

Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

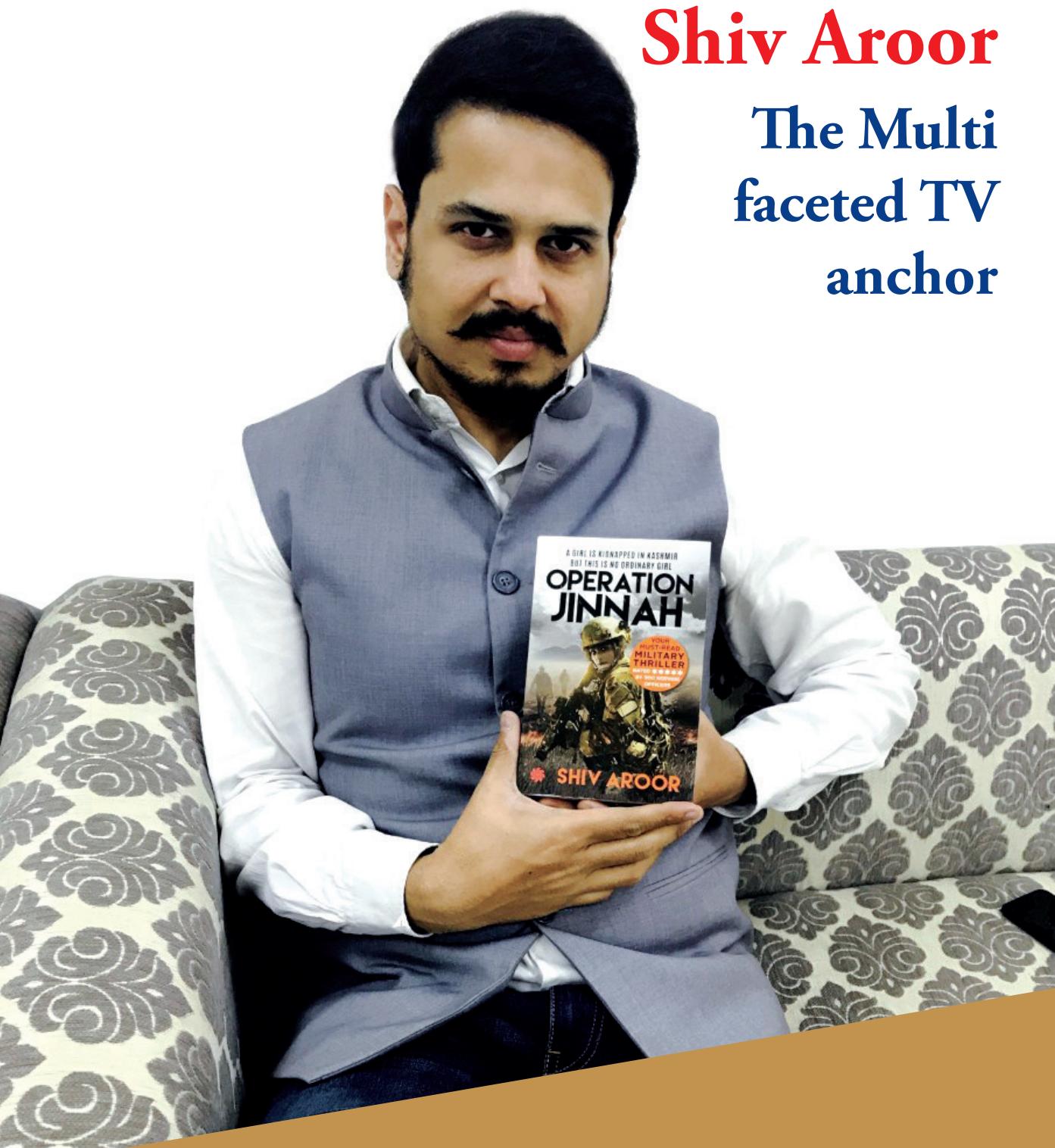
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Shiv Aroor

The Multi
faceted TV
anchor





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Kanara Saraswat

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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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From the President's Desk....

Dear Friends,

The famous Nobel Laureate Madame Curie once said, "Nothing in Life is to be feared. It is only to be understood. Now is the time to understand more, so that we may fear less." But, we human beings are always fearful of something or the other. Fear is 'a distressing emotion aroused by impending danger, evil, pain, etc, whether the threat is real or imaginary.'

Some of the fears are very common. Fears like – fear of the future, fear of failure, fear of a new place, fear of a new person in our life, etc, are the common fears in our mind. Basically, all these emanate from the fear of the unknown. Human beings are always afraid of the unknown. When Christopher Columbus set sail to discover India, his countrymen were frightened that he was going to sail right off the end of the earth. Research in psychology points out that we generally like to be able to anticipate definite consequences and do not like unknown or unanticipated consequences. That is the fear of the unknown.

The famous English philosopher Aldous Huxley has said, "There are things of the known and there are things of the unknown, and in between there are doors of perception." It is very common for the human mind to open the doors of certainty and open the doors of perception, but not to open the doors of the unknown, due to fear of the unknown. But as Huxley says, open this door of the unknown. It is a blank space, waiting to be filled in with creativity. Your inner thoughts, your spirit for charting the unknown will make this journey of yours enjoyable; and make you feel less fearful. Have faith in this journey.

According to Madame Curie, just understand the fear by analysing the root cause of the fear and you will get the solution to your fear. This process of your analysis and understanding of the unknown will find you solutions to face all your fears. This process will make you stronger and better-equipped to face the unknown future.

Of course, some fear is always good to keep us on our toes. But an unhealthy fear will pull you back. As Rabindranath Tagore says in his famous poem –

"Where the mind is without fear and the head is held high
Where knowledge is free
Where the world has not been broken up into fragments
By narrow domestic walls
Where words come out from the depth of truth
Where tireless striving stretches its arms towards perfection
Where the clear stream of reason has not lost its way
Into the dreary desert sand of dead habit
Where the mind is led forward by thee
Into ever-widening thought and action
Into that heaven of freedom, my father, let my country awake"

Though this poem was written by Rabindranath Tagore during our Independence struggle, we realise how true it is even today. As also is Madame Curie, when she says –"Nothing in Life is to be feared, it is only to be understood".

So friends, free your mind from fears and hold your head high.

Regards,
Praveen P. Kadle

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(The figures in brackets indicate the number of applicants receiving the assistance)

	** Insti- tution	Education Aid	Distress Relief	Medical Relief	Total	% of
		₹	₹	₹	₹	Total
1.	C. S. E. R.	13,19,000 (130)	10,08,000 (181)	6,29,000 (53)	29,56,000 (364)	67.24
2.	S. E. P. C.	2,12,000 (25)	2,02,000 (46)	1,82,250 (20)	5,96,250 (91)	13.56
3.	K. S. A.	2,64,000 (24)	1,58,000 (25)	96,000 (05)	5,18,000 (54)	11.78
4.	S. M. S.	2,60,000 (11)	1,00,000 (18)	1,20,000 (08)	3,02,000 (37)	6.87
5.	ANAND	24,000 (04)			24,000 (04)	0.55
	TOTAL	19,01,000 (194)	14,38,000 (270)	10,27,250 (86)	43,96,250 (550)	100.00

- ** C. S. E. R. - Chitrapur Saraswat Education & Relief Society, Santacruz.
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Letters to the Editor

Dear Editor, Hearty Congratulations on the recent issue of Kanara Saraswat Magazine June 2017. It was heartening to read all the articles with photographs alongside. Special Congratulations for the beautiful cover pictures of the Konkani Musical Drama 'Naad Ninaad'. And Kudos to the beautifully written review on this Musical Drama by Uday Mankikar.

The review is written in such a detailed and classic style that it sent us to the old times of Konkani drama. Congratulations to Uday Mankikar on taking us down Memory Lane to Konkani Stage of the 50s, 60s and 70s. I particularly remember attending Konkani dramas staged by Konkani Sahitya Samiti where stalwarts like Venkatmam Talgeri, Sudhakar Bhatmam, Kaikini Ramakantmam performed the Classics written by Pandurangmam Talgeri. The most unforgettable one was Ekuchi Ghotu an adaptation of Ekach Pyala, where Narhari Bhatmam played the male lead of Sudhakar and Kaikini Ramakantmam donned a ladies wig to portray Sindhu, his wife and Kaikini Dattmam played the role of Taliram. It was a musical drama where all characters sang their own songs. That kind of stage we witnessed as children sitting on the Talmakiwadi Grounds too under a Mumbai sky without paying a single anna for a ticket. Nor can I forget the Saraswati Amateurs Rehearsals which used to take place in Mohan Building, Forjett Hill, where I lived all those wonderful times. I can still hear the leg harmonium which Mohanmam played on the second floor for rehearsals. 'Soyrike Sambhram' was the drama which was being rehearsed written by my uncle Devrai Baindoor. I am very proud that Naad Ninaad has entered the classic Era of Konkani Drama to enter the Library of our Konkani Stage. Uday, thank you so much for this very sensitive observation of yours to appreciate a Musical adapted from a western movie and enter it in the columns of Konkani Drama. Our Congratulations to the entire team of Naad Ninaad on the performance both in Bangalore and later in Mumbai and the tremendous standing ovations and accolades. The Chotta Pack was the most attractive wrapper to the Entire Toffee Box. Congrats. Congrats to the Ladies too on their super hard work to bring the Concert together.

Kumud Nayel, Bengaluru.

Dear Editor, It was very heartening to read two articles about the present lively lifestyle of senior citizens in our Amchi community in K.S.A. Magazine of May 2017 issue .

1. Jyeshtha Nagarikanche Sneha Sammelan – Rasavalokan by Chandrama Bijur.
2. The Joys of Turning Silver by Sadhana Khambatkone.

Both these articles reflect the positive attitude of our

senior citizens towards spending their golden years in a healthy happy manner so as to live fruitfully for their own self contentment as well as to be of some use to society by contributing their mite by way of utilizing their talent or hobby in whichever field they are proficient.

I am a member of Dignity Foundation , Mumbai, since its inception in 1995. D.F. is an N.G. O. founded by Dr Sheilu Sreenivasan, President who is also the Editor of their mouthpiece magazine Dignity Dialogue which provides a platform for seniors to air their views on various topics of interest to elders.

Chandrama Bijur's article reflects the spirit of joie de vivre (joy of living) and bonhomie (fellowship) among our Amchi elders as exemplified in the several entertainment items presented in the Get Together held in Anandashram Hall in Talmaki Wadi on 2nd April'17.

This sort of a get together can become a regular programme annually on World Elders' Day celebrated on 1st October every year.

Sadhana Khambatkone has cited several examples from her own experiences to show how elders can mitigate their loneliness and make good use of their 'second innings after retirement.' Now that they have a lot of spare time on hands after their children and grand children have grown up, they can resume their hobbies that may have been lying rusting over the years.

I liked the concluding lines of Sadhana's article, full of hope and confidence that run thus " 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". As for Chandrama 's quotes of some lovely lines from Hindi film songs I would like to add one more as follows – 'Aie meri zohra zabeen, tujko malum nahin, Tu abhi tak hai haseen, Aur main jawan, Tujhe pe qurban meri jaan, meri jaan.'

Kudos, cheers and hats off to our Amchi seniors who have crossed ninety including Gurunath Gokarn mam , Managing Editor of KSA magazine, still going strong and one like our high spirited Manorama Pachhi Shashital who has even crossed a century!

My pranams to them all.

Kusum Gokarn, Pune

EXAMINATION RESULTS - 2017

Students who have been successful in various examinations in the year 2017, from Universities and recognised Boards and institutions are requested to send the details in the following proforma:

1. Name (in full):
2. Address and Telephone No.:
3. Examination passed and Board University/Institution:
4. Class & No. of Marks obtained:
5. Any Merit Scholarship/s / Prize/s:

This should be accompanied by a photocopy of the Marksheets duly attested by school/college/institute authorities.The last date for receiving the details is August 31st, 2017.

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Our Cover

Shiv Aroor - The Multi faceted TV anchor

NITIN G GOKARN

Television news and media being so much a part of our day to day lives , names like Dr. Prannoy Roy, Arnab Goswami and Rajdeep Sardesai are already household names and are peeping into our living rooms day and night ! One more name which has become a household name and is becoming tremendously popular is none other than Shiv Aroor. Shiv is certainly the pride of our minuscule Chitrapur Saraswat Bhanap community. He is a regular and popular face on India Today TV. A journalist for more than a decade, he has received several awards for excellence in reporting.

Shiv is the son of Shri Prakash Aroor and Smt Usha Aroor. Prakash is currently the President of the Canara Union Bangalore. 1980 Chennai-born, Shiv as a child, was interested in marine life and wanted to be a marine biologist, an artist and a writer. But as we all know how it is with children—their dreams change and evolve with time! He went to school in Chennai and Rishi Valley and then did his undergraduate studies in English and history from St. Stephen's, Delhi. At the end of this, he wanted to study international journalism and did a Master's at the School of Journalism, Cultural Studies and Media, Cardiff University, UK, where the multiple influences of some of the best teachers, coursework and assignments stayed with him.

He always wanted to work in India, so when he returned from Wales, he joined the **Financial Express** and later the **Indian Express**. For a long time, he stayed with print journalism, and later moved to television.

Shiv Aroor is currently a Consulting Editor with India Today. Having begun his stint in the field of Journalism at the young age of 23, today he anchors the 5 pm show. After starting out as a Business Reporter in Financial Express, he got his first break at the Indian Express to cover defence news. Shiv was one of the youngest correspondents to have been bestowed with this exigent responsibility. This experience earned him accolades but what he remembers distinctively are the experiences that he claims to take with him in his march to the upper echelons in the field of news and media reporting. Shiv found himself being caught in a bombing raid by Gaddafi's air force in Libya's Ra's Lanuf in 2011!

He visited the Lankan Tamil camps in the week that Prabhakaran was killed, managed to spend multiple

nights with soldiers on the LoC, dined with the Chinese Army in Tibet, swam with the Indian Navy frogmen off a remote island in the Andamans, travelled across Libya with rebel warriors and flown fighter planes too! Isn't this incredible and something to be proud of?

His career as a defence Journalist started by sheer accident ! However, it only helped Shiv to feed his interest in the world of Special forces better. This is why the book that he has written explores a side that very few Indian Authors have had the opportunity to exhibit.

Shiv Aroor is based out of Delhi where he lives with his wife, Tavleen (Singh) who is also a popular Television Journalist with Times Now and a daughter Mira, who turns three this year. Both are enjoying their parenting experience. Shiv's proud parents Prakash and Usha, vividly remember Shiv spending his young adolescent days drawing comic strips and designing book covers. In fact, he even took up a project of writing and illustrating a graphic novel, which he never managed to publish regrettably.

When Shiv Aroor isn't busy being India's most renowned and celebrated journalist, he submerges himself in the world of aircraft and special forces. Two distinct interests he developed when he was exposed to that world during his tryst with the Indian Express.

We wish Shiv glorious success in the times to come!

Today, Shiv Aroor is the proud author of a military thriller— 'Operation Jinnah'. Though fictional, the book draws strong similarities to the setting of Mumbai's indelible 26/11 terror attacks. The novel features Special Forces commandos as protagonists who are out on a revenge mission. Thus, giving Shiv a chance of showcasing his experiences and nuances to the world that is yet to understand the beauty and stark terror that engulfs the nightmarish side of our country's reality.

Aroor plans on writing a sequel for Operation Jinnah after the novel received an overwhelming response post its release. The thought of converting the book into a series or a movie may also be a possibility Shiv Aroor is currently exploring.

In the coming years, the Indian viewers will get to see a lot more of Shiv on TV and the CSB community is proud to have Shiv amongst us.

<<>>

Financial planning for the family

SUNILDATT SHIRALI

I. Financial Planning

At some point of time those of us in corporations have been involved in the financial planning process of the organization. An annual plan is a Budget and one for a longer period is a Strategic plan. Yet, few of us, may have prepared a long term financial plan for our family. Though preparing this long term plan for our family is complex, it is desirable because many objectives for the family- a house, a car, education & wedding of our children require a huge amount of money. The main difference between an organization plan and a family plan is that the one for the organization is return oriented whereas the one for the family is an expenditure plan. Some family expenditures are unforeseen and we need to account for such contingencies over and above the planned ones.

For preparation of a family financial plan, we need to identify & understand our income, spending, current investments and liabilities. We also need to understand, organize and structure our debts efficiently and mobilize when repayment costs rise. We also need to plan meaningful insurance solutions to cover potential and unforeseen events. And most importantly we need to create a post retirement corpus.

Three factors to consider in estimating the expenses for our objectives & requirements are;

1. Inflation-it increases the future costs and reduces value of wealth.
2. Life expectancy- with improvement in medical care this is expected to increase
3. Medical expenses-these rise over time and with inflation

The broad steps for preparing a financial plan go this way,

- Analyse the present financial situation
- Set family life objectives & requirements with estimated time horizon. Co-relate these current & future income, resources and liabilities.
- Make room for inflation & life expectancy and the risk bearing capacity of the family based on the age and health of the main bread winner.
- Do not compromise on essential expenses & post retirement corpus but reduce variable and non essential lifestyle related expenses.
- Monitor and review the plan periodically and make necessary modifications
- Plan early and if not already begun, start now.
- Implement the prepared plan.

II. Retirement planning

Since most of us retire from active working life at some point of time, creating a corpus fund for post retirement expenses holds great value. Develop a strategy early on so that we are well prepared to deal with the lack of regular working income even when there is an upward move in inflation and medical expenses without a dent to our living standards or dependency.

III. Investments

Ensure that our investments are giving the desired returns by monitoring them regularly so that there is no erosion of our wealth and we can beat inflation. Keep updated of the revision in tax laws relating to investments in equity and mutual funds. Rules change with time. For now, dividend from mutual funds are fully exempt from income tax & that from equity is exempt up to Rs.10 lakhs. Capital gains on long term equity oriented mutual funds & equity are also exempt from tax. Always consider the risk with the return and keep a balanced portfolio. The thumb rule on the percentage of investment in equity/mutual funds is that it should be one hundred minus our age. Our profile as an investor is also important in investment decision making.

It is quite normal for any investor to have a part of investment in FDs of banks and well rated companies. However, the long term return as well as tax benefits on this investment are not as lucrative as high quality equity/mutual fund investments. The advantage of these investments is that they are easy to get into and need less supervision. Equity and mutual funds call for requisite skills and a temperament to deal with the volatility of the stock markets.

Those investing directly in equity may benefit from the freely available principals and ideas shared by successful investors such as Ben Graham, Warren Buffett , Chris Browne, Phil Fisher and Howard Marks. It may be difficult to follow all their principles, but they can be used as guideposts. Timing investments in equity with the bottom of the economic cycle or the stock market can also add significant value to the investment.

The time horizon of the fund requirement for achieving our family objectives can also be used as a benchmark to access and shift investment categories. A need based analysis of fund requirements can help in choosing these investment categories. Safe investments such as FDs, post office deposits, senior citizen saving schemes are a good way to fund routine expenses. Provident Fund and Public Provident fund are also very safe sources of savings. Our balance investment can be in various options of equity or mutual funds, which

have higher risk & return.

Some ideas on time based investments and our available funds and profile are;

- For fund requirements of up to 2 years highly rated debt or liquid funds.
- For fund requirement in the 3 to 5 year horizon equity in large cap or in balanced and large cap mutual funds.
- For fund requirement after 5 years, large & mid cap equity or multi cap & small/mid cap mutual funds.

Younger investors may consider investments in SIP (Systematic investment plan) as it covers various economic cycles over time and avoids the risk of investing at an economic peak. Investors willing to take more risk may invest higher in small & mid cap mutual funds. For conservative investors there are the debt funds, the balanced funds(mix of debt & equity) and the large cap funds.

It is always advisable to consult a trustworthy professional expert in the area of financial planning to assist and guide us through this maze of personal investment An expert will also be able to estimate the required retirement corpus & other likely/ contingent expenses in the distant future and help us prepare a sound personal long term financial plan .

Young View point

I wish.....

I wish,
I could lie,
In the blue sky,
Above the blue ocean,
Wading in its reflection.

I wish,
I could rest,
In Nature's lap,
Amongst the greenery,
Under Mother Nature's cap.

I wish,
I could race,
At the wind's pace,
Encircling the world,
Like a leaf whirled.

I wish,
I could swim,
Where the stars dim,
In the moonlight,
Like fireflies in flight.

I wish,
I could see,
Life beneath me,
I long to be,
A fish in the sea.

I wish,
I could be,
Whatever I desire,
I want to explore everything,
That a little kid admires.

- Kedar KATE

Kiddies' Corner

In the Womb of my Mother

Nine months before my birth,
I sat in the womb of my caring dear mother,
About whom, only after my birth,
Did I care to bother.

In a lightless red sky did I sit,
Kicking my loving mother in a careless fit,
Sometimes of anger, sometimes of joy,
While she must have sat wondering, is it a girl
or a boy!

Her comfortable womb was the only world known
to me,
Where, oblivious I sat, of the larger world which
I was yet to see!

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KSA ELECTION RULES

Pursuant to our commitment made to Members in 104th Annual General meeting held on Sunday, 18th September 2016 , the Returning Officer appointed by M.C. of KSA has prepared new Election Rules without violating Bye-Laws.

The OBJECTIVE in introducing Election Rules is under:-

To frame Election Rules in such a manner that maximum number of members of Kanara Saraswat Association will cast vote to elect Members on Managing Committee with minimum inconvenience and without compromising on authenticity & Secrecy of Voting.

Rules :-

- 1) New Ballot Paper designed.
- 2) To attach Xerox copy of any one of following document/s for verifying Signature .:-
 - a) Passport, Driving license, PAN Card , ID Card issued by Railway for Season Ticket
 - b) Identity card issued by Employer , Pensioner Card, Senior Citizen card provided the signature of the members appears therein.
 - c) In the absence of the above proof the member may get his signature attested by a gazetted Office / Bank office in the following form and submit along with the Ballot paper

Format

(X)

(Signature of Mr/Ms _____)

Signed in my presence

(Rubber Stamp in case of authentication by Gazetted / Bank Officer)

Shivshankar D Murdeshwar
Hon. Secretary

Srikar Balsavar
Returning Officer

KANARA SARASWAT ASSOCIATION

Election to the Managing Committee 2017-2018

As per the Election Notice dated 01 .04.2017 published in Kanara Saraswat magazine of May 2017 valid nominations have been received from the following Six members against four vacancies to be filled up for the Managing Committee for the year 2017-2018

- 1) SHRI MANGALORE SUNIL GOPALKRISHNA
- 2) DR MAVINKURVE PRAKASH SHANTARAM
- 3) DR PUTHLI SWATI SANJAY
- 4) SHRI SASHITAL DILIP PANDURANG
- 5) SHRI SHIROOR VANDAN SHANTARAM
- 6) SMT SURKUND USHA KISHORE

Therefore the Elections will be held to Elect 4 members. Ballot paper for the Elections is published separately. All the members of the KSA are requested to cast their votes by putting X against any Four candidates in the Ballot Paper and return it to the Returning Office, Kanara Saraswat Association (Regd). **Not later than 7 .00 pm on 12th August 2017 in the closed envelope marked "Ballot paper".**

Please note:

- 1) If more than one Ballot paper is received from the same member, all the Ballot papers will be rejected.
- 2) If a member votes for more than 4 candidates, the voting paper will be invalid.
- 3) The ballot paper should be accompanied by Xerox Copy of any one of the following:
 - a) Passport, Driving license, PAN Card , ID Card issued by Railway for Season Ticket
 - b) Identity card issued by Employer, Pensioner Card, Senior Citizen card provided the signature of the members appears therein.
 - c) In the absence of the above proof the member may get his signature attested by a gazetted Office / Bank office in the following format and submit along with the Ballot paper

Format

(X)

(Signature of Mr/Ms _____)

Signed in my presence

(Rubber Stamp in case of authentication by Gazetted / Bank Officer)

d) The Ballot papers without the ID Proof is liable to be rejected.

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BALLOT PAPER

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If necessary Xerox copy of this form can be sent duly filled in.

Chaitanya Devidas Padukone wins Prestigious Awards

Dadasaheb Phalke Academy Award recipient Chaitanya Devidas Padukone was recently honoured in Mumbai, with two consecutive prestigious accolades—the Dr. Babasaheb Ambedkar Nobel Award and the Indywood Media Excellence Award (South India-based) for the success of his authored book 'R D BurMania—Memoirs' and also for his passionate dedication to creative film journalism.



Chaitanya Padukone (left) honoured with the Ambedkar Nobel Award by heroine Mahima & director Raj K Santoshi



Chaitanya Padukone (left) honoured with the Indywood Media Excellence Award

Incidentally, the Ambedkar Nobel Award (under the aegis of International Human Rights Council) was presented to Chaitanya on stage by Bollywood star-heroine Mahima Chaudhari and eminent Hindi films director Raj Kumar Santoshi. The other celeb Ambedkar Nobel awardees who attended the same event, included senior actors Dharmendra, Padmini Kolhapure, Mahima Chaudhary, TV serial 'showman' Dheeraj Kumar, singers Udit Narayan and Kumar Sanu, besides several other luminaries.

Fondly Remembered on 02nd July

Amma 75th Birthday

(Meera Kapnadak)

Though we miss you always
Each and every day
It seems to hit us even more
Because it is your Birthday

We send wishes to Heaven
Carried to you, upon a prayer
To the place where you are now
With sweet, tender love and care



From,
Muralidhar K. Rao
Mahesh M. Kapnadak, Meena S. Kaushik & Maya R Chandavarkar.

Centennial Birthday Remembrance

Sri Hattangadi Narayan Rao

17th July 1917 To 3rd March 2010



If tears could build a stairway and memories, a lane.
We would walk right up to Heaven and bring you back again
No farewell words were spoken, no time to say “Goodbye”
You were gone before we knew it, and only God knows why

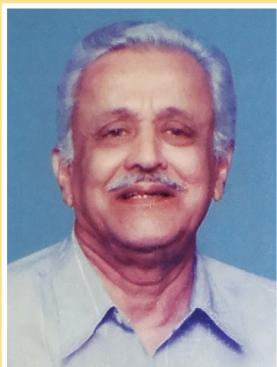
We miss you every day, especially today.
We wish you a very happy 100th birthday in heaven.

Malathi Hattangadi
Sheela and Ramchandra Haridas
Paresh, Puja, Rishabh and Aanya Haridas
Priya, Betson and Aria Zachariah
Children, Grand Children And Great Grand Children.

Dr. Chandrakant Narayanrao Pandit

B: 3rd Dec 1930 D: 10th June 2017

Departed for his heavenly abode
on 10th June 2017 at Pune



“Death is not
extinguishing the
light;
it is only put-
ting out the light
because the dawn
has come.”

Rabindranath Tagore

Deeply mourned by family and friends:
Wife: Shalini
Sons: Ashwin and Nitin
Daughter-in-law: Geeta
Grandchildren: Maya and Neil

MAY HER KIND SOUL REST IN PEACE



26-10-1925 to 01-05-2017

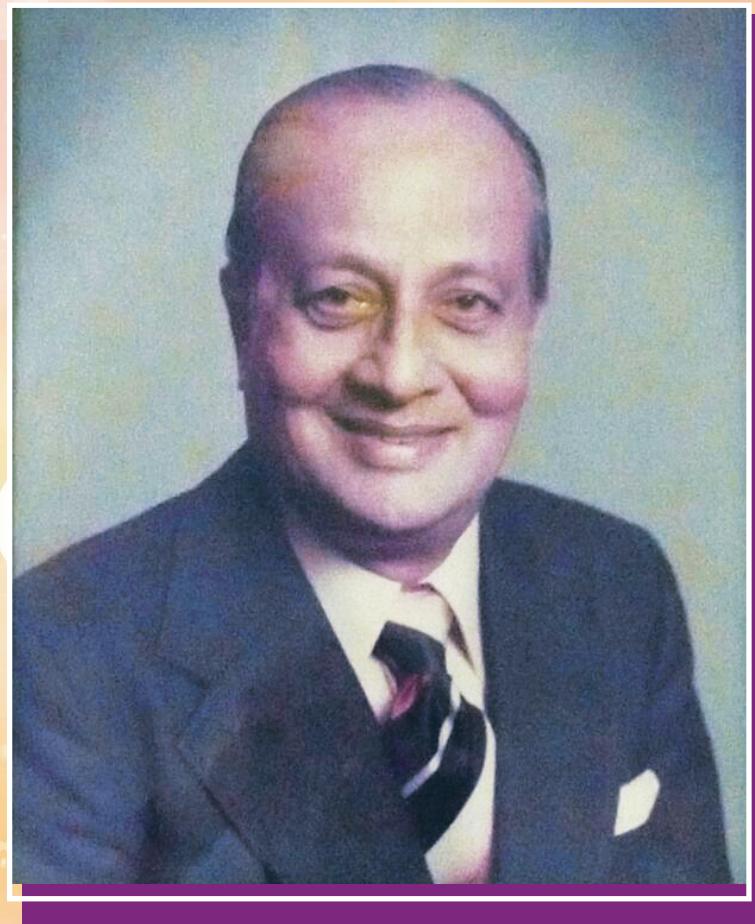
Rathna Bai Jeppu nee Padbidri

W/o Late Ramanand Rao Jeppu

Deeply mourned by:

Gurucharan Rao Jeppu and all from Jeppu family,
Shobha-Arun Honnavar and family,
Taramathi Kalbag nee Padbidri,
Durgadas- Shalini Padbidri and family.

7th Death Anniversary Remembrance



Padmanab (Maruti) Vithal Masurkar

(25th September 1920 – 4th July 2010)

Greatly missed and fondly remembered by:

Wife: Jayashree

Masurkars, Jadhavs, Padbidris, Sawants, Shindhes,
Naiks, Vaidyas, Bagwes and Bhapkars
All near and dear relatives and friends.



*They say that time's a healer
but as the time goes on,
We seem to find it just as hard
To face the fact that you've gone.
It's been one year since you passed
away
We now remember you in a very
special way.*

Chitra Chidanand Konaje

(02nd November 1946 – 8th July 2016)

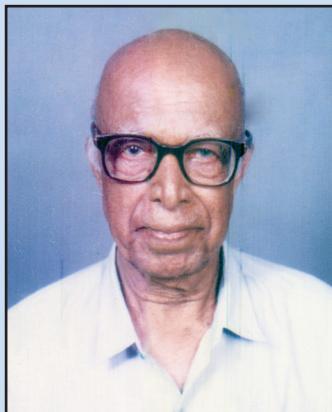
Greatly missed and fondly remembered by

Husband: Chidanand Konaje

Chetan, Archana, Chaitali, Krishna, Kanaka & Ashish

All near and dear relatives and friends.

CENTENARY BIRTHDAY REMEMBRANCE



DATTANAND LAXMANRAO MURDESHWAR

(28.07.1917 – 28.07.2017)

DEAR PAPPA / AJJU

REMEMBERED BY:

Shivshankar & Aparna (Ashu)

**Grand Children :- Pallavi & Mahesh, Pradnya & Ashutosh
Pankaj & Shrikala**

**Great Grand Children : Siona, Tvisha, Kshiti & Aarush
Murdeshwars, Vinekars, Kalambis , Trasys and Patkars**

Zatka Tales - Forward Area

WG CDR VS HATTANGADY

After graduating from Air Force Technical College, Bengaluru in 1968 I was posted to a Hunter fighter squadron in forward area. The nearest railway station was Hashimara. It took 5 nights and 4 days to reach the base from Mumbai. From Lucknow it was meter gauge. Our journeys were always fun eating lovely Gulab Jamuns, chole bhature and other special items of the area the train chugged through! A hint of Engine coal dust in the food made the thing tasty!!

The train would reach Hashimara at around 2 at night. Many people would fall asleep and get carried away to Aliporedwar Junction 40 km away. Since the train was much longer than the small Station, the 1st class compartment would be outside the station in pitch darkness. A porter would walk along the track shouting "Hashimara" with a lantern in hand. We had to get down in darkness on the track and hope there was no villain like Pran from the film "Bees Saal Baad" waiting to take care of us permanently!!

Young newcomers had "Wah Taj" quarters. These were 20 year old dilapidated horse tabelas converted into single rooms with a cot and a chair with 1 sad looking single 30 watt bulb in the ceiling winking at our plight. Toilets were common. The area had 6 feet grass all around and snakes slithered all over. Luckily no snake bites were reported, they knew friend from foe I guess. But once or twice a year we had an aircraft accident what with sudden bad weather and hills all around.

Within 2 years that area was declared a peace station and married quarters were built. Our Station Commander addressed all the young officers. "Go get married and come back with your wives. If we do not occupy the new quarters they will be given to Army!" he said. 15 of us went on leave and came back with 15

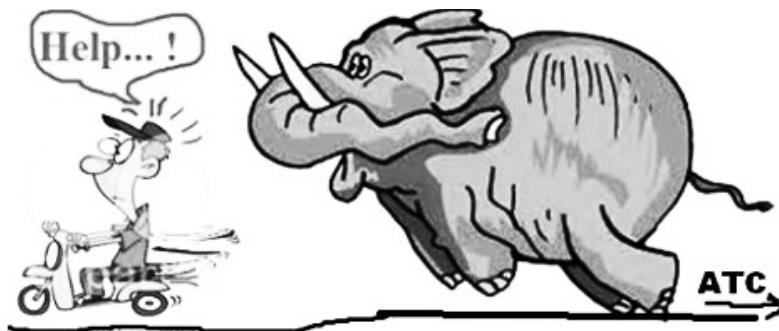
wives, one each per officer, as ordered!! In those days getting married was fairly simple. Now it has become a great task notwithstanding so many matrimonial sites. Mangal, Rahu, Ketu and other champions are ever ready to put a spoke in the marriage wheel!!

Jaldapara wildlife sanctuary was next door to the camp. Our ATC officer Flt Lt Pillai was driving along the old runway to the ATC at 0500 hrs one summer morning when suddenly a huge elephant blocked his way. With a shriek of horror he turned tail and took off breaking all

the speed records.

My friend Fg Offr Shankaran , was on the ambari of a safari elephant to see the sanctuary. Out of nowhere a Rhino charged and this time the elephant took off. Poor Shankaran tumbled back out of the ambari but hung on to the elephant's tail for his life. The elephant ejected kilos of dung out of excitement and Shankaran got the full quota!!

Pilot Officer B. Mishra lived in the opposite building



with his young bride who did not know how to cook. For 3 months it was toast/butter/jam for him. One day he and his wife decided to start the kitchen earnestly. They had a stove but no kerosene. This guy drained petrol from his Bajaj Vespa and filled the stove. When he lit the stove the kitchen went up in flames. The MES charged him Rs 1,000/- for repairs, which his father in law arranged, Mishra's pay was just Rs 700/ you see! The Station Commander, after telling us what he thought of us, arranged cooking demos for all the young wives through Ladies' Club. Many years later, he became the first Amchi Chief of Air Staff - Air Chief Marshal Katre.

Note- Initial B in young Pilot Officer Mishra's name stood for Bajrang. This modern Hanuman mistook his own kitchen for Ravana's Lanka !!

Six Sure Ways to Keep Fit and Remain Calm

KISHORE SUNDER RAO (AMEMBAL)

These are guaranteed ways and are certified from recent personal experience. As you grow older unconventional methods are needed to look trim because all other ways would have failed. So, here goes:

1. Open a bank account in a nationalised bank. Not just any bank, go from bank to bank till you find one that accepts 'Senior Citizens Savings Scheme' Accounts. This information is not available anywhere else except in the branch itself, so you have to go from bank to bank.

2. After three visits to the selected branch, and being told each time to 'come tomorrow', collect an application form. Go home and fill it out after getting vague clarifications on doubts about unclear instructions given in the form.

3. On the fourth visit get sent home again after an infuriatingly infructuous discussion on why both joint applicants need to sign at one more place— at the end of a column that says that you don't wish to make a Nomination.

4. All these steps are guaranteed to make you burn up several hundred calories per visit. You complain that you've come four times and the very experienced senior bank officer asks, somewhat irrelevantly, where you stay. When you answer she will tell you "Oh, that's only two kms. from here" making each trip a walk of four kms. An extra 200 calories will be lost because her tone indicates that walking is good for you.

5. Finally, at the end of a very successful submission of the application form you ask for another blank form so that you can save one visit for the next application which you want to submit next week. You are told "please come at that time and I will surely give you the form". So, one more trip there and back!

6. The above steps are guaranteed to make you look trimmer than when you started – but where are the instructions on how to remain calm? If the above five steps have not developed your ability to remain calm then you deserve to be sent home a few more times.

I am now full of envy for this not-so-young, very experienced bank officer because she can remain calm and unruffled throughout your five or six visits. She can even completely ignore the growing anger of a senior citizen for being treated like a stupid, retarded three year old. But then, you do need unconventional ways to keep trim, don't you?

The Importance of the 'Pause'

GURUDUTT MUNDKUR

Experiences during the past few years, have made me pause and take a breath before I react. I now find that there is an energy shift of the outcome.

Most of us have all had the experience of reacting in a way that was less than ideal upon hearing bad news, or being unfairly criticized, or being told something we did not want to hear or something that is contrary to what information we had. This makes sense because when our emotions are triggered, they tend to take centre stage, inhibiting our ability to pause before we speak. We may feel compelled to release the tension by expressing ourselves in some way, whether it's yelling back at the person yelling at us, or rushing to deliver words of comfort to a friend in trouble. However, there is much to be said for teaching ourselves to remember to pause and take a deep breath before we respond to the shocks and insults that can come our way in life.

For one thing, our initial response is not always what's best for us, or for the other people involved. Reacting to childish rage with childish rage will only escalate the negativity in a situation, further ensnaring us in an undesirable dynamic. Similarly, when we react defensively, or simply thoughtlessly, we often end up feeling regret over our words or actions. In the end, we save ourselves a lot of pain when we take a deep breath and really tune in to ourselves, and the other person, before we respond. This doesn't necessarily mean we don't say anything, although in some cases, that may be the best option.

Some situations require a fairly immediate response, but even just a moment of "grounding" ourselves before we do so can help enormously. The next time one finds oneself wanting to react, one should try to pause, and in that pause, one should take a deep breath. One should feel one's feet on the floor, the air on one's skin, and listen for a response to arise within oneself, rather than just going with the first thing that pops into one's head. While one may give an impression of being "stunned with truth" or being "defeated" at that moment, there is the potential to move beyond reaction and into the more subtle and creative realm of response, which can help to clear positions on all sides.

Exceptions to the above guideline would be where one has applied one's mind to the issue for quite a while. But it is not always an advantage to have "ready one-liners" at the tip of one's tongue.

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Nilamata Purana & Naga worship in Kashmir

PARAG KIRAN NAGARKATTI

Nowadays worship of Nagas is very popular amongst Chitrapur Saraswats and many consult astrologers from Karnataka on the methods and modes of this worship. Naga worship is very prevalent in Kerala and South Kanara trickling upwards to North Kanara and Goa. People in the Kanaras worship a stone image of Naga outside most temples, along with popular means of worship like Ashlesha bali and Sarpa Sanskar to get solutions for many of their personal problems.

This means of worship may be found mostly amongst the Madhvases of Udupi and related followers. It makes one wonder, if we are just blindly following other traditions. But this is not so. Naga worship is more our own tradition than anybody else in the Kanaras or Kerala. This tradition comes from Kashmir and is special to Kashmiri Saraswats or pandits, hence to all Saraswats who have originally come from Kashmir.

This tradition can be found in the text **Nilamata Purana**, which is the only purana named after a Naga. Nila is the Nagaraja or King of Naga serpents in Kashmir. The text mentions in its legends that Kashmir was once a lake inhabited by Nagas and it dried up and was later populated by humans along with Nagas. It also mentions a detailed set of rules to be followed by humans revealed by Nila Naga, which if ignored would result in man-made and natural disasters, warns the Nagaraja. These are solutions to maintain a basic harmony in Nature and Man. It is a beautiful allegory where Nature itself gives solution for the problems of mankind.

According to most other puranas Naga deities are supposed to be residents of water bodies, past and present. They are supposed to even hold their sway in areas of water bodies which have dried long time ago. Places like the Parashurama kshetra, the area that was sea once, now the lands of coastal Maharashtra, Goa, Kanaras and Kerala are significant for Naga worship. The famous Kalia Nag was supposed to reside in Yamuna River. Puranas mention that Naga deities reside in many holy lakes and rivers. They are also supposed to be guardians of treasures on earth. In fact there is no greater symbol than the Naga which is common to all sects of Dharma including Buddhism and Jainism and all cultures of East Asia.

They are boon givers of progeny, wealth, health, strength of mind and body. They respond very fast to prayers and are pleased easily. But they are also supposed to be wrathful for any disturbance in their subtle zones. That is probably because they are very sensitive, as sensitive as nature itself. Man versus Nature is a very big problem in this age, as our trees and forests

are depleting day by day. The earliest deforestation is mentioned in the Mahabharata. The Pandavas when they were sent to Khandavaprastha, they burnt down the forests there to make the beautiful city of Indraprasta. The forest fire killed many of the resident Nagas of the family of Takshak. This act created a revengeful wrath in the Nagas which finally resulted in the killing of King Parikshit, grandson of Arjun, by Takshak Naga.

This further led to King Janamejaya, son of Parikshit to take revenge on the Nagas. He made the **Sarpa Satra** - the serpent yagna, where he vowed to make the serpents extinct. This was finally stopped by Astika, a Brahmin whose mother was a Naga. Present day Naga worship in Karnataka revolves around the 8 families of Nagas which are the survivors of the SarpaSatra. They are known as the Ashta Kula Nagas - Anant, Vasuki, Takshak, Karkotaka, Padma, Mahapadma, Kulika and Shankapala.

Nilamata purana is a text which is very dear to Kashmiri pandits even now. It is also supposed to be a source of ancient history of Kashmir and its holiest sites according to Kalhana mentioned in his work in his Rajatranini. Many water springs and lakes in Kashmir are named after Nagas like Anantnag, Verinag, Kounsarnag and most of the springs have names ending with nag. Hence, we can say Naga worship is of primary nature to all Saraswats including Chitrapur Saraswat Brahmins, though our culture has been changing radically having migrated away from Kashmir to Goa and then to Karnataka. Even now, we worship Shrimad Ananteshwar in Vittal as our favorite and the festival of Nompi is celebrated by all bhanaps.

Bhagwan Krishna in the 10th Adhyaya – Vibhutiyoga - of the Bhagavad Gita says, ‘Anantaschhasmi Naganaam’ – i.e. amongst the celestial Naga snakes, I am Anant’.

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English and Kashmiri: A Comparison

GAYATRI MADAN DUTT

(A version of this article first appeared in the Bhavan's Journal of the Bharatiya Vidya Bhavan)

The Saraswat community has deep emotional links with Kashmir. We believe that we once lived in this region which is remembered as the 'Valley of the Rishis' and as 'Paradise On Earth' before we migrated southwards. Our language, Konkani, has also been shown to have many affinities with Kashmiri.

English and Kashmiri belong to the Indo-European family of languages. Regarding these two languages, as well as Persian and Hindustani, which are also Indo-European, the well-known Kashmiri linguist and historian, the late Prof. S.K. Toshakhani, made the observation that the sequence of words in Kashmiri is very much the same as in English: Kashmiri Bo gos tot follows the same order as English 'I went there', whereas the syntax of Persian agrees with that of Hindustani, following the sequence 'I there went': main vahan gaya, which in Persian is manj unja raftam.¹

Along with this feature of word sequence, Kashmiri and English appear to share another characteristic, which is the manner in which certain words are pronounced. In Kashmiri, the name Avantipur is pronounced 'Avantipor', and the name Tripura Sundari is pronounced 'Tripor Sondari', the 'u' sound being rendered as a rounded 'o' sound. Compare the British manner of pronouncing the names Kanpur and Jabalpur as 'Conpor' and 'Jobolpor', where both the 'u' and 'a' sounds are rounded to an 'o'. Bengali, Konkani, Marathi and some other Indian languages too display this manner of pronouncing certain words.

Although English and Kashmiri have been evolving independently for thousands of years and also many thousand kilometres apart, these two languages appear to have developed and preserved words which not only bear the same or similar meanings, but are also pronounced with a similar special accent.

There are words in many languages which have been found to be of unknown origin. Sometimes, it may be possible to find out something about their history by examining similar words that occur in their sister languages. For example, Kashmiri and English share the words hama and ham/home. These words are today used in both languages as a suffix to signify 'place of stay' or 'village', as in the Kashmiri place names Kanihama and Bihama, and in the English place names Buckingham and Birmingham. It is not clear where English ham/home and its Germanic ancestor came from. However, the origin of Kashmiri hama can be traced. It is a reduced form of the Sanskrit word

ashrama. Note the sanskritised Kashmiri place-name Hayashrama which is locally called Hayahoma/-hama. Sanskrit ashrama means 'place of shelter'. Interestingly, some scholars say that the literal meaning of English ham is also 'place of shelter'.

The origin of the English word tart is unknown. There is in Kashmiri a similar-sounding word: tyot, meaning 'bitter', which appears to be linked to Sanskrit titeeksha = 'sharp-tasting'. Kashmiri tyot may bear an affinity to English tart. And English tart bears the Sanskrit meaning 'sharp-tasting'.

Tracing the origin of the English word boy too has been a problem. In English, 'Come here, boy' is used as an address to a young male, in much the same way that we say 'Yahan aao, bhai' in Hindi. Kashmiri too has the word boy. Kashmiri boy, pronounced with the special rounded 'o' accent, is linked to Hindi bhai, and both these words are related to, and highly reduced forms of, Sanskrit bhratra, meaning 'brother'. English boy and Kashmiri boy appear to be unexpected phonological twins; both are similarly pronounced, though they bear different meanings as can often happen over time: in English, the word means 'male child; lad; youth', and in Kashmiri, 'brother'.

While English is a Germanic language, Scottish belongs to a sister group called Celtic. The British/Scottish word bonny is also said to be of uncertain origin. It means 'pleasing to the eye; handsome/beautiful', as in 'She's a bonny baby.' The early ancestors of the Indo-European peoples used to worship many goddesses, though this practice has been largely discontinued in the West. These goddesses used to be praised for their beauty. In Kashmir today, the goddess is still eulogised for her beauty and is called Bhavani, which in Kashmiri is pronounced Boni, very similar in sound to the Scottish word bonny. The tree for which Kashmir is most celebrated is the chinar, which has a wide hollow protective trunk and graceful, sheltering branches. The Kashmiris call the chinar also Bhoni/Boni after the gracious, boon-bestowing goddess, Bhavani. Note the grove of chinar trees in the Kashmiri village of Safapur which is called Royal Chinar or Badshah Boni.

(We may also, in passing, compare the first sale of the day made by vegetable vendors in Maharashtra which they term bouni. The day's first trading; the first money earned, is regarded as auspicious and is perhaps dedicated to the goddess Bhavani, from whose name the word bouni may be derived.)

In north-central Europe is the country of Lithuania. The early ancestors of the Lithuanians, whose language belongs to the Baltic branch of Indo-European, used to worship the goddess Ragana, who was the deity of trees. The Celtic Irish people had a goddess, Morrigan, whose name means 'Great Queen'. We may compare the names Ragana and Morrigan to that of another form of Goddess Bhavani who is worshipped in Kashmir: Maharagna, which also means 'Great Queen'. She is also called Ragna Devi. Her shrine at the temple of Kheer Bhavani in the village of Tulamula is known for its profusion of chinar trees.

Compare these deities in this Table:

Name	Consonantal sequence	Meaning/Attribute
Maharagna/ Ragna	m-h-r-g-n/r-g-n	Great Queen Linked to trees
Morrigan	m-r-g-n	Great Queen
Ragana	r-g-n	Linked to trees

We may make one final observation: the word autumn was borrowed into English from the Latin autumnus, the ultimate origin of which is also a mystery. The time of year when the goddess is specially worshipped in India is autumn (though she is worshipped also dur-

ing spring time). The autumn season is called sharad in Sanskrit and some other Indian languages, which is why the goddess also bears the name Sharada. In her honour, Kashmir is called Sharadadesha, Sharada's land, where she lives, as is evident in the words of the often-recited Saraswat prayer Namaste Sharada Devi, Kashmirapura Vasini. The most important day in Kashmir for the worship of the goddess Maharagna is ashtami, the eighth day after the full moon in the month of Jyeshtha which, in this case however, falls, not in autumn, but sometime between May-July. It is intriguing to find that, while there is no direct association between the words which would explain the similarity, in Kashmiri the word ashtami is reduced and if pronounced with the special rounded 'o' accent, would become ottam (it is today pronounced in the form aettam) which closely resembles the English word autumn.

It is also a matter of interest that English and Konkani, which are also sister languages, are among the few Indo-European languages which share the word child and cheldu.

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- 1 Toshakhani, S.K. Some Important Aspects Of Kashmiri As A Language. Vitasta Annual Number, Volume XXXIV, 2000-2001 (online).

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Tattvabodha

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

After having described the gross body or the शूलशरीरम् the Guru now wants to go to the next layer of anatmâ which is the subtle body known as सूक्ष्म शरीरम्. In keeping with the manner of Tattvabodha, the student asks the question directly:

सूक्ष्म शरीरम् किम् ? *What is the subtle body?*

अपञ्चाकृतपञ्चमहाभूतैः कृतम् सल्कर्मजन्यम् सुखदुःखादुभिगसाधनम्
पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चपाणादयः मनश्चैकम् बुधिश्चैका
एवम् सप्तदशकलाभिः सह यत्तिष्ठति तस्मृक्ष्मशरीरम्

Subtle body is that which is made up of the 'ungrossified' or subtle five elements, that which is born of good actions of the past and that which has 17 parts in the form of five organs of perception, five organs of action, five prâñâ-s, a mind and an intellect. This conglomeration is called the subtle body.

This long definition of the subtle body or सूक्ष्म शरीरम् needs to be explained in detail. The subtle body is not a single entity but a conglomeration, or a methodical combination of many organs with different functions.

The subtle body is not grossly experienced by the individual or others. It can, of course, be felt by the particular individual in the form of its functioning. The gross body is the "anatomy" and the subtle body is the "physiology" of the individual. The subtle body pervades the entire gross body and makes the gross body function. The subtle body is the indicator of life. Therefore, it is also called the लिङ्गं शरीरम्. When a living being dies, the subtle body leaves the gross body and what remains is the gross body without life. Thus death is also called शूलशरीर सूक्ष्मशरीर वियोगः.

What is it made up of?

This is the first definition explained in the answer here as अपञ्चाकृतपञ्चमहाभूतैः कृतम्. It is made up of the five great elements or पञ्चमहाभूतानि in their original form as तन्मात्राणि. These five elements do not undergo any change or 'grossification' which is called pañchikaranam (पञ्चीकरणम्) as happens in the case of that gross body. However, they associate with each other in different combinations to form the various functional parts of the subtle body.

The next definition of the subtle body here is सल्कर्मजन्यम् which means the birth in such bodies as human or higher beings is a result of the good actions done in past lives. The scriptures say that when a

jîva has a mixture of both good and bad karma-s, a human birth is ideal to work out the results of such karma-s. As the proportion of good karma-s increases, the human being finds a better set of circumstances around him/her. This is the reason we find that there is no uniformity in the experiences of happiness and unhappiness of different individuals. Each subtle body brings with it a unique combination of karma-s which have to be worked out according to the law of karma.

The next definition given is that it is सुखदुःखादुभिगसाधनम्. The mind and the intellect which are the integral parts of the subtle body are the ones who actually experience all the good and bad in the form of happiness and sorrow. The gross body is the âyatanam of experiences (refer to the definition of gross body), but the subtle body is the instrument through which these are experienced. That is why the dead body does not experience anything.

The last part of the description talks about the component parts of the subtle body. It says that it is a composite of 17 functioning parts; सप्तदशकलाभि

... What are these parts? Tattvabodha explains that they are five organs of perception (पञ्चज्ञानेन्द्रियाणि), five organs of action (पञ्चकर्मेन्द्रियाणि), five prâñâ-s पञ्चपाणादयः, the mind मनश्चैकम् and buddhi, or intellect बुधिश्चैका.

The organs of perception पञ्चज्ञानेन्द्रियाणि are not the anatomical parts we see as eyes, ears, nose and so on, but the capacity of these external parts to perceive their respective objects. There may be a normal looking eye externally but it may lack the power of sight. The power of each organ of perception is called the indriya इन्द्रियाणि. The indriya-s belong to the subtle body and their corresponding anatomical parts which are called golakâs (गोलकः) belong to the gross body.

The five prâñâ-s are the five important physiological functions which deal with digestion, circulation, respiration, excretion and so on.

The mind is the faculty with which the jîva experiences emotions, doubts and volition. The buddhi is the intellect which has the capacity to observe, learn, analyse and decide. These two are also called antahkarana (अन्तःकरणम्) or the inner instrument. The अन्तःकरणम् actually propels the body to act and transact in the world with other jîva-s and objects.

(Continued on page 25)

A Treat on Gurupurnima

By DR. SHAILA GURUDAS HATTIANGADI (PhD)

Gurupurnima! Our Sadguru Srimat Swami Anandashram! Revered, loved and cherished. My humble offering to him today are my cherished memories. Memories of food he liked; how it was served and how it was prepared.

Time Frame: early to mid1940s.

These recipes are by my maternal grandmother, Tara - one of the loveliest ladies I have seen. Her married name was 'Laxundevi' - Laxmibai; wife of Rao Saheb Ganpatrao Madiman of Hubli. She had observed, with her sincere devotion and a keen sense of a hostess, that Swami liked 'biskoot rotti' and hot 'masalya dood'. She would personally prepare these, even though ample assistance was available in the kitchen, including meddling me, her doted-on grand-daughter.

Biskoot Rotti

This is neither a biscuit nor a rotti.

It is a stuffed 'puri' fried to a golden 'biscuit' colour. Puris were fried in ghee by my grandmother - now 'oil for frying' or make a rotti or bake in shortcrust or flaky pastry.

Filling:

1 Cup freshly grated coconut, 3/4 cup chopped coriander leaves, 6 green chillies, tamarind and salt to taste.

Method:

Grind chutney with as little water as possible; Add besan to make a chapati like dough; Keep aside for 10-15 minutes; With greased fingers, prepare 'golis' (small balls); Roll in besan;

Prepare puri dough. Golis of dough should be slightly smaller than the balls of filling;

Roll out a little; Stuff with chutney goli; Cover well; Roll out puries. Deep fry in ghee to a golden brown biscuit colour. Serve Hot

Masalya Dood

This was prepared with fresh cow milk (from our cows in the cow shed behind the house). Now, use 1 litre Amul Taaza tetra pak homogenized toned milk.

4 tablespoons of sugar, 12 almonds, 3-4 cardamoms powdered, 1/2 tablespoon saffron and 1 tablespoon of warm milk to soak and help dissolve.

Almond slivers and saffron strands to sprinkle on top for garnish.

Method:

Soak almonds in hot water - keep covered.

Cool, peel, cut and grind coarsely with milk.

In a thick wide pan heat half the milk, and boil to thicken. Add the ground almond paste, the sugar and cardamom powder. Allow to boil for about 10 minutes, stirring frequently to prevent formation of cream layer.

Heat rest of the milk in another pan, boil for 2-3 minutes and add this to the thickened milk. Boil well till mixed.

Serve with sprinkled almond slivers and strands of saffron.

I, a six-year-old pest, eager to help, was given a pestle and mortar to grind saffron. I remember the boat-shaped polished white marble pestle, with white milk and keshari keshar, and a small mortar to be moved to and fro. And wow! As I moved it and the white milk gradually turned yellow, the saffron strands slowly disappeared- fabulous aroma! My first function in food preparation was fascinating!

The food was served to Swamidayya in his room in a large silver tray with a small silver plate and a 'pyalo'. Puris and other snacks were kept on large plate and 'masalya dood' in a 'chamboo'.

We, the grandchildren of the house, had strict orders not to peep.....and we did not. We merely intentionally 'passed' by the room. And we often saw him holding the silver tumbler with his ochre shawl and drinking from it.

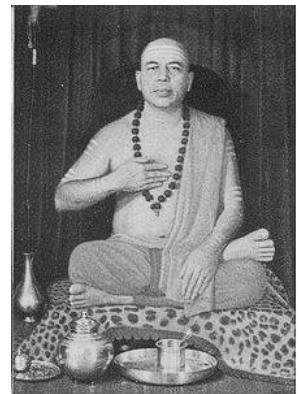
Pampa Swamidayya, with a heart full of cherished memories.

The author can be contacted at shailahattiangadi@gmail.co

Tattvaloka continued from page 24

Can all these 17 parts be demarcated in the subtle body? No. they are functional depictions of the subtle body.

How do all these 17 organs function in unison almost like a perfect orchestra? This is explained in the following verses in detail: (To be continued...)



Bridging the gap - SPARCC

DEEPA LI KUMTA

"What else can I tell you? From the very first moment that I held him, I loved him and felt he was mine. Each day that I wake up and look at him, I can hardly believe it. Our love for him grows stronger each day and we enjoy watching him develop." – Kathleen Silber, Dear Birthmother

These are words that perfectly express the feelings of any adoptive parents towards their child.

It is one of the most fulfilling moments for any parent especially for an adoptive parent to have a child in their arms after long years of wait for this moment. But planning to adopt a child is indeed a life changing decision. The decision to adopt in most cases is after the prospective adoptive parents have considered other ways to expand their family, i.e. infertility treatments which add strain on the adopters not just financially but also emotionally and psychologically. Over the years it's interesting to notice that the trend and mindsets have changed and there are a lot of couples in their early and mid 30s who are opting to go in for an adoption. There are also those families with one or more biological children and a lot of single parents (single fathers as well) who are coming forward to adopt a child.

Overall, adopting a child is a big decision for any prospective adoptive parent (PAP). The adoption procedures in India have changed over time. Recently, there have been several changes in the legal and procedural aspect of adoption. The adoption application is now an online procedure. Being less human and more mechanical this has had a major impact on the prospective adoptive parents. There are not enough knowledgeable professionals to assist and help the prospective adoptive parents through all their queries, doubts and uncertainties regarding the pre and post – adoption stage.

In this phase or state of ambiguity PAPs have a lot of queries/ doubts about adoption and related issues and need someone to be with them all through the process to guide and help them through their journey to parenthood. This is where voluntary organizations like SPARCC come into the picture.

SPARCC: the Samarpan Programme for Adoption Research Counselling Consultancy & Care is a voluntary humanitarian organization. It is a project of a global humanitarian organization called 'Samarpan Foundation' which supports social initiatives relating to Women & Child development, education, environment, habitat, animal welfare, response to natural disasters etc.

SPARCC was started in 2015 as the Pune chapter of Samarpan Foundation. SPARCC offers specialized services to children & families created through adoption as well

as Consultancy to organizations working to rehabilitate children through adoption.

SPARCC offers services to Prospective Adoptive Parents including preparation of the documentation needed, pre-adoptive workshops and post adoption services. Through their workshops they try to bring prospective adoptive parents together to share their experiences, information and assist them to go ahead and face the joy and challenges in adoption. Meeting other prospective adoptive parents also helps them build their own support network. These workshops also help those in the stage of ambiguity of whether they should go ahead with their adoption plan or no. Attending the workshop helps such individuals/ couples gain knowledge about different aspects of adoption, find answers to all their queries/ doubts and then finalize their decision regarding adoption thereafter. The workshops are open to the family members of the prospective adoptive parents. Services are also provided to parents post adoption such as counseling on various issues.

SPARCC has already conducted 6 workshops since its inception which includes one in Solapur. There are upcoming workshops in Pune and Mumbai in the month of July and September 2017 respectively.

Through its services, SPARCC aims to bridge the gap between children and parents to come together to form a happy family and continue assisting them through their life long journey of parenting.

For more details contact - Email: sparccindia@gmail.com / # 9422311353 Deepali Kumta)

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Hon. Secretary Kishore A. Surkund

Random Recollections

(LATE) YASHODHARA BHAT, MUMBAI

Puttur – then a “one horse –cart” town. Today there is a railway line there.

Sixty years ago, Grandfather Molahally Shiva Rao’s house. A tiled roof, plain whitewashed walls. No mosaic tiles, no “French windows”, no curtains, no clever plan or layout. The kind of house a sophisticated architect might frown upon. But a house built for comfort, a spacious house which accommodated guests all the year round. A house built below the road level. One entered the darvatto, descended a few steps into the compound in front of the house.

Grandmother Soyri, ran the house from her bed like a queen would on the throne. Grandfather could concentrate on his law practice and social service without worry about the domestic front. His wife had a brain like a computer and managed all affairs by “remote control”. Even the cows, at the end of the day’s grazing would halt by her window and would proceed to the kotge only after she spoke a few endearments to them.

The dining hall , floor shining with black cement. A row of wooden planks- manayo, against the walls. “Breakfast” was boiled rice pej served with vaali kochholu - the wali, papaya and coconut coming from the back garden. The pleasant “thud” of the copper pot as it touched the floor in front of each banana leaf, the aroma of the steam, the metallic sound of the thick toe-ring as the lady stopped forward to serve the congee.....

A thirsty passerby getting cool sweet water (not smelling of chlorine) with some jaggery to go with it feeling refreshed at once – the Mahar cripple who used to be given gruel water with whole mango pickle in a coconut shell – we had nicknamed him “Nishachar” because he survived and even flourished on our nishe!

Saturday mornings saw children sitting with baskets of rice and coins to hand out to the long line of beggars.

Chowthi festival - Mountains of Mande, Nevri, Chakli, unde, distributed to all those who served the household – like washerman, barber, scavenger, postman.

The faithful servants who toiled for love and not money, the weekly oil massage and head bath they gave to girls, to the background sound of sssssssooooooo sssssssooooo that emanated from their mouth as they scrubbed The way they relished the overnight cold rice (shele sheeta) sucking with a sweet –sour ghontambo, smacking their lips.

The tall brass lamp (divli) around which we sat,

wrote our daily page of transcription and recited tables, poems, prayers..... I don’t remember ever doing any heavy homework like the present day school students.

The clay lamps resting in the depression of the banana trunk peels (poyyan) used for scaffolding around the tulsi katte on “Tulsi parab” day, leaves buds, and flowers used for designs unlike the modern day tinsel and thermocol

If children from the front verandah spotted an acquaintance coming towards the house they would call out to mother who gave instructions from within “Yo mhan, mandri ghali, bais mhan, gulgulo dee, aaino dee.... I will come right away. “At night we all including the guests stretched on mats or quilts on the floor—like patholyo. On waking we would roll these and place them between two U shaped ropes hanging from the ceiling. Small kids would climb on this contraption, swing, jump, slip, fall, get bruises and scoldings.

We didn’t carry any sandwiches, samosas, or cakes when we went on a hike to the Birumale Hill. Our picnic fare was freshly plucked green mangoes , gooseberries, cashew fruits, ripe sherfal, jambools, and black belsen. One look at our tongues and the elders knew what we had been up to.

I knew the house and the area around it like the back of my hand but lost my way when I visited this place after fifty years. The low compound has been raised to the road level. The darvatto with its tiny tiled roof over the doorway and the platforms (teno) on either sides of the steps where the pipe and drum players sat is gone.

The house is now a posh hotel. Puttur today is bustling with all modern amenities – a complete transformation.

**Reproduced from Kanara Saraswat
November 1994**

DONATIONS RECEIVED

Kanara Saraswat Association is grateful to the following donor:

MEDICAL RELIEF FUND

Rajaram V Kodikal (In memory of Deepa R Kodikal, Venugopal Laxman Kodikal, Vimal V Kodikal Bhavanishankar L Bailur, Chitra B Bailur)	Rs 1,50,000/-
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From the Cookbook of Vokethur Shantabaipachhi

This month we bring a full meal recipe for you – complete with chutney and raita!

Kushka Rice

Ingredients : Green Coriander leaves finely chopped 1/4 cup, green chillies (not too hot or to taste) 5, Rice washed and kept in a colander 1 cup, Garlic cleaned and chopped 1 tbsp, Ginger skinned and chopped 1/2 tbsp, Tomatoes big 3 chopped , Salt to taste, Oil 2 tbsp, Cloves 4

Method : Grind fine all the ingredients except rice, cloves & tomatoes and keep aside. Reserve the water used to when grinding. Heat oil, add the cloves and fry. Add tomatoes and fry a little. Add the ground masala and fry for a couple of minutes. Add the rice and fry. Meanwhile boil 2 1/2 cups water with salt. Add this to the rice and pressure cook for 15-20 minutes on a low fire without putting the whistle on.

Puli Inghi

Ingredients : Big lime size ball of tamarind, Water 1 1/2 cup, Lime size ball of jaggery, Green chillies chopped fine 8 -10 if not too hot, Ginger peeled and finely chopped 1 1/2", Curry leaves 10, White sesame (til) roasted and powdered 1 tbsp, salt to taste.

For seasoning – Oil 1tbsp, Mustard 1 tsp, Urad dal 1 tsp, Channa dal 1 tsp. few curry leaves

Method: Boil the tamarind, water, jaggery, green chillies, ginger and curry leaves and salt till the ingredients are cooked and reduced to half the quantity. Prepare a seasoning with all the ingredients and add to the tamarind syrup and boil. Lastly add the sesame powder and mix well and switch off the fire. This is a chutney which can be used for many days.

Rangoon Bhaji

Ingredients : Oil 1 1/2 Tbsp, Brinjal chopped breadthwise into 4, and then sliced into quarters. Soak this in water for 1/2 an hour then squeeze out the water and keep aside. Tomatoes chopped fine 4, Kholambo powder 1 tsp, Red chilli powder 1 tsp, green chilies 2 slit, cleaned garlic 10 cloves, Salt to taste.

Method : Fry garlic in the oil till brown, add the squeezed brinjal and fry for 5 minutes. Add tomatoes and a little water, Kholambo powder, green chillies, red chilli powder and salt. Cook on a low fire till done.

Red Pumpkin Elishery

Ingredients : Red Pumpkin skinned and chopped 1/2 kg, Turdal cooked 1 cup, Green chillies 2 slit, Turmeric powder 1/2 tsp, Red chilli powder 1 tsp, salt to taste,

Grated coconut 3/4 cup, Jeera 1tsp,

For seasoning – Coconut oil 1 1/2 tbsp, mustard seeds 1 tsp, jeera 1 tsp, hing 1/4 tsp, curry leaves 2 strips, coconut grated 1/2 cup

Method : Grind coconut, jeera, tamarind to a fine paste. In a little water boil the pumpkin pieces with salt. Add the cooked dal, green chillies, turmeric and chilli powder and boil. Add the ground masala and boil. Lastly season with the mustard seeds, jeera, hing and curry leaves. Fry the coconut in a little oil till brown and crisp and add this last.

Ripe Banana & Cucumber Salad

Ingredients : Ripe bananas and small cucumbers skinned and chopped fine 4 each. Grated coconut 1 full tbsp, green chillies chopped about 2 or to taste, coriander leaves 1 tbsp, ground roasted peanuts 1 1/2 tbsp, sugar 1/2 tsp, salt to taste.

Method : Mix salt, green chillies, sugar, grated coconut and mix well. Add chopped banana and cucumber pieces and keep aside. Just before serving add the ground peanuts and mix well.

<<>>

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Shri Chitrapur Math

Karla Chaturmasa 2017

॥ Shri Gurubhyo Namah ॥ ॥ Shri Bhavanishankaraya Namah ॥ ॥ Shri Matre Namah ॥

Dear Devotee

Jai Shankar! We are blessed that at the sacred Guru Sthala, Karla, in the Divine Sannidhi of Parama Guru Shrimat Parijananashram Swamiji III and the Divine Mother, Shri Devi Durga Parameshwari, our beloved Guru,

**Shrimat Parama Puja Sadyojat Shankarashram Swamiji,
Mathadhipati, Shri Chitrapur Math,
Has consented to observe**

Chaturmasa Vrata 2017

Hemalambi Samvatsara

From Sunday 9th July, 2017 - Ashadha Shukla Purnima

To Wednesday, 6th September 2017 - Bhadrapada Shukla Purnima

During this auspicious period, Pujas, Homas, Anushtana, and Shivirs will be held along with cultural programmes.

We invite you, along with the members of your family, to participate with whole hearted enthusiasm and make this period an intense, enriching and rejuvenating experience.

Your generous donations will ensure the accomplishment of the various activities planned. Kindly feel free to seek help from the Coordinators mentioned.

We look forward to seeing you during this auspicious period.

Yours in the Seva of the Guru, Guru Parampara and the Math

Durgesh Chandavarkar

Convener - Karla Chaturmasa 2017

Email ID: karlachaturmasa@gmail.com

Guru Purnima

Sunday 9th July, 2017 - Ashadha Shukla Purnima

9 am onwards: Samuhika Prarthana

Mandal Pujana, Shri Vyasa Pujana by Parama Puja Sadyojat Shankarashram Swamiji

12 noon onwards: Mahapujan

DHARMA SABHA

- Sabha Prarambha Prarthana
- Address by Convener, Chaturmas Committee President, Standing Committee, Shri Chitrapur Math
- **ASHIRVACHAN by Parama Puja Sadyojat Shankarashram Swamiji**
- Shri Guru Paduka Pujan by the Convenor, Trustees of Shree Trust and KDPT, President of Standing Committee, Shri Chitrapur Math and devotees
- Sabha Samapti Prarthana

Teerth Vitarana and Shri Bhiksha Prasad Vitarana. Followed by Prasad Bhojan.

Daily Programme

6 am: Suprabhatam

9 am: Jalabhisheka

10 am: Navaratri Nityapath and Anushthan

12 noon: Mahapuja; Shri Guru Paduka Pujan; Teerthavitarana; Shri Bhiksha Prasad Vitarana; Santarpana

5 pm: Chanting of Lalita Sahasranam / Vimarsha / Guru Parampara Charitra pathanam

Cultural Programmes (Details will be announced from time to time.)

7.30 pm: Deepa Namaskar followed by Nitya Pujana by Parama Pujya Swamiji. Ashtavadhana Seva

SEVA during CHATURMASA 2017, KARLA

Mahaposhak Seva	Rs. 25,000
Poshak Seva	Rs. 15,000
Yajaman Seva	Rs. 10,000
Santarpan Seva	Rs. 7,500
Annadana Seva	Rs. 5000

All other rates of Sevas in the Mandir will remain unchanged.

Cheques may be drawn in favour of '**Shri Chitrapur Math- Karla Chaturmasa 2017**'.

Accommodation:

Contact – Shri Naimpally Satishmam: +91- 9820731334 Email: karlachaturmasa@gmail.com

Cultural Programme: Devotees desiring to perform Bhajana Seva / any other cultural programme should provide information of dates and details of programme to:

Smt. Udiyawar Vinatipachi: +91-9848017310 Email: karlachaturmasa@gmail.com

SANGEET, KEERTAN, NRITYA & NATYA SEVA DURING CHATURMAS-2017, AT KARLA

Jai Shankar !

Chitrapur Saraswats have excelled in the performing arts and made a name for themselves all over the country and abroad. Many artistes have expressed their desire to perform and showcase their talents as Seva to the Math. They would get an opportunity to perform in the Divine Sannidhi of Parama Guru Shrimat

Parijnanashram Swamiji III, the Divine Mother, Shri Devi Durga Parameshwari, our beloved Guru H H Parama Pujya Sadyojat Shankarashram Swamiji, during Chaturmasa 2017 from Sunday 9th July to 6th September 2017.

There will be slots available for groups to stage performances of Classical Music, Light Classical Music, Dances, Bhajans, Keertans etc.

Those artistes who wish to participate, are requested to send their names along with contact details, nature of the show they wish to put on and the approximate duration of the show, to Mrs Vinati Udiyavar .

Groups intending to present skits are requested to send copy of the script as well. Her contact details are:-

E-mail ID : karlachaturmasa@gmail.com Phone number : +91-98480-17310

Postal Address: A-603, Guruseva Apartments, Pandurangwadi Lane.No. 6, Goregaon East, Mumbai – 400 063

Each request will be scrutinised by a panel of experts and selected applications will be allotted a time slot as per the availability. The time allotted to each artiste may have to be curtailed.

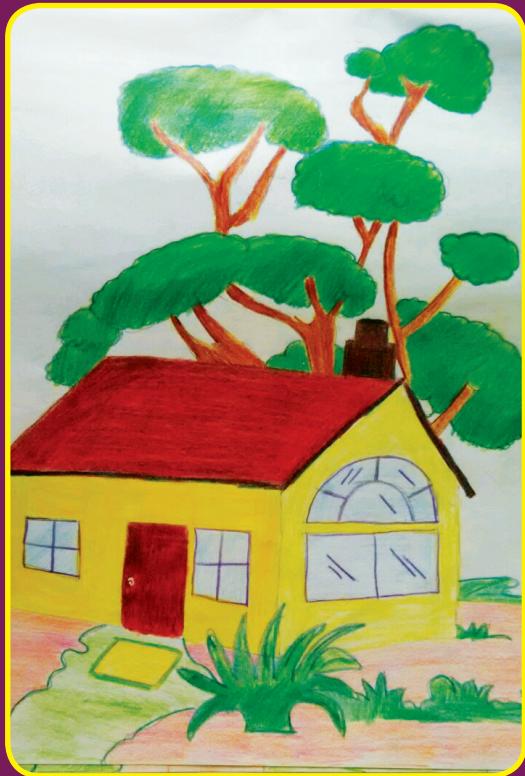
Please register your interest before 15th July, 2017.

Cultural Committee- Karla Chaturmas 2017

Shri Chitrapur Math

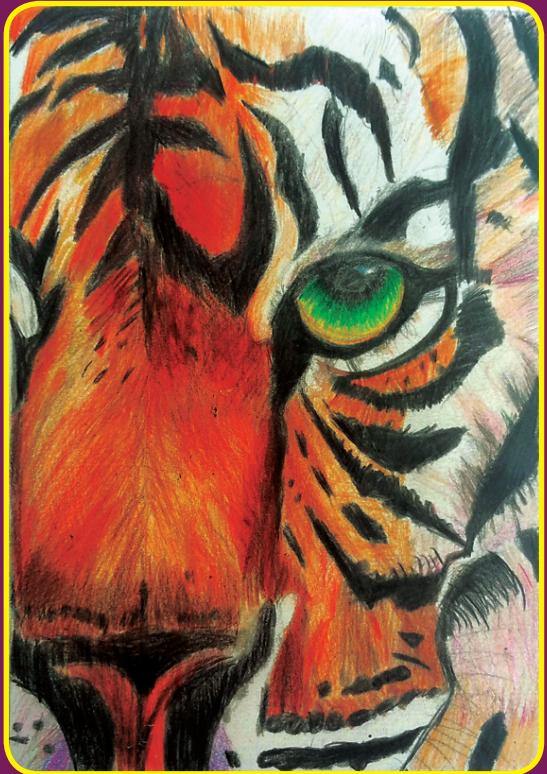
Kiddies' Corner

Dream Home



Arjun Haldipur - 11 years

"Tiger Tiger burning bright"



Aditi Mohan Ullal - 11 years

Parrot



Nikhil Ajay Kasargod - 8 years

What should I write about?

What should I write about?
What could there be?

Books, hooks or maybe cooks?
Pens, friends or almighty bends?

A dance, chance or just a glance?
Ants, plants or elephants?

Pencils, stencils or cooking utensils?
Small slimy frogs or gigantic hogs?

Foxes, boxes or paradoxes?
Swampy bogs or barking dogs?

Grumpy cats or fabulous hats?
Slithering snakes or delicious cakes?

What should I write about?
What could there be?
Oh, I know I'll write about me!

Jyotirmay Pandit, 11 years

~~~~~ Parisevanam ~~~~

Hum Panchi Ek Daal Ke

Annual Prarthana Shibir 2017

REPORT BY SHANTALA TRASIKAR

The Mumbai Prarthana family woke up early to the chirping of the birds on 10th June, 2017. It was the day for the Prarthana Shibir, held every year to celebrate the Janmadivas of our Guru Swami -Parama Pujya Parijnanashram Swamiji III at Shri Anandashram Math at Khar, Mumbai.

They say the early bird catches the worm so our little birdies arrived early on that Saturday morning to register for the Shibir. After settling down and the Sabha Prarambh a prayers, a Yogasana session was conducted by Shweta Manjeshwar. Children performed simple yogasanas to step-by-step instructions given by Shwetapachi. This activity got the little tummies growling with hunger and it was snack-time with some yummy, hot and healthy breakfast.

This was followed by an absorbing presentation on our feathered friends by Shilpa Mudurpachi. She gave the children a bird's eye view on the different types of birds found close to our homes in the cities, birds found in the countryside and in the jungles. The slide show covered quite a few birds, their distinctive features, their nesting habits, their unique calls and

some interesting facts. The session stressed on the importance of listening to the sounds in nature, a skill we all need to hone. Children added to their vocabulary as they read names of birds like the Oriental

magpie robin, coppersmith barbet and purple -rumped sunbird. They learnt how to compare and contrast a parrot and a parakeet! The best part was practising the different calls of the birds; Cheewit, Cheewit, Did you do it? Oh did you do it? Then, twitutodo-twitudo, Kaka-kakoo!

This highlight was followed by Game-Time conducted by Smita Nagarkattepachi. A quiz kept them busy as they huddled into their groups and tried to come up with super-quick answers.

After a wholesome lunch, it was 'Shloka recitation time'. Children enthusiastically recited shloka-s with proficiency. Some of the shloka-s that were recited were 'Dwadashjyothirlingam Stotra, Shree Sharada

Stotram, Panchakshari Stotram, Shree Mahalakshmi Stotram and Ekshloki Ramayan.

In the craft activity that followed, children worked in groups to make amazing birds from paper cups! They also made a bird feed that could be hung in the



Shilpa Mudurpachi conducting the session on 'Birds- Our Friends'



Birdcraft! Turning a paper cup into a feathered friend!

~~~~~ Parisevanam ~~~~

On June 3, Parama Pujya Sadyojat Shankarashram Swamiji inaugurated Parijnanshram Vidyalay - a primary school started at Kotekar by the reputed Saraswat Education Society Mangaluru. For all the lucky local children this is the first major step

Towards A Brighter Future!

In 1946 the Saraswat Education Society, Mangaluru had started the Anandashram High School at Kotekar-Someshwar near Ullal for the benefit of the local children as well as for those coming from the Kasargod District of Kerala. Later, in 2005, it started a PU College of Science and Commerce on the



same campus. As there was a growing demand for an English-medium school in the area, this year members of the core committee prepared a plan to start a CBSE school and submitted it for Approval to Pujya Swamiji, who is the divine Mentor of all the institutions flourishing under the Saraswat Education Society banner. After receiving the go-ahead from Pujya Swamiji, a nursery school with Lower and Upper KG was planned as the first step for the academic year 2017-2018.

On June 3 this year, the inauguration of this school took place at the Holy Hands of Pujya Swamiji at a glittering function. After lighting the lamp to usher in the light

of knowledge for years to come, Pujya Swamiji gladdened the hearts of all parents and devotees in the packed venue by stressing the importance of education springing from a firm foundation of cultural awareness and sound values.

Shri M. Raghavendra Bhat, Chief General Manager, Karnataka Bank Ltd., Shri K. Jayaram Shetty- ex-MLA of the area were Guests of Honour. Shri Alekal Ramachandra Rao, CEO Saraswat Education Society welcomed the gathering. Smt.

Ranjitha Joshi, Headmistress, Ganapathy English Medium School, Mangaluru proposed a vote of thanks. Shri Vinod Yennemadi, past President SES, Shri Praveen P. Kadle - President, Saraswat Education Society and Shri Mahesh L. Bondal, Secretary, SES were also present on this happy occasion.



(Contd from page 44)

balcony to tempt our feathered friends to visit.

Soon, it was time to cut the scrumptious cake and offer it at the Lotus Feet of our beloved Parama Guru -Pujya Parijnanshram Swamiji III. Amidst twinkling diya-s, children, parents and teachers recited the Shri Parijnan Trayodashi and partook of the prasadam. Teachers also used this opportunity to exchange their pile of ACK books, diligently tracked and maintained

by Chaitali Shiralipachi. Ex-Prarthana child Arya Dhareshwar sang the favourite Marathi song - 'Sheptiwalia Pranyanchi bharli hoti Sabha'.

Alas, it was time for the birdies to return to their nests, time to share the exciting events of the day with loved ones at home, time to tweet and chirp happily 'Oh did you do it, Oh did you do it?'



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The Man Who Single-handedly Carved A Road Through a Mountain

CONTRIBUTED BY KETAKI MAVINKURVE

It was by accident that I came across this article on the Internet and I could not believe what I read! Does God still make people like this? What drives these people who have no desire for money, fame or power – the things that make today's world go round? People like Dashrath Manjhi seem to be driven only by a goal – to do something for the betterment of his people – no, not restricted to his people alone but to all! It is a shame that his contribution has not been recognized by the country. It is the life sketches of such people which should be made better known to all and especially to the younger generation. We should know that it was not only the freedom fighters who sacrificed their all for the country but people like Dashrath Manjhi and many like him who in their own quiet way continue to serve the nation.

For years, he was called a madman for toiling away on the rocks. But Dashrath Manjhi was not crazy. His quest to break a path through a small mountain to benefit the entire village is now legendary because he carved an entire road with hand tools, working for 22 years.

Manjhi started off his extraordinary task in 1960, after his wife was injured while trekking up the side of one of the rocky footpaths to reach the nearest hospital. To do that they had had to travel around the mountains, some 70 kilometers.

The labourer from Gehlour Hills in Bihar, India wanted his people to have easier access to doctors, schools, and opportunity. Armed with only a sledge hammer, chisel, and crowbar, he single-handedly began carving a road through the 300-foot mountain that isolated his village from the nearest town.

"People told Manjhi that he wouldn't be able to do it," said Dahu Manjhi, the man's nephew, "that he is a poor man who just needs to earn and eat."

He sold the family's three goats to buy the hammer and chisels and worked every day on the project to make it successful. After plowing fields for others in the morning, he would work on his road all evening and throughout the night.

He toiled from 1960 to 1982, having developed his own technique. He burned firewood on the rocks, then sprinkled water on the heated surface which cracked the boulders making it possible to reduce them to rubble.

Finally, the road was completed. With sides 25 feet high, the road is 30 feet wide and 360 feet in length.



Because of his singular dedication, the distance to public services was reduced from 70km to just one km.

It has been over three decades since the "Mountain Man," as he was called, completed the road.

Thefeat brought the Gehlour man international acclaim. After he died of cancer in 2007, Bihar's Chief Minister gave him a State funeral. Though many believe he deserved it, he never received the Bharat Ratna, the nation's highest civilian honor that recognizes "exceptional service" to the community.

"Now the whole society is worshipping him," said Dahu, "but only after he died."

Though his descendants now have easier access to hospitals and the outside world, people of his village still



live in poverty. Carrying on the Mountain Man's broader vision for economic progress, Manjhi's lifelong friend has committed to opening a trade school in the village, setting up the Dashrath Manjhi Welfare Trust to inspire the youth and offer meaningful

education to change their lives for the better. The 82 year-old social worker, Ram Charit Prasad, has pledged to raise the needed money through contributions. "I did what I could through my limited means," said Ram Charit, "but only with the support of people can we take it forward, and break through the mountain."

Taken from <http://www.goodnewsnetwork.org/man-single-handedly-carved-road-mountain/>

अहंकार

डॉ. सुनंदा कर्नाड

अहंकार म्हणजे अहंभाव, व्यक्तीच्या ‘स्वयं’ या भावनेचा अतिप्रभावी आविष्कार, त्याला वाटणारा केवळ स्वाभिमान नव्हे तर दुराभिमान. नवजात बालकाला ‘स्वत्वा’ची जाणीव होऊ लागते, जेव्हा स्वतःची विशेष ओळख होते, तो कोण, कुणाचा, किंती हुशार, किंती कार्यक्षम, दुसऱ्याचं त्याच्याविषयीचं मत ह्या सर्वांचं ज्ञान म्हणजेच स्वत्व! स्वतःविषयीची ही ओळखच त्याच्या पुढील कर्तृत्वाचा पाया असते. त्याने अवगत केलेलं ज्ञान, साध्य केलेली एखादी कला, त्याच्या ठायी असलेल्या विशेष गुणांचं गुणगान जेव्हा इतरांसमोर होतं, तेव्हा त्याचं कौतुक होतं, एक ज्ञानी, शास्त्रज्ञ, कलाकार, समाजसुधारक अथवा पुढीली म्हणून त्याला प्रतिष्ठा प्राप्त होते, त्याचा स्वाभिमान बळावतो. जोपर्यंत तो स्वतःच्या गुणांचा सामाजिक कल्याणासाठी वापर करतो, तोपर्यंत इतर जनांच्या प्रशंसेला पात्र ठरतो. परंतु त्यांच्या स्वत्वांचं जेव्हा अहंकारात अथवा दुराभिमानात रूपांतर होतं, आणि तो हिंस कुद्दीनं समाजाला घातक ठरतो, तेव्हा तो कठीण शिक्षेला पात्र ठरतो.

खरंतर, अहंभाव हा व्यक्तीमत्वाचा महत्त्वपूर्ण गुण मानला जातो. जेव्हां ह्या गुणाला समता, स्वातंत्र्य, शांती, अहिंसा इत्यादी उच्च सामाजिक तत्वाचा आधार लाभतो, तेव्हां महात्मा गांधीसारखा श्रेष्ठ मानव देशाला पारतंत्रातून, गुलामीतून मुक्त करतो. तसेच एकाद्या शास्त्रज्ञाचा शोध समाजकल्याण साधतो, तेव्हांहि त्याला योग्य तो पुरस्कार प्राप्त होतो. एखादा थोर कलाकारही आपल्या कलेच्या स्वत्वनिष्ठ आविष्कारानं, सर्व श्रोत्यांवर परमानंदाची खेरात करतो, तो खन्या अर्थानं थोर ठरतो.

परंतु काही व्यक्तींच्या बाबतीत मिळालेलं यश आणि लोकांनी केलेलं कौतुक डोक्यांत जातं, रक्तात भिनतं, तेव्हा त्याच्या अहंभावाचे निरतिशय अहंकारात रूपांतर होते. दुराभिमानाने सामाजिक स्वास्थ्य आणि शांतीला तडा जातो, अशी व्यक्ती समाजाला घातक, दहशतवादी वाटते. त्यावेळी त्याचाच अहंकार ठेचण्याची वेळ येते. हा अधिकार लोकशाहीत लोकांच्या हाती असतो, आणि न्याय प्रणित संस्था अशा दुराचाराला योग्य ते शासन करते.

अहंभाव बळावला की हिंसक वृत्तींचं नियंत्रण करणं कठीण असतं. त्याचे विचार, वर्तन, दहशतवादाकडे वळतात. त्याला हवी हवीशी वाटणारी सत्ता, संपत्ती आणि सर्व ऐहिक सुखं मग तो कोणत्याहि मार्गानं, समाजाकडून ओरबाढतो. ‘आपण करतो

तेच योग्य’ असं त्याला वाटू लागतं, आणि एकामागून एक हिंसक कृत्य करीत समाजाचा शत्रू बनतो.

हा अहंभाव (अथवा इगो) वैवाहिक संबंध कलूषित करण्यास कारणीभूत होतो. पारंपरिक समाजात लग्नाठी पन्नास-साठ वर्ष तशाच टिकत होत्या. कसंहि जुळवून घ्यायचं, स्वसुखाचा त्याग करून कुटुंबात स्वास्थ्य टिकवायचं हा हेतू असायचा. आता काळ बदललाय, आता ‘लग्न कशाला हवंय’ असा प्रश्न आपली तरुणाई करतेय. त्यांतहि लग्न, जबरदस्तीनं कां होईना, झालं तर ते टिकत नाही. कारण विवाहबद्ध युग्लांमध्ये वितुष्ट येतं. त्यांच्या इगोमुळे! कुणीच माघार घ्यायला, मिळवून घ्यायला तयार नसतं, त्यांत खतपाणी घालण्याचं काम स्वार्थी पालक करीत असतात. मग काढीमोड घ्यायला सरसावतात, जन्मभर साथ देण्याची शपथ घेतलेली युग्लं! आता ‘डिवोर्स’ची साथ पसरतेय, त्याचं नियंत्रण करणारी लस अद्यापि शास्त्रज्ञांना सापडली नाही.

सारांश, आपलं ‘स्वत्व’ समाजाभिमुख करायचं आणि त्याचा जाच समाजाला होणार नाही याची काळजी, त्यासाठी लागणारी मानसिकता आणि मूलभूत सामाजिक मूल्यं बालसंगोपनात पेरण्याची जबाबदारी प्रत्येक सुशिक्षित, सुसंस्कृत पालकांची आणि तशा तन्हेनं पोसलेलं ‘स्वत्व’ अथवा अहंभाव घेऊन सामाजिक बांधिलकी जपण्याची जबाबदारी प्रत्येक सुबुद्ध व्यक्तीची!

व्यसन

व्यसन-व्यसन-व्यसन

व्यसनामितिं नष्ट जात्ता मनुष्यागले जीवन

मनुष्याक आसका व्यसन ज्ञानाचे-परोपकाराचे

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राज्यकर्त्यानो आतं तरी बंदी घालाती जीव घेंवच्या व्यसनाचेरी

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- मुरलीधर बेट्राबेट

धार्मिणीमर्दन

शैलजा वैद्य (मासुरकर)

आपण सर्वांनी श्रीकृष्णाचे कालीया मर्दन ऐकले आहे. सिनेमात पाहिले आहे व गोष्टींच्या पुस्तकात वाचलेलेसुद्धा आहे. मग हा धार्मिणीमर्दन काय प्रकार आहे? सांगते- धार्मीण नावाचा साप असतो लांबलचक. खालच्या बाजूला पिवळसर रंग व बरच्या बाजूला राखाडी रंगाच्या चौकटी (फुलव्या). भयंकर चपळ, एका झाडावर चढून दुसऱ्या झाडावर जमिनीवर न उतरता जाणे म्हणजे फार सोपी गोष्ट तिच्यासाठी. माणसाचा पाठलाग पण करते म्हणौ ती दूरपर्यंत, असे लहानपणी आजुबाजुच्या गडीमाणसांचे म्हणणे होते. खरं म्हणजे त्यांच्याच तोंडून धार्मीणीचा स्थीरिंगी उल्लेख ऐकलाय मी.

आमच्या बागेतही एक मोठी धार्मीण होती. पण बरेच काळापासून तिने कधी कोणाला त्रास दिलेला वा चावलेला प्रसंग ऐकला नव्हता, मात्र साप म्हटला की आपले धावेदणाणे किंवा तारांबळ उडणे आलेच! तरीही तिला मारायला किंवा तिच्याशी पंगा घ्यायला कोणी धजले नव्हते, हे मात्र खरे! पण अेक दिवस असा उजाडला की, धार्मीणीच्या जीवावरच बेतले. त्याचे झाले असे की,.....

आमच्याकडे गावचा म्हणजे, कारवार मासूरचा एक बोब्बू म्हणून गडी कामाला होता. कानडी बोलणारा. महाराष्ट्रात आल्यावर सगळे त्याला बाबू म्हणायला लागले आणि हळुहळू तो मराठीपण चांगलं बोलायला लागला. खरं म्हणजे हा बाबू लहानपणापासून माझ्या आजोबांकडे मासूरला अडले पडले काम करायचा. पहिल्यापासून तो खूप कामस, प्रामाणिक, धाडसी व कष्टाळू असल्याने आजोबांच्या मर्जीतला होता. माझे वडील प्रथम कुमठा व नंतर मुंबईला शिकून डॉक्टर झाले आणि महाराष्ट्रातील अहमदनगर जिल्ह्यातील एका साखर कारखान्याचे मेडीकल ॲफीसर म्हणून नोकरीला लागले (आणि तिथेच आमचे कुटुंब, ते निवृत्त होईपर्यंत राहिले.) कालांतराने माझे आजोबा आमच्याकडे राहयला आले. वयोमानानुसार त्यांची तब्बेत खालावत होती पण तरीही पहाटे ऊटून बागेत जाणे, ठराविक झाडा-वेलींना पाणी घालणे, त्यांच्या मुळापाशी खुरपणे इ. कामे पपांचे न ऐकता ते कीरीतच असत. थंडी, वारा, ऊन यांचेसुद्धां त्यांच्यापुढे काही चालत नसे. माळीसुद्धा त्यांना सांगून दमला. पण हळुहळू त्यांचे बागेत जाणे कमी झाले व अंथरुण धरावे लागले. त्यावेळेस त्यांना बाबूची फार आठवण होई व त्याला इकडे बोलावून घे असे ते सांगायला लागले, तेव्हा पपांनी गावी पत्र लिहून बाबूचा तपास केला

व त्याला लगेच आमच्या घरी आणावयाची सोय केली. त्यानुसार लौकरच बाबू आला आणि खुशीने आजोबांच्या सेवेला लागला. अर्थातच आता तो ही चांगला तगडा तरुण झाला होता व गावी त्याची बायको व छोटा मुलगा पण होते. त्याला बघून आजोबांना फार आनंद झाला. रोज बराच वेळ ते त्याच्याशी कानडीमध्ये बोलायचे, गावच्या सगळ्यांची चौकशी करायचे. थोड्या दिवसांनी आजोबा खोली बाहेर येऊन अंगणात बसायला लागले. त्यांची ही प्रगती बघून आम्ही खूप आनंदात होतो. एखादेच वर्ष असे पार पडले नि आजोबांना देवाज्ञा झाली. आता पुढे बाबूचे काय करावयाचे हा प्रश्न होता पण त्याने इथेच रहावयाची तयारी दर्शवली व तो त्याच्या बायको-मुलाला घेऊन पण आला. आमच्या घराच्या मागच्या बाजूला असलेल्या तीन खोल्यात त्यांचा संसार सुरू झाला.

सकाळी लवकर येऊन माझ्या आईला चहा, नाश्ता बनवायला मदत करणे, फर्निचर झाडणे-पुसणे, बिछाने आवरणे इ. करून तो त्याच्या खोलीवर जाई व त्याचे आवरुन पानाचा तोबरा भरून परत कामाला येई. मग पीठ कालवणे, चपात्या लाटणे, मसाला 'राङड्यावर'वाटणे, भाजी चिरणे, अशा कामात बाबू आईला मदत करी. तो एकटा असताना आमच्याच घरी दोन्हीही वेळेस चहा-जेवण करीत असे. बायको आल्यावर तो बहुतेक घरीच जात असे जेवायला. दुपारी जेवण झाले की, तो एकदम ६ वाजल्यानंतर येई. बागेत सकाळ-संध्याकाळ फेरफटका मारून पिकायला आलेले पेरु, बोरे, काही भाजी घेऊन येत असे. फळे खायला येणाऱ्या पोपट-कावळ्यांवर त्याचा फार राग होता. हातात गोफण किंवा पपांची एअरगन घेऊन बरेचेस पक्षी त्याने मारलेले होते. त्यांना दोरीने काठीला झाडावर टांगून ठेवायचा, मात्र त्यामुळे पक्षांचा त्रास खूप कमी झाला होता, हे खरे!

काही काळ गेला. एक दिवस संध्याकाळी ५च्या सुमारास बागेत माळ्याचा व लोकांचा गलका-बोंबाबोंब ऐकून आम्ही घरातून बाहेर आलो तर क्या? धार्मीण समोरच्या गुलमोहराच्या झाडावरून लोंबकळत होती. कुठल्याही क्षणी तिने जमिनीवर झेप टाकली असती आणि म्हणूनच गोंधळ चालला होता. आम्ही भावंडे सात ते बारा वयाच्या दरम्यान होतो त्यामुळे आईच्या पदराआड लपून किंवा तिच्या हाताला धरून पुढे काय होणार ते, भिती, कुतुहल, आश्चर्य अशा संमिश्र भावनांनी गोंधळून बघत होतो. आई तर बिचारी गांगरुन गेली होती.

पपा अजून कामावरून आले नव्हते. काय करावे कोणालाच सुचत नव्हते. तेवढ्यात बाबू, त्याची बायको, ५ वर्षांचा मुलगा आले. चाणाक्ष बाबूने काय चालले आहे ते लगेच ताडले आणि दोन लांब मजबूत काठ्या घेऊन आला. तोपर्यंत धामीणीने खाली उडी मारली व कुठच्या दिशेला जायचे त्याचा अंदाज घेऊ लागली. बाबूने काठ्या वाजवल्या. आम्ही घरातच उभे होतो. त्या दारासमोरच जायचा-यायचा रस्ता आडवा जाई. त्यापलिकडे बोगनवेलाची मोठी कमान होती. त्याच्याखाली बागेत जायचा छोटा रस्ता आणि त्याच्याखाली बागेतील दोन्ही बाजूच्या फुलझडांना पाणी मिळण्यासाठी एक ५-६ फूट लांबीचा रुंदसा लोखंडी पाईप होता आणि पाणी वाहण्यासाठी चर खणले होते. धामीण सरळ त्या पाईपमध्ये शिरुन बसली. झाले! धाडशी व आवाहने शोधीत असलेल्या बिन्धास पट्टे बाबुरावांना निमित्त मिळाले. मात्र ह्या रोमांचकारी प्रसंगात गुंतुन गेलेल्या आम्हां कोणालाच किंवा अगदी बाबुलासुद्धा धामीण पाईपमध्ये कुठल्या बाजूने आंत शिरली ते लक्षात येईना. पण पर्वा इल्ले! बाबू अंदाजाने एका टोकाला उभा राहिला व दुसऱ्या बाजूला काठी घेऊन उभे राहण्यास आपल्या मुलाला बोलावले आम्ही इतर सारे मोठे गर्भगळीत झालो होतो तर त्या पाच वर्षांच्या मुलाची काय कथा! तो घाबरून आईच्या मागे लपला. बाबू भयंकर संतापला. आपला मुलगा नि असा भेदरट! तावातावाने त्याला ओढून नेण्यास तो पुढे सरसावला तोच माझ्या आईने त्याला थांबवले आणि समजुतीच्या स्वरात म्हणाली, “अरे, त्या धामीणीचा नाद सोड. सगळे घरात जाऊ या. अर्धवट जखमी होऊन ती पळाली तर कठीण होऊन बसेल.” पण आईचे हे कळकळीचे शब्द ह्या ‘‘बाबुमोशाय’’च्या कानी जणु पडतच नव्हते. कमानीजवळ जाऊन काय गनिमी कावा आखावा हा विचार कीरीत तो एकटाच काठी घेऊन उभा राहिला आणि पाईपावर ठोकायला लागला जेणेकरून ती धामीण बाहेर येईल. काही वेळेस असे होते की, आपण अशा प्राणीमात्रांना वा पशूंना घाबरतो तसे तेसुद्धा आपल्याला घाबरतात! शेवटी बाबुचा परशुरामी अवतार पाहून त्याची बायको पुढे झाली व एक काठी घेऊन दुसऱ्या टोकाजवळ उभी राहिली. बाबुने तिला पाईपमध्ये काठी घुसवून ढकलायला सांगितले. आता मात्र आम्ही इतर सर्व श्वास रोखून जीव मुठीत धरून बघत होतो. तेवढ्यात बाबुच्याच बाजूने ती धामीण बाहेर सळसळत आली. क्षणार्धात चपळाईने त्याने तिला पकडले. (सुदैवाने ती शेपटीची बाजू होती) व ३-४ वेळा गरागरा फिरवून जोरात जमिनीवर आपटले आणि त्या धामीणीचा शेवट झाला.

सगळ्यांचा थरथराट झाला होता पण बाबू मात्र जणु काही झालेच नाही अशा आविर्भावात हात झटकून घरी निघून गेला. आम्ही जागीच पुतळ्यासारखे खिळून उभे होतो. त्याच वेळी पपांची कार आली व ते खाली उतरून जवळ आले हे ही कोणाच्या ध्यानात आले नाही. त्यांना तर कळेच ना सर्वांना काय झाले ते. त्यांनी आईला हाक मारली तेव्हा आमची समाधी भंग पावली. सर्व प्रकार ऐकल्यावर त्यांनी कपाळावर हात मारून घेतला. बाबुच्या पराक्रमाचे कौतुक करावे की, जादा शहाणपणा केल्याबद्दल त्याची खरडपट्टी काढावी, हेच त्यांना कळेनासे झाले होते!

गोदडी

झोंपडेभायर, भर वत्तांतू

बसल्या आवसू

शिंवित गोदडी

गोबरा जीणेक

लायता रंगरंगी

कापडा कुडके

विरून विट्टून गेलेल्या पत्तलाक

धांवणदोरे घालता

जोडता आंगवाल्या कोप्यो

लांबतली बोंदरं पिंदून उडयता

जोड सांदता

विस्कटिल्या परपंचाक

भित्तरी धरल्यां

पोर्ने गर्भमऊ कापड

वयरी दाळता बण्णा आंगट्यो

एकारी एक

मेळता तशी

उबी आडवी

रंग थिगळां

घडशीत जोडशीत

आपणालो पिंदीलो संवसारू

दलिक्र्याने उडऱायिल्या बोटाक

झोंबता दाबणी

देवता खात तांबडे भणंग

गोदडेरी

रातीं, पांगरयता चेडवांचेरी

आपणाल्या पाखांच्या मायेउबेक घेता

जोडसुयली गोदडी

- इंदू अशोक गेरसप्पे

शेवटी रमी परत आली

विजयालक्ष्मी सुरेश कापनाडक

रमी एक आठ वर्षांची चुणचुणीत मुलगी सुरेखाच्या मराठी प्रायमरी शाळेतील तिसऱ्या इयतेत शिकणारी. तिच्या लहानपणीच तिचे आईवडिलांचे छत्र हरपले. त्यामुळे तिचा मोठा भाऊ सुरेश व भावजय उमा तिचा सांभाळ करतात. चर्नीरोड स्टेशनच्या कडेला फुटपाथवर त्यांचा संसार. आर.टी. ई. एकत्रच्या अंतर्गत शाळेत ती शिकत होती.

शुक्रवारी दुपारी रमी आपल्या घरच्या (कदाचित घाणेरड्या किंवा ढगळ) वेषात साबण विकत घेण्यासाठी जवळच्या वाण्याच्या दुकानात गेली. तिथं साडीतील एका सभ्य बाईने तिला चॉकलेट देऊ केले. त्या लहानमुळीने चॉकलेटसाठी हात पुढं केला अन् तेवढ्यात पोलीसवेषातील माणसाने तिचा फोटो काढला अन् तिला भिकारी समजून पकडून नेले.

ही बातमी तिच्या घरच्या लोकांना कळताच त्यांच्या तोंडचे पाणी पळाले. पोलीस स्टेशनमध्ये त्यांना कोणीच दाद दिली नाही. तेव्हा मदतीसाठी त्यांनी शाळेकडे धाव घेतली. पण तेव्हा शाळा सुटली होती.

ही बातमी सुरेखाला रात्री कळली अन् तिच्या काळजात धस्स झाले. लहान मुलगी अन् पोलीस कोठडीत... नको नको त्या शंका तिच्या मनात घोळू लागल्या अन् तिची झोप उडाली.

दुसऱ्या दिवशी शनिवारी ताडदेव पोलीस स्टेशनमध्ये जाऊन शेथ घेतला तर कळले की, ती नागपाडा रिमांड होममध्ये सुरक्षित आहे. तिला सोडविण्यासाठी ती शाळेची विद्यार्थिनी असल्याचा पुरावा दिल्यास तिची सुटका होईल. शनिवार शाळा अर्धादिवस असल्यामुळे काम होणं शक्य नव्हते. आता सोमवारच्या आधी तिची सुटका अशक्य होती.

काही वर्षांपूर्वी सुरेखा रिमांडहोममध्ये मुलांना शिकवायला जात असे. त्यामुळे तिथल्या स्वयंसेविका, शिक्षिका आणि रिमांडहोमचे सुपरिटेंट यांची तिला ओळख होती. त्यांना गाढून रमीला कसे सोडविता येईल याची माहिती घेतली. तोपर्यंत रमी मानखुर्दच्या मुलींच्या रिमांडहोममध्ये असल्याचे कळले. पोलिसांनी तिचे नाव मंजुळा सांगितल्यामुळे गुंता आणखी वाढला. सोमवारी पाडब्याची सुटी होती.

मंगळवारी सुरेखाने शाळेतून रमीचे आधारकार्ड आणि शाळेतील तिच्या उपस्थितीचे रेकॉर्ड आणि मुख्याध्यापिकेकडून प्रमाणपत्र घेऊन दोन दोन कॉपीज काढल्या. त्या सर्व पत्रकांची एक एक कॉपी देऊन उमाला मानखुर्दला पाठविले. मानखुर्दच्या ऑफिसमध्ये ते पाहून रमीला सोडतील हा अंदाज खोटा ठरला. त्यांना रमी दुरून

बघायला मिळाली. बुधवार, गुरुवार पुन्हा सुटी होती. अन् शुक्रवारी कोर्टात तिची केस दाखल करून तिला भिकारी ठरवून पुढची कार्यवाही झाली तर मुलगी हातातून जाणार हे नक्की होत. उमा गयावया करू लागली. शाळेतून संबंधित व्यक्ती तिथं बोललेत तर ती सुटेल. पण पोलिसांच्या भानगडीत पडायला सर्वजण घाबरतात आणि मानखुर्दला जाणे म्हणजे कठीण. मदतीची आशा नव्हतीच. पण गडद अंधारातून आशेचा किरण निरजाताईना भेटून मिळाला. व्हाटस् एपल खूप खूप धन्यवाद. ताईच्या आणि सुपरिटेंट साहेबांच्या मदतीने व्हॉट्स एप्से त्या सर्व पत्रकांची कॉपी मानखुर्दच्या जजसाहिबां(बाई) कडे पाठविले व त्यांना रमी भिकारी नसल्याचे पटले.

गरीब आणि सामान्य माणसांना त्या ठिकाणी दाद मिळत नाही. हे ओळखून सुरेखाने अंजली मॅडमच्या ओळखीने हमारा फाउंडेशनच्या स्वयंसेवकांच्या मदतीने ते सर्व झेरॉक्स सोमवारी मानखुर्द ऑफिसमध्ये पोहचते केले.

गुरुवारी पोलिसांनी त्यांचे वस्तीस्थान पाहिले. शुक्रवारी शाळेच्या मुख्याध्यापिका बाईजवळ रमीची विचारपूस केली व शनिवारी पोलिसाने तिला तिच्या राहण्याच्या जागी सोडले. तब्बल पंधरा दिवसानंतर रमी परतली.

मगेली आजी

रूप तिगेलं नाजूक,

प्रिती तिगेली साजुक।

मनाक दित्ता सांत्वना,

समजुन घेत्ता भावना ॥

लोण्यागादी मन तँ,

फातरागादी जाता खँ।

प्रिती कोरूं कि कोपु कोरूं,

हॅविचारांतु जात्ता ती गोरू ॥

नातरांगेलं विश्वांतु,

जात्ता तिगेली गडबडी ।

धुवां-सुनांगेलं राज्यांतु

कोर्का पडता तडजोडी ॥

मनुष्यत्वाची कास धोर्नू,

धरता संसाराचा ध्यासू।

क्षणाक्षणांतु नातरांगेलं प्रितींतु

बुडतना, धरना ती हव्यासु ॥

- सौ. प्रिया प्रभाकर बडकुली

“प्रायश्चित्त” एक नाट्यानुभव

मीना केशकामत

दिनांक २८ मे २०१७ रोजी संध्याकाळी ५ ते ७ दरम्यान कर्नाटक सोसायटी, माटुंगा (पश्चिम) येथील माटुंगा मित्रमंडळ या सांस्कृतिक संस्थेने “प्रायश्चित्त” ही श्रुतिका सादर केली.

सौ. चंद्रमा मोहन बिजुर यांच्या “प्रायश्चित्त” या लघुकांदंबरीवर आधारीत ही श्रुतिका, लेखिकेसोबत इतर चौदा हौशी कलाकारांनी फार उत्तम रितीने सादर केली आणि ती सर्व उपस्थितांना निश्चितच आवडली.

जवळजवळ तासभर चाललेल्या नाट्यवाचनामध्ये लेखिका स्वतः निवेदिकेच्या भूमिकेत होत्या. इतर चौदा कलाकारांमध्ये कथेची नायिका वीणा (सीमा बलवळी/कविता शानभाग), तिचे आईवडील शंकर-उमा (श्री श्रीपती विनोद आणि वृन्दा तलगेरी), तिचा प्रियकर योगेश (हीरीश चंदावर), डॉक्टर काका (सुबोध राव), वीणाची मैत्रीण (सानिका बलवळी) मेट्रन (संगीता पवार), तिच्याशी लग्न करू इच्छिणारा, दिनकर (विनय राव), त्यांचे शेजारी मित्र आणि बायको (मंगेश पवार आणि गीता नाडकणी) रमेश-लीना, लीनाची आई आणि सासू (जान्हवी बलवळी, दिव्या विणेकर) या सर्वांनी आपल्या वाचन-कौशल्याने आपापल्या भूमिका छानच रंगवल्या.

कांदंबरीचा विषय अपत्य दत्तक घेण्याचा प्रचार करणारा आहे. बाळ दत्तक घेऊ इच्छिणाऱ्या आईचा तर आहेच; त्याहूनही आपल्या बाळासाठी जन्मभर झुरण्याच्या अज्ञात जन्मदात्रीचा आहे. विमान अपघातांत प्रियकराचे निधन झालेले समजताच खचलेली वीणा, तिला सावरू पाहणारे तिचे आईवडील आणि डॉक्टरकाका, तिच्या नकळत तिचे मूल अनाथाश्रमांत नेऊन देतात. आपल्या मुलीच्या आयुष्यात कोणतेही वादळ निर्माण होऊ नये यासाठी वीणाच्या नकळत हा निर्णय घेतलेला असतो. मूल जन्मतःच मृत्यू पावले या विचाराने सैरभेर झालेली वीणा आणि बाळ जिवंत असून अनाथाश्रमांत पाठवले आहे असे जेव्हा आई तिला आपल्या मृत्यूपूर्वी सांगते तेव्हा त्या वीणाची बाळासाठी केलेली धावपळ येथे कथेचा पूर्वभाग संपतो. उत्तराधार्त दिनकर तिच्या प्रेमांत पडतो; त्याच्याशी विवाह होतो. परंतु अपत्य होत नाही. अशी कथा पुढे सरकत जाते.

अखेर विवाहानंतर हळूहळू आपल्या व योगेशच्या मुलाच्या जपलेल्या भावनांच्या विळख्यातून वीणा बाहेर येते. आणि दिनकरच्या प्रेमळ संसारात रमण्याच्या हेतूने मूल दत्तक घेण्याचा मार्ग स्वीकारते. असा संदेश देणारी “प्रायश्चित्त” श्रुतिका येथे संपते.

‘दत्तक’ या विषयावर विचार करायला लावणारे हे कथानक, त्याचे लेखन, सादरीकरण, संवाद आणि या सर्वांला उठाव



देणारे सुयोग्य पार्श्वसंगीत (दिव्या विणेकर) या सर्वांमुळे कुठेहि कंठाळवाणे वाटले नाही.

कार्यक्रमाची सुरुवात श्रीमती मुक्ताबाई चंदावर या ज्येष्ठ श्रेष्ठ लेखिका-कवयित्री यांनी दीप-प्रज्वलनाने केली. या कथेची सुरुवातही त्यांनी लिहिलेल्या गाण्यानेच झाली. माटुंगा मित्र मंडळच्या अध्यक्ष रागिणीराव यांनी कार्यक्रमाचे कौतुक करताना, पूर्वी याच मंडळातून ३ अंकी नाटके सादर होत असा उलेख केला. नोकरी-व्यवसाय यामुळे आता तसे करणे शक्य नसले तरी या नवीन उपक्रमास-नाट्यवाचन प्रकारास योग्य तो पाठिंबा देण्याचे त्यांनी जाहीर केले. कर्नाटक सोसायटी आणि मा. मि. मंडळ यांस अनेक हौशी कलाकारांचा वारसा लाभला आहे आणि त्यांनी तो आजही जपलेला आहे.

या कार्यक्रमानिमित्त सौ. चंद्रमा बिजुर यांनी आपल्या लेखक मैत्रिणीना आवर्जून आमर्तित केले होते. या सर्वांनी या कार्यक्रमाचे खूप कौतुक केले. कलाकारांचे अभिनंदन केले. याचवेळी माटुंगा कर्नाटक सोसायटीत असणाऱ्या IAP (इंडियन असोसिएशन फॉर प्रमोशन ऑफ एडॉप्शन अँण्ड चाइल्ड वेलफेअर)च्या एडॉप्शन इन चार्ज, सविता नागपूरकर यांनी दत्तक विधानासंबंधी उद्बोधक माहिती सांगितली.

सोळा वर्षांच्या कुमारी मातेच्या प्रसूतीचा प्रसंग एका डॉक्टर मित्राकडून लेखिकेला समजला होता. तेव्हांपासून व्यथित झालेल्या लेखिकेने त्याच विषयाला श्रुतिकेच्या रूपाने सादर करून आपली संवेदनशीलता समाजापुढे मांडली आणि आपल्या विवाहाच्या ५१व्या वर्षगाठीनिमित्त हा छोटासा नजराणा सादर केला.

अंततो गत्वा ही श्रुतिका केवळ श्रवणीयच नव्हे तर प्रेक्षणीयही आहे. डोळे बंद करून ही श्रुतिका ऐका मनःचक्षूसमोर पूर्ण रंगमंच साकार होतो.

प्रयोगासाठी संपर्क : सौ. चंद्रमा बिजूर

भ्रमणध्वनी : ९८३३९२८५२९, दूरध्वनी : २४३७८१२२

Pasayadana: A prayer par excellence by Saint Jnaneshwara

KRISHNA MAINKIKAR

1. Introduction:

Saint Jnaneshwara (also known as Jnanadev or simply Mauli for all the Varkari's throughout Maharashtra) was born in the year CE 1275 on the auspicious day of Krishna Janmashtami. He was a saint, poet, philosopher and Yogi in the Nath Tradition, having been initiated by his elder brother Nivrutti Nath, who was his Guru.

As we Indians are poor in recording history, one must depend on contemporary writing to know the dates and work of Jnaneshwara. There are differing views put forth, whether Jnaneshwara who wrote Jnaneshwari and Amrutanubhav and Jnanadev who wrote Abhangas are one and the same. Be it as it may. It is undoubted that whether Jnaneshwari or the Abhangas, they have an exalted position of eminence in our literature created by the Saints of Maharashtra.

Jnaneshwara expounded his Jnaneshwari in front of a congregation and it was written down by one Satchidanand Baba. During the later years, the original written word got corrupted and Saint Eknath resurrected the book and revised it 'to get rid of the impurities' after about 250 years of Saint Jnaneshwara attaining the Sarnadhi, and brought out an edited version. (This version too has four different declensions). Saint Eknath is reported to have had visions of Jnaneshwara who told him that the root of the tree on top of his samadhi had grown into his Samadhi and was hurting him. Eknath is reported to have searched for the Samadhi and having located it, rebuilt the same. He found that truly a root had grown underneath.

Jnaneshwari was completed by Jnaneshwara when he was a mere youth of the age of 15-16 years. It is a truly marvellous work. Over 9000 ovis. One is astounded by not only the depth of the philosophy but by the poetry and the similes given by Jnaneshwara. He speaks of the various facets of human nature, about love, devotion and gives a very humane touch to the whole writing.

The saint decided, at the age of 21, that he had completed the mission of his life and took Sarnadhi at Alandi.

The Pasayadana that follows, is a prayer by Jnaneshwara, just before he concludes his treatise.

Jnaneshwari, comprising of over 9000 "Ovis" which was reportedly read out by him according to some from his age of 12 to 15. But that it was completed around his age of 15 or 16 is near certain.

Once Jnaneshwara completed Jnaneshwari, his Guru, Nivruttinath told him that you have written about what Krishna spoke about and what he told Arjuna. i.e. a 'Third party discussion'. What about your own experiences and what is it that you would like to convey? Upon hearing this, Jnaneshwara is reported to have written another book, though much smaller in length, (812 ovis) by the name Amrutanubhava- to obey his Guru, giving his point of view about the spiritual journey.

Several Abhangas are credited to Jnaneshwara. These have deeper spiritual meaning for the one who wants to look behind the words and contemplate on the meaning within.

Let us now go through this beautiful prayer Pasayadana.

Stanza 1:

आता विश्वात्मके देवे। येणे वायर्जे तोषावे।
तोषोनि मज द्यावे। पसायदान हैं॥१॥

Word byword meaning:

आता Now विश्वात्मके देवे by the God who is the Soul of the Universe येणे with this वायर्जे Sacrifice in the form of Speech तोषावे May He be pleased. तोषोनि and having been pleased मज to me द्यावे may he grant पसायदान हैं this Prasada.

Translation:

Now, may the Lord who verily is the Soul of the Universe, be pleased with this Sacrifice (of mine) in the form of my discourse, and, having (thus) been pleased, may He grant me this Prasada (His Benevolence, His Grace) (As requested below)

Comment:

Now, says Jnaneshwara, now that the end of this discourse has been reached, May the Lord of the Universe be pleased. How is this Lord? One who is विश्वात्मके i.e. whose Presence is there in the entire Universe, in everything that is around us, seen or unseen, experienced or otherwise.

In our Shree Bhavanishankar Suprabhatam, we address the Lord thus

नमस्ते विभो विश्वमूर्ते सुमूर्ते।
भवानीपते ते शिवं सुप्रभातम्॥६॥

We address him as विश्वमूर्ति one who is verily the manifestation of the universe.

In Shree Lalita Sahasra nama Lalita Tripura Sundari is addressed as सर्वमयी (in 52nd stanza) and विश्वरूपा (in 62nd Stanza)

We have read in Ishopanishad:

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।
सर्वं भूतेषु चात्मानं ततो न विजुगुप्सते॥६॥

Whosoever sees all the beings in the (Supreme) Soul and who sees the (Supreme) Soul in each being, does not abhor (detest) any one

The Geeta says,

यो मां पश्यति सर्वत्र, सर्वच मयि पश्यति।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥६-३०॥

One who sees me everywhere and sees everything within me, to him I protect, and he is not destroyed within me.

The above-stated, all-encompassing Presence of the Lord, is depicted here in one word, in Pasayadana using the word विश्वात्मके

Then Jnaneshwara makes his prayer, येणे वाग्यं तोषावे। तोषोर्मि मज द्यावे। पसायदान हैं. May the Lord be pleased with this offering of mine, which is in the form of my वाक् my speech. It may be noted

that Jnaneshwari was spoken to an audience by Jnaneshwara and written down by his disciple Satchidanand Baba.

As it is said in the Geeta, 4-25 to 4-28 there are various types of यज्ञs. Among these, there are स्वाध्याय-ज्ञान यज्ञः. The discourse of Jnaneshwari falls in this category, and, appropriately Jnaneshwara calls this वाग्यज्ञ. In any यज्ञ, there is an offering made to the Gods, and Jnaneshwari here is the offering, so Jnaneshwara beseeches the Lord to be pleased with this offering and give him (Jnaneshwara) the Prasada.

Please note the very concept of वाग्यज्ञ here. Jnaneshwara does not say "this is my work," "this is my creation," "this is my distilled wisdom." And so on. No. Whatever he has uttered so far, is in the form of a यज्ञ. There is this feeling of Sanctity, of auspiciousness, and above all, of समर्पण which is so very often stressed upon by our PP Swamiji in many an ashirvachana.

And see what a magnificent vision is presented by Jnaneshwara while asking for the prasada!

He does not ask anything for himself, but he asks for not only the mankind but for all the beings. Let us see how, in our next instalment.

To be continued.....

Comments/corrections most welcome on kdmankikar@gmail.com

ANNOUNCEMENT

PARIJNAN FOUNDATION has launched a scholarship scheme for students who wish to undertake post-graduate studies in overseas based institutions and universities.

Any Chitrapur Saraswat student who wishes to pursue a post graduate course overseas can apply for this scholarship giving full details of the course along with the intimation of the university/institution who has offered the seat together with the cost of enrolling for such course in their admission format.

Initially, this scholarship will be in the form of non-refundable annual grant to the tune of Rs. 2.00 lakhs per student with maximum coverage of 15 students per academic year.

Applications received will be reviewed by a panel of eminent personalities from the field of academics, whose recommendations for such scholarships will be final.

These applications seeking scholarships with all the supporting documents should be sent in a sealed envelope marked

'PARIJNAN FOUNDATION Scholarship-Overseas Studies' to the following address not later than 31st July, 2017.

The Trustees

Parijnan Foundation, C/o General Manager Shri Chitrapur Math Shirali – Uttara Kannada Pin : 581354

Personalia

Karan Vombatkere, elder son of Gitanjali and Commodore Sadashiv Vombatkere, graduated from the University of Rochester, NY, on 21 May 2017, with majors in Electrical & Computer Engineering (ECE) and Physics, and magna cum laude. He was named on the Dean's List in all semesters and was awarded the \$500 Donald M Barnard Prize for 2017, for high personal achievement in engineering.

He went to Rochester in 2013 on the Genesee Scholarship, the Dean's Scholarship and the Rochester International Grant, which together awarded him \$220,000 over four-years. He was also awarded the \$3,000 Continuing Student Scholarship in 2015 & 2016, and the \$2,000 National Tau Beta Pi Scholarship in 2016. He worked in the Library and was a Teaching Assistant in the ECE, Physics and Math departments right from his sophomore year. Thus, he has effectively paid his own way through college.

He has been elected to two prestigious national honor societies – the Tau Beta Pi National Engineering Honor Society in 2016, and the Phi Beta Kappa National Liberal Arts & Sciences Honor Society in 2017.

Karan has excelled in sports as well, and has been on the University Men's Rowing Team, the University Club Men's Tennis Team and the University Club Men's Soccer Team.

Karan has been offered admission for Graduate Studies at the University of Pennsylvania (an Ivy League university), and also at the University of Rochester with a 60% Tuition Scholarship.

Karan is grandson of Asha & Sudhir Vombatkere and Devi & Romesh Mehandroo.

Mitali Shantanu Mankikar, residing in Kumta, Uttar Kanada district Karnataka, daughter of Shri. Shantanu Jayant Mankikar and Smt. Anusha Shantanu Mankikar (nee Anita Kadle) has bagged the 5th rank in recently conducted Karnataka State SSLC board exams

2016-17. She has scored 621 out of 625 marks (99.36%).

She has always been studious student throughout her scholastic life always achieving high grades in School exams. She has actively taken part in various extracurricular activities to name a few, science model exhibitions where she prepared model to showcase importance

of rainwater harvesting. She has achieved first rank in Taluk and district level in crafts competition and actively participated in various sports activities.

Mitali is granddaughter of Shri. Jayant Mankikar and Smt. Shaila Mankikar (Kumta) and Shri. Anand Kadle and Late Smt. Geeta Kadle (Shirali).

Pallavi Gulvadi, daughter of Sri. Deepak & Mrs, Ramya D.Gulvadi, grand daughter of Smt.Chayadevi Gulvadi of Gulvadi Studio Shimoga, completed her Masters in Computer Engineering at California State University, Fullerton in May,2017. She is presently working as a Software verification Engineer in an American Health Care Company, M/s.Bechman Coulter located in Brea, California which is one of the largest medical devices selling company.

The company has sponsored her for further training on a special assignment to Japan.



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Here and There

Bengaluru: The recitation of Shri Adi Shankaracharya Ashtottara Shatanamavali that had commenced at Bengaluru Math on January 22nd concluded on May 7th and was offered at the Lotus Feet of Sri Adi Shankaracharya and our revered Guruparampara.

The Punyatithi of Shrimat Pandurangashram Swamiji was observed on 27th May 2017 with Deepanamaskar, Bhagavadgita and Upanishad Bhashya Pathan, Ashtavadhana Seva, Aarti and Prasad Vitaran. On 28th May, the Annual General Body Meeting of the Local Sabha was convened and the new committee members and Office bearers for 2017-18 were elected.

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

Reported by Saikrupa Nalkur

Goa: Hemalambi Samvatsara was ushered in by Goa Sabha with Satsanga at the residence of Smt. Sushama & Shri Ashok Arur in Dona Paula. Forty members participated to celebrate Yugadi with Panchanga Vachana by Mudbidri Arun Maam, Bhajana-s & Stotra-s, concluding with Panak-Panvaar.

The Satsanga-s of following months were held on April 16 at the residence of Smt. Usha & Shri Arun Mudbidri in Mapusa and on May 14 at the residence of Smt. Sandhya & Shri Mohan Kalyanpur in Panaji. Guru Pujan was performed by Dhruv Chandavarkar of Goa Prarthana Varga in both the Satsanga-s.

Reported by Sabita Harite

Mumbai Bandra Khar: On 4th of April, Ramanavami was celebrated with Kirtan by Smt. Ashwini Bhat. This was followed by Deepnamaskar, Aarti and Prasad.

The Bandra Khar Sabha AGM was conducted at Shri Anandashram Hall, Khar on 28th of May. The meeting started with the Prayer and was followed up by the sabha members observing a 2-minute silence for those members who left for their heavenly abode. A new committee was formed for the current year. Shri Kishore Masurkar, continued in his role as the Sabha President. The new committee is as given below:

President- Shri. Kishore Masurkar, Vice President- Shri. Sandeep Trasikar, Hon Secretary-Shri. Arun Talmaki, Jt. Hon Secretary- Shri. Ravi Katre, Hon Treasurer-Ms. Gayatri Hattangadi, Jt Hon Treasurer-Smt. Ravikala Ulman;

The AGM was followed by the Krutadnyata Dinam – A Thanks Giving to all those the sabha members who make our lives so smooth, enjoyable and meaningful.

The program began with Smt. Shobha Nadkarni Andhyaruji rendering a song. Smt. Gauri Heble then shared some incidents where she experienced the Guru's Divine Grace. This was followed by some Games organized by Yuva Aparna Talmaki. Later an Anand Mela was held with volunteers setting up stalls with yummy snacks. The proceeds from the sale of the snacks will be donated to the Shri Anandashram Trust.

On Sunday mornings, V. Rajgopal Bhatmam is currently giving discourses on Kathopanishad. These discourses have been arranged in association with Shri Anandashram Trust.

Reported by Shantala Trasikar

Mumbai Dadar: The month of May started off with our sadhakas expressing their connection with the divine through some lovely Bhajans. As always, Smt. Shobha Puthli conducted the session, and the melodious Bhajans sung by our sadhakas at Shri Anil Kopikar's residence on 4th May were offered at the lotus feet of Swamiji and Lord Bhavanishankar. Thereafter, on 5th May, sadhakas performed Devi Anushtana at Shri Arun Chandavarkar's residence & offering their thanks to the Devi. On 27th May, Samaradhana of HH Shrimath Pandurangashrama Swamiji was observed with Smt. Jaya Puthli spoke about the Mahatmya of Puja Pandurangashrama Swamiji and was followed by some beautiful Bhajans.

On Sunday, the 28th of May the 76th Dadar Sabha Annual General Body Meeting was held. Committee members and office bearers remain the same barring a few changes. Sadhakas present at MMM hall all vowed to continue their seva in the same spirit.

Reported by Mohit Karkal.

Mumbai Santacruz: Venue : Shrimat Anandashram Hall, Saraswat colony.

27th May, 2017 (Saturday) : The Punyatithi of HH Shrimat Pandurangashram Swamiji, was observed by the Sabha. Bhajans and Stotras were sung by the devotees who had attended it.

This was followed by Deepa Namaskar, Ashtak and Mangalarti, followed by prasad.

6th, 7th and 8th June, 2017 : (Tuesday, Wednesday and Thursday) : Ninaad Session was conducted by Smt. Smita Nagarkatte for three days, (in the evenings) as arranged by the Sabha. The sessions were very interesting and were nicely conducted. The devotees present, included Purush varga also and were attended in good numbers for all those three days!

The male laity members participate in Gayatri Anushtan every 2nd and 4th Sunday, (in the mornings). This too is well attended with an average of 25 devotees in attendance each time.

Reported by Kavita Karnad

Our Institutions

Saraswat Mahila Samaj, Gamdevi: The first light showers of monsoon were heralded with a unique programme – a first one of its kind in our Samaj Hall on 7th June 2017, screening of a Hollywood English Movie of the 1950's "ROMAN HOLIDAY". A new experience for us. To celebrate the Centenary year, it was decided to show a movie to our members. A film starring the talented beautiful Audrey Hepburn and the handsome Gregory Peck.

Smt. Sadhana Kamat welcomed the House—full audience and gave a brief synopsis of the movie. A true life story of a Princess of the British Empire! We knew we were going to see something great ahead. The ladies were all gracefully decked up and the air was wafting with the sweet smell of "mogra gajras" adorning the hair chignon / tresses of all the 45 lovely ladies, present so the ambience was well set Yuvati Kanika Nadkarni conducted the screening of this old movie smoothly, and to our pleasure it was a very good print with clear pictures and sound! We are extremely grateful to Kanika for managing this job so wonderfully.

To give a brief gist, the story revolves around this young princess who attempts to break away from the royal bondings - an escapade from the rigid monarchist protocol. When in Rome she comes out in a commoner's disguise, and mingles in an unknown place like a care-free bird with gay abandon. She meets this journalist Gregory Peck – a commoner and they both get attracted to each other. She has a joyous day in his company. But at the end of the day she realizes her responsibility as a royalty and returns to her palace. So well portrayed by both of them! The humour kept all the ladies in splits of laughter. A good change by Saraswat Mahila Samaj indeed! Smt. Sharayu Kowshik proposed vote of thanks. Thereafter tasty snacks were served sponsored by Smt. Geeta S Balse in memory of her younger sister late Ms Lata Bhalchandra Kulkarni. The "mogra gajras" were also sponsored by Smt. Balse. A novel idea which added ambience and a heady fragrance too!

Reported by Geeta Suresh Balse

Forthcoming Programmes

Tuesday 4th July 2017: Ashadhi Ekadashi - A programme of devotional music "नाम संतांचे माहेर" by Saraswati Vrindagaan. Music composed by Smt Geeta Yennemadi. Commentary written by Smt Sadhana Kamat. Prasad in memory of Smt Varadabai Mulky and Smt Lalita Yennemadi by Smt Geeta and Smt Shyamal Yennemadi. Refreshments sponsored by Smt Geeta Yennemadi in memory of Smt. Sumitra and Shri Krishnamurti Nadkarni and Smt. Lalita and Shri Devrao Yennemadi.

Saraswat Senior Citizens' Association (Vasai/Virar) : We had our monthly get together on 30th May at Saraswati Baug under the leadership of our secretary Smt Laxmi Mudhatkal and treasurer Shri Kishore Nadkarni. The meeting was in full strength with attending members increasing to 26! The attendees in addition to regulars were Dr Mohan Mankikar with his wife and Shri Hemmady Shivanand.

The birthday pleasantries were announced and the youngest amongst them this time was the editor and organiser of our magazine Horizon, Shri Vasant Hattangadi who entered into a glorious 85th inning. Later the future course of action for SSCA was discussed and then the gathering was brought into a lighter mood by the members by presenting some jokes! Snacks and soft drinks were served to beat the heat and strengthen the feet!

Reported by Chaitanya Nadkarni Bolinj

The Saraswat Mahila Samaj is extremely grateful to the following donors

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Suman Kodial (in memory of Smt. Meera R. Kodial)	Rs. 5000/-
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Centenary Fund

Smt. Neela C Balsekar	Rs. 20,000/-
(Please note that donations received upto 31 st May 2017 are listed here. The donations received towards our Souvenir and Advertisements have been printed in our Souvenir on page 69).	

CLASSIFIEDS

ACKNOWLEDGEMENTS

Anuradha & Anoosh Benegal and Padmini & Ragunandan Sirur thank all relatives and friends for their presence, blessings & good wishes on the occasion of the wedding of Sujay with Shibani on 8th May 2017 at Bangalore.

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DOMESTIC TIDINGS

Thread Ceremony

We bless the following batu:

May 5 : Anant Prashant Mallapur at Shri Chitrapur Math, Shirali.

MARRIAGE

We congratulate the young couple

May 27 : Arti Deepak Chandavarkar With Amod Suhas Rao at Mumbai.

OBITUARIES

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

Mar 12 : Asha Anil Kagal (Pratima Ramrao Bedraman) (69) At Bankikodla.

May 1 : Rathnabai Ramanandrao Jeppu (nee Padbidri) (91) at Bangalore.

May 2 : Shirish Honnavar (54)at Vile parle, Mumbai.

May 12 : Sandhya Vijay Kadrekar (nee Talgeri) (64) at Andheri Mumbai.

May 24 : Vidyanand Kalbag (66)at Pune.

June14 : Lalita Vasant Katre (59) at Mumbai.

June14 : Ramesh Bhat (Bhandikeri) (84) at Ankleshwar (Gujarat).

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