

Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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The Incredible Story of SARASWAT EDUCATION SOCIETY, MANGALURU



Mentored by the Divine! (seen from left) Mahesh L. Bondal Secretary, Ramachandrarao Alekal CEO and Praveen P. Kadle, President of SES with Pujya Swamiji and Shankar Bhat from the HH Secretariat.



The Parijnan PU College of Science and Commerce



Ms. Meenakshi Lekhi - Hon'ble MP and National Spokesperson of BJP giving a final touch to a painting on the campus wall when she was Chief Guest this year on Jan 11, the eve of Swami Vivekananda's birthday.



Smt. Ranjitha Joshi, Principal, Ganapathy English Medium School receiving an award from Mangaluru MP Shri Nalin Kumar Kateel for 100 % result in the SSLC exam for the second consecutive year (2015-2016)



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Chitrapur Saraswats have always been in the forefront in performing arts, be it Music both vocal and instrumental, Dance, Painting and Stage or Film performances – acting, direction as well as behind the scenes. Today many channels are open to our youngsters to showcase their talent and we are hearing about many of them who are making waves in the fields of film-making, script-writing, direction, production, set designing and so on.

We wish to publish a special issue to present all these. We therefore invite information from people involved in these fields – seniors who have been working, those who have won accolades and younger ones who are venturing into these areas.

Please send us your write-ups giving your name, field of work, mention details of the work you have done as well as awards, prizes, recognition received if any. Please put it in 250-300 words and send it to us on kanara_saraswat@hotmail.com or editor@kanarasaraswat.in by 30th September 2017. Photos, sketches are also welcome.

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ATTENTION! ATTENTION! ATTENTION!

KANARA SARASWAT ASSOCIATION & THE SARASWAT MAHILA SAMAJ

Profusely thank all Konkani Speaking Pachchis, Mams, Brothers & Sisters
For your spirited support to the Konkani Drama

“Naad Ninaad”

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**We regret to inform our members that as our regular courier service has closed
down all magazines will be sent only by post till further notice.**



From the President's Desk....

Dear Friends,

In the development of a child, what matters the most– parents or parenting? In one of the social gatherings that I attended a few months ago, an elderly gentleman raised this question. Predictably, there were heated discussions and arguments, but as it usually happens in such discussions there was no conclusion. I came back home and since then have been thinking about this interesting topic. I have tried to put forth here, my hypothesis on this subject.

Parents pass along two things to their children – genes and environment. It is not surprising that based on shared genetics, children resemble their parents not only in appearance, but also in temperament, behaviour, intellect, physical prowess, etc. The environment that the parents create for their children when they are growing, usually tends to mirror their natural inclinations. So, if the parents are fond of music and their child grows in an environment of music, it is but natural that the child will take a great liking for music. If the parents buy some musical instrument for their child at a very early age, the child may start playing that instrument; and may even become a great musician, depending on the encouragement given by the parents and the child's capability.

There are also instances of children of the same parents growing up in the same shared environment but turning out to be completely different from one another. Why does this difference occur? We can never understand this paradox.

In this context, I came across the theory put forth by Judith Harris in her controversial book 'Nurture Assumption' that parents should not be blamed for their child's neuroses, nor can they take much credit for the child's success. Harris argued in her book that a child does not carry the effects of parenting outside of its home. It is the socialisation of a child which really matters the most. Harris goes on to say in her book that it is not the parents who are the primary socializers, but it is the child's peer group which becomes a big influence on that child's psychological development.

In a family, where the parents outsource the parenting job to nannies, whose parenting effort becomes relevant? Or in a nuclear family, where young children are sent to playschools and spend their maximum time there, whose parenting influence becomes relevant? Or in a joint family, where both parents are working, can one presume that the grandparents bring in the parenting effect on the child?

I also came across some interesting research reports which were completely opposite to the hypothesis put forth by Judith Harris in her book. These research reports validated a point that identical twins separated at birth and reared apart have repeatedly revealed that these twins grown in completely different peer groups with completely different socialisation behaved in a remarkably similar manner, when in fact they should have been completely different. Alternatively, non-biologically adopted children raised together were found to be completely dissimilar to each other, in spite of growing up together under the influence of the same parents and the same environment for a fairly long period.

Would this not be an interesting topic for some new Bollywood movie? A favourite topic of twins lost at a very young age which used to be the main story line for some very popular movies in the sixties and seventies?

And then there is Sigmund Freud, the famous neurologist and the founder of psychoanalysis, who squarely held the parents responsible for determining or influencing the child's behaviour.

So, what is important in the development of a child – parents or parenting? We all can co-relate our own personal experiences of how our parents influenced our own thinking as we grew up. Yes, the peer group environment did matter, but finally it was our parents who influenced our upbringing and thinking. We inherited our genetic looks and prowess from them and of course, their influence on our personality.

I have now reached the conclusion that both are equally important. I don't need to do any more research on this subject. So, the next time I meet this gentleman, I am going to tell him very firmly that parents and parenting play a significant role in a child's development.

Regards,
Praveen P Kadle

ANNOUNCEMENT - Chitrapur Ebooks

To mark the auspicious occasions of Hanuman Jayanti and Rathotsav 2017, www.ChitrapurEbooks.com is pleased to release a collection of 38 articles from vintage KSAs, and two more eBooks:

- i. Excerpts from the Upadesh of HH Srimad Keshavashrama Swamiji - selected by Sh. K. Shanker Rao (Published in 1970)
- ii. Umabai Kundapur Diamond Jubilee Souvenir - Bhagini Mandal, Hubli (Published in 1952)
Shri. K. Shanker Rao has done valuable service to the community by drawing on a (possibly) handwritten Kannada manuscript of HH Pandurangashram Swamiji "The History of Saraswat Brahmins, the Guruparampara and Sri Chitrapur Math", and extracting selections from there pertaining to the practice of Dharma and Gayatri Upasana from the 'Upadesha' given by HH Keshavashrama Swamiji (CE 1785-1823). This collation was brought out by the Madras (now Chennai) Local Sabha to mark the Golden Jubilee celebrations of Sri Krishna and Sri Datta Jayanti-s in August 1970.

The digitization of the "Umabai Kundapur Diamond Jubilee Souvenir" (Bhagini Mandal, Hubli in 1952) marks another step in chronicling the annals of Chitrapur Saraswat community. Freedom fighter, Congress volunteer in the Civil Disobedience movement, activist with the All India Women's Conference, and most importantly, a social emancipator who worked for women's welfare all her life, Smt. Kundapur was a role model for her times. This book of short essays in English, Marathi and Kannada views her lifetime achievements through the eyes of her admiring peers, many of whom were giants of India's Freedom Movement.

In a similar vein, many articles digitized this time from vintage KSAs mark our community's contributions to the ferment of Nationalism that swept India beginning the 1930s.

www.ChitrapurEbooks.com has been chronicling the History, Culture and Heritage of The Chitrapur Saraswat community for 3 years now through its digital publications. The website now hosts over 70 Digital titles and all of which are free to download.

Jaishankar Bondal & Shantish Nayel, Delhi

www.ChitrapurEbooks.com

ELECTION NOTICE-2017

Nominations are invited for 3 vacancies on the Managing Committee for the year 2017-2018 of the Kanara Saraswat Association arising due to the following.

Vacancies caused by retirement under Rule 13

1. Dr. Mavinkurve Prakash Shantaram
2. Shri. Sashital Dilip Pandurang
3. Smt. Surkund Usha Kishore

Vacancy caused by Rule 16 (a)

Shri. Shiroor Vandan Shantaram

Nomination paper containing the candidate's name in full and his consent to contest the election and subscribed by not less than two members of at least one year's standing as proposed and seconded should reach the Hon. Secretary at the KSA Office on or before June 10, 2017 by 7.00 p.m.

By order of the Managing Committee

Letters to the Editor

Dear Editor, Reading the article of Mr Sharad Koppikar "My College – A Remembrance" in April '17 issue of KSA brought back memories of 1956 when I was a student in Ruparel. Till about 1972-73 the college was not a preferred one for high scorers of SSC. As Sharadmam says, I cannot forget Principal Shri C.B. Joshi. Though he was a strict disciplinarian, he was kind to poor students. He would ask them to deposit amounts varying from Rs 10 to Rs 25 & pay the rest afterwards. I was sad to note that a few years back, a poor student who had a rank in SSC was denied admission by Ruparel as he did not have enough money for fees. However LOKSATTA took initiative & collected funds for poor students. The only other Principal I have come across is Late Prof A N Kothare, Principal of Patkar College who used to give poor students admissions & pay their fees himself! Principal C B Joshi had taken authority from the management to take eminent & highly qualified staff by paying them more than their payscales.

In the period 1952-59, Ruparel had the best staff among all colleges of Bombay. A few corrections in the article. Prof Mudgal was HOD of Philosophy Dept & used to teach Logic for INT Arts. He was considered to be an authority on Indian Philosophy. Prof Bhagwat, HOD of

Maths died in the class room while teaching because of brain tumor. The book on Calculus by Pawate -Bhagwat was a classic book. It is said that the entire book was written by Prof Bhagwat. After Prof Bhagwat's death Principal C.B.Joshi invited Prof D.P. Patravali who had retired as Registrar of Karnataka University to Head the Department. He was M.A from Cambridge University & Bar- at- Law.

I must mention that Principal Joshi invited Dr Arvind Mehta, as Prof of Chemistry. Prof Mehta had just come to India after doing his Ph.D. under Sir Robert Robinson Nobel Laureate of Cambridge Univ. He left Ruparel in 1958 to Head the Dept of Chemistry at I I T Powai by invitation. Late Profs B.S. Nagarkatte & Dr. Somshekhar Naimpally of Maths dept were well known for their knowledge & teaching. As Sharadmam mentions the college encouraged extra curricular activities & many of the present day well known Marathi actors are from Ruparel.

Principal C.B Joshi left Ruparel in 1959 or so to become the Principal of Parle/Sathaye college at the invitation of Late Baburao Paranjpe. He brought the college to limelight within two years and there were rankers in Int Sc., Int arts etc. I humbly salute Principal C B Joshi and all the Professors who taught us.

Ganapati D Padukone, Borivili (East)

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Applications are invited in the prescribed forms from economically backward and deserving Chitrapur Saraswats for the following aid :-

(A) **EDUCATIONAL AID:** From students studying in schools, colleges or pursuing other courses, like Engineering, Medical and other Professional Courses. The last date for receipt of applications is mentioned therein.

(B) **DISTRESS RELIEF AID:** From the aged, invalid, infirm, uncared for and other needy persons. The last date for receipt of applications is mentioned therein.

(C) **MEDICAL RELIEF AID:** From those who have incurred expenditure for treatment of a major illness, hospitalisation or surgery and need financial assistance. The last date of receipt of applications is mentioned therein.

(D) **PRIYA HATTIANGDI SCHOLARSHIP FUND:** From students pursuing courses in English Literature & Fine Arts, encompassing Painting, Crafts, Calligraphy etc.

Application forms for the above can be obtained from:

A. The Hon.Secretary, Canara Union, 8th Main,15th Cross, Malleshwaram, Bangaluru 560003.—for all applicants from Bengaluru.

B. (1)-The Secretary, Saraswat Poor Students' Fund, c/o Ganapati High School, G.H.S. Road, Mangalore 575003 - for applicants upto PUC II, for Educational Aid, from Dakshina Kannada, Udupi and Kasargod District.

Note: (a) All Uttara Kannada students should apply to Coordination Committee, Mumbai.

(b) Students from Dakshina Kannada, Udupi Dist. & Kasargod Dist., studying in Sr.Colleges, pursuing Arts / Science / Commerce, should apply Coordination Committee, Mumbai.

(2)-The Secretary, Saraswat Seva Samiti, Saraswat Colony, Someshwar, Kotekar 574152, District: Dakshina Kannada - All applicants for Distress and Medical Relief from Dakshina Kannada, Udupi Dist., & Kasargod Dist.

Note: All Uttara Kannada applicants for Distress and Medical Relief should apply to Coordination Committee, Mumbai.

C. The Secretary, Saraswat Association, Dr. Dinkarrao Memorial Hall, Ormes Road, Kilpauk, Chennai - 600010 - for all applicants from Chennai.

N. B. Properly filled application forms for Aid should be submitted along with original medical bills & photocopies (self attested) of the mark sheet, proof of admission / fee receipt, salary / income certificates, first page of bank passbook / cancelled cheque.

All completed forms should be handed over / posted to the same (office) authorities from where the forms have been collected.

FOR AREAS OTHER THAN ABOVE :

D. Coordination Committee, Mumbai.

(1)–The Hon.Secretary, Kanara Saraswat Association, 13/1-2, Talmakiwadi, Javji Dadaji Marg, Tardeo, Mumbai 400007. Tel.No. 022-23802263

(2).- The Hon.Secretary, The Chitrapur Saraswat Education & Relief Society, F-1(a), Saraswat Colony, Santacruz (W), Mumbai 400 054. (mob.:9833997646), Email:csers_educaid@yahoo.com.

Aid Applications can be downloaded from website www.csers.org

(3).-The Secretary, Shivagopal Krishna Mandir, Chamrajpet, J.C.Road, Sagar 577401.

(4) –The Manager, Shri Chitrapur Math, Shirali – 581 354.

For Co-ordination Committee

Gurunath Gokarn

Chairman

~~~~~ *Parisevanam* ~~~~~

**In November 2012, a core-committee of dedicated educationists requested our Mathadhipati – Parama Pujya Sadyojat Shankarashram Swamiji to become the Mentor of their entire group of academic institutions that included the historic Ganapathy High School and the Parijnan PU Junior College of Science and Commerce. The Gracious Acceptance of Swamiji has resulted in a meteoric rise on the all-round success graph of each unit.**

**It is matter of great pride for all of us that a few dedicated individuals from a small community like ours invested time, resources and skills and made a humble beginning with a tiny school which has today blossomed into a mighty group of reputed institutes of multi-skill learning.**

**SHAILAJA GANGULY briefs you on the many milestones lighting up the eventful journey of the 147-year-old**

## **SARASWAT EDUCATION SOCIETY**

“ The adage ‘the higher you lift your light the farther its radiance sheds’ can be applied to this school, for that is what this institution has done so far and is still doing...guided and directed by fair and honest means”, wrote our 10<sup>th</sup>Mathadhipati – Parama Pujya Parijnanashram Swamiji III in November 1972, blessing the “action, duty, drive and endeavour” of the committed core-group that had ensured the “victorious survival” of the Ganapathy High School, Mangaluru through all trials and tribulations and enabled it to celebrate its glorious centenary! “We have offered prayers to Lord Bhavanishankar for the abounding success of their endeavour” our Visionary Guru Swami assured. Little wonder therefore, that after a modest start the success story of Ganapathy School recorded a meteoric rise to unprecedented heights! First, the humble institution begun in the year 1870 on the verandah of Sri Uma-Maheshwar Temple as a Sanskrit school soon became a model school with a proper curriculum prescribed by the Education Department of the (then) Madras Government as at the time Mangaluru was part of the Madras Presidency.

Then, what was initiated by a group of enthusiastic Saraswats to benefit the locals was taken over by the Trasi brothers in 1879 and Trasi Parameswarayya became its first headmaster. On the 27<sup>th</sup> of September 1908 the school came under the umbrella of the Saraswat Education Society (SES) and Shri Kabad Rama Rao, retired Deputy Collector became its first Chairman. In 1915, the school shifted to its present campus and sincerely serving the cause of education its exemplary Headmasters – the Late - Shri M. S.

Ekambara Rao, Shri H. Panduranga Rao and Sri Kodial Shankarrao ensured that the school scaled great heights from 1924- 1972. The school was upgraded to a High School during Shri Bondal Sadshiv Rao’s Headmastership and later, public demand led to the establishment of a Junior College. Recognising a growing need the Ganapathy English Medium School was started in 1989 under the able stewardship of then SES Secretary – the Late Gopinath Bhat Gulwadi. Today, the two-acre campus proudly houses – the Ganapathy Kannada–medium Primary and High Schools, the Ganapathy English-medium High School and the Ganapathy Pre-University College!

In 1946, the Saraswat Education Society, Mangaluru had started Anandashram High School at Kotekar, near Ullal. Today, this reputed school, housed on a six-acre campus has admirable facilities for both academic pursuit and physical fitness and it has on its rolls both local students and those from Kasargod District of Kerala. The Parijnan Junior College was inaugurated on the same campus on June 1, 2005. This too has soon become a well-known institution with many students in both the science and commerce streams.

In November 2012, the Saraswat Education Society requested our present Mathadhipati – Parama Pujya Sadyojat Shankarashram Swamiji to be the Mentor to these institutions and accordingly appoint new office bearers. Under Swamiji’s guidance, the office bearers initiated several constructive changes in both the administrative and academic working of these institutions . The current office bearers carrying forward the good work to make future prospects

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

of this laudable Society even bigger, brighter and better are – Shri Praveen P. Kadle (President), Shri Dileep G Mavinkurve (Vice-President), Shri Mahesh L. Bondal (Secretary), Shri Arun Pandit (Treasurer) and Shri Ramachandrarao Alekal who is the Chief Executive Officer of all the educational institutions of the Saraswat Education Society (SES).

The positive makeover augmented by the committed effort put in by the School Management and teaching faculty has yielded 100 percent result in the SSLC Examination with many distinctions and first classes! Added to this are the laurels earned by students in sports and cultural activities too, leading to the stamp of approval from the Block Education Officer about the heightened excellence of the school on all fronts.

With overwhelming gratitude towards the inspiring Guidance, Grace and Blessings of our Beloved Swamiji after He graciously accepted the Mentorship of SES, Alekalmam lists the many happy changes that have cemented the sound cultural foundation, accelerated the flowering of the school's activities and success on multiple fronts and thereby, of course, the reputation of all the institutions under SES –

Only individuals who have a strong commitment towards academic excellence and teaching impressionable minds are appointed as faculty members and periodic training is imparted to keep them abreast with all that is new and worth imbibing.

An academican and educationist with 35 years of experience in the Education Department has been appointed as the CEO of all the institutions under SES.

Equal importance is given to imparting quality education and to heightening cultural and moral awareness. On three days in a week, the children chant the entire 12<sup>th</sup> and 15<sup>th</sup> Chapters of the Bhagwad Gita. On the remaining three days of the week, after the regular prayers, the CEO teaches them one Subhashita in Sanskrit along with an explanation of its meaning and more importantly, with an insight on how this wisdom can be applied in day-to-day life! To ensure that the students get an opportunity to learn different skills from the best in the land, there are plans afoot to start a Shankar Mahadevan Academy of Music and a Prakash Padukone Academy for badminton soon!

In 2016-2017, on 10 consecutive Sundays, 300 students and staff members joined the Swachha

Mangaluru Abhiyaan and cleaned the major streets around Ganapathy High School, the old bus-stand and the railway station. This laudable effort was greatly appreciated by the public and widely covered by the media. The participating children received certificates as a pat on the back for their willing volunteering.

Parama Pujya Swamiji's visits to the campus and His invaluable Ashirvachan-s have inspired students and staff alike and boosted their morale tremendously.

Eminent personalities have visited and interacted with the students, among them Prof. Meena Chandavarkar, Vice-Chancellor, Bijapur Women's University and MP plus BJP's National Spokesperson Meenakshi Lekhi.

Having Pujya Swamiji as an Infallible Guide at the helm has created an ambience of great joy and it is normal to see a smile on every face, an eagerness to absorb all that is being taught and at the same time, a heightened degree of decorum and discipline.

Last, but certainly not the least, the academic performance of students at all levels and especially at the SSLC and PU Public Examinations has been exemplary.

"In its very antiquity lies its strength and beauty", writes Savitri Babulkar in her tribute tracing the glorious history of SES and acknowledging her gratitude for the goodwill she received during her rewarding tenure as Principal of the Ganapathy Junior College. She quotes educationist - the late T.A.Pai and Shri Veerendra Patil who was President of the Mysore Pradesh Congress Committee applauding Ganapathy High School as "one of the best in the State which gave unstinted support to Harijans." She also recounts how every teacher and caring Headmaster has left an indelible mark on the progress of this laudable institution and also in hearts of every student who have passed out of its noble portals.

The reason for the meteoric growth of all the institutions of the Saraswat Education Society is that the main objective of those entrusted with the responsibility of moulding the young and impressionable minds was and now, under the Divine Guidance of Pujya Swamiji undoubtedly still is -a high standard of teaching along with focus on all-round development and character-building " to guide the students to think for themselves and not merely cram facts and figures."



# Nandan Nilekani

in conversation with

KANCHAN KAROPADY BANNERJEE

Managing Trustee, Akshara Foundation

*Who doesn't know Nandan Nilekani, the highly successful chief of Infosys, creator of the Aadhaar system and author of acclaimed books such as 'Imagining India—the idea of a renewed nation' and 'Rebooting India—realising a billion aspirations'. I met him recently to find out what he is doing these days.*

**KB:** Nandan, lovely to meet you again! After your phenomenal success in two major careers, you have now started EKSTEP. Can you tell us a little about it?



**NN:** The longest stint I had was with Infosys for 29 years, being an entrepreneur/businessman. India's first start-up in a sense. Then four-and-half years as a Government employee, implementing a Government project. EKSTEP is a voluntary activity, in the non-profit sector. It is in the area of literacy and numeracy. As you know, my wife Rohini has

been active in the NGO sector. She was Chairperson of Akshara Foundation as well as of Pratham Books, and has been in the education sector for more than 10–15 years. She was looking for something to do. When we were both in Boston, we visited an edX destination, an on-line non-profit university called MOOC. When we saw how it was revolutionising higher education, Rohini said why can't we do something similar for children in India. She said the size of the problem for this segment is 200 million children. So I said that is a good number...

**KB:** Was it the size of the problem which attracted you?

**NN:** Well, if it was small, we wouldn't have been tempted—we are spoilt, having worked with huge

numbers [smiles]. Today technology has moved to phones. In India smartphones are being bought, people are using apps...and prices are falling. So we thought why not build a platform to host content for basic literacy and numeracy skills, make it freely available. Make mobiles the delivery device and work with partners such as Akshara...that is how we got into it. Infosys was a for-profit company; Aadhaar was a Government project and now EKSTEP is a non-profit company, started by Rohini, Shankar Maruwada and me. Basically, it is a partner model—partner organisations like Pratham, Akshara, some private-sector schools, tuition teachers... they facilitate the use of the content by children. As you people at Akshara have done for maths or English as second language, by creating your own content.

**KB:** This ties in Rohini's passion and your skill in working with huge numbers.

**NN:** Our first joint venture! I spend 20 per cent of



**EKSTEP: Nandan Nilekani with Rohini Nilekani (right), Shankar Maruwada (left) and associates**

my time on EKSTEP. Another 20 per cent is spent on my other philanthropy. I am involved with IIHS, the Indian Institute for Human Settlements, a national education institution which is in Sadashivnagar, Bangalore. We have a proposal to create a national university for urban development. My belief is that India is

going to get massively urbanised and we need sufficient urban professionals. We want to have courses on sanitation, affordable housing, transportation...in other words, sustainable urbanisation.

Another philanthropic activity I support is called 'e-Gov Foundation', an NGO which has a standard

platform with software for cities. It is concerned with enterprise activities for trade licenses, building permits, property taxes, etc. It is being used in all municipalities in Andhra Pradesh, the city of Chennai—any city can just connect and start using it.

Then another 40 percent of my time goes in post-Aadhaar work and the usage of Aadhaar. The National Payment Corporation of India (NPCI) built something called UPI (Unified Payment Interface) which is designed to transform the way both business and Government operate....incidentally I am Honorary Advisor to NPCI on Innovation and Public Policy. This reduces cost, makes everything accessible on your phone. Getting people to use this is itself a big challenge.

I do some selective start-up investment. I look at areas where India is going from informal to formal. I am supporting a company which is aggregating truck-drivers to form a platform; another platform for retailers...and so on. The trucking industry is highly distributed and unorganised. There are small-small truck-owners, and the market for business matching is fragmented with a lot of brokers. So the idea is to create a platform where trucking requirements and brokers are brought on board. That's how my time is divided.

**KB:** All of this keeps you as busy as in your earlier working days?

**NN:** In these cases my responsibility is much less because all these organisations and initiatives are run by talented people.

**KB:** Our experience at Akshara has been that it is difficult to get talent.

**NN:** Getting talent is the most difficult, I agree. But over 15 years, I have come across a variety of people... at Aadhaar for instance we were able to put together a good team.

**KB:** Perhaps brand 'Nandan' attracts talent?

**NN:** [laughs] People know that we are doing good things and we are doing them at scale so people come to us. Every organisation has an excellent leadership team. At Infosys where I was operational CEO, it was very time-consuming and at Aadhaar again I was operational Chairman—I don't have that situation any more. So I am much more free.

**KB:** I heard that you are also supporting some moon research. Sounds very interesting!

**NN:** Yes, I have invested in Team Indus. They are from Bangalore—their mission is to land a spacecraft on the moon and release a rover which will drive on the moon's surface! This is normally done by large countries like Russia or the USA, but here is a private company of young people in their 30s who are all trying to use very

sophisticated technology to make it happen. They have crossed the first hurdle—been short-listed out of 30-odd global contestants and are now one of 5 finalists. It is a global contest for the Google X Lunar prize and there is a 30-million-dollar prize for the ultimate winning team.

**KB:** That is great—wonderful to know of a team right here in Bangalore!

**NN:** The other four teams are from Israel, the USA, etc. Team Indus has a contract with ISRO for the launch vehicle and they are in the last lap of their work ...their vehicle should land on the moon sometime around 2018. It is an ambitious project, normally not taken up in the private sector. I liked that this team is very young, very committed. I am one of their supporters.

**KB:** Many are seriously contending that there is life in outer space... and people like Branson of the Virgin group is already ready to sell tickets for space flights.

**NN:** The big thing in the last ten years is private space exploration—Virgin Galactic, Jeff Bezos and so on.

**KB:** After demonetisation I read in an article by a banker that the cashless design of mobile usage in India is innovative, that even the US can learn from India!

**NN:** The reason India can build a digital financial infra-structure for payments is essentially because of the developments in the last 6 or 7 years. Essentially, today a billion people have Aadhaar cards. The second thing is UPI, and the modern tech interface on which BHIM (Bharat Interface for Money) is built. So when demonetisation happened, there was a need to quickly accelerate the creation of a digital infrastructure to deal with a 'less cash' situation. Debit/credit cards have a cost to them. You need to have a card, the merchant has to have a swiping machine, etc. On the other hand BHIM is a very small app—less than 2 MB—and it uses the UPI interface. Download it, connect to your bank account and start using it for your bank transaction. It has already done 11 million downloads. BHIM is the app for smartphone users. Of which there are 250 million people. For 350 million feature-phone users there is another version of BHIM on USSD, which does not need the Internet. Thus 600 million people who have phones can now do banking on the phone—send money, receive money, pay the kirana store...a very powerful tool. Nothing to do with debit cards etc.

**KB :** So does the person at the other end need to have a mobile?

**NN:** No, a mobile is not needed. Nor is downloading of BHIM at the other end essential. So you can send it to his bank account or alternatively to his Aadhaar number. Today we have 400 million Aadhaar-linked bank accounts.

**KB:** So it is very important to have a bank account.

**NN:** Right; preferably linked with an Aadhaar number. Remember, today I can use my Aadhaar number to open a bank account. Over 250 million who have smartphones can use BHIM; 350 million can use the USSD ; the last segment of about 350 million people who don't have phones but have an Aadhaar and a bank account can use their Aadhaar to receive or send money. A device known as micro-ATM has been developed, where if I put in my Aadhaar number and authenticate it, I can withdraw cash. Or pay for purchases. So using these three techniques, a billion people have access to alternative digital financial services. Only possible in India because a billion people have Aadhaar; 600 million have phones and because of UPI.

**KB:** What a remarkable thing! Now moving to another allied topic. You have always shown concern for social inclusion—even before working for Aadhaar, you led BATF (Bangalore Action Task Force). Do you think our youth should be encouraged to think of social causes early on, or should they think about it when they have a little more maturity?

**NN:** Today young people have a chance to participate in social causes in many ways. Volunteer with

organisations, intern with government departments. Worth doing it early in life because they get an idea of social issues. Of course then you pursue a career of your choice. Then it is worth coming back, when you have achieved whatever it is you want financially or otherwise in your career, to this sector. Many people have come to us looking for meaningful work, not just money. I think if they find it matches their expectation, they stay. Now there are more NGOs, foundations, more philanthropy. The whole sector is getting more organised.

**KB:** Now I come to the last part of this interview. Congratulations on the arrival of your grandson. What is the nicest thing about being a grandfather?

**NN:** [smiles] I spend more time now being a grandfather than I did as a father! The fun of being a grandfather is you enjoy being with the child but do not have the ultimate responsibility. Good model!

**KB:** What have you named the baby?

**NN:** Tanush. I am told it is one of Lord Shiva's names.... Rohini's choice!

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## Yuvati Diwas Celebrations at the Saraswat Mahila Samaj, Gamdevi (Report on Page 56)



**Ketaki Mavinkurve compered the programme.**



**Dr. Divya Bijur sang a prayer first and then 3 more songs including a lively lavni.**



**Dr. Ashwini Kodial, an Anaesthesiologist, shared her experiences in treating patients.**



**Yashasma Savkur gave a graceful dance performance.**



**These 5 yuvatis staged a humorous but thought-provoking skit. Seen from left - Mitali Puthli, Divya Vinekar, Dr. Devika Kulkarni, Medha Karkal and Shruti Gokarn.**



**A surprise guest artiste, Sara, a Spanish girl wowed everyone by playing popular hindi tunes on her flute!**

**Heartiest Congratulations  
on your  
Golden Wedding  
Anniversary- May 24th 2017  
JYOTI AND VIJAY KOLPE**



A couple that has inspired us all with a lifetime of love, commitment, hard work and inspired living. Whatever life threw at them, they persevered and lived with resolute strength and courage.

Dearest Amma and Annu, you continue to inspire us as you live your latest chapter of life by adapting and embracing a new life in the USA.

Thank you for your love, strength and enthusiasm for living every day to the fullest.

Vivek, Manasi, Vir, Malvika  
Vaishali, Vikran, Kashish, Kiara  
Vinay and Daya  
Vinita and Vinay Rao,  
Vasant, Viju and Von Kolpe  
Maya Maskeri  
and all your Relatives and Friends

## Four Generations!



**Top row: Dr. Aditya Lajmi (father),  
Dr. Madhura Lajmi (mother),**

**Middle row: Dr. Prakash Lajmi  
(grandfather),  
Dr. Swati Lajmi (grandmother)**

**Sitting (l to r):  
Seeta Nadkarni (great grandmother),  
Raghuveer Nadkarni (great  
grandfather) and  
Baby Arjun Aditya Lajmi (sitting on lap)**

Heartiest Congratulations on your Golden Wedding Anniversary- 30<sup>th</sup> April 2017  
Smt Meera Thonse (nee Madiman) & Sri Raghuveer Thonse



30.04.1967



30.04.2017

We pray to our Kuldevata Shri Shantadurga, Our Guru Parampara and our Guru  
Parampujya Sadyojat Shankarashram Swamiji, to Bless you with Peace, Good Health and Happiness.

With lots of Love

Premananda Thonse & Family  
Gayatri Ambarish Chaudhari & Family  
Sandhya Tapan Bhat & Family  
Balachandra Thonse  
Gurudeep Thonse & Family

Tara Arun Nagarkar & Family  
Vidhya Annappa Bhat Manjeshwar & Family  
Sujatha Krishna Bolar & Family

## KSA's Young Amchi Senior Citizens' Get-together



Smt. Sheela Shirali performed a Bharatnatyam dance invoking Goddess Saraswati.



Shri Dilip Rao, Shri Anil Kudwa and Shri Deepak Hemmadi regaled everyone playing popular Hindi film tunes on the harmonica.



Smt. Muktabaipachi Chandaver presented an 'ekpatri' play written by her.



Smt. Vokethur Shantapachi set a quiz on Konkani words.



Smt. Parvatipachi Sharma congratulated Smt. Manoramapachi Sashital on completing 101 years! Also seen are Shri Sunil Ullal who organised the entire event, Smt. Rupa Sashital, Shri Dilip Sashital and Smt. Muktabaipachi Chandaver



A view of the audience enjoying the show.

## ज्येष्ठ नागरिकांचे स्नेहसंमेलन – रसावलोकन

चन्द्रमा बिजूर

“बचपनके दिन भी क्या दिन थे; उड़ते फिरते तितली बनके बचपनSSS”

अशशी चेरडपणाचीं, यौवनाचीं रंगीबेरंगी स्वप्नांची उधळण करत आयलें ‘सिनिअर सिटिझनांगेले सम्मेलन.’

२ एप्रिल २०१७ रोजी सकाळी १०.३० घंटेधोरु साधारण दोनी घंटेथायि आशिलें हें ‘गेट् टुगेदर.’ श्रीआनन्दाश्रम सभागृह तालमकी वाडींतु जाल्ले. कॅनरा सारस्वत एसोसिएशनातर्फे आमका सर्वांकयि मेळ्ळेलो जणुं एक अनमोल ‘तोहफा’ (gift) चि आशिलो.

५५ वर्स धोरु १०१ वर्स प्रायेचीं दारले-बायलो सर्वचि हांतु सहभागी आशिलीं. मुंबईच्या सर्वचि कानाकोपऱ्यांतुथावनु सकडं उत्साहानें वट्टु आयिलीं. सगळ्यांगेल्या तोंडारि एक खुशाल दिसतं आशिली. एक carefreeness! स्कूलांतु-कॉलेजांतु आसतना कशशी आसतालीं अगदी तशशी! जणू सर्वजण आपापणांगेले नित्यव्यवहारांतुले बायल-आवसु-आज्जी आणि तत्सम मुखवटे घरच्या कपाटांतुं चकडबंद कोरुनु बीग घालुनु हांगा आयिलीं. जणु प्रत्येकाने ठरवुनुचि सोळ्ळेलें की- “पंछी बनूँ उडती फिरूँ मस्त गगन में; आज मैं आज्ञाद हूँ दुनिया की चमन में” प्रत्येकळो/प्रत्येकळी या रंगाबेरंगी क्षणांचो आनंद लुट्टक आयिलीं.

आणि या आनंदाची बरसात कोरुक ज्ययत तयारीनिशी स्वागत कोरुक उब्रल्लेलो सुनील उल्लाळमाम! मस्त मस्त खिशे आशिलो रंगाबिरंगी पोशाखांतुलो जादुगारूची जणू! तागेली कार्यक्रमाचें सूत्रसंचालन पद्धति इतली नॅचरल आस्स एक घड्येभित्तरी ताने आमका सर्वांकयि very very comfortable feel करयलें! आणि सर्वजण आपणांगेल्या युवादशेच्या पुनः प्रत्ययाचो आनंद घेंवचांतु रंगुनु गेल्लीं.

प्रारंभुचि शीला शिरालीपाच्ची गेल्या सरस्वती-वन्दना नृत्यानें इतलो गोमटो जाल्लो. so graceful; so expressive! वाः! जवाब नहीं।

मागेरि सुनील माम्माने ३ age group तु आमगेले memory test घेतले. आणि सर्वांतु जास्ती वस्तुंची नांव १० yrs. onwards पाचच्यांनीचि बरयलीं. “अय्यो, आतं खाल्लेलें आतं विस्सरता. उगडासाकचि वर्ना-” म्हणतल्यांनीचि पटापट वस्तुंची नांव बरेयलिं. या खेळामिती आमगेलो आत्मविश्वासु वाडलो. अशशी कशशी साध्य आस्स म्हणशाद! इत्याक साध्य ना? After all आम्मी हांगा young birds जावनु आयिलीं नवे? मूड यंग तशी स्मृतीयि यंग! Its that simple!

मागेरी अनिल कुडवा मामु स्टेजारि आयलो. Music Track रि “मेरा दिल ये पुकारे आजा...” “ऐ दिल मुझे बता दे...” “आगेभी जाने ना तू पिछे भी जाने ना तू...” “लाखो है निगाहमें जिंदगीकी राहमें...” आणि दिलीप राव मामागेले

“आसमानसे आया फरिश्ता” आपापणांगेल्या हार्मोनिकारि अगदी गोमटे वाज्जयलें. दीपक हेम्माडीमाम्माने स्वामीजींगेले “आनंदालोके” आणि “ये दोस्ती हम नहीं छोडेंगे” गोमटे वाजयलें. आम्मी सर्वांनी ताल दिवनु, पद म्होणु नांचुनु तांका साथ दिल्ली. प्रत्येक जण अगदी बिनधास्त!! इतले बिनधास्त आम्मी युवावस्थेंतु थायि नाशिलीं. समाजाचे, घरच्यांगेले unspoken बंधन आसतालें. आतं एकदम free; कितली खुशाल जाल्ली ताज्जे वर्णन शब्दांतु कोरुकचि जायना.

दिलिप शशितलमामाले आम्माक चीफ गेस्ट म्हणु आमंत्रित केलेलें. तिगेलो १०१ वो वाढदिवस केक कटिंगाने साजरो केल्लो. अनिल कुडवामामानें आणि दिलीप रावमाम्माने "Happy Birthday to you." वाज्जवनु साथ दिल्ली. “कांयि उगडास वरना वरना म्हणतल्या १०१ वर्साच्या शशितल पाचनें येद्वे होळ्ळें स्तोत्र घडुघडुघडुघडु पंजाब मेलशें म्होणु दाखयलें! “तुम जियो हजारो साल...” पदं कुडवामामाल्या बॅकग्राउंडारि सगळ्यांनी ताल धोरुनु म्हळ्ळें.

मागेरी सुरू जाल्लें व्हेरायटी एंटरटेनमेंट!

मुक्ताबायपाच्चीनें ९१ वे वर्सांरि “आमगेले बायलांगेले नाटक” हें नाटकलें एकपात्री केल्लें. इतले गोमटे इतलें नॅचरल! हांसुनु हांसुनु पुरपुरो जाल्लो. नंतर कांचनागेली संगीतीका, शामला भटागेलो लेखु, मगेली लक्ष्मी-विष्णु काणि, शांतापाच्चीलें १० बोड्डां गंमति, आमचीगेलें हुम्मणी भारी गंमतीदार! एका पाच्चीने सर्वांकयि स्कार्फस् वांटले. गीता बलसेगेलें Quiz interesting! आणि मदमदेंतु कोणाक आंगांतु संकट जाता तांका उपमा-शरबताची व्यवस्थायि आशिली. म्हळ्यारि KSA ने आमगेल्या कितल्यो सान सान गरजो लक्षांतु दवोरुनु व्यवस्था केल्ली. खरेंचि कौतुकास्पद!

डॉ. प्रकाश माविनकुर्वे मामाने “सौ का पांचसौ” म्हणू जादूने १००० रु. नोट घुंवडावनु, फिरावनु, मडचुनु ५०० रु. केले. आम्मी सर्वांनी ताका १०० रु. दिवनु ५०० रु. convert कोरचो विचारू केल्लो. पळौंवाया!

KSA प्रेसिडेंट प्रवीण कडले मामु, या traffic jam जमान्यांतु सांगिल्या टायमापशी ५ मिनिट वगची आयलो, म्हणु आम्मी सर्वांनी ताका standing ovation दिल्ले.

चेअरमन राजा पंडितमामु आणि आनंद नाडकर्णीमाम्माने चीफ गेस्ट श्रीमती रमाबाई शशितल आणि इतर १० वर्सावयल्या बायलांगेलो सत्कार केल्लो.

मागेरी आयलें फोटों सेशन. सगळ्यानीयि कॅमेरा फ्रेमांतु फीट् जांवका म्हणु आम्मी सगळीं हवाईसुंदरीवारी साइडवेज् पोझांतु उबरली.

आणि last but not the least!! फर्स्ट क्लास जेवण-डाळी तोय, बटाटासोंग, आंब्याकोळु सॅलडस्, श्रीखंड आणि

कोकम सोलकढीं! गंगावळी कुटुम्ब! धन्यवाद!

अशी गंमती-जमतींतु आमगेलो वेळु कशशी गेल्लो कळनीचि. घारा वापस आयलीं. आमआमगेले कपाटांतु बंदिस्त आशिल्ले मुखवटे धारण करतना आत्तं आंगांतु एक नवचैतन्य आयलें. देह आणि मन टवटवीत, ताजेतवाने जाल्लें. पायांतु नृत्याचे पदन्यास कोरची उमेद जागृत जाल्ली आणि सहजतया तोंडानें गुणगुणुक लागलीं;

“सपने सुहाने लडकपनके मेरे नैनोंमे डोले बहार बनके!”

अशीचि वर्सानुवर्स असले ताजेतवाने कार्यक्रम KSA मंडळी करीत राबबो आणि आमचेरी खुशीची बरसात करीत उरो हीचि देवाकडे प्रार्थना!

देव बरें कोरो!

॥ ॐ तत् सत् कृष्णार्पणमस्तु ॥

## Quiz of rare questions

COMPILED BY GURUDUTT MUNDKUR

Those who do not take intense interest in cricket, may omit the cricketing questions. The first one who answers all questions by 10th May 2017 will get a gift from me. The answers may be mailed to gmundkur@gmail.com

**Q1.** Which Indian company was the first to upgrade the “Personnel Manager” function to the Human Resource Department, headed first by an Associate Director and subsequently by a Director? When? This corporate move was subsequently followed by SBI, Hindustan Lever [as HUL was then known], ITC and other corporates.

**Q2.** Three candidates are shown, in succession and in the absence of others, a glass tumbler filled with water up to 50% and asked to comment. The positive thinker says the glass is half empty and needs to be filled up. The negative thinker says it is only half full and one has to make do with it. What is the third candidate, an engineer’s response?

**Q3.** Which Hollywood actors have played the role of “James Bond” in the maximum number of pictures of Ian Fleming?

**Q4.** What was jocularly called the “hunt and peck” method as opposed to Pitman’s style? This style is still being used, while Pitman’s has virtually disappeared.

**Q5.** Which was the “largest” railway junction in the world until 1973, where trains arrived from / departed for in **more directions** than at normal (3 or 4) railway junctions?

**Q6.** Remington Inc. was one of the best know typewriter manufactures before computers arrived on the scene. What did Remington manufacture before it started manufacturing typewriters?

**Q7.** Which company manufacturing typewriters introduced the current computer key-board, which is inherited from the typewriter?

**Q8.** Who wrote for the first time...? “If it isn’t broke, don’t fix it.”

**Q9.** Richard Illingworth is, since 2009, a member of the elite panel of Test Umpires. He has played for England in Tests and ODI’s. In the nineteen-sixties

and -seventies there was **another** Illingworth who captained the English cricket team. Who is he?

**Q10a.** Who is the only bowler to have taken 19 wickets in a match?

**Q10b.** Who took the remaining Australian wicket in that match?

**Q10c.** What did Jim’s wife ask him when he returned home after taking all the ten Australian wickets in a day? [In those days, cricketers stayed at home when the Test was played in their home cities.]

**Q10d.** What was the date of that historic achievement?

**Q10e.** Who is the only other bowler to have taken 10 wickets in an innings?

**Q10f.** Against which team?

**Q11.** What is common between Jimmy Cook and his son Stephen Cook, in respect of their cricketing careers?

**Q12.** Who is the only batsman has scored 100’s in his first 3 Test matches at Lord’s?

**Q13.** Rahul DRAVID holdseight World records. Name as many as possible.

**Q14.** How many matches has M S Dhoni won with a **last over six** in ODI’s & T20’s?

**Q15.** Yuvraj Singh hit Stuart Broad for six 6’s in an over in the ODI World Cup 2007. Who was the Umpire who declared the 6’s? Who was the third umpire? Who was the Match referee?

### KSA’S Green Initiative

*We welcome the following persons in our band of Champions of Green Initiative.*

Shri Vittal Ramprasad of Tiruchirappalli

Shri Mohan Sajip of UK

Smt. Sangeeta Kamat (nee Baidurkar) of USA

# Mysticism

MEERA S SASHITAL

Mysticism crosses the boundaries of all religions. Mysticism denotes that attitude of mind, which involves a direct, immediate, first-hand, intuitive consciousness of God. It implies a silent enjoyment of God. Mysticism is an experience of union with divine or ultimate reality and also the doctrine that the aim of human life lies in seeking such a union with God, Nature, or the World Soul. Mysticism is found in all religions for example Kabbalism in Judaism, Sufism in Islam and the Bhakti Movement in Hinduism.

The mystical experience is often rooted in ascetism and can involve visions, trances and ecstasies. Many religious traditions prescribe meditative and contemplative techniques for achieving mystical experience. In more ordinary ways of apprehending the world, the knower and the thing known remain distinct. In mystical experience, however, subject and object are merged; knower and known are one.

The experience is therefore intuitive and trans-intellectual, since it is one of the functions of the intellect to chop up experience into discrete objects to grasp them separately. In fact the mystical experience cannot be truly or fully described; it can only be experienced. In the mystical experience, a man withdraws himself from above particulars, his soul rising above or sinking below the world.

Mysticism experiences many processes like the Vision of the Self, the Identity of Self and God, the Royal Procession, being Ideal Sage, super-sensuous experience and the efficacy of meditation by means of the Name of God. Moreover the Dark Night of the Soul is a necessary ingredient in the perfection of spiritual experience.

St. John of the Cross tells us that this experience is called Dark Night for three reasons: first on account of the dark nature of the starting point, namely, the evanescent life of the world; secondly on account of the dark nature of the road by which one has to travel, namely, that of faith; finally, on account of the dark nature of the goal to be reached, which is infinite in its nature.

Tillyard states as in physical experience, excess of light becomes darkness, similarly, the Dark Night in mysticism is caused not by God withdrawing Himself but by the seeker being unable to sustain the brilliance of His vision.

Some of the great mystics of the Christian world to name a few are Plotinus, Augustine, Eckhart, Baron Von Hugel, Dante and St. John of the Cross. Other European mystics may be listed as Pythagoras, Ignatius Loyola

and Ruysbroeck. Among Female mystics we have Julian of Norwich, Catherine of Siena, Madame Guyon and St. Teresa.



Among our Indian mystics of Bhakti Movement we have Jnanesvara, Tukaram, Chokhamela, Ramadasa and Kabir to name a few. Among Indian female mystics we have Muktabai, Janabai, Kanhopatra and Mirabai.

Sufism was a mystical movement of Islam that originated in the 8th century. Sufis believe that deep intuition is the only guide to knowledge. The movement has a strong strain of ascetism. The name derives from Arabic 'suf' - a rough woollen robe worn as an indication of disregard for material things. There are a number of group of brotherhood within Sufism, each with its own method of meditative practice, one of which is the whirling dance of the dervishes. Sufism was originally influenced by the ascetics of the early Christian Church, but later developed within the structure of orthodox Islam.

Mystics of Sind and Punjab were Sarmad, Farid, Latif Bullah Shah and Nazir. Mystics of Iran were Hafiz, Rumi, Sanai, Sadi and others and from Arabia Saints like Rabia, Ibn Arabi. Sultan Abu Said Abul Khair was the illustrious first Iranian mystic dervish who in his long life full of experiences and ecstasies wrote 420 couplets styled Rubaiyats of Quartrains.

The most eminent Persian mystic was Jalal-ad-Din Muhammed Rumi but known to the English speaking world simply as Rumi. Rumi believed passionately in the use of Music, Poetry and Dance for reaching God. His epitaph over his tomb reads "When we are dead, seek not our tomb in the earth, but find it in the hearts of men."

Mystic poets are those enlightened beings who have personal encounter with the spiritual world and have touched the borders of known with the unknown. The

first English poet who comes to our mind is William Wordsworth. He was born on April 17, 1770 and died on April 23, 1850. He, it seems lived through one of the most crucial period of modern European culture when there was an increasing conflict between traditional Christianity and the sceptical rationalism of the Enlightenment.

The Romantic Movement attained its most lyrical expression in England in the two centuries from 1780 to 1950 in the works of William Blake, Wordsworth, Coleridge, Shelley, Keats and their follower W.B. Yeats in our time. Of these Wordsworth was the most outstanding mystic poet and thinker. He is mainly described as the poet of Nature.

In his most inspired moments he saw the landscapes of Nature as symbols of the Divine Consciousness, of what he calls the wisdom and Spirit of the Universe and the Soul. Wordsworth is not only a poet of the mystic vision of the divine mind, he is at the same time a poet of man, and of man's deep mind and heart He felt that "The meanest flower that blows can give thoughts that do often lie too deep for tears". He was a Pantheistic

and the first great poet of depth psychology. Truly he said: "The child is father of the Man."

William Blake is one of the great mystics of the world. He was born in London on November 28, 1757 and died on 12th August 1827. Like Henry More and Wordsworth he lived in a world of glory, of spirit and of vision which for him was the only real world. It seems at the age of four he saw God looking in at the window, and from that time he welcomed the approach of death by singing songs of joy. He lived in an atmosphere of divine illumination.

When he was very young, Blake began to experience spiritual visions. When he was nine, he saw "a tree filled with angels, bright angelic wings bespangling every bough like stars".

These mystical visions and his spiritual inspiration remained with him for the rest of his life. Blake's masterful poem "The Tyger" seems to epitomise his recurring theme that He who sees the Infinite in all things sees God."

*Courtesy March 10, 2013, Free Press Journal*

## The Perfect Rake

TANUJA NADKARNI

Tall, lean, good-looking and super efficient..... I am not talking about Rhet Butler in *Gone with the Wind* here, just a lowly, common Garden rake. The one with which you can rake piles of leaves with just a flick of the wrist! I had been searching for one since a long time.

We had been returning from one of our equipment installations in Calicut. Calicut (now Kozhikode) being my birth-place holds many wonderful memories for me. My grandfather's lush green paddy fields, the heavenly aroma of Chakkavarti ( a jackfruit preserve) made so lovingly by my grandmother over a wood-fire and the languid summer holidays that we spent there. So is it any wonder that I try to prolong our visits to this place? Hubby accepts my quirks, but once we are on the road, he is loathe to stop.

We were driving thru small towns with huge names. Try pronouncing Karimbanappalam, Payyambalam, Thaliparamba, Pulimparamba, Muzhappilangad and Cheruthazham in one breath. The fact that all the signboards are only in Malayalam doesn't help either. And typical of NH 17, the towns are all clustered around the highway. It was slow progress and I was enjoying the sights of the little shops laden with tapioca, coconuts and the Nendra-bananas.

"Stop! Stop!" I yelled to hubby.....something I would never dare to do unless it was an emergency. He pulled over to the side of the road and turned to me with a warning 'This Better Be Very Important' look. I jumped

out of the car without an explanation and ran back to one of the shops. When you jump out a car with a MH (Maharashtra Registration)

number plate in one of the small un-pronounceable villages in Kerala, you sure do attract attention. The shop keeper beamed at me as he slightly nudged the tray of assorted imported chocolates in my direction. But that wasn't what I wanted.

What had caught my eye was a couple of dusty rakes hanging outside the shop. He rolled his eyes and handed me one of them. So light! I made sweeping movements with it, tossed it from one hand to the other and nodded my head. How much? Rs 125 he replied gruffly. I paid and turned around to see a gaggle of amused onlookers blocking the entire shop behind me. I ran back to the car, tossed it into the boot and got in. Vivek was catching a shut-eye and asked "What did you get", probably expecting some nice goodies to munch on. "A rake" I answered. He rolled his eyes and said "Hmmpffff" rather gruffly and started the car.

Well, back on the farm, the rake is a beauty. It really makes it easy to rake the leaves, no more sore arms and tennis-elbows, and the compost pit is filling faster than it did before.

The author blogs at [www.ourfarmatchitrapur.blogspot.in](http://www.ourfarmatchitrapur.blogspot.in)



# The Joys of Turning Silver

SADHANA KHAMBATKONE

Those of us who have stepped into the golden period of life, having crossed the threshold of our fifties and sixties are truly fortunate. This is the time when a little bit of grey makes its slow appearance among the strands of black hair, soon turning it into silver. Most of us have traversed through the rough as well as smooth terrains of life and are now settling into a zone of comfort. We prepare for journeys and weddings, examinations and interviews for months and years in advance. So, why not begin early to prepare for the most assured aspect of life, our old age?

An incident narrated by an elderly friend made a deep impression on me. She was newly married and had just moved to Mumbai. Her next-door neighbour was an old lady who had lost her eyesight. The neighbour being home alone all day, would constantly invite my friend over to relieve her of her boredom. My friend had started teaching kids and had no spare time to visit her neighbour daily, though she did as often as she could. My friend soon left Mumbai but took with her a very important lesson. We must learn to equip ourselves for old age. Instead of moping around and expecting someone else to keep us entertained, we must devise ways to deal with loneliness. My friend started memorising short stotras and later, the Bhagavad Gita. She realised that if nothing else, one can recite these and keep the mind fruitfully occupied.

As I look around, I am struck by the vast number of people who are an unending source of inspiration to leading an enjoyable and meaningful old age. Often in life we encounter people who nudge us to think differently.

I met one such person a few years ago. As a new day dawned the alarm jangled. I slowly shook off the heavy cloak of sleep and managed to open my eyes. I decided to take my morning walk in the building compound itself, rather than brave the barking dogs or sudden spurts of rain on my way to the park. My walk, which began as a mere exercise, turned into a way to communicate with and meet new people. One such person, was an old lady, perhaps in her 70's. Smiles and pleasantries were shared, and I soon learnt that she was a widow who stayed with her son's family. Despite having recently lost her 16 year old grandson in an accident she had moved on the past tragedy with great determination. Calm, composed and dignified, she had faced life with great strength of mind and fortitude. She had formed a group of like-minded ladies who made regular trips both domestic and international. She was a regular for her

walk, her yoga session and her laughing club. I learnt an important lesson of rising above life's situations with an uncomplaining attitude and to stay cheerful and tranquil.

Experiences of friends and acquaintances have led me to appreciate that life today has in fact liberated people. People have ventured out to revive long forgotten hobbies or interests which lay dormant under the skulduggery of life. Today, there are abundant opportunities for anyone, the only requirement is the will to step out of the comfort zone and try. Some seniors have pursued lifelong ambitions of obtaining post-graduate degrees or embarked on courses in their chosen fields of interest. The creative ones who have written songs, bhajans, composed music, or learnt musical instruments. Some have focused on scripting, directing plays, writing or translating books. And some, men have turned into marvellous cooks, and yet others set up catering services ...a second innings after retirement!

Besides, the ubiquitous PC and Smartphone have spurred some to join social media. It is truly heartening to hear of people who initially reluctant to embrace new technology, getting good at it. How wonderful to find them so active on FB and WhatsApp.

Being part of a network of global connectivity is a real boon! It is like a magic wand is waved and friends and teachers from school and college emerge as the mists of the past are slowly swept aside and there is a bonding a new Amchi groups have also been at the forefront. The intellectual ones are invigorated through discussions on various topics, contests and puzzles. Social media has been a great platform for those who are mentally alert but unable to move out of their homes. One sees a blossoming of writers and poets. Amateur singers, dancers and artists too find a keen audience. Old Recipes of amchi fare are exchanged, and has everyone drooling over our simple saars and upkaris and of course the all-time favourite - Batatyia Song. Subhashitas and their meanings and Konkani sayings find a place of pride. Climbing up and down family trees is another favourite pastime. The joy of Old connections explored and new ones formed like beads in a rosary is the real bonus!!!

On the more serious front, connecting is no longer associated with physical presence. One can still be part of a group and build strong relationships. Often answers to minor medical issues and other dilemmas are also resolved through discussions. Nostalgic trips into the past, sharing anecdotes and tidbits of a bygone era,

make one feel young and happy. However, gossip and backbiting are to be kept at bay. Travel agencies have also joined the bandwagon that cater to the growing number of senior citizens keen on travel. They also arrange for all-women groups. This has given seniors a newfound freedom to indulge their travel bug. For those interested in giving back to the community, there is ample opportunity for one can work with NGOs. There is something for everyone.

We Amchis are particularly blessed! Under the spiritual guidance of H.H. Sadyojat Shankarashram Swamiji, we have ample opportunities to participate in group as well as individual activities. Chanting shlokas in unison with others, singing bhajans, doing seva, give

great peace of mind, a feeling of tranquillity, a sense of belonging and oneness with others.

Stepping into this phase of life should be something to look forward to with a sense of joy and anticipation rather than fear and dread. Creating a beautiful mosaic in life with a well thought out pattern will stand us in good stead. Since we are creatures of habit, these activities can be performed with ease if we get into the groove as early as possible. One has to reach out and judiciously select the path one wants to pursue and stick to it, as far as possible. Taking baby steps would do for a start. The silver strands of our hair can, then, indeed be looked upon as blessings of God!

## Gangaa Maiyya

SUSHAMA ARUR, GOA

“गंगा आये कहाँ से, गंगा जाये कहाँ रे,  
लहराये पानी में, जैसे धूप छाँव रे.”

This beautiful song from Kabuliwala, sung by Hemant kumar in his deep and resonant voice has been my favorite. When I hum it often the meaning of the song delves deep into my conscience and the enigma of Ganga's origin and her path forward, meeting many tributaries, forming confluences on her way and lastly meeting the ocean makes me wonder and ponder. Her journey is really amazing.

There are many stories regarding the birth of Ganga in the Puranas. According to one version, the sacred water in Brahma's kamandalu(water-vessel) suddenly took the shape of a beautiful maiden, Ganga. According to another version, Ganga was the daughter of Himavan, king of the mountains, and his consort Mena; she was thus a sister of the goddess Parvati. A third version is that once Shiva started singing in his melodious voice Vishnu was so engrossed that he melted and Brahma collected the molten Vishnu in his kamandalu, which overflowed on the earth as Ganga. Anyway she seems to be Brahma's creation.

But what we understand from Mahabharat, Ganga seems to be proud and insensitive. Shantanu, the ancestor of Kauravas and Pandavas, fell madly in love with her. She agreed to marry him on one condition that he should not question her actions and if he did she would leave him and go. Who says there were only sati savitris who led servile life in the past? Women kept men on tenterhooks and left them high and dry. Every child she bore she drowned in the water, mind you all male children- heirs to the throne. Poor Shantanu tolerated

her actions seven times, but when their eighth child was about to be drowned, he stopped Ganga and asked her why she is doing this heinous crime. She had an answer to that. She said these infants were demigods who were cursed to be born on the earth and that she was freeing them from the curse. Ganga kept her word! She left with the child but had a little mercy on Shantanu and promised to get the child back fully accomplished! That infant was none other than Devavarat, known as Bhisma for his valour, mastery over finance, politics, arts, crafts, science, philosophy and war techniques.

The question remains how the celestial maiden Ganga came down to earth as a flowing river. The most popular story is of King Bhagirath, son of Dilip, the ruler of Kosal kingdom whose forefather Sagar wanted to perform an Ashvamedha yajna and sent the sacrificial horse to conquer the world. But it got lost and could not be traced. Sagar sent his 60,000 sons to trace the horse in all the three worlds- Svarga, Prithvi and Patal.

Actually everyone suspected Indra as he would be affected by this yagna by losing his hold over swarga. But the sons of Sagar disrupted the meditation of an unsuspecting ascetic Kapil, who opened his eyes and they got burnt by his very glance. Now their souls wandered as they were not given the last rites. The only solution to give moksha to ancestors was to get Ganga water from swarga and sprinkle over them. But it was a humanly impossible task.

Years passed and the sins accumulated by the time Bhagirath ascended the throne. He did not have peace

or prosperity and above all faced natural calamities. So, he left his kingdom to his trusted ministers and went to the Himalayas to do penance and tried his level best to appease Brahma. Brahma appeared before him and promised to fulfill his wish of making Ganga come to the earth. Brahma ordered Ganga to descend to the Patal and Earth. The hot tempered Ganga was furious, but she could not go against Brahma, so came down with a great force. If she was not stopped, the earth would have completely drowned in Ganga's fury. Bhagirath again did tapas to appease Shiva, who pleased with Bhagirath caught Ganga in his hair and released the water in small stream. Thus came the holiest of all rivers who is revered as goddess by the Hindus.

Ganga is the only river which flows in swarga, patal and prithvi. She is sanctified by not only Shiva but by Ram also. She is called Ram-Ganga because she is supposed to have emerged from Rama's feet. Ganga originates from Gangotri, situated in the Uttarkashi district of Uttarakhand. She is called Bhagirathi at her source. She is joined by Alaknanda which forms from the snow melt water from mountain peaks. She is also joined by Mandakini, later by Pindar River. Later she emerges into Haridwar, flows through Kanpur and

Allahabad to join the Yamuna and the extinct Saraswati to form a Triveni Sangam. Ganga is joined by Kosi, Son, Gandak and Ghagra and becomes formidable as she enters West Bengal. Ganga joins the Hoogly there. Later she becomes Padma in Bangladesh joined by Jamuna and Meghna, tributaries of Brahmaputra and forms the Gangetic delta and becomes one with the Bay of Bengal. I remember the bandish written by Swamy Haridas, the guru of Tansen and sung beautifully by Sayyuddin Dagar, 'He Gange saral baho, jathi me ganga, ... yamuna, bhatkath phire..' How true her long and tedious journey from Gangotri to the Bay of Bengal is really tedi and amazing.

Ganga has been a witness to the long and chequered history of northern India, some of the greatest empires being built, flourished and ended, foreign invasions, their cultural assimilations, the British rule, India's independence movement and now the three score years of post independence. Cities built on her banks have been pilgrim centers from time immemorial and people have washed away their sins. But with time, Ram teri Ganga maili ho jayegi kya?

Ganga! If we could read your mind, there would not have been any ambiguity in Indian History writing.

*:- With Best Compliments -:*

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## Hoyaba....

CHAITANYA PANDIT

Nayi Subahki Nayi Kiran, Chalo re Panchi Paar Gagan.....

Melodious words of a soft meditational song caught my attention as I entered the old man's tiny cottage from the rear entrance. The office was in the front with a name board "Hoyaba Tours and Travels Welcomes you", appearing prominently. It was 8.30 am. Morning cleaning was in progress. The care taker welcomed us, took charge of the house owner, settled him down in his usual chair overlooking a large canvas painting of a mother holding a cute baby in her arms, adorning the front wall. Another wall was decorated with a large colorful photo frame of a sweet smiling girl in her teens, sitting with a broad grin on her face, slanting looks, one finger on her lips, dark curls on her forehead, and an adorable dimple on her right cheek. The photo frame was garlanded with garden fresh fragrant flowers. A tiny lamp and sweet scented incense stick were burning in front of it. The owner seemed to be exhausted and was panting heavily. The care taker served him water.

The care taker, a short young man was wearing a typically Nepali costume. He spoke the local language Lepcha. He could understand Hindi but could speak only broken Hindi. He introduced the owner as Hoyaba and himself as Jaboah. We gave our introduction and narrated the entire episode that occurred while sipping hot native tea. The old man was slowly eating his morning breakfast of cereals and milk. Jaboah sat near him on the carpet covered wooden floor.

It was a chance encounter with Hoyaba on the nearby tiny hillock, a twisty 2 km trek from the paved road. I was adjusting my camera tripod to capture the beautiful moments of imminent arrival of the Sun, visible on the horizon through glorious shades of golden orange and pale red on the backdrop of a clear blue sky with intermittent patches of soft white clouds. The dimly lit early morning sky and the dense fog in the valley down below were indeed mesmerizing. The surrounding stillness and tranquility was very soothing.

Suddenly, there was a barking sound disturbing the tranquility. We went on an alert wondering whether a wild animal was nearby. Unexpectedly from nowhere this dark black Himalayan Guard dog, a native of Ladakh, appeared. We were taken aback. He looked ferocious. For a moment we were frightened presuming it to be Himalayan jackal. But we realized from his body language that he too was helpless and was trying to tell us something. He led us towards a large boulder intending to show something.

We could barely hear a feeble human voice. It

seemed to be in severe discomfort. We were groping in the dark to locate the man in the direction from where the sound was originating. He was painfully yelling for help in cracked local dialect sensing some people nearby. We followed the dog about 100 meters and were stunned to see Hoyaba - a man in his early sixties, wearing thick glasses with an overgrown grey beard. He had fallen on the ground and was crying from behind a huge boulder. Seeing us he stretched one hand towards us for help. Somehow we pulled him and made him stand on his feet comfortably with the help of his crutches which were lying close to him. He had a small bag around his neck.

By now the Sun was peeping from behind the snow peaks. Hoyaba pointed towards his bag and in his frail voice requested us to take few photographs of the sunrise. We were astonished that in spite of severe pain, he wanted us to take photographs. We hastily obliged him.

Within moments the golden globe of the Sun slowly appeared showering its warmth on the valley, driving away the fog. The sky was lit with soft, silky, smiling, sunrays. The beautiful valley was visible with pine, cedar, spruce and fir trees lined up cheerfully, as though giving a standing ovation to the Sun God. Distant snowcapped peaks, adored the Sun with their golden hues. The view was indeed magnificent, breathtaking. A few eagles could be seen joyously soaring high up in the skies.

We all started descending the hillock cautiously, led competently by this dog and reached the cottage. Hoyaba started coughing incessantly. Jaboah made him comfortable by gently caressing his back. There was pin drop silence for a while.

Jaboah broke the ice. Pointing towards the canvas painting uttered, "She is his loving wife, holding their little charming daughter. Both met with unfortunate death. Hoyaba is a native of Taiwan. A tourist guide, came to Kausani during his youth, fell in love with a local belle. Their love flourished, blossomed. They entered in to wed lock and settled down in Kausani. They started their own tourist business, conducting tours in various Himalayan mountain ranges covering North, North-East India, Nepal, Taiwan, Tibet and Bhutan. Their hospitality services were widely acclaimed. They had a pretty, talkative sweet daughter.

Almost 20 years well set as a tour operator, Hoyaba and his wife celebrated their daughter's 18<sup>th</sup> birthday with much fanfare. Local tour operators, friends and relatives all gathered to shower their blessings on their daughter attaining adulthood. But alas, Destiny was

having something else in its mind. On the following weekend while picnicking with few of her college friends, the driver of their car lost balance. The car slid almost 60 feet downhill. Hoyaba's daughter was hurt badly with severe head injuries. She went in to coma due to excessive bleeding, struggled for almost a month and finally succumbed.

Due to huge medical expenditure Hoyaba's financial condition was bad. He had to sell his house in Kausani (Pithoragarh District, Uttarakhand) and he shifted to this secluded cottage in Chaukori. He set up his business here afresh with the help of couple of his loyal pals. But cruel fate struck once again, this time snatching his affable wife within eight months of his daughter's death with a massive heart attack. She was merely 46 years of age.

Hoyaba, could not sustain these twin shocks and plunged into biting loneliness. He lost focus on his business and handed over his business to us to look after. We are grateful to him. We were brought here from our native Taiwan and settled here. He and his wife took good care of us just like their children. Now it is our turn to take care of him in his hour of need. A trained dog is kept as his companion to take good care of him. It is easier for us to look after him, providing him food and other necessities since business and residence are same.

To escape loneliness, he has developed a weird habit. Every morning and evening he treks to the hillock with this dog, carrying an I-pad, takes photos of Dawn and Dusk. He has an excellent collection of pictures of Dawn and Dusks of the last seven years, two folders per month one each for dawn and dusk, with brief narration about the climate at that particular time. Hardly has he missed any, except when it was heavily snowing or he was seriously ill".

Jaboah, logged in to the computer and showed us the month wise folders. In the narrative Hoyaba, briefed about the day, date, season, festival, climate, whether clouded, dark or white clouds, thickly or in patches, whether it was raining/snowing. The wide collection of colorful alluring sunrises and sunsets were truly amazing. We were awestruck, browsing eagerly. Hoyaba, too connected his inner feelings at that particular moment well with the moods of the Sun, joyous, bright sunshine, grief-stricken, cloudy, gloomy atmosphere. It was indeed an unparalleled, unheard of hobby!

We returned bowing to his undaunted spirit, patience, efforts of climbing the hillock twice a day at dawn and dusk consistently, for last seven years, defying the increasing age and diminishing energy.

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*A Smile is the most beautiful jewel that can adorn anyone. It builds bridges between strangers and soothes wounds and hurt feelings. Maybe that is why this young poet is wondering why the smile on a loved one's face has disappeared and seems to be coaxing it to reappear!!*

### **Smile....**

Can't find it,  
It can't be seen,  
No sign of it,  
Wonder where it's been.

Below your nose,  
Above the chin,  
In between your cheeks,  
Dwelted that sweet thing.

It was right there,  
Once a while,  
Wonder where it went,  
Your sugary little smile.

**- Kedar Kate**

*Mother's Day is celebrated on the second Sunday of May. In India this celebration is a more recent phenomenon and is more popular in urban areas. For us, Mother has always been venerable.*

## Mothers' Day

BY MUKTABAI CHANDAVER

It is aptly said, "The hand that rocks the cradle rules the world". It is the Mother who rocks, rolls, beats and pats (like a potter) and shapes (determines) the life and destiny of the child. So, she must be remembered, revered, adored and worshipped always, and not just on **Mothers' Day** which is celebrated in the month of May, every year.

The mere utterance of the word 'Mother' stirs up the emotions of a child. In our scriptures too, it is said "Matru Devo Bhava" first ...and then comes everything else. It is said that God cannot be present everywhere, so he created the Mother. She is our first Guru. It is the mother tongue that is first taught and learnt. It is well known how great leaders like Chhatrapati Shivaji Maharaj and Swami Vivekanand revered & worshipped their mothers and many more leaders like them drew inspiration from their mothers.

The great teacher of Advaita philosophy, Sri Adi Shankaracharya, against all the rules and norms of Sanyasis, went to see his dying mother and performed the last rites and demonstrated to the world the greatness of a mother. Bhakta Pundalik made Lord Vitthal wait outside the door while he was serving his parents. When the Lord called out " Pundalik, I have come to see you", he threw a brick and asked Lord Vitthal to wait and rest on the brick till he had finished serving his mother and father. A perfect example of devotion. Even the demoness, Putana, who came in the garb of a 'Mother' to kill the Lord, was given Mukti by the Lord Himself !

In the Mahabharata, Bhima was known to be a glutton who would eat tons of food. Yet, he would not be satisfied until he ate a morsel from his mother's own hand! Lord Krishna granted 'Vishwa Roop Darshan' to Mother Yashoda but soon withdrew from the same, so that Yashoda could love Him as a child (and not worship Him as Lord) and He could enjoy filial love.

In the Bhagwad Gita, the deluding power of the Lord is called 'Maya', 'Mother-Shakti', 'Cosmic Mother'....we have to invoke Mother Shakti to reveal the Lord to us.

So, it is the mother who loves unconditionally, always helps and is supremely interested in the welfare of the child.

"Maa, Tujhe Salaam ".

## I Remember

Oh Mother!

I fell for a bag of tricks.

They said membership to the exclusive club was easy  
As long as I followed the rules.

So I became the obedient daughter, wife, and mother.  
I rallied with those who wanted proof I was as good  
as a man.

And like many sisters,  
I became better than a man.

I learned to live

The two –shifts –per- day –life of nurturing, and  
breadwinning.

Oh Mother!

I did better than my best  
And was betrayed by a club  
that told me I am inferior.

Because I am a woman.

For years, I was trapped in a prison with a square  
system.

I shed tears of blood, when there was no sign of You.  
Or me.

Oh Mother!

I was duped.

The bag of tricks set me off on the wrong road.  
That is how I lost You. And me.

Oh Mother!

How lucky am I! For You rescued me.  
You lifted the veil of ignorance and  
I remembered.

You dwell within, not without.

We are all equal because

We are made in Your image.

And You are both man and woman.

Now there is no blood in my tears.

And these tears of Joy

Fill the emptying rivers of the world.

Oh Mother!

Every cell in my body is infused with Your Grace.  
My body surrenders to Your Sweetness.

In the madness of my dance,  
Like a lunatic, all in one breath

I weep and I laugh,

I run and I dance,

I jump high, I jump low.

For I remember.

And now, it's my turn to join the others  
Already on the Path to Freedom.

Together, we are rising.

We never left.

By Bindu Basrur Narula



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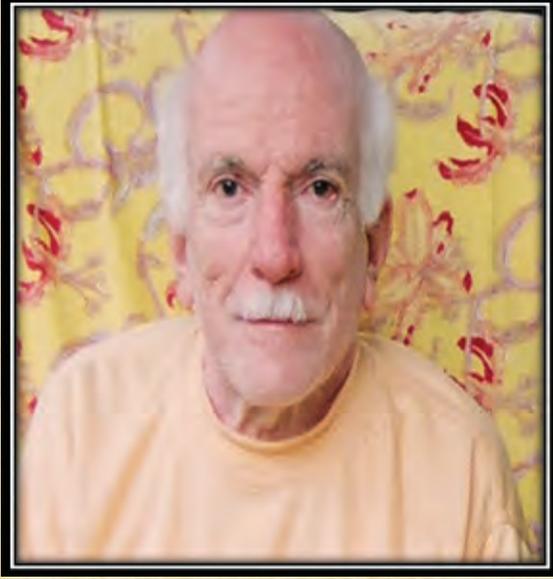
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# *Shraddhanjali*



*Your Noble Thoughts & Deeds  
changed the Lives of Many...  
They will still continue doing so.  
You brought joy and sweetness to  
all those who came in your life  
You transformed the lives of many  
and made a Difference  
Your Devotion of giving back to the  
community and society will inspire  
us forever  
We solemnly promise to take your  
Vision forward.*

## *Remembering*

**Shri Devidas Narayan Bhat (Mirjankar)**

**Oct. 27, 1932 (Gokarn, Karnataka) – March 16, 2017 (San Jose, California)**

*God made this Special Person with Heart of Solid Gold  
And once he had finished he must've broken the Mould*

## **Fondly remembered by-**

Radhika (Baby) Bhat (Mirjankar nee Khambadkone)(*Wife*)

### **Daughters**

Shanti Jeppu  
Sheela Betrabet  
Sharmila Shirali

### **Son in laws**

Dr. Suhas Rao  
Jayant Rao  
Nagesh Shirali

### **Grandchildren**

Pooja & Sonal  
Siddharth & Aishwarya  
Samit & Manasi

**And Friends & Relatives**

## A Loving Tribute to our dear Sister Vrinda Hosangadi

Our sister Vrinda merged with the divine on March 18, 2017. She has left a deep void in our lives that no time can fill. Vrinda was the first born of Smt. Shital and Late Shri Mohan Devidas Hosangadi. She was an ideal big sister who took her role very seriously- ever loving and protecting her younger siblings.

After her graduation in Arts, she earned two diplomas in Home Science and Early Childhood Education. Vrinda loved cooking and feeding others. We always thought that she had magical fingers and dished out delicacies in no time that would take culinary experts hours of preparation. She did not refer/memorize recipes; it just came naturally to her. Besides cooking, Vrinda loved being amidst children. She took up teaching Kindergarten children and taught for almost 25 years. Her enthusiasm and passion for children reflected in her lesson preparations. She took special pains in creating art work to make the lessons impressionable on the young minds of her students.

While Vrinda had a very short period of training in classical music from Bharatiya Vidya Bhavan, at Chowpatty, Mumbai, she kept her love for music alive by singing melodious bhajans and whenever an occasion arose for singing. Although not trained in dancing, Vrinda was naturally gifted and a quick learner. She used this talent in organizing and teaching dance to her students during the annual school functions which was much appreciated by her students, faculty, colleagues and parents.

It was hard not to like somebody like Vrinda. Whomsoever lives she touched, loved her unconditionally and will miss her physical presence. Vrinda exemplified love, caring, resilience and forgiveness.

After her school hours every Tuesday, Vrinda taught Value Education to the students in middle school. Prior to this, she volunteered as a tutor to the underprivileged children in an organization named "Aakanksha" for several years. Vrinda taught Bal-Vikas classes for Sri Sathya Sai Organization close to almost 20+ years and actively participated in preparing food items for every Narayan seva- a ritual she did not miss, come what may! She was very generous and did not think twice about donating/giving away her prized possessions, if somebody just expressed a desire. Her generosity was to a fault and we always feared that people would take undue advantage of her kindness.

We are overwhelmed by the outpourings of prayers and love dear Vrinda received during her brief illness. Even in her illness, she showed her selfless love and care for her caretakers and visitors making certain they had eaten.

We wish to say grateful thanks to all our relatives, extended families, Vrinda's colleagues from "The Blossoms" School and friends for the support and kindness they showered on us during this difficult phase of our life.

**In Fond Memory and Everlasting Love:**

Kunda-Datta-Prathamesh Jadhav, Prajna-Vithalanand Kulkarni,  
Aneesh-Chandrabha-Atharva Hosangadi





# Kiddies Corner



## By the Sea



Arjun Haldipur 11 years

## Teatime



Nikhil Ajay Kasargod  
8 years

## Freedom



Amruta Sawant - 14 years

## Three Sisters

Anna, Hannah and Tamanna  
They all live in the Savanna  
They all have different chores to do  
So here are the chores for Anna

Feed the animals, collect the eggs  
Help make breakfast then get the pegs  
Do the washing then hang it up  
Then walk to school on her own two legs

Anna, Hannah and Tamanna  
They all live in the Savanna  
They all have different chores to do  
So here are the chores for Hannah

Feed the animals, milk the cow  
Helps her father, then checks on the sow  
Sweeps the house, she actually likes it  
Then walks a mile to school, I don't know  
how!

Anna, Hannah and Tamanna  
They all live in the Savanna  
They all have different chores to do  
So here are the chores for Tamanna

She walks a lot to get a drink  
Unlike us, she can't get it from the sink  
She then eats breakfast with her sisters  
Then joins them to school, walking I think.

Anna, Hannah and Tamanna,  
They all live in the Savanna,  
Those are the different chores,  
For Anna, Hannah and Tamanna.

**By Anya Bailur (9 years)**  
**London, U.K.**

### A Note for Parents :

1. Please ensure that the drawings / articles/ poems sent are original work of the children.
2. Should a child send more than one drawing or article/poem during the year the best among these will be considered for the prize.
3. The decision of the judges will be final.

... Editorial Committee

## I Love Anisha

Her smile is so bright  
It lights up the whole room,  
She has so much hair on her head  
If I were an ant,  
It would be like a forest.

When she wraps her hand around my finger,  
My whole body warms up as fast as  
lightening.

When she cries  
my heart breaks,  
When she smiles  
My heart melts.

I love my sister Anisha,  
And I know she loves me back.

**By Aashna Selvaraj (8 years)**  
**San Rafael, CA**

---

## Sea Shells

I once had a little shell  
I picked up from the sea,  
It was the prettiest shell,  
as pretty as can be.

When I put it to my ear,  
I could hear the waves,  
crashing on the shore,  
Sometimes I wish  
I could hear some more.

All the shells,  
thrown up by the tide  
They show themselves,  
'else they go and hide.

I threw my shell back into the sea,  
Long ago, it seemed to me.  
I remember the sound  
which came from the shell,  
Which sounded like the sea  
Oh little shell, come back to me.

**By Amrita Konaje**  
**(12 years)**

(This poem is repeated as there was a printing error in the name of the poet. It is now corrected)

***Sadhaka-s from the Santa Cruz Sabha, Mumbai who had the good fortune of witnessing the consecration of the Mahadwara at Mt. Abu and of participating in the Shivaratri-pujana at Amdavad returned feeling awe-struck and very grateful. Here is a detailed account of their***

## **Spiritual Sojourn At Mt. Abu and Amdavad**

### **Mt. Abu- 7th- 11<sup>th</sup> February, 2017**

We reached the serene and spiritually vibrant Mt. Abu on the morning of 7<sup>th</sup> February, 2017 and checked into the spacious Raghunath Inn. Since we had some free time, we went around on a sightseeing trip of the awe-inspiring Dilwara Temples and the Achaleshwara Temple where time seems to stand still. Later in the evening all of us went to Sant Sarovar Ashram of Swami Iswaranand Giriji Maharaj (lovingly referred to as Bade Swamiji) and offered our prayers. We were delighted to have our first darshan of our Parama Pujya Swamiji as well. Pujya Swamiji directed that we attend the Suprabhatam at the ashram next morning at 6.30 am.

In the wintry chill of the early morning of 8<sup>th</sup> February we reached the ashram for the Suprabhatam which was a really wonderful way to start the day. After breakfast, Pujya Swamiji introduced us to Swami Samvit Somgiriji Maharaj, Mathadhisha, Shivamath, Bikaner and told us Swamiji was His senior at Mt. Abu during their early days there. All of us were then told about the imminent arrival of Bade Swamiji and we waited in the courtyard. Soon enough, Bade Swamiji arrived and was accorded a traditional welcome. An informal interaction followed after which our Pujya Swamiji sang a bhajan much to the delight of everyone present. In the late afternoon, as scheduled, we assembled for the Shobha Yatra at Dhuleshwar temple near the market area of Mt. Abu, where the idols of Sage Vashishtha and Mata Arundhati were brought. Pujya Swamiji and Swami Somgiriji were formally welcomed by the temple's Adhisha Swami Narayangiriji.

The ceremonial Shobha Yatra with the idols in the Rath, our Pujya Swamiji on one Rath and Swami Somgiriji on another, was a sight to behold. The Samvit sadhaka-s and Saraswat sadhaka-s took turns seamlessly in enthusiastically singing bhajan-s. The local people and shopkeepers showered flower petals on the yatri-s and welcomed them as the Shobha Yatra wended its way through the town, reached the Cama Rajputana ground and entered the aesthetically decorated pandal. The evening programme started with the traditional prayers and with the Ashirvachana of Bade Swamiji. Our Swamiji sang the beautiful Tanmaya Ho Ja Mere Man. This was

followed by an excellent play depicting the origin and the journey of Arbuda mountain from the Himalaya-s to the Aravalli range, thanks to the efforts of Sage Vashishtha. The entire play with music and video-depiction of the journey was outstanding and major credit for this goes to Shri Navaratan Vyas from Jodhpur.

Thursday, 9<sup>th</sup> February began as usual with Suprabhatam. After a sumptuous breakfast we assembled in the ashram to witness the puja of the idols of Sage Vashishtha and Mata Arundhati, which were to be consecrated at the Mahadwara. This puja was performed by Swami Somgiriji and our Parama Pujya Swamiji in the Presence of Bade Swamiji. This was followed by a Rishi Yajna in a temple near the ashram alongside the Sant Sarovar Lake. It was indeed a very solemn ceremony and Purnahuti was offered by Bade Swamiji amidst loud chanting of mantra -s by the purohit-s. In the afternoon at about 3.30pm we assembled for the consecration ceremony of the Mahadwara on the main road leading to Mt. Abu. The consecration was done with great fervour and amidst loud jai-jaikar-s from the large gathering of sadhaka-s at the Hands of Bade Swamiji who was assisted by our Pujya Swamiji and Swami Somgiriji. There were a host of other Yativarya-s such as Swami Narayangiriji, Swami Hemgiriji and others. It was a truly memorable and historic occasion!

There was no official programme on 10<sup>th</sup> February so all of us were taken around the precincts of the ashram for a darshan of the Dwadasha Jyotirlinga-s. Later, we had the privilege of an audience with Bade Swamiji in the Presence of our Pujya Swamiji. Bade Swamiji answered a few questions and the interactive and lively session concluded with each one of us being given an opportunity to offer our Pranama-s and Padakanika to Bade Swamiji. This was followed by a group photo opportunity with both Bade Swamiji and our Pujya Swamiji. After Bade Swamiji left we had another unforgettable interactive session with bhajan s led by our Swamiji.

After lunch Pujya Swamiji took us on a short, invigorating, rock-climbing trek a little away from the ashram. After sitting on the rocks and soaking in the

pristine silence of the forest we assembled at the foot of the hill below the Arbuda Temple. Pujya Swamiji joined us as we climbed the 300- odd steps to the temple. To enter the temple you have to crouch through a small opening in a rock formation which leads to the Garbhagudi of Goddess Arbuda. It is a very awe - inspiring darshan of the Goddess and in the small area within this temple Pujya Swamiji chanted the Bhavani-Bhujanga-Prayatastotram creating a very charged and divine atmosphere and leaving us with an unforgettable experience. After coming out of the temple we sat on the massive rock formation near the purohiths' living quarters with Pujya Swamiji encouraging the Samvit sadhaka-s to sing a few bhajan-s, after which we also sang a few.

Thus ended a memorable yatra and all of us returned on 11<sup>th</sup> February from Mt. Abu with vibrant memories.

### **Shankaralok, Amdavad - 23<sup>rd</sup> February to 4<sup>th</sup> March, 2017**

Under the auspices of Samvit Sadhanayan Trust, Mt. Abu, the Mahashivaratri-Mahotsava and Shrauta-Maha-Somayaga were held from 24<sup>th</sup> February to 3<sup>rd</sup> March 2017 at Shankaralok ashram near Amdavad, to commemorate the Diamond Jubilee of Bade Swamiji entering Sanyasashram.

Our Pujya Swamiji had the honour of being invited as the Mukhya-Atithi for the entire function. Other erudite Swamiji-s who graced the function included Swami Samvit Somgiriji Maharaj (Mathadhisha, Shivamath, Bikaner), Swami Adhyatmanandji Maharaj (Shri Divyajeevansangh Shivanand Ashram, Karnavatiâ), Swami Vishokanandji Bharati Maharaj (Sanyasa Ashram, Amdavad) and Swami Narayangirijiâ Maharaj (Shri Dhuleshwar Mandir, Mt. Abu). It was the singular good fortune of about a hundred Chitrapur Saraswat sadhaka-s to actively participate in these satsang-s along with a large number of Samvit sadhaka-s from various centres.

Our spiritually enriching sojourn began on the auspicious day of Mahashivaratri (24<sup>th</sup> February) with a Sankalpa Vrata followed by the chanting of the entire Shiva-Gita. Later, after the evening arati at the Shri Amruteshwar Mahadev Temple located within the complex, a large number of sadhaka-s, led by Bade Swamiji and our Pujya Swamiji, performed the Char-Yama-Pujana from 7 pm till 5 am on 25<sup>th</sup> morning. After this ethereal night of jagarana, japa and pujana, Pujya Swamiji blessed us with tirtha. Later that morning, after seeking Blessings from Bade Swamiji our Pujya Swamiji announced that henceforth 'Jai Shankar' would be the

official greeting for the laity of Shri Chitrapur Math.

On the 25<sup>th</sup> evening, at Gajjar Hall, Law Garden, Amdavad, both Bade Swamiji and our Pujya Swamiji blessed us with Ashirvachana-s on 'Shiva Darshan' and the "Significance of Shivaratri" respectively. The evening concluded with an audio-visual presentation on our solar system by Prof. O.P. Pandey.

The Shrauta -Maha-Somayaga was held for 6 days from 26<sup>th</sup> February to 3<sup>rd</sup> March, 2017. Early on 26<sup>th</sup> morning, Shri Veda Bhagawan and "Somavalli"- a medicinal herb from the upper Himalaya-s, accompanied by all the revered Swamiji-s in decorated chariots, were ceremoniously brought in a grand Shobha Yatra from Shri Antareshwar Mandir in Uvarsad village to Shankaralok Ashram. Jubilant sadhaka-s thronged the narrow lanes and charged the whole atmosphere with Shivasmarana-s and bhajan-s, even as locals showered flower petals on the Swamiji-s seated in the chariots.

After the opening remarks by Shri Sudhir Shroff ji, who ably compered the entire 6 - day function, the inaugural address was by Swami Vishokanandji, followed by an Ashirvachana by Bade Swamiji.

The sacred fire of the yajna was then lit in the prescribed manner (arani-manthana) around 10.30 am in an adjacent specially- erected yajna-mantapa to the accompaniment of mantra-s chanted from all the 4 Veda-s by a team of 16 ritwik-s (priests) specially invited from Solapur under the guidance of Ved. Shri Chaitanya Narayan Kale. Later in the evening Shri Kale gave a talk on the various aspects of a Somayajna. He stated that yajna-s are classified into two types - Smarta and Shrauta. Smarta yajna -s have their origin in the Purana-s and are commonly performed in homes, temples etc, the purpose being Kamana-purti or Dosha-Nivarana. Shrauta yajna-s are based on Veda-s (Shruti) and are performed for seeking Blessings from Devata-s for the well-being of humanity at large. Somayajna gets its name from the main oblation used in the yajna - the soma plant. The huge Yajnashala was constructed as laid down in the Veda-s where all three types of Agni would be used- Garhapatya-agni in the circular kunda-s, Dakshina-agni in the semi-circular kunda-s and Ahvaniya-agni in square kunda-s. This was followed by a discourse by Swami Adhyatmanandji. Over the next 4 days, the rituals commenced at 7 am and after a 2-3 hours break for lunch, continued up to 7 pm.

Every morning at 7 am sharp, from 27<sup>th</sup> February to 2<sup>nd</sup> March, Bade Swamiji conducted an hour-long Prarthana-Sabha on Soma-Stuti giving a lucid explanation on the significance of invoking 'Soma' through a yajna. The sabha would then conclude with

the lilting notes of Soma-kirtan composed and sung by Bade Swamiji.

The designated Yajamana for the Soma-yajna was Shri Navaratan Vyas ji, an 'Agnihotri'. He and his wife had to observe certain austerities during the entire duration of the yajna. The most important oblation offered in the Somayaga was the 'Somavalli', which was brought into the mantapa with great reverence. On the fifth day the 'Somarasa' was extracted from the 'Somavalli' and offered first to the Devata-s and then distributed as tirtha to all the sadhaka-s.

During His Ashirvachana on 28<sup>th</sup> February Pujya Swamiji explained the significance of Pravarghya Vidhi and also touched upon the various aspects of Somayaga. He explained how, during the Pravarghya Vidhi, as the chanting of mantra-s reached a crescendo, a ritwik poured fresh cow's milk into a pot containing boiling ghrta -ghee- resulting in a spectacular leap of flames. Pujya Swamiji explained the confluence of Prana and Vak and the resulting Omkara and helped us understand it by connecting it to 'Ninada'. He demonstrated the correct intonation of the Omkara, or the bijakshara, during our daily japa. Pujya Swamiji reminded us that any karya becomes viryavat when it is done with vidya and shradha. In time, the Upanishad-s too reveal the truth to the sadhaka who performs such a viryavat karya. On 1<sup>st</sup> March we had the privilege of listening to an Ashirvachana by Swami Somgiriji Maharaj on the Shivananda Lahari.

On 3<sup>rd</sup> March morning the Visarjana Vidhi was performed on the banks of the river Sabarmati by all the ritwik-s and the Yajamana. Purnahuti was offered in the Presence of Bade Swamiji on the same afternoon at around 4pm. Later in the evening over 5,000 local villagers partook of the meticulously planned Gramabhojan.

On 4<sup>th</sup> March most of the sadhaka-s left for their hometowns with a sense of eternal gratitude towards Parama Pujya Swamiji for providing a once-in-a-lifetime opportunity to participate in the satsang-s at Mt. Abu and Shankaralok, Amdavad. Our sincere thanks are also due to our Ahmedabad Local Sabha, Shri Atul Rao, Shri Arun Rao and the Committee members and volunteers of Samvit Sadhanayan Trust for their abounding hospitality and for the excellent accommodation at Trimandir Atithigriha and the food and transport arrangements made for the convenience of sadhaka-s at both the places.

*Om namah Parvati-pataye Hara Hara Mahadeva!*

*Down Memory Lane*

## Remembering Parama Pujya Anandashram Swamiji

SATISH BILGI

I was lucky to spend four years of my childhood in Chitrapur from 1961 to 1965. This laid a very strong foundation for me and also for my family. During this period I studied in the local schools, but the memories of the time spent in the Math environment have had far greater effect and have stayed with me.

At an impressionable age, the daily rituals of the Math from the morning till night and the various events and forms of worship like Sadhana Saptaha, Maharudra, Atirudra, to name a few – influenced my religious beliefs and actions.

It was during this period that our Parama Pujya Anandashram Swamiji made an impact on me – the import of which I did not understand just then, but it dawned on me later on when I was in my twenties and thirties. Swamiji had a radiant personality. Everything He did was elegant. In the mornings, when He walked from the Snanagraha to the Pooja place, the sun rays cascading through the roof seemed to magnify his radiance. The unhurried elegance of everything He did culminating in the Pooja was another divine sight. I fall short of words trying to describe those special moments.

Listening to His Ashirvachan was another experience. Swamiji explained in simple practical steps so that one could understand and follow what He was telling us to do. For example : asking busy people to recite Gayatri Mantra at least couple of times even as they were drying their sacred thread (jaanve) at the end of a bath! With a touch of humour, He said even that would do. His smile, the endearing tone and words of blessings echo in my mind even today.

Swamiji used to go for a short walk in the evenings with His retinue. At times, he would be driven in a Math car by Shukla Surya Mam. I always dreamt of being part of this ride in order to be closer to Swamiji. One evening with my heart thumping hard, I managed to appeal to Surya mam and went to Murudeshwar beach with Swamiji and His retinue. The only thing I remember now is - I was in a daze and I was following Swamiji on the beach at a respectful distance.

My family considers itself very fortunate that during this four-year period, we witnessed the Golden Jubilee celebrations of Swamiji becoming our spiritual Guru. There were many other memorable celebrations and we have been truly blessed for life.

Every day, when I pray even for a short duration, Swamiji's radiant face gives me the energy, confidence and approach to take on the challenges that I face in today's world.

# Parisevanam

## Tattvabodha

**Here is the seventh instalment of Dr. SudhaTinaikar's absorbing de-mystification of a small, but very comprehensive, spiritual text**

The question asked by the shishya after knowing the four-fold qualifications for receiving the knowledge of the Self was "What is Tattvaviveka?" for which the teacher answered that it is the clear understanding and conviction that "the Self (Atma) alone is real and everything other than that (Atma) is unreal".

The teacher also explained in detail why this is so and also brought out the two most important words used in Advaita Vedanta...satya and mithya (that which is absolute and that which is apparent).

Now the shishya wants to understand the meaning of the word "Atma". We can see here, how the text goes methodically word by word and step-by-step to make the shishya understand. Naturally the next question asked is

आत्मा कः?

स्थूलसूक्ष्मकारणशरीरद्वयतिरिक्तः पञ्चकोशातीतः सन्  
अवस्थात्रयसाक्षी

सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा |

What is Atmā?

That which is other than the gross, subtle and causal bodies, beyond the five sheaths and the witness of the three states of a jiva and is always of the nature of Existence, Consciousness and completeness (bliss) is called the Ātmā.

Now, the words "satya" and "mithya" need to be defined. To understand that Ātmā alone is "satyam", the scriptures take the help of different modules of communication which are termed "Prakriyās" (प्रक्रिया). The most commonly used prakriya- s used in defining that Atmā alone is satyam and anything other than that is mithyā, have to define the Atmā first. The only way this can be explained is by first stating what Atmā is not and then describing it positively with its inherent features. This type of explanation is used even in our common day-to-day activities when we describe something to a person who does not know of it.

Here too, the Guru is using three prakriyās where Atmā is described by excluding certain other things (method used -defining by negation).

When one says "I", this "I" includes the body, mind, sense complexes and the individual ego. But the most important thing is that there is an important entity called the "consciousness" which enlivens or gives sentience to the body-mind-sense complex-individual. This consciousness is the entity which is called the Atmā, which is not the body, mind or sense – complex, or the individuality.

The body-mind-sense complex is represented in

different ways. In one prakriyā, it is looked upon as a composite of 3 bodies; the gross body, the subtle body and the causal body (स्थूल सूक्ष्म कारण शरीराणि). Such a module is called as the शरीर त्रय प्रक्रिया or the three-layered body module.

The same three layers of the body-mind-sense complex can be divided in another way into five sheaths (पञ्च कोशाः). These layers start from the grossest physical body and go into the other four subtler sheaths. Describing the Atmā using this module is called पञ्च कोश प्रक्रिया .

The individual body-mind-sense complex also goes through three states of experience throughout the day for its entire life. These three states of experience are the waking, dreaming and deep sleep states (जाग्रत् स्वप्न सुषुप्ति अवस्था)

It is strange but true that every living being is always in one of these mutually exclusive states. This means, at a given time the living being is only in one of the three states and these three keep coming one after the other. The module which uses these three states of experience of a living being to describe the Atmā is called the अवस्था त्रय प्रक्रिया .

Now using these three modules the Guru defines the Atmā as that which is distinct from the three bodies (स्थूल सूक्ष्म कारण शरीराद् व्यतिरिक्तः) beyond the five sheaths of experience (पञ्चकोशातीतः) and a mere witness of the three states of experience (अवस्थात्रयसाक्षी) .

This clearly means that Atmā is not the three bodies, not the five sheaths and not even the three states of experience of a jiva. Then, what is it?

After defining it by what it is not (method of negation), the Guru goes on to define it in a positive way. This is very necessary because, if the Atmā is defined as neither this....nor this....not this...not that, then there is a possibility of misunderstanding it to be a void (शून्यः) . Therefore, the definition of Atmā is given positively with respect to its inherent nature which is called swaroopalakshana (स्वरूप लक्षणः)

That which remains forever in the nature of Existence (सत्), consciousness/ awareness (चित्) and fullness/completeness (आनन्दः) is the Atmā. The invariable pulsating "I" consciousness is the very nature of Atmā.

The details of each and every aspect of the three bodies, the five sheaths, the three states of experience of the living being are going to be described exhaustively in the verses to come. Also, why the Atmā is not any of these is going to be explained clearly.

( To be continued...)

# Chitrapur Saraswat Women's Day 2017

*In our last issue (April 2017) we reported the proceedings of the Chitrapur Saraswat Women's Day celebrated at the Kanara Saraswat Association on 11<sup>th</sup> March 2017. We now bring to you the thoughts expressed by the women who were honoured on that day or those expressed by their representatives.*

**Late Smt. Kamaladevi Chattopadhyay** – Shri Anand Nadkarni received the award on behalf of Smt. Chattopadhyay. He explained that as Smt. Kamaladevi's grand-daughter-in-law, Smt. Arundhati Chattopadhyay (nee Murdeshwar) could not personally attend the event she had sent an audio recording thanking the KSA. She said "Amma, as we call her would have been very happy that the KSA is honouring her on this International Women's Day. There are so many stories and memories of Amma. Born in Mangalore in 1903 she belonged to an era when women were shut out of mainstream society. However her mother Girijabai was a thinker ahead of her time. She supported the rehabilitation of widows, and fought for social reforms especially in the fields of education and equality for women. It was in this atmosphere that Kamala grew up and became an independent strong willed woman. She was a champion of Women's rights, a political activist, a theatre person and the ultimate authority on Indian handicrafts and folk art. She was a truly multi-faceted gem of a woman. Her generosity towards struggling Artists, Musicians and Crafts people is unparalleled. It is hoped that all the work she put into making Indian Handicrafts known the world over will live on and that she will be remembered for generations to come as the Mother of the Indian Handicrafts Movement. If there was ever a champion of the underprivileged crafts people and artists it was Kamaladevi Chattopadhyay! Her grandchildren Neil, my husband, Nina Menon my sister-in-law and I thank the KSA for this honour. Thank you".

**Late Dr. Girijabai Heble** – Dr. Rekha Talmaki, a trustee of the Visawa Charitable Trust founded by Girijabai, received the award on her behalf. She said, "I have seen Girijabai, Girija Akka, as we called her and it is indeed a great privilege to receive this award on her behalf. It is a great honor to have known her and met her. For me, the opportunity to meet her came through Padmashree Smt. Anutai Wagh. When we were doing some work for the Adivasis I used to carry messages from her to Girijaakka. At that time I got the opportunity to study the correspondence between her and Girijaakka. And I realized that Girijaakka was a

person who worked quietly, full of compassion, helping everybody but always staying out of the limelight. She used to help Anutai in many ways. In those days Anutai used to run a press at Kosbad and she was facing financial difficulties. But Girijaakka stood firmly behind her and assured her that she would do her best to keep the press working and she really kept her word! When I started working for the Visawa Trust I got to know Girijaakka better and realized what a wonderful lady she was. We are doing our best to take forward the work that she started. I thank the KSA for honoring Girijabai and I also thank other members of our Trust who have allowed me to receive this award on her behalf".

Shri Ashok Hattangadi, another trustee of the Visawa Charitable Trust revealed the love that Girijabai had for cats. He said she was called "Maanjarvedi" due to this and that even today the 5<sup>th</sup> or 6<sup>th</sup> generation of her pet cats are around in Vamanashram.

**Smt. Nilima Kalambi** – " Good Evening. When I was informed that I was selected for an award along with such eminent people like Kamaladevi Chattopadhyay and Dr. Girijabai Heble I was truly overwhelmed. I am really grateful that the community has recognized my work and thankful to the KSA and to all the people who have come here to attend this function. Nothing can be more precious than the appreciation one receives from one's own people. I take this opportunity to also thank my family and friends for their support and assistance they have given me all my life. Thank you".

**Smt. Kumudini Mangalore** – As Smt. Kumudini Mangalore was unable to speak herself due to ill-health, her daughter-in-law, Smt. Archana Mangalore, spoke on her behalf. She said, "On behalf of my mother-in-law I would like to thank all the committee members of the KSA for bestowing this honour on her. Amma feels privileged to receive this award today. She remembers with gratitude the unstinting support she received from her husband Late Shri Anand Mangalore as well as her family and friends especially Smt. Nalini Sanzgiri, Smt. Geeta Yennemadi and Smt. Sadhana Kamat as well as her entire Saraswati Vrindagaan team. Above all she feels blessed to have the grace of God and our Guru Shrimat Sadyojat Shankarashram Swamiji. Thank you".

**Chief Guest - Smt. Shakuntala Kilpady** – "Dignitaries on the dais and in the hall, I am indeed very happy to meet all of you. The minute I walked into the hall and met so many of my friends and so many who have achieved so much in life, I felt so proud to be a

part of this celebration. The ladies honored today have worked so much in the fields of social work, the freedom movement, in the fields of music, catering, caring for the aged and so on. I am privileged to be here. And to think that I am getting the opportunity to honour them – Wow! Let us all give them a thunderous round of applause. Listening to the work that they have done has been a wonderful learning experience. I am very grateful to the KSA for inviting me here and giving me this opportunity to meet them and know about them. Thanks”.

**Prof. Smt. Kalindi Muzumdar** – “My Namaskar to Lord Bhavanishankar and our Guruparampara. I will speak briefly. Every year we celebrate International Women’s Day, we honour women achievers and speak about them. And then what happens? We forget about

it till the next year. This should not happen. There are so many women in our society, all around us, who struggle to make a decent living, to bring up their children and to give them a good education. We do not have to go far. We can speak to our maids and find out what their problems are. We can empower them by letting them know what facilities are available to them and how they can make use of these things. So also, our youth. We can make them think about such problems as domestic violence, domestic conflicts. Even today and even in such a progressive society as ours there are cases of domestic violence. Marital discord and divorces are on the rise. Maybe our youth can be aware and think about such problems so that they can be tackled and nipped in the bud. Thank you”.

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## From the Cookbook of Vokethur Shantabaipachhi

This month we bring some recipes for breakfast and snack items.

**Humpty Tumty Tomato Bread Pizza** – A Holiday Special for children

For the Tomato Spread – Ingredients – Finely chopped Onion – 2 big, finely chopped tomatoes – 3 big, Garlic skinned & chopped fine – ½ small pod, oil – 1 ½ tblsp, Chilli powder – 1 level tsp., salt to taste.

Method – Fry onions in oil till transparent and pink. Add tomatoes and cook adding chilli powder, garlic and salt till a thick paste. Let cool.

Ingredients – Fresh Sliced Bread – 1 loaf, Cheese grated – 100 gms, Finely chopped each medium yellow & green capsicum – 2, Finely chopped onion – 2 medium, Butter – 2 tblsp, Oil – 1 tblsp.

Method – Smear oil on one side of the bread slice and butter on the other. Apply Tomato spread on the buttered side. Spread onion on top of this, then the chopped capsicum and then the grated cheese. Keep the slice with the oil side down on a pre-heated tawa and close with a lid. Remove from the tawa when the bottom side of the slice has browned. Enjoy when hot.

**Hugli** – A favourite breakfast item of the Mysore Raja!

Ingredients – Rice – 2 level cups, Dals – Tur, Udad, Moong and Channa – ¼ level cups, Green Chillies – 6 to 8 chopped fine, 1 medium onion chopped rough for grinding, Jeera 1 tblsp and channadal – 1 fistfull washed, Baking Soda- ½ tsp, Salt to taste. 2 big onions chopped fine, coriander leaves 2 tblsp chopped fine.

Method : Soak the dals and rice together for 4 to 6 hours. Grind the soaked dal & rice with onion, green chillies and salt adding a little water to make a dough not too fine and not too coarse. Add the jeera and channadal, mix well and let ferment for 6 to 8 hours. When ready to make the dosas, add the finely chopped onions, coriander

leaves and soda to the dough and mix well. Fry on a tawa or in shallo saucepan using a little oil to brown both sides. Serve hot with chutney and/or sambar.

**Aval Vada (Poha Vada) -**

Ingredients – Medium Poha – 1 cupful, Boiled and skinned medium potatoes – about 6 medium sized, coarsely ground roasted groundnuts – ¼ cupful, Besan – 3 tblsp, grated coconut – 2 tblsp, red chillipowder- ½ tsp, Green chillies finely chopped – 3, Salt to taste, oil to fry.

Method – Mash to Potatoes well. Add all the ingredients except the poha and mix well. Wash to poha, immediately drain well and mix lightly with the potato mixture. Make balls, press a little and deep fry on medium flame till golden brown. Enjoy with tomato sauce.

**London Pudding –**

Ingredients – Maida – 3 level cups, Sugar – 1.5 level cups, Milk -1.5 cup, liquid dalda (not hot) – 1 cup, Baking powder – 1.5 tsp, vanilla – 1 tsp, salt – 1 pinch, rawa medium roasted – 3 tblsp, food colour – orange, pink or green, cashew pieces or kishmish for decoration.

Method – Remove 3 tblsp of maida, add the baking powder and sieve well 3 to 4 times. Add the rawa to this mixture and keep aside. Mix sugar and milk and mix well till the sugar dissolves. Add the liquid dala, colour, vanilla, salt and mix well. Add the maida-rawa mix to this and mix well. Ladle the mix into small moulds like an idli-maker, sprinkle the cashew pieces and kishmish on top and steam in the cooker without putting the weight for about 20 minutes. Remove the fluffy soft idlis when they are warm. You can add a scoop of vanilla ice-cream on the puddings and enjoy.

*In our last issue in the recipe of ‘Orange Peel Dilkush’ – please correct the no of red chillies – it should be 12 and not 4 as printed.*

## Narada Bhakti Sutras - Part XII

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

KRISHNANAND MANKIKAR

In previous part 11 :

We saw Narada Muni further elaborating on Supreme Love i.e. it is without attributes, it is void of desire (on the part of the one who embraces it) and it is constantly growing. We also saw the transformation in a person once he is on the path of Bhakti.

In this part, we shall see the amazing powers of true devotees (that they sanctify the holy places and so on) and what we should do to go further on the path of Bhakti.

### Sutra 44 (5.01)

भक्ता एकान्तिनो मुख्याः । ५.०१

भक्ताः एकान्तिनः मुख्याः।

#### Meaning:

Devotees भक्ताः Single ended (devotion)

एकान्तिनः Are principal मुख्याः।

#### Comment:

From this Sutra onwards, the topic is Mukhyabhakti Mahima. Thus, to begin with, Narada Muni speaks about those who are the Mukhya Bhaktas. Who are the principal among the Bhaktas, the main ones? According to him, the most distinguishing mark of the Bhakta is that he has single pointed devotion towards his deity. Here we do not take ekantin to mean the one who is in solitude (एकान्त), but with single end of purpose in mind. Devotion to only one object or thing is how एकान्तिन् is defined in the dictionary.

### Sutra 45 (5.03)

तीर्थीकुर्वन्ति तीर्थानि सुकर्मा कुर्वन्ति कर्माणि सच्छास्त्रीकुर्वन्ति  
शास्त्राणि । ५.०३

तीर्थीकुर्वन्ति तीर्थानि सुकर्मा कुर्वन्ति कर्माणि सच्छास्त्रीकुर्वन्ति  
शास्त्राणि

#### Meaning:

(They i.e. the Devotees referred to above) endow the holy places with holiness, तीर्थीकुर्वन्ति तीर्थानि, ordinary actions are elevated to actions par excellence, सुकर्मा कुर्वन्ति कर्माणि and

the holy scriptures are made holier by these very same Bhaktas. सच्छास्त्रीकुर्वन्ति शास्त्राणि.

#### Comment :

Take for example, the Math locations made holy by our PP Swamijis, similarly, the Mount Arunachala and the places like Shirdi and Shegaon have attained holy status by virtue of the presence of personages like Ramana Maharshi, Sai Baba and Gajanan Maharaj, just to illustrate this point. It is said that if a temple is visited by the holy persons, the temple attains greater power. For सुकर्मा कुर्वन्ति कर्माणि note how the various Pujans and the Maha Shivaratri Chaturyaama Pujana are elevated to an exalted level by our PP Swamiji. This illustrates सुकर्मा कुर्वन्ति कर्माणि. For सच्छास्त्रीकुर्वन्ति शास्त्राणि, when the holy Bhaktas expound the shastras, they lend an added stature to the shastras. Note the various commentaries by Adi Shankaracharya on our scriptures and the epic commentaries like Jnaneshwari by saint Jnaneshwar on Shreemad Bhagavad Geeta.

### Sutra 46 (5.04)

तन्मयाः । ५.०४

#### Meaning:

In that तत् immersed मयाः

These Bhaktas are fully immersed into their object of reverence. Like, when we say जलमय it is water everywhere. Similarly, it is Him everywhere. Tat is Him. They have no other existence than the object of their devotion. They see the object of their devotion everywhere, in everything around them and all the forms of existence around them are His manifestations.

Saint Kabir has an interesting imagery

चाली जो पुतली लौन की, थाह सिंधू का लेन ।

आप ही गली पानी भयी, उलटी काहे को बैन ॥

The figurine of salt, went (with a bravado) to measure the depth of the ocean. When she went inside, she was dissolved in the waters of

the ocean, how could she ever return to explain the depth of the Ocean?

What a telling imagery. Those who merge with the Eternal, dissolve into it, never to return to "Talk" about their experience!

Saint Kabir further says,

तू तू करता तू भया, मुझमें रही न हूं ।

बारी फेरी बलि गयी जित देखूं तित तूं ॥

When I said "You" "You" (i.e. when I constantly thought of you and you alone) I myself became YOU. I did not remain myself. My repeated coming and going (Rebirths) were sacrificed at the altar, because wherever I see, it was you.

Please note here the use of तित is feminine. This is Radha, Gopi and Meera and this is तन्मयता.

**Sutra 47 (5.11)**

सुखदुःखेच्छालाभादित्यक्ते काले प्रतीक्ष्यमाणे क्षणार्धमपि व्यर्थ न नेयम् । ५.११

सुख दुःख इच्छा लाभ आदि त्यक्ते काले प्रतीक्ष्यमाणे क्षणार्धमपि व्यर्थ न नेयं।

**Meaning:**

Happiness सुख sorrow दुःख desires इच्छा getting benefits लाभ etc आदि when given up, त्यक्ते at that time काले waiting (for the final moment) प्रतीक्ष्यमाणे even half a moment क्षणार्धमपि should not be wasted व्यर्थ न नेयं।

**Comment:**

Here Narada Muni exhorts us not to waste even half a moment, once one has mastered the sense organs that are the cause of happiness, sorrow, desires, looking forward to benefits and so on. Having done this, do not waste even half a moment but utilize the same to worship, to do what the Lord wants us to do to become तन्मया:

Here the advice is for the one who has seen the beginning of the end of the tunnel, so to say. Like the champion sprinter who, when he nears the final meter of the 100 meter dash, puts in the complete burst of his energy in touching the winning line, so it is here. Do not waste even half a moment, says Narada Muni.

**Sutra 48 (5.12)**

अहिंसासत्यशौचदयास्तिक्यादिचरित्राणि परिपालनीयानि । ५.१२  
अहिंसा सत्य शौच दया आस्तिक्य आदि चरित्राणि परि-

पालनीयानि।

**Meaning:**

Not hurting others अहिंसा truth सत्य purity/ being clean शौच mercy दया belief in God. आस्तिक्य etc आदि attitudes चरित्राणि should be cultivated. परिपालनीयानि

**Comment:**

Here Narada lists some (not all) of the qualities one should cultivate to be a true Bhakta. So much has been said about each one of these by many a renowned thinker that these do not need further comment. Saints like Gandhiji not only preached but practised अहिंसा till their last breath. We may just dwell upon आस्तिक्य here, which says "I believe that there is God". There is this Supreme Being. Obviously, if this attitude is not there where will our Bhakti be placed?

These are the time-honoured qualities propounded by our great thinkers including Patanjali in Yoga shastra and of course in the Geeta by the Lord himself.

*(To be continued)*

Comments/corrections most welcome on  
kdmankikar@gmail.com

*We regret that the following sentences were inadvertently omitted from the report written by Smt. Shyamala Talgeri on "कोंकणि काणियांचें कथावाचन" printed on page 31 of our April 2017 issue.*

*"प्रिया बड्कुळी हिने स्वरचित विनोदी काणी 'शेवट केन्नायी गोडु आस्का न्हवे' वाचली. तांतुं एक म्हांतारीने केलेले नाटक-ढोंग बरयिलें. घरांतुं आपणालें महत्त्व वाड्डोंवका म्होणु ती फटीची मृत्यु जाळ्लेंल नाटक करता. सगळीं घरचीं, लेकतलीं वोड्डु जाताती. त्याची वेळारी माडारी थावु एकी सोकणी तिगल्या आंगारी पडता आणि ती भिन्नु किळचता. अशशी तिगलें ढोंग भायर पडता. ह्या काण्येने श्रोत्यांक मस्त हासयलें.*

*मागिरी प्रियाने कन्नड लेखिका वैदेही, हिगली 'ज्याचा त्याचा भाव' ही अनुवादित काणी वाचली. लोकांगल्या मनांतुं देवाविषयी विंगड विंगड कल्पना आस्ताती. हो विषयु! काणी खर्चत येतना एक चेडाक देवामंडपांतुं देवागल्या जागेरी बसयिलें आयकुनु गम्मत दिस्ता."*

## जे न देखे रवी.....

शैला अनिल हेबळे

मानव हा एक भावनाप्रधान प्राणी आहे. काम, क्रोधादी षड्दीपूंसोबतच त्याच्या अंगी करुणा, माया, ममता इत्यादी सदगुणही आहेत. पण हे केवळ मनुष्यप्राण्यांतच नव्हे तर समस्त प्राण्यांमध्येही पाहायला मिळतात. आपण जर त्यांच्याकडे प्रेमाने बोललो तर तेही ते स्वीकारून तितक्याच किंवा त्यांच्याहून अधिक प्रेमाने आपल्याशी वागतात. हेच प्राणी त्यांच्यावर कुणी हल्ला चढवला तर तितक्याच आक्रमकतेने त्यांच्यावर आक्रमण करणाऱ्यावर हल्ला चढवतात. याचे सांप्रत उदाहरण म्हणजे डॉक्टर प्रकाश आणि डॉ. मंदाकिनी आमटे यांच्याकडे पाहायला मिळते. जंगलात सापडलेली वाघाची बछडी त्या दांपत्याने घरी आणून त्यांना माया दिली. त्यांच्या पाठीवर प्रेमाने हात फिरवला- जणू ती स्वतःचीच मुले असावीत- अंगाखांद्यावर खेळविले. हीच पिले मोठी झाली तरी डॉ. दांपत्याशी प्रेमाने वागतात. डॉ.नी बहुतेक अशा हिंस्र प्राण्यांची मानसिकता जाणली असावी. त्यामुळे कदाचित अशा प्राण्यांमधील क्रूरपणा बदलू शकतो. पण तो घडवणारा हवा. असे माणसाळलेले प्राणी, इतर प्राणी उदाहरणार्थ मृग, ससा अशा गरीब प्राण्यांशीही मैत्री करतात.

तरुलांनीही ही गोष्ट सिद्ध केली आहे. तुम्ही एखादं साधं रोपटं लावा, त्याला जोपासा, काळजी घ्या, त्यांना असे प्रेम द्या. त्यांची झाडे वा वृक्ष झाल्यावर जे आपल्याला देतील, त्यांत फुले, फळे, छाया इत्यादी रूपाने ती परतफेड केल्याशिवाय राहत नाहीत. यामुळे आपला परिसर खुलतो त्याचबरोबर हे वृक्ष आपल्याला प्राणवायु देतात. निसर्गापासून खूप शिकण्यासारखे आहे. हीच गोष्ट संतश्रेष्ठ तुकाराम महाराजांनी बरोबर हेरली होती- ती अशी

‘वृक्षवल्ली आम्हा सोयरे ‘वनचरे’

सामान्य माणूस त्याची जाणीव न ठेवता, निर्दयीपणाने त्या वृक्षांवर घाव घालतो. त्याला विद्रुप करतो. हे करतांना तो निसर्गनियमावली विसरतो. पण निसर्गावर प्रेम करणारा, त्याची भावना समजून घेणारा आहे तो फक्त कवी अथवा साहित्यिक. म्हणून एक म्हण प्रचलीत आहे ती म्हणजे

‘जे न देखे रवी, ते ते देखे कवी’

निसर्गाचा महिमा वर्णन करणाऱ्या अनेक कविता आहेत. त्या खूप हृदयस्पर्शी आहेत. पण त्यांतील एक कविता माझ्या हृदयांत घर करून राहिली आहे. ती म्हणजे राजा बढे यांची ‘दे मला गे चंद्रिके, प्रिती तुझी S S’ त्याला स्वरांचा साज

चढवला आहे श्री. हृदयनाथ मंगेशकरांनी आणि स्वरलता लतादिदींनी आपल्या नेहमीच्या मंजुळ आवाजात हे अजरामर गीत श्रोत्यांसाठी गायलं आहे. हे ऐकताच आपण मंत्रमुग्ध होतो. या गीताची पुढील ओळ खूपसे सांगून जाते. ती अशी-

‘दे मला गे चंद्रिके प्रीती तुझी

रान हरिणी दे गडे भीती तुझी’

चंद्रिका म्हणजे चांदणे. चांदणे सर्वत्र आनंद पसरवते. प्रेम, प्रीती फुलून बहरून येतात. काही अपेक्षेविना देणाऱ्या याच चांदण्यांकडून कवी निरागस प्रेम मागतो. रानहरिणी भिती जराशी दाखवते; पण ती भिती नसून सावधानता आहे. ती सदा दक्ष व चपळ आहे. याच गुणांमुळे तिच्यात सदा तत्परता आहे. ही असली भिती कवीचें मन हरिणीकडून मागत आहे.

‘मोहगंधा पारिजाता सख्या

हासशी कोमेजता रिती तुझी

पारिजातकाची छोटी फुले आपल्या सुगंधाने सर्वांना प्रसन्न ठेवतात. पण वाळल्यावरही त्यांचा गंध तसाच असतो. आणि ती हसत राहतात. कारण त्यांना देवाच्या चरणी वाहिलेलं असतं. ही समर्पणाची वृत्ती माणसामध्येही असायला हवी. कुठल्याही परिस्थितीत आपण हसतमुख रहावे म्हणून कवी पारिजाताकडून समर्पणाची वृत्ती मागत म्हणतो-

‘तुज कळका छेडीता जीवनी

सुस्वरे जन भारितो गीतें तुझी’

कळका म्हणजे बासरी. जेव्हां या बासरीवर छिद्रांचे मार पडतात तेव्हाच त्यातून मंजुळ स्वर निघतात. कवीला बासरीचे गुण हवेत. कितीही मार बसला तरी खचून न जाता आपल्या मधील चांगुलपणा इतरांना द्यावा-

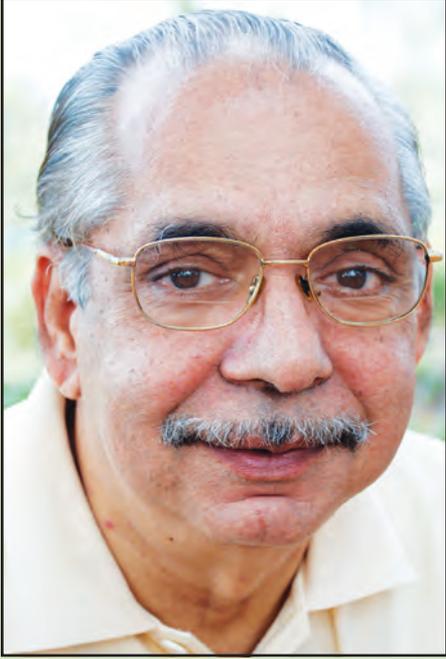
सोशितोसी झीज कैसी चंदना

मांगल्यास्तव त्याग ही नीती तुझी’

आपण चंदन उगाळतो तेव्हा त्याचा लेप सर्वत्र सुगंध पसरवतो. मनाला आनंद, शीतलता देतो. आपण देवाला चंदनाचा लेप लावतो तेव्हा एक कृतार्थतेची भावना मनात येते. त्याकरिता चंदन झिजतो, त्याला झिजायलाच लागते. त्या त्यागात उदात्तता व कृतार्थताही आहे. कवीला चंदनाची ही वृत्ती हवी आहे.

अशा निसर्गाची महती समजावून देणाऱ्या सर्व कवींना आमची मानवंदना.

**Sharad Bhandarkar**  
(3rd July, 1946 - 22nd Jan, 2017)



Papa,

You have always loved us, guided us,  
encouraged us, believed in us and been our  
pillar of strength.

Even though you have left us,

You continue to live in our heart.

**We miss you dearly,**

Kids: Rahul-Sonia, Priyanka-Mohan

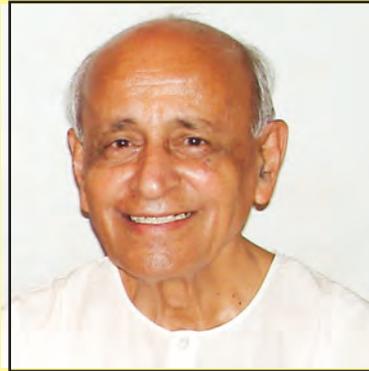
Grandkids: Anushka, Aashna, Ariya,

Kabir & Anisha

Bhandarkars, Dalvis, Lajmis & Masurkars

**Kundaje Bhasker Rao**

(24/09/1919 – 14/05/2009)



Forever in our thoughts  
You have never gone away  
We can feel your energy,  
exuberance and encouragement  
Every single day .....

*In fond remembrance,*

Aruna, Vrinda-Dilip, Girish-Purnima, Kavita-Dinkar, Tejal and all near and dear ones.



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IS:814-1991 EB 5629H3JX  
DIN EN499 : E 42 5 B 42 H 5

An Outstanding electrode, approved by Indomag Steel Technology, for special application for steel plant. ULTIMATE-18MET displays remarkable weld metal properties:

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DIN 1736 EL-NiCr15FeMn

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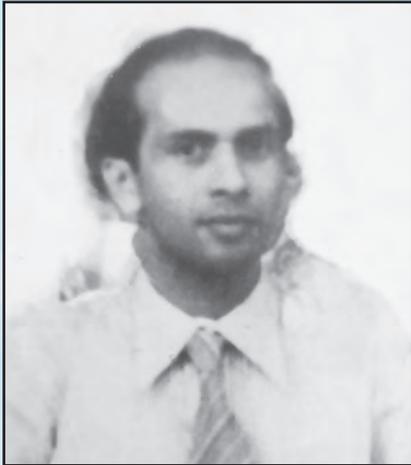
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**10th Anniversary**  
**Suchitra Vinay Nadkarni nee Sharayu Hattangadi**  
**28th December 1966 - 10th May 2007**



**We remember you every single day**  
Vinay (Husband), Shweta (Daughter)  
Premanand Bhat (Father), Suman Bhat (Mother)  
Nadkarnis - Hattangadis - Talgeris  
Fondly remembered and deeply missed by  
Family, Friends and Relatives

**50th Death Anniversary**



**Late Shri. Ramesh Anand Nagarmath**  
(01-06-1918 to 27-05-1967)

*Remembered by beloved family members of  
Nagarmath, Ugrankar. Baidur, and  
Jeppu Rao's.*

**BIRTH CENTENARY REMEMBRANCE**



**Manjunath Sadashiv Sthalekar**  
15-05-1917 to 11-05-2012

Fondly Remembered  
By  
Son – Daughter in law  
Daughters – Sons in law  
Grandchildren, Great Grandchildren  
Relatives & Friends

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## मंडई

सौ. प्रिया बडुकुळी

रस्त्यावर इतकी वर्दळ होती की, सायकलींच्या घंटेचे आवाज तसेच विक्रेत्यांची साद त्यातूनही गिऱ्हाईकांची देवाण-घेवाणाबाबत चर्चा!!! अधून मधून टॅक्सी-रिक्षावाल्यांचा गोंधळ!!...

सकाळची वेळ होती. आभाळ भरून आले होते. पावसाची सर नुकतीच येऊन गेली होती. लोक छत्र्या-पिशव्या सांभाळत रस्त्यातून चालत होते. धोतराचा सोगा व छत्री हातात पकडून ढबूकाका आपल्या दुकानाकडे जात होते. “बास्स झाले बाबा!”- असा विचार करित ढबूकाकांनी आपल्या छोट्या दुकानाचे दार उघडले. आपली छोटीशी पेटी उघडत काकांनी देवापुढे नमस्कार करित निरांजन ठेवून आगपेटीने दिवा लावला- हा त्यांचा नित्यनियम असे. वयाच्या बाराव्या वर्षी काकांना त्यांचे ते छोटेशाही दुकान सांभाळावे लागले होते. किराणा-मालाचे दुकान होते खरे, पण जागे-अभावी इच्छा असूनही ते त्याचा व्याप वाढवू शकले नाहीत- कारण ना पैशांचे पाठबळ. त्यांच्या दुकानाच्या आस-पास असलेल्या कित्येक दुकानांत कित्येक वेळा बदल घडले, परंतु ढबूकाकांचे मात्र दुकान जस्सेच्या तस्से!!

संध्याकाळ होताच ढबूकाकांना केव्हा एकदा घरी जाईन असे होत असे. आजन्म ब्रह्मचारी राहिन असे त्यांनी बजरंगबलीशी ठरविले असावे! त्यामुळे रोज सकाळी व्यायाम-पूजा-नाश्ता वगैरे उरकून नाक्यावरच्या मारुतीच्या देवळांत जाऊन मगच दुकानात जात असत. संध्याकाळी त्यांना स्वतःचे जेवण स्वतः बनवावे लागे, कारण त्यांचे असे कोणीच नव्हते- ना संसार, ना नातीगोती. सणावारी शेजारचे नाना व त्यांच्या पत्नी शुभदाताई त्यांना नाशत्याला वा भोजनाला बोलवित असत.

वर्षानुवर्षे चालत आलेली प्रथा म्हणजे ‘सत्यनारायणाची महापूजा!’ मंडईतील कार्यकर्ते जोमाने वर्गणी गोळा करित तदनंतर कोणास पूजेस बसवावे हे ठरवित. मंडई म्हटली की, विभिन्न जाती-धर्माचे लोक एकत्र येत व मोठ्या उत्साहाने कार्यक्रम पार पाडत. आपापले मत-भेद विसरून जवळीक साधत. ढबूकाका म्हणजे सर्वांचे आदर्श, कारण ते खूप अबोल, शांतता-प्रेमी, निर्व्यसनी, परंतु मनाने मोकळे; मदतीस धावणारे त्यामुळे मंडईतील प्रत्येकाच्या मानास पात्र होते.

आता ते थकले होते. कित्येक वेळा आपले दुकान विकून आपल्या गावी जावे असे त्यांना वाटत असे, परंतु जीव लावणारे

असे गावात त्यांचे कोणीही नव्हते. दिवसांमागून दिवस जात होते. ढबूकाकांनी मंडईत जायचे बंद केले होते. मंडईतील विक्रेते विचारपूस करित. ढबूकाकांच्या बंद दुकानाकडे त्यांचे लक्ष असे. केव्हा ना केव्हांतरी ते दिसतील अशी अपेक्षा होती. असेच काही महिने लोटले. वर्ष व्हायला आले. मंडईची सत्यनारायणाची पूजा होण्याची वेळ येऊन ठेपली, परंतु मंडईतील कार्यकर्ते चूप होते. कोणालाही उत्साह नव्हता. सर्वकाही शांत होते. रोजच्याप्रमाणे बाजारव्यवहार चालला होता. इतक्यात दहा-बारा पोरं धावत-धावत भगवानभाईंच्या दुकानांत शिरली. त्यांना कळेना नेमके काय झाले. ती मुलेही बोलनात परंतु भगवानभाईंच्या दुकानाच्या पायरीवर उभी राहून बाहेर डोकावून पाहू लागली. ते पाहत भगवानभाईंनी बाहेर डोकावून पाहिले तर काय आश्चर्य!!!! एक साधारणपणे ७७ वर्षांचे गृहस्थ हातात एक काठी घेऊन व दुसऱ्या हातात प्लॅस्टिकची पिशवी घेऊन हसतमुख चेहऱ्याने भगवानभाईंना पाहत उभे होते. भगवानभाईंनी त्यांना ओळखले नाही. कारण ढबूकाकांच्या पेहेरावात तसेच दिसण्यात खूप फरक पडला होता. पूर्वी सदरा-धोतर नेसणाऱ्या ढबूकाकांनी ह्या उतारवयात पॅटशर्ट घातले होते. तसेच भुवयांच्यामध्ये कुंकवाचा टिळा लावणाऱ्या ढबूकाकांनी डोक्यावर पाश्चात्य पद्धतीची हॅट घातली होती व हातात वॉकिंग स्टीक धरली होती. बराच वेळ न्याहाळल्यानंतर ढबूकाकांच्या एक प्रकारच्या विक्षिप्त हसण्याच्या पद्धतीमुळे भगवानभाईंना ते कदाचित ढबूकाका असावेत असे वाटले. तुम्ही ढबूकाका ना? म्हणत असताना ढबूकाकांनी होकारार्थी मान हलवून त्यांना आलिंगन दिले. थोड्याच वेळात सारी मंडई भगवानभाईंच्या दुकानाबाहेर जमा झाली. प्रत्येकजण ढबूकाकांना आलिंगन देत होता. तदनंतर थोडा वेळ शांतता पसरली. त्यांना सत्यनारायणाची आठवण झाली. आपल्या हातातील प्लॅस्टिकच्या पिशवीतून दुकानाची कागदपत्रे बाहेर काढून ते भगवानभाईंस म्हणाले- “हे माझे दुकान विकून जी रक्कम येईल, ती मी पूजेच्या कार्यकर्त्यांस सुपूर्द करू इच्छितो, जेणेकरून त्यांच्या व्याजानेच विना-वर्गणी सत्यनारायणाची पूजा प्रथेप्रमाणे होऊ द्या.” हे ऐकताच मंडईतील विक्रेत्यांनी ढबूकाकांचा जयजयकार केला. दोन दिवसांतच सत्यनारायणाची पूजा ठरवली आणि घातली. पूजेत ढबूकाका उपस्थित होते. तीर्थप्रसाद घेऊन सर्वांचा निरोप घेऊन निघून

गेले. पुन्हा वर्षभर ते कोणासही दिसले नाहीत.

वर्षे लोटत होती. सालाबादानुसार सत्यनारायणाची प्रथा चालू राहिली. मंडईत खूप बदल घडत गेले. मंडईच्या दरवाज्याच्यावर एक मोठा फलक उभारण्यात आला होता. त्या फलकावर “ढबूकाकांची मंडई” असे लिहिण्यात आले होते. त्या सभोवती दिव्यांची रोषणाई केली होती. दालनातून लोकांची ये-जा चालू होती. एक गृहस्थ आपल्या पत्नीला ढबूकाकांविषयी सांगत तीर्थ-प्रसादासाठी आत प्रवेश करीत होते. इतक्यांत त्यांचे बोलणे ऐकून ढबूकाकांनी त्यांच्या मागोमाग आत प्रवेश केला. परंतु त्यांना कोणीही ओळखले नाही, कारण ह्या गोष्टीला किमान आठ ते दहा वर्षे लोटली होती व ते जवळ जवळ १०च्या आसपास होते. ज्यांचे बोलणे ऐकून ते मागावर गेले ते दुसरे तिसरे कोणीही नसून ढबूकाकांचे शेजारी होते नाना व शुभदाताई. एकटेपणा दूर करण्यासाठी ढबूकाकांनी स्वतःची वृद्धाश्रमात भरती करून घेतली होती, व राहते घर कोणा एकास विकून शेजाऱ्यांचाही

निरोप न घेता निघून गेले होते. आपला हात त्यांनी हळुवारपणे नानांच्या खांद्यावर ठेवला व म्हणाले- “ओळखलेस का”? परंतु नाना त्यांना ओळखू शकले नाहीत. तेव्हा ते नानांच्या कानाशी काहीतरी कुजबुजले व वातावरण जुन्या आठवणींनी भरून आले. नाना-शुभदाताईंनी ढबूकाकांना वाकून नमस्कार केला व त्यांचे आशीर्वाद घेतले. परंतु ज्यांच्या नावाने ती मंडई ओळखली जात होती, अशा त्या महान ढबूकाकांची उपस्थिती मंडईतील कोणालाही जाणवल्याचे दिसत नव्हते. परंतु ढबूकाकांच्या चेहऱ्यावर समाधान व्यक्त होत होते. आपला दृष्टिक्षेप आसपास टाकत ढबूकाका आपल्याशीच काहीतरी पुटपुटले- “वा! छान! आता तर मंडई छान फुलली.” त्यांचे शब्द ऐकून त्यांच्या बाजूला उभे असलेले भगवानभाई म्हणाले, “फुलली नव्हे फळली, व त्याचे श्रेय तुम्हांला.” हे ऐकताच ढबूकाकांनी भगवानभाईंना लक्षपूर्वक न्याहाळले मग “तू भगवानभाईच ना?” असे म्हणताच भगवानभाईंनी त्यांना आलिंगन दिले.

## मुलांची निरागसकता आणि पालक

स्मिता बळवळी

लहान मुलांमध्ये देव वास करतो, असं म्हणतात. त्यांचा निरागसपणा सर्वांच्या मनाला भावतो. पण काही प्रसंगी हीच मुले, जेव्हा आपल्या भाबडेपणाने बोलतात किंवा वागतात, तेव्हा मात्र आपल्याला देव आठवतो. असेच काही प्रसंग तुमच्यासमोर मांडते.

माझी मुलं लहान असताना माझ्या नवऱ्याला एका प्रोजेक्टसाठी साईटवर पाठवले होते. काही महिन्यांनंतर मीही आमच्या ५ वर्षांच्या ऋत्विंकला घेऊन तिथे राहायला गेले. आमच्या कंपनीच्या लोकांची सोय एका १० मजली इमारतीत केली होती. पहिल्या मजल्यावर जेवणासाठी मेस होती. तिसऱ्या मजल्यावर ह्यांचे बॉस राहायचे. खूप Senior होते. साठी उलटून गेली असणार. आमचं घर ७व्या मजल्यावर होतं. ज्यांची कुटुंबं तिथे राहत नव्हती, ते सर्वजण मेसमध्ये जेवत. आमचं घर त्यांच्या साईटपासून बरंच लांब होतं. दिवसाला दोन वेळा बसने सकाळी व संध्याकाळी लोकांना नेण्या-आणण्यासाठी व्यवस्था होती. बहुतेक सर्व माणसे सकाळी आठच्या बसने जाऊन रात्री आठला परत येत. दुसरी बस सकाळी १० ला जाऊन संध्याकाळी ५ ला परत येई. आम्हाला कुटुंबीयांना बाहेर फिरायचं असल्यास आम्ही बायका मुलांसोबत दुसऱ्या बसने प्रवास करत असू. ह्यांचे बॉसही नेहमी ह्याच बसमध्ये असायचे.

एके दिवशी आम्ही काही बायका मुलांना २०० दाखवून घेऊन आलो, बिल्डिंगच्या दारात पोहोचलो, तेव्हा बॉस लिफ्टमध्ये होते. त्यांनी आमच्यासाठी लिफ्ट थांबवली. मी व ऋत्विंक लिफ्टमध्ये गेलो. लिफ्ट सुरू होताच ऋत्विंकने चटकन बॉसना प्रश्न टाकला. “अंकल तुम्ही रोज ऑफिसला आरामात १० वाजता जाऊन, लवकर ५ला का येता? आमचे पप्पा मात्र ८ ते ८ काम करतात.” ते ऐकून माझ्या पोटात गोळाच आला. सीतामाईला धरणीमातेने सामावून घेतलं तसंच मलाही जमिनीत तात्पुरतं तरी गुडप व्हावंसं वाटलं. कधी एकदा बॉसचा तिसरा मजला येतो असं झालं. पण बॉस शांतपणे उत्तरले, “अरे बाळा, तुमच्या घरी तुझी मम्मी आहे ना सगळी कामं करायला. मला घरी सफाई, कपडे स्वतःच करावे लागतात.” आणि ऋत्विंकच्या डोक्यावरून हात फिरवून तिसऱ्या मजल्यावर उतरले. पण हे खरंच होतं. ते कोणाचीही मदत घेत नसत. स्वतःच सगळी कामे करत असत.

त्यानंतर बऱ्याच दिवसांनी एका शनिवारी आम्ही तिघं सर्कसला जाणार होतो. बॉस मेसमध्ये नाश्ता करायला सकाळी ७.३० वाजता येत असत. माझा नवरा लवकर नाश्ता करून खाली मेसमध्ये गेला बॉसना भेटायला. त्यांना बघून बॉस स्मितहास्य करत म्हणतात कसे, “काय छान ट्रेनिंग दिलंय

तुम्ही मुलाला.” हे बुचकळ्यात पडले. त्यांच्या लक्षात येईना कशाबद्दल बोलत आहेत ते. लिफ्टच्या घटनेला बरेच दिवस झाले, आता काय झालं आहे अशा विचारात असतानाच बॉस पुढे बोलले, “तुम्हाला आज ५ वाजता सर्कस बघायला जायचं आहे ना? तुमच्या मुलाने पप्पांना आज ४ वाजताच सोडण्याची परवानगी घेतली माझ्याकडून.” त्यावेळी माझ्या नवऱ्याची मनःस्थिती कशी झाली असेल ह्याची मला चांगलीच कल्पना आहे.

मुलांचं फक्त बोलणंच भाबडं नसतं, तर ती कधी कधी तशी वागतात सुद्धा. आम्ही मुंबईत राहतो ती सोसायटी खूप मोठी आहे. त्यात गार्डनमध्ये झोपाळे, सी सॉ वगैरे विविध साधने आहेत. आमची मुलं ५-६ वर्षांची होईपर्यंत आम्ही सर्व आया तिथे बाजूला थांबत असू. कधी ही मुलं पडली किंवा कधी मारामारी सुरू झाली तर त्यांना आवरायला, हे निमित्त. रोजच्याप्रमाणे आमच्या गप्पा रंगल्या होत्या. तितक्यात एका मुलाचा जोरात रडण्याचा आवाज आला. आम्ही सगळ्या धावलो आवाजाच्या दिशेने. आमचा प्रश्न, “काय झालं रे रडायला?” त्याने त्याच्याच वयाच्या म्हणजे ४-५ वर्षांच्या मुलीकडे बोट दाखवून रडक्या सुरात म्हटले, “हिने मारले” तशी ती तावातावाने उद्गारली, “पण त्याने पहिल्यांदा मारले.” त्याने “हो” म्हणून डोके हलवले. मग आम्ही विचारलं “मग तू का रडतो आहेस?” “तिने दोनदा मारले.” असे म्हणून त्याने भोकांड पसरले. त्याला थोडसं शांत करता करताच आमच्या सगळ्यांच्या नजरा तिच्यावर स्थिर झाल्या. हे लक्षात आल्याबरोबर ती म्हणाली, “त्याने मला आधी मारले, म्हणून मी सुद्धा त्याला मारले. पण तो मला चिडवत म्हणाला की, “अँ अँ मला लागलंच नाही.” म्हणून मी आणखीन जोरात मारलं.” तिच्या आवाजात माझं ह्यात काय चुकलं?” असाच रोख होता. आम्हाला हसावं की तिला ओरडावं हेच कळेना.

माझी मुलगी स्वरा ४-५ वर्षांची असताना एकदा मी मैत्रिणीबरोबर मॉलमध्ये गेले. आम्ही दोघी पर्स बघण्यात रमलो. थोड्यावेळाने बघतो तर स्वरा दुकानात दिसेना. आम्ही धावत बाहेर येऊन सर्व दुकानात शोधलं. मी वरच्या मजल्यावर गेले आणि मैत्रिणी खालच्या मजल्यावर. माझ्या हृदयाचा ठोकाच बंद होईल असं मला वाटायला लागलं. कारण एवढ्या मोठ्या चार मजली मॉलमध्ये कसं शोधणार स्वराला. बऱ्याच वेळानंतर एक announcement ऐकू आली. स्वरा नावाची ४-५ वर्षांची मुलगी तिसऱ्या मजल्यावर तिच्या मम्मीची वाट बघत आहे. माझा जीव भांड्यात पडला. स्वराचे रडून रडून काय हाल झाले असतील, ह्या विचारांनेच माझ्या हृदयाला पीळ पडत होते. मी अगदी escalator वरून पळत जाऊन तिसऱ्या

मजल्यावर पोहोचले. तिथे बघते तर आमच्या बाईसाहेब तिथल्या सेल्सगर्लशी मस्त गप्पा मारण्यात दंग. मला बघून म्हणते कशी, “मम्मा बघ आंटीने चॉकलेट दिलं.” त्या मुली मला म्हणाल्या, “मॅडम, ही अगदी न रडता येऊन आम्हाला म्हणाली की माझी मम्मा हरवली आहे.” काय बोलणार मी ह्यावर.!

स्वरा सिनिअर केजीत असतानाची गोष्ट. मार्च महिन्यात मुलांच्या परीक्षा संपत आल्या होत्या. त्यांना तेव्हा फक्त तोंडी परीक्षा होती. संध्याकाळी गार्डनमध्ये मुलं खेळत होती. स्वराच्या वर्गातील मुलाची आई अगदी गंभीर दिसत होती. मी काळजीने चौकशी केल्यावर ती म्हणाली, “उद्या शेवटची परीक्षा ना ह्याची. मलाच टेन्शन आलं आहे.” तुम्हालाही हसू फुटलं ना माझ्यासारखंच. मी हास्य लपवून तिला म्हणाले, “अगं recitation तर आहे. तुझा अमेय किती छान म्हणतो poems. कशाला काळजी करतेस एवढी?” पण माझं बोलणं एका कानाने ऐकून दुसऱ्या कानाने सोडलं बहुतेक तिने. कारण अमेयला जवळ जवळ खेचतच ती “चल अमू उद्या परीक्षा आहे ना?” असं म्हणत निघून गेली. दुसऱ्या दिवशी तर अमेयची आई आणखीनच टेन्शनमध्ये दिसली. मी म्हटलं, “अगं संपली ना परीक्षा आज. मग आता कोणत्या विचारात बुडली आहेस?” ती जणू ह्या प्रश्नांची वाटच बघत होती. लगेच बोलली, “अगं, अमेय म्हणाला की त्याने आज शाळेत poem म्हटलीच नाही. आता काय रिझल्ट लागेल ह्याची धास्ती वाटते आहे मला.” मी तिला समजवण्याच्या सुरात म्हटलं, “अगं ही लहान मुलं खूप moody असतात. हे त्यांच्या टीचर्सनाही ठाऊक नसतं. त्यामुळे त्यांचा रिझल्ट फक्त फाइनल परीक्षेवर अवलंबून नसतो. वर्षभर मुलांचं निरीक्षण करून शिक्षक grades देतात.” तिचं समाधान झालेलं काही जाणवलं नाही. असो, रिझल्टचा दिवस उजाडला. संध्याकाळी अमेयची आई म्हणाली, “अगं छान ग्रेड मिळाली अमेयला. पण टीचर म्हणाली की परीक्षेच्या दिवशी त्याने अगदी व्यवस्थित poem म्हणून दाखवली. मी घरी आल्यावर अमूला विचारलं तर म्हणाला, “हो गं आई. मी poem म्हटली होती. तुला तसं सांगितलं तर तू मग विचारलं असतंस, “कोणती poem म्हटलीस, कशी म्हटलीस, कशा actions केल्या, एकदा म्हणून दाखव ना!” पण मला ना लवकर खेळायला जायचं होतं म्हणून मी तसं म्हटलं.” आता ह्यात त्या निरागस मुलाची चूक होती का? हा विचार करण्यासारखा प्रश्न आहे.

ह्या घटनेवरून मला असं वाटतं की, मुलांना अभ्यासाचं फार दडपण आणलं तर मग ती पळवाट शोधतात. खोट्या सबबी सांगतात. अमेयला आपण खोटं बोललो ह्याची

(Continued on page no. 51)

## चला मुंबई दर्शनाला...!

सौ. परिणिता नि. माविनकुर्वे

मुंबई दर्शन... स्वप्ननगरीचे दर्शन. ही अनेकांची मनीषा असते. काहीजणांची ती सहजपणे पूर्ण होते, पण अनेकांना त्यासाठी कष्ट घ्यावे लागतात. इतकेच कशाला मुंबईत जन्मलेल्या व अनेक वर्षे वास्तव्य केलेल्या अनेकांनी मुंबई पाहिलेली नसते.

मे महिना सुरू झालाय, आता घरोघरी सहलीचे बेत ठरू लागणार. परंतु, आधी नियोजन केले नाही तर मुंबई बाहेर जाणे अशक्य. उन्हाळ्यात इतर शहरांपेक्षा मुंबईच बरी असे म्हणण्याची वेळ येते. मग करूया का मुंबईची छोटी सफर?

मी आज तुम्हाला आमच्या ताडदेवहून सुटणाऱ्या दोन बस रुटने प्रवास केला असता खऱ्या जुन्या मुंबईचा फील ४ ते ५ तासात कसा येऊ शकतो हे सांगणार आहे. एखादा रविवार किंवा सुट्टीचा दिवस निवडा, पाणी, खाणे, टोपी बरोबर घ्या व चला.

पहिला बस रुट आहे. नंबर १३०. ही बस ताडदेव सर्कल डेपोतून सुटते व तिचा शेवटचा स्टॉप आहे म्युझियम. सुट्टीचा दिवस असल्याने सारं कसं शांत शांत असते. सकाळी ७ पर्यंतची बस पकडा, खिडकीची जागा मिळेलच. गर्दी नसल्याने रस्ता मोकळा असल्याने रस्त्याची नावे, दुकानाच्या पाट्या तुम्ही न्याहाळू शकता. प्रथम लागेल 'पट्टे बापूराव मार्ग' शाहिराचे नाव असले तरी आता येथे संगीत लोप पावले आहे. ब्रिटिश काळापासून हा भाग पिला हाऊस (प्ले हाऊसचा अपभ्रंश) म्हणून ओळखला जातो. येथील टॉकीजला आजही प्रचंड गर्दी असते. हा फॉकलंड रोड गोलपीठा जवळ येतो. गोल देऊळाला नमस्कार करून पुढे नळबाजारात बस शिरते. लोखंड, स्टील यांची भरपूर दुकाने दिसू लागतात. पण लक्ष वेधते तो विड्याच्या पानांचा बाजार. भारतीय संस्कृतीत जेवणानंतरचे आदरातिथ्य विडा देऊन केले जाते. या ठिकाणी भारतातील अनेक भागांतून आलेल्या विविध प्रकारच्या कच्च्या विड्याच्या पानांचा व्यवहार होलेलामध्ये होतो.

पायधुनी पोलिसांच्या इमारतीने हा हिंदू कमी व मुस्लीम अधिक असलेला भाग संरक्षित आहे. येथील दवाबाजार फार जुना आहे. अनेक प्रकारची केशर तेल, बदामापासून कुटून केलेले तेल येथे प्रत्यक्ष पाहायला मिळते. पुढे वळणावर आपले लक्ष वेधते ते लग्नाच्या बॅण्डचा सराव करणाऱ्या पथकाच्या दर्शनाने. तसेच लग्नात वरातीसाठी वापरल्या जाणाऱ्या चांदीच्या कलाकुसरीच्या घोडागाड्याही येथे उभ्या असलेल्या दिसतात.

कोणताही व्यवसाय इथे नाही असा नाही. मुस्लिमांची एक मोठी मशीद दिल्लीतील जामा मशीदीची आठवण करून देतेच.

आपली बस आता महमदअली रोडला वळते. थोडावेळ दुकानावरील उर्दू पाट्या पाहून आपण पाकिस्तानातल्या एखाद्या शहरात आलो आहोत की काय असा भास होतो. उत्तम प्रतीची नानकटाई, बिस्कटे, अत्तरांच्या कुपी व भरजरी कपड्यांची असंख्य दुकाने यांचा लाभ घ्यायचा असेल तर मधल्या दिवशी दुपारी १२ ते ४ पायी चालत फिरावे लागेल. हा रस्ता सदैव माणसांनी फुललेला असतो.

कंडक्टर आवाज देतो, 'क्रॉफर्ड मार्केट!' बरीच मंडळी उतरतात. उजव्या बाजूचा मोठा रस्ता ज्योतीराव फुले मंडई (मुख्य दरवाजा) च्या दिशेने जातो. फळे व भाज्या याचा व्यापार तेथे सुरू असतो. आंब्याच्या दिवसात सुगंध दरवळतो, पण लगेच डावीकडे येणाऱ्या छत्रपती शिवाजी मासे मार्केटच्या वासाने आपल्याला नाकाला रुमाल लावण्याची वेळ येते.

आता बस जरा शांत होते. उजवीकडे हिरव्यागार झाडातून जे जे स्कूल ऑफ आर्ट व त्यापुढे अंजुमन इस्लाम स्कूलची इमारत दिसते. डावीकडे आताचे सी. एस. टी. (छत्रपती शिवाजी टर्मिनस) ची नवी इमारत व नंतर मध्येल्वेची अप्रतिम इमारत दृष्टोत्पत्तीस येते. इमारतीचा घुमट, देवीचा पुतळा व १०० वर्षे जुने घड्याळ चिरस्मरणीय ठरते. उजव्या कॉर्नरवर महानगरपालिकेची भव्य इमारत ब्रिटिशकालीन बांधकाम कौशल्याची साक्ष देत उभी आहे. हे सर्व कलाकुसरीचे काम पाहण्यासाठी बस मूधून उतरून थोडा फेरफटका मारून पुन्हा नंतर येणारी १३० नंबरची बसही पकडता येईल.

सी. एस. टी. स्टेशनला कवेत घेत बस डावीकडे वळते व देशाचे सर्वात मोठे पोस्टऑफिस जी. पी. ओ. (जनरल पोस्ट ऑफिस) दिसते. नव्या पीढीला एकेकाळी इतके मोठे पोस्ट ऑफिस किती गरजेचे होते हे मोबाईल संस्कृतीमुळे व ऑनलाईन ट्रान्झेक्शनमुळे कळणे जरा कठीणच! त्या इमारतीमागे सेंट जॉर्ज हे हॉस्पिटल आहे याचा उल्लेख करून पुढे जाऊया. बस उजवीकडे वळून फोर्ट मार्केट विभागातून जाऊ लागते. बॅलाई पीअर व फोर्ट मार्केट यामधून जाणारा हा रस्ता जुन्या ऑफिसेसमुळे जरा रूक्षच वाटतो.

आता सरसावून बसा कारण येथे रिझर्व्ह बँकेची इमारत. उजव्या बाजूला जुनी व डावीकडे नवीन इमारत आहे. आता लक्ष वेधून घेतात त्या टाऊन हॉलच्या पायऱ्या. आज तिथे

सुसज्ज ग्रंथालय आहे. ही अप्रतिम इमारत त्या भागाची शान आहे व ब्रिटिशांनी जे दिले ते आपण सांभाळले व पुढेही सांभाळले पाहिजे. कारण आज ते भारताचे आहे अशी खूणगाठ मनाशी बांधावीशी वाटते. स्टेट बँक ऑफ इंडिया व हॉर्निमन सर्कल उद्यान याच भागात आहे.

बसचा शेवटचा टप्पा आता पूर्ण होणार आहे, पण ओल्ड कस्टम हाऊसची मोठी इमारत विविध सरकारी कार्यालयाने सदैव गर्दीने भरलेली असते. नंतर येणारे नेव्हीचे लायन गेट पार केल्यावर आपला उतरण्याचा म्हणजे म्युझियमचा स्टॉप येतो.

इथे उतरल्यावरही मोठ्या चौकात विधानभवनाची पोलिसांचे मुख्यालय झालेली इमारत, समोर रिगल थिएटर, कावसजी जहांगीर हॉल व मोठी घुमटाकार म्युझियमची इमारत जवळून न्याहाळता येते. म्युझियम पाहण्यासाठी मात्र वेळेचे बंधन असते. बाजूला असलेली जहांगीर आर्ट गॅलरीही कधीतरी एकदा तेथील चित्रप्रदर्शनासाठी भेट देण्यासारखे ठिकाण आहे. जाने-फेब्रुवारीमध्ये काला घोडा फेस्टिव्हल याच छोट्या रस्त्यावर होत असते.

आता परतीच्या प्रवासासाठी समोरच्या फूटपाथवर १२३ नंबरची बस पकडायची. ही बस मुंबईच्या दक्षिण टोकाकडील आर. सी. चर्च या विभागातून (जेथे संरक्षण दलाचे 'आश्विनी' हॉस्पिटल आहे) निघते व अफगाण चर्च, ससून डॉक, इलेक्ट्रिक हाऊस पार करून म्युझियम समोरील सी. जे. हॉल बस स्टॉपवर येते. ही बस पकडून आपल्याला ताडदेवला परत यावयाचे आहे.

या बसचा नंबर किती सुंदर. एक, दोन, तीन अगदी लक्षात राहण्याजोगा. मुंबई विद्यापीठाची जुनी इमारत, कोर्टाच्या इमारती व नजर जाते ती ओव्हल मैदानावर. मात्र उजवीकडील राजाबाई टॉवर पाहायला विसरू नका कारण सी. के. नायडूंनी षटकार मारून त्याची काच फोडली होती ही कथा कुणीही विसरणार नाही.

चर्चगेट स्टेशनवर येताना ती आपणास इरॉस थिएटरचे दर्शन घडविते. एका पॉश रोडवरून ती पश्चिम किनाऱ्यावरून धावू लागते. अरबीसमुद्राचे दर्शन घडविते. चंद्रकोरीसारखा हा किनारा एका टोकाला नरीमन पॉईंट तर दुसऱ्या टोकाला राज्यपालांचा बंगला व मध्ये चौपाटी हे मुंबईचे आकर्षक रूप पाहूनच अनेकजण मुंबईच्या प्रेमात पडतात. या मरीन ड्राइव्ह म्हणून ओळखल्या जाणाऱ्या रस्त्याच्या उजव्या बाजूला क्रिकेट खेळासाठी राखून ठेवलेली मैदाने व विविध जिमखाने दिसतात. मुंबई ही क्रिकेटची पंढरी म्हणून या मैदानावर रथी-महारथी क्रिकेटपटूंना खेळताना अनेकांनी पाहिले आहे.

मरीन ड्राइव्ह म्हणजे क्वीन्स नेकलेस म्हणून ओळखला जाणारा हा मार्ग सकाळी-दुपारी व विशेषतः संध्याकाळी फारच डोळे दीपवितो. पर्यटकांचे ते एक संस्मरणीय स्थळ ठरते. कधी खळाळता तर कधी धीरगंभीर असा हा समुद्र कितीही वेळ पाहत राहिलो तरी कंटाळा येत नाही. रस्त्याच्या उजवीकडे मुंबईची लाइफ लाईन पश्चिम रेल्वे धावत असते व बालभवन मत्स्यालय, शासकीय मुद्रणाची इमारत आपापले कार्य पार पाडत असतात. आता खरी मजा चौपाटीवरील वाळूत बसून भेळपुरी, पाणीपुरी, कुल्फी, आइस्क्रीम खाण्याची. त्यामुळे इथे जरूर उतरा. खाद्यसंस्कृतीची मजा लुटत विल्सन कॉलेजकडील स्टॉपपर्यंत चालत या. नाना-नानी पार्क वर नजर टाका. मागून येणारी १२३ नंबरची बस पकडा व खिडकीतून उजवीकडे भारतीय विद्याभवन, डावीकडे लॅबर्नमरोडवरील मणिभवन, पुढे सेवासदन स्त्री शिक्षण संस्था व नानाचौकात जगन्नाथ शंकरशेठ यांचा पुतळा पाहून विनम्र व्हा. कारण मुंबईच्या जडणघडणीत नाना शंकरशेठ यांचा सिंहाचा वाटा आहे.

पूर्वी या दोन्ही बसेस डबलडेकर होत्या. म्हणून प्रवासाला अधिक मजा येई. एकेकाळी बसने प्रवास करणे चैन मानली जायची, पण आता ती गरज झाली आहे. परंतु पूर्वी म्हटल्याप्रमाणे रविवारी किंवा सुट्टीच्या दिवशी हा सकाळचा ४ ते ५ तासांचा फेरफटका तुम्हाला खूप आनंद देईल. मग काय लहान-थोर सर्वांनी मिळून करावयाचा का हा प्रवास? अलीकडच्या भाषेत 'राईड' घेणार नां या सुट्टीत?

(from page no. 49)

जाणीव नसेल कदाचित. पण सुरुवात अशीच होते आणि मग अभ्यासातली गोडी हळूहळू कमी होण्याची शक्यता असते. अभ्यास म्हणजे शिक्षा वाटू लागते.

मुलांना त्यांच्या वयानुसार जे महत्त्वाचे आहे ते मिळालं पाहिजे. ह्या त्यांच्या कोवळ्या वयात मोकळ्या हवेत खेळणं आणि पालकांचा वेळ ह्यांची गरज असते. हल्ली शहरांमध्ये नोकरीधारकांसाठी वेळ काढणे कठीण झालं आहे. परंतु आपली कामे करता करता मुलांशी संवाद साधण्याचा प्रयत्न करावा. मुलांना आपल्या पूर्ण दिवसातल्या गमती जमती पालकांना सांगायची उत्सुकता असते. आपण त्यात रस घेऊन ऐकलं की मुलांच्या गप्पांना आणखीन रंग चढतो. ह्यातूनच आपल्याला त्यांचे बाहेरचे वागणे, त्यांची मित्रमंडळी ह्याची कल्पना येते आणि एक छान नातं गुंफलं जातं. मग मुलं वयात आली तरी त्यांना आपल्याशी कोणत्याही विषयावर बोलायला अवघडल्यासारखं वाटत नाही. आता आपल्याला friendly पालकाची भूमिका वठवायची असते ना!

मुलांच्या वागण्यामुळे कधी आपली फजिती होते तर कधी आपल्या चुका आपल्या लक्षात येतात नाही का मंडळी!

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# Excursion to the Garden Factory Hero Motocorp - New Delhi

REPORTED BY VIDYA KUMTAKAR KUMAR

On Saturday the 25<sup>th</sup> February 2017 our Local Sabha picnicked at the new Garden Factory of Hero Motocorp, at Neemrana in Rajasthan - about 90km from Gurgaon, on Delhi Jaipur highway. This world's largest motorcycle manufacturer's new facility was established in 2014, consisting of the Manufacturing Plant and Global Parts Center, demonstrates how an industrial environment can Manufacture Happiness through beneficial, healthful, and can be even life-affirming, by bringing nature and technology together. Vegetation surrounds the workplace, penetrating inside the assembly line, making its way onto the roof; at every scale enhancing ambient temperatures, air quality, and the visual environment. Rooftop greenhouses use hydroponics among other techniques to grow food to deliver to the plant canteen and local community.

We were welcomed with our individually prepared visitors' passes and ushered by courteous personnel at the gates. Each personnel's humility, pride in their work and desire to make us comfortable, was praiseworthy. After a sumptuous breakfast, we were given a short Audio Visual on the safety procedures to observe in the plant as well as a brief profile of the Hero company. Our tour thus began! We were handed walkie-talkies and headphones and divided into 2 groups. Even if our concerned guide was 20 metres away and there was the din of the heavy operating machines, the guide's voice was clearly audible through the headphones !

Some of the key aspects of the building design we all noted were :

### **Efficient Building Envelope**

**Renewable Energy** - The photo voltaic panels provide approximately 5.5 Megawatts of direct current electricity to the air conditioning system.

### **Healthy Indoor Environment & Energy Effectiveness**

Air conditioning is provided ductlessly by two "Big Foot" air handlers and distributed via displacement ventilation. Positive pressurization ensures a nearly dust free environment. We could all breathe in lungfuls of pure air.

Rooftop greenhouses and interior bio walls are irrigated by condensation from the air conditioning system.

Continuous linear skylights are shaded by the photo voltaic panels. Additional shade film, provides glare-free daylight to the factory floor.

Through skylights and eye-level windows, workers

stay aware of the rhythms of sun and weather; a significant factor that enhances productivity performance.

The company canteen is full of daylight providing workers with respite from the factory floor. Outdoor terraces and indoor/outdoor vegetation enhance the dining atmosphere. Our dining experience in the staff canteen was unique, even as ladies of our group wistfully spent a long time watching the chappati making machine spew out 4 puffed up chappatis every 1 second !

Rows of greenhouses on the roof support experimentation in different forms of food production, including hydroponics. This organic vegetation is then supplied to the canteen and eventually the community. Our group was taken to see the green house where the company grows organic cucumber, lettuce and tomatoes. The temperature in the green houses is carefully controlled.

### **Water and Energy Optimization**

We were informed about how vegetated roof surfaces, between the greenhouses, captures rainwater and shades the roof from the sun. This in effect provides a 20% reduction in air conditioning requirements. Water returned to the aquifer is 1.8x the amount extracted for use in the factory. The landscape vegetation is drought tolerant. LED lighting and digital controls contribute to an advanced state-of-the-art energy effective facility.

### **Public Amenities**

The visitor centre, viewing mezzanine, and tower allowed us to experience the manufacturing activities. Our sabha members were thrilled to walk on aerial bridges, that allowed us to see the 'shop floor' and automated production line, below the bridges, without disturbing the workers concerned. We were amazed to know and actually see a Hero motor cycle being produced every 8-10 seconds!

### **The Garden Factory**

Through the integration of on-site energy generation in combination with the Big Foot air handlers, Bio-wall and green houses, the facility demonstrates an eight-fold generation, meaning thereby generation or harvesting of eight things: Electricity from solar energy, Oxygen and clean filtered air for people inside the facility, Irrigation water for the vegetation, hot water, Cooling, Carbon dioxide to feed the vegetation, Food and Jobs.

Green walls abound in the factory so that workers

always feel close to nature. At the exit door, each sabha member was touched with childish glee, to receive a zipped pouch bag of freshly plucked organic veggies. Our 9 vehicles were all royally and smartly parked one behind the other, at the porch.

After the tasty lunch (with veggies plucked from factory garden), we were shown Hero Motocorp's state

of the art Global Parts Center with its high tech cranes & complex inventory management system. It was truly a picnic with a purpose, a learning on processes in the manufacturing industry. 16 families with 39 members travelled in 9 vehicles, to make this most unusual day.... happen ! This included 9 yuvas and 4 prarthana varga members.

## Personalia

**Vrushali Saikrishna Hatangadi** of T.Y.B.Com studying in R.A.Podar College, Matunga, Mumbai has been awarded the following awards for the year 2016-2017:-

1) Best Sportsman of the year.

2) Principal's special award for excellence in academics and extra-curricular activities.

She has received medals at West Zone and All India while representing Mumbai University in Handball and Basketball from the past 3 years.

She also received gold medal in shot put and silver in discuss throw in College.



## Here and There

**Bengaluru :** The Shishya Sweekar Divasa of H.H. Shrimat Parijnanashram Swamiji III was celebrated on Wednesday 1<sup>st</sup> March 2017 with Deepanamaskara, Upanishad and Bhagavadgita BhashyaPathan, AshtavadhanaSeva and Prasad Vitarana in the evening.

Hemalambi Nama Samvatsara was ushered in on Yugadi Day on Tuesday 28<sup>th</sup> March 2017 with great fervour and enthusiasm. Panchaang Shravana and Paanak Panwaar was hosted by Canara Union. More than 200 sadhaka-s from far and near participated in the event. The new Math Calendars were distributed to the Sadhaka-s. A Vantiga counter was also set up for accepting Vantiga-s.

Samoothika Gayatri Japa Anushthaan was conducted on the 2<sup>nd</sup> & 4<sup>th</sup> Sunday of March along with the weekly Pujan on Mon/Thurs/Fri by Gruhasthas, Vimarsh sessions every Wednesday by Smt. Udaya Mavinkurve on Aashirvachans by Parama Pujya Swamiji in Mangalore

Chaturmaas 2013, and talk on Viveka Chudamani by Dr.Sudha Tinaikar every Tuesday were held. Shri Shankaracharya Ashtottara Shatanamavali is also being chanted every Sunday at Bengaluru Math.

**Anupama Chandavarkar**

**Chennai :** Bhajans were offered on 1<sup>st</sup> March – the shishya sweekar day of HH Parijnanashram Swamiji III. Monthly Sadhana panchakam was conducted as per schedule. Dharmapracharak V Rajagopal Bhat mam's discourse on unravelling the meaning of Parijnanashram Trayodashi, Guru Paduka stotram, Guru Bhajana stotram and Devi aparadhakshyamapana stotra was one of the highlights of the month. We all agreed that now we can appreciate and chant the stotras more meaningfully. We welcomed the Hemalambi Samvatsara with Panchanga Vachan by Ved Goutham Bhat, followed by Paanak-Panvaar.

**Reported by Kavita Savoor**

**Hubbali:** At Shree Shivakrishna Mandir, on 19<sup>th</sup> February 2017, Vardhanti of Deities of Shiva Linga, Ganapati and Sharadamba was performed from 10.30 am with Rudrabhishek and Devi Anushthan. On 24<sup>th</sup> February 2017, Mahashivaratri was observed . In the morning, there were Shivaratri Prarthana, Ekadasha Rudra and Shiva Panchakshari Japa was performed from 10.30 am. Later at night Mahashivaratri Anushthan Pooja was performed in four Yaamas from 10.30 pm to 2.30 am. Programme concluded with Teerth and Prasad vitaran.

**Reported by G. R. Balwalli**

**Mumbai - Dadar :** Our Sadhakas got ample opportunity to express their singing talent as 3 bhajan sessions were held in the month of March i.e. on the 2<sup>nd</sup>, 9<sup>th</sup> and 16<sup>th</sup>. Sanskrit Katta was conducted on 3<sup>rd</sup>, 17<sup>th</sup> and 24<sup>th</sup> March. Our Sadhakas discussed different topics in Sanskrit which included talking about some of their happiest memories .

On the 7<sup>th</sup> of March, some Sadhakas headed to Karla to help in this wonderful seva of Grama Bhojan at Karla which is held twice yearly. On 10<sup>th</sup> March, Sadhakas assembled at Shri Gajanan Chandavarkar's residence to offer their pranams to the Devi by way of Samuhik

Devi Anushthanam. This was followed by a Swadhyaya on 14th March, on one of Swamiji's Ashirvachans.

The new Samvatsara "Hemalambi" was welcomed with the Panchang Vachan & the Rashi Phala told by Ved Sunil Nadkarni & followed by the delicious Panak Pachdi. This was followed by Shri V Rajgopal Bhat Mam's Vyakhyanamala on our revered Guru Stotras, from 28th to 31st March. Shri Rajgopal Bhat Mam elaborated on the Parijnanashrama Trayodashi, Guru Bhajan Stotra and Guru Paduka Stotras . Nearly 100 sadhakas were present at MMM hall on all 3 days from 29th to 31st as Rajgopal Mam extolled the benevolence of the Guru Shakti and reiterated the 'Bhakti Bhava' with which we should seek the Guru's guidance.

**Reported by Mohit Karkal.**

**Mumbai – Santacruz:** 28th March 2017 (Tuesday): For Yugadi, Ved Shri Ulman Anandbhatmaam officiated the 'Panchang Vaachan', and after Mangal aarti, traditional prasad of paanak and pachadi was served to all. On 4th April 2017 (Tuesday) : To celebrate Ram Navami, bhajans and stotras of Lord Ram and Veer Hanuman were sung by devotees. The evening concluded with Deepnamaskar and Aarti of Lord Ram. Prasad was served thereafter.

**Reported by Kavita Karnad**

**Mumbai – Vile Parle - Vakola :** Our Sabha observed three Punyatithis of Param Pujya Swamijis: Shrimat Krishnashram Swamiji on 21<sup>st</sup> December, 2016 , Shrimat Keshavashram Swamiji on 23<sup>rd</sup> December, 2016 and Shrimat Shankarashram Swamiji II on 30<sup>th</sup> March, 2017 by reading out excerpts of Bodhamrut from Shri Chitrapur Guruparampara book. This was followed by well-prepared individual & group Bhajans, Deepa Namaskar, Ashtak, Mangal Arati & Prasad Vitaran.

Our Param Pujya Swamiji Sadyojat Shankarashram during "Shashtyabdipurty Utsav" at Vile Parle & Ninad session at Santacruz had stressed on the importance of Ninad sadhana and had asked the laity to practice it earnestly. Taking inspiration from this our Sabha conducted two batches of Ninad sessions in Guruprasad Society on 8<sup>th</sup> of January, 2016. The sessions were conducted by Smt. Padmini Balsekar & Smt. Chetna Kadle. Thirty members took benefit of this informative training.

Yugadi day was celebrated by our Sabha on 28<sup>th</sup> March, 2016 in the quadrangle of Guruprasad Society. The function started at 6pm with Sabha prarambha prathana followed by Shri Gurupaduka Stotram & Shri Parijnanashram Trayodashi. Panchangpujan and vachan was performed by vaidik Yogesh Honavar. The programme concluded with sumptuous Panak-Panwarvitaran.

During last quarter our Sabha participated in Sevasaptah at Karla Math from 29<sup>th</sup> January to 5<sup>th</sup> February. Nine members participated in this. This was followed by Sannikarsha on 5<sup>th</sup> of February which was attended by 30 members from our Sabha.

The Sabha has also started fresh batch of "Girvaan Pratishtha" Sanskrit Aradhana classes and presently 5 members are attending the same.

**Reported by Radhika Chittar**

To celebrate 58th year of foundation of our Guruprasad Housing Society the members of the Managing Committee organised a small function with great enthusiasm and Umang by holding a Satyanarayana Puja officiated by Vedamurthi Ulman Anand Bhat on Sunday 26th March 2017 in the quadrangle of our buildings no.I and II followed by bhajans, Deepanamaskar, Asthavdaan by residents and members and concluded with Prasad Bhojan.

We still remember that the foundation stone was laid exactly 58 years ago by our Paramapujya Anandashrama Swamiji along with Shishya Paramapujya Parijnanashrama Swamiji III.

**Reported by Shrikar Talgeri**

**Nashik:** The Samaradhana of H.H.Shankarashram Swamiji II was observed at the KSA Holiday Home, on 30<sup>th</sup> January, 2017 by the rendition of devotional bhajans followed by Aarti and Prasad Vitaran. The 20<sup>th</sup> Ordination day of our Param Pujya Sadyojat Shankarashram Swamiji was celebrated on Wednesday, 15<sup>th</sup> February 2017 with Bhajan Seva, Aarti and Prasad. Shishya Sweekar Divas of Param Pujya Parijnanashram Swamiji was observed at Karla on March, 1<sup>st</sup> 2017. Seven Sadhaks from Nashik Local Sabha participated in the event with religious fervor.

Yugadi was celebrated on March, 28<sup>th</sup> 2017 by the Sadhaks of Nasik Local Sabha along with the members of Kanara Saraswat Association, Nashik on the Lawns of KSA Holiday Home. Panchang Vachan was done by Shri Bhanose Guruji which was followed by sumptuous Panak- Panavar.

**Reported by Gayatri V. Chandavarkar**

**New Delhi :** On Friday the 13<sup>th</sup> January 2017 – Sadhana Panchakam was held at the residence of Udyavar Arvind maam and Lakshmi pachi. And rightly so, since we in Delhi Sabha had started our monthly Sadhana Panchakam at Udyavars' residence itself, in 2016.

Such occasions have always infused within each of us renewed freshness and enthusiasm to practice our sadhana with dedicated zeal, humility and bhakti.

On Wednesday the 15<sup>th</sup> February 2017 - Pattabhisheka

(Ordination Day) of our Parama Pujya Shrimad Sadyojat Shankarashram Swamiji was commemorated at the residence of Kumar Rakesh maam and Kumtakar Vidya pacchi in Gurgaon. After Sabha opening prayers a fulfilling Guru Pujan and Sadhana Panchakam was carried out followed by Lalita Sahasranaama, Arati and Sabha closing prayers. The occasion culminated with a hearty prasad bhojan.

01<sup>st</sup> March 2017 – Shishya Sweekar Divas of HH Pujya Parijnanashram Swamiji – III was observed with Puja/Prayers on Wednesday the 01<sup>st</sup> March '17 at the residence of Bondal Jaishankar maam and Nirmala pacchi. After sabha opening prayers, the gathering recited Shri Gurupaduka stotra, Shri Parijnana Trayodashi, Navaratri Nityapaath followed by Devi Anushthan, chanting the Lalita Sahasranaam, Chapter 12 and 15 of the Bhagawat Gita and Shiva Manas puja. Ararti was performed by all in the group. After Sabha closing prayers, Prasad bhojan was served.

March 10<sup>th</sup> to 12<sup>th</sup> 2017 – All India Konkani Sahitya Sammelan - Delhi Sabha along with other Konkani organizations in Delhi and the All India Konkani Parishad (Goa), participated in the 28<sup>th</sup> All India Konkani Sahitya Sammelan held at the Mavalankar Auditorium, Constitution Club, Rafi Marg, in Lutyen's Delhi from 10 to 12 March 2017. This conference was a historic one for all the Konkani families living in Delhi as it gave us all

an opportunity to come under one umbrella of linguistic unity. About 180 delegates and resource persons came from outside - Kerala, Goa, Mumbai and Bengaluru.

The Parishad, a pioneering institute that works for comprehensive development of Konkani language, has conducted 30 national conferences apart from numerous seminars, symposia, workshops and other programmes, to promote Konkani language, literature, culture etc. On the inauguration day, visibility and talent of our Chitrapur Saraswats was clearly evident in the stage and Auditorium décor so beautifully done by Yuvati Pratima Rege (nee Kumble) and assisted by volunteers. The swagat geet – a combination of words from memory and antara penned by Nagarkatti Indu pacchi and Kumar Vidya Kumtakar pacchi – was superbly rendered by Bondal Nirmala pacchi and Ullal Shobhana pacchi (popularly known as the Gulwadi sisters).

On Day 3, the sammelan came to a close with the 2016 Saraswati sammanit Shri Mahabaleshwar Sail encouraging us all to persevere with our dreams. Kumar Vidya pacchi was awarded a memento by Shri Mahabaleshwar Sail for coordinating and helping organize the Sammelan on such large scale. The Sammelan ended with a vote of thanks and a wish that such sammelans be held oftener.

**Reported by Vidya Kumtakar Kumar**

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## Our Institutions

### Yuvati Diwas Celebrations in our Centenary Year

REPORTED BY MAYA S. MURDESHWAR

Three years ago, the talented and enterprising ladies of the Saraswat Mahila Samaj, Gamdevi, envisioned the passing of the baton to the younger generation, and began the tradition of celebrating 'Yuvati Divas' to coincide with International Women's Day in March every year. The aim was to introduce and gradually induct Yuvatis into Samaj activities. With lecture sessions in the first year honouring young achievers and a theatre workshop in the second, grand celebrations were due in the third, with the Mahila Samaj celebrating a glorious centenary this year. In keeping with the vision, Yuvati Divas was celebrated on Sunday, 19<sup>th</sup> March 2017, in the Samaj Hall at Gamdevi, with a two hour programme planned, executed and efficiently managed by the yuvatis themselves.

The evening commenced with emcee Ketaki Mavinkurve welcoming a houseful audience to the event followed by a beautiful Saraswati Vandana in the melodious voice of Dr. Divya Bijur.

Another doctor then took charge, Dr Ashwini Kodial,

captivating the audience with her experiences as a practising Anaesthesiologist. Dr Kodial, in flawless Marathi, beautifully wove together amusing anecdotes, informative facts and cleared misconceptions that abound about her field of study. She spiced up the session with a generous dose of humour and effectively drove home the point that anaesthesiologists the world over are the lesser-known doctors (often not even addressed as 'Dr!') who provide the much needed vital assistance right from the time before a surgery begins to the time after the patient is wheeled into the recovery room and finally revives. The interactive Q-A session that followed was evidence enough that Dr Kodial had successfully managed to entice her audience into the bhoobhulaiya of Anaesthesia.

It was then time for Yashasma Savkur to take centre stage as she enthralled everyone with a mesmerizing Kathak recital to the tune of the popular song 'Mohe Rang De Laal' from the film Bajirao-Mastani. Yashasma gracefully danced to the beats and playfully splashed

the festive colours of Holi on her appreciative audience through her dance. The high tempo set by her was ably carried forward by Dr Divya Bijur, who returned to regale the audience with her mellifluous voice. She presented Marathi and Hindi songs by Asha and Latadidi, and got a thunderous applause and unending encores for the laavni she concluded with. Another minute of Divya's performance and the mahilas and yuvatis would have taken the 'dance floor' of the Samaj Hall by storm! Such was the enthusiasm in the room!

After Divya's brilliant performance, a much-needed respite to catch one's breath was provided as the stage was set for the next event – a skit titled 'Ladies Special' written and directed by two talented girls - Ketaki Mavinkurve and Divya Vinekar. The skit was themed around the conundrums faced by present day youth – that of success, happiness, earning (a lot of) money and of being stereotyped. The pertinent life situations portrayed by the four protagonists played by Divya Vinekar, Mitali Puthli, Medha Karkal and Shruti Gokarn, ably supported by Dr Devika Kulkarni provided some food for thought. Although the skit depicted the challenges and problems faced by the four young ladies, the positive note on which it ended was inspiring. How the quartet comes together to start a law firm despite all odds was reminiscent of the humble beginnings of the Saraswat Mahila Samaj itself. A fitting finale to celebrate the visionary ladies who stepped out of their homes a full century ago, with the vision of 'Seva, Vidya, Kala', inspiring and benefitting not just the womenfolk but the entire Saraswat Samaj.

The thoughtful mood created by the skit was lightened by a surprise musical performance by a guest artist. Sadhana Kamatpachi introduced Ms. Sara, a yuvati from Spain, who is currently teaching Music and Spanish at the Edubridge International School, Grant Road. To everyone's pleasant surprise Sara played not Spanish, not English, but Hindi film songs on her flute, one of which she practised and performed impromptu!

On that happy note, quite literally, concluded an evening of fun and interaction between the guiding elders and the enthusiastic youngsters. As everyone tucked into lip-smacking bhel and piping hot coffee sponsored by Smt Vidya Kodial. Ketaki thanked the office bearers of the Saraswat Mahila Samaj on behalf of the yuvatis for their constant encouragement and guidance and their unstinting support. Geeta Balsepachi delivered the vote of thanks on behalf of the Saraswat Mahila Samaj. She likened the yuvatis to the fresh blossoms on a flowering plant, gently unravelling their tender petals, and wished for increasing participation by yuvatis in Samaj activities. The elders smiled as the yuvatis nodded their agreement.

<<<>>>

**Saraswat Mahila Samaj, Santacruz:** International Women's day was celebrated by the Saraswat Mahila Samaj, Santacruz by holding a Cooking Competition in memory of Smt. Nalini Panemanglore (Ex Chair-person) sponsored by her children. The judges were Smt. Lalita Kalambi and Maya Manglore. While judging was going on Shri Himat Gandhi demonstrated Ikebana and flower arrangement. Even though a Gujarathi he speaks perfect Amchi since he grew up in the colony!

On April 1st we celebrated Samaj day. A street play in Marathi 'काय भुललासी जाहीरातीच्या रंगा' was staged. This was followed by a sumptuous lunch catered by our resident caterer Smt. Maya Manglore. Needless to say every one had a lovely time.

**Reported by Shalini Balsavar**

## CLASSIFIEDS

### MATRIMONIAL

**Alliance** invited for siblings-Male an I T Professional, and Female a Medical Professional, both around 40 years and Green Card holders residing in USA. Contact No 9870784347 (Mumbai).

### ENGAGEMENTS

**Kodial-Harite:** Samarth, son of Sanjiv Kodial and Sabitha Kodial of Mangalore engaged to Asmitha, daughter of Ajith and Vinaya Harite of Chennai on 25-03-2017 at Mangalore.

**Shreyas** Kodial, son of Sanjiv Kodial and Sabitha Kodial of Mangalore engaged to Miss. Sindhu daughter of C.A.Lokanath and Shyamala Lokanath of Bangalore on 25-04-2017 at Mangalore.

**Chandavarkar - Rao:** Arti daughter of Deepa (nee Suvarna Ramdas Savkur) and Deepak Sadanand Chandavarkar of Borivali (East) with Aamod son of Bharati and Suhas Venugopal Rao of Dahisar (West) on 28th March 2017 at Mumbai.

### BIRTH

**A cute baby girl** to Priyanka Bhandarkar and Mohan Babu Selvaraj, sister to Aashna, granddaughter to late Sandhya Bhandarkar (nee Lajmi) and late Sharad Bhandarkar on 15th January 2017 at San Rafael, CA, USA.

### CHANGE OF ADDRESS

**Bhanu/ Deepak Rao** and family shifted from Churchgate To 1902, 19<sup>th</sup> Floor, Lotus Heights, Extn of Shankar Lane, Tank Road, Orlem, Malad (West), Mumbai – 400064. Mobile- Deepak - 9820565946, Bhanu - 9820599444

**SUMMER OFFER & Discount for Senior Citizens.** Sales & Service of Desktop Computer (Branded/Assembled), Laptops, Peripherals. Contact (Mumbai): Abhay Talmaki - 8080151572, 7021201371; email:abhaytalmaki@gmail.com

## DOMESTIC TIDINGS

### BIRTH

We welcome the following new arrival:

Jan 15 : A baby girl Anisha to Priyanka Bhandarkar and Mohan Babu Selvaraj at San Rafael, CA, USA.

### OBITUARIES

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

2016

Dec 23 : Sushila Bhaskar Benegal (92) at Bangalore.

2017

Feb 14 : Suvarna Gopalkrishna Chandavarkar (62) at Mumbai.

Feb 26 : Sumati Ramdas Kulkarni (87) at Wadala, Mumbai.

Mar 18 : Vrinda Mohan Hosangadi (54) at Colaba, Mumbai.

Mar 27 : Jayant Subrao Divgi (79) at Mumbai.

Apr 06 : Udyavar Balachandra Rao (84) at St. Augustine, FL, USA.

Apr 08 : Prakash Ramdas Hattangadi (62) at Goregaon (East), Mumbai.

Apr 10 : Niranjana Bolangady (67) at Chennai

Apr 11 : Sumitra Vittal Koppikar (79) at Pune

Apr 12 : Anil Devdas Pandit (73) at Mangalore

Apr 16 : Brigadier Ashok Gangadhar Gokarn (78) at Salunke Vihar, Pune.

### मगलों परममित्र

५-६ वर्साचो चळो स्कूलांथावू घारा यॅनाफुडे ताक्का कोणयी मि त्रची नाती म्होणु आवसूक सांगता. ती चॅडाक देवूची तुगलो खरो मित्रू आस्स म्होणु सांगता हँ भजन चेडांगल्या अनुभवाचेरी तागेल्या शब्दांतुं बरैल्यां -

देंवा तूं मगेलों परममित्र रँ

मगेलों बेस्ट फ्रेंडू रँ आनी बेस्ट बड्डी रँ ॥धृ॥

सकारळीं आम्मी दोगजण। सांगाती उटायताती।

ताँड धुवु तान्नेक घेवु। मागीरी भायर सरताती।

स्कूलबॅग घेवु आम्मी। स्कूलाक वताती॥१॥

स्कूलांतुं आम्मी दोगजण। एक बेंचारी बसताती।

तुगेलें मितीं सगळे विषय। माक्का सम कळताती।

त्यामितीं आमगल्या क्लासांतुं। हांव फर्स्ट आयला रे॥२॥

सांजे येवु तात्रेक घेवु। आम्मी खेळुक वताती।

घारा येवु अभ्यासु कोरु। मागीरी आम्मी जेवताती।

दणु जावु गप्पें मारतची। आम्मी निहताती॥३॥

देंवा तूं कॅन्नाईSS। सांगाती राबकाजची।

हांव आमकां ख्यांब्याक। घट्टी बांदताची।

आतं कश्शी तूं माक्का। सोणु वतलों रे॥४॥

(राग-आम्ही देवाचे खेळगडी रे)

- सुमन नागरकट्टी, यू.के.

### Errata

On page 54 of April 2017 issue in late Smt. Shreejay Mallapur's remembrance, her date of expiry has been erroneously printed as April 28<sup>th</sup> 2018 instead of April 28<sup>th</sup> 2016.

We regret the error ...Editorial Committee

### Donations Received

Kanara Saraswat Association is grateful to the following donors:

#### EMERGENCY MEDICAL RELIEF FUND

Smt Anjali Dalvi Rs 30,000.00  
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