

# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Vol. 22 Issue 1 Mumbai

January 2017

Pages 60 Price ₹ 20/-

## Our Foundation Day 26th November, 2016



Prof. Smt. Kalindi Muzumdar speaking on the occasion. Also seen (l to r) Shri Shivshankar Murdeshwar, Lt.Col. Manohar Karpe (Retd) and Shri Raja Pandit



Smt. Vasudha Kadle (seen on the left) who was felicitated for her Konkani writing, read a Konkani poem



Dr. Sudhir Moodbidri was honoured for his work for KSA's Family Tree Project



Cdr Shirang Bijur (Retd) was honoured for his extensive social work



Smt. Smita Balvalli was felicitated for her Konkani articles



Sushant Udyavar - Upcoming Sports person of the Year

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## Kanara Saraswat

A Monthly Magazine of the  
Kanara Saraswat Association  
Office: 13/1-2, Association Building,  
Talmakiwadi, Near Talmaki Chowk,  
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Vol. 22, No 1, January 2017

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We wish our readers  
a very Happy & Prosperous New  
Year and Happy Republic Day!!

### KIND ATTENTION: KSA MEMBERS RESIDING ABROAD

Due to steep increase in the foreign postage charges (approx 100%) we are compelled to increase the Airmail Charges from Rs. 1000/- to Rs. 2000/-

The Airmail Refundable Deposit for posting of KS Magazine has also been increased to Rs. 25000/- from the current Rs. 15000/-. Those who have already paid Rs. 15000/- will have to give additional deposit of Rs 10000/-.

These charges have been effective from January 2016.

**We request members to subscribe for Airmail Refundable Deposit Scheme to avoid inconvenience of paying Airmail Charges every year by paying Refundable Deposit of Rs. 25000/-. The deposit will be refunded at the time of cessation of Membership.**

Raja Pandit, Chairman KSA

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

Dear Friends,

The whole country today is besieged with the problem of demonetisation which was announced by the Indian Government on 9th November with demonetisation of Rs.500 and Rs.1000 notes. These notes accounted for approximately 86% of cash in circulation in the whole country. With such a large amount suddenly declared to be non-legal and with most of the daily transactions in a common man's life carried on through cash, one can understand the chaos that erupted over the last 45 days. In fact, the common man has borne the maximum brunt of this problem.

Despite these hardships faced by the majority of India's population, why has the country not seen an upsurge of protests, strikes, bandhs, etc. from the common man? In fact, the countrywide bandh which was announced by the opposition parties a few days ago, evoked a lukewarm response. On the contrary, the results of the mid-term elections in a few constituencies and the civic polls in many parts of the country show that the popularity of the ruling party continues to be very high, inspite of these problems in their daily lives.

What does this signify?

It is common knowledge that the wide circulation of cash in the country today has created a huge demon of corruption and parallel economy which accounts for almost 25% of our official economy. This has resulted in high and unaffordable prices of real estate and even of common essential goods. This has, in turn, created a high-cost economy for most of the country's population. Corruption is so deep-rooted that nothing can get done without greasing the palms of Government officials at all levels. Of course, there could be some exceptions, but this would be a very small proportion of the massive corruption problem that we have. In fact, 45% of our economy is run through cash economy, whether legal or illegal.

Many countries in the world have recognised the menace of excess cash in the economy and therefore some of these countries have brought in official regulations which prescribe the cash that an individual can hold at any point of time. This has created a strong and efficient digital economy which has improved the speed of operations and reduced inflation and corruption. It has brought in significant transparency into the system, an ease of doing business and has simplified day-to-day life.

As per economists, the cost of printing notes and minting coins accounts for about 1% of the country's Gross Domestic Product (GDP). In the context of the Indian economy, which is now close to US dollars 3 trillion, this 1% can be 30 Billion US dollars or in terms of rupees Rs. 2 lakh crores. The current demonetisation is expected to bring a significant movement towards digitised economy and therefore less reliance on cash and hence less printing of notes and minting of coins. Even if the Government can save 20% of this printing cost, the savings could be as high as Rs. 40000 crores per year. This saving is not an insignificant amount.

The demonetisation has so far yielded Rs.12 lakh crores into bank coffers and by 30th December, when the deposit scheme expires, is expected to bring in total cash of Rs.15 lakh crores. It is expected that around 75% of this could be cash coming from unaccounted sources which is a significant gain for the Government and economy. This cash infusion into official economy is expected to bring down interest rates, inflation and real estate prices and improve the economic conditions of the common man. The Government is expected to use the cash brought into official economy for improving the infrastructure in the country which will further reduce the inefficiency in the system and bring down the cost of power and transportation.

The entire terrorist and Naxalite activities against our country were carried out through cash economy and counterfeited notes. It is not surprising that since 9th November, terrorism and Naxalite activities have reduced considerably.

Of course, this one-time demonetisation action needs to be followed up with significant reduced tax-burden, improved fiscal measures, creation of a strong support system which will support a robust digital economy and ease of doing business. This will bring down the corruption and the dependence on cash economy significantly. Government needs to take necessary steps in this direction immediately.

May be the common man who has been subjected to all the ill-effects of corruption and black money all these years is aware of these benefits and therefore has patiently supported this demonetisation drive by the Indian Government, despite serious inconvenience and the problems faced by them over the last 45 days. On the Government and Reserve Bank front, they could have managed this situation more efficiently to reduce the hardships faced by the common man due to demonetisation.

Let us hope that the New Year brings a new dawn into our lives with a much better economy, significantly less corruption with a better quality of life.

I take this opportunity to wish all of you a Happy and Prosperous New Year.

Regards,  
**Praveen P Kadle**

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## Letters to the Editor

**Dear Editor,** Several Photographs of “4 generations” have been published in KS in the past and several more will be. Females get married [or used to!] earlier than males, hence there would naturally more “4 generations” of females, with each generation bearing a different surname [and hence a different family]. Hence the BIJOOR-BHAT family [photograph on page 14] is a true representation of 4 generations, where each generation is a male.

**Gurudutt Mundkur, Dadar**

**Dear Editor,** The basic assumption in Dr. Sunil Savur’s scholarly article (KS Oct. 2016) on “Ethics and Decision Making” is that corporate entities are interested in Ethics. Sadly, this is not the case in the Indian context. As an ordinary consumer, let me give a few examples.

1. When the prices of petrol went up some years ago, a well-known leading company in FMCG (which probably employs the best of MBAs in its marketing) did not raise the price of its 400 gm dish-wash bar but instead reduced the content to 365 gm. On the package were the following words: “365 gm when packed; 400gm Fill”, whatever that means! Besides, the Weights and Measures Act does not permit sale in other than quantities like 100, 150, 200g. The same item is now sold in 50, 130 and 200 gm. packs. The price of the 130 g. pack is Rs. 10 and the price of larger pack Rs. 18 whereas it should have been at least Rs. 16 or less than that. The 130 g. pack not only violates again the Weights and Measures Act, but deliberately makes difficult for the customer to realize that it is the smaller pack which is cheaper! To cap all this, the price of both are printed in small sizes in faint grey colour over a black back-ground, which will be illegible to most customers even in daylight!

2. A year back, a leading biscuit manufacturer was selling a particular variety of biscuits in 100 gm and 200g. packets at Rs 10 and 20 respectively. One fine morning, the price of the 200 g. packet was raised to Rs 22 and the 100g packet carried the following in bold words: “85gm plus 17 % free”. After a year, one sees only 85g. packs for Rs 10 and 150 g. packs for Rs 22!

3. A leading chocolate manufacturer sells its chocolates in odd weights such as 12g and 18g which are in violation of the Weights and Measures Act. When children pester their parents to buy chocolates, parents do not have the time or patience to find out prices which are deliberately printed in very small font in a not- readily visible place.

4. Many products such as bread and buns have their dates of manufacture along with the price stamped in small font over their plastic wrapper which is often transparent and so makes. It difficult to make a selection of the most recent batch.

One can find many other examples of such practices. Sadly, leave alone the smaller businesses, the only vital objective of even organised business in our country seems to be to make the maximum profit!

**Indukanth Ragade**

**Dear Editor,** Holding the KS issue of December, I was delighted to see and feel the march past of the KS with its head high in the sky! Its appearance quality and standard are appealing and eyes catching, the efforts of editorial staff are very much admirable!

All articles and poems are quite enjoyable, however most enjoyable were the one on ‘Building for a Community’ by Aparna Dhareshwar and Mythyli Shetty for its innovative constructive idea in construction and the one on ‘Hod Ghar’ by Indu Ashok Gersappe for its inspiring family traditional which are almost evaporated now! Thank you.

**Chaitanya Nadkarni, Virar**

**Dear Editor,** The Shree Shantadurga Temple advertisement in the KS of Sept. 2016 makes it amply clear that the temple has been in Kavalem, Ponda, Goa for 450 years i.e. from 1566. But was the temple originally at Keloshi and shifted to Kavalem after the Portuguese established Inquisition in 1560? Why were the Chitrapur Saraswats earlier also called as Keloshi – Kushasthalikars? Was it because the Shree Shantadurga Temple was at Keloshi and the Shree Gaudapadacharya Math and the Shree Mangesh Temple at Kushasthali? Today we call ourselves as Chitrapur Saraswats because our Math is at Chitrapur in Shirali. Could any Kulavi historians or the Temple / Math managements clarify.

**C.A. Kallianpur**

**Dear Editor,** The Travelogue by Deepali Kapnadak Vaze “Our Mesmerising trip to Mt. Kailasa and Manasarovar” in December issue was simply thrilling. The way she has described the journey in this Travelogue, we get a feeling that we are a part of this Trek which is going on at this moment.

Congratulations to Deepali for this outstanding Travelogue and I am sure, we will get an opportunity to hear from you some more stories in person, along with many more pictures, which obviously cannot be included in the magazine.

Best wishes to Deepali for many more such adventurous trips and also for your art of writing.

**Jairam Khambadkone**

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# कॅनरा सारस्वत असोसिएशनाचो शतकोत्तर पंचम (१०५ वो) वर्धापन दिन समारंभु

(शेनवारू, २६ नोव्हेंबर, २०१६ ह्या दिसु, कॅनरा सारस्वत असोसिएशनाचो शतकोत्तर पंचम वर्धापन दिन समारंभु, तांगेल्याची श्रीमत् आनंदाश्रम सभागृहांतु संपन्न जाल्लो. श्री उदय मंकिकर हाचे ह्या समारंभाचे सूत्रसंचालन केल्लें. ताज्जो वृत्तांतु.)

श्री गुरुभ्यो नमः

नमस्कारु आणि सुस्वागतम् !

वेदिकेचेर विराजमान जाल्लेले कॅनरा सारस्वत असोसिएशनाचे पदाधिकारी, म्हळ्यारी, ज्येष्ठ माजी अध्यक्ष प्राध्यापिका कालिंदीताई मुझुमदार, माजी उपाध्यक्ष कर्नल कर्पे मनोहर माम, कार्याध्यक्ष श्री राजा पंडित, मानद सचिव श्री. शिवशंकर मुर्डेश्वर, सर्व पुरस्कार विजेते आणि आयचे उत्सवमूर्ती तशीचि तुमकां सर्वांक विनम्र अभिवादन कोर्नु, हांव उदय मंकिकर आयच्या कार्यक्रमाक प्रारंभु कर्तां.

आमगेल्या आयच्या कार्यक्रमांचे स्वरूप-

१. श्रीमती चंद्रा रमेश नाडकर्णी स्मृति Kiddies Corner पुरस्कार वितरण.

२. श्रीमती गंगा एम. नाडकर्णी स्मृती कोंकणी लेखन पुरस्कार वितरण. हाज्जे मानकरी आस्सती - श्रीमती स्मिता बळवल्ली, श्रीमती वसुधा कडले, श्रीमती गायत्री मदन दत्त आणि श्रीमती सरस राव.

३. दिवंगत श्री. सुरेश व्ही. नाडकर्णी स्मृती Award for outstanding Upcoming Sports Personality for the year 2016.

४. विविध क्षेत्रांतु लक्षणीय कार्य केलेल्या चित्रापुर सारस्वत मान्यवरांगेलो सन्मानु. आयचे उत्सवमूर्ति-

१. श्री. सुरेश चंदावरकर (मरणोत्तर) - KSA खात्तिर निःस्पृह कार्य.

२. श्री. वोंबतकेरे चंद्रशेखर सुंदर राव (मरणोत्तर) - KSA खात्तिर निःस्पृह कार्य.

३. श्री. श्रीरंग एन. बिजुर - (लक्षणीय सामाजिक कार्य)

४. श्री. रघुनाथ एन. गोकर्ण - KSA खात्तिर निःस्पृह कार्य.

५. डॉ. सुधीर मुडबिद्री - KSA खात्तिर निःस्पृह कार्य. कार्यक्रमाची सांगता स्नेहभोजनाने जातली. सर्वांनी हाज्जो लाभ घेव्नु आमकां उपकृत कोर्काज हें विनम्र आवाहन.

**Kiddies Corner**

श्रीमती चंद्रा रमेश नाडकर्णी स्मृती Kiddies Corner

**पुरस्कार :**

दिवंगत भटकळ सदानंदमामु म्हळ्यारी एक चतुरस्र व्यक्तिमत्व. ललितकलाप्रेमी. नवोदित लेखक/लेखिका, संगीतकार, गायक, वादक, चित्रकार, हांकां ताचे कायम प्रोत्साहन दिल्लें. ताचे “कॅनरा सारस्वत मासिकाचो संपादक आसतना, चेड्वांक लेखन/चित्रकला इत्यादिंतु आवडी निर्माण जांवकाज म्होणू प्रोत्साहन दिंवच्याक “Kiddies Corner” हें सदर सुरू केल्लें आजि हें सदर, चेंड्वांतु प्रिय जाव्नु आस्स. २०११ सालांतु सदानंदमाम्मागेलें निधन जाल्लें. पुणेचो नाडकर्णी रमेशमामु हो सदानंदमाम्मागेलो परममित्रु. २०१२ सालांतु तान्ने KSA क चाळीस हजार रुपयांची देणगी दिल्ली आणि ताज्या वाड्डींथांव्नु, “Kiddies Corner” ह्या सदरांतु प्रकाशित जालेल्या उत्कृष्ट लेख/निबंध/कविता/चित्रकला इत्यादिक तांगेल्या बायलेगेल्या म्हळ्यारी, श्रीमती चंद्रा रमेश नाडकर्णी हिगेल्या स्मरणार्थ पुरस्कार दिवकाती म्होणु आवाहन केल्लें. त्याप्रकार, २०१३ धोर्नु ह्या पुरस्काराक सुरुवात जाल्ली. औंदु पुरस्कारांचे चौथें वरस. हांव पुरस्कार विजेत्यांगेली नांव सांगता, तांन्नी प्राध्यापिका कालिंदीताईगेल्या हस्ते पुरस्काराचो स्वीकारु कोर्काज ही विनंती.

**KIDDIES CORNER PRIZE LIST IN MEMORY OF SMT CHANDRA R NADKARNI (ESSAYS AND POEMS)**

**AGE GROUP (7 YRS TO 9 YRS)**

1St Prize : Aarin Kundapur Pareira (Rainbow Of Emotions)

2Nd Prize : Tanushree Vijay Sirur (Recess)

3Nd Prize : Aanya Bailur (Animals Of Africa)

**AGE GROUP II (10 YRS TO 13 YRS)**

1St Prize : Rhea Trasykar (Niraja)

2Nd Prize : Sharanya Manoj Rao (Spread My Wings)

3Rd Prize : Jyotirmayi Pandit (What Fun It Would Be To Be A Pirate) And Ishaan Sameer Mavinkurve (What Is It?)

**KIDDIES CORNER PRIZES IN MEMORY OF SMT CHANDRA R NADKARNI (ART SECTION)**

**GROUP I - (UPTO 8 YEARS)**

1St Prize : Pratham Sandeep Sirur, Hubli (Blooming Flowers)

2Nd Prize : Dhruv Sachin Chandavarkar (Bajirao Peshwa)

Consolation Prize : Aadya Sunil Katre (Natkhat Bandar), :Chinmayee Bakul Kodikal (Happy Butterfly)

### GROUP II - (9 YRS TO 12 YRS)

1St Prize : Sanya Kalbag, Navi Mumbai (A Red Bird On A Tree)

2Nd Prize : Gopal Deepak Baidur, Bangalore (A Cold Wintry Day)

Consolation Prize : Shivani Durgesh Bhat, Bangalore (Donald Duck)

### GROUP III - (13 YRS TO 16 YRS)

1St Prize : Riya Kalbag, Navi Mumbai (A Girl's Imagination)

### कोंकणी लेखन

श्रीमती गंगा एम. नाडकर्णी स्मृति “कोंकणी लेखन पुरस्कार” :

२००२ सालांत, गुलबर्गा विद्यापीठाचो कुलगुरु प्राध्यापक एम. व्ही. नाडकर्णी हांगेल्या हस्ते यशस्वी विद्यार्थ्यांगेलें कौतुक जाल्लें. कुलगुरु नाडकर्णी हो कोंकणी भाषेचेरी प्रभुत्व आशिल्लो, कोंकणी भाषाप्रेमी. ताचे KSA क एकवीस हजार रुपयांची देणगी दिल्ली आनी ताच्या वाडींथावुन, प्रतिवरस, कॅनरा सारस्वत मासिकांतु प्रकाशित जालेल्या उत्कृष्ट कोंकणी साहित्याक, तागेली पत्नी श्रीमती गंगा नाडकर्णी हिगेल्या स्मृतींतु, कोंकणींतु लेखन जांवचे खातिर प्रोत्साहनपर पुरस्कार दिवंकाती म्होणु विनंती केल्ली. त्याप्रकार, २००३ धोर्नु, प्रतिवरस KSA च्या वर्धापनादिना दिसु ह्या पुरस्कारांचे वितरण जात्ता. तीनी पुरस्कार दिताति. ह्या पुरस्कारांक क्रमु ना. आजि आम्मी, नोव्हेंबर, २०१५ धोर्नु ऑक्टोबर, २०१६ दरम्यान “कॅनरा सारस्वत” मासिकांतु प्रकाशित जालेल्या तीन उत्कृष्ट कोंकणी साहित्य कृतिंक पुरस्कार दित्त आस्सती. हांव पुरस्कार विजेत्यां गेली नांव सांगतां, तान्नी प्राध्यापिका कालिंदीताई मुझुमदार हां गेल्या हस्ते पुरस्काराचो स्वीकारु कोर्काज म्होणु विनम्र आवाहन.

श्रीमती गंगा एम. नाडकर्णी स्मृति “कोंकणी लेखन पुरस्कार” विजेते :

१. श्रीमती स्मिता बळवल्ली - लेख - बालप्रबोधिनी - ऑगस्ट, २०१६

२. श्रीमती वसुधा कृ. कडले - कविता - कपालमोक्ष - जुलै, २०१६

३. श्रीमती सरस राव आणि श्रीमती गायत्री मदन दत्त - कविता - एक दिसु - मुंबई लोकल ट्रेनारी. नोव्हेंबर, २०१५

### Outstanding Upcoming Sports Personality Award - 2016.

तालमकी वाडी आनी कॅनरा सारस्वत असोसिएशनाचे श्रीमत् आनंदाश्रम सभागृह म्हळ्यारी, विविध क्षेत्रांतु नांव पाविल्या चित्रापुर सारस्वतांगेली कर्मभूमी. दिवंगत नाडकर्णी सुरेशमामु (बाबमामु) हो तांतुलेपैकी एक - उत्कृष्ट क्रिकेटपटु आणि टेबलटेनिसपटु. बापू नाडकर्णी, पॉली उग्रीगर हांचेअसल्या दिग्गजांवटु, तो ACC च्या क्रिकेट संघांथावुन खेळतालो. टेबलटेनिस स्पर्धेंतु सुरेशमाम्माने KSAचें प्रतिनिधित्व केल्यां. अत्यंत निगर्वी खेळाडू. २००२ धोर्नु, सुरेशमाम्मागेल्या कुटुंबियांनी तागेल्या स्मरणार्थ हो पुरस्कारु दिवच्याक सुरु केल्लें.

औंदु ह्या पुरस्काराचो मानकरी आस्स, श्री. सुशांत सुभाष उद्यावर. एकळाक तागेल्या विषयांतु सांगतां. मागिरी, सुशांताक विनंती की ताचे श्रीमती कालिंदीताई मुझुमदार हांगेल्या हस्ते ह्या पुरस्काराचो स्वीकारु कोर्काज.

### श्री. सुशांत सुभाष उद्यावर : Sports Person of the Year 2016.

२७ जून १९८३ क जन्मु. एक्का U.S. Multinational तुं Executive Secretary, consulting म्होणु नौकरी.

२०१३ सालांत, सुशांताक स्वतः गेल्या कार्यक्षमतेंतु वृद्धी कोर्काज म्होणु दिसलें. त्या अनुषंगाने ताचे तागेल्या मित्रांवटु, आठवड्यांतु तीनी दिस Cross Functional Training सुरु केल्ले. तागेल्या प्रशिक्षकागेल्या मार्गदर्शना प्रकार नित्य धांवचो व्यायामुयि सुरु केल्लें.

महालक्ष्मी रेसकोर्साचेरी तशीची मरीन ड्राईव्हारी, स्वतः एक निश्चित अंतर ठरोवनु, सुशांताने धांवचो सराव सुरु केल्लो. मागिरी, चड अंतर कश्शी धांवचे, मॅराथॉन कश्शी धांवचे हांतु प्रशिक्षण दित्तल्या Striders तुं सुशांत दाखल जाल्लो.

जानेवारी, २०१४ तुं, सुशांतु मुंबईत प्रथम हाफ मॅरैथॉनांतु धांवलो आनी तें अंतर पूर्ण कोरुंक, ताक्का २ तास २४ मिनिट लागलीं. ताज्जे उप्रांते, सुशांताने सुमार मॅरैथॉनांतु भाग घेतलो. मुंबईत १ तास ५० मिनिटांतु पूर्ण केलेलें, सुशांतागेले उत्कृष्ट मॅरैथॉन.

जानेवारी, २०१६ तुं, सुशांतु पैले फांता मुंबईतुल्या पूर्ण मॅरैथॉनांतु सहभागी जाल्लो आनी निर्धारित अंतर ताचे ४ तास ५ मिनिटांतु पूर्ण केल्लें.

६ नोव्हेंबर, २०१६ क न्यूयॉर्क मॅरैथॉन जाल्लें. हें सुशांतागेलें प्रथम आंतरराष्ट्रीय मॅरैथॉन. फुडे ५५ स्पर्धक पूर्ण कर्तलें सेंट्रल पार्क रेस आशिल्लें आतंत ताज्जोची व्याप वाड्डुन ताक्काचि The

New York City Marathon म्हणतात आणि हांतु ५०,००० स्पर्धक निर्धारित अंतर पूर्ण करतात. जगांतुले हॉड आणि लोकप्रिय मॅरथॉन.

६ नोव्हेंबर, २०१६ क हें मॅरथॉन जायनाफुडे, सॉमारु ७ नोव्हेंबर २०१६ क The New York Times ने, ह्या मॅरथॉनाक समर्पित केलेली एकी संपूर्ण पुस्तिकाची प्रकाशित केल्ली. ह्या पुस्तिकेंतु ४ तास ५८ मिनिटं १० सेंकदाभितरी हे मॅरथॉन पूर्ण केलेल्या स्पर्धकांगेली नांव प्रकाशित केल्ली. अगदी खुशीची आणि अभिमानाची खब्बरी म्हळ्यारि, ४ तास २६ मिनिटांतु हें मॅरथॉन पूर्ण केल्लेलेमितीं ह्या यादींतु सुशांतागेलेंयि नांव प्रकाशित जाल्यां.

मॅरथॉन धांवचे हो जीवनपरिवर्तनाचो अनुभव म्हणताती. सुशांतागेल्या दृष्टिने The New York City Marathon हो ताज्जेखातिर अत्यंत विनयपूर्ण, आनि जीवन परिवर्तनाची अनुभूति दिल्लो आतंतथायिचो विशाल अनुभव आस्स.

सुशांत, आनि मुखारी मस्त मॅरथॉनांतु सहभागी जांवची तुक्का संधी मेळो, यश मेळो आनि किर्तीमान (Record) प्रस्थापित जावो अशशी आमगेल्या सर्वांगेल्या वतीने तुक्का मनःपूर्वक शुभेच्छा!

### चित्रापुर सारस्वत मान्यवरांगेलो बहुमान :

हांवे अेकळाक सांगिलेवारी, कॅनरा सारस्वत असोसिएशनाने विविध क्षेत्रांतु महत्त्वपूर्ण, लक्षणीय कार्य कोर्नु, नांव पाविल्या आमगेल्या मान्यवरांगेलो सन्मानु कोर्नु, तांगेले प्रति ऋण व्यक्त केल्यां. हो बहुमानाचो कार्यक्रम पैले सुद्दायि जात्तालो. जाल्यारि, तांतु एक सातत्य Continuity नाशिली. २००३ सालांतु, KSAच्या शताब्दी निमित्ताने, २०११ थायि, शंभरी मान्यवरांगेलो पुणी बहुमान कोर्नु, ताज्जे उप्रांते, प्रतिवरस ह्या बहुमान समारंभांतु सातत्य दव्वोरचें अशशी ठरेयिल्लें. त्याप्रकार २०१५ थायि ११४ मान्यवरांक सन्मानित केल्यां आनि आजि ५ मान्यवर सन्मानित जांवचे आस्सति.

KSA च्या १०५ वर्सांच्या प्रवासांतु अनेकांनी महत्त्वपूर्ण योगदान दिल्यां. आनि त्यामितींची हो प्रवासु यशस्वी जाल्ला. त्या कार्यकर्त्यांगेले विस्मरण जांवच्याक नज्ज आनि युवावर्गाक तांगेल्या कार्याची माहिती जांवकाज म्होणू २०१४ धोर्नु, KSA खातिर लक्षणीय कार्य केलेल्या आनि आजि आमच्यांतु नातिल्या कार्यकर्त्यांगेलो मरणोत्तर बहुमान कोरुक सुरुवात केल्ली. त्या प्रकार, आजि चंदावरकर सुरेशमामु आनि वोंबतकेरे चंद्रशेखरमामु हांगेलो मरणोत्तर बहुमान जाल्लो आनि ताज्जे उप्रांते सर्वश्री श्रीरंग बिजुर, रघुनाथ गोकर्ण आनि डॉ. सुधीर मुडबिद्री हांगेलो सन्मानु जाल्लो.

हांव एकळाक तांगेलो परिचयु कोर्नु दितां. मागिरी तांन्नी

श्रीमती कालिंदीताई मुजुमदार हांगेल्या शुभहस्ते बहुमानाचो स्वीकारु कोर्नु, आपणागेलें मनोगत व्यक्त कोर्काज ही विनंती.

### श्री. सुरेश चंदावरकर (मरणोत्तर) :

मनुष्यागेलें जीवन हें सुविहित लेखनाचें नाटक. हांतु प्रतिअेकळ्याक अेकी निर्धारित भूमिका कोर्का पडता. जाल्यारि, थोडे जण अशशी आसताती की, तांचेखातिर देवु, योग्य दिग्दर्शनांतुली, सहेतुक (Purposeful) अविस्मरणीय भूमिका बरेयिता. सुरेशमामु त्या भाग्यवंतांतुलो एक. टेबलटेनिस आणि कॅरम ह्या खेळांतुलो सुप्रसिद्ध खेळाडू, KSAच्या दिवाळी स्पर्धें तु मात्र न्हंयि तरी MSTA आयोजित मानांकन स्पर्धेंतु सुद्दायि. सुरेशमामु उच्चश्रेणीचो Commercial Artist आशिल्लो. KSA च्या कार्यकारिणीचो अत्यंत उत्साही सदस्य म्होणू, तात्रे तीस वर्स समर्पित कार्य केल्लें.

५ फेब्रुवारी, १९४० हो सुरेशमामुगेलो जन्मदिवसु. १९५८ तुं मुंबईच्या आर्यन हायस्कूलांथाव्नु शालेय शिक्षण तान्ने पूर्ण केल्लें. आनि १९६२ तुं J J School of Arts थाव्नु तो Commercial Artist जाल्लो. स्वतःगेल्या कर्तृत्वाचेरी विश्वास आशिलेमितीं, १९६९ तुं तात्रे स्वतः गेली 'Golden Publicity' ही फर्म सुरु केल्लीं. आनि सुरेशमामु विविध क्षेत्रांतुल्या जाहिरात विभागांतु परिचित जाल्लो. तांगेल्या उत्कृष्ट कार्यनिष्पादनामितीं, सुरेशमामु तांगेल्या ग्राहकांगेलो मित्रु जाल्लो. KSA आनि SVC Bank विषयांतु ताक्का आत्मीयता आशिल्ली. हाज्जे कारण म्हळ्यारी, ह्या दोन्नी संस्थानी सुरेश मामुगेल्या क्षमतेचेरी तशीची कल्पकतेचेरी विश्वास दव्वोरु ताक्का तांगेल्या कार्यांतु दिल्लें स्वातंत्र्य. तो ताज्जेसांगती काम कर्तल्यां वट्टु, ग्राहकांवट्टु अत्यंत नम्र आशिल्लो.

सुरेशमामु तालमकी वाडींतुलो न्हंयि. जाल्लेतरके वाडींतुल्या सर्वांक विशेषकोर्नु युवावर्गाक तांगेल्या विषयांतु प्रिती, आदरु आणि आपलेपण आशिल्लें. सुरेशमामु, एक परिपूर्ण खेळाडूगेलें जीवन जगलो. उत्कृष्ट खेळाडू, उत्कृष्ट प्रशिक्षक आणि उत्कृष्ट अनुशासनाचो आयोजकु. तांगेलो तंत्रशुद्ध खेळ पळेयितना दर्शकांक एक आनंद मेळतालो. तांगेल्या खेळांतु आक्रमण आणि बचावाचो उत्कृष्ट मिलाफ आशिल्लो. तात्रे अनेक युवा खेळाडूंक प्रशिक्षण दिल्लें. तात्रे पैलेफांता ह्याचि सभागृहांतु टेबलटेनिस खुल्या मानांकन स्पर्धेंचे यशस्वी आयोजन केल्लें. अगदी एकळ्याने (Single handedly). मे महिन्यांतु, सुरेशमामु "सारस्वत कप" क्रिकेट स्पर्धेंचें आयोजन कर्तालो. सुरेशमामाक सर्वव्यापी (Omnipresent) म्होणयेद. खेळू, नाटक, निमंत्रणपत्रिका, ग्रीटींग कार्ड, मासिकांचे/स्मरणिकांचे मुखपृष्ठ, KSA/SVC अथवा अन्य संस्थानी आयोजित केलेले कार्यक्रम आस्सोती, फॅन्सी ड्रेस स्पर्धेंचे परिक्षक म्होणू कार्य

आस्सो, तांतु सुरेशमामागेल्या कलात्मक, कौशल्यपूर्ण कार्याचें मस्त योगदान आस्तालें. प्रत्येक भानप रंगकर्मीने तागेल्या रंगभूषेचो (Makeup) अनुभव घेतला. तागेलें प्रत्येक कार्य इतलें गोमटें आसतालें की, तांतुथाव्नु उत्कृष्ट कलाकृतीची निवड कठीण आसताली.

सुरेशमामु केदनाई हसतमुख, मृदुभाषी आनि दुसऱ्यांक मदत कोरुक सदैव तत्पर आसतालो. कोणकी तागेल्या संपर्कांत आयला तात्रे सुरेशमाम्माक विस्सोरचें असाध्य. तो केदनाई आनंदी आसतलो. तागेल्या दृष्टिने काळजी म्हळ्यारि Rocking Chair वारी. ती तुमकां कायम व्यस्त दव्वरता मात्र खंयि व्हरना. म्होणू तो केदानायि शांत आसतालो. उत्कृष्ट लवचिकता, सहनशक्ती, विनम्रता आणि जबाबदारी आशिल्लें व्यक्तिमत्व अशी सुरेशमाम्मागेलें वर्णन कोरयेद. २५ मार्च, २००५ क सुरेशमाम्मागेलें निधन जाल्लें.

सुरेशमाम्मागेली बायल, सुजातापाची ह्या सन्मानाचो स्वीकारु कर्तली.

#### वोंबतकेरे चंद्रशेखर गणेश सुंदर राव : (मरणोत्तर)

कॅनरा सारस्वत असोसिएशनाक १०५ वर्स जाल्लीं. ह्या १०५ वर्सांतु अनेकांनी KSA खातिर कार्य केल्यां आनि कर्त आस्सती. ताज्जे फलस्वरुप आजि KSA आमगेल्या समाजाची अेकी पालकसंस्था जाल्या.

वोंबतकेरे चंद्रशेखर राव अर्थात VC हो त्या समर्पित कार्यकर्त्यांपैकी एकळो. KSA विषयांतु आदर, निष्ठा, आपलेपण आशिल्लो निःस्पृह सेवक.

१४ जून, १९३४ क उडिपींतु जन्मु जाल्लो. तागेलें कुटुंब म्हळ्यारी शिक्षकांगेले कुटुंब. शिक्षणाउप्रांते नौकरी खातिर तो मुंबई आयलो. Blakie & Sons ह्या प्रकाशन संस्थेतु नौकरी सुरु केल्ली.

VC माम्माक सामाजिक कार्याची मस्त आवडी आशिल्ली. मुंबईत येनाफुडे, अेकळाक तो तालमकी वाडींतु तागेल्या भैणीवट्टु राबतालो. त्यामितीं तो KSA, Popular Ambulance Association, Buying Club इत्यादि संस्थांच्या संपर्कांतु आयलो. सुरुवातीक स्वयंसेवक ह्या नात्याने तान्ने ह्या संस्थांखातिर कार्य केल्लें. मागिरी तो KSAच्या कार्यकारिणीचो सदस्य जाल्लों, आनि तीस वर्स KSA खातिर कार्य केल्लें. VC मामु अत्यंत समर्पित कार्यकर्ता आशिल्लेमितीं, प्रतिदिसु सांजे KSA कार्यालयांतु, स्वतः गेलें कार्य कोर्नु, इतरांकयि मदत कर्तालो.

१९६२ सालांतु लग्न जायनाफुडे, VC माम्मु ग्रँटरोड स्टेशनालाग्गी राबुक वचुगेलो. तरिकयि, KSA विषयांतु एकी निष्ठा आशिल्लेमितीं, प्रतिदिसु सांजे तो KSA तुं येतालो. आनि

तागेली बायल ताज्जेखातिर, आत्तं येतलो, मागिरी येतलो म्होणु घारा रावकुनु बसताली.

VC माम्मागेल्या कारकीर्दींतु, तात्रे सामाजिक, सांस्कृतिक आनि क्रिडा विषयक कार्यक्रम लोकप्रिय केल्ले. KSA चो प्रतिएक कार्यक्रमु Housefull जात्तालो. चित्रापुर सारस्वतांगेले स्नेहसंमेलनची. प्रत्येक कार्यक्रमाचें काळजीपूर्वक आयोजन आणि निर्दोष कार्यान्वयन आसतालें.

१९७६/७७ तु “कॅनरा सारस्वत” दिवाळी अंकाखातिर, VC माम्माने ३५ जाहिराती हाळ्ळ्यो. हो एक विक्रमुचि.

त्या काळांतु ‘Caterer’ ही संकल्पना नाशिल्ली. लग्न, मुंजी इत्यादि प्रसंगावेळारी घरच्यांनीची, आयिल्यांक वाडची पद्धति आशिल्ली. सुमार स्वयंसेवक ह्या समारंभांतु वाडुक वत्ताले, एकी सामाजिक बांधिलकी म्होणु. VC मामु हें कार्य अगदी खुशीने कर्तालो.

VC मामागेल्या हसतमुख आनि परोपकारी स्वभावामितीं, सर्वांक तागेल्या विषयांतु प्रिती आनि आपले पण दिसतालें. VC माम्मागेलें १९ फेब्रुवारी १९८३ क ४९ वर्सांच्या प्रायेरी निधन जाल्लें. एक्का समर्पित कार्यकर्त्यांगेलो अस्त जाल्लो.

तउ माम्मागेल्या वतीने, तागेली बायल पदमापाची ह्या सन्मानाचो स्वीकारु कर्तली आणि तांगेली नाती नीरजा राव मनोगत व्यक्त कर्तली.

#### कमांडर श्रीरंग एन. बिजुर (सेवानिवृत्त) :

श्रीरंगमाम्मागेल्या व्यावसायिक कार्याविषयांतु सांगचे जाल्यारि-

भारतीय नौदलांतु २१ वर्स सेवा. Tata Consultancy Services तुं १२ वर्स, (Management Consultancy (Infrastructure) चो प्रमुख म्होणू) Bharati Airtel तुं Senior Vice President म्होणु ६ वर्स. कार्यानिमित्ताने हिंदुस्थानांतु मात्र न्हंयी तरी बांगलादेश आनि श्रीलंकेतु कार्य, पुणेंतुल्या, २१० flats आशिल्या Green Acres CHS चो अध्यक्ष. पुणे महानगरपालिकेने ह्या सोसायटीचे “मैत्रीपूर्ण परिसर” म्होणु कौतुक केल्यां.

श्रीरंगमामु, सामाजिक क्षेत्रांतु मस्त कार्य कर्त आस्स.

नौदलांथाव्नु सेवानिवृत्त जांवचे एकळाक लंडन, मुंबई, दिल्ली, कोचीन स्थित अनेक संस्थाच्या कार्यकारिणीचेरी सदस्य म्होणु कार्य केल्यां. सध्या, बौद्धिक दुर्बलता आशिल्यांखातिर आनि निराश्रित चल्यांगेल्या बरेपणाखातिर कार्य कर्तल्या देशांतुल्या अनेक संस्थाखातिर, तांगेली योग्यता, क्षमता वाड्डोंवचे कार्य कर्त आस्स. ह्या कार्यांतु, व्यवस्थित पद्धति, कायद्याचें पालन, पंजीकरण, दर्जाचें ज्ञान, ह्या संस्थानी तयार केलेल्या

वस्तुंचे, सेवेचें आश्वासन दिंवचे, विविध प्रकल्प तयार कोरचे, ते कार्यान्वित कोरचे, निधी वोड्डु कोरचो इत्यादींचो समावेश आस्स. त्यानंता, श्रीरंगमामु, ह्या क्षेत्रांतु कार्य कर्तल्या राज्य आनि राष्ट्रीय स्तरावैल्या संस्थाखात्तिर सुद्दांयि, योजना तयार कोरच्यो, धोरण तयार कोरचें, कायदे तयार कोरचें इत्यादितु सहाय्य करता.

१९८९-१९९२ थायि लंडनच्या High Share Special School चो Parent Governor म्होणू श्रीरंगमाम्माने कार्य केल्यां.

१९९२-१९९५ थायि खपवळरप Navy च्या Special School खात्तिर कार्य.

२००१-२००५ थायि “क्षितिज” ह्या संस्थेच्या कार्यकारिणीचो सदस्य म्होणू कार्य.

२००९-२०१३ थायि दिल्लीच्या “मुस्कान” ह्या संस्थेच्या कार्यकारिणीचो सदस्य. श्रीरंगमामु, सध्या दुर्बल क्षेत्रांतुल्या विविध संस्थाखात्तिर महत्त्वपूर्ण कार्य कर्त आस्स.

1. **Nirdhar Pratishthan, Vill Tokre (near Virar), Palghar Dist:** - Residential & Vocational training Centers for PWIDDs
2. **AWMH, Maharashtra** - running early intervention centers for children with disability in Mumbai slum populations.
3. **Prayatna, Pune** - Special Education and Vocational training center for PWIDDs.
4. **Vivekanand Shibha Jeevan Jyoti Kendra, Nalasopara, Mumbai** : A residential center providing residential accommodation & education to destitute and poor girl children.
5. **Swami Parijnanashram Education & Vocation Training Center for Handicapped, Virar, Dist. Plaghar:** Member of advisory committee to form future policy & programs.
6. **SRN Foundation, Pune** : Providing and arranging necessary resources for education of children of domestic helps. And capacity building of small NGOs working in the field of disability.
7. **PPS Seva Mandal, Igatpuri, Maharashtra:** Located in remote village this center caters to very poor tribal children with disability. Provides quality education and residential facilities. Helping the organization to overcome legal compliance matters.

8. **Parivaar Sahyadri** : Advising Confederation of Parent Organizations in Maharashtra and arranging Regional Parent meets.

9. **PARIVAAR - National co-federation of Parent Organizations** : Leadership role in galvanizing Parent organization across the country. Collaborating with various ministries, govt departments and CSR/corporates for the rights and benefit of Persons with intellectual disability.

10. **FOWAI Forum** : Trustee and advisor for legal compliances and setting up new Ashram in Kudal, Sindhudurg.

### Papers Published

1. After Me Who will Care - Concept of integrated assisted living for PWIIDs. (English & Marathi)
2. Behavior Management Policy in Group homes (In English & Marathi)
3. Charter for Parent of PwIIDs.
4. 4 case studies on Disability sector

**Other Interests** : Pranayam, Capital market & investment, Motivation talks.

### श्री. रघुनाथ नागेश गोकर्ण :

English literature हो विषय घेव्नु मुंबई विद्यापीठांतान्नु M.A. जायनाफुडे, रघुनाथमामु Popular Prakashkan (Publishing House) च्या सेवेंतु रुजू जाल्लो. थंयि अनेक दर्जेदार मराठी आनि इंग्लीश पुस्तकं प्रकाशित केल्लीं आनि ताज्जो संचालक म्होणू सेवानिवृत्त जाल्लो. १९६१-१९६३ ह्या कालावधींतु, रघुनाथमामु कॅनरा सारस्वत असोसिएशनाचो कार्यकारिणी सदस्य आशिल्लो. तशीची १९५३ धोरु १९६३ थायि “कॅनरा सारस्वत असोसिएशनाच्या” Chitrapur Saraswat Family Tree Project खात्तिर, तांने भटकळ सदानंदमाम्माक मस्त सहकार्य केल्लें. कॅनरा सारस्वत असोसिएशनाने प्रकाशित केलेल्या बिजुर दत्तमाम्मागेल्या आत्मचरित्राचे संपादकीय आनि मुद्रित शोधनाचे (Proof checking) कार्य, रघुनाथमाम्मानेचि केल्लें.

२८ मार्च, २०१५ क, तालमकीमाम्माने बरेयिल्या ‘Konkani Proverbs & Idioms with English Translation’ ह्या पुस्तकाच्या सुधारित तृतीय आवृत्तीचें विमोचन जाल्लें. कॅनरा सारस्वत असोसिएशनाने प्रकाशित केल्लें हें पुस्तक म्हळ्यारी रघुनाथमाम्मागेल्या आठ वर्सांच्या अथक परिश्रमांचे फल. रघुनाथमाम्माने कॅनरा सारस्वत असोसिएशनाखात्तिर आनि

कोंकणी साहित्य समितीच्या नाट्यमहोत्सवांतु कृष्णा करवार लिखित आनि दादा माविनकुर्वे दिग्दर्शित अनेक कोंकणी नाटकांतु विविध भूमिका केल्यो.

प्रकृति अस्वास्थ्यामितीं रघुनाथमाम्माक आजि हांगा येवच्याक जायने, त्यामितीं, तागेल्यावतीने तागेलो भावु श्री. रत्नाकर गोकर्ण ह्या सन्मानाचो स्वीकारू कर्तलो आनि ताज्जेउप्रांते, रघुनाथमाम्मागेली धुवडी, श्रुति गोकर्ण रघुनाथमाम्मागेलें मनोगत वाचचुनु दाकेयतली.

### डॉ. सुधीर मुडबिद्री :

सुधीरमामु, १९६२ तुं केमिस्ट्री आनि बॉटनी विषय धेव्नु मुंबई विद्यापीठांथाव्नु पदवीधर जाल्लो. मागिरी बायोकेमिस्ट्री विषयांतु पदव्युत्तर शिक्षण घेतलें. ताज्जेउप्रांते थोडे काळ, शेठ जी. एस. मेडीकल कॉलेजाच्या बायोकेमिस्ट्री विभागातु Demonstrator म्होणु कार्य केल्लें. आनि १९६६ तुं, मुंबईच्या परेल विभागांतु आशिल्या The National Institute of Reproduction and Reproductive Health ह्या संस्थेतु Research fellow म्होणु रुजू जाल्लो.

१९७५ सालांतु बायोकेमिस्ट्री विषयांतु डॉक्टरेट मेळयिली. १९७७-७८ ह्या काळांतु World Health Organisation Mmo Post-doctoral Fellow म्होणु अमेरीकेंतुल्या न्यूयॉर्कस्थित Cornell Medical Centre च्या मेडीसीन विभागांतु कार्य केल्लें. आनि १९७९ तुं, सुधीरमाम्माक, मुंबई विद्यापीठांतु Post Graduate Teacher म्होणु मान्यता मेळ्ळी.

Reproductive Biology ह्या विषयांतुले, सुधीरमाम्मागेले सुक्ष्मतेने परिक्षण जाल्लेलें अनेक संशोधनपर लेख प्रकाशित जाल्याती. तात्रे M.Sc. आनि Ph.D. कर्तल्या अनेक विद्यार्थ्यांक मार्गदर्शन केल्यां.

National Institute of Reproduction and Reproductive Health ह्या संस्थेचो Deputy Director तशीची तागेल्या Biochemistry विभागाचो प्रमुख म्होणु, २००१ सालांतु, सुधीरमामु सेवानिवृत्त जाल्लो.

सुधीरमाम्मागेल्या बापसुलाग्गी, रावबहादूर तालमकी माम्माने बरेयिलीं सुमार पुस्तकं आशिल्लीं. साधारण १९९५ तुं Family Tree चीं पुस्तकं पळयिनाफुडे, सुधीरमाम्माक त्याविषयांतु आवडी निर्माण जाल्ली. संशोधनाची पार्श्वभूमी आशिल्लेमितीं ही आवडी वृद्धींगत जाल्ली. मागिरी, सुधीरमाम्माने स्वतःगेल्या कुटुंबाची Family Tree तयार केल्ली. मागिरी तागेल्या लेकतल्यांखातिर हें कार्य केल्लें. सुधीरमाम्माक कला आनि हिंदुस्थानी शास्त्रीय संगीतांतु विशेष रुची आस्स.

२००१ सालांतु, दिवंगत भटकळ सदानंद माम्माने, सुधीरमाम्माक, कॅनरा सारस्वत असोसिएशनाच्या Family Tree Project तुं कार्य कोरुक आमंत्रित करत धोर्नु, तालमक्कीमाम्मागेले हें चिरंतन कार्य मुखारी व्होरचें हो सुधीर माम्मागेल्या जीवनांतुलो एक महत्वाचो विषय/ध्येय जाल्यां.

*The Manogat expressed by the people felicitated in this programm will be printed in the next issue - Editor.*

## वसुंधरेचे खेळ

वसुंधरेची छबी हिरव्या पिवळ्या पानांनी नटलेली  
लाल गुलाबी फुलांच्या घोसांनी अवघडलेली  
दिसते अति सुंदर  
नेत्रांनां सुखाविते भरपूर

वसंत वनांत गावांत नाचे  
वसुंधराही जणुं उल्हासे नाचे  
गातात वसुंधरेचे सूरतही भाट  
चैत्र वैशाखाचा ऐसाही थाट  
ग्रीष्म ऋतु मात्र ज्येष्ठ आषाढांत  
घामांच्या धारांनी करितो कहर

वटपौर्णिमा आली ज्येष्ठ मासांत  
वडाभोवती स्त्रिया फेर धरत  
पावसाच्या सरी येऊ लागत  
वर्षा ऋतु येई धांवत धांवत  
शेतकरी होते बहु आनंदित  
पीकाची पेरणी होई जोरात  
आषाढी एकादशी जातो पंढरी  
विदूरायाचे दर्शन घेई वारकरी

नागपंचमी पूर्ण, नारळीपूनव विशेष  
रक्षाबंधन, कृष्णाष्टमी; खास  
जनही करिती वैकल्ये फार  
भादव्यात येती गौरी गणपती  
सदैव भक्ति करिती फार

आला ऋतु शरद, हां हां म्हणता  
दसरा सण नाहीं आनंदा तोटा  
नवरात्रींत सर्व देवींची भजने  
नवधान्य पाहून कृषि जाती आनंदून

– नलिनी संझगिरी

# Concluding Programme of the Talmakiwadi's Amrut Mahotsav

BY OUR CORRESPONDENT

Talmakiwadi, or 'Amgeli Wadi' as many call it, concluded its three year long Amrut Mahotsav on the 14<sup>th</sup> December 2016 with their final event – Release of the Platinum Jubilee Souvenir at the lotus hands of H.H. Shrimat Sadyojat Shankarashram Swamiji.

The programme started in the evening with Dr. Prakash Mavinkurve, Hon. Secretary, Talmakiwadi Co-op Housing Society, welcoming everyone. He said that the Wadi has been blessed by our Gurus by their regular visits, and now with the Parijnan Foundation outlet for Samvit Sudha on one end and with the Swami Parijnanashram Health Centre on the other, the Wadi has become 'Parijnanamaya'. It is also blessed by the presence of the Shri Datta Mandir, the Audumbar katto and the Ganapati temple. He said it is our good fortune and a matter of pride that the Wadi is the only Chitrapur Saraswat Colony blessed to have our Swamijis as Hon. Members of the Society.

He then recapitulated how the Wadi started their Platinum Jubilee celebration on Yugadi 2013, with the conventional Panchhang vaachan and a Satya Narayan Pooja, a childrens' program at the Wadi Gardens in May, a picnic to 'Silent Valley Resort' in September and the Diwali programme jointly with KSA. In December 2013, Kanakabhisheka was performed at Swamiji's Holy Feet and senior citizens of Wadi felicitated at the hands of Swamiji.

A two act play 'Mitra' was performed by Wadi enthusiasts at the Karnataka Sangha Hall in September 2014. From then to March 2016, the Wadi went in for a massive structural repair and beautification.

The concluding cultural program – Wadi Fest-75 was held in April 2016. The three day event included Durga-Namaskaar, and Panchang vaachan, felicitation by the chairperson Smt. Nirmala Chikramane of those

Wadi-ites who had continuously stayed in the Wadi from its inception on 5<sup>th</sup> April, 1941, a Talent Show, a Fun Fair, a nostalgic event – "The Tug of War", a hilarious play 'Golmal-4' and a contributory dinner.

He said that to commemorate and to document these events and so also the history of Talmakiwadi for posterity, a Souvenir has been published. It has many write ups on memorable events and personalities, young achievers, old records from the Wadi archives and many interesting anecdotal articles. There are interesting photographs – old and new. He hoped that with information about the beginnings of the Wadi and of course nostalgic articles by the residents – past and present, the Souvenir published by TCHS would be a keepsake.

Swamiji then released the Souvenir to a loud applause and chants of Namah Parvatipataye Hara Hara Mahadeo. Mementos of the Platinum Jubilee, along with a Souvenir copy, were given to all sister Chitrapur Saraswat Cooperative Societies of Mumbai by His Holiness Swamiji.

Dr. Hem Dholakia said the Talmakiwadi Society was indebted to Swamiji for His Blessings and for gracing our events. He then thanked all who had contributed articles, those who had given financial help for the souvenir, and so also all the volunteers. He thanked all members of Talmakiwadi Society for bearing with the inconvenience during the structural repairs.

A documentary was then shown capturing the sentiments of people who have lived here in the past and who are living here today.

As it was the last day of Swamiji's visit to the Wadi for the Dattajayanti Utsav, the programme ended with His Ashirvacahan.

## From the Cookbook of Smita Koppikar

### Jhatpat Gulabjamuns

Take few slices of milk bread. Cut the brown sides. Dampen in milk n squeeze out the milk n knead it well into soft dough.

Now with the hands shape them in the form of small puris.

Fill one or two raisins n cover well and shallow fry them in ghee and then dip them in 1 string syrup.

### Honey Banana Pancakes

1 cup maida, 2 tbsp sour curds, ½ cup water, 2 tbsp sugar, Vanilla essence, Butter for coating the pancake

Method – Mix all the above ingredients and whisk well. Make the pancakes with butter and garnish with banana and honey. Serve immediately.



## Profile:

# ‘Pustak Pandharicha Vaarkari’ - Shri Pandurang N Kumtha

[Akhil Bharatiya Marathi Prakashak Sangh, honoured Shri Pandurang N Kumtha, of Bombay Book Depot, Mumbai, popularly known as Kumthashet / Pustak Pandharicha Vaarkari with “Jeevangaurav Puraskar” at Pune on 18<sup>th</sup> September, 2016 for his outstanding contribution in the field of bookselling. Shri Uday Mankikar, our Associate Editor, had susamvaad with Pandurangmam to know about his exemplary work]

**Uday:** Congratulations Pandurangmam on receiving the “Jeevangaurav Puraskar”. I have come here to know about your outstanding contribution in the field of Bookselling, so also, your exemplary life for the benefit of our readers. Thanks a lot for giving your precious time for the purpose. May I start the susamvaad?

**Pandurangmam:** Of course! But before that let me thank the Kanara Saraswat Association for the wonderful gesture on their part.

**Uday:** Tell us something about your childhood and education.

**Pandurangmam:** I was born on 21<sup>st</sup> May, 1921 at Bailhongal in Belgaum District. I did my schooling at Benon Smith High School, Belgaum. B.A. and first term of M.A. from Lingaraj College, Belgaum. Well known writer Shri G.A. Kulkarni was my class-mate.

**Uday:** When did you come to Mumbai?

**Pandurangmam:** I came to Mumbai in December 1943, for completing my M.A. and got admission in Elphinstone College. That was pre-independence period. In October 1944, I had to go to Belgaum for attending my M.A. first term lectures. I completed my M.A. with English and Kannada in 1945.

**Uday:** How did you come in contact with Shri Bhatkal Ganpatmam?

**Pandurangmam:** When I came to Mumbai in December 1943, initially I stayed with Savkoors and Vaknallis at Saraswat Colony, Gamdevi. Subsequently, I shifted to Talmakiwadi at Kulkarni Dinkarmam’s place who was Ganpatmam’s brother-in-law. Dinkarmam’s wife was my niece. Ganpatmam and his wife used to visit Dinkarmam regularly. That is how I came in contact with him. Subsequently I got married to their daughter, Meera on 10<sup>th</sup> December, 1944.

**Uday:** How and when did you join Popular Book Depot?

**Pandurangmam:** I wanted to become Professor. But, I could not do so, because in M.A. I got 2% less

than qualifying percentage in English and I was required to do a Ph.D. to become eligible for the Professor’s post. I met two to three guides for doing my Ph.D. but, all of them already had 5 to 6 students for Ph.D. One of them Prof. Bhushan of Bhava’s college, Andheri asked me to wait for one year. I had no other option but to wait for one year. Ganpatmam requested me to join Popular Book Depot for one year and to get the feel of the book selling business. I honoured his request and started going to Popular Book Depot. My wife Meera was not in favour of my joining the family business. During that year I had prepared my notes for Ph.D. but I developed interest in the book selling at Popular Book Depot- under the guidance of Ganpatmam. He had started this business in 1924 by acquiring a shop at Nana Chowk. In 1932 he shifted Popular Book Depot to Lamington Road. It was the best book shop in India.

Bombay Book Depot was also started in 1924 by M/s K.R. Samant and Anant Shivaji Desai. Around 1947-48 it made huge losses. Ganpatmam and Shri K. R. Samant were President and Secretary, respectively of Bombay Book Sellers and Publishers Association. Hence in April 1948, Ganpatmam purchased Bombay Book Depot and gave its charge to me from 1<sup>st</sup> April 1948. I was required to look after accounts, sales and orders. We used to receive orders from various colleges in Ahmedabad, Baroda, Delhi, Mumbai etc.

**Uday:** How did you develop the business at Bombay Book Depot?

**Pandurangmam:** Bombay Book Depot had an open General Licence and under that we were importing Books from America and England [6 copies of each book published by these Foreign Publishers]. For two year I tried to compete with Popular Book Depot but could not do so. Then I felt I could venture into a different area. At that stage, our salesmen were conversant with Marathi books, which we were getting from local publishers. Hence, I contacted most of the Marathi publishers to send five copies each of the books published by them and expected some credit facility. I could contact almost all the publishers in Maharashtra and I could increase the sales. Our credit sales were 1/3<sup>rd</sup> of our total sales. I could sell 100 copies of good Marathi books in three months. As a result most of the publishers were happy to send their books, as soon as they were published.

**Uday:** What initiative did you take for business development?

**Pandurangmam:** I started publishing a booklet viz., "Pustak Pandhari" giving details of Marathi books published by various publishers during a month. I would send this booklet to 2000 institutions. These institutions would respond and I could sell the books. In 1964, we started "Balsahitya Jatra" - an exhibition of children's books – something not done by any book-seller at that time. We used to arrange this during April-May every year, i.e. during summer vacation. This initiative got excellent response. This Jatra continued till 1991.

**Uday:** You also started "Bombay Book Club". Please tell us on this scheme.

**Pandurangmam:** This scheme was suggested by Shri Krishna Kurwar. Under this, we introduced "mazhya ghari mazhi pustake yojana" Each member had to give Rs. 10/- every month for one year and after the completion of one year the member used to get books worth Rs. 140/- in addition to two books as gift on becoming the member. We had constituted a committee for selecting good Marathi books for the members. This scheme was started in 1969, which continued till 1980. This Bombay Book Club had over 6000 members.

**Uday:** Tell us something about "Pustak Pandhari"

**Pandurangmam:** As I told you earlier, we had started publishing a booklet giving details of Marathi books published by various publishers during a month. In 1964, we started an Authors' meet - signature week. During that particular week, Authors used to meet the readers and give their autographs on the books purchased by them. The duration was 2 hours every day for one week. This scheme continued up to 1980. Eminent Marathi Authors, like Acharya Atre, Poet Yeshwant, Jayavant Dalvi, G.D. Madgulkar, B.B. Borkar, Vasant Kanetkar attended this meet. We also published Diwali issue of "Pustak Pandhari" for six years. i.e. from 1981 to 1986. I am very proud to say that the very first Diwali issue of "Pustak Pandhari: (in 1981) received the best Diwali Issue award.

**Uday:** Pandurangmam, you have done a lot for the Publishers and have also honoured them on various occasions. Please tell us about that.

**Pandurangmam:** 1) Shri Anantrao Limaye was honoured at Brahman Sabha for his Ph.D. treatise titled "Marathi Prakashancha Itihas" It was the first book giving details of book publishing activity from the beginning.

2) Mouj Prakashan's Silver Jubilee publications were promoted by Bombay book depot.

3) Bombay Book Depot gave publicity to Shri Shantanurao Kirloskar's Autobiography.

4) Shri H. V. Mote was honoured by Bombay Book

Depot for his dedicated service in book publishing. His book titled "Bahurupi" was promoted by Bombay Book Depot.

5) The Bombay Book Depot started "Grantha Prasar Kendra" – an activity to promote books of Six publishers, by organizing exhibitions throughout Maharashtra. This activity continued for three years. One hundred such exhibitions were organized during three years. Last exhibition was in Delhi, which was inaugurated by none other than Shri Y.B. Chavan.

6) Sahtya Dindi- Exhibition of Religious books during Chaturmas, started from 1972, when authors like N.R. Phatak, R.S. Walimbe, S.K. Devdar were invited for Autograph programmes. Special 10 % discount was given during this session.

7) Another feature called Bombay Book Award was started in 1975. Readers of our Pustak Pandhari members should choose 5 books from the list of 400/500 books listed in the Pandhari. A committee would decide and see which book gets highest votes won award. Bombay Book Award was given to both author and the publisher. Anil Barve won award in 1976 for his book 'Thank you Mr Glad' and G.A. Kolke in 1977.

8) On my 85th Birthday on 25th May 2006, my son Anand and my daughter in law Parul published a Book called "Songs from the Heart and Other Stories", which contained 19 poems and 6 stories published in Bombay Chronicle & Our India(Delhi) in 1947/48 under a penname – K.N.P. Rao. This was for private circulation only. 200 copies were printed.

**Uday:** Pandurangmam, now you are 95 years old. Do you feel contented about the outstanding work you have done in the area of bookselling or you feel that something more could have been done?

**Pandurangmam:** I wanted to complete my Ph.D. which I could not do. As far as book selling area is concerned, I received lot of appreciation from the publishers.

**Uday:** Do you find any change in the book selling business, then and now?

**Pandurangmam:** During my time, most of the publishers were depending on Marathi Booksellers. But, during the last 24 years, many book sellers in Mumbai, Pune and other places have stopped keeping literary Marathi books and have concentrated on books on Medicine, Technical subjects etc. rather than fiction. More emphasis is given on organizing "Granth Pradarshans", hence, readers prefer these pradarshans, rather than going to Book sellers. As a result, book sellers do not keep Marathi Books.

**Uday:** Pandurangmam, your autobiography "Pustak Pandharicha Varkari" is one of the best autobiographies I have read. It is a first of its kind by a book seller. What made you write this?

**Pandurangmam:** I do not consider it as an autobiography. I wanted to share my experiences instead of an autobiography. So I thought of writing my own experiences. I used to write my experiences in a diary. The editor of Popular Prakashan asked me to add some more experiences. My daughter Mrs Kanchan Murdeshwar edited my diary and sent it to Popular Prakashan. They serialised the same for their magazine "Priya Rasik" and subsequently the book titled "Pustak Pandharicha Vaarkari" was published in 2011.

**Uday:** Please tell us about the Awards received by you, over a period of time, for your dedicated work.

**Pandurangmam:** In January, 1992, A Maanpatra from "Mitra Mandali" a group of writers. In 1993, Pune Publishers' Association honoured me. In 1993 again, Nagpur Publishers Association honoured me at Nagpur. On 18<sup>th</sup> September, 2016, Akhil Bharatiya Marathi Prakashak Sangh, honoured me with a "Lifetime Achievement Award" at Pune. I am the second recipient of this award since its inception in 2015.

**Uday:** What guidance would you like to give to young book sellers?

**Pandurangmam:** It is given in the last topic of my book "Pustak Pandharicha Vaarkari" – "Granth Vyavahar"

**Uday :** Even at the age of 95 years, you are very active. What is the secret of this?

**Pandurangmam:** Reading. I am a voracious reader and have read more than thousand books. The habit of reading should be cultivated by everyone. I do not get sound sleep without reading and this sound sleep keeps me fresh and active.

**Uday:** Pandurangmam, Do you have any regrets in life?

**Pandurangmam:** First is I could not do Ph.D. Secondly, in this book selling business, the Publishers always remain in forefront and the book seller, who promotes and sells the books always remains behind the curtain. His services do not get proper recognition. I was honoured 24 years after my retirement. Hence, at times, I feel, I should have been a Publisher rather than a Book seller.

**Uday:** Thanks Pandurangmam. On behalf of all our readers and myself I wish you a long life with sound health and peace of mind. Pranam!!!

*With Best Compliments from:*



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Pandurang Kumtha receiving Jeevan Gaurav Puraskar  
from Akhil Bharatiya Pustak Prakashak Sangha

|| SHREE GURUDEV DATTA ||

## RUBY WEDDING

DATE OF WEDDING

16<sup>TH</sup> DECEMBER 1976 (THURSDAY)

SAROJ PRABHAKAR DHARESHWAR WEDS VIDYADHAR MUKUND KILPADY



16.12.1976 (THURSDAY)



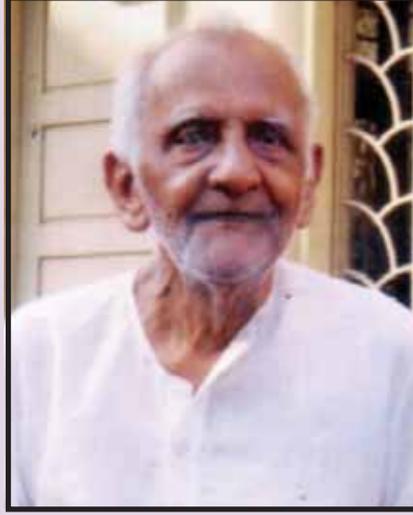
16.12.2016 (FRIDAY)

*Congratulations on your Ruby Wedding!*

FROM : KILPADYS, YEDERYS, DHARESHWARs, HATTANGADYS  
Relatives and Friends

ॐ श्री राम जय राम जय जय राम

## *Ved. Dattatreya Bhat Gulvady*



**(11.10.1912 to 25.11.2016)**  
**104 years**

*Left peacefully for his heavenly abode.  
Always served at the Lotus feet of Shri Rama.  
Loving, caring and always ready to help others.  
Your absence will be felt throughout our lives.  
May your soul rest in peace.*

*Fondly remembered by  
Sons - Daughter in laws Daughters - Son in laws  
Grand children and Great grand children  
Relatives and Friends*

**Shri Ram Mandir, Bhavanthi Street, Mangalore- 575001  
(Dakshin Kannada)**

# Mangaluru International Airport - Flying Greater Heights

SANJAY MUDBIDRI

Mangaluru, Mangalapuram, Kudla, Kodial, Maikala, Manjarun are different names but destination remains the same.

Mangaluru is the most important commercial centre and Head Quarters of Dakshina Kannada District of Karnataka. It is located on the Arabian Sea Coast in the Konkan Region surrounded by Western Ghats. Mangaluru has been described as the "The City of Seven Hills & Valleys".

Mangaluru has now been slated to be a smart city in the second list of names announced by the Govt. of India. Development and progress are taking place at a rapid stride be it real estate, health care, software, medical tourism, temple town tourism etc. Earlier known as a banking and education centre and with the Mangalorean's enterprising nature I am sure it will become the "Smartest City".

Airports Authority of India has constructed The New Integrated Terminal Building at a cost of 160 crores, having an area of approximately 18,220 sqm. capable of handling 500 domestic and 200 International passengers at peak hours. The building is made of steel and glass and has an apron area to park 5 wide bodied aircrafts, 3 AB-300 and 2 AB-320.

To add a feather to the cap Mangaluru International Airport has been adjudged as the best Airport in South India and the third best in India based on various parameters laid down by the Airports Authority of India. A table top runway surrounded by valleys, this picturesque terrain is a must see for every Air traveler at the time of takeoff and landing.

Formerly called Bajpe Airport and used as a refueling station during the World War II, it is now a plum and posh terminal called as Mangaluru International Airport and awaiting to be christened. Various names are doing the rounds from Rani Abbakka, Ullal Srinivas Mallya etc. etc. From 5 to 6 flights in the 80's, MIA has moved on to almost 30 flights per day covering places as far as Dubai,

Bahrain, Doha, Muscat, Abu-Dhabi, Sharjah, Damam etc. etc. Presently Air India, Air India Express, Spice Jet, Jet Airways are operating from MIA with soon others to follow. A lot of hard work has gone into the making of Mangaluru International Airport and without the



support of NRI's, Kanara Chamber of Commerce, Bureaucrats, local politicians and the earlier Airport Director Mr. M.R. Vasudeva, it would have remained only a dream and not a reality.

The presiding deity of Mangaluru International Airport happens

to be Durga Parameshwari from Kateel very near the Airport and her divine presence is felt all over. However from the statistical point of view Mangaluru Airport has so far witnessed two Air crashes, the first Avro Crash landing which had the Hon'ble Minister Mr. Veerappa Moily from Karkala and the other passengers who all miraculously escaped and the second Dubai Mangalore Air India Express flight which crashed in the early hours in the adjoining valley killing all but a handful of passengers.

My late father was fondly called as "Jayu" in the Chitrapur Saraswat Community and his circle of friends. He was called "Moody" by late Sri Rajiv Gandhi, former Prime Minister of India who also was an aviator with Indian Airlines. He would very often fly down to Mangaluru then Mangalore on duty after flying over Mudbidri which is on the flight path to Mangalore Airport with the earlier fleet Dakotas, Viscounts, Fokker, Avros. Whenever I see the flying crew in their blazers, Caps, appellates, crew bags at the Airport it reminds me of him.

Having been associated with Mangaluru International Airport for well over 15 years I have been fortunate to meet luminaries from the Corporate World, Sandalwood and Bollywood Stars, Politicians, Cricketers, Olympic Medalists etc. etc. and now looking for a smooth touchdown in the days to come.

## Smrutimanjusha -The Saraswat Mahila Samaj (Gamdevi) is celebrating its Centenary Year



Padukapujan being performed by Shri Satish and Smt. Geeta Bijoor (President) at the Samaj Hall



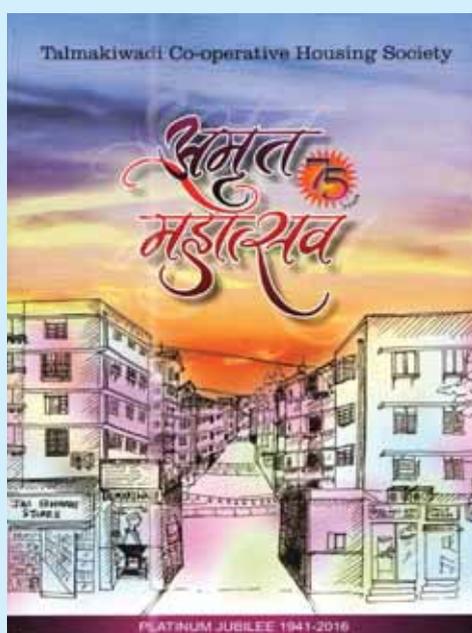
Smt. Shalini Sirur ex-president accepting a memento and Swamiji's Blessings

## Concluding Programme of the Talmakiwadi's Amrut Mahotsav



HH Swamiji released the Souvenir

The Cover of the Souvenir was a pencil sketch by our budding artist Janhavi Mallapur



# Smrutimanjusha

## History of The Saraswat Mahila Samaj (Gamdevi)

Presented in the august presence of His Holiness Sadyojat Shankarashram Swamiji

REPORTED BY UDAY MANKIKAR

The Saraswat Mahila Samaj (Gamdevi) is celebrating its Centenary Year from September 2016. On 12<sup>th</sup> December, 2016 His Holiness Sadyojat Shankarashram Swamiji's visit was organized at the Samaj's premises at Gamdevi for His blessings. Also a power point presentation of "Smrutimanjusha – History of The Saraswat Mahila Samaj", was planned, in Swamiji's august presence.

The Saraswat Mahila Samaj is known for its well planned, well organized and well executed programmes. The main programme was to commence at 7.00 p.m. However the guests were invited at 6.00 p.m. at the venue - Dadoba Jagannath Hall, Gamdevi to have refreshments and to settle down well in advance.

I reached the venue at 5.45 p.m. The entrance was well decorated with beautiful rangoli and flowers. Volunteers offered packed refreshments to the invitees. As I entered the Hall, I was surprised to see that the hall was almost packed with well wishers and the members of the Samaj, watching the video "Pushpalankar" (Garland Making) with informative and interesting narration by Kalindi Kodial.

Swamiji was welcomed at the Samaj's premises at 6.15 p.m. Gita Bijoor, President SMS and Satish Bijoor performed Paadprakshalan and Padukapoojan. H.H. blessed the premises of SMS, Gamdevi and after refreshments, arrived at Dadoba Jagannath Hall and was welcomed with an overwhelming response .

Smita Mavinkurve was the Sutrasanchalika. The function commenced with "Sabha Prarambha Prarthana" by Smita Mavinkurve and Deepalaxmi Mangalore, followed by a Swagat Geet sung by Geeta Yennemadi and the members of Saraswati Vrindagaan. Geeta Balse, President of the Centenary Committee, as usual made a very impressive welcome speech.

Gita Bijoor, then offered at the lotus feet of His Holiness, the "Manapatra" (citation) in Sanskrit, written by Sadhana Kamat. The same was read out beautifully by Usha Surkund in Sanskrit and Kanchan Sujir in English. It was a unique idea to read the Manapatra simultaneously in two languages for the benefit of the devotees present.

This was followed by the slide show 'Smrutimanjusha (Memory Treasure Trove) - History of The Saraswat Mahila Samaj'. It started with a melodious song penned by Sadhana Kamat, set to music and sung by Geeta Yennemadi with Arun Hattangadi on Tabla . The photographs for the show were selected, categorized according to the three fields of activities of the Samaj viz. Seva, Vidya, Kala and compiled by Kalindi Kodial, Suman Kodial, Pranav Kodial, Priya Kodial-Bijur, Vinesh Betrabet of Bangalore, and Smita Mavinkurve. The background music was by Sandeep Bankeshwar . The commentary was written and narrated by Sadhana Kamat. Listening to Sadhana Kamat's commentary was as usual, an experience by itself. The slide show concluded with Kedar Bijurkar's melodious Bansuri Vaadan. After the show, deepest gratitude towards the Kodial family was expressed as they had completed this marathon project, in spite of the difficult circumstances at home. The Samaj prayed for Swamiji's blessings for the family members and eternal peace for the departed soul.

The Past Presidents and present Managing Committee Members were, then, honoured at the gracious hands of His Holiness Swamiji.

Nirmala Kalambi thanked all the institutions and members who helped to make the event a grand success including Poornima Nagarkatti for sponsoring the Snacks. This was followed by Shyamala Talgeri's Kshamayachana.

The programme concluded with the Ashirvachan by His Holiness Sadyojat Shankarashram Swamiji. He appreciated the "Matruvarg" i.e. the visionary ladies who founded this Saraswat Mahila Samaj (hundred years ago) for the betterment and upliftment of the Saraswat ladies and blessed the subsequent Managing Committee Members of the Samaj for their continued sustained work . He also mentioned "Samvit Sudha", one of the wings of the Parijnan Foundation, formed for the empowerment of ladies in rural areas in Shirali and nearby villages. He expressed his deep satisfaction over opening of an outlet of Samvit Sudha in Talmakiwadi being the first Metropolitan outlet.

It was indeed an eventful memorable function!

## मोदीने केलेली मोडी

संबंध भारतांतु काळपैशारी  
अंकुश दवर्तलो चाणाक्ष प्रधानमंत्री मोदी ।  
विश्वाकऽऽचि एकरात्रिन्तु आमोले नमोने  
कोर्नु दाक्यले अविस्मरणीऽऽय मोडी ॥१॥

दिवाळी दिवसु लक्ष्मी म्होणु लोकांनी नोटांक  
केल्ली वैभवाचि गर्दोर पूजा ।  
चारीं ऽऽदिक्सांनी मोदी सरकाराने केल्ली सगळी  
पांयशी हजार नोटांचि वजा ॥२॥

नवंबर आटांक अमेरिकेचे प्रेसिडेंटगाले  
इलेक्षनाचे मेजताली अमूल्य गणनीय वोट ।  
त्याचि दिवसु भारतांतु लेक करताली  
काळोपैसो आनि खोटांनोटांची मोट ॥३॥

पेपरान्तु वाचलेकि बन्दि जाल्लेले नोट  
उड्ड्यले खंयी कचऱ्या डब्यांतु ।  
लाख कोटीगट्टले नोट वारसदार नास्तना  
पळ्ळेली रस्त्या बाजुक टंकांतु ॥४॥

थोडे लोकांनीतरी नोटाचे काट्टी घाल्ली खंयी  
भगभगी उजांतु ।  
चेर्डवांनी शेंगदाणे कुरकुरे बांदुनु  
घेत्ले हजाराचे नोटांतु ॥५॥

पोरने हजार पांयशे नोटांक नवीन नोटांतु  
कोरूक परिवर्तन ।  
बेंकामुखारी दोन तीन किलोमीटर लाय्न्  
पोळोव्नु लोकांक जाल्ले टेंशन ॥६॥

“पोरनेनोटांक नवीन नोट मेळताती काळजी नाका ।”  
अशिश ‘नमोगले’ प्रीतीचे आश्वासन  
धैर्याने सहनशीलतेने हांतु व्यस्त जाल्लेले  
भारताचे सर्व नागरिकांक कृतज्ञतापूर्वक वन्दन ॥७॥

क्लिष्ट परिस्थितींतु परिश्रमाने कार्य केलेले  
लोकांगले योगक्षेम घेता आमालो देवकीनंदनु  
“अपराधु कोर्नाकाती हांव तुमगल्या हृदयांतु बैसुनु  
'Note' कर्ता” अशशी म्हणता श्रीकृष्णु ॥८॥

चुनावणेंतु लोकांनी तांगले अमुल्य मत  
दिल्लेलमिती बि.जे.पि. क आस्स अधिकारु ।

मन विचलित जायनाशि मुखारी धीट पाउल  
घाल्त आस्स हे केंद्र सरकारु ॥९॥

सामान्य लोकांगले नेव्णाने  
देश वायट केलेले पार्टी आतं एक जाल्ल्याती  
तांगली ‘दाळी कशिश शिज्जोव्चे’ ?  
म्होणु सगळे मिटींग, प्लॅन, आयडिया कर्त आस्सती ॥१०॥

शैलागली कळकळी विनंती आस्स कि  
लोकांनी कस्तो कोर्चनाका परोपकारु ।  
जाल्यारी, बोट्टाक शायि लावोती, थंडी, वतांतु, लाय्नेंतु, राबोती  
तान्नि दिंवका सरकाराक सहकारु ॥११॥

जानानि सन्मार्गारी आस्सुनुऽऽचि  
एकडे कोर्का धन, वज्र, वैदुर्य, अस्ले ‘अर्थ’ ।  
नैजाल्यारी सर्वज्ञ परमात्मु कोर्नु दाकैता  
अशिश अर्थाचे घोर अनर्थ ॥१२॥

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## Tribute

# Dr. B.P.DIVGI (9.8.1905 to 4.12.1983) - A rare nobility

NARAYAN SHIRALI

Dr. Bhavanishankar Padmanabh Divgi was born in Kumta in a family of modest means. After passing matriculation in 1923, he came to Mumbai to pursue higher education. Earning & Learning, working hard by taking temporary jobs in Municipal Corporation Office, Posts & Telegraph Department he assiduously passed M.B.B.S. in 1933 & joined J.J. Group of Hospitals as a House Surgeon.

With innate love for his profession and genuine concern for his patients, he endeared himself to one and all. He was very popular among colleagues & seniors at the Hospital & medical fraternity in Mumbai. He started his private practice in Umerkhadi, Dongri - an area consisting of lower economic strata from Muslim and Ben-e-israel communities as also Pathan workers employed in Mumbai Docks. Later, he started his dispensary at Grant Road.

Always helpful to his relatives and friends, he soon got himself involved in social activities. He started with the popular Ambulance Association and guided Saraswati Volunteers & Athletic League. He also served as chairman of the Talmakiwadi Co-op Housing Society, The Balak Vrinda Education Society and was associated with The Popular Buying Club. He was elected as Vice Chairman of The Shamrao Vithal Co-operative Bank in 1949 & later as Chairman in 1958. He became a Municipal Councillor in 1948 and also rendered valuable services to Karnataka Sangh & Canara College Society, Kumta.

He was elected to Bombay Legislative Assembly in 1952 from Umerkhadi constituency dominated by Muslims and Jews by defeating Mr. Mohiuddin Harris – a Muslim candidate from Socialist Party. It was indeed a success of dedicated medical service to humanity rendered by him in the area overriding bias against Congress and rejecting a Muslim candidate. In 1955, he resigned as MLA on the issue of creation of Maharashtra state and was re-elected in Municipality as Chairman, BEST Committee in 1957. His successful ascendancy was due to his hard work, honesty, simple and humble nature & harnessing energies of all corporators belonging to different parties & taking a principled stand of fairness.

Although belonging to the small community of Chitrapur Saraswats, he was elected Mayor of Bombay in 1964-65. He was the first citizen of "urbs prima in

Indis" (meaning "the first city of India") – a cherished aim of social workers in Mumbai. He adorned the post with his dignity and set high standard of behavior and integrity that is worthy of emulation by all who genuinely wish to volunteer for social services.

Dr. Divgi was frank, outspoken and sometimes angry also but his anger was against injustice, dishonesty and deceit. Throughout he was guided by a certain philosophy of life which was largely influenced by Gandhiji but he was never ostentatious about it. He wore khadi till the end of his life.

His family life was happy. His wife Ramabai, a devout, ever smiling lady gave her whole-hearted support in his zest to help family & friends. His son Ajit & daughter-in-law Aarti continue their contribution of medical service to humanity and philanthropy albeit in US. His brother, Shantaram P. Divgi, first Indian Managing Director of Associated Electrical Industries gave him unstinted silent support.

Dr. Divgi will be remembered as a towering figure for his devoted medical and social service in many spheres of activities in Talmakiwadi, Kanara Saraswat Association (KSA) and indeed Bombay (now Mumbai) city.

- Courtesy Talmaki Wadi Platinum Jubilee Souvenir

The Editor adds – The Balak Vrinda Education Society which today has its own building owes this solely to Dr. Divgi. The plot of land where the School stands today was full of illegal huts. Dr. Divgi faced their wrath with equanimity (they even burned his effigy!) and succeeded in erecting a building for the School. Balak Vrinda Education Society will be always grateful to him.

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# OBITUARY



## Shri. Anand Ramarao Mangalore

(husband of Smt. Kumudini Mangalore)

**25<sup>th</sup> December 1925 to 15<sup>th</sup> November 2016**

departed after a brief illness for  
his heavenly abode on  
15<sup>th</sup> November 2016.

***Deeply mourned by:***

Children: Sadhana – Pramod Khambatkone  
Chetana – Praveen Kadle  
Prasad – Archana Mangalore

Grandchildren: Alok – Anushri Khambatkone  
Sapna – Ashutosh Shroff  
Kartik – Tanya Kadle  
Pratik Prasad Mangalore

Great grandchildren: Samvit Khambatkone  
Veer Shroff

All relatives and friends.

**Dr. Harish Ramakrishna Kodial**  
(9<sup>th</sup> November 1945 – 4<sup>th</sup> December 2016)



*His smile in the photograph says it all. Indeed, much of his mission on Earth involved smiling and making others smile. And this is why we wish to celebrate the perpetually jovial, magnificent life he led, rather than mourn his passing away.*

*Harish Kodial was like the 'Raymond's man'—the complete man. The perfect son, husband, father, grand-father, brother, father-in-law, doctor, citizen and most importantly, a genuinely wonderful human being.*

*As his family, we always knew this, but the tons of messages and emails coming in every day reassure us that the world shares our feelings.*

*Farewell, Ajju/ Pappa/ Harish/ Doctor mam, thank you for flooding our world with smiles. Undoubtedly, those in the heavens now await their turn.*

**Kodials, Bijurs, Kodanges, Khursales**

## Kiddies' Corner

### Lovebirds



Arjun Haldipur 12 years

### Nature Drawing



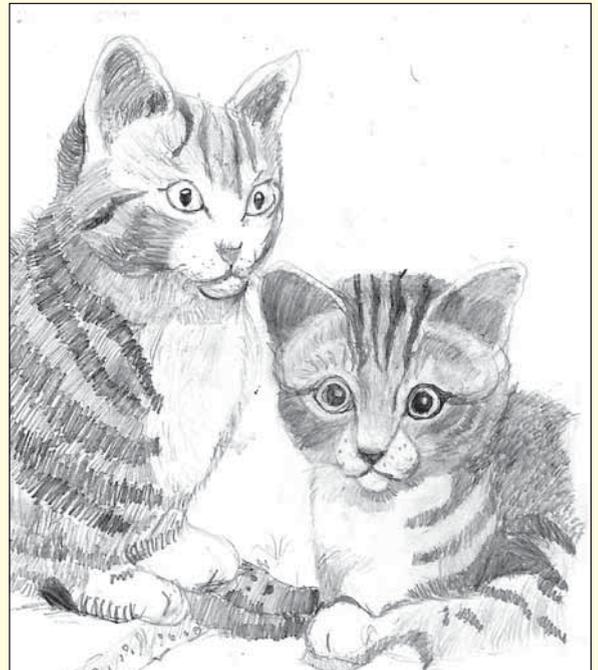
Tvisha Kadle 9 years

### Collage - Elsa



Shivani Durgesh Bhat - 11 years

### My Cuddly Kittens



Gopal Baidur 10 years

## Bankikodla

SUSHAMA ARUR

In the beginning of the 16<sup>th</sup> century due to Bahamani expeditions, and later Portuguese conquests and proselytizing the Saraswats had to migrate from Goa to the Kanaras, (North and South Kanara districts of Karnataka). Genealogical research has confirmed that the oldest settlements of Saraswat families were in villages, towns and hamlets along the coast from Ankola to Nileshwar approximately 200 km of the Kanara coast.



Saraswats from ancient times have been on the move mainly due to circumstances which befell on them, either due to drying of river Sarswati, Hun invasion, famine in north India or religious persecution. They are, therefore, very adaptable and assimilative and blend with the local population like milk and sugar.

In this case also they not only adopted the local practice of suffixing appa, ayya to their names but also added village names or sometimes their occupation as surnames. S.S. Talmaki painstakingly has researched on our community and found out that five generations of Amchis have used five surnames. For ex- Devappayya of Padbidri settled in Hejmadi called himself by latter surname. His son Santappa changed it to Karanje, since he lived there. Santappa's two sons Shamayya and Venkatraman shifted to Yellur and became Yelloreakars. While Shamayya's son settled in Kumta and became a Kumta! On the basis of gotra, family deities and customs, S.S. Talmaki has established that there are 507 Chitrapur Saraswat families with 315 surnames.

### Nadkarnikars- Kulkarnikars and Balavallikars

Bankikodla has been the ancestral home of three families –Nadkarnis, Kulkarnis and Balvallis. According to Talmaki the earliest migrants to Kanara from Goa were families belonging to Kaundinya gotras. Their family deity is Mangesh and Mahalakshmi. They settled in Gokarn, Ankola and then centered around **Bankikodla**. Most of them were employed as revenue accountants and as per their profession they called themselves as **Nadkarni**. The place was called Banknathapura earlier and there is a temple by name **Banknatheshwara**. The temple was in a dilapidated state, when the

Nadkarnikars came to settle here, which they renovated and managed well with all the proper poojas and donated property for the upkeep of the temple.

After a century later, the **Kulkarnikars** migrated to the same area acquired land and took up jobs in the revenue department. They were employed by the Keladi Nayakas who ruled over a major chunk of Karnataka regions consisting of as Shanbhogs. Their surname indicated their occupation and not place name.

**Balavallikars** followed the Kulkarnikars and settled here. Shri Shantadurga temple at Bankikodla belongs to Balvallikars. For many years, the deity was worshipped at home. In 1931 a temple was built and is being maintained by the family.

The Nadkarnikars had carried their ancestral family deities before migrating from Goa which they installed in **Shri Mangesh temple**. It is said that there are more than 200 families among the Nadkarnikars. There are two main branches – Hod (Senior) and San (Junior).The Hod is further divided into five. 1. Puttai Shenai, 2.Mapari,

3.Badabhut, 4.Gili, 5. Ghati. The San families are known as 1. Keremane, 2. Makshigharche, 3. Haigund. All the Nadkarnikars have same family deities, follow same religious practices and observe the festivals.

There is a reference of a widow of Anant Nadkarni immolating herself in the funeral pyre of her husband by name Shanta who is immortalized as Sati. It is said that a part of her saree, a lemon and a small stick known as betkadi remained unburnt. These articles have been preserved and worshipped along with the family deity by the family. In memory of these ancestors, Anant and Shanta, their metal images are made and installed in the temple for worship along with melted gold collected from the fire. A Vaddap ceremony is held annually in honor of them.

Bankikodla was once a hub of activity, but in the beginning of 20<sup>th</sup> century many left their village in search of better opportunities to bigger cities, but they have kept in touch with their roots, temples and heirlooms through their regular visits.



## Kiddies' Corner (contd.)

# Visit to National Defence Academy

ANSHUL KULKARNI (14 YRS)

National Defence Academy – NDA – is the backbone of India's defence forces (Army, Navy, and Air Force). It was established at Khadakwasla, near Pune, Maharashtra. Its foundation was laid down by Pt.

Jawaharlal Nehru on 6<sup>th</sup> October 1949. The National Defence Academy was formally commissioned on 7<sup>th</sup> Dec. 1954, and was inaugurated by Shri Morarji Desai on 16<sup>th</sup> Jan. 1955. Their first pass out parade was held in 1955. To commemorate the contribution of NDA to the Indian Defence Forces, 16<sup>th</sup> January is celebrated as NDA day.

Since I had met my father's friend who is in the Indian Armed forces, I have been keen to see the academy that transforms a boy to a man of valor, having considered intellect, objective reasoning, value judgement and above all the brave soldiers of India who put their lives at stake for the safety of our nation, its citizens, and maintain its dignity and glory in the world.

I was hence 'super-excited' when our school vice-principal's son, Commander Deshmukh (Navy), alumni of NDA, offered to arrange passes for us, to witness the passing out parade of the 131<sup>st</sup> batch of the fresh graduates from NDA. The passing out parade at NDA is a proud event for all the

graduates and their families, as it signifies the successful culmination of their 3 years rigorous training and a confident step forward in the Indian armed force.

With the joint efforts of Commander Deshmukh, the staff and the PTA members of our school put together an elaborate plan for our visit to NDA, Khadakwasla, Pune.

We left from our school grounds at 3pm on Saturday, 26<sup>th</sup> November. We reached our hotel by 7pm. We were given instructions on how to behave on the NDA grounds. The next day-i.e. 27<sup>th</sup> November- we woke up at 4am and left the hotel by 5am. We reached the NDA by 6.15am. By the time we reached the parade ground, it was 6.30am. We took our seats and could clearly hear the enthusiastic cadets who were about to get their maroon barrettes, for which they were training for 3 years. Now they were officially soldiers - trained to withstand the harshest conditions to protect India. Their cheering filled us with curiosity as to what do the well trained cadets look like. Within minutes, there were 18 groups with about 16 cadets in each group. This year more than 300 cadets of the 131<sup>st</sup> batch graduated which included 13 international cadets from UK, Kazakhstan and many



Academy insignia giving their motto



The present building of NDA



The passing out parade of the enthusiastic cadets

other countries. Then Air Marshal Jasjit Singh Kler addressed the parade and wished them good luck for their lives in the boots of a soldier. The parade was magnificent.

After the parade, we reached Salaria square, where we saw the Air craft show. We saw the fighter pilots do insane loops and formations. We could even hear the lead pilot radio the next formation to his team from the radio we had on the ground. Once the air craft show was over, we headed to Gole Market to buy some NDA Merchandise.

We then bid farewell to NDA. We left for Mumbai at 2 pm. This trip would stay as one of the most memorable trips. I am looking forward to be in NDA but, this time as a cadet.

Following is some information about NDA:

Their motto is "Seva Paramodharma" meaning "**service before self**". Before the 1950s, their motto was "**Karmanevadhikaraste ma phaleshu kadachina**" meaning "**Your duty is action with no eye on the fruits it will bring**".

Air Marshal Jasjit Singh Kler is the Commandant of NDA. He assumed the post of Air Marshal of India on 2<sup>nd</sup> February 2015.

The present Academy insignia was selected in 1948. The background is maroon, which is an apt colour of heraldry but also a symbol of chivalry and sacrifice. The crest is composed of the symbols of the three Services superimposed on each other and mounted on top by the Ashoka Capitol. The anchor supports the sword and both support the eagle. In this combined form they are no longer four separate entities but fused into one whole representing jointmanship of the Armed Forces of India.

Their vision is to produce junior leaders for the Indian armed forces, and armed forces of other friendly foreign countries, equipped with mental, moral, and physical attributes required to cope with the challenges of the future battlefield and capable of leading troops to victory, in conventional, non-conventional, and asymmetrical conflicts.

Their mission is to provide highest standards of focused training in the professional, intellectual, physical and leadership spheres as also moral and ethical grooming to cadets using innovative concepts, technologies, corporate and modern practices with a view to providing a high standard of integrity, equipped to function in the battlefield of the future and capable of leading troops to victory.

One of the main buildings at NDA is the Sudan Block. After World War 2, the Sudanian Government gifted £ 1, 00,000. This was used to build the NDA. After the partition, Pakistan got £ 30,000. The remaining £ 70,000 was enough for us to build a Defence Academy.

<<<<>>>>

## Paris

Paris, Paris, a wonderful place.  
Beautiful people with lots of grace.  
The lovely food like croissants and crepes.  
The Eiffel Tower has so many steps!  
We had a look at the Mona Lisa,  
Then we went to eat some pizza.  
We went to Hamleys to buy some toys,  
We got kicked out, we made so much noise!  
We headed to Disney on the train,  
Oh my God, it has started to rain!  
My mouth went dry on Space Mountain,  
I had to rush to the water fountain.  
Lilo and Stitch were next on our list,  
My little sister ran up and gave them a kiss.  
Next we watched the Disney parade,  
Elsa has got such a beautiful braid.  
Colourful fireworks lit up the sky,  
But when it was time to leave, we had a  
little cry.  
Why is our holiday over, why, why, why?  
I think it's time for us to say bye bye!

*Anandi Nandan Chandavarkar - 8 years*



## मेरा बर्थडे

धूम धूम मेरा बर्थडे आया  
धूम धूम मैंने सबको बुलाया  
धूम धूम मैंने केक मंगाया  
धूम धूम कोई नहीं आया  
धूम धूम मैंने टीवी लगाया  
धूम धूम मैंने गाना बजाया  
धूम धूम मचाले चना चवाले  
अपना बर्थडे खुद मना ले

**Samarth Kiran Chavan, (12 years)**  
(Samarth wrote this poem when he was 10 years old)

## Dr. D R Sanadi - A Life Dedicated to Biomedical Research

DIVYA AMLADI AND SHIVANAND SANADI

Dr. Dattatreya Rao Sanadi, better known to the world of science as Dr. D. Rao Sanadi and Dattu to family and friends, passed away peacefully on July 30, 2016, at 96, surrounded by family at Tampa, Florida, USA. Born on July 8, 1920, in Bantwal, Karnataka, to Lakshman Rao and Ambabai Sanadi, he was the third of six siblings, with three brothers and two sisters. He completed his schooling at Sir M. Ct. Muthiah Chettiar High School, Madras and pursued a bachelor's degree in science at the Presidency College, Madras. In 1941, he graduated with honors, with a gold medal from Madras University for standing first in the University. In 1945, he completed his master's in chemistry at the Indian Institute of Science, Bangalore on a Government scholarship.

In 1946, Dr. Sanadi sailed to the United States from Calcutta under a British-India scholarship to the University of California, Berkeley, with \$100 in his pocket. In 1949, he earned his Ph.D. in biochemistry and moved on to the University of Wisconsin, Madison, where he undertook research in oxidative phosphorylation, the metabolic pathway in which cells use enzymes to oxidize nutrients.

Dr. Sanadi was, during his time, regarded as one of the foremost experts in biochemistry. His research interests included bioenergetics, cell membranes and membrane transport. He was instrumental in confirming the existence of energy linked reactions in cell metabolism.

He celebrated a long and fruitful career in academic and biomedical research. Dr. Sanadi was an assistant professor of enzyme chemistry at the University of Wisconsin, Madison, and an assistant professor of biochemistry at the UC Berkeley, Medical School. He also served as the chief of the gerontology branch at the National Institute of Child Health and Human Development; director of the Department of Bioenergetics at Boston's Institute of Biological and Medical Services; and a medical consultant at Massachusetts General Hospital.

In 1966, Dr. Sanadi was recruited from the National Institutes of Health by the Retina Foundation, Boston to develop a department of bioenergetics. Two years later, he along with two other department heads, founded Boston Biomedical Research Institute (BBRI). He went on to manage the BBRI for 35 years, first as head of the cell physiology department and later as the executive director of the institute. On retirement he was



designated Director Emeritus by BBRI.

In 1975, when he received an adjunct appointment in the Department of Biological Chemistry at Harvard Medical School, he shattered a glass ceiling as one of the first non-white faculty member. Over the course of his career, he was a prolific

publisher, with more than 200 papers accepted in scientific journals. He has also edited more than 14 books, including the multivolume textbook *Current Topics in Bioenergetics*.

Dr. Sanadi was regularly called upon by the Indian government to consult on new laboratory space and development of university curriculum. He was also invited to deliver lectures at the Indian Institute of Science, Bangalore, as well as other prestigious science forums across the globe. He was Chairman of the prestigious international Gordon Research Conference on Bioenergetics in 1963, 1971 and 1974 and on Biology of Aging in 1974.

In 1985, he received a Distinguished Alumni Award from the Indian Institute of Science, Bangalore. In the 1986, he was recognized by Indian-American organizations for enhancing American culture while maintaining ties to his heritage. He was one of seven men and women honored by the Fourth National Biennial Convention of Asian Indians in America for their contributions to American society, with Dr. Sanadi's award specifically in the field of biological science. *India Abroad*, the weekly newspaper circulated to Indians in America, named him as one of the "Ten Most Successful Indians to Ever Come to America".

While at the University of Wisconsin, Dr. Sanadi met Mary Jane McElhinney and in 1950, they married in Madison, Wisconsin. They had two children, Mara Wagner and Clyde Sanadi. He became a U.S. citizen in 1953 and as the first in his family to settle in the United States, he became the patriarch of the American

branch of the Sanadi family, helping many others in the extended family to assimilate to the culture.

He was an active member of the American Society of Biological Chemists, American Chemical Society, Biophysical Society, American Society of Cell Biology, Gerontological Society and the American Association for the Advancement of Science.

After retirement he moved to Tampa, Florida. For the last 15 years of his life, he resided in a multi-generational home with his son, granddaughter, grandson and great granddaughter. Predeceased by his wife Mary Jane in November 2015, he is survived by daughter Mara Wagner; son Clyde Sanadi and several grand children, a great-granddaughter.

## Why (and how!) The Court Certified A Bhanap As A Marwari

DR. N U GULVADY

As can be derived from the title, this anecdote is about how the Court certified me i.e. a Bhanap as a Marwari. A brief background of myself will help readers appreciate the context.

In 1954, I graduated and got my M.B.B.S degree from Rajasthan University. Within a week, I was appointed as a Civil Assistant Doctor at The General Hospital, Udaipur. While working there, I received a letter from the Rajasthan Public Service Commission (PSC) asking me to provide my birth certificate to regularize my appointment as a doctor of the Rajasthan State Government. Since I did not have a birth certificate with me, I decided to submit three documents in which my date of birth was mentioned - 'School Leaving Certificate' of Ganapathy High School, Mangalore, 'Inter Science Pass Certificate' of Maharaja's College, Jaipur and my 'Medical College Leaving Certificate'.

Without the facility of photocopying back in the 1950s, all three certificates were written by hand and attested by a Gazetted Officer. Within 10 days, I was asked to submit a Birth Certificate and not a Date of Birth as the Commission was aware about the latter. I was also informed that a failure of its submission could result in losing my job. With a loan scholarship to pay back to SVC Bank, Bombay and other loans taken for my studies, I couldn't afford to let this happen.

My father immediately started writing to our relatives in Madras (my place of birth) to get this certificate. With a sense of urgency, we managed to get my birth certificate. Since it was written in Tamil, the Commission rejected it! An offer to translate it by someone in Rajasthan who knew Tamil wasn't successful because of a rule that the translation could only be done by the person who had issued the certificate. Thus began another flurry of snail mail letters to our relatives! Even after we managed to get the translated certificate, we faced a new obstacle. Due to a peculiarity in the Tamil language script where one character can represent two consonants, my father's name was miss-spelt. Meanwhile, the relentless reminders by the PSC to

submit a certificate continued.

To understand what could be done next, I decided to meet the head of the Commission. Seeing me in tears, he offered me a solution: If I appeared before a Sessions Judge and got certified as a Marwari, the Commission would be able to continue my employment! In order to get certified, I was expected to answer the Judge's questions in Marwari. Having stayed with a Marwari classmate while pursuing my medical studies, this was not a concern. Since my friend's mother couldn't speak in any other language, I had become proficient in speaking Marwari. At the Court, the Judge said he would ask me three questions. If he was satisfied with my responses, the certificate would be issued. I readily agreed! I was first asked what a mongrel dog is called in Marwari. My answer, "Gandakda", pleased him. In the second question, I was asked what its puppies were called. My response, "Huncharia", pleased him too. While pondering over the third question, his gaze shifted to the curtain in the Court. After confirming if I could see the curtain, he asked me what the frayed edges of a curtain are called. My answer, "Lafhusda", made the Judge very happy. He then issued a certificate stating that Dr. N.U. Gulvady is a Marwari! With this, the Rajasthan Public Service Commission confirmed my appointment as a doctor in the services of the Government of Rajasthan.

In the process, this Bhanap became a court-certified Marwari!

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*Editorial Committee*

# Sri Somnath: Prabhas Patan

GAURI D. MUDBIDRI-VIRAR

There are 12 Jyotirlingas spread across India, which are mentioned in Shiv Puran, Skanda Puran, Ramayan and Mahabharata. These Jyotirlingas are the essence of Lord Shiva. The first among 12 Jyotirlingas is the holy shrine of Somnath temple in Saurashtra, Gujarat.

The temple has some interesting tales around its origin and carries many mysteries. One of the wonders is the place where the idol of Somnath was placed. This was in the middle of the temple without anything to support it from below, or to suspend it from above. This floating idol in the air became amazement then. At Somnath, the air is full of prayers, faith and unwavering beliefs. According to the legends, **Soma, the Moon God**, was wedded to the 27 daughters of Daksha Prajapati, the son of Lord Brahma, but he loved only one of them, Rohini, causing great frustration to the other sisters. An infuriated Daksha, cursed his son-in-law, causing him to lose his lustre.

In despair Soma turned to Shiva and served him with such a zealous devotion that Shiva gave him respite from the curse- he would wax half the month and wane for the next. In gratitude, the Moon God built a Shiva temple at Somnath. This temple was first built by Moon God in gold, then by Ravana in silver, Lord Krishna in sandalwood and king Bhimdev of Anhilwad Patan in stone. The Somnath temple is also known as "**Chandra Tirth**" for according to the Puranas, Chandra (Moon God) had performed his penance here to remove the curse he had acquired from Daksha Prajapati.

According to the ancient descriptions, this temple was a gigantic palace like structure. It had innumerable ringing bells hanging on long chains made of pure gold, the aromatic incenses used to burn in lamps that were studded with gems, and its pillars as well as its main gates were all decorated with gold, silver and precious stones. Next to the temple were schools for Vedic studies and sheds for cows.

The Somnath temple was built, destroyed and rebuilt many times. This cycle of pillage and reconstruction continued over seven centuries. The temple's legendary wealth made it the target of successive plundering armies beginning with Mahmud of Gazni in 1026 A.D, who is said to have made off with camel loads of gold and precious gems, leaving the edifice in ruins. Later, it was destroyed by Alauddin Khilji. Then king Bhimdev again rebuilt this temple. King Bhoja of Malwa and Gujarat ruler Kumarpal extended its area. However, Alauddin Khilji's commander-in-chief Afzal Khan destroyed the structure. The temple was re-constructed

by Chudasama king Mahipal. Thereafter, the temple was destroyed by many successive Muslim rulers viz. - first Muslim ruler of Gujarat Muzaffar Shah-I in 1390, by Muhammed Begda in 1490, Muzaffar-II in 1530 and Aurangzeb in 1701 A.D. As the non-Hindu rulers attacked and destroyed the temple, its guardian Hindu rulers were sacrificed one after the other and still managed to rebuilt their seat of faith once more.

In 1783, Maharani Ahilyabai Holkar built another Somnath temple next to the old one with its old prestige intact. After independence Sardar Vallabhai Patel freed Junagadh and paid a visit to Somnath. He was highly shaken up by the condition of the temple and resolved to renovate it at the earliest. The resolve was realized in 1950 when the first president of India Dr Rajendra Prasad laid the foundation of the new temple project and the temple once again began to throb with all former glory.

Today we can see the place where it must have stood, for we find the evidence of temples built here one after the other. In 1950, the new temple was constructed and the remains of the old temple are now preserved in a museum next to it.

Somnath is a place of pilgrimage during the lunar eclipse, as the devotees are of the belief that the departed souls meet at this holy place after separation from the bodies, and the Lord Somnath incorporates them in other bodies at his will and pleasure in accordance with his doctrine of transmigration.

Of the most sacred twelve Jyotirlingas that the Shaivites worship, Somnath temple holds a pride of place, being the first among all.

## How to reach Somnath:

- 1) By Air: - Nearest airport is Rajkot. Flights are also available from Ahmedabad and Keshod.
- 2) By Rail: - Somnath is 6 km from Veraval, the nearest railway station.
- 3) By Road:- Somnath is 79 km from Junagadh and 25 km from Chorwad.

References:

- 'Welcome to Gujarat' by Ms. Rajnee Vyas
- 'Illustrated Guide to India'
- "Somnath Temple" by Gujarat Tourism Board



## 10<sup>th</sup> Anniversary



### Gurudas Sadashiv Shirur

31<sup>st</sup> March 1921 – 29<sup>th</sup> December 2006

We remember you every single day.  
Geeta, Meera, Anand, Krishna & Suneet.

**Fondly remembered and deeply missed by Family, Friends and Relatives.**

#### A Tribute to My Annu

Our fathers are our heroes. We appreciate them for their love and guidance. This was true of our father - Annu. He set for his children and all those around him an example of strength, generosity, sacrifice, and responsibility. Today, ten years after he embarked on a journey towards a higher purpose, we hope to honor his gentle and strong spirit by following his ideal. We remember him as strongly today as we ever did. The memories of our time spent with him will last us the rest of our lives. May he be at peace.



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**Mrs. Meena A. Koppikar**

9th November 2016

*Miss you Aai. Rest in Peace.*

**Mourned By:**

Akshaya Alekal and family

Daya Bale and family

Vinit Koppikar and family



**Smt. Vinita Suresh**

D/o Late Amembal Manohar Rao and  
Chadraprabha Rao passed away peacefully  
on 15th November 2016. She is survived by  
husband B.S. Suresh and son Vinayak



**Mr. Ramesh S. Kasargod**

Born: 23.01.1929

Died: 10.12.2016

Deeply mourned by

Wife: Mrs. Mohini

Sons: Gautam, Jnanesh

Daughters-in-law: Neelima, Shivani

Grandson: Ahaan

Kasargod, Yerdoor, Kamat, Philar,

Nayampally, Kamat families

*10 years ago was the most mournful  
day in our life, missing you a lot.*

*In Loving memory of*

***Late Shri. Suhas Sadanand Baindur***



***10th Death Anniversary***

*(24-12-1947 to 21-01-2007)*

*Remembered by beloved family  
members of Baindur, Sashital and  
Nagarmath*

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



### A Major Milestone For **SAMVIT SUDHA**



**On December 13<sup>th</sup> this year, the most auspicious Datta Jayanti Utsav at Talmakiwadi, Mumbai became even more memorable because the first retail metro- outlet of Parijnan Foundation's most widely applauded initiative – Samvit Sudha- was inaugurated at the Holy Hands of Parama Pujya Sadyojat Shankarashram Swamiji. VINATI UDIYAVAR who is one of the dedicated core-group of volunteers for this flourishing woman-empowerment project traces its success- graph**

The 14<sup>th</sup> of January, 1999 was a life-changing day for many women in and around the village of Shirali, North Kanara – where our Beloved Shri Chitrapur Math is situated. For it was on this day that Samvit Sudha was founded. Improving the quality of life of the local villagers had been a dear goal of our Parama Guru - Pujya Parijnanashram Swamiji III and as an ideal shishya, who makes it His life's mission to carry forward and realize the Vision of His Guru, our present Mathadhipati – Parama Pujya Sadyojat Shankarashram Swamiji initiated the formation of a tailoring and embroidery unit. The village women were thrilled to find a way to use their skills to supplement the household's meager income and with Pujya Swamiji's Guidance and Blessings a laudable project was born, that would soon make its presence felt not only nationwide, but on foreign shores too!

Today, at Samvit Sudha, which now comes under the umbrella of Parijnan Foundation, local women are trained to create a plethora of products combining beauty and utility. In rural India, where poverty and unemployment are often seen as an inescapable fate and professional



**The first retail metro-outlet of Samvit Sudha was inaugurated on the 13<sup>th</sup> of December- Datta Jayanti just outside Talmakiwadi, Mumbai at the Holy Hands of Pujya Swamiji**



Photo credit: Maithili Padukone

skills and training are near-unattainable, Samvit Sudha became a messenger of hope, a best friend! At the outset, Samvit Sudha began with just a few women and created only five to six products. But sincere inputs both from the students and the dedicated band of volunteer-teachers yielded quick results and the organization grew from strength to strength. Today, on an average, 75 girls are trained at the unit per month and over 80 products are created using fabric or handmade paper.

The uniqueness of Samvit Sudha is that our rural women are empowered without their having to neglect any of their family obligations. All trainees are taught various tailoring skills like embroidery, stitching, and fabric printing,

depending upon individual aptitude and allowed to learn at their own pace as per each one's ability. A big incentive is that they start earning right from the first product they make, which is in keeping with the motto of 'earn while you learn'. Training is imparted to the girls by 8 training supervisors. As per

the pattern of training, each girl is taught to make one simple product and once she perfects it, she is allowed to take the raw material home and bring back the product. Side by side she is also trained to make the next product, which is a bit more complex than the previous one.

So far, more than 500 girls have been trained. While some of these women prefer working from home after completing their training, many want to continue at Samvit Sudha. Many have rejoined after a sabbatical, once their children have grown up and started going to regular school. Few have even gained enough confidence to embark on an entrepreneurial path by setting up their own tailoring units in nearby villages.

The products made at Samvit Sudha at present cater not only to a wide age group but also to different segments of consumers. There is something for everyone; for homemakers - a variety of colourful totes and batwa-s, backpacks and pencil cases for tiny tots and for corporate personnel - smart, beautiful and functional laptop bags. Being situated away from the city has not limited the product range in any way. Samvit Sudha is constantly innovating and has also introduced attractive iPad/tablet covers. This is because a dedicated band of volunteers, qualified professionals in design, procurement and sales, constantly offers expertise and know-how to the organization as seva. This year 12 new products –designed from fabric and handmade paper– were introduced.

Over the years, Samvit Sudha has been delivering products of the highest quality to its esteemed customers and clients. Its roster of illustrious clientele includes institutions like the Manipal University, UNICEF, Government of Telangana, Government of Karnataka, Cummins India, Tata Capital, Sriyani Designers, Bangalore, Intellect Design Arena Ltd., Chennai.

Some of the more popular offerings include Vani – a stunning hand-embroidered mobile pouch, Avani – an attractive shopping bag, denim bags, beautiful hand-embroidered sling bags and the Manga back-pack for kids.

While initially Samvit Sudha created only products fashioned from fabric, over the last three years, a variety of attractive handmade paper products are also sold under its banner. The handmade paper is produced at the Shrimat Parijanashram Handmade Paper unit (more widely known as HMPP). The raw material used is cotton hosiery, which is eco-friendly and the paper is converted into a variety of products like attractive bags, envelopes, notebooks, wire-bound diaries, invitation cards or gift boxes. In addition, Samvit Sudha also offers customised products to suit different customers' specifications including corporate companies like Tata Capital, Mavin Mayfram, Hubli, Emuge, Pune, Cummins India, to name

a few. **While underscoring society's responsibility towards the protection of its environment, the project is also a woman-empowerment platform because all of its current employees are rural women finding a creative outlet for their potential while augmenting the family income.**

Yet another milestone in the momentous journey of Samvit Sudha was the procurement of an export license and in May 2016, it bagged its first export order from the Konkani Sammelana, held in Atlanta, USA. It supplied fabric and paper products for over 1,500 participants who attended the Sammelana.

Samvit Sudha also holds stalls in various corporate companies and exhibitions. This year we displayed our wide range of products in over 50 stalls and corporates which include Deutsche Bank, Citi Corp, Bank of America, HDFC, Barclays Bank, Kotak Mahindra Bank and at prestigious colleges like Janakidevi College, Indraprastha College Delhi, Sophia's and St. Xavier's in Mumbai, Mt Carmel College, Bengaluru.

The distribution and sale of Samvit Sudha products happen via its hubs situated in 13 different locations all over India. Ahmedabad, Bangalore, Delhi, Hyderabad, Pune, Karla, Mumbai, Shirali are some such hubs where you can find Samvit Sudha's fabric and handmade paper range. These hubs as well as the production units in Shirali are fully managed by a band of dedicated and hard-working volunteers. Fourteen volunteers serve as hub coordinators and a band of 50-odd volunteers help in the sale of products at various locations. What is beautiful and remarkable is that all the volunteers of Samvit Sudha right from procurement team to the sales force carry on their duties diligently and they offer it purely as seva to the Shri Chitrapur Math and Parama Pujya Swamiji.

With the ever-growing demand seen for the awesome quality and range of Samvit Sudha products, a need was felt to establish a physical Samvit Sudha store. With the blessings of Parama Pujya Swamiji, a store in the prime locality of Talmakiwadi in South Mumbai was identified. The store aims to create more awareness about Samvit Sudha and make its products readily available to the urban customer-base. The unique have-fun-as-you-learn Parijana series of children's books that have been carefully compiled for young readers are also available here. The store was inaugurated on a most auspicious day – Datta Jayanti, which fell on the 13<sup>th</sup> December this year at the Holy Hands of Pujya Swamiji.

For over 15 years, Samvit Sudha has been instrumental in transforming the lives of women and their families in and around Shirali. The store in Mumbai marks yet another major step forward in the organisation's glorious journey and every such success for Samvit Sudha translates into yet another wave of empowerment and self-reliance for the women of rural India!



(mithyachâri) (Bhagawad Gita 3-6).

Lord Krishna also talks in detail about the role for *indriyanigraha* or *dama* in verses 58 to 61 of Chapter 2 of the *Bhagawad Gita* where he explains the characteristics of a *sthitapragna*.

Thus the first two disciplines are mutually dependent upon each other because the inner instrument (mind) and the outer instruments (the sense organs) need to function as one unit.

(To be continued...)

## Food for thought

### “My Conscience Is Clear”

GURUDUTT MUNDKUR, DADAR

A Cherokee told his young son about a battle that goes on inside people.

He said, “My son, the battle is between two wolves inside us all.

One is Evil - It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego.

The other is Good - It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith.”

The son thought for a minute and then asked his father: “Which wolf wins?”

The elder Cherokee promptly responded, “The one you feed.”

That is how the story goes.

To my mind it is exactly what happens ... we feed one of the wolves and that wolf becomes our CONSCIENCE.... Our conscience on which we fall back so very often... every time we are told we have committed an impropriety... “My conscience is clear!”

Of course, your conscience is clear. Because you are the one who fed it. It would naturally behave and “be clear” on what everything you do; and it will be clear when you do not want to apologise; and it will be clear when you do not want to recognise the truth.

It may be the ‘good’ wolf that you have fed and has become your conscience. It naturally follows that your actions / words would get a lot, lot less flack than when you have been feeding the other wolf.

People would be with you or otherwise depending on which wolf they have themselves fed!

So, your conscience is nobody but the one whom you have fed, nurtured and taken care of. It will agree with everything you do. Or is it the other way around?

*:- With Best Compliments :-*

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# Anant - The Limitless

MOHAN PANDIT

I used to wonder why our ancestors were fascinated by the word Anant – The Limitless. Anant is a popular name of persons in all parts of India. It is used extensively in many languages of India. We have a temple of Ananteshwar (God of Infinity). In our routine life, most of the things we come across are finite. The things which are infinite can literally be counted on fingers.

It took a long time for me to appreciate the significance of Anant. I would like to share that with you.

First encounter with Anant was in mathematics. It was introduced as Infinity which you get by dividing any number by zero except zero itself. If you arrive at this in your calculations then you have made a mistake in your steps. The teacher explained that infinity is not a number. You cannot do any arithmetical operations such as addition, subtraction, multiplication or division with infinity. It cannot be written by any combination of numbers 0 to 9. It has a separate symbol.

At the college level, we had a lesson on limits. We were expected to find the limit of a function when the value of the variable approaches a certain constant. In most cases if the constant is substituted the denominator would reduce to zero. It would also get you a zero for your effort. One had to use algebraic jugglery to avoid this situation. Then only you would get the required limit. Differential calculus is developed by a concept as to what happens to the functions when the denominator approaches zero but never becomes zero.

Years later, we wrote programs in computer language FORTRAN. In those days, only central serial processing facilities were available. Programmers would wait for the print-out. All were scared that instead of the results, we may get a curt message saying "program aborted – attempt to divide by zero." It meant going through the program painfully step by step to discover the gaffe. It resulted in delays, frustration and a setback to your confidence level.

All these encounters with infinity in mathematics informed about the negative aspects of Anant. It was a nuisance that stopped our mathematics in its tracks.

It was physics and astronomy that showed us another aspect of Anant. We learnt that in the universe Light has the highest speed which is about 3 lakh km per second – about 7 times round the equator per second. Sun's rays take a little more than 8 minutes to reach earth. In astronomy km is far too small a unit. It is more convenient to say sun is 8 light-minutes away from earth. Even this is small. So the astronomers' favored unit is a light-year which is equal to  $3600 \times 24 \times 365 \times 300000$  kms. The Milky Way galaxy is one lakh light-years wide. Modern telescopes have spotted stars one billion light

years away. Human race made appearance just two lakh years ago. Is there anything farther than this? We don't know. The light from these bodies might not have reached us yet. As this awesome enormity sinks in our minds, we realize that the human mind is too inadequate to assess the limit of universe. It is truly Anant – limitless. We feel insignificant. It makes us feel humble and modest. No wonder neither mathematics nor computers can deal with Anant.

Our world has immensely benefitted by adopting the Indian counting system. In the words of Albert Einstein "We owe a lot to the Indians who taught us how to count without which no worthwhile scientific discovery could have been made." At the same time the world has suffered immensely by not understanding infinity and its implications. I will explain this briefly.

Jesus Christ preached monotheism in Judea (presently a part of Israel). It was then a part of Roman Empire. Romans perceived it as a rebellion against them. They ordered him to be crucified. He was made a martyr. This outraged the masses, long suffering under the Roman rule. Christianity became the platform to express their anger. Greeks - the rivals to Romans, supported the movement. Christianity spread by word of mouth for about 300 years. Greek Christians felt a need to have their own scripture and their scholars compiled the first Bible. Through this they spread the concept that Jesus had preached – God is everywhere, He is Omnipresent. But since this did not agree with the Roman belief of many Gods, they pronounced that all other Gods are false and also denounced idol worship. To convince the masses they used the idea that the Lord is the Father and Jesus is the Son of God.

The Greeks' strategy was a grand success. The Roman Empire was defeated. This success also inspired Mohammed to follow the same strategy to consolidate his rule and spread Islam. Both failed to realize that they limited God only to Christians and Allah to Muslims while asserting at the same time that their God is Infinite. They tried to limit the Limitless. These actions are as ludicrous as the action to limit the sky to their respective horizons and declare the rest of the sky as false.

Let us see how Hindus, who invented the logical counting system and understood and popularized Anant, viewed God. They declared "Ekam sat vipra bahuda vadanti" – That is God is one but people know him in many ways. The corollary to this declaration is that there is no need to proselytize. But Greeks needed conversions badly. They compromised. They promoted faith and downgraded logical thinking which is a unique divine gift to mankind. Most democratic countries have

endorsed the Hindu view albeit tacitly. Many gods can co-exist in these countries. According to Wikipidea, there are only 33 countries, mainly Muslim, that have an anti-blasphemy law. Even in these countries only a few penalize people on flimsy grounds.

Let us examine the difference between logical thinking and faith as to what has served mankind better. Logical thinking has promoted science and innovative ideas in society. Science has continuously improved the life of mankind in the last 1700 years. The benefits to mankind showered by the ability to think logically can only be described in superlatives like spectacular, unbelievable, phenomenal etc. Faith defeated the Roman Empire but replaced their tyranny by a different type of tyranny of the Church. Faith has inspired a wide range of actions – from soulful singing, beautiful paintings, and also bizarre actions like piercing lips, arms, driving nails in the body, committing suicides and killing innocent people. Faith has contributed to art and culture fairly well but has lot of unsavory patches like some countries banning music, TV, education to girls etc. The plague of our time- Terror – is a product of faith. We can conclude that by giving priority to faith over logical thinking, Greek scholars have done a disservice to mankind. Of course they could not have guessed such grave consequences to their decision.

Faith is a tough nut to crack. The greatest drawback of Faith is that it cannot accept change. Newton's laws of motion were the backbone of mechanics; served well in industry for centuries but failed to explain the motion of particles in an atom. Einstein's theory was accepted by scientists readily. Wave theory had to yield to quantum theory. Change is the only constant in science. Gallileo stated after investigation that the earth moves around the sun. The Church punished him for blasphemy.

Faith does not even recognize changes in the world. Take for instance, the ballooning human population of the world. Malthus in the 18th century warned the world that human population is increasing in geometric proportion but food production goes up in arithmetic proportion. The imbalance will bring about famines. Science took note immediately. It discovered birth control measures like pills etc., found solutions for increasing crop yields per unit area. Countries started aiming at stabilized population that is to equalize birth rate with death rate. But faith prescribed 4th and 10th century solutions to 18th century problems. They told their followers that birth control is anti-faith. Produce more children. It sabotaged and continues to sabotage Man's effort to control present problems. Faith is not interested in the welfare of its followers. If more births sends the faithful deeper into poverty, so be it says the faith. It is God's will. Neither does it own responsibility, nor does it try to correct it. This is another great danger. Faith will precipitate if it is not controlled.

I turned my attention to our ancestors to know how they dealt with Faith. It is commonly agreed that Bhagwad Geeta, written several millenniums before Christian era, is the authoritative text that summarizes the vast literature of 4 Vedas and 108 Upanishads and several Darshana shastras (philosophical treatises) that preceded it. Geeta is in teacher to student mode. The student asks questions, confronts the teacher with arguments, seeks clarifications. The Teacher explains every question patiently until the student is satisfied. Teacher Krishna explains that there are several ways to approach God. One can choose any of them to suit one's temperament, preference or convenience. Bhakti-yoga (Path of faith) for those of a devout nature, Karma-yoga (Path of action) for those who have a practical orientation, and Gyan-yoga (Path of knowledge) for those who are inquisitive and have the resilience to work hard to know the answer. Many more paths have been described which fit in between. The choice is wide. Our ancestors gave preference to knowledge and logical thinking than faith.

Pondering over the intellectual maturity displayed in the religious texts of our ancestors, I am convinced that popularizing Anant by them was not accidental but deliberate. It saved us from the stranglehold of Faith.

*Since 1978*

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## To Sir, With Respect

MRS NALINI S NADKARNI, KANDIVLI(EAST), MUMBAI

It was the silver wedding party of my uncle Gopalram and Radhamami. We cousins, and our friends, were occupying one corner of the hall (the venue) exchanging news, as we had met after a long time. Suddenly, on recognizing somebody, my cousin Sunil got up, saying, "I'll be back soon." We saw him bending down, and touching the feet of an old gentleman. The two of them spoke to each other for a minute or two. On returning, Sunil, who had just finished his college education, explained, "That was Kelkar Sir, our Maths teacher in school. I respect him very much."

The conversation then turned to our school and college teachers- some whom we respected, others whom we were afraid of, and still others (we are now ashamed to say) we despised.

Rohit recalled, "Our Science and English Literature teacher in school was Stephen Sir, whom we all respected. He was very strict in class, but great fun to be with, at picnics and trekking- running races with us, and playing the harmonica."

"In short, a paragon of virtue," jeered Kartik. "Well, you could call him that, and I'll tell you why" replied Rohit. "When we were in eighth standard, a new student called Florian Mitchel joined our class, who said that in his old school, the students teased him by calling him Flora (a girl's name); so he used to respond only on being called Floss.

Somehow, we never took to Floss, with his unkempt hair and his cheeky manners; but he was nonchalant about it. He said we never seemed to have any fun- all goody goody in class, with a task master of a teacher- he teased. He boasted that he would teach us to have fun at the teacher's expense. We told him not to try, because Stephen Sir was strict, but just; that we all respected him a lot, and would not allow Floss to trouble him. However, all that Floss said was "let's see."

Our Science Laboratory had layered steps, from one wall to the other (like a stadium) to enable every student to observe the experiments.

A few days later, when Sir was showing us an important experiment, and all of us were silently and intently watching him, the silence was suddenly broken, when a small object - like a marble, or bead - rolled down some steps. We all stood as petrified. Sir counted the number of steps of the object rolled down- one, two, three, four, five; but he was unperturbed! All he said was, "Will all the students standing on step number five remain behind, after the period is over? And please do not discuss this matter with one another; thank you." He then continued his work, from where he had stopped.

When the period ended, most of us went out of the laboratory; only those standing on step number five, went one by one to speak to Sir, and returned with smiles; However, no one knew what happened between Sir and Floss, because Floss came out sulky and silent, with smudges of tears under his eyes. We all honoured Sir's command, and did not discuss the matter amongst us. However, from that day, Floss' cockiness disappeared!

Some days later, at an English composition class, Sir asked us to choose a proverb on which to write an essay. Up went one hand immediately. "Yes, Chatterji?" asked Sir. "Sir, a rolling stone gathers no floss." Answered Chatterji. Every student in the class, except one, started laughing. "Chatterji, I'll suggest a better proverb. 'Let bygones be bygones'" said Sir.

On our return to school after the Diwali vacation, we could see a change in Floss- see in his eyes and hear in his voice, the respect he now felt for Sir. "Now do you understand why all his students respected Stephen Sir," asked Rohit. We couldn't agree more!

Note: All the Characters in this article are fictitious

### The soul is eternal...and life immortal!

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



#### Shri Narahari Krishnarao Nadkarni

left for heavenly abode on  
November, 13th, 2016 - Vaikuntha  
Chaturdashi. Dearly missed by Namita,  
Nitin & Udaya, Nandini & Steve, Ishan, Aditi,  
Rohan, Arjun and the Nadkarni, Kerekatte,  
Talgeri Rao & Wenthe Families, and Friends.

## Narada Bhakti Sutras - Part VIII

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

KRISHNANAND MANKIKAR

### In previous part 7 :

How to strengthen Bhakti? What are the impediments? विषय and सङ्ग Vishaya and Sanga and what should be followed अव्यावृत्त भजन and भगवत् गुण श्रवण कीर्तन.

In this part, we shall see that महत्कृपा Mahatkrupa is a strong force in bhaktimarga. It is unfathomable and effective when received. The association with Great is obtained only by His Grace.

### Sutra 31 (3.05)

However, there is a rider:

मुख्यतस्तु महत्कृपयैव भगवत्कृपालेशाद् वा । ३.०५

मुख्यतः तु महत् कृपया एव भगवत् कृपा लेशात् वा

### Meaning:

Mainly, मुख्यतः then तु of the great people महत् compassion कृपया alone एव or वा by the even little bit of Grace कृपा लेशात् of God भगवत्

### Comment:

Narada Muni states two main supportive requisites for these “sadhanas” (of which we began the discussion from Sutra 22 (3.01)) viz. महत् कृपा and भगवत् कृपा लेशात्. By the former we mean the Grace of the holy persons, and the latter states the Grace of the Lord. Here there is a subtle difference if we dwell deeper into these two words. The महत् कृपा has to be total and unconditional while in the case of भगवत् कृपा even a little is enough. In Gurugeeta, there is elaborate description of what the disciple has to do to follow the Guru and win his total confidence. In case of भगवत् कृपा even a little will suffice. The Lord has said in the Geeta, in a slightly different context, स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् । Similarly, the Grace of the Lord, even if it is little, is enough to change the fortunes of the devotee, says Narada, here.

### Sutra 32 (3.06)

महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च । ३.०६

महत् सङ्गः तु दुर्लभः अगम्यः अमोघः च।

### Meaning:

The association with the Saints महत् सङ्ग is however तु difficult to get दुर्लभः unfathomable अगम्यः and (when obtained) very effective अमोघः च.

### Comment:

Here, Narada Muni, adds a rider. He states that महत् सङ्ग is not only difficult to obtain, (दुर्लभः) it is unfathomable (अगम्यः). But, once one obtains it, it is as effective as an invincible weapon, (like the vajra of Indra or the arrow of Rama). In the context of durlabha mahatsanga we have heard innumerable stories of people in search of gurus and the travails they undergo till they get their Guru.

In this connection, the story of Saint Namdeva is noteworthy. Namadeva was a devotee of Panduranga Viththala of Pandharapur, since his childhood. There is story that as a child, he made Viththala eat the Naivedya in person. Such an evolved person, though he was, in a congregation of contemporary saints, he was singled out by Saint Gora Kumbhar, who was a potter, for being an “unbaked pot.” i.e. a pot which has not yet been baked/cured in the kiln! Deeply upset, he went to Panduranga, who consoled him saying that even I as Rama and as Krishna had Gurus in my respective Avatars and said indeed he needed a Guru. He was sent to a person Visoba. When, Namdev saw him, Visoba was sleeping in a temple of Shiva, with his feet on the Shivalinga. Stunned, Namdev asked him sternly, as to how dare he disrespect the Linga by putting up his feet on the same? Visoba said, young man, I am too frail and too tired to lift my feet. Would you kindly lift these and place them at a proper place. Namdev readily agreed and placed his feet away from the Linga. Lo and behold, there appeared a linga where Namdev placed Visoba's feet. Namdev again changed the

direction of Visoba's feet, but to no avail. When this happened a few more times Namdev realized the message Visoba was trying to give, viz. "There is no place, where there is no God." Namdev readily became Visoba's disciple.

The above story illustrates the दुर्लभः durlabha (difficult to get) and अगम्यः agamya (difficult to fathom) aspect of the Gurutattva as well as the efficacy of having the guidance of an evolved Guru.

#### Sutra 33 (3.07)

लभ्यतेऽपि तत्कृपयैव । ३.०७

लभ्यते अपि तत् कृपया एव ।

#### Meaning:

It is obtained (लभ्यते अपि) with His Grace (तत् कृपया) alone (एव).

#### Comment:

However, the difficulty in getting a Guru is resolved by the Grace of God Himself. Narada here touches upon one of the most important beliefs of our bhaktimarga that the महत् सङ्ग happens ONLY by the Grace of the Lord. We have heard innumerable stories in our Bhakti literature and the life histories of our saints as to how they happened to meet their mentors either all of a sudden or were

guided by Providence to meet with their assigned Guru. Those of us who have learnt the life history of Avadi Mata, are aware, how she chanced upon to meet Ramavallabha Dasa on the shores of Gokarna, or how our community got our first revered Guru by penance and again by the Grace of the Lord.

Please see the above story of Namdev, wherein this principle too is illustrated. He got his guru by the Grace of Panduranga.

#### Sutra 34 (3.09)

तदेव साध्यतां तदेव साध्यताम् । ३.०९

तत् एव साध्यताम् तत् एव साध्यताम्।

#### Meaning:

Aim for that (तत् साध्यताम्) alone (एव).

#### Comment:

Here Narada seems to state that of all the sadhanas listed by him, the Mahatkrupa महत्कृपा is the one which has to be aimed at, (as it is the most potent one). This is so important according to Narada, that, he reiterates it for added emphasis. There is no substitute for Gurukrupa.

(To be continued)

Comments/corrections most welcome on [kdmankikar@gmail.com](mailto:kdmankikar@gmail.com)

## Down Memory Lane

Times - Then and Now

MUKTABI CHANDAVER

Life was simple then, in the small town of Puttur in South Kanara, where I was born and grew up. Living was simple and so were the people and the food they consumed. Simplicity was the way of life; no crookedness, no airs and no showing off. People were straight forward and frank enough to call a spade, a spade.

Moving to Mumbai (then Bombay), eight decades ago, life here too was pretty simple then. The jet age or Computer age had not set in. Even a telephone was a luxury. There were just about two homes in our colony having a telephone. For any urgent communication or message to be conveyed on the telephone, we had to go to their house and of course, they always obliged. Today, even children are seen moving about with a mobile in their hand.

During festivals like Diwali, etc., we, the womenfolk, used to be busy preparing different kinds of sweets and

our children would be waiting to eat them, on those special days.

Now, these 'special' sweets are available easily, everyday, in the shops and as such, they don't have that same value. Whatever food was prepared at home was eaten with relish by us then. Now, if children don't like the food cooked at home, they just pick up the phone and order food of their choice from restaurants. One can even order food online these days.

How tremendously time has changed, especially for a Nonagenarian like me.....my grandson, who I had taught how to hold a pencil, is now teaching me how to hold the 'mouse' of the computer, to use a 'Tablet' (I had known only the medicinal one) and how to browse on the YouTube for my favourite songs.

At the same time, it is comforting to see our young birds soar high with strong wings and ready to explore and take on the world at large.

# कविता – काव्य – हाज्जेविषयीं

सुधीर कोडकणी

(श्री. सुधीर कोडकणी हो कोंकणी भाषेविषयांतु अभिमानु, आपलेपण आशिल्लो कवि आनि लेखकु. कविताविषयक कार्यशालेंतु नियमित व्याख्यानं दिल्लो प्रतिभावंतु. दिनांक, १३ नोव्हेंबर २०१६ क, ८१ वर्सांच्या प्रायेरी, तागेलें अपघाती निधन जाल्लें. कोंकणी कार्यशाले खातिर बरेयिलो हो तागेलो आखेरचो लेखु प्रकाशित कोर्नु, आम्मी ताक्का श्रद्धांजली दिताति.)

मनुष्यागेलें मन म्हळ्यारि ताक्का जांवच्यो संवेदना (sensations). ह्यो संवेदना, दोंळे, कान, नांक, जीब, स्पर्श ह्या पंचेंद्रिया योगाने जाताति. संवेदना अनुकूल अथवा प्रतिकूल आसताति. बरें दिसलें, खुशाल दिसली – अनुकूल. नाकशांशें दिसलें-प्रतिकूल.

एखादी रचना आयकतल्यागेल्या/वाचतल्यागेल्या अंतःकरणांतु अनुकूल संवेदना निर्माण करता, तें काव्य अशशी म्होणयेद. आयकून-वाचुनु बरें दिसका, खुशाल दिसका, 'होय' दिसका हांतु काव्यानंदु.

कवितेंतु कवीगेली रुपं पोळोंवच्याक मेळताति. म्हळ्यारि, तागेल्यो संवेदना, अनुभवविश्व, कल्पनाविश्व, संवेदना-निष्ठा विंगविंगड. एककाचि विषयाचेरी विंगविंगड कवीगेल्यो कविता आयकल्यारि/वाचल्यारि हें कोळुक ससार जाता.

कवितेचे लक्षण कसलें, हाज्जी व्याख्या कोरची चिक्के कठीण आस्स. थोड्यो व्याख्या आस्सति, जाल्यारि त्यो पुराय अर्थानि कविता लक्षण कसलें तें सांगनाति. कविता, गीत, पद, अभंग, पोवाडा, ओवी, विराणी आदि नावांनी प्रचलित आशिल्ले रचनेचे प्रकार आस्सति. प्रतियेकांतु कांयि थोडीं काव्यलक्षणं मेळताति. थोड्या कवितेंतु कल्पनेक चड महत्त्व, कार्थितु ध्वनिक चड महत्त्व. थोड्यांतु अलंकारांक (उपमा, उत्प्रेक्षा इत्यादि) महत्त्व दिल्लें पोळोंवच्याक मेळता. हें सगळें खरें आशिल्लतर्केयि, 'ध्वनि' आनि 'रस' हीं दोनी महत्त्वाचीं लक्षणं आस्सति. आधुनिक कवितेंतु आत्मअविष्काराक अग्रस्थान दिल्लें आस्स. कवीक जाल्लेल्यो भावना, तागेल्या अनुभवांथानु आयिल्ले विचार आदि विचारसरणी कवितेंतु आयिल्ली आसता – ती कितली खरी दिसता, हें महत्त्वाचें, वाचतल्या-आयकतल्यागेल्यां हृदयाक स्पर्श कोरका.

आत्तं, ध्वनि, रस आनि आत्मअविष्कार हाज्जेविषयांतु थोडें चड सांगयेद. 'ध्वनि' म्हळ्यारि आवाजु-नादु. यमक,

पुनरोक्ति हे ध्वनिचे चड गोत्तु आशिल्ले प्रकार. खास कोर्नु, चेईवांक ध्वनिंतु चड गम्मति दिसता. तांगेले लक्ष पदांलागी वत्ता. उदाहरणार्थ-

आयलो रे आयलो  
रुक्कावैलो कायळो  
वरलेलें शित दिताति ताक्का,  
वठारांतुल्यो बायलो . . . . . (१)

भुरगीं ताक्का निमगिताति,  
काळो कशशी जाल्लो ?  
'काव-काव' सांगून तांका  
कायळो उब्बुनू गेल्लो . . . . . (२)

ह्या रचनेंतु ध्वनिक चड महत्त्व आस्स. चेईवांक आवडतलो विषयु आस्स.

'रस' घेंवचो म्हळ्यारि, Interest घेंवचे. लक्ष दिंवका म्होणु दिसता, आयकुंवका/वाचका म्होणु दिसता. कांयिजणांक सगळें सोडोवु सांगल्यारि मात्र कळता. उपमा, उत्प्रेक्षा आदि अलंकार वापोर्नु, दृष्टांत दिवु सांग का पडता. अशशी रसिकांतुयि फरक आसता.

विंगविंगड भावनांक लक्षांतु घेवु 'रसा'प्रकार केळ्ले आसताति.

१. शृंगार Love, Attraction
२. हास्य Laughter, Mirth
३. रौद्र Fury
४. कारुण्य Compassion, Tragedy
५. बिभत्स Disgust, Aversion
६. भयानक Horror, Terror
७. वीरु Heroic mood
८. अद्भूत Wonder, Amusement
९. शांत Peace, Tranquility

'आत्मअविष्कार' म्हळ्यारि, आपणागेल्यो भावना, विचार, विचारसरणी साहित्याच्या माध्यमांथावु व्यक्त कोरच्यो, शब्दरूपाने व्यक्त कोरच्यो. कवि, विंगविंगड लोक, लोकव्यवहार, निसर्ग, घटना पळेयिता. तें पोळोवु ताक्का कल्लें जाता आनि ताज्जेविषयांतु कसलें व्यक्त कोरका म्होणु दिसता, खंच्या शब्दांतु तें व्यक्त करता हें सगळें महत्त्वाचें. ताज्जेरिथावु कविगेलें मन खंच्या विषयांतु आनि खंचे तऱ्हेने कार्य करता,

तें कळता. कविगेली कल्पनाशक्ति, भाषेवैलें-शब्दांवेले प्रभुत्व इत्यादिंचे आकलन जाता.

ह्या दृष्टिने कोणाक कोंकणींतु स्वारस्य आस्स, कोंकणी भास आनि साहित्य आनी प्रगत जांवका म्होणू दिसता, तांन्नी मुखावैल्या पुस्तकांचे वाचन आणि मनन कोरयेद. ध्वनि, रस, आत्मअविष्कार विंगविंगड रितीने कशशी व्यक्त जाल्याति, ताज्जो अभ्यास कोरयेद.

१) कूपां पोंदलीं मुखां - (कविता पब्लिकेशन्स, मंगळूर)

२) २०व्या शेकड्याच्यो कोंकणी कविता (कर्नाटक कोंकणी साहित्य अकाडेमी मंगळूर)

कोंकणी, विंगविंगड वठारांतु थोडथोडी बदलत आसता - (मंगळूर, कारवार, गोंय, कोचीन) सर्व बोलींतुले शब्द आणि शब्दप्रयोग, वाक्प्रचार कित्ले म्होणु चड गोत्तु जाताति, तितले बरें. इत्याक की म्हळ्यारि, काव्यरचना करताना, तशीची लेख बरेयितना, ताज्जो बरो उपयोग जाता. ह्या नजरेने पळयिल्यारि, मुखावयलीं पुस्तकं वाचयेद.

१) मुखावरंम/मोवळां - जे. बी. सिक्वेरा.

२) Konkani Proverbs and Idioms with Riddles, Lullabies & Nursery Rhymes - S. S. Talmaki.

## संध्याछायेतील सोबती

### डॉ. सुनंदा कर्नाड

माणूस हा समाजप्रिय प्राणी ! त्याला सतत सोबत हवी असते 'आपल्या' माणसांची, प्रेम करणारी, समजून घेणारी. वेळप्रसंगी धावून येणारी अशी 'नातीगोती' तो जपत असतो. त्यासाठी तो कष्ट करतो, घाम गाळतो, केवळ पोटाची खळगी भरण्यासाठी नव्हे तर सर्व सुखसोयी मिळवण्यासाठी! आपल्या मायेच्या माणसांच्या सुखात तो स्वतःचं सुख शोधत राहतो. या सर्वांची सोबत सतत मिळत रहावी असं त्याला/तिला वाटत असतं, पण ते कसं शक्य आहे? मुलं मोठी होतात, एकेक करून सर्व वेगवेगळ्या दिशेनं झेप घेतात, दूर जातात आपापलं 'नशीब' सोबत घेऊन. प्रत्येका-ला स्वतःचं स्वतंत्र 'घरटं' असावसं वाटतं. त्या घरांत जोपर्यंत सोबत असते, तोपर्यंत जगणं सुसह्य होतं. नाहीतर तेच घर, स्वतः मिळवलेलं, सजवलेलं, जिथं असंख्य कडूगोड आठवणी सा-ठलेल्या असतात, ते घर खायला उठतं!

पंख फुटून पोरं उडाली कि घरांत उरतात ती दोघं, एकमेकांना सोबत! गरजा आता थोड्याच असतात. भूक कमी होते, झोपही फार लागत नाही. वाचन-लेखन-गायनासारख्या एखादा छंद असेल तर वेळ छान जातो. दिवसभर घरांत राहिल्या-वर 'तो' आपल्या काही समययस्क मित्रांना भेटायला जातो 'कड्यावर', आणि 'ती' आपल्या काही मैत्रिणींना फोन करते, सुख-दुःखाच्या, लेकी सुनाविषयी गप्पा! गुडच्याच्या दुखण्यानं फार चालणं होत नाही, दिसणं-ऐकणंहि बेताचंच, म्हणून बाहेर 'सोबत' असल्याशिवाय जाणं नको वाटतं. दिवस जातात, महिने सरतात. वर्षही कधी संपली कळत नाही. आणि दोघांपैकी एक, कधी न संपणाऱ्या प्रवासासाठी निरोप घेतो अचानक किंवा काही दिवसांच्या/महिऱ्यांच्या दुखण्यानं! मग राहतो एक जीव-अगदी एकाकी, हतबल, कश्यातच रस न वाटणारं जीवन!

अशा वेळी घरात एक कुत्र पाळलेलं असेल तर मग त्याची किंवा तिची सोबत असते. अंगात ताकद असे तोपर्यंत मुलाचं, नातवंडांचं न्हाऊमाखू घालण्यात, त्यांचे लाड करण्यात वेळ कसा गेला कळलंच नाही. आता 'ती'ला आपल्या न बोलणाऱ्या, डोळ्यांनीच भाव व्यक्त करणाऱ्या आणि 'निरपेक्ष' प्रेम करणाऱ्या प्राण्याची सोबत असते. जमत नसलं तरी कसं बसं ती त्याचं 'हवं-नको' ते पाहते, स्वतः पुरतं रांधते आणि दिवस मोजते.

आणि एक दिवस, अचानक 'तो' येऊन समोर उभा राहतो-गोरा, काहीसा सुरकुतलेला चेहरा, तरुणपणी होते ते सुंदर कुरळे केस जाऊन छोटसं टक्कल पडलेलं, उंच, हसमुख, बोलके डोळे, त्यावर रिमलेस चष्मा : एकेकाळी मनस्वी प्रेम केलं होतं त्याने, तिनेही! तिलाते स्वप्नंच वाटतं त्यानं पटवून देईपर्यंत. दोघंही आता एकटी असतात, एकमेकांच्या सोबतीसाठी आसुसलेली! सामाजिक बंधनांनी दूर गेलेले दोन जीव एकत्र येतात, 'लोक काय म्हणतील' याची पर्वा न करता, ती दोघं दोस्त म्हणून राहतात, केवळ एकमेकांची काळजी घेण्यासाठी, तरुणपणी एकत्र घालवलेल्या क्षणांची उजळणी करण्यासाठी, दाबून ठेवलेल्या प्रेमाला वाट करून देण्यासाठी. ही सोबतही अखंड, सतत मिळणार नाही हे दोघांनाही माहित असतं. तरीही उगवलेला प्रत्येक दिवस 'बोनस' म्हणून समजून ती करतात एकमेकांना सोबत. संध्याछायेतला हा सोबती मात्र खूप सुख देत असतो, त्यानं ती न्हाऊन निघते कुणाचीही पर्वा न करता, समाजाची बंधनं झुगारून! शारिरीक सुखाची वेळ टळून गेलेली असते, पण मनाचं तारुण्य अजूनही ताजं असतं, म्हणून अगदी अचानक मिळालेली ही सोबत तिला "God's grace" वाटते.

# डिअर जिंदगी

रेखा राव

आयुष्य हा एक खडतर प्रवास आहे. तो वळणावळणाने पुढे जात असतो. कधी एखाद्या वळणावर सुखाचे, आनंदाचे अनुभव येतात तर कधी दुःखाचे, निराशेचे. पण यातूनच माणूस वाट काढीत पुढे जात असतो. आयुष्याच्या या प्रवासात अनेक प्रसंग अनेक व्यक्ति भेटतात. त्याचा आपल्याला वेगवेगळा अनुभव येत राहतो. काही अनोळखी, अपरिचित व्यक्ति त्यांच्या चांगल्या स्वभावाने एखाद्याच्या मनांत कायमचे घर करून राहतात. मग त्या अगदी जवळच्या वाटतात.

माझ्या सत्तर वर्षांच्या आयुष्यात मी अनेक देशांची, गावांची सफर केली. आफ्रिका, अमेरिका, आखाती व इतर अनेक देश हिंडले. या माझ्या प्रवासात अनेक व्यक्ति भेटल्या ज्यांनी मला खूप प्रेम दिले, मदत केली. काही वाईट अनुभवही आले. कधी दुष्ट, तुसडी, मत्सर वाटणाऱ्या व्यक्तिही भेटल्या. त्यावेळी त्यांचा राग आला. वाईट वाटले. त्या घटनांनी, अनुभवानी काळजाला घरे पाडली. मनाला जखमा केल्या. पण त्या पुसून टाकल्या. त्यातून चांगला धडा घेतला. आयुष्याची वाटचाल करित राहिले. किंबहुना वाईट घटनांमुळे, दुःखामुळे चांगल्या गुणांची, चांगल्या व्यक्तींची आपल्याला ओळख पटते. आयुष्यात दुःख आहे, निराशा आहे म्हणूनच तर आपल्याला सुखाची, आनंदाची, आशेची किंमत कळते. माणूस यावर मात करित आयुष्याची वाटचाल करित राहतो. सत्तेचाळीस वर्षांपूर्वी मी माझ्या सहा महिन्यांच्या मुलाला घेऊन केनियाला (पूर्व आफ्रिका) गेले. त्याकाळी इतकी सुधारलेली यंत्रसाधने नव्हती. त्यामुळे भाषा, प्रांत, देश, तेथील परिस्थिती काही माहित नाही. छोटं बाळ, पुरेसा आर्थिक बळ, अनुभव काही नाही. कुणाच्या ओळखी नाहीत. अशा परिस्थितीत माझे पती नोकरीच्या निमित्ताने पुढे गेले. मग मी एकटी माझ्या मुलाला घेऊन गेले. परंतु तेथे असलेल्या माझ्या आत्याने लिना राव (श्री गिरीश कर्नाडची बहिण) तसेच किसुमु येथे वास्तव्य करणारे कै. अमेंबळ डॉ. शंकर राव व त्यांच्या पत्नी कै. सौ. सुलोचना (डॉलीताई) राव यांनी इतकी मदत केली, त्यांचे ऋण या जन्मात फेडणे शक्य नाही. ते सांगायला माझ्याकडे शब्दही नाहीत. सुलोचना ताईंनी तर माझ्या आईची जागा घेऊन माझे माहेरपण, बाळंतपण व इतर खूप मदत केली. माझ्यासारख्या अननुभवी तरुणीला अनेक गोष्टी शिकविल्या. त्यामुळे आम्ही तेथे सलग दहा वर्षे राहू शकलो. आजही त्यांच्यांकडून शिकलेल्या अनेक

गोष्टी मला उपयोगी पडतात. पुढे भारतात परत आल्यावर आमची जुनी कामवाली विठाबाई वयाने माझ्याहून मोठी, माझ्या सासूबाईंच्या काळापासून काम करणारी स्वभावाने फटकळ, स्पष्टवक्ती तेवढीच प्रेमळ व प्रामाणिक. ती सासूसारखी माझ्यावर हक्क गाजवित असे. परंतु त्यात पुरेपुर माया, जिव्हाळा असे. माझ्या मुलांना कॅडबरी चॉकलेट आवडते म्हणून न विसरता त्यांच्या वाढदिवसाला (पैशाचा तुटवडा भासत असतानाही) भेट म्हणून आणून देत असे. तब्येतीच्या कितीही तक्रारी असल्या तरी काम सोडत नसे व इतरांनाही करायला देत नसे. पुढे त्यांच्या लग्नात न जेवता अगदी बाथरूमलाही न जाता त्यांच्या खोलीत बसून दागिने, कपडे, पैसे याची राखण केली. जेव्हा मी येऊन तिला जेवायला पाठविले, तेव्हाच ती उठली. आता ती या जगात नाही. परंतु तिचा तो जिव्हाळा आपलेपणा, प्रामाणिकपणा आजही माझ्या मनात कायम राहिला.

वरील व्यक्ति तरी माझ्या परिचयातील होत्या परंतु अनेक वेळा अपरिचित, अनोळखी व्यक्ति एखाद्या कठीण प्रसंगी अचानक मदतीला धावून येतात तेव्हा मनाला सुखाचा चटका देवून जातात. माझ्या आयुष्यात असे अनेक प्रसंग आहेत की, जे त्यावेळी देवासारखे धावून आलेत. त्यांची नांव सांगणं कठिण आहे. परंतु त्यांना मी मनातून सदैव धन्यवाद देते. नुकतीच घडलेली एक ताजी घटना सांगते. आजच्या संगणक स्पर्थेच्या युगात कुणाला संवाद साधायलाही वेळ नसतो. त्यातून मुंबईसारखं वेगवान शहर. प्रत्येकाला पुढे धावण्याची घाई. त्यामुळे ज्येष्ठ लोकांकडे बोलायला, बघायला वेळ नसतो. अशा परिस्थिती एखादा तरुण-तरुणी कुठलाही परिचय नसताना अनपेक्षितपणे प्रेमाने मदत करतो तेव्हा त्याचा अनंद काय वर्णावा? अलिकडचाच प्रसंग. माझ्या दीर-जाऊचा लग्नाचा वाढदिवस होता. आम्ही चौघे (सगळे ज्येष्ठ नागरिक) प्रभादेवीच्या एका चायनीज हॉटेलात जेवायला गेलो. उशीरा गेल्यामुळे फारशी गर्दी नव्हती. जेवणाचा मेनू सांगून आम्ही जेवण घेतले. मग वेटरला आम्ही नेलेला केक आणायला सांगितला. मेणबत्ती लावून दोघांनी केक कापला. आम्ही दोघांनी अभिवादन (विश) केलं. तेव्हा शेजारच्या टेबलावर बसलेली काळी, सावळी स्मार्ट तरुणी म्हणाली, “कुणाचा वाढदिवस?” मी म्हटलं, “या दोघांचा लग्नाचा चौव्वेचाळीसावा वाढदिवस”, तसे त्या दोघा तरुण-तरुणीने त्यांना अभिवादन केले. आम्ही

वेटरला त्यांनाही कापलेला केक द्यायला सांगितले. माझी जाऊ म्हणाली,

“वहिनी, ‘डिअर जिंदगी’ सिनेमा नुकताच लागलाय. छान आहे म्हणे. इथूनच बघायला जायचं कां?”

मी म्हटले, “इथे कुठल्या थिएटरला आहे, कितीचा शो आहे, काय माहिती?”

तशी ती बाजूची तरुणी म्हणाली,

“तुम्हाला डिअर जिंदगी पाहायचा आहे का? जरूर जा छान आहे.”

मी म्हटले, “इथे जवळच्या कुठल्या थिएटरात आहे, कितीचा शो आहे काहीच माहित नाही. शिवाय ऐनवेळी तिकीटे मिळतील कि नाही हा ही प्रश्न आहे.”

“थांबा मी मोबाईलवर बघून सांगते”, जेवायचे सोडून ती बघता बघता म्हणाली,

या एरियात दोन ठिकाणी आहे. चारचा शो आहे. इथून जवळ जे थिएटर आहे. तेथे तुमच्यासाठी तिकीट बुक करू कां? उगाच तुम्हांला धक्का नको.”

आम्ही म्हटले, “तुम्ही तुमच्या मोबाइलवर बुक केले तर आम्ही कसे जाणार?”

तसा तो समोरचा तरुण म्हणाला, “सोपे आहे. माझ्या मोबाईलवरून तुमच्या मोबाइलवर सीट नंबर पाठवितो. ते तुम्ही थिएटरवरच्या काऊंटरवर दाखवा ते तुम्हाला तिकीट देतील. बस झाले काम.”

आम्हां ज्येष्ठ मंडळींना अलिकडचे तंत्र माहित नव्हते. त्यांनी आमचा मोबाइल नंबर घेतला. त्या तरुणीने तिचे कार्ड काढून दिले. सगळं फीड करून तो मेसेज आमच्या मोबाइलवर पाठविला. तसे आम्ही विचारले,

“तिकीटाचे किती पैसे झाले? आम्ही कॅश देतो?” तशी ती तरुणी म्हणाली,

“छे 5 छे पैसे वगैरे काही नाही. ही तुम्हां सर्वांना आमच्यातर्फे छोटीशी भेट.”

छे, छे ते शक्य नाही. एक तर तुम्हाला जेवायला न देता त्रास दिला. परत पैसे घेत नाही. हे बरोबर नाही. तुम्हांला घ्यावेच लागतील.”

तशी ती म्हणाली, तुम्ही चारही माझ्या पालकांसारखे आहात. तर मला आशिर्वाद द्या. हेच माझ्यासाठी खूप आहे. “क्रेडिट कार्ड पर्समध्ये ठेवत ती म्हणाली. ना ओळख ना पाळख, जेवायचे सोडून ती दोघं आमच्यासाठी त्रास घेतात हे पाहून ऊर भरून आलं. त्यांचे आभार मानत, त्यांना आशिर्वाद

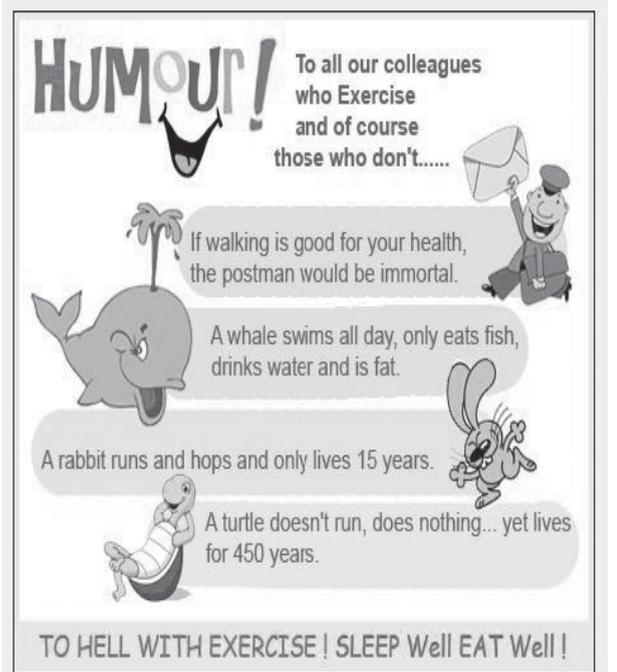
देत आम्ही बाहेर पडलो. तेवढ्यात लक्षात आले की, आम्ही त्यांचे नावही विचारले नाही तसे पुन्हा आत येत आम्ही विचारले, “आपले नाव काय?” तशी ती म्हणाली,

“मी अनसुया रॉय. एका कलकत्याच्या प्रमुख वर्तमानपत्राची मुख्य पत्रकार. आणि हे माझे सहकारी तुषार घोष. आज यांचा वाढदिवस आहे म्हणून आम्ही इकडे जेवायला आलो.” तसे आम्ही त्याला वाढदिवसाच्या शुभेच्छा दिल्या आणि आमच्याबरोबर एक फोटो काढण्याची विनंती केली. दोघांनी आनंदाने मान्य केली. तसे वेटरला आम्ही फोटो काढण्यास सांगितले. तसे म्हणाले, “चला उशीर होईल तुम्हाला मस्त सिनेमा एन्जॉय करा व कसा वाटला म्हणून मेसेज करा.”

आम्ही त्यांना धन्यवाद देत सिनेमाला गेलो. सिनेमा खरंच छान होता. आयुष्य हे खूप छान आहे आणि त्यात भेटणारी माणसंही किती गोड आहेत. याचा पुरेपुर अनुभव घेतला. सिनेमा संपताच सिनेमा छान असल्याचा व भविष्यात कधीतरी भेटण्याचे आश्वासन घेतलं. तसा मेसेज पाठविला.

त्या दोघा तरुण-तरुणीने आमच्याकडून पैसे घेतले नाहीत हे एकच विशेष नाही तर परत परत जेवण सोडून आमच्यासाठी जी माया, आपुलकी, आदर दाखविला, आम्हां ज्येष्ठांसाठी जो वेळ दिला, त्याला मोल नाही. हा प्रसंग, ती दोघं, आमच्या स्मरणात कायम राहतील.

खरंच धन्य ती सर्व माणसं जी एकमेकांच्या कामी येतात. आयुष्य खूप सुंदर आहे. ते पुरेपुर जगा, अनुभवा!!



## वार्धक्य

सौ. श्यामला अशोक कुळकर्णी

वार्धक्य हे प्रत्येक माणसाच्या नशिबी येते. माणूस जन्माला आला की बालपण, तरूणपण व म्हातारपण ह्या तिन्ही अवस्थेतून त्याला जावेच लागते. बहुतेकांचे बालपण व तरूणपण सुखाने व आनंदाने व्यतीत होते, पण म्हातारपण मात्र कोणत्या ना कोणत्या रोगाने ग्रस्त झाल्याने माणूस त्रस्त होतो. माणूस म्हातारपण येणार म्हणून पुढे आपल्याला कुणासमोर हात पसरावा लागू नये यासाठी जीवनभर पैशाची सोय करून ठेवतो. परंतु म्हातारपणी येणाऱ्या रोगांचा सामना करताना लागणाऱ्या मनाचे समाधान व शांती कमविण्यासाठी जीवनभर परमार्थ आचरण करून पारमार्थिक ठेवा प्राप्त करून घेण्याचा त्याच्या मनात कधी विचारसुद्धा येत नाही. त्यामुळे वार्धक्य हा निसर्गाने माणसाला दिलेला शाप असे समजून व आयुष्य आहे म्हणून कसेबसे जगून आपले दिवस घालवीत असतो.

माणसाला वार्धक्य आले की, हळूहळू त्याची एक एक इंद्रिये शिथिल होत जातात. कानाने ऐकू कमी आल्याने त्याला कुणाशी गप्पा मारणे शक्य होत नाही. डोळे शिथिल झाल्याने वाचनांत किंवा T.V. बघून मनाचे मनोरंजन करून घेणे अशक्य होते. हात शिथिल झाल्याने हाताने लिखाण करणे अथवा इतर काही कामे करून आपला वेळ सार्थकी घालवू शकत नाही. पाय शिथिल झाल्यास चालणे अशक्य होऊन घराबाहेरील वातावरणात जाऊन आपले मन रमवू शकत नाही. अशा प्रकारे बाह्य जगातील कोणत्याही गोष्टीत मन रमवीता न आल्याने वार्धक्यावस्थेत बहुतेक माणसे आपले मानसिक संतुलन बिघडून हतबल होतात.

परंतु ज्या माणसांना लहानपणापासून पूर्वपुण्याईने वा घरच्या पारमार्थिक वातावरणातील सुसंस्काराने परमेश्वर नामाची गोडी लागून गुरूला भजलेला असतो, ती गुरूबोधाद्वारे प्रापंचीक मायेत व सुखात अडकून राहत नाहीत. गुरूमंत्राद्वारे त्यांच्या गत-जन्मीच्या वा गत-आयुष्यातील घडलेल्या सर्व पापांचे क्षालन होऊन व मन शुद्ध व सात्वीक होऊन समाधानी व शांत होते. वार्धक्यामुळे त्यांची इंद्रिये जरी शिथिल होऊन त्याला कुठल्याही प्रकारे प्रारब्धभोगाने पोळावे लागले तरी, तो बाह्यसुखासाठी लालचावत नाही. गुरूबोधाद्वारे व गुरूमंत्राद्वारे त्याला आंतरिक सुख कसे प्राप्त

करून घ्यायचे व आंतरीक सुखशक्तिंना गुरूमंत्राद्वारे कसे जागृत करायचे ह्याची गुरुकिल्ली प्राप्त झाल्याने तो त्याच्या साधनेद्वारा सदैव गुरुप्रेम संपादन करून घेण्याचा प्रयत्न करित असतो. तो जाणून असतो की एक ना एक दिवस आपण गुरुप्रेम संपादन करून घेऊन गुरुकृपेला पात्र झाल्याने आपल्या नरजन्माला आल्याचे सार्थक होणार!

संतांच्या उक्तीप्रमाणे -

आलिया भोगासी असावे सादर। याप्रमाणे त्या भोगाना सतत हसतमुखाने सामोरी जात असतो.

त्याचप्रमाणे-

जैसी स्थिती आहे। तैशापरी राहे।

कौतूक तू पाहे। संचिताचे।।

ज्या स्थितीत परमेश्वराने त्याला ठेवले आहे त्या परिस्थितीत त्याच्या नामाचा जय घोष करित राहून, परमेश्वरावर रोष न धरता, उलट जे होईल ते आपल्या दुष्कर्मांचे भोग हे जाणून भोगत असतो. ह्या भोगामुळेच आपली परमार्थ-साधना जास्त कळकळीने व तीव्रतेने घडत असल्याचे त्याला प्रत्ययास आल्याने त्या प्रारब्ध भोगाकडे तो कौतुकाने पाहून हसतमुखाने त्या भोगांचा स्वीकार करतो. हे प्रारब्धभोग आल्याचे दुःख करित न बसता उलट म्हणू लागतो-

प्राक्तन हे त्वां दिधले आम्हा। करुनी पूर्ण विचार।।

ह्या संतांच्या अभंगवाणीप्रमाणे मनाला समजावतो की हे जे आपल्याला भोग आले आहेत ते आपली सर्व संसारातील सर्व सुखभोग भोगून झाल्यावर व कुटुंबातील सर्व कर्तव्ये योग्यरितीने पार पाडून झाल्यावर आल्याने आता मन संसारातून विरक्त होऊन परमार्थात मनसोक्त रमावे, तसेच मायामोहाच्या जाळ्यातून सुटून सद्गुरुंच्या नामात रंगावे ही सद्गुरुंची योजना त्याने जाणल्याने तो ते आनंदाने भोगतो. जीवनाला कंटाळून न जाता उलट परमेश्वराची प्रार्थना करतो की, “मला भरपूर आयुष्य दे, नामस्मरणात गोडी व प्रेम दे, ज्यायोगे जीवनात मी तुझ्या प्राप्तीचा आनंद उपभोगू शकेन. ह्या त्याच्या पारमार्थिक साधनेद्वारा केलेल्या प्रार्थनेमुळे वार्धक्य हा त्याला निसर्गाने दिलेला शाप न ठरता वरदानच ठरतो!

## Our Institutions

### Saraswat Mahila Samaj, Gamdevi:

On November 13<sup>th</sup> & 14<sup>th</sup> a workshop on "Systematic Singing" was conducted by Smt. Geeta Yennemadi, a talented singer with a melodious voice. Having received training from her guru Shri Yeshwant Deo. She is proficient at composing music and has set to music many beautiful abhangs and a variety of songs. She has been training ladies of the Saraswati Vrinda Gaan group of Saraswat Mahila Samaj and has conducted many excellent musical programmes based on life sketches of different saints of India, in different languages.

Mrs. Yennemadi is an ex-President of the Saraswat Mahila Samaj and is currently the Vice President of the Kanara Saraswat Association, a post she has held for the past 6 years. She is a dedicated selfless social worker and a passionate lover of music.

A total no of 14 ladies had joined this workshop which was held from 10 am to 5 pm on both the days. It was a unique workshop as Mrs Yennemadi taught the different techniques of breathing, pranayams, control voice pitching and many other methods of voice culture, followed by training in singing different kind of songs and also to enhance our ability of singing in higher pitches.

The entire 2 days session gave an opportunity for all to learn different techniques of singing with constant practice of the methods taught by her. At the end of the workshop she handed over certificates to all the participants. Mrs. Geeta Bijoer and Mrs Geeta Balse introduced and proposed the vote of thanks . Tasty lunch and tea was served on both the days which added to the enjoyment.

On December 12<sup>th</sup> 2016 we were blessed to receive H.H. Shrimat Sadyojat Shankarashram Swamiji in our premises. A detailed write-up of this programme has been printed on page 23.

**Reported by Geeta Suresh Balse**

### Forthcoming Programmes

**Sat. Jan 14<sup>th</sup> 2017** at 3.30 p.m. at Samaj Hall - Sankranti Sammelan, Vocal Music by Nivedita Hattangadi. Refreshments sponsored by Smt. Neeta Yadery. Haldikumkum and Til laddoos by Samaj.

**Wed. Feb 15<sup>th</sup> 2017** Puraskar Samarambh at 11.30 a.m. at Shrimat Anandashram Hall, Talmaki Wadi - Lekhan Puraskar to Smt. Nirmala Kalambi and Smt. Shivangi Naik and Sugam Sangeet Puraskar to Kum. Nivedita Hattangadi. This will be followed by Contributory Lunch. Please register by 8th February, 2017.

## Here and There

**Bengaluru:** Ninaada sessions were conducted for the laity at Bengaluru Math from 5<sup>th</sup> to 9<sup>th</sup> November so that the participants could attend on any three days convenient to them. These sessions were also conducted at different locations at Bengaluru by our team of instructors.

On 9<sup>th</sup> November, the Janma Diwas of Parama Pujya Shrimat Sadyojat Shankarashram Swamiji was observed with Deepnamaskar, Bhagavadgita and Upanishad Bhashya Pathana and Prasad Vitarana.

On 10<sup>th</sup> November, Guru Pujan and Astavadhana Seva was performed on the occasion of idol installation day of Parama Pujya Shrimat Anandashram Swamiji.

On 11<sup>th</sup> November, Jagarani Ekadashi was observed with Akhanda Bhajan, Devi Pujan and Vithobha Aarti.

On 14<sup>th</sup> November, the laity participated in the Samoohik Durga Namaskar held at Bengaluru Math which was followed by Prasad Bhojan.

On 22<sup>nd</sup> November, Punyatithi of Shrimat Vamanashram Swamiji was observed with Deepanamaskar, Bhashya Pathan and Ashtavadhana Seva.

Sadhaka-s from all Varga-s participated enthusiastically in the Shrimad Bhagavad Gita Recitation competitions held on 26<sup>th</sup> November and recited the Dhyana shloka-s and shloka-s from Chapter III of Shrimad Bhagavadgita.

A Special General Meeting of Bengaluru Local Sabha was held on 27<sup>th</sup> November to elect the requisite number of delegates to the Mahasabha and members to the Standing committee thereon.

Samoohika Gayatri Japa Anushthaan was conducted on the 2<sup>nd</sup>, 4<sup>th</sup> and 5<sup>th</sup> Sunday along with the weekly Pujan on Mon/Thurs/Fri by Gruhasthas, Vimarsh sessions by Smt. Udaya Mavinkurve on the Bhagavadgita Chapter 12 snippets every Wednesday and talk on Vivekachudamani by Dr. Sudha Tinaikar every Tuesday.

**Reported by Saikrupa Nalkur**

**Chennai :** The Janmadinotsava of PP Shrimat Sadyojata Shankarashram Swamiji was observed on 9th Nov with Guru Pujan & Bhajans. Jagran Ekadashi on 11th Nov. and Punyatithi of Shrimat Vamanashram Swamiji on 22nd Nov was also observed with puja and bhajans. Our Monthly Sadhana Panchakam too was conducted as per schedule. On 27th Nov. Special General Meeting of Vantiga payers was organized, followed by high tea.

**Reported by Kavita Savoor**

**Mumbai-Dadar :** The month of November started with Devi Anushthana which was held on 4<sup>th</sup> November and 15 Sadhakas were present.

On Pujya Swamiji's Janmadivas, our sadhakas had organised Guru Pujan on the 9<sup>th</sup> of November at MMM hall, Karnatak Society. Around 25 sadhakas were present and 5 of them (Mohit Karkal, Smt. Shobha Katre, Smt. Supriya Hattangadi, Smt. Sona Chandavarkar and Smt. Chandrama Bijur) performed Guru Pujan.

On the 22<sup>nd</sup> the Punyatithi of HH Shrimath Vamanashram Swamiji was commemorated at MMM hall. A Ninaada session was held for the sadhakas present and that was followed by bhajans and mangalarati.

Sadhakas were also geared up for the Bhagavad Gita recitation competition and Abhivyakti and they practiced

with dedication as Smt. Shobha Puthli helped them prepare. She also conducted sessions on Sankrit Manache Shloka, Hanuman Chalisa, as well as bhajan practice for all interested sadhakas.

Finally on the 27<sup>th</sup>, 12 of our sadhakas participated in the recitation competition and 22 participated in Abhivayakti. The efforts taken by all of them showed, as many of our sadhakas won prizes in the recitation competition across most of the age groups. Mitesh Rajnani got the 1<sup>st</sup> prize in the under 9 yrs. category while Mrunmayee Palande got 2<sup>nd</sup> prize in the 9-15 yrs. category. Mitali Puthli was the winner in the 15-30 age group and Smt. Supriya Hattangadi and Smt. Seema Balwally got 1<sup>st</sup> and 3<sup>rd</sup> prizes respectively in the above 50 yrs. age group.

Sadhakas, having known the benefits of practicing Ninaada, once again requested for a session to be held on 29<sup>th</sup> November at MMM hall. Smt. Sona Chandavarkar and Smt. Sangita Pawar conducted it for the 12 sadhakas present and they duly obliged as they attentively listened to the instructions.

**Reported by Mohit Karkal.**

**Mumbai – Santacruz :** 9<sup>th</sup> November, 2016 - To observe the auspiciousness of Janamadivas ( tithi wise) of HH Shrimat Sadyojat Shankarashram Swamiji, our Sabha had arranged for Shri Guru Pujan by Prarthana Varga children and devotees. This was followed by Deepa Namaskar, Ashtak, Mangalarati and Prasad.

13<sup>th</sup> November, 2016 - We were very fortunate indeed, to offer our Seva as Sannikarsha in Karla on 13th November!! A day we all revere as HH Shrimat Sadyojat Shankarashram Swamiji's Janamadivas. The participation and enthusiasm by devotees was amazing and felt the day was well spent. The number of men performing the Gayatri Anusthan was also good, and a lot of fellow sadhakas thronged the temple on that day.

22<sup>nd</sup> November, 2016 - Punyatithi of HH Shrimat Vamanashram Swamiji - Our Sabha devotees read the Charitra of HH Shrimat Vamanashram Swamiji, from Shri Chitrapur Guruparampara book by Arur Umabaiakka. This was followed by Deepanamaskar, Mangalarati, Ashtak and Prasad.

**Reported by Kavita Karnad**

**Mumbai - Vile parle :** The DN Shirur Balakashrama (1932) located on Prarthana Samaj road , Vile parle east, Mumbai, has now around 100 boys. The institution is professionally managed and provides education, regular medical checkups, and good nutritious food to the inmates. It has both primary and secondary school.

Recently, they organised and managed their 83rd annual gathering at Gomantak hall and the chief guest was none other than very famous local writer Smt. Madhavi Kunte. On this occasion a music teacher Smt Aparna Oak who was teaching the boys for the last 23 years was honoured. Cultural and entertaining items like mimicry, drama skits,

comedy and magic were presented. The function concluded with light refreshments and was well attended by locals with great applause to the stage performers.

**Reported by Shrikar Talgeri**

**Mangalore:** Kartika Deepotsava was celebrated at Sri Umamaheshwara Temple, Mangalore on 16th November 2016. The day began with Samoohika Prarthana at lord Umamaheshwara Sannidi. Later the Lord was placed at Dhatri Katte and Dhatri homa was performed. At 12.30 noon, there was Mahapooja followed by Santarpana. At night there was lalki utsav where the idol was taken out. On return, there was lalki utsav with Astavadhana seva in temple premises. The day concluded with Mahapooja and prasada vitaran.

Punyatithi of H H Vamanashrama swamiji was held at Samadhi Math, Mangalore on 22nd November 2016. The day began with Samoohika Prarthana followed by more than 450 Shiyalabhishekas at Vamanashrama sannidhi. At noon there was Mahapooja and Santarpana. At night there was palki utsav where both Lord Bhavanishankar and Lord Umamaheshwar were placed in beautifully decorated palki . Palki utsav and Astavadhana seva was held in Math premises and the day concluded with Mahapooja and Prasada vitaran.

**Reported by Savnal Janardhan Rao**

## CLASSIFIEDS

### ENGAGEMENT

**Nov 12 :** Tanmay Balvalli son of Shri Sandeep and Smt Hemangi Balvalli with Sonali Sadakal daughter of Shri Vithal and Smt Mangala Sadakal at Mumbai.

### BIRTH

**November 21, 2016** A daughter Shivangi to Swadha and Anish Nadkarni and sister to Shambhavi Nadkarni. Granddaughter to Rajani Nadkarni and Swati Marathe.

### OBITUARY

**Smt Ambabai** Mangesh Hattikudur (Nee Ambabai Harihar Chickarmane) (91) passed away at Bengaluru on 12-12-2016.

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### PUROHIT

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

## DOMESTIC TIDINGS

### BIRTHS

We welcome the following new arrivals:

Nov 11 : A daughter (Shivangi) to Swadha and Anish Suresh Nadkarni at Pune.

### MARRIAGE

We congratulate the young couple

Nov 25 : Monojit Suresh Maskeri and Sabrina Louis at Miami USA.

Dec 8 : Neha Anand Hoskote with Hem Himanshu Dholakia at Mumbai.

### OBITUARIES

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

Oct 27 : Anjani Madhukar Chandavarkar (82) at Goregaon, Mumbai.

Nov 3 : Khambadkone Narayan Rao of Ahmedabad (87) at Pune.

Nov 9 : Meena A. Koppikar. (64) at Borivali, Mumbai

Nov 13 : Narhari Nadkarni at Matunga.

Nov 15 : Vinita Suresh (nee Amemba)

Dec 4 : Dr. Harish Ramakrishna Kodial (72) at Mumbai.

Dec 10 : Ramesh S Kasargod (86) at Mumbai.

Dec 10 : Savkoor Mohan Rao (82) expired at Andheri (Mumbai).

Dec 11 : Pramila Prabhakar Bagde (nee Pramila Gurunath Koppikar) (86) at Bagalkot.

Dec 12 : Ambabai Mangesh Hattikudur (Nee Chickarmane) (91) at Bengaluru.

Dec 16 : Pramod Laxman Baidur of Borivali at Mumbai.

Dec 19: Sangeeta Mahesh Kalyanpur (52) at Talmakiwadi, Mumbai.

## 4<sup>th</sup> Death Anniversary

8<sup>th</sup> January 2017



### Mrs Eakta Nandan Trasikar

(13<sup>th</sup> January 1955 to 8<sup>th</sup> January 2013)

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

**We are missing you Mom**

**Fondly remembered by**

**Son: Nachiket**

**Daughter: Manasi, Son in law: Ajit**

**Grandson: Shaurya**

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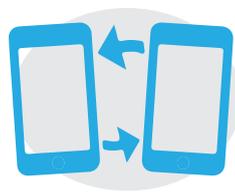


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**Printer & Publisher** – Smita Prakash Mavinkurve on behalf of Kanara Saraswat Association

**Printed** at SAP Print Solutions Pvt. Ltd., Shankarrao Naram Path, Lower Parel, Mumbai - 400013, Maharashtra. [www.sapprints.com](http://www.sapprints.com)

**Published** at Kanara Saraswat Association, Association Building, 13/1-2, Talmakiwadi, Near Talmaki Chowk, J.D. Marg, Mumbai 400007

**Editor** – Smita Prakash Mavinkurve

RNI 61765/95