ्याच वर्षांनंतर घरी आली आणि तिला कीर्तनाला जाण्याची तळमळ आहे म्हटल्यावर, वडील स्वतः घेऊन जाऊ लागले. तहानलेल्या माणसाला अमृताचा झरा सापडावा, तसे वेणाला झाले, परमार्थात ती पूर्ण बुडून गेली. कीर्तन संपले तरी उद्धव व इतर शिष्यांबरोबर चाललेली परमार्थाची, वेदांताची चर्चा, त्यांच्या शंकांचे समाधान, सारे संभाषण, वेणा मोठ्या प्रेमाने ऐकत बसे. तिला काळ वेळाचे भान रहात नसे, कधी कधी रात्र उलटून जात असे.

वेणाचे आईवडील तिला समजावत, पण वेणा कीर्तनाला गेली की सारे विसरून जात असे.

समाजातील लोकं वेणावर चिडले. एका बालविधवा बाईने, देवळात संन्याशांच्या बरोबर असे चर्चा करणे, पटले नाही त्यांना. आईवडिलांनासुद्धा हे मान्य नव्हते. वेणाचे पावित्र्य सिद्ध

करावयाचे असेल तर, सीतेसारखे दिव्य कर असे समाजातील प्रतिष्ठित लोकांनी सांगितले आणि गोपाजीपंतांनी आपल्या लाडक्या वेणाला विष प्राशन करण्यास सांगितले.

बिचारी वेणा! श्रीरामाचे व तिच्या सद्गुरूंचे श्री समर्थांचे स्मरण करून तो विषाचा प्याला रिता केला तिने.

वेणा त्या जहाल विषाने कळवळू लागली. गोरी काया काळवंडून गेली. नामस्मरण सारखे चालूच होते. जीव कासाविस होत होता, अंगाची लाही लाही होत होती. पण वेणाचे नामस्मरण चालूच होते.

प्रतिष्ठित लोकांची गर्दी झाली होती. आईवडील वेणापाशी बसून कळवळत होते. आई तर रडून रडून वेणाला हाका मारीत होती. मांडीवर तिचे डोके घेऊन कुरवाळत होती.

बिचारी वेणा, श्रीरामाचा व स्वामी समर्थ रामदासांचा धावा करीत, सीतेसारखीच ह्या दिव्याला सामोरी गेली. रात्र उलटून गेली तरी वेणा नामस्मरणांत दंग होती.

उजाडताच रामदासस्वामी आपल्या वाड्यावर आले. वेणाच्या विषाचे दिव्याचे प्रकरण त्यांच्या कानावर गेले होते. विषाच्या अंमलाने वेणा विव्हळत होती पण नामस्मरण चालूच होते. रामदास स्वामींनी जमलेल्या साऱ्या लोकांसमोर गोपाजीपंतांना म्हटले, पंत तुमची वेणा आज निजधामास गेली! आजपासून ती आमची लेक झाली! तुम्ही दिलेले जहर तिने, फक्त रामनामाने पचविले, त्या रामाची सेवाच ती आजपासून करेल!

आणि आपल्या कमंडलूतील तीर्थ त्या कळवळणाऱ्या वेणाला समर्थांनी पाजले. त्या तीर्थाने वेणाबाईच्या अंगाची काहिली थांबली व तळमळ बरी झाली.

वेणाला, “वेणास्वामी” असे नाव देऊन समर्थ आपल्या इतर शिष्यांसमवेत चाफळला घेऊन आले.

चाफळच्या राम मंदिरात वेणाचे अध्ययन व साधना सुरू झाली. मोठ्या प्रेमाने ती रामाची सेवा करीत असे व साधना करताना तल्लीन होऊन जात असे. ज्या समाजांत स्त्रियांना चूल व मूल ह्या बाहेर काहीच स्थान नव्हते. विधवा स्त्रियांना तर गोठ्यातील गाईगुरांइतकी देखील किंमत नव्हती, त्याकाळी समर्थ रामदासांनी अनेक स्त्री शिष्यांना साधना देऊन मठाधिपती देखील केले होते.

एका रामनवमीला समर्थांनी वेणास्वामींना कीर्तन करण्याची आज्ञा केली. गावांतील लोक साशंक होते. पण समर्थ स्वतः कीर्तन ऐकण्यास बसले आणि लोकांची गर्दी झाली.

वेणास्वामींनी कीर्तन सुरू केले. आणि त्यांचे रसाळ,

भक्तिभावाने भरलेले परमार्थाचे ज्ञान आणि निरूपण ऐकून श्रोतेगण तल्लीन होऊन ऐकू लागले.

वेणास्वामींची प्रगती पाहून समर्थांनी, मिरजेत मारुतीचे मंदिर व मठ स्थापन करून, वेणास्वामींना तेथील मठाधिपती केले. आक्कास्वामी ह्यांना देखील दुसऱ्या एका मठाचे अधिपती नेमले होते. पण फक्त वेणास्वामींनाच उभे राहून कीर्तन करण्याची मुभा होती. त्यांच्या कीर्तनाची कीर्ती दूरवर पसरली आणि लांबून लांबून लोक कीर्तन ऐकण्यास येऊ लागले.

त्याकाळचे महान विद्वान वामन पंडीत व शिवरायांचा राज्याभिषेक करणारे गागाभट्ट देखील वेणास्वामींचे कीर्तन ऐकण्यास मुद्दाम आले होते.

वेणास्वामी जेवढ्या प्रेमळ व मनमिळावू तितक्याच वेळी कठोर शासन पण करीत असत. त्यांना बेशिस्तपणा अजिबात चालत नसे. एकदा एक साधक पलंगावर झोपून दासबोध वाचीत आहे असे पाहून त्यांनी त्याची चांगली कानउघाडणी केली. कामाची हयगय त्यांना मुळीच चालत नसे. त्यामुळे मठात व्यवस्था व शिस्त अगदी चोख असे. त्यामुळे चाफळच्या मठाची व्यवस्था देखील समर्थांनी त्यांच्यावर सोपवून ते साधनेसाठी शिवथरघळ येथे निघून गेले. रामनवमीला येतो असे सांगून!

आक्कास्वामी, इतर शिष्यांना सोबत घेऊन शिधा गोळा करण्यास गेल्या.

मठांत वेणास्वामी एकट्या होत्या. थोडे दिवस सारे अगदी चोख व्यवस्थित चालले होते, पण अचानक वेणास्वामींना ज्वर येऊ लागला. उठण्याचे त्राण देखील राहिले नाही.

शेवटी तशाच त्या धडपडत, उठत बसत, देवळात आल्या व रामाच्या समोर खांबाला धरून कशाबशा उभ्या राहिल्या, त्यांना रडू आवरेना. त्यांनी रामाची करुणा भाकली.

पतित पावना जानकी जीवना।

अरविंद नयना रामराया॥१॥

आक्का गावा गेली मज वेथा झाली।

दयाळा तुझी नवमी राहिली॥१॥

नवमी समारंभ पाहू द्या बरवा।

मग देह राघवा जावो राहो॥२॥

आक्का गावा जाता तुच निरविले समर्था।

ते भाक रघुनाथा साच करी॥३॥

सोसवेना वेथा एके सीताकांता।

पाव वेगी वेणीचे आकांता॥४॥

ऐकुनी करुणा अयोध्येचा राणा। मूर्तीच्या नयना अश्रू

आले।।५।।

ऐकूनी वचन जानकी जीवन। कृपेचा पावन वेणीस दिलहा।।६।।

वेणाच आर्त हाक ऐकून श्रीरामांच्या डोळ्यांतून अश्रूंची धार लागली. वेणाचा ताप उतरला व क्लेश संपले. राम नवमीचा उत्सव थाटांत पार पडला व समर्थ्यांनी खूप कौतुक केले. सन १६७८ साली चाफळच्या रामनवमीच्या उत्सवासाठी वेणास्वामींनी मिरज सोडले. मठाची व्यवस्था बाई नावाच्या बाईकडे सोपवून वेणास्वामी चाफळला आल्या. मारुतीरायाचा व रामपंचायतनाचा साश्रू नयनांनी निरोप घेतला. ज्या देशपांड्यांच्या वाड्यात श्री समर्थांनी वेणाला, “बाळा, तुझे कल्याण होईल” असा आशीर्वाद दिला होता. त्याच वाड्यात स्थापन केलेल्या मठांत, श्री रामाची व श्री मारुतीची उपासना व कठोर साधना करून वेणाची “वेणास्वामी” झाल्या, तो वाडा कायमचा सोडून त्या आपल्या महान सदगुरूंच्या पायाशी सद्गती मागण्यास वेणास्वामी चाफळला आल्या!

वेणास्वामींना निजधामाला जाण्याची ओढ लागली होती पण ह्या सगुणरूपाचा वियोग होणार ह्याचे त्यांना दुःख झाले होते. चाफळला आल्या आल्याच त्यांनी समर्थांना विनविले, “ह्या वेळी मला माहेरी जावयाचे आहे! तेवढ्याचसाठी मी आले आहे!” “सज्जन गडावर गेल्यावर पाहू” समर्थांनी समजावले.

रामनवमी व हनुमानजयंतीचा उत्सव थाटात पार पडला. व समर्थ शिष्यगणांना घेऊन सज्जन गडावर गेले. तेथे वेणास्वामी रोज विचारीत, महाराज मला माहेरी केव्हा पाठवणार?

उद्या बघू! समर्थांनी उत्तर द्यावे!

साऱ्यांना वाटले की वेणास्वामींना कोल्हापुरास जावयाचे आहे. खरी गोष्ट फक्त तिघांनाच माहीत होती, समर्थ, वेणास्वामी व परमपिता परमेश्वर!

वेणा स्वामींचे सासर म्हणजे देहबुद्धी, हा संसार! त्यांना त्याचा उबग आला होता! त्यांना माहेरी म्हणजे निजधामास जायची ओढ लागली होती.

शेवटी चैत्र वद्य १४ उजाडली! सकाळीच समर्थांनी साऱ्यांना बजावले, अरे आज आपली वेणा माहेरी जाणार आहे बरे, त्यामुळे दुपारी कीर्तन सेवा आहे तिची. भरभर कामे आटपा!

सकाळपासून वेणास्वामी स्वयंपाक घरात राबत होत्या. स्वतः स्वयंपाक बनवून साऱ्यांना आग्रहाने वाढले.

साऱ्यांचे आटोपल्यावर स्वतः प्रसाद ग्रहण केला;

चार वाजतांच झोंगट वाजताच वेणास्वामी कीर्तन करण्यास सज्ज झाल्या. स्वतः श्री समर्थ कीर्तन ऐकण्यास बसले होते. पूर्वरंग होताच, आपल्या हाताने वेणास्वामीस समर्थांनी हार घातला. उत्तर रंगात, श्रीराम लक्ष्मण व सीता ह्यांनी निजधामास गेलेल्या प्रसंगाचे आख्यान वेणास्वामींनी लावले.

त्यांची भक्तीने ओथंबलेली रसाळ वाणी ऐकून साऱ्यांची मने तृप्त झाली. डोळ्यात अश्रू उभे राहिले. अगदी समर्थ देखील गहिवरून गेले.

समर्थांचे संन्यस्त, वितरागी अंतःकरणही हेलावले. आख्यान संपले. ‘श्री राम जयराम जय जय राम, ह्या राम मंत्राने व जय जय रघुवीर समर्थ’ ह्या गर्जनेने सज्जन गडाचा आसमंत दुमदुमला. वेणास्वामी तल्लीन होऊन गजर करत होत्या त्यांचे देहभान हरपले, मनाचे उन्मनी झाले. विदेही अवस्था प्राप्त झाली व त्यांनी समर्थांच्या जवळ येऊन त्यांच्या चरणांवर डोके ठेवले. अश्रूंनी समर्थांच्या श्रीचरणाचे पूजन केले व तेथेच त्यांनी स्वतः चे समर्पण केले!

शिष्यांना वाटले, वेणास्वामी आता उठतील, मग उठतील पण वेणास्वामीचा आत्मा परमात्म्यात विलीन झाला होता. श्रीराम, लक्ष्मण व सीतामाईच्या प्रमाणेच, वेणास्वामी देखील निजधामी गेल्या होत्या!

त्यांचे माहेर त्यांनी गाठले होते, परमात्म्यांत त्या विलीन झाल्या होत्या.

चैत्रवद्य १४ चा मुहूर्त साधला होता व सदगुरूचणांपाशी सायुज्य मुक्ती मिळाली होती.

अनेक दुःखांना व निदंकांच्या जहरी वाबणांना तोंड दिले व साऱ्यांवर मात करून त्यांनी स्वतःचे जीवन सार्थकी लावले.

माता थोर की पाहता जर्नी। ते मल काढी पृथक भाजनी।।

धन्य माझी निंदक जननी। जिव्हा करुनी क्षाळिति।।

माता बाळाला धुऊन त्यांचा मळ स्वच्छ करते पण माझी निंदक जननी जिभेने माझे पाप धुऊन मला निर्मळ करते.

किती थोर विचार।

ही महान् संत कवयित्री वयाच्या पन्नासाव्या वर्षी पंचतत्त्वात विलीन झाली. भक्तिचा, साधनेचा व आपल्या अभंगांचा वारसा आपणा साऱ्यांना देऊन.

त्यांची समाधी सज्जन गडावरच श्री समर्थांच्या समाधीच्या प्रदक्षिणेच्या वाटेवरच आहे. दर्शनास येणारे भाविक आवर्जून वेणास्वामींच्या समाधीमंदिराचे दर्शन घेतात व धन्य पावतात।

सोबत

रेखा राव

माणूस हा समाजप्रिय प्राणी आहे. प्रत्येक पावलावर त्याला कुणाची ना कुणाची सोबत लागते. त्याशिवाय तो जगूच शकत नाही. जन्म होताच आई ही त्याची अगदी जवळची सोबत. मग वडील, भावंड, जवळचे नातेवाईक, मित्रमंडळी, लग्नाचा सहचर अशा सोबती वाढत जातात. मग सोबतीशिवाय जगणेच असह्य होऊन जाते. कधी कधी काही कारणांमुळे त्याची सोबत सुटते आणि नाइलाजाने त्याला एकटे राहावे लागते. हा एकटेपणा फारच जाचक असतो. त्यातून प्रत्येकाला बाहेर येणे जमत असं नाही. अशा एका रमाची ही व्यथा.

रमाचा जन्म एका एकत्र कुटुंबात झाला. पुढे नोकरी, शिक्षण, जागेची अडचण यामुळे कुटुंब विभक्त झालं. ऋतुमानाप्रमाणे रमा मोठी होत होती. शिक्षण संपलं, तसं आई-बाबांनी चांगलं स्थळ पाहून लग्न करून दिलं. ती सासरी आली. धाकटा दीर, सासू-सासरे यांची सोबत मिळाली. दीर पुढे परदेशी गेला. वयोमानाप्रमाणे सासू-सासरे स्वर्गवासी झाले. रमाचे दोन्ही मुलगे मोठे झाले. शिक्षणाच्या पायऱ्या भराभर ओलांडून ते ही परदेशात स्थायिक झाले. त्यांच्या गरजेला परदेशी जाऊन रमाने लागेल ती मदत केली. त्यांच्या सुखात आपले सुख मानले. माधवची नोकरी चालू होती. दोघे तृप्त, समाधानी होती. लवकरच माधव निवृत्त झाला. मुलांच्या आग्रहामुळे परदेशाची वारी करून आले. परंतु तेथील अति थंडी वेगळे जीवनमान पाहून त्यांनी भारतातच राहण्याचा निर्णय घेतला. घरात दोघेच, वयही वाढत चालेलं. त्यामुळे मुलांची उणीव भासत होती. त्यांच्या सोबतीची गरज जाणवत होती. परंतु तेथे त्यांचे भविष्य उज्वल आहे हे पाहून त्यातच आनंद मानीत होती. नंतर त्यांनी सोबतीला एक कुत्रा आणला. रमाला कुत्रे-मांजरी घरात पाळणं आवडत नसे. परंतु माधवसाठी ती गप्प राहिली. माधव कुत्र्याची सर्व कामे करायचा. त्याला फिरायला नेणे, खायला देणे, डॉक्टरकडे नेणे, त्याचे लाड करणे. त्यामुळे जॉली एकदम खूश असायचा. सतत माधवच्यामागे मागे फिरायचा. त्याच्या आरामखुर्चीजवळ बसून शेपटी हलवत राहायचा. त्याच्या पायाशी खेळत राहायचा. अंगविक्षेप करून बोलत राहायचा. दोघांची छान गट्टी जमली होती. माधवचा वेळ छान जायचा. एक दिवस नेहमीप्रमाणे माधव त्याला घेऊन सकाळी फिरायला गेला. थोडेसे चालल्यावर अस्वस्थ वाटायला लागले म्हणून तो घरी आला. अचानक त्याला जोराचा ठसका लागला. उलटी झाली. खूप अस्वस्थ वाटायला लागलं. रमाही सकाळच्या वाकला गेली होती. ती अजून आली नव्हती.

जॉलीला माधवची अस्वस्थता लक्षात आली. तो सारखा चिंतेने त्याच्या मागे मागे जात होता. दार उघडून बाहेर जाता येत नाही म्हणून वेगवेगळे आवाज करित दारावर हातपाय मारीत होता. पुन्हा बाथरूमच्या दिशेने माधव निघाला आणि पॅसेजमध्ये भोवळ येऊन खाली कोसळला. त्याची शुद्ध हरपली. जॉली जोराचा आवाज काढून तेथेच निपचित बसून राहिला. रमा लॅच उघडून आत आली. बूट काढून पॅसेजमध्ये आली. समोरचा देखावा पाहून तिला डोळ्यासमोर अंधारी आली. मग जॉलीनेच तिला हलविले. तेव्हा स्वतःला सावरून डॉक्टरांना फोन केला. शेजाऱ्याला बोलावून माधवला पलंगावर निजविले. डॉक्टर आले. पण सारा खेळ संपला होता. रमा व जॉलीची सोबत सोडून माधव दूर निघून गेला. मुलं आली. क्रियाकर्म झाले. त्यांनी आईला तिकडे येण्याचा आग्रह केला. परंतु तिने जॉलीला व इथले घर सोडून येण्यास नकार दिला.

माधव गेल्यापासून जॉली नीट खातपित नव्हता. पूर्वीसारखा घरात हिंडत नव्हता. संबंध दिवस निपचित बसून राहायचा रमाने डॉक्टरकडे नेले. औषध दिली. पण त्यातून बरा झाला नाही. न्यूमोनियाचे निमित्त होऊन काही दिवसांनी तोही गेला. बिचाऱ्या रमाची ती ही सोबत सुटली. माधवनंतर तोच तिचा सोबती होता. तिचेही नकळत त्याच्यावर प्रेम जडले होते. त्याची ती खूप काळजी घ्यायची. गप्पा मारायची. परंतु आता एकटी पडली. दैवापुढे कुणाचे काही चालत नाही हेच खरे! आता रमाजवळ केवळ आठवणी सोबतीला आहेत. जुन्या आठवणी ह्याच तिच्या सोबती!!

सारस्वत महिला समाजाचा ९९ वा वर्धापन दिन शतक आनंदोत्सव

शतक आनंदोत्सवाचे प्रयोजन
गीता येन्नेमडीचे संगीत नियोजन
संपन्न जाहले "जिप्सी"चे सादरीकरण
कविवर्य पाडगावकरांचे बहुरंगी कवन
समस्त गायक-गायिकांचे सुश्राव्य गायन
वादन कलाकारांचे सुरेल वादन
सोबत साधनाचे बहारदार निवेदन
मंत्रमुग्ध जाहले अवघे प्रेक्षकजन

- ललिता अमलांडी
अंधेरी

“गम्मत-जम्मत” माटुंगा मित्र मंडळाच्या गणेशोत्सवाचा हीरक प्रवास!

चंद्रमा मोहन बिजुर

“बोलाऽऽ गणपतिबाप्पा मोरया!!!”

२०१६!! माटुंगा मित्र मंडळ गणेशोत्सवाचे हीरक वर्ष!!

‘माटुंगा मित्र मंडळ’ हे ‘सर्व कलांचे माहेरघर’ असे म्हटल्यास अतिशयोक्ती होणार नाही. १९४५ सालापासून अस्तित्वात असलेल्या कर्नाटक को. हौ. सोसा., आणि कॅनरा ब्रदरहूडचे रहिवासी अध्यात्मिक तर होतेच पण त्याचबरोबर जीवनाचा आनंद लुटणारेही होते. वेगवेगळ्या activities साठी वेगवेगळ्या संस्था होत्या, पण नंतर एकमताने सर्व संस्था एकत्र आल्या आणि बनले ‘माटुंगा मित्र मंडळ.’



सर्वच कलाप्रेमी! सर्वच उत्साही! आणि म्हणूनच आपल्या सर्व गुणांना वाव मिळेल असा एखादा सर्वांगाने नटलेला उत्सव करूया असे एकमताने ठरले आणि सर्वांच्या तोंडून एकच शब्द उच्चारला गेला. “गणेशोत्सव!!!”

सर्वच कंबर कसून कामाला लागले. युवा पिढी स्टेजबांधणी करू लागली. हो!! सर्व कमिटी मॅम्बर्स स्टेज बांधण्यात मन तर महिला वर्ग त्यांना चहा-नाश्ता देण्यात तत्पर! त्यावेळी Lily Caterers नव्हते बरं का? आणि बांधणीला कोणीही कंत्राटदार नव्हता की मजुर नव्हते. सगळं काही “अपना हाथ जगन्नाथ!”

नंतर कंत्राटदाराचा जमाना आला. स्टेज बांधायचा खर्च रु. १५००/- फक्त. समोरच्या प्रेक्षकांनी आपापल्या छत्र्या, रेनकोट

आणावे अशी सक्त ताकीद असायची.

आमचा गणेशोत्सव सार्वजनिकही आहे आणि घरगुतीही! म्हणजे दिवसातून २ वेळा भटजी येतात. दोन्ही वेळेला पूजा, नैवेद्य होतो. ज्याची पूजा असेल त्याच्या हातून पूजा होते. तीर्थ-प्रसाद-फुलं तो यजमानच आणतो.

सकाळच्या जेवणाला बाप्पाला नैवेद्याचे ताट येते. हे ताट वर्षानुवर्षे अगदी “मरते दम तक” बैदुर दांपत्य पाठवीत असे. आणि पाच्चीनी शेवटचा श्वासही हरितालिकेलाच घेतला. सुवर्णगौरीने पाच्चीला सवाष्ण मरण दिले.

त्यानंतर मात्र नैवेद्य-ताटाची जबाबदारी कमिटीने आपापसात वाटून घेतली. पूजा, आरती, डेकोरेशन, रांगोळ्या सर्व सर्व लहान मोठी मुले आणि बायका करतात. सर्व शिस्तबद्ध आणि ज्येष्ठांच्या निगराणीत!

इतकेच नाही! आमच्या गणपतीला ‘गणहोम’ ही होतो. रंगपूजाही होते. रंगपूजेला बाप्पाचा थाट काही न्याराच असतो बरं का? सर्वत्र दिव्यांची रंगबिरंगी रोषणाई! बाप्पाच्या पुढ्यात दीपांची आवली. समोर प्रत्येक बिल्डींगमधून घराघरातून येणारा प्रसाद आणि सुंदर सुबक आरत्या अगदी शिस्तीत बिल्डिंग प्रमाणे लावल्या जातात. या सर्वांवर देखरेख बच्चापार्टी ठेवते. समोर सर्व स्त्रिया भजनं, आरत्या म्हणतात आणि आजूबाजूला आपापल्या आईची बेस्ट साडी नेसून तरुण युवती मिरवतात! एकूण भक्तांचा आनंद, उत्साह पाहून बाप्पा अगदी खुश होतो आणि सर्वांच्या सुरात आणि तालात “गणराज रंगी” नाचू लागतो जणू!

सांस्कृतिक कार्यक्रमांमध्ये ३ अंकी, एकांकिका ते नाट्यछटा. कन्नड, कोंकणी ते मराठी हिंदीतही नाटकांनी रंगमंच रंगे तर फॅशन शो, गीतरामायण, झीळवशीष खपवळर सारख्या अक्कल दर्जाची प्रेझेंटेशनस् बघून प्रेक्षक अवाक् होई! फॅन्सी ड्रेस तर एक पर्वणीच! किती एन्ट्रीज, किती कल्पकता! जज्जेस् चाट पडायचे!

कित्येक वर्षे, प्रत्येक नाटकाची सुरुवात सुनिती नाडकर्णी आणि प्रेमा केरेकट्टेच्या नांदीने व्हायची आणि कार्यक्रमानंतर महिला मॅम्बर्स गरमागरम चहा आणि भरपेट नाश्ता आणून सर्वांना तृप्त करायच्या. त्या काळात ‘केटरर’ हा कॉन्सेप्टच नव्हता.

आणि जेवढी नाटकं, तेवढेच डायरेक्टर्स आणि तेवढेच अॅक्टर्स. कुठंही, कोणीही repeat होत नसे. ही M.M.M. ची खासियत असे. अगदी कॉमेडी, सिरियस, फार्सिकल ते

अगदी महाभयंकर 'रक्तपिपासू' सारखी नाटकं! इतकी विविधता "शायद ही कहीं दिखायी देती है।"

पडद्याच्या मागे बऱ्याच गमती जमती व्हायच्या. उदा. बायकांना नेहमी शालू नेसूनच स्टेजवर यायचं असे. मोलकरणीचा रोल देखील कोणालाच नकोसा असे. 'प्रॉम्प्टिंग' हा सर्वांच्याच जिव्हाळ्याचा विषय! प्रॉम्प्टिंगशिवाय पान हलत नसे आणि ते काम कृष्णीपाची हरीटे अगदी चोख बजावत असे. पण ती दुसऱ्या विंगेत असली आणि अॅक्टर विरुद्ध दिशेला असला तर मात्र तारांबळ उडायची आणि मग फ्रंट बेंचर्स- 'विस्सरलो रे विस्सरलो! रांदपी डायलॉग विस्सरलो!' म्हणत एकच गोंधळ घालत.

पण सर्वच दिवस सारखे नसतात. प्रत्येक संस्थेत उतार-चढाव येतात. तसे चचच मध्येही आले. हळूहळू लोक इतस्ततः पसरले. टी.व्ही.ची साथ चोहीकडे पसरली. Man Power कमी झाला आणि आता ३ तासांच्या नाटकांची जागा ३ मिनिटांच्या नृत्यांनी घेतली. या परिवर्तनाने गणेशोत्सवावर वेगळाच रंग चढला. Open air stage गेले कर्नाटक संघ थिएटर मिळू लागले आणि तरुण पिढीच्या उत्साहाला नवे उधाण आले. १२ ग्रूप, १२ नृत्य, १२ कोरियोग्राफर्स आणि तोंडी लावायला एखादा अॅक्ट!! या सर्वाला प्रोत्साहन देणारा कै. संजय नाडकर्णी! ३ वर्षांच्या प्रसेडेंटशिपमध्ये त्याने लोकांना त्यांच्यातील सुप्त कलागुणांची जाणीव करून दिली. कलेला वयाचे बंधन नसते हे पटवून दिले. वय वर्षे ६ ते वय वर्षे ८५ सर्वांना रंगमंचावर आणले.

आणि!! Vote of thanks देताना देवाने संजयला अलगाद आपल्या कुशीत घेतलं! होSS! देवाला देखील त्याच्या दरबारात अशा सच्चा कलाकारांची गरज भासणारच ना?

या हीरक महोत्सवात संजय नाडकर्णीसारख्या हिऱ्याचे कौतुक केल्याशिवाय हा गणेशोत्सव अधुरा राहील!

एक अनमोल हीरा गमावला! या धक्क्यातून सावरणं सर्वांनाच खूप जड गेलं! पण! The show must go on! पुन्हा उभे राहिलो.

आता कर्नाटक संघही पुनर्बांधणीनिमित्त बंद आहे. So we are back to square one! पुनः पूर्वीसारखेच open stage आणि open theatre! पण गम्मत अशी की प्रोग्राम च्या शेवटच्या चारही दिवसात एक टीप्पूस पाऊस आला नाही. सर्व बाप्पाचीच लीला!

कार्यक्रमाच्या स्वरूपाबरोबरच बाप्पाही बदलले! eco-friendly decaration, eco friendly मूर्ती आणि तिचे ecofriendly विसर्जन! ही कल्पनादेखील संजय नाडकर्णीचीच बरं!

असा हा आमच्या माटुंगा मित्र मंडळ गणेशोत्सवाचा ६० वर्षांचा देखणा प्रवास! या ६० वर्षांत बाप्पाने किती जणांना घडवलं! बाहेरच्या जगात धैर्याने वावरायला शिकवलं. सेवेचे महत्त्व शिकवलं. Total Personality Development केलं म्हटलं तर मुळीच अतिशयोक्ती होणार नाही.

बाप्पा! तुझी कृपादृष्टी सतत आम्हांवर असू दे आणि आमच्या हातून अशीच सेवा करवून घे हीच तवचरणी प्रार्थना!!

बोला गणपति बाप्पा मोरया!!!

॥हरि ॐ तत् सत् ॥

मनाच्या खिडकींथानु

आयुष्याची सांज जाताना-मनाच्या खिडकींथानु
जीवन पळेयितना- पुरायि गोंधळ उडता
परस्पर विरोधी विचारांचेरी आद्दळतलें मनSS
हालता धोलता-भूतकाळांतू रेंगाळता

कितलो हो भार मात्यारी-
उगडासांची गर्दी मनाच्या पडद्वारी
विचारांचे काहूर मनांतु...
भावनांचो कळोळ हदयांतु...!

मस्त कलकलें जावनु गेल्लें- मात्र वरलेलें कसलेंयि ना
उल्लोवु शब्द खर्चले-साक्षीक सुद्दांयि कोणेयि ना
कोणागेलो विश्वासु बसतलो जें जाळें ताज्जेरी?
केदना मगेलोची विश्वासु बैसना मगेल्याची जीवनाचेरी!

कशशी जाळें, इत्याक जाळें- कोणे घडेयिल्लें
कळनेची, हें सगळें केदना जावु गेल्लें...!
माक्का जायि आशिल्लें कसलेंयि जायनेचि...
जें जाळें तें हांवे लेकीलें न्हंयिची!!

मगेलें म्होणु हांवे म्हळ्ळें- ते मगेलें वरनेचि
जें मगेल्या वांट्याक आयलें, तें हांवे मागिलें न्हंयिची
आयुष्य मगेलेंची-जाल्यारी हांव तें जग्नेचि
पळपळेयितना केदना खर्चलें, तें माक्का कळनेचि!

'हांव हांव' म्हणतना 'हांव कोण?' निमगुंवका पळ्ळें
सगळें बुदवंतपण खर्चोयि- जबाब मेळना जाळें
बद्द व्हयी दिसलें की, अर्थशून्य आस्स हो कलह जीवनाचो
तरी जिद्दी मन सोदता अर्थ संसारापडद्या माक्षीचो!!

- डॉ. (श्रीमती) मीरावरलक्ष्मी सवकूर

Some new delights for the Diwali festival

Khotte with a Twist

Ingredients

1 cup poha
1/2 cup curds
1-1/2 cups wheat rawa
or Idlee rawa.. I have
used wheat rawa here
Jaggery and salt to taste
Grated coconut and cu-
cumber
Turmeric leaves

Method

Mash poha into curds
well. Let it soak for one
hour

Now add all the other ingredients and mix well to get a
smooth Idlee batter. If needed add water.

In a steamer, add water n heat it.

Into the jackfruit leaves cup as we call it as khotte add
turmeric leaves and allow it to steam more than normal
Idlee in a steamer (atti).

Demould and serve with hot ghee and bamboo shoot
curry or keerla ambat .



Poha roll and Smileys

Ingredients

250gms boiled mashed aloo
Well grounded poha powder
Salt and chilli powder to taste
Tomatoes and boiled beans for garnish

Method

In a big plate, mash the boiled potatoes, add salt and
chilli powder . Mix well.

Now into this mix add slowly one tbsp poha at a time
and mix

Add again 2 more
tbsp and mix well.

For 250 GM's boiled
potatoes I have used
around more than
4 to 5 tbsp of poha
powder.

Now shape them
into Smiley's make
depression for the
eyes and smile with

the help of back part of pencil. shape few in rolls too
and refrigerate .

Remove them after 1 hour.



Deep fry till golden brown.

Garnish with tomatoes n boiled beans

Serve hot with sauce or mint chutney.

Poha Smileys and rolls turn out crisp from outside
and soft from inside .

Tawa Nankatai

Ingredients

5 cups maida or atta (I have used wheat flour here)
1 cup besan
3 cups sugar
1 tsp nutmeg powder
1 tsp kesar essence
Home made ghee or oil to mix
Remember no water no milk to be used

Method

In a big plate add flour, besan and sugar powder. Mix
well with hands. Now
add the nutmeg powder
and kesar essence.

Now slowly add melted
ghee so much that you
can knead the mix into
a soft dough.

Once done roll it and
cut into desired shapes
with the help of the cut-
ter.

Meanwhile on the
heated tawa add salt and place the grill plate. On this
add steel plate and put the half done biscuits to bake.
Cover with a big wok. Bake for ten to 15 mins till done.

This comes out crisp n tasty.

Serve when cool. Enjoy these with Diwali flavour!



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favour of 'Kanara Saraswat Association'.



NALINI KULKARNI w/o
Late Col.D.L.Kulkarni,
m/o Vivek & Savita
passed away on 16.09.2016.

She will be deeply missed by
Family & Friends.



VARSHA KULKARNI (née Karnad)
m/o Nikita & Neha,
sister of Vijay Karnad & Vrinda
Talgeri passed away on 21.09.2016.

Somebody who lived and
loved fearlessly
She will be deeply missed by
Family & Friends.



Shri Gurudath Rao Padubidri
(Dec, 19, 1964 - Sep, 24, 2016)
Left for his heavenly abode on
24th September 2016.

Deeply Mourned by :
Sister : Suman Prakash Manjeshwar
Brother in Law : Prakash D Manjeshwar
Family, Relatives & Friends.



Shri Ghanshyam K Khambadkone
(D.O.B.: Feb 26, 1969- D.O.D.: Oct 06, 2016)
Left for his heavenly abode on 6th October 2016

Deeply mourned by

Wife: Bharati **Son:** Heramb
Sister: Mrs Shobha Shankar Chandavarkar
Nephews; Chinmay and Mandar
Sister: Mrs Rutuja Rohit Shetye (Leela)
Brother-in-law: Mr Rohit Ramakant Shetye
Sister: Mrs Madhura Mahesh Umbrajkar
(Damayanti)
Brother –in-law: Mr Mahesh Madhukar
Umbrajkar
Niece: Sanika
Family, relatives, friends, other near and dear
ones.

May his soul rest in peace.

Personalia

Pramod Karnad once again Bags Best CEO Award

Banking Frontiers, a leading Banking Magazine has declared Shri Pramod Karnad, Managing Director of Maharashtra State Co-operative Bank (MSCB) as the Best CEO of State Co-operative Banks at the National Co-operative Banking Summit 2016 at New Delhi. Shri Pramod Karnad bagged this Prestigious award consecutively for the second time.



Pramod Karnad is a career Co-operative Banker, having worked in MSCB for nearly 27 years in various positions before assuming charge as CEO in 2011. One of his key achievements has been in following the policies of the Board of Administrators and bringing the bank back into positive net worth position from negative position and obtaining the Banking License from RBI. He was responsible for developing a transfer price mechanism in the bank under the guidance of the Board of Administrators in order to levy appropriate rates of interest on various loan products, so as to recover fund cost, impact of CRR portion and product and sector risk cost.

Gulwadi Quartet - The musical sibling family consisting of Nirmala (Bondal) Jaishankar, Shobhana (Ullal) Rao, Arun Gulwadi and Shaila Hattangadi, popularly known as the Gulwadi Quartet, is once again setting off from India on a 5-nation concert tour over Diwali. They are scheduled to perform multiple concerts in South Africa, Zambia, Botswana, Mozambique, and, finally the French territory of the Reunion Islands. The group is being lead in this tour by Shaila Hattangadi.

Amogh Gautam Amladi, son of Gautam & Nandita Amladi, grandson of Muralidhar Ananthbhat / Late Radhika Kallianpur and Late Shanta & Late Durgadas Amladi, has graduated with top Honours from I.I.T., Mandi (H.P), with B.Tech in Mechanical Engineering (CGPA – 9.3). He also received the Institute's Silver Medal for Outstanding Excellence in academic studies among the graduating batch of B.Tech.(Mech) at a grand Convocation ceremony held on 10th October. Amogh had the opportunity of studying his 5th Semester at Technische Universität München (TU Munich), under a Student Exchange Program.

He is an alumnus of St. Thomas High School, Goregaon (E), Mumbai, where he was elected as Master St. Thomas by the school for his personality, general knowledge, intelligence and wit.

A consistent meritorious performance throughout school was also complemented by his winning many merit certificates in Mathematics by the Greater Mumbai Maths Teachers Association in 2004-05 and 2008-09 and Gold Medal at Maths Olympiad in 2004, Science by Homi Bhabha Young Scientists Competition in 2005-06 and 2008-09, Maharashtra State Scholarship Exam in 2007, where he was ranked 34th in the state and Prachi & Pravinya Exams held by Greater Mumbai Marathi Teachers Association



Amogh was in the Top 1% performers in the Maharashtra HSC exams in 2012 securing 92% for which he was offered a Scholarship for Higher Education for Studies in Basic and Natural Sciences. He briefly learnt Basics of Shastriya Sangeet as a student of Pandit Raja Kale for a year. He also won Prizes at Ambabai Heble Bhagwad Geeta Recitation Competition organised by Grant Road Sabha in 2002, 2004 & 2006.

Results of Successful students 2016



Anika Santosh Bijur:
CBSE- CGPA score
10.0/10.0



Rucha Tallur (SSCE):
90.20%



Pranav V Dhareshwar,
Dharwad
10th CBSE Board: Score:
9.2 CGPA



Sanika Sanjeev Balwally
12th Commerce: 90.31%



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Narada Bhakti Sutras – Part VI

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

KRISHNANAND MANKIKAR

In previous part 5 :

We saw the supreme love as demonstrated by the gopis, and the importance and uniqueness of Bhakti and some of the means towards achieving Bhakti, i.e. साधनानि.

In this part, we see the means for Bhakti as propounded by various saints and Narada's opinion that it is not dependent on any means but its manifestation in itself is its result.

Now, Narada Muni goes on to describe some of the means towards achieving this Bhakti – साधनानि.

We will take the next three Sutras, together.

Sutra 19 (2.04)

Sutra 20 (2.05)

Sutra 21 (2.06)

तस्याः ज्ञानमेव साधनमित्येके । २.०४

अन्योन्याश्रयत्वमित्यन्ये । २९-२.०५

स्वयं फलरूपता इति ब्रह्म कुमारः

Let us see the first two :

तस्याः ज्ञानमेव साधनमित्येके । २.०४

तस्याः ज्ञानम् एव साधनम् इति एके

Meaning:

तस्या of her (of Bhakti) ज्ञानम् Knowledge एव alone साधनम् The means इति So Say एके some.

अन्योन्याश्रयत्वमित्यन्ये । 29-2.05

अन्योन्य आश्रयत्वम् इति अन्ये

Meaning:

On one another अन्योन्य dependence आश्रयत्वम् say so इति some others अन्ये.

Comment on (2.04 & 2.05 together)

Some say, that the main instrument of Bhakti is knowledge—jñāna. For them, Bhakti without knowledge is not useful; rather, with knowledge alone one can attain true Bhakti. Knowledge gives the power of discernment, of discrimination. It gives the power

to choose between right and wrong, and so on. Many have emphasized the power of Knowledge. To them, Bhakti without Jñāna turns merely into ritual or in pomp or a mere chore.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते in this world there is nothing more sacred than knowledge, says the Lord in Gita. This is what those who advocate the importance of Jñāna emphasize. But please note, Narada cautions, "some say knowledge ALONE is the only means towards Bhakti. To the exclusion of everything else. So where does the line distinguishing jñāna and Bhakti disappear? We can think over this.

Sutra 22 (2.06)

स्वयं फलरूपतेति ब्रह्मकुमारः । २.०६

स्वयं फलरूपता इति ब्रह्म कुमारः

Meaning:

By its own accord साधनानि manifestation as a fruit स्वयं says so B{V Narada ब्रह्मकुमारः.

Comment:

Whereas Narada says,

The essence of Bhakti lies in the fact that it is the result of itself. Here the gmÜ` and the gmYZ are the same. More on this in Sutra 37 (4.04)

Below wherein, the quality of Bhakti viz. it increases every moment, is stated by Narada.

Some, according to Narada say that the path to Bhakti is through Jñāna only, while some others advocate dependence on one another (the devotee and the "Araadhya"), or some say Jñāna and karma are important, while, Narada (Brahmakumara is Narada) says in case of Bhakti, there are no external dependencies, it is the self bearer of its own fruit. Bhakti is the result in itself. Bhakti is capable of manifesting the result all by itself.

When we talk of Jñāna it is a very deep subject

in philosophy, there is material knowledge, there is spiritual knowledge and so on. If we study Bhagavad Geeta, while Lord Krishna goads Arjuna towards Nishkaama karma based on the solid foundation of Bhakti, he does it very skilfully by imparting Knowledge. Thus, Karma, Jnana and Bhakti are all intertwined to make an inseparable triumverate which simultaneously become the sadhana as well as the saadhya for the spiritual seeker.

Others say that total dependence on each other (the object of devotion and the devotee) is the essence of Bhakti. Now here the question will arise as to why the Lord has to depend on the Devotee? The relationship being mutual, there has to be this kind of संबन्ध, one cannot exist without the other. Moreover, as we have seen above in the symbolism of the Gopis— viz. each gopi felt that the Lord is only dancing with her and for her!

Now we take the next two Sutras together.

Sutra 24 (2.07)

Sutra 25 (2.08)

राजगृहभोजनादिषु तथैव दृष्टत्वात् । २.०७

राज गृह भोजनदिषु तथैव दृष्टत्वात् ।

न तेन राजापरितोषः क्षुच्छान्तिर्वा । २.०८

न तेन राजा (राज्ञः) परितोषः क्षुत् शान्तिर् (क्षुधा शान्तिः) वा

Meaning:

Merely by looking (दृष्टत्वात्) at a Palace (राजगृह) just as the King is not satisfied (राजापरितोषः) or by looking at a plate full of food (भोजनदिषु) is the hunger of the one starved of food, is satiated. (क्षुत् शान्तिर् (क्षुधा शान्तिः) वा)

Comment:

Just as the King is not satisfied by merely looking at or into the Palace,(he has to live in it) or just as the hunger does not get satiated (by merely looking at the food). i.e. mere knowledge of the Palace being there or the food being there does not give the satisfaction either to the King or to the one who is hungry. Here, to emphasize upon the point that Bhakti is both the

result and the cause of direct experience, Narada Muni takes the example of the King looking at a palace and a person looking at a plate full of food. Narada Muni says that a king cannot be said to have experienced the happiness of (enjoying) a palace unless he lives in it. By merely looking at it, he cannot be satisfied, similarly, a person (who is hungry) is not satiated by merely looking at food, but he has to eat it. So it is with Bhakti—one has to directly experience the same.

This also obliquely speaks against too much importance given to "Jnana is Bhakti" theory- or against those who say that without "Jnana" one cannot attain Bhakti (pl. see Sutra 17 (2.04) mentioned earlier.) In other words, having Jnana is not equivalent to having real experience. We must contemplate upon the subtle difference between the knowledge (brain) and the experience (Heart)

Sutra 26 (2.09)

तस्मात् सैव ग्राह्या मुमुक्षुभिः। २.०९

तस्मात् सा एव ग्राह्या मुमुक्षुभिः

Meaning:

Therefore, तस्मात् she gm alone Ed should be grasped ग्राह्या by those desirous of liberation मुमुक्षुभिः

Comment:

Here again, the emphasis from the previous two Sutras continues, in as much as Narada Muni exhorts us to get hold of, take in our hand, grasp her i.e. Bhakti. One of the ways to understand the true nature of a thing is to hold it close to your heart, to feel it and as said earlier, to experience it. Please note the usage of the word ग्राह्या. Obtain her, go after her—with single pointed attention, and hold her close to your heart—all these are expressed with this one word ग्राह्या. When we have food, we say अन्न ग्रहण and the अन्न ग्रहण of food is complete when the food is digested. So as we contemplate more on the Sutras, we get down to the essence of the inner meaning, you may notice.

(To be continued)

Comments/corrections most welcome on

kdmanikar@gmail.com

Happiness in Twilight Years

DR. SUNANDA KARNAD, PUNE

Happiness and peace are two sides of the same coin in our life, that contains varied relationships, family environment, our numerous experiences of joy as well as sorrow. Problems which make us anxious –and in all these the kind of health – both physical and mental that we maintain, we all seek happiness and peace. Happiness is a state of mind, a feeling of delightful experience, expressed through a smile, words and bodily gestures. What make one happy? A child feels happy at the sight of a toy or chocolate, a teenager is happy in the company of his age-mates , an artist gets happiness not only by his / her creativity, but the applause from the audiences, a home maker derives happiness by cooking and feeding her loved ones.

We are living in a materialistic world, full of uncertain situations, inter group rivalries, crime and atrocities, of violence and destruction. How can one be happy in such a world? Still we live on, work hard to earn more and more to fulfill our never ending needs, money becomes more important, more valuable than the basic values and "Sanskaras" we acquire as we grow up.

Living in Technologically advancing society, most of us become career oriented, strive hard to become skillful , specialized to achieve greater success, sometimes even by fraudulent means. We are caught in a rat-race of cut throat competition. We have no time for our children or for our family. Time goes on, years pass by, and we do not realize when we reach retirement. We retire from work, not from life. Now we enter the twilight years of our life, when we have time, time and time!!!

"You seem to be a happy person, there is serenity on your face", a newly acquired friend told me. "Well , yes, I am a very happy person for I seek happiness in whatever I do, whoever I meet from everyday life", I said. It all depends on how we look at life, our total perspective. As a teacher I derived happiness from my students, who gave me love, respect and made me feel young. There was music in the house, as my other half was a musician. His sweet voice filled us both with divine peace and happiness.

Happiness in Twilight Years is however, a complex phenomenon. It is not just a state of mind, but also of physical health, of one's relationship within the family, one's attitude, habits and ways of behavior. With changing times one needs to change, instead of expecting others to change. The elderly need to adjust with their working son and daughter in law, with grand children who remain busy in their respective interests, rather than expecting them to sit and look after, and

care for their ailments , if any. As long as the spouse of an elderly is alive , he / she may have a companion who cares , but with the demise of the spouse, loneliness becomes an unavoidable part of Twilight Years.

Instead of drowning oneself in the misery of loneliness, the elderly should seek happiness by pursuing some hobby like reading, writing, listening to music, talking to other elderly friends, discussing social issues, politics etc., rather than complaining about the behaviour of younger members at home.

If one accepts all that comes with aging and grows old gracefully, one can be happy and make others happy. Such a grandpa or grandma is loved, admired and adored by the young. Happiness in Twilight Years becomes a dream fulfilled and when the inevitable invitation comes, such a noble soul, without suffering or even with suffering, is ready to leave this world and enter the divine arena of eternal peace!

<<<>>

**In loving memory of
SHRI DINKER S. KAVAL
(fondly known as Kaval Mama)**



29.5.1920 - 13.10.2016

A man known for his simplicity and integrity.
An inspiration to his family and to all who
came in contact with him.

Fondly remembered by:

Ajit, Deepa, Sunil, Geeta, Murthi, Kalpana,
Sudhir, Sujata, Chida, Sanjeev, Vandana,
Preeti, Prasad, Amit, Namrata, Anil, Kunaal,
Suchit, Rhea, Varun, Neil, Tanya, Zarek, Zaiv

Ajit: 98210 13628

Geeta : 98214 21 969

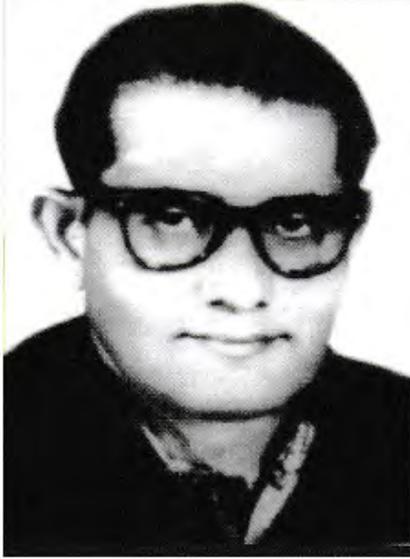


I shall pass this way but once; any good that I can do or any kindness I can show to any human being; let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

Stephen Grellet

LATE SHREE SANJIV RAO R. KHAMBADAKONE – A BORN LEADER - “A SAVYA SACHI”

(25.08.1916 – 31.10.1971)



The year was 1938. Late Pt Jawaharlal Nehru visited South Kanara District. His itinerary was handled by late Sri. A. B. Shetty, District Congress President. A young man in his early twenties approached Sri. Shetty for requesting Pt. Nehru to address the villages around Khambadakone in Kundapur Taluk, which was flatly rejected as only two meetings had been planned at Mangalore and Karwar for want of time. The Young man did not get disheartened, He returned to Khambadakone, collected about 500 people on the day Pt. Nehru was passing through the place to North Kanara and stopped his vehicle. The young man garlanded Pt. Nehru and handed over an amount of Rs. 30/- as donation from the villagers to the Freedom Movement which Pt. Nehru gratefully accepted and complimented the young man and the villagers for the noble gesture which incidentally happened to be the first of its kind on his tour. The young man requested Pt. Nehru to address the villagers and he readily obliged and spoke for about 15 minutes. It was a terrific achievement for the young man and he did not look back.

The young man of 22 years was Sanjiv Rao Rama Rao, Khambadakone, popularly known later as “R.K. Sanjiv Rao” or simply as “R.K. Yavaru” all over the district and as “Rayaru” in and around Khambadakone.

Born in 1916 in a renowned Chitrapur Saraswat family at Khambadakone as the third child of late Sri Rama Rao and Smt. Seeta Bai, he did his early, schooling at Khambadakone and Kundapur and then at Ganapathi High School Mangalore, where he completed his matriculation. He had ambition of becoming a lawyer but Freedom Movement beckoned him. Along with his elder brother late Shri Bhawani Shankar Rao he plunged into the Freedom struggle and was arrested. While Bhawani Shankar was put in lock up, young Sanjiv was let off with a few cane blows, as he was a minor He remained active throughout in the Freedom movement organizing local people for the struggle.

That was the time Saraswats continued to play an important role in the social and public life of the places of their origin and displayed a unique “Saraswat Spirit”, characterized by their erudition, dignified disposition, trustworthiness and enlightened leadership. They were the “Elite” of the place and were looked up to by the local people for guidance and advice. They made significant contribution to several fields of activities particularly education and fine arts and they were held in high esteem by the society in general. They lent a distinct “Saraswat Flavour” to the social life. Sanjiv and his brother Bhawani Shankar (who unfortunately died very young) was in the forefront of holding high the “Saraswat Spirit”.

His tremendous organizing ability, abundant talent and drive found expression in multifarious activities in the service of the society, into which he plunged headlong after Independence. Elderly people in and around Khambadakone recall the unique feat he achieved in brining the ashes of Mahatma Gandhi for immersion in the local river. When he heard that the ashes were being brought to Mangalore for immersion in the Netravati river and Gokarna, he dashed to Mangalore with a group of people and sought a portion of the ashes by claiming that the local river was the holy river “Kushadvati” and succeeded in collecting the ashes in a small silver box he had taken with him. The ashes were taken in a solemn procession from the center of the village to the river for immersion. This was something no one else had thought of in the entire coastal belt.

There was no area in public life which he did not touch, be it education, health, public works, co-operatives, local administration, sports, Fine arts, Folk arts, etc. His religious bent of mind was manifest in the lead he took in the renovation of a number of temples and in conducting mass religious activities. His multifaceted



personality and multidimensional activities made him a household name in Kundapur Taluk particularly north of Gangolli River. His deep concern for the welfare of the people, yeomen service he rendered in various fields, his encouragements to sports, fine arts and folk arts particularly Yakshagana and Kannada Stage, are remembered even to this day. Few could match him in oratorical skills and organizing ability.

After Independence he was active in politics and was one among the most prominent Congress leaders in Dakshina Kannada District and Kundapura Taluk in particular. Whether as President of Local Panchayat, Member District Board, Vice President and President of Taluk Board or Director of District Central Co-operative Bank, he was known for his definite views, amazing grasp, forceful arguments, deep commitment to the causes he held dear and the respect and dignity he brought to the offices he held with distinction.

His deep attachment to the people and his commitment to their welfare were legendary, Always looking for new ideas to serve the people he would not let go of any opportunity of taking advantage of the various developmental schemes of the Govt., be it schools, roads, Primary health centers, public wells, his would be the first claim on them. He was like an elder brother to the people of the area, rushing to help them in times of need

His initiative, zeal and drive saw the upgradation of the dilapidated elementary school in Khambadakone to Higher Elementary level, establishment of High School at Khambadakone, Primary Health Centre at Kirimanjeshwar, Khambadakone Co-operative Agricultural Bank and other establishments in the area. Many school buildings, rural roads, culverts, co-operative institutions etc. in the area owe their existence to his initiative and efforts. Every public grievance in the area received his prompt attention and he earned a good name in settling family and property disputes as an arbitrator. He was in the forefront of relief works in times of calamities like floods, sea erosion etc. He had helped many youngsters from poor families secure employment in teaching, banking and cooperatives.

He had such deep commitment to the welfare of the people, that where no public land was available in Khambadakone, he donated family lands for construction of school, Panchayat and co-operative Bank buildings, Children Park, Public wells, Grama Sevak quarters etc. No doubt he was likened to "Danashoor Karna", a role he played to perfection in Yakshagana.

His activities were not restricted to social or public service alone. He had keen interest in sports, fine arts and folk arts. Yakshagana and Drama were very close to his heart He was an accomplished artiste himself and he was well known for his magnificent performance of "Karna" and "Kaurava" in Yakshagana Talamaddale. He was a fine stage actor and director too. He collected a motley crowd of local people and started Vijaya Mitra Mandali which staged many Kannada plays under his direction, some of which won several awards. He was famous for the roles of Tippu Sultan and Yachama Nayaka which won him state level best actor award. While Yakshagana Jodatas (with two troupes) were common, he had the unique distinction of organizing Yakshagana Bayalatas (field plays) with three and four (troupes) performing simultaneously which was unprecedented. In the fifties and sixties itself he had established the tradition of honouring noted artistes and achievers in various fields on the Republic Day His efforts to encourage and provide opportunities to school children and young artistes to exhibit their latent talent were unique.

He was a leader who was an inspiration to many. He had achieved a lot in his endeavour to serve people but he was not after power or position. He could have achieved much more had fate not snatched him away on 31.10. 1971, at the relatively, young age of 55. Large circle of friends, associates, contemporaries and others who were deeply impressed by his personality, his total commitment to the public cause and his untiring efforts to improve the quality of life of the people in general, fondly remember their association with him; that part of the district has not produced another leader like him, they feel and say that he was the unique gift of the Saraswat Community to the society.

His family members and close friends have established in his memory "Sri. R. K. Sanjiv Rao Memorial Charitable Trust" which is undertaking various activities in the fields of education, health, arts, fine arts, etc. the causes which were dear to him.

The year 2016 is being celebrated as the birth centenary year of late Shri R. K. Sanjiv Rao by the family and the people in the area.

Dr. Ashok Kundapur

The Mind Matter Debate

HIREN DIVGI

Is the thinking mind the creation of matter that exists independent of it in the universe or is matter that makes up the universe a creation of the mind?

This fundamental question has challenged the best minds of humanity over the millennium. Indeed it is at the center of the most fundamental of human experience of "I am" and the most fundamental question of "who am I?" To answer this question, points of references are needed that say, "this I am not" to define who am I. This gives rise to the whole of the universe that is "outside" of who "I am".

The scientific paradigm of reality up to the 20th century seems to have convinced humanity at large that there exists an independent universe defined by space, time, energy and matter. In some places in the universe there is a possibility that this matter organizes itself into chemically dynamically stable systems, far away from equilibrium that preserves its form dynamically through closed loop system of information networks and open material and energy loops. Further the closed information loops form networks that develop into innate "intelligence" that enables the physical form to exist in a condition far away from equilibrium consuming matter and energy from the surrounding, responding to external stimuli to maintain its form and also reproduce similar forms of itself. This is what we refer to as "living form" of which the human race is one such form.

This brief so called scientific understanding of the universe and life and the human evolution within it, is in fact a model creation of the human mind after millennia of observation of the universe around and drawing of many explanations and conclusions, then rejecting them and replacing them with new ones. The above explanation supported by the latest theories in physics and other fields of science, that the current work being pursued in trying to put together the unified theory, is just one but the latest attempt to explain the reality. It will also not be the last.

So it seems the human mind being stimulated by the sense organs, over the millennia has created a network of thoughts and information that has constructed this concept or model of reality. Is there proof of its existence without a perceiving consciousness?

The cutting edge research in physics is throwing up unexpected results of the nature of matter at sub atomic levels, where the solid world and universe perceived and projected in our minds, seems to dissolve into "whirlpools" of phenomena that are not

only inconsistent, but seem to vary based on how the observation is made. Most frustrating of all, they manifest themselves more like a probability!! If one has to apply logic, the universe as we perceive it seems to be a gross aggregate of probable events. The human life experience scale of time seems to give this reality relative "permanence" and "solidity" but in effect at the most fundamental level, it is based on the probability of phenomena existing for a millionth of a fraction of a second. If at a fundamental level, the reality of a subatomic particle is in question, how can we consider the gross level "perceived reality" to be real?

It may seem very easy to answer this question when I see a chair in the middle of the room. It looks solid and when I sit on it, it supports me. If I don't move the chair and take care that no one else can move the chair and leave it in the room, even if I am not in the room I "know" the chair is still there which can be easily proved when I come back in the room. Even if the ceiling of the room collapses I have proof of the existence of the chair in the broken pieces of the same. So how can I say that the chair is a creation of the mind.

On the other hand I also "know" that the chair is made out of atoms and molecules, matter depending on the material used to make the chair, that at a sub atomic level, this matter is "whirlpools" of energy that to me seems like matter. I also know that the chair I see is actually the light reflecting on the "skin" and impinging on the retinas of both my eyes and the brain processing this as the image of the chair. I am also aware that computing technology has evolved to an extent where wearing virtual reality glasses and a device called a virtual reality sleeve, I can "see" and "hold" a sphere in my hand when none exists in "reality".

But unlike virtual reality everyone else can also see the chair in actual reality and confirm its existence. Even a blind person who cannot see it confirms its existence when he bumps into it.

Then again, if all participants were plugged into a virtual reality, they would all see a sphere in my hand if the rules of perception were the same.

This argument seems irreconcilable at the level of human perception. So for the moment let us assume that at the level of human perception, there is a universe that is independent of a perceiving consciousness.

What is the nature of this universe? How long has it been in existence? How large is this universe? What is the proof of its existence?

Modern science answers these questions from deduction of observations made within the realm of human consciousness. However each and every pillar of the construct to "scientifically explain" is a mental model of what we "think" is the universe. It is based on the mental model of the reality and universe we have constructed. Latest scientific thought is trying to club that into M theories, that define facets of reality but cannot unify them as a whole.

Certain aspects of ancient Indian Vedic thought that the universe as we perceive it is in fact a projection of the mind, has been proven with recent advances in neurosciences. The way the optics of the eye function and the way the brain interprets that as a solid object is in fact a projection of the brain. This is proven when the optics are altered to reverse the vision upside down, after a given amount of time the brain "learns" to process the image upright even if the optic nerves in the eyes are actually excited with an upside down version.

But coming back to the main debate, this whole paradigm of reality is still a creation of the mind. But then again, is the mind the creation of the universe in which it exists??

If we take a position that says the universe cannot exist without a perceiving consciousness, the reverse

logical question arises; can pure consciousness exist without a physical world to perceive? What kind of attributes and form does this consciousness have?

This debate seems to be irreconcilable till the time we continue to divorce consciousness out of physical reality of the universe because proof of a physical reality seems to exist only within a perceiving consciousness. Indeed the fundamental dimensions of the scientific model of reality, space, time, matter - energy need a perceiving consciousness to validate them. That leaves me with the fascinating question.

Is an independent perceiving consciousness one of the dimensions or indeed the root dimension of reality where, universal perceiving consciousness, space, time, matter - energy make the reality?

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Tum Bani “Tara Asmaanki”

WE MISS YOUR SMILE ON YOUR 89th BIRTHDAY



TARAM dear, do you remember ?

Amma always dressed us up like twins
Tied our hair up with ribbons and hair pins.
Pappa used to say, we two were his eyes
And BAB (Premanand) his nose
They loved all, equally so much
That there wasn't any bickering amongst us as such
From them we imbibed love for music
And Bab our tabalji on his tabla played magic
You surpassed me as a better singer
And I remained a good listener
Those who heard you, hailed as a “Nightingale”
For even at 88 your fans you could regale

But now,

The music has stopped, yet the melody is haunting
And your collection of songs we are counting
With “HIS” name on your lips as Visa or Password
You walked thro' the heavenly gate into the celestial world
May you rest in eternal peace
And enjoy the divine bliss

LOVINGLY YOURS INDAM AND FAMILY
INDUMATI UPPONI --- PANVEL



Variety - The Spice Of Life

MUKTABAI CHANDAVER

There is so much variety in God's creation. We have variety in seasons, in climate and in people, their looks, their behaviour, so on and so forth. While all persons have the same features like two eyes, ears, hands, feet, one nose etc. no two persons are alike. If everything was the same, life would have been monotonous and boring. We enjoy bright sunshine in the morning only after a dark night; we appreciate the cool shade and breeze only after experiencing the scorching heat of the sun.

There are all kinds of people in this world, with different mentalities and attitudes. I have met some with positive thoughts and happy outlook towards life and others as well as those full of negative attitude and sarcasm. I have three sons and a daughter. Many years ago, when they were quite young, I met a lady who asked me, "How is your Shurpanaka?" Surprised by her question, I asked, "What? Shurpanaka, who?" With a wry smile, she said, "Your daughter, of course, born after three brothers - Ravana, Kumbhakarna and Vibhishana, isn't she?" I was really taken aback by her barbed sarcasm. What negative thinking!

Most of my friends had always referred to my daughter as 'Muktabai - born after three brothers - Nivrutti, Dnyandeo and Sopan'. They would say, "We are sure you would have loved to name her Muktabai, but you couldn't because your own name is the same, isn't it? Such a positive thought and it never failed to please me.

During one of the spiritual camps I attended, I had read out a poem composed by me, befitting the occasion, and received a lot of likes and appreciation by everyone present. However, one lady seated beside me, remarked, "What is there in your poem to appreciate it so much?" I smiled and thought to myself - 'Beauty lies in the eyes of the beholder'.

There are people who always believe that the glass is half full instead of half empty. Even in adverse situations, they continue to think positively and have a positive attitude towards life. With a positive attitude, we must love and enjoy the Gift of Life. The negatives, we must take in our stride, because 'Variety is the spice of Life'.



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Here and There

Ahmedabad : 10-Apr-2016: We celebrated Yugadi at the residence of Dr. Rajendra Kaikini. The function was well attended and concluded with the distribution of traditional powder of neem leaves and sugar, panak panvar. We had bhajans and Panchaang vachan.

3-Jul-2016: The A.G.M. of Ahmedabad Local Sabha was held at the residence of Shri Raghunandan Honawar. 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. We recited many shlokas and mantras as well.

24-Jul-2016: The members met at the residence of Smt. Arundhati Hattangadi. We performed Devi Anushthana and recited one chapter of Guru Parampara Charitra. Special screening of Ashirvachana by HH Shrimat Sadyojat Shankarashram Swamiji was arranged on the occasion of Guru Purnima after Deepa namaskara. Shri Ashish Shah briefed the laity on the details of his visit to Shri Chitrapur Math, Shirali on occasion of Rathotsava. Sabha members decided to take part in large numbers for the Navratri celebrations at Karla.

21-Aug-2016: Punyatithi of HH Shrimat Parijnanashram Swamiji III was observed with Guru Pujan performed by members at a hall hired for the purpose. Smt. Vijaya Bankeshwar beautifully recited chapter 63 of Guru Parampara Charitra which was apt on the punyatithi day of HH Shrimat Parijnanashram Swamiji III, followed by screening of Ashirvachana by HH Shrimat Sadyojat Shankarashram Swamiji. The yummy prasad bhojan was home cooked and brought by the members.

Reported by Aparna Kaikini

Bengaluru : Samoohika Bhagavad Gita Pathana was performed from 28th August to 4th September. On 3rd September, Bilvarachana was performed with recitation of Swami Anandashram Ashtottara. On 4th and 5th September, on the occasion of Ganesh Chaturthi, Samoohik Gouri and Ganesha Puja was performed. On 4th September, Punyatithi of Parama Pujya Shrimat Anandashram Swamiji was observed with Samuhika Gayatri Japa anushthan in the morning. In the evening the "Samadhi Kud" was beautifully decorated with flowers and the program in the Swami Anandashram Sabhagriha began with Bhajans, Deepanamaskar, Bhashya Pathan, Ashtavadhana Seva, Deepalankar, and Mouna in the evening.

On 26th September the Punyatithi of Parama Pujya Shrimat Parijnanashram Swamiji- II was observed with Deepanamaskar, Bhashya Pathana, Shiv Pujan, and Ashtavadhana Seva. As a part of the Chaturmasa Seva during the month, Bhajan Seva was rendered by the parents and teachers of Prarthana Varga, Smt Nirmala Balwalli, and Smt Ameeta Shiroor. There was vocal recital by Smt Padmini Rao, Kumari Sharmila Kumble, and Tabla recital by Chi Prithvish Kumble, Kum Uttara Nadkarni and Shishya Vrunda. There was an interesting talk on 'Kuladevta' by Smt Suniti Naimpally and a power point presentation by Smt Gouri Hattangadi on "Sant Tukaram- His Life and Works".

Samoohika Gayatri Japa Anushthana was conducted on the 2nd, 4th and 5th Sunday along with the weekly Pujan on Mon/Thurs/Fri by Gruhasthas, Vimarsh session by Smt. Udaya Mavinkurve was conducted on Bhagavad-Gita Chapter 12 from the snippets on the Ashirvachan by P.P. Swamiji Mangalore Chaturmas, and the series of talks by Dr. Sudha Tinaikar continued.

Reported by Saikrupa Nalkur

Chennai - Punyatithi of Shrimat Anandashram Swamiji on 4th Sep. and Shrimath Parijnanashram Swamiji II on 26th Sep.2016 were observed with Bhajans. Our monthly Sadhana Panchakam too were conducted as per schedule. AGM of Saraswat Association and Local Sabha was held on 11th Sep. The office bearers and committee members continue for one more year.

Reported by Kavita Savor

Goa: Goa Sabha's Yuvadhara & Prarthana Varga have been actively participating in activities at Shirali Math & Parama Pujya Swamiji's camps in Goa. They have participated in Rathotsava, Kara Seva Shibir, Yuvadhara Sammelan & Chaturmasa, singing Bhajana-s, performing Paduka puja & volunteering. They have also performed Guru Pujana at monthly Satsanga-s of the Sabha when held at their residence. Goa Sabha is also proud to note that its Yuvadhara / Prarthana Varga member has performed the Guru Pujana in all the last five monthly Satsanga-s, irrespective of the Satsang being hosted by them. To name the young Sadhaka-s who have performed Guru Pujana in Satsanga-s till date , Pranjali (Sia) Deshpande of Prarthana Varga, and Yuvas – Nivedita Gokarn, Krupa Kalyanpur, Satya Kalyanpur, Gurucharan Burde, Soumya Karkal & Sushant Harite.

Goa being a Sabha of distances & with majority of senior members, it has been the endeavour of the Sabha Committee to hold monthly Satsanga-s at different centres for the benefit of residents of the respective localities. Accordingly, Satsanga-s & Bhajana activities have been hosted with very kind & loving hospitality by Smt. Gayatri & Shri Ajit Masurkar, Smt. Smita &



Shri Chandrakant Kalyanpur and Smt. Sandhya & Shri Mohan Kalyanpur of Panaji, Smt. Usha & Shri Arun Mudbidri of Mapusa, Smt. Neeta & Shri Ramdas Divgi and Smt. Sujata & Shri Ramdas Gulvady of Margao, Smt. Shraddha & Shri Chaitanya Ubhayakar of Vasco and Smt. Vinaya Mavinkurve of Ponda. The activities of the Satsanga-s include, besides Guru Pujana, Stotra-s & Bhajana-s, Mrityunjaya Japa, Shankaranarayana Geet, Mangal-arati, Mangal-pad & discussion of Sabha activities. Satsang hosted by Divgi Ramdas Maam & Neeta Pacchi of Margao on Oct 2, to mark Navaratri, was a full day Satsanga with Navaratri Nityapatha, Devi Anushthana, Shri Lalita Sahasranama, Devi Pujana performed by Yuvati Soumya Karkal, Devi Stotra-s & Bhajana-s.

Reported by Sabita Harite

Mangalore: Sri Krishna janmashtami was celebrated at Venugopal Shrine of Sri Vamanashrama Samadhi Math for 9 days from 19th August to 27th August 2016. There were daily bhajans at 5 pm and 9pm on all the 9 days. Every day ladies and gents of our community would gather in the math twice a day and sing Marathi Abhangs of Ramavallabhadhas. Sri Shriram Nileshwar provided harmonium Seva on all the above days. Special programs were also held where different Bhajana Mandalis were called to give Sangeetha seva to Lord Venugopal.

On 26th August cradling ceremony of Lord Krishna was held. Dr S P Gurudas gave Harikatha on the story and circumstances of the birth of Lord Krishna. Sri Mangaldas Gulvady in Tabla and Sri Ramesh Hebbar in Harmonium gave saathi to the Haridas.

On last day, 27th August, Gopalakala was held where nearly 15 kids dressed as Krishna and Radha participated in the Fancy dress event. Santarpana Seva was also held on last day. Devotees attended in large numbers for all the above Krishna Janmashtami celebrations.

Reported by Savnal Janardhan Rao

Mumbai – Dadar: On the 2nd, our Sadhakas met at Shri Arun Chandavarkar Maam's residence to perform Devi Anushthana. On the 4th, Dadar Sabha, in unison with the Matunga Mitra Mandal, commemorated the Punyatithi of HH Shrimath Anandashrama Swamiji. Amidst the vibrant atmosphere of bhajans and jai jaikars, Anandashrama Swamiji's murti and padukas were carried around Karnatak Society, in the palkhi brought from the Talmaki Wadi Datta Mandir. Sadhakas young and old alike participated, with some of them even breaking into an impromptu garba.

As This year's Chaturmasya Vrata approached its climax, many of our Sadhakas went to Shirali to be a

part of the "Seemollanghana" programme on the 16th. Shri Dinesh Karkal and Smt. Sona Chandavarkar offered the Dadar Sabha Vrathanushtana at Swamiji's lotus feet.

Every year, Matunga Mitra Mandal welcomes Lord Ganpati for 10 days in Karnatak Society. And, on the 14th, the Sadguru Bhajan Mandal, led by Smt. Chandrama Bijur and Smt. Shobha Puthli, performed a melodious bhajan seva as part of the Rang Puja conducted by Matunga Mitra Mandal.

Swadhyaya on one shloka from "Abhivyakti" and the 9th adhyaya of the Bhagawad Gita was conducted on the 20th, and some of our Sadhakas gladly took this opportunity to enhance their understanding of our scriptures and especially the Bhagawad Gita.

On the 25th, Sadhakas met at Shri Shashidhar Gulvady's residence to perform Gayatri Anushthana. Sessions on Sanskrit Manache Shloka, Hanuman Chalisa and Bhagawad Gita conducted by Smt. Shobha Puthli for the parthana children continued as per schedule.

HH Shrimath Parijnanashrama Swamiji II's Punyatithi was commemorated on the 26th at MMM hall, with a lovely Katha Kathan comprising some excerpts from the Guru Parampara Charitra, followed by bhajans.

Reported by Mohit Karkal

Mumbai – Santacruz : 28th August 2016 : Our Sabha devotees had a blissful Sannikarsha at Karla, as per the module.

4th September, 2016 : To observe the Punyatithi of HH Shrimat Anandashram Swamiji, the Sabha had arranged for " Panchamrit Rudrabhishek and Sahasra Bilvarchana Pooja", which was officiated by Ved.Ulman Anandbhat maam.

10th September, 2016 :As part of the Ganeshotsava and under the joint auspices of the Sabha and the Saraswat Mahila Samaj, a musical programme was arranged. Beautiful bhajans were sung by Smt. Gauri Ray and Smt. Rekha Paranjape. On the harmonium we had, Shri Madhav Paranjape and on the tabla, Shri Nikhil Avasrekar, who kept the devotees entranced, with their wonderful performances.

Reported by Kavita Karnad

Pune: May 29th,2016 : Annual General Meeting was held with an attendance of around 30 people at the Chitrapur Math, Pune. Having started with the Math Prarthana, we all observed 2 minutes silence for 10 members we had lost during the year. The meeting began with the good news that Vantiga collection was progressing well and exceeded that of the previous year. Pritipachi updated us on the last Standing Committee Meeting discussions and Shobhana pachi Bijoor invited us to the inauguration of the new Parijnyan Vidyalaya near Karla Math on 16th June 2016. The same committee

was re-elected except that Rachana Kadle opted out and so Shri Shashikant Vakhnalli was elected as Jt. Treasurer. The meeting ended on a positive note followed by snacks and tea.

Chaaturmaas : On Guru Purnima, 19th July, 2016, Devi Pujan with Thrishati archana and Guru Pujan with ashtothara shatanamavali was performed. Subsequently throughout the Chaaturmaas, every Monday, Wednesday and Saturday, Shiva Pujan, every Tuesday and Friday Devi Pujan and every Thursday and Sunday Guru Pujan has been performed. Also on Rakhi Purnima and Seemolanghan day Devi Pujan with thrishati archana was performed.

Guru Parampara Parayana was done at home individually with great fervour and sincerity. Also equally enthusiastically Shri Devi Anushthana for a total of 21 days was completed by ladies and 51 Malas of Shri Gayatri Anushthana was completed by gents during the Chaaturmaas period.

On Krishan Janmashtami day, Dahi Handi was enjoyed both by the children forming a pyramid to break the Handi and the others looking on. This was followed by Mhantios with the Prarthana children reciting the 12th Chapter from the Shri Bhagwat Geeta in the interim. The children and grown-ups took turns to swing the cradle of Lord Baby Krishna and then doing the Aarati . With total participation in the singing as well as Prasad grahanam the event, needless to say was enjoyed by the 60 plus people.

28th August, 2016 : A session on Healing through Positive Imagination was organised by Pritipachi and conducted by Ameetapachi Menon for the Yuvas from 2.30 p.m. at our Pune Math. There were 15 Yuvas and they all were amazed as they went through the practical application. They were asked to visualize their own negativity or any fear they nursed. Then they were asked to replace it with something or somebody they loved in what they felt attractive surroundings. In the peaceful and quiet Math surroundings they felt so uplifted they wanted another similar session soon. This was followed by Gurupujan for about 10 Prarthana children which was led by a Yuvati, Tanvi Amladi . The session ended with delicious snacks and Prasad.

Sep 9th to 11th, 2016 was a Gnyanamaya set of evenings wherein our own Pritipachi conducted with brief and clear instructions, sessions of Ninaad to help us focus better in our Japa. This was followed by our Dharmapracharak, Shri V. Rajgopal Bhatmam's Pravachan series on Shri Dakshina Murthy Sthothram. With his easily comprehensible style with wide ranging examples in his explanation, he made us aware that in the Dhyana Shloka Shri Dakshinamurthy had conveyed with His Chinmudra all the answers in Mauna to the

Brahmanishtha. In the following Dakshinamurthy Strotras the message was conveyed in the form of words, step by step. The attendance was good and we all benefitted by it.

Reported by B. S.Karpe

New Jersey, USA : Navratri begins a little early in New Jersey, USA than in India. Shri Atul Purohit - Garba king of Baroda visited Secaucus, NJ for the Biggest Navratri Garba Mohatsav on Sept 16th and 17th. Thousands of Indians along with Americans and our fellow bhanaps also went to the event to dance Garba on melodious tunes of Atul Purohit in America.



Abhay Manjeshwar along with his wife Lakshmi Prabhu - resident of Vile Parle East, Mumbai (see pic) performed Garba dance in Gujarati Garba Attire along with a group of bhanap friends. This group well known as Aamchi Gang in New Jersey danced Garba in the event from start time of 8.30 pm to 1.30 am.

Reported by Abhay Manjeshwar

Our Institutions

Balak Vrinda Education Society:

The eagerly awaited Teachers' Day was fast approaching on 5th September 2016, but 5th September being Ganesh Chaturthi the event was held on Saturday 17th September 2016 in the morning.

The hall was gaily decorated and a stage was all set. The music section of Saraswat Mahila Samaj, Gamdevi, - 'Saraswati Vrinda Gaan' was invited to perform on this day. Mrs Sadhana Kamat, Educationist & renowned author, ex- President of KSA and ex-President of Saraswat Mahila Samaj was invited as the Chief Guest. Mrs Geeta Balse, Hon. Secretary, Publicity and Public Relations, anchored the programme and requested the Chief Guest and members of the BVES Managing Committee members to light the lamp to inaugurate the Teacher's Day.

Mr. Anand Nadkarni (Chairman, BVES) welcomed all. Mrs Sadhana Kamat was welcomed with flowers and a memento by Mrs Nirmala Chikarmane, Hon. Treasurer. Dr Suneela Mavinkurve, Vice-Chairman introduced Mrs Kamat and requested her to address the teachers. Mrs Kamat gave very interesting engrossing talk with her excellent oratory skills.

As it was Teachers' Day Mrs. Sadhana Kamat congratulated the teachers of BVES, for choosing this profession and said, 'The children who are your students today will become scientists, artists, sportsmen and leaders of tomorrow and will achieve great success in their chosen fields. And some contribution to their achievement will definitely have come from you. That is why teaching is considered as a "Noble Profession"'.

She then narrated many interesting anecdotes which highlighted exemplary qualities of teachers such as dedication, excellence in their subjects, depth of knowledge, a positive attitude to life, constant desire for learning and above all humility.

She ended her speech with a quote: 'Mother is the first Teacher and Teacher is the second Mother of a child'. She added 'If we look after our students just as we bring up our children with love and discipline, we will prove worthy of our profession'.

Mr Dilip Sashital- Jt. Hon Treasurer proposed the Vote of Thanks.

The Teachers and the Non teaching staff were all felicitated, represented by their respective Heads - Mrs Vartak- Head of Marathi High School, Mrs Sujata Kate- Head of English High School, Mrs Sushma Shukla - Head English Primary School, Mrs More - Head of Marathi Primary School and Mrs Ashar - Head of English Pre Primary Schhol, with bouquets and gifts sponsored by a well wisher.

Thereafter followed the musical programme by Saraswati Vrinda Gaan titled 'Chitraragini' a lively musical programme of classical songs from Hindi films which was thoroughly enjoyed by one and all. Mrs Geeta Yennemadi the main conductor of this group and lead singer and Mrs Sadhana Kamat who narrated this unique programme kept the audience spellbound. Dr Divya Bijur who sang the lilting "alaps" and "sargams" ably supported by the singers, Mr Arun Hattangadi on tabla and Mr Kedar Bhagwat renowned harmonium player gave excellent accompaniment to this superb show. Mrs Kamat made the programme interactive by involving the audience in a qui. She made the audience aware by appreciating and recognizing different "ragas" traditionally sung from early morning to night. The programme was a great success and was appreciated by all.

Retired Heads / Teachers were also felicitated for the long and dedicated service that they had put in. The

programme ended with the National Anthem. Everybody enjoyed the sumptuous lunch served on this occasion.

It also gives us great pleasure and pride to say that Govt. Of Maharashtra has granted permission to Balak Vrinda Education Society to start a Junior College.

Reported by Geeta Suresh Balse

Saraswat Cultural Forum , Pune: 26th June: A Film Festival was organized at the National Film Archives Pune at 10 a.m. Smt. Deepa Sirur compered the programme well. She introduced first Ms. Naina Panemanglor, a full-fledged film story writer, producer and director.

Naina has worked on critically acclaimed independent feature films like "Umrika", "Masaan" and "Ki and Ka" and short films "Maya" and "Odh" which have been selected for various international film festivals. Naina is a budding celebrity and has moved from Mumbai to Pune.

She has very smartly brought out a very mundane topic in "ODH" in Marathi with intensity and sensitivity. Unknowingly, we had some of the caste watching it with us. Surprise! Surprise! When the caste was asked to come up to the stage and introduce themselves and express their experiences. This was an icing on the cake. Atta! Naina!

After a brief interval, Amit V. Masurkar's directional debut, "Sulemani Keeda" (Hindi) was shown. Unfortunately he could not come as he was otherwise preoccupied. He lives in Mumbai, and is involved in the making of TV commercials. We are looking forward to his next feature film, "Newton" (Hindi) releasing early next year, which he has written and directed.

August 21st 2016: Kala Surabhi - A festival of Classical Bharat Natyam Dance and Hindustani Classical Music - a veritable feast to fine arts connoisseurs!

Dr. Alka Lajmi gave an extremely graceful, expressive performance for over an hour mainly singly, but added colour and variety with a couple of her well-trained students joining her in a couple of numbers and they carried it off with panache.

Smt. Geeta Gulwadi trained in the Kirana Gharana and embellished with Gwalior and Jaipur Atrauli with the final Sangeet Alankar from Gandharva Mahavidyalaya. She rendered a perfect treat of ragas, tarana and a Bhairavi bhajan. All in all, the audience was more than satisfied and are looking forward to the next such event.

Reported by B. S. Karpe

Saraswat Mahila Samaj, Gamdevi: 25th September 2016 marked the 99th Foundation Day of the Samaj. As it was the commencement of the Centenary Celebrations a grand programme was held, the details of which are given on page

On 28th September 2016 the AGM of the Samaj was held. The committee elected in the year 2015 continues to function in the 2016-2017 year too.

Forthcoming Programmes

Sun. Nov. 13th and Mon. Nov 14th 2016.

Workshop on Systematic Singing - 10 am to 5 pm - A two day Music Workshop for 30-35 people (age 15 yrs and above) conducted by Smt. Gita Yennemadi, Venue - Samaj Hall, Fees: Rs. 1000/- for two days inclusive of lunch and teas 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

Mon. Dec. 12th 2016. - His Holiness Shrimad Sadyojat Shankarashram Swamiji has kindly consented to grace us with His Presence and Bless us on the occasion of our Centenary Year. Venue - Dadoba Jagannath Hall, Gamdevi, Time: 6 p.m.

Sat. Dec 24th 2015 5.00 p.m. Samaj Hall - Convocation and Children's Day -Variety Entertainment by children. Scholarships and prizes will be awarded to deserving students. Refreshments sponsored by Smt. Sadhana Kamat in memory of Smt. Sundaribai and Shri Mangeshrao Ullal.

Reported by Smita Mavinkurve

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BIRTH

A son (Rishi) to Kunal and Kasturi Thaggarse on 30th September 2016 at Toronto, Canada. Grandson to Mrudula and Yatin Thaggarse, Govind and Sumedha Phadke. Great grandson to Sumati Kulkarni and Sharayu Vaidya.

August 01 2016: A daughter Aviva to Shweta (nee Gokarn) and Lt. Col. Sandeep Rao. Granddaughter to Sandhya (nee Balwally) & Vinay Gokarn and Sandhya & Prakash Rao of Mumbai.

OBITUARY

Smt Manorama Vasant Trikannad (85) passed away at Bangalore on 2nd September 2016

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DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

Apr 3 : A daughter to Sneha (nee Deshmukh) and Vikram Ramesh Gokarn at Mumbai.

- Aug 1 : A daughter Aviva to Shweta (nee Gokarn) and Lt. Col. Sandeep Rao at Mumbai.
Sept 19 : A son (Arjun) to Dr. Madhura and Dr. Aditya Prakash Lajmi of Bagalkot at Kolhapur.
Sept 23 : A daughter, Myra to Divya Gangawane (nee Hoskote) and Ketan Gangawane in Manchester, UK.
Sept 30 : A son (Rishi) to Kasturi and Kunal Thaggarse at Toronto, Canada.

OBITUARIES

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

- Jul 16 : Ananth Harishchandra Benegal (62) at Thane.
Aug 6 : Shanta Gajananrao Gangolli at Goregaon (West), Mumbai.
Aug 22 : Manohar Ganeshrao Arur (85) at Pune.
Sept 2 : Manorama Vasant Trikannad (85) at Bangalore.
Sept 25 : Meera Shivanand Baindur (nee Balse) (86) at Mumbai.
Sept 30 : Supriya Tallur (nee Nadkarni) at Kamothe, Navi Mumbai.
Sept 19 : Cdr (IN) S R Udiavar (84) of Honavar at Mhow (MP).
Sept 24 : Gurudath Ganesh Padubidri (51 years) at Mangalore.
Oct 1 : Vasant Shivram Mavinkurve (78) at Belgaum.
Oct 3 : Dinker S Kaval (96) at Mumbai.
Oct 6 : Ghanshyam Khambadkone (47) at Virar.
Oct 6 : Dilip Pandurang Kabse (71) at Bandra.
Oct 6 : Shashidhar Dinkarrao Amembal at Mumbai.
Oct 17 : Seema (Geeta) Subhash Ullal (68) at Borivali, Mumbai.
Oct 20 : Rammohan Gopalrao Kallianpur (88) of Bangalore at Mumbai.

Shri Chitrapur Math Mumbai (Grant Road) Local Sabha

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onwards at Talmakiwadi.

For Registration contact :

Savita Padukone - +91 9769237975

Shlokas for recitation:

Adhyaya 11, from 28 41 (14 Shlokas)

**For Abhivyaakti please refer to
October issue of KS page No. 10**





**In fond and everlasting memory of gentle and honest soul
Ved. Bhavanishankar Shukla Bhat of Mallapur Guru Math
(Popularly known as “Bab Bhat”)**

Ved. Bab Bhat belonged to Shukla family, a soul who dedicated his life throughout for the service of Lord Krishna, **Shri Guru Math- Mallapur** and people of Mallapur, breathed his last peacefully at the age of 83, on 16th August 2016.

He served very honestly for 35 yrs at Shri Gopal Krishna Temple at Mallapur without considering any monetary benefits. Later he was appointed full time as Archak in Guru Math. He had many hidden qualities which people were not aware. Besides Archak duties he also practiced Homeopathy and served the poor villagers free of cost and was popularly known in village as “Babudya”. He was a voracious reader of “KALYAN MAGAZINE”. He was very honest and punctual in his duties and at the same time humorous and witty. In case of difficulties and any problems people would approach him to get his advice which he would give with his special smile. There was no discrimination between villagers and Sadhakas who visited the Math. All were treated equally.

Dear Bab Bhat maam we all will miss you dearly, you will always live in our hearts.

Fondly remembered by: Beloved wife Sulabha,
Sons: Guruprasad and Prasanna
Daughter in laws:: Soumya and Sandhya
Grandsons: Karthik and Satvik
And also by

Haldipurs, Bondals, Sodes, Chandragiris, Talegiris, Yederis , Nagarkattis, Mallapurs, Chandavars,
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