

# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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KSA PRESENTS

## ‘आपले आवडते पु.ल.’



Smt. Geeta Yennemadi &  
Smt. Sadhana Kamat  
- conceptualised the programme



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## Kanara Saraswat

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## A Communication to All KSA Members

The Managing Committee of the Kanara Saraswat Association is extremely sorry that the announcement of the Music Recital of Pandit Mukul Shivputra on the occasion of the Inaugural programme of the Centenary Celebration of Pandit S.C.R. Bhat and Pandit Chidanand Nagarkar held on 10<sup>th</sup> March, 2018 at Bharatiya Vidya Bhavan could not be published in our Kanara Saraswat Magazine issues of February and March 2018 due to unavoidable reasons.

We sincerely apologise for this omission on our part.

Kanara Saraswat Association intends to celebrate this Centenary event over the next 12-15 months through a series of programmes in various cities. We will keep all members/readers apprised of these programmes well in advance through timely insertions in the KS Magazines.

**Jairam Khambadkone, Chairman – Kanara Saraswat Association**

# Kanara Saraswat Association

Kala Vibhag, presents  
**18<sup>th</sup> Saraswat Sangeet Sammelan 2018.**

**The Sangeet Sammelan will be held on  
14<sup>th</sup> April & 15<sup>th</sup> April 2018 in total 4 Sessions:**

**Morning 9.30 a.m. to 1 p.m. and Evening 5.00 p.m. to 9.00 p.m.**

**This 18<sup>th</sup> Sangeet Sammelan is dedicated to the memory of late  
Shri Prakash Burde, musicologist and well known music critic.**

**Pandit Murli Manohar Shukla, has kindly consented to be our Chief Guest on this  
occasion and he will inaugurate the programme along with other music maestros.**

**Venue: Shrimat Anandashram Hall, Association Building, Talmakiwadi, Javji Dadaji Marg, Mumbai – 400007.**

## **Saturday 14<sup>th</sup> April 2018 (Morning Session)**

9.30 a.m.	Inauguration by Pandit Murli Manohar Shukla, Chief Guest.
9.45 a.m.	Soumya Ullal Kantik (Vocal)
11.00 a.m.	Dhanashree Nageshkar Wagh (Tabla Solo)
11.45 a.m.	Priya Purushothaman (Vocal)

## **Evening Session**

5.00 p.m.	Nishant Panicker (Vocal)
6.15 p.m.	Shivani Haldipur-Kallianpur (Vocal)
7.30 p.m.	Vinayak Chittar (Sitar)

## **Sunday 15<sup>th</sup> April 2018 (Morning Session)**

9.30 a.m.	Nivedita Hattangadi (Vocal)
10.45 a.m.	Milind Chittal (Vocal)
12.15 p.m.	Ashok Bellare (Santoor)

## **Evening Session**

5.00 p.m.	Sveta Hattangady-Kilpady (Vocal)
6.15 p.m.	Tabla Jugalbandi by Kiran Patil and Pushkar Bhuse (disciples of Pt. Sadanand Naimpalli)
7.00 p.m.	Geeta Gulvady (Vocal)
8.15 p.m.	Vote of thanks and summing up.

**Pt. Omkar Gulvady, Pt. Sadanand Naimpalli and Pt. Nityanand Haldipur** have been our guiding force.

We are grateful to **Gokarn Gurunath Mam**, one of the senior most members of KSA who, with his expertise in having organized many Sangeet Sammelans in the past few decades, has kindly guided us in the organization of this Sammelan also.

**Tabla Accompanists:** Shantanu Shukla, Jayesh Rege and Rakshanand Panchal

**Harmonium Accompanists:** Vinod Padge and Dnyaneshwar Sonawane

**Tanpura Accompanists:** Jayant Naidu and Team.

**Compere:** Uday Mankikar and Ashwini Prashant

**Shivshankar Murdeshwar**

(Hon. Secretary)

**Sunil Ullal**

(Jt. Hon. Sec. Art & Culture)

**Dilip Sashital**

(Co-ordinator, Sangeet Sammelan)

Donation Passes: Rs 200/- (Season Pass) and Rs 100/- per day

**Please contact : KSA Office (23802263/23805655) and Dilip Sashital (9920132925)**



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

**Dear Friends,**

Recently, in 'The Economist' magazine of U.K., I came across a statement made in December 1981 by the late Pakistan dictator, General Zia-ul-Haq who was quoted as saying "Pakistan is like Israel, an ideological state. Take out Judaism from Israel and it will collapse like a house of cards. Take Islam out of Pakistan and make it a secular state; it would collapse."

When I read this statement, I was wondering whether Israel is only known for its Judaism and nothing else? And then I recently read Late Shimon Peres's autobiography 'No Room For Small Dreams'. It talks about the making of Israel. He completed the autobiography just few days before he died in September 2016 which was then released in 2017.

In 1934, eleven-year-old Shimon Peres emigrated to the land of Israel from his native Poland, leaving behind an extended family who would later be murdered in the Holocaust. But Shimon, a young boy fighting against all odds became one of the towering figures of the twentieth century; and went on to serve as Foreign Minister, Prime Minister and the President of the new country. In 1994, Shimon Peres was awarded the Nobel Peace Prize for his extraordinary efforts to forge peace between Israel and Palestine.

When I finished reading this book, I realised that Israel is not just an ideological state, based on Judaism, but is much more than that. People of Israel have demonstrated extraordinary courage and imagination in making this country great. In fact, the ideology of this country is

- never accept NO for an answer,
- succeed or starve,
- have faith, perseverance, resilience and an ability to learn
- accept change and grow,
- use hope to plant foundations deep into hard ground,
- stand sturdy and fearless on shaky scaffoldings and reach up, as high as only dreams can, to discover a previously obscure rung on a heretofore unrevealed ladder, and then foresee the next (rung),
- count the number of dreams that you have as compared to your achievements. If you have more dreams than the achievements, you still have a long way to go.

In fact, Shimon Peres says that the philosophy of Israel is "Peace is a purpose –a goal worthy of the chase, while war is a function –born out of reluctant necessity. No rational person will prefer the latter."

In turn, what have Israelis achieved –a miracle! Through constant hard work, optimism and breakthrough innovations like drip irrigation, rooftop solar hot water system, sophisticated defence equipments, numerous nano-technology applications and revolutionary research in new technologies, Israel today is one of the great countries of the world.

Was this tremendous success which Israel achieved, merely because of its religious ideology, as the late President of Pakistan said in 1981 in his comparison between the two countries?

Partly yes. But as Shimon Peres said in his autobiography that it was the Hope – that Israel, the Promised Land will become a land of promise; Hope – that Israel will uphold social justice as a moral country and will continue to be a great country that the world would like to emulate. In a nutshell, these are the words which really determine the ideology of Israel.

These statements left me thinking that we Indians have a lot to learn, as we approach our 75th anniversary of Independence in the next four years.

Regards,  
**Praveen P Kadle**

## Letters to the Editor

**Dear Editor,** It is such a pleasant feeling to receive the beautiful KS of March. The cover portraying awards for our own Prakash Padukone and other stalwarts like Group Captain Jitendra Masurkar and Kishore Masurkar made my chest swell with happiness and pride. Further, Praveen Kadle's words of wisdom, highlighting the importance of 'curiosity gap' which our small yet morally and intellectually rich community has always been addressing, provided an interesting and rare perspective. The timely publication and receipt of KS will benefit the readers to participate at the various live events published in KS. I suggest that KSA may consider sending SMS, email or FB/ WhatsApp messages and also webcasting of important events such as Saraswat Sangeet Sammelan soon.

Thanks and regards,

**Sanjay Subbarao Trasy, Mumbai**

**Dear Editor,** Sub: Program organised by KSA on 25th Feb 2018.

We congratulate you & the KSA office bearers who organised "आपले आवडते पुल" on 25th Feb 2018. We appreciate very much the efforts put in by the organisers of the above show in general & in particular, the efforts put in by Smt. Sadhana Kamat, Geeta Yennemadi, Uday Mankikar & Anand Nadkarni. All the events were excellent & were conducted in a disciplined manner. The selection of the items & songs in the program was also very good which kept the audience engrossed till the end. Thank you for organising such a fine unforgettable event.

**Vrinda & Vinod Talgeri, Mumbai**

**Dear Editor,** The real life episode by Major General B.N.Rao (Retired) is exemplary. This is how a doctor committed to his job should act. While rules are made for people, people are not made for rules. This quote of Dr. Homi Bhabha stands in good stead.

**Dr. Maruthy Gulvadi, Navi Mumbai**

**Dear Editor,** Namaste. Very happy to read the excellent message in President's Desk in the February 2018 issue of the Kanara Saraswat magazine. I felt Shri Praveen Kadle's deep spiritual approach in life and wish him all the best in his journey to reach the highest divine potential in his heart.

**Bhasker Rao K.**

**Dear Editor,** The article on Nirmala Arun was an eye opener. I did not know that they lived in Virar. She was a very good singer and I recall that I was a fan of her. That her son Govinda is a Hindi film actor was not known to me. His image has gone up in my esteem because of her. Thank you.

**M.R. Bijoor - Pune**

सप्रेम नमस्कार,

दि. २५ फेब्रुवारी २०१८ रोजी साहित्य संघ मंदिर, गिरगाव येथे महाराष्ट्र भूषण पु. ल. देशपांडे यांच्या अजरामर साहित्यावर आधारित एक अत्यंत श्रवणीय-प्रेक्षणीय कार्यक्रम आपण सादर केलात. मराठी भाषा गौरव दिवसच जणू काही त्या सादरीकरणामुळे साजरा झाला असं म्हणावसं वाटतं. सुरुवातीपासूनच हा कार्यक्रम उत्तरोत्तर रंगत गेला.

पु.लं.च्या बहुआयामी प्रतिभेची साक्ष पटवणारे नाट्यप्रवेश, स्वरबद्ध केलेली गीतं, शब्दचित्रं, किस्से... सर्वच आम्हा प्रेक्षकांना आनंददायी, प्रमुदित करणारं होतं. त्यामुळे वेळोवेळी, कलाकारांना उत्स्फूर्त दाद मिळत हाती.

मंचावरचे सर्व कलाकार (बहुधा) हौशी होते. तरी त्यांच्या सादरीकरणात व्यावसायिक नेटकेपणा आणि सफाई होती. मातृभाषा कोकणी असूनही उच्चारण निर्दोष आणि अर्थवाही होतं... 'सर्वोत्तम तेच देऊ' असा अंतःस्वर त्यांच्या कामगिरीतून आमच्यापर्यंत येऊन पोहोचला... संत-महंतांची, बहिणाबाईंची, शिवाजी महाराजांची, केशवसूत, कुसुमाग्रज, पु. लं.ची, कानेटकर, दारव्हेकरांची गर्भश्रीमंत मराठी भाषा 'कोकणी'ची भाषा भगिनीच!... आपणही तिचा गौरव करताना एक दमदार पाऊल टाकलंत...

आम्हा शास्त्रीहॉलवासींचे आपण पिढ्यापिढ्यांचे शेजारी... माझ्या वर्गात, शाळेत आपल्या तालमकीवाडीतले कितीतरी मित्र सहअध्यायी होते. कोप्पीकर, नाडकर्णी, उप्पोणी, राव, चिकरमने, हट्टंगडी... किती नावं लिहू?

आजही आम्ही भेटतो. लहानपणीचे भावबंध जपतो. आम्हाला त्यांच्यामुळे 'कोकणी' समजते. आपल्या वाडीतल्या संगीत संमेलनात मला सूत्र संचालनही (२-३ वेळा) करण्याची संधी आपण दिली होती. त्या आठवणी सुगंधी आहेत. मी जपल्या आहेत. किती लिहू?

आपला स्नेहांकित

**मोहन कान्हेरे**

(महाराष्ट्र टाइम्सचा प्रासंगिक लेखक)

### Felicitation Programme in May 2018

Kanara Saraswat Association is pleased to announce that **AMIT MASURKAR** – Winner, CICA Award at Berlin International Film Festival, Jury Prize at Hong Kong IFF, Official Selection at Tribeca Film Festival, AFI Fest, Palm Springs FF; Winner- Best Screenplay at Asia Pacific Screen Awards, Brisbane; Winner, Best Screenplay at Asian Film Awards, Hong Kong; Winner- Best Film (Critics), Best Story at Filmfare Awards; India's Official Selection to the Oscars, 2017 for his Hindi Film "Newton", will be felicitated and honoured either on Saturday 19<sup>th</sup> May 2018 or on Saturday 26<sup>th</sup> May 2018 at 5.00 PM in Shrimat Anandashram Hall, Association Building, Talmakiwadi, Mumbai 400007.

The firm date will be communicated to our dear members latest by end of April 2018, on KSA Website and also published in May 2018 issue of Kanara Saraswat Magazine.

Members are requested to block the above two dates and watch for further announcement as mentioned above.

**Shivshankar Murdeshwar**

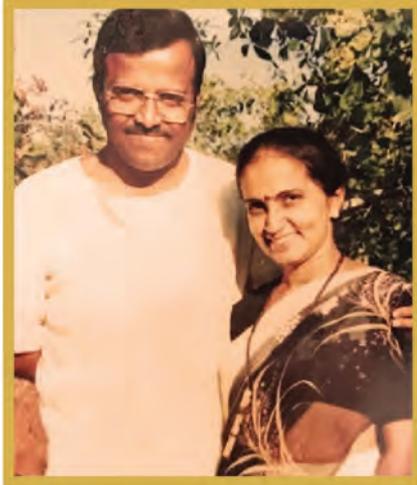
(Hon. Secretary – KSA)

**Sunil Ullal**

(Jt. Hon. Secretary – Socials and Sports)

# Happy Golden Wedding Anniversary!

Shri. Arun and Smt. Geeta Ubhayakar  
(from Mallapur)



50  
YEARS

*of togetherness*



APRIL 19  
1968 - 2018

It takes two exceptional people to make a loving pair,  
Its been 50 wonderful years that you have so lovingly shared,  
May you always be warmed by each others smile and care.

**May Gold turn to Diamond!**

With lots of Love and Best Wishes from,  
Children & Spouse: Suraj & Meenal, Deepali & Prashant, Shyam & Dhanashri  
Grand Children: Vedant, Shreya, Priya & Vanshikaa  
All Relatives and Friends.

Our Cover

# आपले आवडते पु . ल . The Singers



Sanika Kodial



Anusha Nagarkar (Dance)



Arya Dhareshwar



Archana Mangalore



Shailesh Mavinkurve



Sandeep Bankeshwar



Ameya and Chaitra Nirody



“संशय कल्लोळ” – a Musical Play on 18<sup>th</sup> February 2018

आपले आवडते पु . ल . **The actors**



Deepa Savkur introduced the play 'तुझे आहे तुजपाशी'



Dr. Uday Andar and Smita Mavinkurve



Neena Mavinkurve



Chaitanya Mallapur and Bipin Nadkarni



Uday Mankikar as Acharya



Chandrama Bijur as Kadvekar mami  
from 'एका रविवारची सकाळ'

## आपले आवडते पु . ल .

## Actors, Readers and Narrators



Anand Nadkarni - narrated  
'अंतु बरवा'



Poornima Balsekar - read out  
excerpts from 'अपूर्वाई'



Uday Mankikar - narrated  
excerpts from 'राव साहेब'



Harish Chandavar, Vrinda Talgeri, Geeta Nadkarni and Vinod Talgeri -  
Abhivachan of 'सुंदर मी होणार'



Harish Chandavar in an  
emotional moment

## The Accompanying artists



Janhavi Balwally



Suhas Chitale, Kedar Bhagwat and Himanshu Ginde

## “आपले आवडते पु. ल.” – एक अविस्मरणीय अनुभव

### आमच्या प्रतिनिधीकडून

कॅनरा सारस्वत असोसिएशनचे विद्यमान अध्यक्ष श्री. प्रवीण कडले हे साहित्य व ललितकलांमध्ये अभिरुची असणारे एक जाणकार, चोखंदळ, रसिक. शालेय शिक्षण पाले टिळक विद्यालयात झाल्यामुळे, शाळेत जाता-येताना श्री. पु. ल. देशपांडे यांच्या घरावरून त्यांना जावे लागत असे. पु. लं.चे व्यक्तिमत्त्व, त्यांचे साहित्य यामुळे त्यांच्याविषयी प्रवीणजींच्या मनात आदर निर्माण झाला. पु. लं. चे घर म्हणजे जणू एक सिद्धीविनायक मंदिर, ही भावना त्यांच्या मनात दृढ झाली आणि पु. लं. च्या साहित्यावर आधारित एक बहुरंगी कार्यक्रम सादर करावा ह्या प्रस्तावाला त्यांनी प्रोत्साहन दिले.

ज्येष्ठ साहित्यिका-प्राध्यापिका साधनाताई कामत आणि गायिका-संगीतकार गीताताई येन्नेमडी, ह्या दोघी एकमेकींना पूरक असलेल्या प्रतिभावंत. प्रवीणजींनी ह्या कार्यक्रमाची जबाबदारी ह्या दोघींवर सोपविली आणि ह्या दोघींनी ह्या कार्यक्रमाची संकल्पना तयार केली.

श्री. पु. ल. देशपांडे हे महाराष्ट्राचे लाडके व्यक्तिमत्त्व. त्यांची प्रतिभा म्हणजे चांदण्यांनी खचाखच भरलेलं आभाळ. साहित्य, संगीत, नाट्यलेखन, अभिनय, दिग्दर्शन, चित्रपट लेखन, वक्तृत्व, विनोद, वैचारिक लेख, किती म्हणून सांगावं? या आकाशगंगेतलं ओंजळभर चांदणं रसिक प्रेक्षकांच्या पदरात घालू असा विचार आयोजिकांनी केला. साहित्याची निवड साधनाताईंनी केली तर गाण्यांची गीताताईंनी. साहित्यामध्ये पु. लं. चे विनोदी किस्से, “व्यक्ती आणि वल्ली”, “गणगोत” मधील शब्दचित्रे, “अपूर्वाई” मधील प्रवासवर्णन, “तुझे आहे तुजपाशी” व “सुंदर मी होणार” ह्या नाटकांमधील काही प्रवेश तसेच पु. लं.नी संगीतबद्ध केलेली नऊ गाणी यांचा कार्यक्रमत समावेश करण्यात आला. साधनाताईंनी पु. लं.च्या लिखाणातील अंश घेऊन संकलित स्क्रिप्ट तयार केले. मध्यांतर धरून तीन तासांचा कार्यक्रम तयार करायचा हे ठरविले.

गद्य कलाकार आणि गायक कलाकार यांची निवड अनुक्रमे साधनाताई आणि गीताताईंनी केली. यामध्ये अनुभवी व होतकरू कलाकार या दोहोंची उत्तम सांगड घालण्यात आली. निवडलेल्या सर्व कलाकारांनी उत्स्फूर्त होकार दिला आणि इथेच कार्यक्रम रंगतदार होणार याची नांदी झाली.

पु. ल. आणि मुंबई मराठी साहित्य संघाचे अत्यंत जवळचे नाते. त्यामुळे कार्यक्रम, मुंबई मराठी साहित्य संघाच्या केळेवाडी-गिरगांव येथील डॉ. अ. ना. भालेराव नाट्यगृहात करण्याचे निश्चित केले आणि रविवार दिनांक २५ फेब्रुवारी २०१८ हा दिवस आणि सकाळी १० ते दुपारी १ ह्या वेळेसाठी नाट्यगृह घेतले. मुंबई मराठी साहित्य संघाच्या पदाधिकाऱ्यांनी सवलतीच्या दरात नाट्यगृह उपलब्ध करून दिले. ध्वनी संयोजनासाठी राजू दाभोळकरांना, प्रकाश योजनेसाठी आनंद नाडकर्णी, रंगभूषेसाठी शांताराम महाले, वेशभूषेसाठी सुनिला मल्लापूर, रंगमंच व्यवस्थेसाठी केतकी माविनकुर्वे, जान्हवी बळवळी, सविता पडुकोण

आणि रूपा मंकिकर यांना पाचारण करण्यात आले. गायक कलाकारांना साथसंगत करण्याची धुरा केदार भागवत (संवादिनी), सुहास चितळे (तबला) आणि हिमांशु गिंडे (बासरी) यांच्यावर सोपविण्यात आली आणि त्यांनी ती उत्तमरित्या पार पाडली. कलाकारांच्या वाचनाची/संवादांची स्क्रिप्ट संबंधितांना देण्यात आली आणि त्या स्क्रिप्टबरोबर ते किती वेळात सादर करायचे याचीही नोंद होती. त्याप्रमाणे तालमी सुरू झाल्या. गाण्यांच्या तालमी गीताताईंच्या घरी तर नाट्यप्रवेशांच्या तालमी साधनाताईंच्या घरी, कॅनरा सारस्वत असोसिएशनच्या सभागृहांमध्ये, कर्नाटक कॉलनी माटुंगा येथे झाल्या. किस्से/शब्दचित्र वाचनाच्या तालमी, साधनाताईंनी चक्क फोनवरून घेतल्या. अशा तऱ्हेने “आपले आवडते पु.ल.” हा बहुरंगी कार्यक्रम तयार झाला.

कॅनरा सारस्वत असोसिएशनचे पदाधिकारी, व्यवस्थापकीय सदस्य, आश्विनी प्रशांत, मुंबई तसेच उपनगरातील स्वयंसेवक यांनी अतोनात कष्ट घेऊन तिकीटविक्री केली. डॉ. अ. ना. भालेराव नाट्यगृह जवळजवळ ‘हाऊसफुल्ल’ होते. SVC Bank, Rithwik Foundation, Entod Pharma, Standard Greases, Saraswat Bank, SBI Life Insurance, SAP Printers, Acme Soap Works, NKGSB Bank, SOM Civil Works, Famous Engineering आणि Aroon Travels यांनी या कार्यक्रमासाठी प्रायोजक/देणगीदार म्हणून आर्थिक साहाय्य केले.

रविवार, दिनांक २५ फेब्रुवारी, २०१८ला सकाळी १०.१५ वाजता नाट्यगृहाचा दर्शनी पडदा उघडला आणि रसिक प्रेक्षकांच्या उपस्थितीने खचाखच भरलेल्या नाट्यगृहात, कॅनरा सारस्वत असोसिएशनचे अध्यक्ष श्री. प्रवीण कडले यांनी आपले भावपूर्ण मनोगत व्यक्त केले. मनोगत संक्षिप्त असले तरी आशयघन होते. प्रवीणजींच्या प्रत्येक शब्दातून, त्यांच्या मनात असलेला पु. लं. विषयीचा आदर व्यक्त होत होता.

त्यानंतर उदय मंकिकर यांनी सर्व उपस्थितांचे मनःपूर्वक स्वागत करून कार्यक्रमाची सूत्रे गीताताईंच्या हाती सुपूर्द केली.

गीताताईंच्या आशयपूर्ण निवेदानानंतर “नाच रे मोरा” हे गीत सानिका कोड्याळ या बालगायिकेने व अनुशा नगरकर ह्या बालनर्तिकेने उत्तमरित्या सादर केले. ह्या दोन लहानग्यांच्या कलाविष्काराला प्रेक्षकांनी मनःपूर्वक दाद दिली. त्यानंतर गीताताईंचे “दिनेश” ह्या शब्दचित्राचे उत्कृष्ट वाचन झाले, इतके की, प्रत्येक पंचवर त्यांनी हंशे वसूल केले. या शब्दचित्रातून ज्यांच्या बालपणीच्या गंमती ऐकल्या, त्यांचे ज्येष्ठ बंधू, डॉ. सतीश ठाकूर (सपत्नीक) व मेहुणे महेश आरस हेही श्रोत्यांमध्ये उपस्थित होते, त्यांचे टाळ्यांच्या गजरात स्वागत झाले. त्यानंतर, चैत्रा निरोडी यांनी ‘झाली पहाट’ हे गीत गाऊन प्रेक्षकांची सकाळ प्रसन्न केली. आता पु. लं.चा जन्मशताब्दी उत्सव नोव्हेंबर २०१८ पासून सुरू होत आहे. हे गीत त्या सुंदर पर्वाची नांदीच होती, असे म्हणता येईल. उदय मंकिकर यांनी आपल्या अभिनय कौशल्याच्या जोरावर “पु. लं.च्या आगगाडी प्रवासावर” एक आणि” डॉ. वसंतराव देशपांडे यांचा गायनाचा कार्यक्रम” हे किस्से सादर करून प्रेक्षकांची दाद मिळविली.

आणि पुढील कार्यक्रमाची सूत्रे दीपा सवकूर यांच्या हाती सुपूर्द केली.

पुढील कार्यक्रम होता, पु. लं.च्या अजरामर, विचारप्रवर्तक “तुझे आहे तुजपाशी” नाटकातील पाच प्रवेशांचे सादरीकरण. प्रत्येक प्रवेशाची पार्श्वभूमी दीपा सवकूर यांनी आपल्या प्रदीर्घ नाट्यानुभवाच्या जोरावर अत्यंत परिणामकारकरित्या सादर केली. यातील भूमिका डॉ. उदय अंडार, बिपिन नाडकर्णी, स्मिता माविनकुर्वे आणि उदय मंकिकर या हौशी रंगभूमीवरील ज्येष्ठ अनुभवी रंगकर्मींनी, नीना माविनकुर्वे व चैतन्य मल्लापूर या गुणी तरुण कलावंतांसह अत्यंत प्रभावीरित्या साकार केल्या. प्रत्येक कलाकार आपली भूमिका अक्षरशः जगला आणि नाटकाचा आशय प्रेक्षकांपर्यंत पोहोचला. विनोद आणि गांभीर्याचे मिश्रण असलेले हे प्रवेश तेवढ्याच ताकदीने सादर झाले. प्रेक्षक हसले आणि हळवेही झाले. दिलखुलास दादही मिळाली. येथे एक गोष्ट मुद्दाम स्पष्ट करावीशी वाटते. हौशी आणि व्यावसायिक कलावंत याचा शब्दावलीप्रमाणे जो विना मानधन काम करतो तो हौशी आणि मानधन घेऊन काम करतो, तो व्यावसायिक कलावंत असा अर्थ आहे. पण अनुभवी हौशी कलावंतांविषयी लिहिताना ज्येष्ठ, प्रतिभावंत अशी विशेषणे वापरणे हे योग्य.

या नाट्यप्रवेशानंतर शैलेश माविनकुर्वे या गोड गळ्याच्या कसलेल्या, नामांकित गायकाने “पाखरा जा” आणि “इंद्रायणी काठी” ही दोन रसिकप्रिय गाणी आपल्या लौकिकाला साजेशी सादर केली आणि लगेचच अर्चना मंगळूर यांनी ‘कबिराचे विणतो शेले’ हे भक्तीगीत, भावपूर्ण स्वरात उत्तमरित्या पेश केले. या तीनही गाण्याविषयीचे निवेदन, अर्थातच गीताताईनी केले आणि पुढील कार्यक्रमाची सूत्रे आनंद नाडकर्णी यांच्या हाती सुपूर्द केली.

आनंद नाडकर्णी हे रंगभूमीचा पन्नास वर्षांहून अधिक अनुभव असलेले हौशी रंगभूमीवरील एक ज्येष्ठ कलावंत. अभिनय, दिग्दर्शन, प्रकाशयोजना, नेपथ्य, रंगभूषा ह्या सर्वात निपुण. पु. लं.चे काही किस्से आणि ‘अंतू बर्वा’ ही पु. लं.च्या “व्यक्ती आणि वल्ली” मधील व्यक्तिरेखा त्यांनी अत्यंत प्रभावीरित्या आपल्या वाचनातून सादर केली. विनोदी आणि गंभीर प्रसंग वाचताना, त्यांनी आवाजाचा केलेला वापर हा केवळ अनुभवावा. रसिक अक्षरशः हेलावले ह्या श्रवणीय सादरीकरणानंतर मध्यांतर झाले.

मध्यांतरानंतर पुढील भाग सुरू करण्यापूर्वी, सर्वतोपरी मदत केलेल्या साहायककर्त्यांचे, तसेच रसिक प्रेक्षकांचे, उदय मंकिकर यांनी मनःपूर्वक आभार मानले. साधनाताई कामत आणि गीताताई येन्नेमडी यांचा कार्यक्रमाच्या सुविहित संकल्पनेसाठी, कॅनरा सारस्वत असोसिएशनचे उपाध्यक्ष किशोर मासुरकर यांनी पुष्पगुच्छ देऊन सन्मान केला. मनःपूर्वक धन्यवाद दिले. या सन्मानानंतर साधनाताई आणि गीताताईनी आपण हा सन्मान सर्व कलाकारांच्या, तंत्रज्ञांच्या, कार्यकर्त्यांच्या वतीने स्वीकारत आहोत असे आवर्जून सांगितले. सारस्वत बँकेचे एक संचालक व मुंबई मराठी साहित्य संघाचे एक विश्वस्त किशोर रांगणेकर यांचेही पुष्पगुच्छ देऊन किशोर मासुरकरांनी स्वागत केले.

चैत्रा आणि अमेय निरोडी यांनी गायलेल्या “कुणी छेडिली तार” या द्वंद्वगीताने कार्यक्रमाच्या उर्वरित भागाची सुरुवात झाली. या दोघांनी हे भावपूर्ण गीत एवढ्या उत्कटतेने पेश केले की, रसिकांच्या हृदयाच्या तारा छेडल्या गेल्या. त्यानंतर आर्या धारेश्वर या १५-१६ वर्षांच्या मुलीने

“तुझ्या मनात” हे गीत सादर केले. तिची गाण्याची तयारी इतकी जबरदस्त आहे की, प्रेक्षक अवाक् झाले. तिच्या “करु देत शृंगार” या गीताला चक्क “वन्स मोअर” मिळाला. तो ‘वन्स मोअर’ घेऊन आर्याने रसिकांना रिझविले आणि भावी काळात आपण उत्तम गायिका होणार याचे संकेत दिले.

चंद्रमा बिजुर म्हणजे एक रसिकप्रिय हरहुन्नरी व्यक्तिमत्त्व. लेखन, दिग्दर्शन, अभिनय या सर्वच क्षेत्रात अत्यंत अनुभवी. त्यांनी दिग्दर्शित केलेल्या “सुंदर मी होणार” ह्या नाटकातील भावगर्भ प्रवेशांचे अभिवाचन, विनोद आणि वृंदा तलगेरी, हरिश चंदावर आणि गीता नाडकर्णी ह्या अनुभवी हौशी कलाकारांनी अत्यंत समर्थपणे करून, आशय प्रेक्षकांपर्यंत पोहोचवला. अभिवाचन हा प्रकार तसा कठीणच. बसल्या जागी, वाचनातून व्यक्तिरेखा जिवंत करणे हे येरागबाळ्याचे काम नव्हे. किंबहुना ते एक आव्हानच. पण या चौघांनी हे आव्हान लीलया पेलून रसिकांची वाहवा मिळविली.

पु. लं.च्या ‘वाऱ्यावरची वरात’ या नाटकातील “एक रविवार सकाळ” हा धम्माल प्रवेश चोखंदळ प्रेक्षक विसरतील, हे असंभव! त्यातील कडवेकर मामी ही एक अविस्मरणीय, कर्नाटकी बाजाचं मराठी बोलणारी व्यक्तिरेखा, चंद्रमा बिजुर यांनी ठसक्यात सादर केली. लाजवाब हा एकच शब्द त्यांच्या अदाकारीला पुरेसा आहे. ज्या आत्मविश्वासाने आणि जिद्दीने त्यांनी हा एकपात्री प्रवेश सादर केला की १५-१६ वर्षांनंतर यांनी रंगभूमीवर पुनरागमन केले आहे असे कुठेही जाणवले नाही. हाच सच्च्या कलाकाराचा परिचय.

पूर्णमा बलसेकर ही अशीच एक अष्टपैलू अभिनेत्री, भूमिकेची समज असलेली, संवादफेकीचं तंत्र जाणणारी आणि भरपूर अनुभव गाठीशी असलेली एक गुणी हौशी कलाकार, त्यांनी “किस्से” तसेच “अपूर्वाई” मधील एक प्रसंग आणि पु. लं.चे “संस्कृती” विषयावरील भाष्य, ह्यांचे वाचन आवाजाचा योग्य वापर करून अत्यंत प्रभावीरित्या सादर केले.

संदीप बंकेश्वर या चित्रपटातील यशस्वी पार्श्वगायकाने आपल्या तरल आवाजात सादर केलेले “शब्दावाचून घडले सारे” हे गाणे निव्वळ अप्रतिम. भावपूर्ण गायनाचे एक उत्तम उदाहरण!

“रावसाहेब” हे पु. लं.च्या “गणगोत” या संग्रहातील अनेक क्षेत्रात रस घेणारे, बेळगावातील हरहुन्नरी, इरसाल व्यक्तिमत्त्व. त्यांचे शब्दचित्र उदय मंकिकर यांनी तेवढ्याच रांगड्या पद्धतीने, आपल्या वाचनातून सादर करून हंशे मिळविले.

पु. लं.नी आपल्या सर्वांसाठी सांगितलेले “गुज” उदय मंकिकर यांनी आपल्या संवादफेकीच्या उत्कृष्ट शैलीत सादर केले. त्यांनी म्हटलेल्या “पोटापाण्याचा उद्योग तुम्हाला जगवेल. पण कलेशी जमलेली मैत्री तुम्ही का जगायचे हे सांगून जाईल.” ह्या वाक्याला प्रेक्षकांनी ‘वा!’ म्हणत टाळ्यांच्या गजरात उत्स्फूर्त दाद दिली. तीच गोष्ट “भरतवाक्याची.”

“माझे जीवनगाणे” हे कविवर्य मंगेश पाडगावकरांनी लिहिलेले गीत. पु. लं.च्या जीवनाचे सारच जणू ह्या गाण्यात दडलेले आहे. हे गीत संदीप बंकेश्वर यांनी अप्रतिमरित्या सादर केले आणि या कार्यक्रमाची सांगता झाली. तीन तासांच्या नियोजित वेळेत एक दर्जेदार कार्यक्रम संपन्न झाला. राष्ट्रगीतानंतर प्रेक्षक तृप्त मनाने घराकडे परतले. एक अविस्मरणीय कार्यक्रम सादर केल्याबद्दल K.S.A. ला धन्यवाद!

## **“Swatantrate Bhagawati” An Outstanding Historic Event**

Swaradheesh Dr. Bharat Balwally is an ardent admirer of Swatantryaveer Vinayak Damodar Savarkar. He had the good fortune to read Swatantryaveer’s autobiography and his literary work as well. He was so impressed with Savarkar’s work that he decided to make an album, based on the poems/songs penned by him. Bharat also realized that it was not an easy task but that if he could complete it successfully he would derive great satisfaction and success.

Veer Savarkar’s love and respect for the nation and his great sacrifice for getting freedom for the Nation at the cost of his family, had made a deep impression in Bharat’s heart. This boosted his energy and propelled him ahead to prepare the album. Well known singers, like Pandit Suresh Wadkar, Dr. Anuradha Paudwal, Sadhana Sargam, Vaishali Samant, Swapnil Bandodkar, Jaspinder Narula and Swaradheesh himself have sung for this album. The songs are set to tune by Bharat, the music arranger is Late Shri Anil Mohile. It is said that good work always gets recognized. This album was not an exception to that. The said album, “Swatantrate Bhagawati” was released at the hands of none other than Prime Minister Shri Narendra Modi.

Swatantryaveer Savarkar was a man of principles, having tremendous respect and love for our Army, Navy and Air force. Unfortunately, he was a much misunderstood person. So to bring his principles to light and to clear the misunderstandings if any, from the minds of people, Bharat organized the programme, “Swatantrate Bhagawati” at the

Gateway of India, Mumbai, on Saturday 24<sup>th</sup> February 2018 at 5.30 p.m. Our Defence authorities had also organized an informative exhibition, “Know Your Army” on this occasion.

The main objective of arranging this programme was to make the younger generation and the seniors understand the concept of Nation and the great sacrifice made by the freedom fighters.

2018, being Shri Savarkar’s 52<sup>nd</sup> “Atmasamarpan” year, this programme was a fitting tribute to this great freedom fighter. It was specially supported by Govt. of Maharashtra Cultural Secretariat and sponsored by SwarNinad Foundation, Swatantryaveer Savarkar Rashtriya Smarak and Veer Senani Foundation.

The original singers, who have sung for the “Swatantrate Bhagawati” album, sang the songs with commentary by the one and only susamvadini Mangala Khadilkar. Shri Devendra Fadnavis, Chief Minister of Maharashtra along with other dignitaries from the State Govt. and the Defence were present on this occasion. The Defence personnel, who sacrificed their lives for the Nation during last two years were remembered, homage was paid to them. “Veer Nari”, “Veer Mata”, “Veer Patni” “Veer Pita” were honoured. The “Divyang” jawans (i.e. those who have been rendered handicapped during service) were also honoured.

Hats off to Swaradheesh Dr. Bharat Balwally and his team for conceptualizing and organizing this outstanding Historic Event !!!!

### **My thoughts as we near Women’s Day** **Vanita Kumta**

The ‘Woman of Today’ is more than ever before at the forefront in every sphere. Let us all stand up to give a Royal Salute to us all.

- A woman is an ocean of love. She is also a towering mountain of strength. She gains strength from her seemingly weak moments.
- Truly, ‘The hand that rocks the cradle, rules the world’.
- Let each of us first of all love and respect ourselves and see the love spread, as we see others love and respect us.
- In order to take care of others, we need to grow from strength to strength. ‘Health’ and ‘Fitness’ is the best tool to achieve this aim.
- An educated girl child can light several lamps to banish ignorance. Let us each begin this within our own homes, work places and society. May we learn to respect one another regardless of gender, caste, creed, colour or religion. This will strengthen an all inclusive society. Let us respect work and labour in any form and not segregate it into categories based on gender, but unify it on the pedestals of strength and skill.
- Let us march onwards to greater heights of glory, with no expectations of consideration based on being the weaker sex. We are strong, let us keep up the pace and build on it.

### **“Sanshay Kallol” – a Musical Play** **on 18<sup>th</sup> February 2018**

On 18<sup>th</sup> February 2018 KSA had organized a performance of the Musical play ‘Sanshay Kallol’ by veteran professionals Prashant Damle, Rahul Deshpande and others. The play is a comedy and shows the havoc that can be wrought if husband and wife suspect each other for infidelity. Of course all’s well that end well and the play ends on a happy note with all doubts being resolved.

The program had been arranged to raise funds for the various activities of the KSA and was a grand success. We are grateful to our audience who responded in a very positive way and also to our sponsors - SVC Co-op Bank Ltd., Rithwik Foundation, Entod Pharmaceuticals Ltd., Standard Greases & Specialities Pvt. Ltd., Saraswat Co-op Bank Ltd., Acme Soap Works, SAP Printers, NKGSB Co-op Bank Ltd., SOM Civil Engineers and Aroon Travels.

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## Profile

# Chitra Shirali - Talent is Rewarded

KAVITA KARNAD SAMUEL

Smt. Chitra Durgadas Shirali, is Dharwad's darling daughter and a well known personality in the social, religious and musical circles.

After decades of creative writing of bhajans, dramas, roopaks, poems and articles, Chitrapachhi's talent is finally recognized and rewarded. She was awarded 'Lekhan Praskar' by the Saraswat mahila Samaj, Gamdevi in 2012 and on 12<sup>th</sup> February 2018, the Karnatak Konkani Sahitya Academy, Mangalore, awarded Chitrapachhi the KONKANI SAHITYA GAURAV AWARD.

Born to Shri Ganpatrao and Smt Sushila Nadkarni at Saraswat Colony, Santacruz, Mumbai, young Chitra showed keen inclination and talent for dramas, literature, sports and poetry. Throughout her school life, she has won innumerable medals, certificates and awards for acting, essay writing, poetry recitation, debates etc.

At the age of 18 years, Chitrapachhi was married off to Shri Durgadas Shirali and like an ideal wife, this Bombay bred girl followed her husband into remote villages like Sirsi, Belgaum, Gokak, Nargund, Gadag etc., due to his transferable job with the State Bank of India. Chitrapachhi had to keep latent her talents, passions and interests to become a dutiful wife and a home-maker.

In 1998, her husband was posted at the SBI Dharwad branch. Being a crucible of culture Chitrapachhi was again encouraged to indulge in her life-long interests. Balancing family, children and her family interests, Chitrapachhi started a small scale industry at home, employing four women to make sanitary pads named "Sanfree". She was indeed our very own 'Pad-woman'!

With encouragement from Smt Jyotsna Kamat and Chitrapachhi's husband she also started writing plays, poems, roopaks, bhajans and articles in the Kanara Saraswat magazine. Her plays were broadcast on Akashwani

Dharwad with the help of Prabha Sirur. Among her plays like "Phanna Sheeth", "Vissar Amgele Samsarantu" & "Sant Namdev Sangeet Roopak", her play "Porni Tori" received the first prize in the drama competition held in Canara Union, Bangalore. Her 42 bhajans translated from Marathi to Konkani from 11 chapters of our "Shri Guru Parampara" is a three hour long programme performed in Sunnyvale (USA), Bombay, Bangalore, Chennai, Hubli, Mangalore and Dharwad.

She went on to establish the "Dharwad Saraswat Mitra Mandal" and is still its President. Chitrapachhi has the rare distinction of attending the first "Vishwa Konkani Sammelan" held in 1998 at San Fransisco, USA.

Today, Chitrapachhi lives a life of quiet dignity in Dharwad and encourages young talent to sing. The Konkani Sahitya Gaurav Award is a fitting salute to this essence of Devi Saraswati.

Smt. Chitra Shirali is a regular contributor to the KS Magazine. She has been awarded 'Lekhan Praskar' by the Saraswat mahila Samaj, Gamdevi in 2012. We congratulate Chitra Shirali and look forward to more articles from her in the years to come... (From the Editor)



## The Chitrapur Saraswat Education & Relief Society, Santacruz

**Invites sponsorship for pages in their Annual Report 2017– 18. The amount is Rs.500/- per page which must reach us by 15<sup>th</sup> June 2018. We request community members to help us overcome the rising cost of printing and circulating the said Annual Reports. The Sponsor's name will appear as a footnote on the page.**

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# एक अष्टपैलू व्यक्तिमत्व – डॉ. सौ. शर्मदा नारायण कलबाग (७ ऑक्टोबर १९२४ – ४ एप्रिल २००४)



सौ. शैला गुरुनाथ चिकरमने

स्वातंत्र्यपूर्व काळ होता. आमचे वास्तव्य मुधोळ या छोट्याशा संस्थानात वडिलांनी बांधलेल्या शांतिदुर्ग ह्या सुरेख बंगल्यात होते. तिथे उच्च शिक्षणाची सोय नसल्यामुळे माझी मोठी बहीण शर्मदा वैद्यकीय शिक्षणासाठी पुण्यात होती. ती कॉलेजला सुट्टी असल्यावेळी मुधोळला यायची. माझ्या व तिच्या वयात अकरा वर्षांचे अंतर. शर्मदाच्या अतिशय प्रेमळ स्वभावामुळे तिची लहानथोरांशी छान गट्टी होती. मी आठ-नऊ वर्षांची असेन. ती सुट्टीत आल्यावेळी संध्याकाळी गार हवेत मी व ती टेकडीवर फिरायला जात असू. ही टेकडी दत्तात्रेय तळे व महाराजाचे तळे यांच्या मधोमध होती. चालत असताना गप्पा रंगायच्या. शर्मदला सुविचारांचा संग्रह करण्याचा छंद होता. हे सुविचार केवळ कागदावरच राहायचे नाहीत. तर ते तिच्या आचरणात एकरूप होऊन जात. मला आठवते ती एकदा म्हणाली, मुलगा ही म्हातारपणाची काठी म्हणून सर्वांना मुलगा हवा असतो. तर मनाचा निर्धार केला तर मुलगी सुध्दा म्हातारपणाची काठी का नाही होऊ शकणार? मला वाटते, तिने त्याचवेळी आपल्या आईवडीलांचा त्यांच्या वृद्धापकाळी सांभाळ करण्याचा निर्धार केला आणि पुढील आयुष्यात पूर्णत्वाला नेउन दाखवला.

काही वर्ष उलटली. शर्मदा आपले वैद्यकीय शिक्षण पूर्ण करून मुधोळला आली. तत्पूर्वी तिला पुण्यात पुरेसा अनुभव पण मिळाला होता. तिने त्या छोट्याशा गावात १९४७ च्या सुमारास स्वतःचे maternity home उघडले. पहिलेच maternity home आणि तेही महिला डॉक्टरने काढले म्हणून सर्व गावकरी मंडळींना खूप आनंद झाला व सार्थ अभिमान वाटला. तिचा प्रेमळ स्वभाव व रुग्णांना हाताळण्याचे कौशल्य हे प्रभावी ठरले. ती अल्पावधीत लोकप्रिय झाली. आसपासच्या खेड्यातून अनेक स्त्रिया तिच्या रुग्णसेवेचा लाभ घेऊ लागल्या. पण ४-५ वर्षांनंतर तिला विवाहामुळे स्थित्यंतर करावे लागले व ती मुंबईला आली.

तिला आपल्या जीवनाचा सहचर निवडताना तो उदार मनाचा व विशाल अंतःकरणाचा असावा असे प्रामुख्याने वाटायचे. त्यामुळे तिने श्री. नारायण कलबाग यांची निवड केली. कलबागांची Popular Pharmacy खूप लोकप्रिय होती. दादर स्टेशनपासून जवळच्या अंतरावर व मोक्याची ठिकाणी होती. तिथून जवळच टिळक ब्रिजजवळ सुगत निवास मध्ये कलबाग कुटुंबीय प्रशस्त, हवेशीर टेरेस flat मध्ये रहात. घरात नणंदा, त्यांची मुले, सासरे, असे एकत्र कुटुंब होते. त्या कुटुंबात सर्वांना आपलेसे करून ती सर्वांची प्रिय मामी झाली. त्यांच्या घरात पाहुण्यांची सतत ये-जा असे. त्या सर्वांचे आतिथ्य खूप उत्साहाने व आग्रहाने होत असे. शर्मदाचे सासरे श्री रामकृष्णमामा आजारी झाले. त्यावेळी तिने त्यांची रात्रंदिवस उशापाशी बसून सेवा केली. त्या आजारात दुर्दैवाने त्यांचे निधन झाले.

त्यानंतर लवकरच शर्मदाने आपला स्वतंत्र दवाखाना उघडला. हा दवाखाना सुगत निवासच्या रस्त्यावरच अगदी मोक्याच्या ठिकाणी तळमजल्यावर असल्यामुळे तिला येण्याजाण्यास खूप सोईचा व दादर स्टेशनपासून जवळ होता. त्यामुळे केवळ दादरचेच रहिवाशी नव्हे तर माहीम कालिन्यापासून सुध्दा रुग्ण तिच्याकडे उपचारासाठी येत असत. तिच्या दवाखान्यात रुग्णांची रीघ सकाळ संध्याकाळ लागायची. तिचा हातगुण व प्रेमळ स्वभाव यास कारणीभूत होता. ती अतिशय संवेदनशील असल्यामुळे तिला कुणाकडूनही अवाजवी फी आकारणे आवडत नसे. किंबहुना

आर्थिक दृष्ट्या दुर्बल असलेल्यांना ती मोफत उपचार करत असे. ती अल्प मोबदल्यात सेवा करणे आपले कर्तव्य मानत असे. त्यामुळे जवळचे अनेक भाजीवाले, फळवाले, व दुकानदार शर्मदाच्या नातेवाईकांकडून वस्तूचे पैसे घेणे नाकारत.

तिचा दवाखाना दादरला सुरु असतानाच तिने दुपारच्या वेळी हिंदू कॉलनीतल्या श्रद्धानंद महिलाश्रमात ऑनररी डॉक्टर म्हणून सेवा सुरु केली. तिथे अनाथ मुलांवर ती औषधोपचार करित असे. ही सेवा तिने २५ वर्षे अविरत केली. याव्यतिरिक्त स्त्रीहितकारिणी येथेही कुठलाही मोबदला न घेता honorary काम केले. स्त्रीहितकारीणीचे काम मुख्यत्वे गरीब महिला व बालकांना रुग्णसेवा पुरविणे हे होते. जे का रंजले, गांजले त्यांसी म्हणे जो आपुले या विचारसरणीशी निगडीत असलेल्या संस्थांना मदत करण्यास शर्मदा तत्पर असे. मद्र टेरेसांच्या अंधेरीतील अशाच संस्थेला तिने आपला सुट्टीचा दिवस रविवार दिला व अनेक वर्षे अनाथाश्रमात जाऊन काम केले. मद्र टेरेसांनी तिच्या सेवेची प्रशंसा करून एक सुरेख पुस्तक स्वाक्षरी करून भेट म्हणून दिले.

ऑल इंडिया रेडिओ कडून शर्मदाला समतोल आहार, बालसंगोपन वगैरे विषयांवर बोलण्यास निमंत्रित केले जाई. असा तिच्या कामाचा व्याप होता. आदरणीय बाबा आमटे ह्यांच्या कार्याबद्दल तिला विलक्षण जिक्हाळा होता. त्यामुळे तिने त्यांच्या कामास हातभार म्हणून पुष्कळ निधी गोळा करून दिला. तिचा मित्रपरिवार विस्तृत असल्यामुळे हे सहज शक्य झाले. शर्मदा या शब्दाचा अर्थ कल्याण करणारी असा आहे. तो तिने सार्थ केला.

शिवणकाम, विणकाम, कशिदा वगैरे ती अतिशय कुशलतेने करी. स्वयंपाकात तर तिचा हातखंडा होता. पण एक डॉक्टर म्हणून तिने मिळवलेले यश अनुलनीय आहे. कठीण प्रसंगी ती प्रसंगावधान राखून न डगमगता धैर्याने सामना करायची ते अतिशय वाखाणण्याजोगे असायचे. या अनुषंगाने एक प्रसंग आठवतो. तिच्या घराच्या तळमजल्यावरील रस्त्यालगतच्या घरांमधील लेले यांजकडे ती गेली. तिने पाहिले तर दार उघडे! श्री लेले रक्ताच्या थारोळ्यात! कुणीतरी त्यांच्यावर वार करून पळून गेला होता! प्रसंगावधान राखून तिने त्यांच्यावर प्रथमोपचार करून रुग्णवाहिका मागवून त्यांना इस्पितळात नेले. पण दुर्दैवाने श्री लेले यांचा मृत्यू झाला.

श्रद्धानंद महिलाश्रम मध्ये काम करताना तिने अनेक अनाथ मुलांना दत्तक घेणाऱ्यांच्या सुगृही पाठवले. स्वतःस अपत्य नसूनही तिने स्वतः मात्र दत्तक घेण्याचा विचार केला नाही कारण सर्व लहान मुले तिला आपलीच मुले वाटायची.

स्वतःच्या आईवडिलांना वृद्धापकाळी सांभाळण्याचा तिने वसा घेतला होता, तो तिने पूर्ण केला व ती तृप्त झाली. ती दुसऱ्यांचा मनाचा विचार प्रथम करी त्यामुळे उभ्या आयुष्यात तिने कुणाला एकाही शब्दाने दुखविले नाही. स्वतःच्या सुखाचा त्याग करून दुसऱ्यांच्या सुखाकरता ती झटली. जे जे कोणी तिच्या सहवासात आले त्यांना तिने भरपूर प्रेम दिले. म्हणून मी म्हणते, वात्सल्य सिंधू ताई, प्रेमस्वरूप ताई, बोलावू तुज आता मी कोणत्या उपायी, घे जन्म तू फिरोनी आम्हा सर्वांसाठी, खोटी ठरो न देवा ही एक आस मोठी।

## Raghunath N. Gokarn

SHRUTI S. GOKARN

On 26<sup>th</sup> February, 2018 the phone rang with an ominous ring in the morning. Even before I answered it, I knew with an uncanny certainty that it was the bearer of bad news. My



eldest uncle, Mr. Raghunath Gokarn was no more. As condolences poured in from all quarters, it really brought home to me the enormity of the work he had done for not only his family but also the community.

Born on 3rd July 1929, Raghunath Gokarn was brought up in Talmaki Wadi in the mid 20<sup>th</sup> century. He completed his M.A. with English Literature from Bombay University. India had just got its independence and the atmosphere was charged with ideas of nation building, social work and working in the co-operative sector. Young Raghunath Gokarn was highly influenced by the work of Rao Bahaadur Talmaki and flung himself into working in the co-operative sector and especially for the Kanara Saraswat Association. He gave his valuable contribution to this organization and it, in turn, contributed to his growth.

He joined the KSA as a member of the Managing Committee in 1961 and continued working in that capacity till 1963. He was part of the editorial committee of the Kanara Saraswat Magazine along with late Shri Krishna Kurwar, late Shri Kumble Babudi and late Shri Sadanand Bhatkal.

One of the most important projects launched by the KSA is the updating of the 'Chitrapur Saraswat Family Trees'. Raghunath Gokarn worked on this project along with Sadanand Bhatkal and later with Sudhir Moodbidri. In fact, even in his last days, despite his sickness he continued to work on this project which was very close to his heart. He believed very firmly that it was necessary that the work started by Rao Bahadur S S. Talmaki should not get lost in the pages of history. Despite his herculean contribution to this project, when he was honoured for the same on 26<sup>th</sup> November, 2016 he made sure to underplay it by dedicating this award to Rao Bahadur S S. Talmaki and to the volunteers who worked on this project, which is not at all surprising given his characteristic humility.

His work at Popular Prakashan put him in the perfect position to edit books published by the KSA. One such book was the autobiography of Mr. D. A. Bijur which he proof read and edited. Rao Bahadur S S. Talmaki published 'Proverbs in Konkani language' in two parts in 1932 and in 1936. Mr. Raghunath Gokarn worked for eight years on the third

edition of this book, compiling the two volumes and editing the same.

Before joining Popular Prakashan in 1971, Mr. Raghunath Gokarn worked in the Brihan Mumbai Municipal Corporation. At that time, the publication wing of Popular Book Depot was a small unit. Most staff members had to do multiple jobs and there was no organizational structure. However, once he joined, he started taking charge of the production aspect of the publication house. By 1969, the unit started to take shape. Mr. Raghunath Gokarn was appointed the Production Manager with a small staff, mainly looking after books in English language.

As the unit grew, with separate managers for sales, sales promotion, accounts and Marathi editing, it was a natural progression for him to supervise all their activities. Soon he was promoted as the General Manager of Popular Prakashan and eventually became the Director of the company. From 1986, he represented the organization at many book fairs, including the Frankfurt International Book Fair in Germany. He continued to work at Popular Prakashan well into his 70s, taking many new employees under his wing and training them.

He truly was one of the pillars of the community and will be missed.

Raghunath Gokarn was brought up in a large joint family as was the custom in those days. Losing his father at a tender age he supported the family in many ways. A loving niece expresses her feelings in the attached letter –

### Dear Mhantu,

I never wrote a letter to you when you were alive. I did not need to. You and I had a language of our own. I did not need to tell you that I loved you and you did not need to tell me that you loved me.

I do not remember a time in my life when you were not there. You were like a patriarch. So it feels like the entire family has become an orphan. After the untimely death of your own father you stepped into his shoes and they were not easy shoes to fill, with a huge family of younger siblings to look after. But you did it with enviable ease, at least apparent ease.

But then this apparent ease has been a staple quality of yours. In the face of any difficulty that you faced individually or as the head of the family your calm never wavered. Just as your smile, your steel resolve never weakened. And it is the latter that allowed you to battle the cancer that was systematically ravaging your body for sixteen long years. In those years we never saw the pain that you must have experienced.

I remember when you came back from the US two years ago and were admitted to the hospital. As I would come to

the hospital every night to be with you I wondered what you were thinking, because your face was calm as ever. Defying the doctor's diagnosis you survived for two years after that. No, survive would be the wrong word to use. You lived. You continued to work on the Family Tree project. As your feeble body recovered strength, you even started going out occasionally, defying everyone's expectations. You actively organized get-togethers at your house so that you could spend time with your siblings, asking for everything from missal pav to panipuri to be made and of course our favourite aamchi delicacies khotte and madgane. It's a consolation, albeit a small one that you lived the last days of your life as you wanted to.

Leaving a steady job in the Municipality with a large family to support and joining Popular Prakashan, must not have an easy decision. Specially since the reasons were ethical. Or maybe it was easier because it was an ethical decision, for your ethics were the backbone of your existence. You always led by example.

There's one thing that I must say without which this letter will be incomplete. You were one of the people who introduced me to books. Even today I have the first among the many books you gave me when I was in the fourth grade – a hard bound volume of fairy tales. The green cloth cover on it has frayed and the pages have become yellow but it has the place of pride in my book shelf. Someday I hope to be able to give it to my children while telling them about my legendary Mhantu.

*Shruti Gokarn*

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## Professorial Ranking

MAJ GEN B N RAO, AVSM, VSM & BAR (RETD)

Civilians amidst the military would always rank below service personnel and nowhere is it better brought out than in the memoirs of Lord Todd 'A Time to Remember: the Autobiography of a Chemist'.

In 1941, it appears, Lord Todd was engaged in chemical defence work and had occasion to travel to Porton Down to watch a demonstration. Lord Todd had taken a long time getting there from Manchester by train, because of the vicissitudes of wartime travel. Long before his arrival, he had run out of cigarettes, and he was desperate, for he was a heavy smoker and cigarettes were not easy to come by in wartime England. But then after a morning of demonstration on the Salisbury Plain, he was taken to the Officers' Mess for lunch.

In Lord Todd's own words –

"After a wash I proceeded to the bar where - believe it or not – there was a white coated barman who was not only serving drinks but also cigarettes. I hastened forward and rather timidly said 'can I have some cigarettes?'

'What's your rank?' was the slightly unexpected reply.

'I'm afraid I haven't got one', I answered.

'Nonsense – everyone who comes here has a rank.'

'I'm sorry but I just don't have one.'

'Now that puts me in a spot', said the barman, 'for orders about cigarettes in this camp are clear – twenty for officers, ten for other ranks. Tell me what exactly are you?'

Now I really wanted those cigarettes so I drew myself up and said, 'I am Professor of Chemistry at Manchester University.'

The barman contemplated me for about 30 seconds and then said 'I'll give you five.'

Since that day I have had few illusions about the importance of Professors!"

(Extracted from 'A Literary Companion To Science' – Walter Gratzner (ed), 1990, Norton & Co. London)

My own experience was somewhat contrary. After completing my service with the army, I was selected to be the Shivaji Chair Professor in the Department of Defence and Strategic Studies at Pune University. I once happened to be invited as the Chief Guest to a civilian function at Garware College in Pune. The compere approached me a few minutes before the function demanding a few biographical highlights.

Of course being proud of my background as an army General, I briefly outlined a few major military milestones. Surprisingly that didn't cut much ice with him. 'And what are you doing currently?' He enquired politely. I dismissively stated that I was Shivaji Chair Professor in Pune University. He immediately knelt down and touched my feet in respect.

After that, whenever I was in the university, I was a professor first and General next.

## Thinking about 'Teru'

PUJA GOKARN

'Teru' means chariot in Kannada. That language now feels to me like an old lover, estranged and yet familiar and comfortable. Back in Karnataka and all the villages there that I call mine, 'Teru' is the word used to describe the whole festival. People gather for it like relatives at weddings. Days are filled with song, dance, ritual and an overwhelming sense of belonging. This builds up to the day when God finally sits in His chariot to visit His people. And His people line up to pull His chariot. The same people might growl at you for accidentally stepping on their toes in a crowded train compartment in Mumbai. But here, the elbows in their ribs and the reckless stamping on their feet do nothing to dampen the devotion and joy in their collective chants.



In those days, I find a love for God, for fellow chariot pullers, who I have never met before in life, and for myself, that kind of love that one can truly find only at home. I think about it very often – about the people competing to volunteer and sing bhajans, the youth putting up performances, the priests busily moving about from one shrine to the next conducting all the rituals, the aunts and uncles asking about what you do and when you plan to get married and settle down. I think about the night when we all walk up to the temple in the forest to pray together. I think about when we all watch the beautiful dance of young men painted as tigers, amusing and yet commanding some of the fear and awe that a real tiger would. I think about how God watches all of this from His corner, as I do from mine. I think about whether he finds all the boisterousness as comforting as I do. I think about that moment when all of us are pulling the chariot, all of us are shouting out His name in pride and happiness, and each of us feels alone with Him in that one fleeting moment.

What I find myself missing the most, however, is that silence at night just after the last of the chariot festivities have died out. That silence in which most people retire, while a tired few gather under big, old trees for those fun conversations that can only happen late at night. That silence that is just waiting to be filled by the ghost stories old grannies tell you, all of which have really happened, mind you. Sitting under those huge, old trees, listening to those grannies and wondering whether spirits might be around me at that time proudly listening to their stories being told, I feel safer than I do sometimes at my desk trying to quieten the chaos of my mind and heart.

## Birth Centenary Tribute to Benegal Indukant Rao (1918-1983)



Shri Benegal Indukant Rao's unique personality was reflected in his first name 'Indukant' meaning 'like the moon'. He was born at Karkala, on 21<sup>st</sup> January, 1918 to Dr. Vithal Rao and Smt. Tara. He was the oldest of five children and the only brother to his four sisters, Anusuya Kodange, Ahalya Ullal, Radha Karnad and Prema Mankikar who fondly called him 'Anna'.

He graduated from St. Aloysius College, Mangalore and joined the Government of India soon after graduation. He served as a Civil Administrative Officer in the Armed Forces (Ministry of Defence). He lived in New Delhi for most of his career until he retired in 1976. He would visit the Swami Malai Temple on most Mondays, walking from his office in R.K. Puram.

He had a great sense of humour and was a very witty conversationalist. There was an element of natural spontaneity in his wit. He was a popular figure in the Bhanap and Konkani Circles of New Delhi. He had a great interest in the practice of homoeopathic medicine. He was self-taught and was often surrounded by a pile of Boericke's Materia Medica and other books by scholarly practitioners.

He was also a passionate photographer. He had a large collection of albums of photographs clicked by him on various occasions with his much loved Roliflex box camera. He was fond of devotional music. He also acted in a few Konkani dramas which were staged by the Konkani Association, New Delhi. He also worked for the New Delhi Sabha of Chitrapur Saraswats.

He passed away in June 1983, at age 65, of lung cancer.

This noble soul from the Benegal clan is fondly remembered with love and respect, by his wife Smt. Maya Benegal, now 92, daughters Nayantara, Maitreyi, Suman and Hema and their respective husbands: Arun Mudbidri, Shivanand Sanadi, Sunil Savur and Ashok Hattangady; his sisters and their families the Kodanges, Ullals, Karnads and Mankikars; and the Sthalekars.

# Tips on Cooking Fried Rice

CHEF PRATHAMESH KUMTA

One of the most common questions I get as a Chef is about making good fried rice. This usually puzzles me because "fried rice" in Asian food is hardly a difficult dish to cook. In fact, it's the very opposite of it. Fried rice is not one single dish. It is more of a way of combining leftover rice with leftover anything else and turning it into a one-dish meal.

This "leftover" philosophy of fried rice also means that there are an infinite range of ingredients and flavours that can be combined to create new and interesting versions of fried rice. From the simple egg fried rice to the Indonesian Nasi Goreng (which translates to "fried rice", incidentally) to the Thai Basil-flavoured Rice, you can make any number of tasty dishes that will fill your belly.

So rather than list actual ingredients and give you a recipe, I'll explain a few basic things you need to get right to make sure your fried rice comes out great. (But don't worry, a recipe too shall follow.)

**Rice:** This is obvious, of course. You need to start with boiled or steamed white rice. But you can't make fried rice with freshly cooked rice. The best rice to use is leftover rice that's been lying in the fridge for at least a day. This will turn the grains firm and get rid of the excess moisture. They will also be much easier to separate. If you cook with freshly-made rice, all you will get is "fried mush" instead of fried rice. If you can't wait for a day then at least let the rice cool for a few hours in an airy spot.

**A hot wok:** One of the reasons that restaurant-made fried rice has that smoky flavour is the high temperatures and the seasoned carbon steel woks that we use. Once you get stirring the rice around, keeping a low temperature won't help much. The soy sauce (if you're using any) will make the rice wet instead of caramelising and the rice too will not get heated all the way through. Moreover a layer of oil on a hot surface will dance around merrily and form a non-stick coating. If the wok is not hot enough, your rice grains will start sticking everywhere inside the wok.

**Leftovers:** It doesn't need precise measurements and careful cooking. It tastes great with all kinds of leftover meats and veggies. Some grilled chicken from yesterday? A few scraps of ham or bacon from breakfast? Or perhaps, some leftover peas and carrots in your fridge? All of them will work fine. The only criterion is that they should not be too "wet". For instance, you probably shouldn't combine that vegetable stir-fry with your rice or your Thai green curry chicken because then you will get a wet mush again. Combine leftovers and rice with some spirited seasonings like ginger, garlic, spring onions and salt and that's it! Your fried rice is only about 5 minutes away.

When I was writing this article, I wondered which of my fried rice recipes to share with you. There were just so many. So I decided to share a Thai fried rice recipe that has lots of flavour and works wonderfully as a single-dish meal too.

## Thai Basil fried rice (Khao Pad Kaprao)

And here's how to make it:

What you need

- Cold, cooked long grain rice – 2 cups
- Garlic – minced – 1-2 tbsp (I like to use more)
- Fresh red chillies – finely chopped – 1-3 tsp
- Sliced Onions - 1/2 cup
- Fish sauce or light soy sauce – 2 tbsp (adjust according to saltiness of sauce)
- White sugar – 2 pinches
- White pepper – 1 tsp (use 1/2 tsp black pepper if you don't have this)
- Fresh shrimp, shelled and deveined – 50 gm (optional)
- Oyster Sauce – 1 tsp
- Asian Greens – Like Pokchoy or Chinese Cabbage – 3/4 cup diced
- Refined oil – 2 tbsp
- Holy basil (or sweet basil) leaves – torn by hand – 1 handful

(Feel free to add more veggies or different meats to this dish as you see fit. It's very flexible.)

### How to make it

Get all the ingredients ready. It shouldn't take too long. Not more than 10 minutes.

Heat a wok till the surface is almost smoking. Then add the oil and spread it around till it coats the surface evenly.

Temporarily move the wok off the heat and then add the garlic and chillies, then stir for about 10 seconds. This is to prevent the garlic and chilli from burning. Then add the onion, and shrimp, move the wok back to the high heat, add two pinches each of salt, pepper and oyster sauce, toss around for another 30 seconds. The shrimp should be a little undercooked because it will continue to cook after the rice has been added.

Now add the rice to the pan, crumbling any big sticky blocks with your hands to ensure they're all separate.

Toss the rice and the veggies well and keep stirring for another minute or two so that the rice grains are properly coated with the oil. Then add the sugar, white pepper, and fish or light soy sauce. Stir the mixture around again for another minute. Then taste the rice to check saltiness. If it's less, add some more fish sauce.

OK, we're down to the final stage of the cooking, my friend. This is when you throw in the basil leaves into the rice and something magical happens. All of a sudden, the aroma of the basil comes floating out of the wok, turning simple ingredients into a delicious dish. Stir the rice and basil mixture in the wok for another minute, then take it off the heat and serve. That's all there is to it.

Chef's notes

You need a large wok or pan for this. Trust me, won't you? You need to have lots of extra space in it. If you try to stir-fry the dish in a small wok, you will spread the rice everywhere. Everywhere, I tell you! It will go over the side, jump on to your clothes, and you will have to be so careful that it will not be worth the effort.

Remember what I told you about the cold rice? Well, just remember it!!!

If you don't want it spicy, reduce the chilli but please don't cut it out completely.

If you add other veggies to the dish, make sure they get enough time to cook before adding the rice.

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## Article 356 and the Striking Judicial Pronouncements

ARUN R UPPONI

### When is the Article 356 utilized?

As said by three distinguished constitutional Law authors, namely Prof. Mukherjee, Minattur, and Mithal, the "Article 356" must be used, without damaging the Federal structure. In addition to this, it should also be utilized, sparingly, in extreme cases, as a last source, when all available efforts fail to prevent the breakdown of the constitutional machinery of the State Government. It can also be noted that if there is formation of a hung assembly, because of not getting required majority, by any one of the political party, then, Article 356 (related to President's Rule) is applied.

But, on several occasions, some of the governments, showing disrespect to this article undermined the democratic institutions for their benefit by bringing Central Rule in opposition ruled State Governments unconstitutionally.

In fact, while imposing Presidents' Rule, the Article 356 does not make Governor's Report mandatory and thus, without the availability of such a report, a State Government can be dismissed. But Justice Sarkaria Commission observed that in many cases, the Governor's Report was sought by the centre, which was contrary to the constitutional norms, for imposing President's Rule.

After releasing Justice Sarkaria Commission (appointed by the Centre to study relations between the Centre and the States) Report, the Governments never bothered to even look at a single clause of the recommendations. The commission also put forward to expand the scope for the Judicial Review. But, despite the restrictions on Judicial Review, they courageously gave their rulings holding that the Central Rule was malafide and there was no ground to show proper reasons, in dissolving the state assemblies, says Justice Sarkaria in his report.

But now, a big question arises, in the minds of the people, whether the dissolved assemblies can be revived after the superior courts declared that the imposition of the President's Rule was illegal. But, it is not possible to bring back the dissolved assemblies to their original State. Fresh elections are the only remedy in such cases. The commission also suggested to keep the assemblies under suspended animation till both the houses of Parliament approve the Central Rule, by 2/3<sup>rd</sup> majority.

Lastly, the commission has also advised in its report, to set up a Joint Parliamentary committee, to review the step taken by the Centre, while dissolving the assemblies because Article 356 is like a mighty medicine to restore the health

of the nation. But, Government kept such wise suggestions, on the back burner.

The founding fathers of our constitution, while drafting the constitution, vested powers, with council of ministers, through the President, to step forward and to exercise his powers as a head of the State to operate Article 356 whenever the State Government is unable to safe guard the constitution leading to bring danger to the lives of the people.

The President, must carefully think while suspending elected Government of the State, under Article 356 (a distinctive article of the constitution), which should not be misused and should be applied when State forces are found ineffective. Mere riots cannot be considered, for the proclamation of President's Rule as they can be quelled by the police. Earlier, the Congress Government toppled the opposition ruled State Governments unconstitutionally without having any proper ground. Such proclamations were quashed by the SC, says Justice Sarkaria in his recommendations.

### Striking Court Rulings (Ref: Air Manual)

In the Karnataka, Bihar and Nagaland cases, while pronouncing the Judgements, the visibly upset SC Judges held that the President's Rule imposed on these States was unconstitutional and could cause prejudice. Keeping continuity in its judgment, the court further said that the Governors of these three States should have given opportunity to the Chief Ministers of Bihar, Karnataka and Nagaland to stake their claim by way of floor testing in their respective assemblies.

Astonishingly for first time in the Indian Judicial history, the Supreme Court, while reinstating the recently sacked Arunachal Pradesh and Uttarakhand State Governments ruled that the Centre brought Presidents' Rule on those States unconstitutionally by destabilizing the State Governments thus violating democratic norms.

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*Editorial Committee*

## Living on the Moon

SANJAY GOKARN

Several men may have already put their foot on the moon by now. India is also planning to put her footprint on the moon within few years and perhaps some Indians also will step out there. What is it like to live on the moon - Do you have any idea? "May be we will know after we go there." If that is your answer, perhaps you will never know (unless you are one of the select few lucky young cadets working for the Indian Air Force). As for the rest, we have to use our creative and imaginative skills to visualise life on the moon.

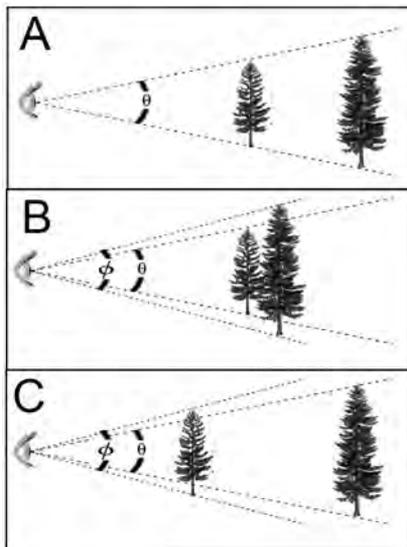
By the time this article reaches you, our young friends would have finished their exams and may be headed for vacation which invariably means long waits for the rescheduled flights or long travel times in the closed air conditioned trains or buses. While doing this, why not enjoy a unique unheard of vacation to the moon which costs you only imagination and a bit of creative thinking? As I said earlier, for majority of you (and me) this is the only way to accomplish this journey. After the first man landed on the moon in 1969, the question that made a prominent appearance in the newspapers those days was "how much do you weigh on the moon"; and the simple answer was "one sixth of your weight on the earth". Those days with no internet or computer or even a simple BW Television, most of us had witnessed the event only through the newspaper photographs.

Several other questions arise. First, what does the earth look like from the moon? What is its colour and whether it appears as big as the moon (viewed from the earth) or bigger? The answer to the first question is straight forward. With 70% surface covered with water, blue has to be the prominent colour with interspersed white stripes of the cloud cover (Just peep down from your window seats when flying over a sea or an ocean).

How about the size? We have heard in the news media of "super moons" which are supposed to be big moons. Does the moon change its size? No. The moon revolves around the earth along an elliptic

orbit. During this transit the moon's distance from the earth varies and hence it appears to change its size. The question now is how to measure the apparent size. To get an idea of this look at the two trees shown in Fig.1, one big and

the other small. To the eye on the left side their size is apparent from the angle (Theta and phi) subtended by them at the eye (dotted lines). In the Fig.1a, the trees are located such that they subtend the same angle theta at the eye and hence both appear to have same height where as in Fig. 1b., the big tree subtends an angle phi (greater than theta) and thus appears bigger and in the Fig 1c., the smaller tree is closer and thus appears to be bigger. We shall apply this idea to the earth and moon (vide Fig.2). The angles (theta and phi in this case) are known as the angular diameter of the moon seen from earth and the earth seen from the moon respectively. Theta varies between 29.3 and 34.1 arc minutes in this figure. (Note: 60 arc minutes equal one degree on the protractors in the geometry box). For sun seen from earth as well as moon, the angular diameter is 32 arc minutes even though it is about 400 times bigger. However the earth's diameter is 3.7 times



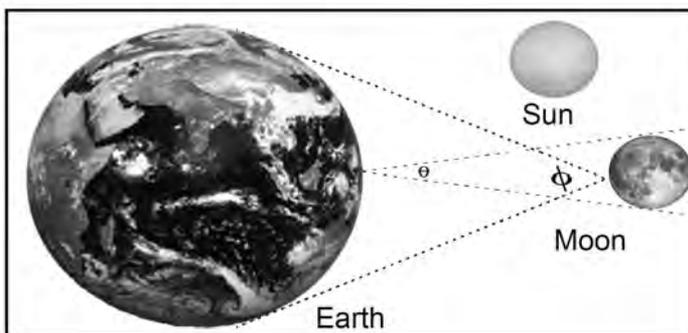
**Illustration of the actual height and the apparent height of the trees to demonstrate the difference between actual height and height apparent to the eyes.**

that of the moon and hence seen from the moon's surface it will have an angular diameter of 2 degrees. (Thus PHI = 3.7 times THETA in fig.2.). The sun which is almost equidistant

from earth as well as the moon will have similar apparent size and hence the earth will appear four times bigger than the sun (vide Fig.2). Note that angles THETA and PHI are highly exaggerated in Fig.2 for convenience sake. (If the actual values are used, the earth and moon will be a shade bigger than a mustard seed or the figure will be huge.)

How about the sky? The most interesting aspect of living on moon is the spectacular view of sun, stars and all other planets because

there is no atmosphere, no clouds, no fog, no pollution etc. etc. In effect, the moon has no sky. What is sky after all? It is just the air cover around and above us, which scatters the



**Apparent size of the earth as seen from the moon and that of the moon as seen from the earth. The sun is almost at the same distance from the moon, as it is from the earth and hence appears to be of the same size from the surfaces of both earth and moon. The angles THETA and PHI are 32 and 120 arc minutes but are highly exaggerated for the sake of convenience.**

sunlight and appears like a solid 'sky blue' coloured umbrella with the clouds floating, the fog, etc. Since there is no air covering the moon, there is absolutely no sky. It is all pitch dark there. Even the bright sunny days on moon are a replica of the full moon nights on the earth with clearest possible weather conditions. You can do stargazing right when the sun is on the zenith (except in the very close vicinity of the sun) or perhaps the earth! Again the sun does not change the colour or its intensity.

The most important aspect of the life on the moon will be the need to carry our own air for breathing. I leave it to you to find out the nature of the cultural and sports

activities there. For example how will the singers sing? Can they be heard by the audience? What will it be like to play a day and night cricket match? How effective will be the swing and spin bowlers be? How easy or difficult will it be for the batsmen to hit a six? Can you fly a kite? How high and long will the jumps be? etc. Think of the several other possibilities. I hope as you enjoy your vacation, you will also be able to imagine your life on the Moon and perhaps Mars.

We shall discuss the possible techniques of estimating / measuring the angular diameters of the planets in a future article. Bye then.

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## A Missed Step in the USA

LATA KARNAD RAO (ULLAL), CHENNAI

My husband and I had been to California, to our son-Chetan's home, at Fremont for two months in the summer of 2017. Every day I used to go for a walk in the evening from 6.30 to 7.45 pm. I became friendly with two Indian ladies, Medha and Vijayalaxmi, who too used to walk with me. Most times the three of us would go together and sometimes, when they were not available, I used to go alone. On July 18<sup>th</sup> 2017, while walking alone, I met with a freak accident. I had a sudden fall due to the uneven slabs on the pavement. The impact was so much that my nose and upper lip had cuts and I started bleeding profusely. My sunglasses, hair band, purse and glasses were scattered on the footpath. Somehow I managed to get up immediately and collect all my things but the bleeding from the upper lip didn't stop. My hands and mouth were stained with blood, with a few drops on my purse and big patches on the pavement. I wanted some water to clean up my wounds and mouth but all the houses around were closed and no tap or any other source of water was visible nearby. I was desperately looking for help and water on both sides of the deserted pavement and the road; but no one could be seen. I was standing on the footpath waiting for somebody to come and help. (I thought, if I walk on the road with blood stains on my mouth and hands, I would have been looking like a "zombie" character from the American TV serial - "Fear the Walking Dead.")

All the roads and side lanes were empty. My lip was still bleeding. And thank God, I saw one Chinese lady from a distance, coming on a skater towards me. I waited a little and when she came close to me, I asked her for water. But she didn't understand because of the language barrier. I had to use sign language to show that I had fallen down and got hurt. Seeing my condition, she asked me to wait there. Hurriedly she crossed the road and went on some inner road. I waited for some time, the bleeding had not stopped yet and losing my patience, I too crossed the road, started searching of that lady. Finally, like a God-sent person, she came running

from her flat upstairs, with a huge bundle of tissue paper and bandaid like strips. She gave me big strips of tissue paper to wipe the blood. I asked her for water to wash my wounds, mouth and hands but she didn't understand English. Luckily, her husband and son (around 11 years) were coming home. She spoke to them in Chinese and I asked them again for water. Her son understood and ran home and brought a bottle full of water. I washed my mouth, sticky hands, drank some water and returned the bottle. But the kind lady signalled me to keep it with me. She gave some more tissues to wipe and took my blood stained tissues from my hands. In sign language she told me to take care and said "Bye".

Within 15 to 20 minutes I reached home but by that time my lip was swollen badly. I was not able to speak or open my mouth fully for the next two to three days and I had to use a straw to drink only liquids. My son and daughter-in-law called their doctor friend. He was out of station but gave instructions on the phone on how to treat the wound. Accordingly, I applied ice cubes that stopped the bleeding. I also took pain killers. The swelling was severe and to reduce it, hot water fomentation was done every hour. Within a week's time the swelling had gone down and my lip returned to almost its normal size. By God's grace, I started going out again after four days with my friends and on the sixth day, all that was left were bruises on the nose and the upper lip. But that thankfully didn't stop me from going on a three-day tour to Oregon, as planned earlier.

Compare this absolute voluntary help from total strangers, who could not even converse with me in a foreign country, to passersby at accident spots, in our country, who take pictures and videos of the victims and sometimes leave them to die without offering any help or even call for an ambulance. Sadly, humanity perhaps, has disappeared from this part of the world.

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# Our Gurudakshinaa to Upadhyaya Sir

NALINI NADKARNI, KANDIVLI, MUMBAI

The late Dr. Radhakrishnan-Ex-President of India, was a great philosopher, scholar, and teacher. He felt that the best minds in the country should be teachers. His birthday, 5<sup>th</sup> September, is celebrated as Teacher's day.

Teacher's day reminds me of my own teachers in school way back in the 1940's, especially Upadhyaya Sir-our Maths teacher. Ours was a co-ed school-the girls were too few to justify starting a separate school for them. Three boys-Balwalli, Pai and Muley were always the three top rankers. The rest of us were of average calibre.

When we were promoted to Std IV, Upadhyaya Sir was to be our maths teacher. Having heard that he was very strict, we were rather nervous about meeting him.

The dreaded period arrived at last. Asking us to be seated, he began, "I am your maths teacher. So far, you have learnt only arithmetic. From now on, you will learn two more branches of maths-algebra and geometry. Tell me, how many of you love arithmetic?" He seemed quite surprised when not a single student stood up.

"No one likes arithmetic? I am sure most of you will go in for higher studies like engineering, accountancy, medicine and so on. They say maths is the queen of all sciences, and arithmetic is the queen of them all! All inventors needed to make many mathematical calculations, before they invented the steam engine, electricity, telegraph etc. Haven't you heard of Aryabhatta-the famous mathematician of ancient India? He was the one who taught the world, the importance of 'zero'. He neither had teachers nor reference books, as we have now. Yet, his discovery benefited the entire world!

Kumta, one of the bolder boys, stood up and said, "But sir, arithmetic is very difficult." Sir had an answer for that. "If Helen Keller, who was deaf, and dumb and blind, could master maths, it should be no problem to a normal person! It is said that a famous personality had to study under a street light (when he was a student), because he could not afford a lamp! Another one had to swim across a river to attend school, because there was no school in his village. He did it even in the rains and in winter! Aren't we all better off than them? .... In the beginning studies are bound to be difficult; but perseverance will give you confidence."

"I am sure you have heard of King Bruce. He felt dejected after facing defeat in battle several times. Once, when he was brooding over this, he watched a spider weaving a web repeatedly, no matter how many times it got undone.

Watching the spider's perseverance, King Bruce got inspired to go into battle again, and eventually, he succeeded! So it is, with maths. Constant practice will eventually reward you with success!"

"Remember, maths is a scoring subject. A cent percent in maths can increase you aggregate! Besides, if you have a doubt, I am always ready to guide you in my spare time."

After that, he looked in the direction of the girl students, saying, "Very few girl-students study beyond matriculation; but look at Helen Keller, Madam Curie, and Florence Nightingale; and nearer home, at Savitribai Phule. Madam Curie with intensive research discovered radium, which has been an international boon. Florence Nightingale, who nursed sick

soldiers back to health, during World War I, set a trend for the nursing fraternity." "Savitribai Phule, started a girls' school against fierce opposition. Encouraged by her husband-Jyotiba Phule, she succeeded in overcoming all opposition. Then, Maharshi Karve started the Karve University, which was a boon to many women, who sought education. Dr. Anandibai Joshi and Dr Rakhmabai are known for helping out women patients who refused to be treated by male doctors. .... All these women had to overcome several hurdles before achieving their goals. How did they cope with and overcome their hurdles? They persevered".

"Many of my past students have managed to be on the merit list. I hope you do the same, and not disappoint me ....." He concluded, because the bell rang even as he spoke.

He added one more sentence before he left our classroom. "Remember, the harder you work in the beginning, the easier it will seem, as you progress."

Sir's speech impressed and inspired us so much, that most of us began to work hard at maths, and improved considerably, by the time we reached Std VII – the matriculation class.

When the Matric results were declared, I was very happy that I had passed, securing a first class, and that I had scored 68% marks in maths, the latter being a rare feat for me! Balwalli, Pai and Mulky had all come in the merit list, securing a distinction in Maths.

It was easy to see that Upadhyaya Sir was delighted with our Guru Dakshina!

(Note: this article is mere fiction).



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# CHF YUGADI - New Jersey's Popular Children's Annual Event

By Gayathri Bantval

Each year through the harsh winter weather, a typical Saturday schedule for young Amchi families in New Jersey-Pennsylvania typically includes the weekly "Yugadi practice". A much awaited annual tradition involving rigorous planning, skillful scheduling, artistic choreography, numerous rehearsals, fancy costumes and sets, fun playdates and sleepovers, game nights, and potluck dinners, and of course the main event! This popular annual children's event is organized in April since 1999 to mark the festival of Yugadi. It is now a popular, flagship event supported by Chitrapur Heritage Foundation.

The annual Yugadi event was started by Smt Shanta Bijur with the sole purpose of instilling in the Amchi kids a sense of belonging and community. She realized that the widely popular monthly Satsang started by Ashok and Vanita Balwalli provided a wonderful opportunity for adults to get together just as they did growing up in India, bringing back the nostalgia of our Swamiji, Chitrapur Math and Math heritage. To provide the younger generation a similar forum, to get them interested in our heritage and culture, and create everlasting friendships, a children-oriented program to celebrate YUGADI was started in 1999, with the blessings of Pujya Swamiji. Swamiji had sent a message to make it fun rather than too religious. Heeding Swamiji's advice, Yugadi's aim is to make this a fun, yet enriching experience for kids. Performances range from skits, folk and classical dances, and instrumental ensembles to introduce and showcase Indian culture. Over time our Yugadi family has ranged from 35 to 100 participants!

CHF Yugadi as it is often referred to, is run like a well-oiled machine by a dedicated Yugadi Committee - Hemant Bailoor, Saraswati Naimpally, Moshumi Balwalli, Arya Nadkarni and Charu Trikannad. The Yugadi yatra begins with committee planning in December, rehearsals in full swing by late January, and the train chugs along full steam till April – a blur of weekend activities. On the day of the event, the atmosphere seems like a large Amchi family get together! The Committee has meticulously orchestrated this production, delegating every aspect of the event to a willing team of volunteers, to ensure that the children's performances go off without any glitches. This is our children's moment to shine, a culmination of months of preparation, and the end of a wonderful, fun yatra! While the kids performances vary, Yugadi always starts with Prarthana arambha prayers, and ends with a 'Palki' utsav led by Ashok and Vanita Balwalli, followed by Deepa Namaskar, and Prarthana samapti prayers. The evening ends with a scrumptious dinner. Yugadi is hosted by kids in high school, many of whom have performed on this stage since they were toddlers. The 12th graders heading off to college give 'Senior speeches' reflecting on their favorite Yugadi memories, and looking ahead to the exciting adventures of college. Over the years, some of these young adults come back, this time as volunteers. As the evening winds down and volunteers help clean-up, the children invariably play and relax, lingering on, not wanting to leave. Kids (and occasionally parents) suffer Yugadi withdrawal symptoms, disheartened at the thought of a 'free' weekend without Yugadi practice, and playdates with their friends!

Shanta pacchi's message to Amchi youth is "that they should get familiar with our Indian culture, the teachings of our Rishis, and carry the torch for future generations". She believes that the Yugadi experience makes them bold, confident and assertive - critical skills necessary for success in life. She has many fond memories of Yugadi seeing kids having fun, coming up with new ideas, writing/acting in skits and choreographing dances. While she reminisces about some of the early challenges with Yugadi, she is grateful for the enthusiasm of the parents, the tireless efforts of the Yugadi Committee, our supportive Amchi community, and especially blessings of our Pujya Swamiji and our Math, for having sustained this event for almost 20 years.

This year's Yugadi event is on April 21st at South Brunswick, NJ for details email [chf.yugadi@gmail.com](mailto:chf.yugadi@gmail.com)

Founded in 2005, Chitrapur Heritage Foundation (CHF) is a Section 501 (c)(3) not-for-profit charitable organization. The mission of CHF is to provide a vital link for Amchis in the US to stay actively connected with our Chitrapur Math and our Guruparampara. Currently, CHF Chapters are located in four main regions across the US. Over the past decade, Amchis in the US have supported students' education, temple restoration & cladding, and promoted women's empowerment in the villages of Chitrapur and Shirali.

The activities of CHF include: • Facilitate the collection of annual "Vantiga" payment from every earning Saraswat in the US - "Vantiga" supports and maintains the upkeep of our spiritual centers in Bengaluru, Gokarn, Mallapur, Mangaluru, and Shirali; • Promote cultural heritage by supporting temple restoration projects and maintenance of Chitrapur Museum archives; • Support education of 100 students at the Srivali High School through the "Sponsor-A-Student" Scheme; and • Preserve the rich cultural heritage of the Chitrapur Saraswat community in the US through Monthly Satsang and Prarthana Varga for children, and by celebrating festivals like Yugadi, Ram Navami, Gokulashtami, Ganesh Chaturthi, Navratri, Diwali.

For more information, please contact Arun Heble ([arheble@yahoo.com](mailto:arheble@yahoo.com)) Tel: +1-215-666-3200  
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# Chitrapur Heritage Foundation

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Shanta Bijur  
(FR 4th from left)



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- KSA Website: www.kanarasaraswat.in

**5<sup>th</sup> Death Anniversary  
Fond Remembrance**



**Gurudas Vithal Masurkar**

**(11<sup>th</sup> July 1922 - 2<sup>nd</sup> March 2013)**

*You will always live in our hearts...*

**Wife:**

Mira

**Children:**

Nandini-Shivaram

Vinay-Sujata

Kishore-Rita

**Grandchildren:**

Neeta Sheila-Prashant

Amit Anirudh

Nikhil-Anjula Namita

**Great grandchildren:**

Ojas Vihaan Vera

Aanya Anaaya

**All his near and dear relatives and friends**

**Staff of Entod Pharmaceuticals Ltd.**

**Shree Gopalkrishna Gurunatheshwar  
Temple - 125th Vardhapana Mahotsav**



**The original idols from the Gurunatheshwar  
Dev Temple**



**The deities at the temple today**



**125 handmade diyas in celebration of  
125 years of the temple**



**Gopalkrishna at Shri Gurunatheshwar  
Devasthan**



**HH Swamiji performing puja**



**Swamiji doing the Punarpratisha at the  
Gurunatheshwar Dev Temple**

**The Panchavinshatyadhikam Shatam Vardhapan Mahotsav of  
Shree Gopalkrishna Gurunatheshwar Temple (125<sup>th</sup> Vardhapan Mahotsav)**

3<sup>rd</sup> to 5<sup>th</sup> March 2018 – Shirali.

वसुदेवसुतदेवकंसचाणूरमर्दनम् |  
देवकीपरमानन्दकृष्णवन्देजगद्गुरुम् ||  
**Shreeya Haridas**

Around 1655, Sant Raghavdas, the disciple of Sant Ramavallabhdas came to Shirali from Mallapur, propagating Krishna bhakti. He along with his disciple Sant Naraharidas, built a temple devoted to Lord Gopalkrishna, and celebrated Shri Krishna Janmotsava, with grand festivities and fervor. The vastu of the temple was lush with flora and fauna, and its strategic location just across the highway, (fondly known as the Pent) in Shirali, would attract devotees, and saints from all over. Two musician brothers from the King's court at Nagar – Udakada Venkateshaiya and Sarangada Santhaiya, migrated there after the fall of the Nagar Sansthan. Udakada Venkateshaiya offered to stay and devote his life playing music in devotion of the Lord. He came to be known as Haridas, and the temple was called the Haridas Math, that continued the legacy of celebrating the festival of Gokulashtami on a grand scale. On an unfortunate evening, a wild fire broke out, bringing down the entire temple and its peripheries, leaving the family and devotees distraught.

H.H. Pandurangashram Swamiji, the then Mathadhipati, with His vaatsalya bhaav, swiftly took charge of the situation, invited the Haridas family closer into the village, offering them a place to reside - right in front of the Chitrapur Math (the same residence where H.H Anandashram Swamiji grew up in His poorvashram days), and rebuild the Gurunatheshwar Devasthan all over again. His Holiness, not only funded the temple building activity, but also personally got a new Krishna Murti made by highly skilled marble sculptors. On Phalgun Krishna Tritiya in the year 1893, Swamiji himself did the Pranpratishtha of the temple with His lotus hands.

Since then, the GopalKrishna Devasthan at Shirali is visited by thousands of devotees, who are amazed by the charm of the Lord Krishna's idol in this miraculous temple. Every year, the Gokulashtami utsav is celebrated with grand festivities for over 15 days.

The temple underwent some structural modifications and restoration recently; giving it a modern look, yet keeping its old world charm alive. The family requested H.H. Sadyojat Shankarashram Swamiji to do the Punarprathista at the temple, and H.H. graciously agreed, inspite of busy schedules.

125 years later, on the same shubhamuhuratam of Phalgun Krishna Tritiya (the same day of Pranpratishtha in 1893), Swamiji arrived early at the temple to a Purnakumbha Swagat, and installed the deities inside the garbhagudi with elaborate rituals, and did the first mangal aarti. A divine sight for everybody present. Swamiji's Aashirvachan on the Bhagwad Gita emphasized upon the upadesh of Krishna to Arjun, and the latter's acceptance of the upadesh from a Sakha and Guru. The bhajan – 'Maza de Tavapadiaas', written by Swami Parijnanashram, brought the sabha to a blissful culmination.

The 3 day utsav, from 3<sup>rd</sup> to 5<sup>th</sup> of March, also saw the Kalabhivridhi Homa, the Rakshoghna Homa, the Laghu Vishnu Yaag, and recitation of the Bhagwad Gita. By evenings, the temple surroundings came alive with the recitals of the Nityanem and keertans in the honor of Lord Krishna.

To commemorate the 125<sup>th</sup> anniversary of the temple, the women of the family handmade 125 diyas, that were lit by every member present at the occasion. A wondrous way to offer our Pranaams to the glory of Lord Krishna, for having blessed us, beyond infinity.

*Photographs by Amol Kallianpur and family archives*

# Depression

ARJUN HEMMADY

It is said that only people who have experienced depression can explain the devastating effects it has on the human mind and body. What causes depression? The answer to this question is complex and has many layers. If you want something and don't get it, you can get disappointed. However, disappointment is not depression. Depression is a feeling of emptiness and despair that engulfs every moment of a person's life during the period when the person suffers from it and the rich and famous are not immune either. Deepika Padukone recently came out in an interview and admitted that she had suffered from depression and had taken medication to deal with it.

For some reason, there is a stigma surrounding the disease of depression. And yes, depression is a disease. But it is not always easy to spot a person suffering from depression. While a person may seem to be jolly and cheerful, not many can spot the sense of despair and helplessness that he or she hides. For understanding the disease of depression and removing the stigma surrounding it, we must look at the brain like we look at any other organ in our body.

The most common thing that people who have not faced depression say is that why can't people suffering from it just snap out of it. According to the non-sufferers, it is the fault of the depressed person that he is depressed. However, that is not completely true. For that we must understand what happens when a person suffers from depression. When a person suffers from depression his mind spins out of control. He is not able to control his thoughts and many times, the same debilitating thought keeps on circulating in his mind. The chemical serotonin helps a person regulate his moods. As per my understanding, when there is a flow of serotonin in the system, his or her mood gets elevated and he or she feels good. When this chemical is not secreted, it can lead to a feeling of despondency, an emotion which is most commonly felt during depression. The amount of secretion of this chemical is not up to the mark in a person suffering from depression. There are methods to increase the flow of serotonin - with exercise being one of them. Such methods lead to long term benefits. So, the theory that the person is responsible for suffering from depression is not correct.

There is generally a lack of understanding and sensitivity about depression. It is common to call people suffering from depression as mentally weak. This is as absurd as calling a person who suffers from fever physically weak. Just as it is not in the person's control as to when he gets fever, a person cannot control when he gets inflicted with depression. Just as the most physically fit person can occasionally get fever, similarly a mentally strong person can occasionally

suffer from depression. It is commonly agreed that Winston Churchill and Abraham Lincoln were one of the tallest leaders of their countries, and both of them suffered from debilitating bouts of depression in various phases of their lives. Winston Churchill called depression as his "Black Dog". Can we call these two great men as mentally weak because they suffered from depression? I personally would not, even though I am not the biggest fan of Winston Churchill.

So what must one do when one gets depressed? The best thing that one can do is not to take any rash and impulsive decisions which will have an impact on your life in the long term. It will help if you do something which comes easily to you. That thing may be anything productive like writing, singing or maybe even watching a comedy movie or television series. While this will not help you "beat" this dreadful disease, it will certainly help you cope with it better. Though there still will be times when such things will not work. At such times, it can be beneficial to tell yourself that such a downturn is a temporary phase in your life. Just like the seasons are not permanent, such phases are also not permanent, even though it may seem so.

One thing that people must keep in mind is that you must not aim to "defeat" depression. Our mind is a cunning little beast. Whenever we find a way to "defeat" it, it will come with other ways to bog us down. What one must aspire to do is to "manage" the disease. The best way to do this is to understand oneself and accept that one has weaknesses and shortcomings. Self-proclaimed motivational "gurus" will tell you to push yourself to your limits and there are others who will tell you that you have no limits. However, even though both of these statements are true in their own way, they must be taken with a big pinch of salt. I believe that to push oneself beyond one's limits, one must first accept that one has limits. Once you truly accept these limitations, you will stop fighting with yourself, and when you stop fighting with yourself, you can not only perform much better, but you can also push yourself beyond your self-imposed limits. And then when you cross your limits, you will realise that you did so with such ease that it will surprise not only others, but even you!

To conclude, it is beneficial if a person has a contemplative bent of mind. This will help you to understand not only yourself, but also the world around you. It will also help you to have reasonable expectations from yourself. When you have reasonable expectations from yourself, you will be content no matter what you achieve. And that I believe is what is important.

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• *satvaguna* is characterized by the capacity for knowledge.  
• The *rajoguna* is of the nature of activity and the *tamoguna*  
• indicates inertia. Every material object has these three  
• *gunas* in different proportions.

How does the *nimitta-upadanakarana* Ishvara gives rise to the universe?

A long algorithm is given by the scriptures, which begins from the five great elements (पञ्चभूतानि) .

Note: This instalment of *Tattvabodh* was scheduled to appear in the February 2018 issue of *Kanara Saraswat* , wherein the February 2017 instalment was repeated . The error is deeply regretted.

## Down Memory Lane

# Remembering Parama Poojya Parijnanashram Swamiji

SATISH BILGI

I have been fortunate enough to spend four years of my childhood in Chitrapur from 1961 to 1965. This laid a very strong spiritual foundation for me and my family. During this period I studied in the local schools, but the memories of the time spent in the Math environment have been far more impactful and long-lasting.

A few days after our arrival in Chitrapur, when we had gone to the Math, we saw Parama Pujya Parijnanashram Swamiji from close quarters for the first time. This was the time when Parijnanashram Swamiji was addressed as Shishya Swamiji. We had earlier seen Shishya Swamiji from a distance in 1959 at Mumbai during the *Shishya Sweekar* function.

The age difference between Shishya Swamiji and me was just a few years. There was a childish curiosity in me to meet and talk to Shishya Swamiji, but I had neither the courage nor any idea on what to talk about. After a few days, Shishya Swamiji spotted me in the Math premises and enquired as to what I was studying and also about my hobbies. As with any enthusiastic child, I mentioned about my reading habits and went on to pose a puzzle in Kannada to Swamiji. During that time Swamiji was learning Kannada, as he had studied in an English-medium school in Mumbai. When I gave the correct answer, he complimented me and in turn posed a similar puzzle in English. I could not solve this and Swamiji gave the answer. This was the beginning of our relationship, although I must admit, I still felt shy to meet him. It was always Swamiji who took the initiative to call me.

Sadly, after we left Chitrapur, we lost touch with both the Math and Swamiji. I had joined the Computer Section of TIFR (Tata Institute of Fundamental Research) Mumbai, in 1971. One day in 1973, our Chief Librarian, with whom I had built a good rapport, called me and requested my presence on a particular day and time to show our computer to a VIP visitor. When I asked him who the VIP was, he mentioned our Swamiji! I could not believe my ears. Here I was destined to meet Swamiji after a gap of about 8 years and that too in my own office. I promised to do everything possible but made the Librarian promise he would not reveal my name till I met Swamiji.

On the appointed day and time, Swamiji came to TIFR. I received Swamiji and His retinue at the lift. Swamiji did not

recognize me, as I had changed a lot since my childhood days. As we all walked towards the Computer Centre, I mentioned to Swamiji about our earlier interaction at Chitrapur Math and Swamiji recollected the details. I showed Swamiji how computers work and described what they can do. I was stumped when Swamiji asked me a lot more questions than I was prepared for. He was asking technical questions and also about the far-reaching impact computers would have in the future. I admitted my ignorance on topics I could not answer. He was extremely empathetic about this and was happy with the overall experience. He mentioned this to all present. I was ecstatic to say the least. I had really underestimated the import of this event at that time.

After this visit, every time Swamiji was visiting Mumbai, I used to spend a few minutes in His Presence. Invariably, He would bring up the TIFR visit topic, make me feel good about this and inquire about my progress in the IT field – since I had left TIFR in 1974. He would bless me and ask me to meet Him again. He used to introduce me to whoever was with Him (some of the well-known names from our community), as the person who was from TIFR and I used to feel overwhelmed by His sheer generosity. He would repeat this on every visit to Mumbai.

On one such visit, I was wondering if I should seek Swamiji's help in getting a job for my brother. Being shy and feeling awkward about this, I somehow mustered the courage and brought up this subject with Swamiji. He told me to contact Nalkur Sripad Mam and not to worry. In a few days, my brother had a job. Such was His concern for us.

This concern was evident on many occasions. I used to find it convenient to visit Swamiji on week-ends, as week-days were generally devoted to office work. When my aunt went to Swamiji for *Darshan* and mentioned my name for some reason, Swamiji sent word through her to me. I rushed as early as possible and He made me feel very special.

Today, when I look back, I feel His blessings have had a major impact on me and my family. Every day, when I pray, I recollect His words and feel that His blessings are always with us.

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## रेखा राव यांचे वाचनीय प्रवासवर्णन – “माझा प्रवास, माझे अनुभव”

साधना कामत

माझा प्रवास, माझे अनुभव

रेखा राव

प्रकाशक : ग्रंथाली

पृष्ठे : १३२ मूल्य : १६० रुपये

कुणीसे म्हटले आहे की डोळे हे मनाचे आरसे आहेत. तसेच मी म्हणेन की रेखा राव यांच्या पुस्तकाचे शीर्षक म्हणजे त्यांच्या अंतरंगाचा आरसाच आहे. साधे, सोपे सरळ शीर्षक “माझा प्रवास, माझे अनुभव” खरोखरीच यात देशापरदेशातील प्रेक्षणीय स्थळे, तिथली निसर्गशोभा, प्राणी, पक्षी, यांचे सुरेख वर्णन तर आहेच, पण त्याशिवाय लेखिकेचे निर्मळ, कलासक्त, भावनाप्रधान, मनमोकळे व्यक्तिमत्त्व याची देखील वाचकाला ओळख होते. तिला भेटलेल्या माणसांशी तिचे जे ऋणानुबंध जोडले गेले, त्याचाही परिचय होतो.

यात पश्चिमेकडील आफ्रिका, अमेरिका, मध्यपूर्वेतील मस्कत, पूर्वेकडील बँकॉक, सिंगापूर, दक्षिणेकडील श्रीलंका येथील पर्यटनाची हकीकत आहे, त्याचप्रमाणे भारतातील केरळ, हिमाचल प्रदेश, येथील भेटींचे वर्णन आहे. सर्वांत शेवटी धारवाड या लेखिकेच्या माहेराची देखील हद्द ओळख आहे.

इंग्लंड, अमेरिका आपल्या आता परिचयाचे देश, परंतु आफ्रिका तसा काहींसा अनोळखीच! परंतु लेखिकेचे, पतिसमवेत तिथे दहा वर्षे वास्तव्य होते. त्यामुळे केनियावरचा प्रदीर्घ लेख खूपच माहितीपूर्ण आणि मनोरंजक झाला आहे. “केनिया सफारी रॅली” या मोटार शर्यतीचे वर्णन अंगावर काटा उभा करणारे आहे. नैरोबीतील सुंदर, स्वच्छ रस्ते, पण या रस्त्यांवरील असुरक्षित जीवन, मॉबासातील विस्तीर्ण समुद्रकिनारे व इतर अनेक गोष्टींविषयी वाचताना मन रंगून जाते. पण या सर्व चाळीस वर्षांपूर्वीच्या गोष्टी आहेत. आता परिस्थिती खूप बदलली असेल, असे लेखिका म्हणते.

मुलगी अमेरिकेत स्थायिक झाल्यामुळे रेखाताई तिच्या बाळंतपणासाठी गेल्या होत्या. याविषयी म्हणजे भारत व अमेरिका येथील फरक आपण अनेक अनुभवी आज्यांकडून ऐकला आहे. तरी तो वाचताना पुनः प्रत्ययाचा आनंद मिळतो आणि मजा येते. सँड्री या वादळात अनुभवलेले निसर्गाचे रौद्र रूप, हिवाळ्यात रात्री

चंद्रप्रकाशात झळाळणारा हिमाच्छादित परिसर, यांची वर्णनं मुळातूनच वाचण्यासारखी! लास व्हेगस येथील जुगाराविषयी खूप ऐकले होते. परंतु पर्यटकांना आकर्षित करण्यासाठी वेगवेगळ्या ‘थीमस्’वर उभी केलेली हॉटेलस् याविषयी वाचणे मोठे मनोरंजक आहे. कुठे न्यूयॉर्क, पॅरिस, व्हेनिस, ही शहरे हुबेहुब उभी केली आहेत. तर कुठे मृगजळ, ज्वालामुखी यांचे प्रत्ययकारी देखावे, कुठे सर्कस, सिंदबादची सफर असे अनोखे विषय डोळ्यांसमोर साकारलेले!

आणि सर्वांत गमतीची गोष्ट म्हणजे इथे झटपट लगे लावता येतात. रक्तचाचणी, विटनेस, वेटिंग लिस्ट काहीच नाही. एका वर्षात हजारो लगे लागतात. पण लेखिका म्हणते, “यातली किती दीर्घकाळ टिकतात देव जाणे!” पूर्वी ‘प्राइड अँड प्रेज्युडिस’ ही कादंबरी

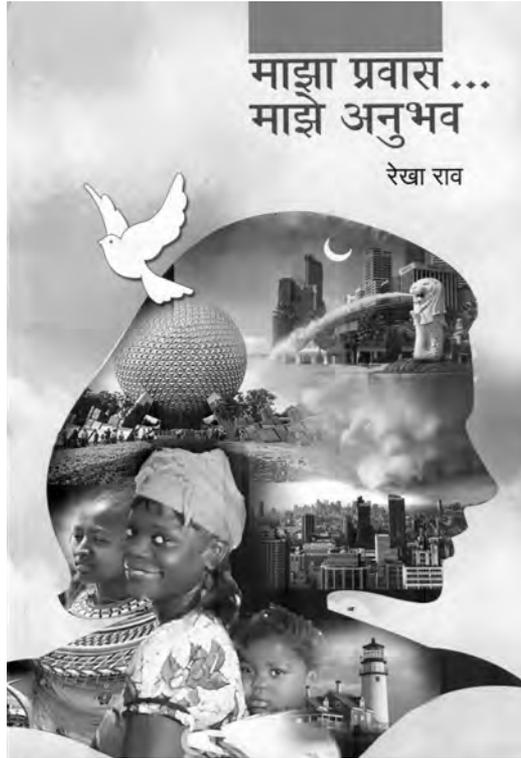
वाचताना इंग्लंडमध्ये ‘प्रेट्टना ग्रीन’ नावाचे एक ठिकाण, जिथे पळून जाऊन झटपट लग्न करण्याची सोय होती, त्याबद्दल वाचले होते. त्याची मला आठवण झाली. मस्कत, बँकॉक इथलेही अनुभव लक्षात राहण्यासारखे. वैराण वाळवंट असूनही साजरा होणाऱ्या मस्कत फेस्टिवलविषयी वाचून नवल वाटते. बँकॉकमध्ये पेट्रोलपंपावर, दुकानात, उपहारगृहात सगळीकडे बहुधा स्त्रियाच काम करतात हे वाचून गंमत वाटली. पटायामध्ये एक सहप्रवासिनी समुद्रात पडता पडता वाचली हा अनुभव भयानकच!

भारतातील प्रवासात कन्याकुमारी येथील तीन समुद्रांचा संगम, अमृतसरजवळील वाघा बॉर्डरवरील सैनिकांची सलामी, हिमाचल प्रदेशातील हिमालय दर्शन यांचे वर्णन चित्रदर्शी असे आहे. श्रीलंकेतील रावणाचा महाल, बिभीषणाचे मंदिर, सीतेची अशोकवाटिका

ही स्थळे रामायण-दर्शन घडवितात. धारवाडची भेट घडविताना लेखिकेची ‘माझिया माहेरा जा’ अशी अवस्था झालेली दिसते.

एक ढोबळ चूक सुधारता आली असती. पृ. ७० व पृ. ८७ इथे तोच मजकूर पुन्हा छापला गेला आहे. संपादन काळजीपूर्वक झाले असते तर ही त्रुटी राहिली नसती.

परंतु एकंदरीत सोपी, ओघवती, चित्रदर्शी भाषा, लेखिकेच्या स्वभावातील साधेपणा, गोडवा व उत्साह, रंगीत छायाचित्रे आणि सुरेख छपाई या सर्व प्लस पॉईंट्समुळे पुस्तक अत्यंत वाचनीय झाले आहे. रसिक वाचकांनी ते विकत घेऊन जगपर्यटनाचा आनंद लुटावा ही विनंती.



## Udupi Ramachandra Rao The ISRO Legend Behind India's First Satellite 'Aryabhata'

CONTRIBUTED BY GURUDUTT MUNDKUR, FROM AN ARTICLE BY SANCHARI PAL

Here is the little-known story of Udupi Ramachandra Rao, a visionary space scientist, ex-ISRO chief and the architect of India's first satellite Aryabhata, a man who worked tirelessly for decades to develop a strong space programme for India.

Nearly forty two years ago, on April 19, 1975, a group of 50 Indian scientists and technicians from ISRO gathered at the Soviet satellite launch complex in Kapustin Yar (near the Russian city of Volgograd) to watch an Intercosmos rocket blast off into space. This significant ISRO presence at the Soviet facility had a very special reason — the rocket was India's first ever indigenous satellite into space.



Named after the famous 5th century astronomer, Aryabhata was a 360 kg small wonder made in the modest 'tin sheds' of Peenya (in Bengaluru) whose launch kick-started an incredible space journey that has seen India send a satellite to Mars! Yet few Indians know about the legendary space scientist behind this landmark satellite.

Born on March 10, 1932 to Lakshminarayana Acharya and Krishnaveni Amma in Adamaru (near Udupi) in Karnataka, Rao spent his childhood in the village. After completing his schooling, he earned his BSc from Madras University in 1952. Two years later, he completed his MSc in Physics from the Banaras Hindu University in 1954.

In 1960, Rao completed his PhD from the Gujarat University under the guidance of a man who would go on to be widely regarded as the father of India's space programme — Dr. Vikram Sarabhai. Following this, he started working as a Faculty Member at the Massachusetts Institute of Technology (MIT) and later became an Assistant Professor at the University of Texas.

In 1966, Rao returned to India and took up the post of a professor at Ahmedabad's Physical Research Laboratory. It was here that the talented cosmic ray scientist became the first person to establish the continuous nature of the solar wind and its effect on geomagnetism using Mariner 2 observations.

By this time, Sarabhai (Rao's doctoral guide and later boss at ISRO) had already started laying the milestones in India's space odyssey. Under his tutelage, on 21 November 1963, India's first rocket launch had taken place in the sleepy Kerala village of Thumba, announcing the birth of the modern space age in the country.

Vikram Sarabhai (fourth from right) and ISRO scientists discussing the launch of India's first rocket at Thumba.

In 1972, Sarabhai tasked Rao — the only Indian then who had worked on NASA's Pioneer and Explorer satellite projects — with building an indigenous Indian satellite. Understanding the significance



Udupi Ramachandra Rao with Vikram Sarabhai

of this, the dedicated scientist got to work with characteristic focus and determination. Rao didn't have a place to build a satellite or the people who knew how to do it. That meant that the Indian team would have to learn all the technology from scratch. Undaunted, he went to the Indian Institute of Science (IISc) director and asked for a few young students who were willing to take up this challenge. His request was accepted and he began training the youngsters.

As for the place, Rao scouted around and learnt about these industrial sheds that were coming up in Peenya (an industrial area in Bengaluru). Four of these tin sheds were cleaned out and converted into a working shed cum laboratory with an antenna built on the top. And then the team plunged into work. Step by step, Rao and his team went about learning and building technology, from thermal control systems to communication instruments. And the exemplary effort paid off when Aryabhata took its final shape in early 1975, built within in an incredible time frame of 30 months.

The then-Prime Minister, Indira Gandhi, also came down to see the assembled satellite that had been built under the aegis of an Indo-Soviet Satellite Project (the Soviet had offered the Indian satellite a free launch on its rockets). On April 19, the satellite was launched into space from the Volgograd spaceport at Kapustin-Yar.

Costing around Rs. 3.5 crore, Aryabhata was built as a 26-sided polyhedron that was about 1.4 metres wide. It had three payloads for conducting experiments in X-ray astronomy,



2 rupee note with Aryabhata pic

aeronomy and solar physics, with the instruments coming from Tata Institute of Fundamental Research (TIFR) and Physical Research Laboratory (PRL).

Though the experimental

spacecraft did not last its design life of six months in space, it did put India's plan to build its own satellites solidly on track. Since then, the country's space capability has come a long way, moving into highly sophisticated spacecrafts, and even build in satellites for international customers.

Interestingly, the old Rs. 2 bank note used in the Indian of the 1970s carried an image of Aryabhata on one side!

In the years that followed Aryabhata's historic launch, Rao went on to become the first director of what is now called ISRO Satellite Centre (ISAC). He was responsible for 18 early satellites including the landmark Bhaskara (I and II), APPLE, INSAT and the Indian Remote Sensing (IRS) satellites. In 1984, Dr. Rao succeeded Satish Dhawan as ISRO Chairman and Secretary, Department of Space. Under his commendable leadership, India successfully launched the ASLV rocket and built the fully operational PSLV launch vehicle, which is capable of launching 2.0 tonne class of satellites into the polar orbit.

The ISRO website also credits him with accelerating the development of the geostationary launch vehicle GSLV and the development of cryogenic technology in 1991. As the chairman of Advisory Committee on Space Sciences (ADCOS), he made crucial contributions to the Chandrayaan-1 lunar mission of 2008; the Mars Orbiter Mission of 2013; and the upcoming Chandrayaan-2 set for 2018.

All of these were and are programmes that have cemented India's place among the global superpowers of space technology. In fact, at ISRO, there has not been a single planetary mission that has not been touched by this visionary!

Even more important was the impact these projects had on bettering the lives of ordinary Indians. For instance, the IRS satellites are bringing about a revolution in India, from assessing crop yield and predicting pestilence to determining extent of snow-melt in the Himalayan range and helping fishermen locate the best areas to fish in the sea. INSAT, on the other hand, has helped provide telecommunication links to the remotest corners of India.

Rao himself was particularly proud of project that had led to satellite-enabled streaming of family planning and health programs (among other series) to government-provided satellite TVs.

In 1985, he told Sky & Telescope magazine,

"There are very remote areas in Orissa where people went to magicians instead of doctors. But we found that after seeing the programs, they were going to the doctors as well as the magicians. We made a step forward."

Unsurprisingly, the always accessible and articulate Rao soon became a key figure in ISRO's rise to international recognition.

Former Indian President Pranab Mukherjee presenting Padma Vibhushan Award to Prof. Udupi Ramachandra Rao. He is the first and only Indian to be inducted into the prestigious Satellite Hall of Fame, Washington in 2013 by the Society of Satellite Professionals International. Honoured by numerous national and international awards, the legendary

scientist was also decorated by the Padma Bhushan in 1976 and the Padma Vibhushan in January 2017.

The legendary scientist passed way on July 24, 2017, at the age of 85, finally bringing down the curtain



Accepting PadmaVibhushan Award From Former Indian President Pranab Mukherjee.

on the starry era of India's pioneering space troika of Vikram Sarabhai, Satish Dhawan and Udupi Ramachandran Rao. A workaholic till the very end, he had remained active in his office at Antariksh Bhavan until about two weeks before his demise.

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# Anand

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**KRISHNANAND MANKIKARMAM's in-depth article on how *Gurushakti* blessed Mangesh Chickermanemam and all the *sadhaka-s* who volunteered to create an exhaustive Document Management System for Shri Chitrapur Math. The successful completion of this mammoth task in record time has now made it possible to access any document within**

## JUST ONE MINUTE!

It was during the Standing Committee Meeting at the Chaturmas at Karla that Mangesh Chickermanemam was asked by Pujya Swamiji if he would undertake the long-pending task of the Math's Document-management. Mangeshmam readily agreed and with his wife Sumangala proceeded to Shirali to have a first-hand knowledge of the quantum of work involved. When he saw the jam-packed cupboards, plus documents in gunny bags and boxes he did wonder for a moment if he had bitten off more than he could chew. But then he did that what any Chitrapur Saraswat would do when faced with a dilemma. He prayed at the *Samadhi-s* for the strength and ability to honour his promise to Pujya Swamiji, and set to work.



**Faith conquers all!**

This write-up is based on the presentation made by Mangesh Chickermanemam at Karla on March 1st this year:

There were around **4,000** files and the main issue was— which documents the files contained and how to locate a particular document. Moreover, there were registers containing vital information amongst piles of irrelevant pages, plus bundles of loose papers as well! All papers had to be studied and categorised in three groups : a) Needed to be preserved, b) Had to be checked further for the need and utility and c) Not needed as per the Documents Retention Policy of the Math.

This is how the gigantic task began -

The papers were checked, sorted and indexed for

**LOCATION** – cupboard no.; shelf no.; file no.; record no.

**KEY WORDS** -for a quick search

**TYPE OF RECORD** – like Land, Accounts, Seva, Project, HR, Management and so on.

**STATUS OF RECORD** - whether original or copy

**ORIGINATOR OF THE RECORD** –Math, Government, External

**DATE OF RECORD** – **Attachments** (PHOTO, CD etc.) and the number of sheets

Once these details are logged into the computer, you get

a clear idea about the "Process Owners" and help in quick retrieval. We shall soon see how...

This was a colossal assignment, without doubt. Initially, the number of volunteers was also small. Moreover, some were not familiar with Kannada, or were 'computer-challenged', or worse still – allergic to dust!.

But our Beloved Guru's Grace ensured that soon, the number of volunteers swelled to **90**. Together, they put in a total of **594** days (which comes to around 2 years on a five-day week basis).

Kannada too ceased to be a challenge. Protective equipment took care of the dust problem. Faith was indeed making the 'mountains' move and limitations vanish like mist in sunlight.

The work was undertaken by the devoted volunteers as *seva*. It was not done to help the General Manager or the *Vahivatdar* of our Math. It was done by each volunteer in a sincere attempt to move ahead in his/her spiritual quest. It was also done to ease the workload of the regular Math employees and make their task easier.

Eight locations -Shirali, Gokarna, Mallapur, Bengaluru, Vittala, Mangaluru, Karla and Virar (Shree Parijnanashrama School for the handicapped) were covered. All these locations were completed well within the targeted time. Mangaluru has five units – Samadhi Math, Uma Maheshwar temples at Mangalore and Mulki, Saraswat Seva Samiti and Saraswat Education Society which runs a number of academic institutions.

While checking the old records, the teams found rare documents no one knew anything about. Some of these are -

- The land record of 1849!
- Minutes of the Standing Committee Meeting of 1917 –over 100 years ago! (These minutes were carefully translated in English.)
- Stamp albums presented to Guru Swami
- Scheme of 1942 for Math Management given by the

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

Karwar District Court

- *Manapatra* given to Parama Pujya Anandashram Swamiji at Mangaluru

Team DMS also did some more significant tasks like-

- Photographing and cataloguing family deities
- Translating old Kannada *Viniyoga* records into English
- Checking the condition of old books on *Tadapatra* and manuscripts received or sent by our Revered Gurus
- Establishing coordination meetings at Shirali for team - building (to ensure continuity is maintained of the work on hand)
- Set up an E-Waste Room at Shirali Math (Ours is perhaps the first and only Math to put such a concept in practice)



“S” for seva  
Bengaluru Volunteers at work

- c. Land ownership record called RTC
- d. Land transfer and division record called Mutation

The message came at 7.30 pm, when no one was in office, and the receiver of the message did not know Kannada, or anything about land records.

A normal response would have been – “Sorry, I don’t know Kannada and I am not familiar with land records. I will inform the concerned persons tomorrow. You may get the papers in a week’s time.”

But now, thanks to DMS the keywords ‘Gokarna’ and ‘679’ immediately displayed four files with their location (cupboard no., shelf no., file no.) and the required documents were taken to Gokarna on the very next morning! Isn’t that both amazing and applauseworthy?

Undoubtedly, this mammoth assignment got done mainly because of the abundant Grace of *Gurushakti* and the dedicated teamwork by all the volunteers who worked diligently and in a spirit of joyful camaraderie. The support of the local staff too was exemplary.

Today, all eight locations listed earlier have all the records, duly indexed, filed, stored meticulously and logged into the computer for easy retrieval. Retrieval is the basic function of a good Document



The Before.....

Management System and the target set by the team was any document **within one minute**.

Here is an example to show how this flawless system works -

The Gokarna team needed 4 records of Bhandikeri Math Survey No. 679

- a. Govt certificate of conversion of Agricultural land into Non-Agricultural land
- b. Govt certified map of the land

As Parama Pujya Swamiji stated in the *Ashirvachan* on March 1<sup>st</sup>, 2018 at Karla, after the presentation on the DMS System - the gigantic task was such that it was impossible for



..... and after of the record room !

the Math staff alone to attempt it, given the responsibilities they already handle. Thus, the specially formed teams helped a lot. Many such opportunities for *seva*, which gives a deep sense of fulfillment, exist if you have the desire to offer your energy and skills in the service of Math. Let your initiative and enthusiasm be blessed by the all-

pervasive *Gurukripa*.

Since many years, many *sadhaka-s* have been offering devoted *seva* like running Sanskrit classes, *Prarthana Varga*, *Yuvadhara*, to name a few. DMS is yet another invaluable link in the long chain of *Guru Nishtha*.

May our *Guruparampara* forever prod us to look for opportunities to devotedly offer our skills, energy and expertise in *seva*.



# स्वामी दय्या पांपा...

श्रीनाथ मुर्डेश्वर

वडिलांच्या वरचेवर बदल्या होत असल्यामुळे आम्हा भावंडांचे बालपण तालमकीवाडीतच गेले.

मॅट्रिकची परीक्षा म्हणजे आपल्या आयुष्यातील सर्वात महत्त्वाची पहिली पायरी असते. मी १९६३ साली मॅट्रिकची परीक्षा दिली. त्याकाळी परीक्षाकेंद्रे अगदी मोजकीच असायची. एक आठवडा आधी केंद्रावर नंबर लागत. गिरगांव विभागातील नंबर रॉबर्टमनी शाळेत लागले होते. मी शाळेत केंद्र व नंबर बघायला गेलो तेव्हा प्रवेशद्वारावरच एका फळ्यावर नंबर लावले होते. फारच गर्दी असल्यामुळे मी फळ्याजवळ जायचा प्रयत्न करत असतानाच मला माझ्या वर्गातला मस्तकार नावाचा मित्र भेटला. त्याचा नंबर ह्याच शाळेत होता. आमच्या दोघांचे आडनाव 'एम'(M) ने सुरू होत असल्यामुळे माझा नंबर पण ह्याच शाळेत असेल असे गृहित धरून मी घरी गेलो.

परीक्षेचा दिवस उजाडला. माझा मोठा भाऊ व बहीण माझ्याबरोबर केंद्रावर यायला निघाले. तालमकीवाडीपासून रॉबर्टमनी शाळा लांब नसल्यामुळे आम्ही पैसे जवळ बाळगण्याची तसदी घेतली नाही. अर्धातास आधी केंद्रावर पोहोचलो. प्रवेशद्वारावरचे नंबर बघितल्यावर मात्र मला दरदरून घाम फुटला. मला वाटले माझे हे वर्ष फुकट जाणार, कारण माझ्या आधीचा नंबर ह्या केंद्रावरचा शेवटचा नंबर होता. माझा नंबर ह्या केंद्रावर नव्हता. आता नवीन केंद्र शोधून काढणे व तेथे पोहोचणे शक्यच नव्हते. माझ्या डोळ्यांतून अश्रू वाहू लागले. काय करावे ते आम्हाला सुचत नव्हते. मी मनातल्या मनात आनंदाश्रमस्वामीजींचा व परिज्ञानाश्रमस्वामीजींचा धावा सुरू केला आणि काय आश्चर्य! माझा मामेभाऊ जो त्याकाळी टायकळ वाडी, माहिमला राहत होता, तो मला प्रॉक्टर रोडवरून येताना दिसला. बिचारा माहिमवरून मला शुभाशीर्वाद देण्यासाठी आला की, स्वामीजींनीच त्याला पाठवला.

आमचे चेहरे बघून तो पण भांबावला. त्याला आम्ही सर्व प्रकार सांगितला. तो आम्हाला धीर देत असतानाच मला मस्तकार भेटला. त्याने सांगितलं की आमच्याच वर्गातला नाईक नावाचा विद्यार्थी हरकिसनदास

रुग्णालयासमोरच्या केंद्रावर आहे. अरे बापरे!! त्या शाळेपर्यंत चालत जायला २० ते २५ मिनिटे लागत होती व तेवढा वेळ आमच्याजवळ नव्हता. त्याचवेळी शामराव विठ्ठल बँकेजवळून एक टॅक्सी येताना दिसली. त्याकाळी टॅक्सीचे भाडे फक्त ५० पैसे होते, पण आमच्याजवळ पैसे नसल्यामुळे हा पर्यायही शक्य नव्हता. माझ्या मामेभावाने ती टॅक्सी थांबवली व मला बसण्याचा इशारा केला. माझा चेहरा बघूनच आमच्याजवळ पैसे नसल्याचे त्याच्या लक्षात आले. त्याच्या करड्या आवाजात तो म्हणाला, "बैस! बैस गपचूप!!" त्याच्या आवाजाला घाबरूनच मी टॅक्सीत उडी मारली. त्याकाळी टॅक्सीत तीनच प्रवासी बसू शकत असल्यामुळे माझा भाऊ चालत आला. आम्ही केंद्रावर पोहोचलो तेव्हा शेवटची घंटा वाजायला १-२ मिनिटेच उरली होती. मी त्या दोघांचे आभार मानतच निरोप घेतला. केंद्राचे नंबर तिसऱ्या मजल्यावरून सुरू होत होते, मी वर पोहोचलो, पाहतो तर ह्या केंद्राचे नंबर माझ्या नंबरपासूनच सुरू होत होते. असो. गुरुकृपेने माझे त्या दिवसाचे दोन्ही पेपर चांगले गेले.

संध्याकाळी घरी गेल्यावर सर्वांनीच माझी चांगली कानउघाडणी केली. नंतर मला कळले की आनंदाश्रमस्वामीजी शिष्य-स्वामीजींबरोबर वाडीत आले आहेत. मी लगेच तेथे धाव घेतली. भक्तांची रांग लागली होती. माझे अश्रू अनावर झाले होते. स्वामीजींच्या चरणकमलांवर डोके ठेवल्यावर माझे मन शांत झाले. उभयतांचे स्मितच मला सारे काही सांगून गेले. मी नतमस्तक होऊन पुढे गेलो.

मित्रांनो, खरं सांगतो आजही माझा मामेभाऊ मला कार्ल्याला भेटला तरी मला त्याचे ते करड्या आवाजातील शब्द आठवतात व आदरामुळे त्याच्यासमोर मी अवाकू झालो होतो. हा माझा मामेभाऊ, विनोददादा, म्हणजेच आपल्या सर्वांचे परिचित आपल्या स्थायी समितीचे माजी अध्यक्ष श्री. विनोदमाम. त्यांचे हे उपकार मी कधीच विसरू शकणार नाही. त्यांच्यामुळेच माझ्या आयुष्यातील महत्त्वाचे पहिले एक वर्ष माझ्या पदरी पडले आहे.

## माधुकरी

सौ. प्रिया प्रभाकर बडुकुळी

दुपारचे बारा वाजले होते. सूर्याची किरणे रस्त्यावरील वाटसरूंना त्रस्त करित होती. पाखरे आपापल्या घरट्यात आडोशाला गेली होती. एकंदरीत वातावरण सामसूम होते. इतक्यात एक जेमतेम दहा-बारा वर्षांचा मुलगा माधुकरी मागण्यासाठी दारोदारी जात असताना दिसला. उन्हा-तान्हात फिरून थकलेल्या त्या मुलास त्या दिवशी कोठेही माधुकरी मिळाली नाही. अचानक त्या मुलाने पाहिले की, तो जेथे बसला होता तेथील एका घरातून एका बाईने कुत्र्याला दूध-भात आणून दिला. त्या मुलाला त्या गोष्टीची खंत वाटली. तसाच तो परत आपल्या घरी परतला. उपाशी पोटी झोपला. जेव्हा जाग आली, तेव्हा त्याने आपल्या माता-पित्यास प्रश्न विचारला की, मी माझा पुढील जीवन-

प्रवास फक्त माधुकरी मागूनच करावा का? परंतु त्यांच्याकडे त्याचे उत्तर नव्हते.

अशांत मनाने त्या मुलाने आपले घर सोडले आणि तो खेड्यातून तालुक्याच्या गावी आला. ना त्याच्याकडे पैसा ना अडका. पूर्ण रात्र त्याने एका धर्मशाळेत घालवली व दुसऱ्या दिवसापासून त्याचा जीवनप्रवाह सुरू झाला. हे उल्लेखनीय होते.

दुसरा दिवस उजाडताच तो एका हॉटेलात शिरला. त्याने हॉटेलमालकास नोकरीबद्दल विचारले. मालकाने त्यास छोटीशी नोकरी दिली व त्याचबरोबर त्याच्या जेवणखाणाचा तेथेच बंदोबस्त केला. अशा हलाखीच्या परिस्थितीतून तो कसा बाहेर आला हे तो आपल्या

बायको-मुलास सांगत होता. जसजसे त्याला आठवत होते तसतसे त्याचे मन खिन्न होत चालले होते. ह्या गोष्टीला किमान चोवीस वर्षे झाली होती. ज्या पालनकर्त्यांनी त्याच्या नशिबी 'माधुकरी मागणे' वाढून ठेवले होते त्यांना पाहण्याची रघूच्या मनात गेल्या चोवीस वर्षात जराही इच्छा झाली नव्हती.

अचानक "बाबा, तुमचे बाबा-आई कुठे आहेत?" ह्या त्याच्या मुलाच्या एका प्रश्नाने रघूच्या मनावर आघात केला. रघूने आपल्या जन्मदात्यांना भेटावयाचे ठरवून तो गाडीत बसला. गाडीचा लोहमार्ग तालुक्यापासून ते त्याच्या गावाच्या वेशीपर्यंत होता. पुढील प्रवास पायी किंवा बैलगाडीने करावयाचा होता. प्रवासात सतत आपले बालपण ती गरीबी-लाचारी सर्वकाही त्याला आठवले. त्याच्या गावी पोहोचताच त्याला एक बैलगाडी दिसली.

दिवेलागणीची वेळ होती. प्रवासामुळे भूक-तहान लागली होती. बैलगाडी त्याच्या बाच्या घराच्या उजव्या वळणाकडे असताना त्याने बैलगाडीतून पाहिले की दहा-पंधरा माणसे एक प्रेत घेऊन स्मशानात जात आहेत. बैलगाडी पुढे जात होती व रघू मागे वळून त्या अंत्ययात्रेकडे पुन्हा पुन्हा पाहत होता. थोड्याच वेळात गाडी थांबली. गाडीवान म्हणाला- "उतरा पाव्हनं." त्याने रघूला ओळखले नव्हते. ओळखणार तरी कसा? कारण रघूने घर सोडल्याला चोवीस वर्षे झाली होती आणि

त्यावेळी रघू फक्त बारा वर्षांचा होता.

आपले सामान उतरवत असताना एक माणूस पुढे आला आणि त्या गाडीवानास म्हणाला- "टेंबेकाकांचं निधन झालं. क्रियाकर्म करायला कोणच नव्हतं. थोड्या वेळापूर्वी मृतदेह नेला पंचायतवाल्यांनी. एक पोरगं असूनही काय उपयोग त्याचा? राहत होते बिचारे एकटे एकटे! रघूच्या जाण्याने त्यांची पत्नी पुत्रशोकाने वर्षभरात निधन पावली आणि आता हे. कोण जाणे कुठे असावा तो रघू?" हे ऐकताच रघू सावध झाला व त्या माणसास सांगू लागला की, आपल्याला स्मशानावर घेऊन चल. बैलगाडी स्मशानभूमीच्या दिशेने धावू लागली. परंतु अंत्यविधी आटोपून गावकरी परतत होते.

रघूला स्वतःचीच लाज वाटली की, आपली ओळख त्या सर्वांना पटवून द्यायला. त्याच्याकडे सांगण्याशिवाय दुसरा पर्याय नव्हता. शिवाय आपल्या एका चुकीमुळे आपल्या माता-पित्यास झालेल्या पुत्रशोकाच्या यातना याविषयीची खंत यामुळे रघूला दुःख अनावर झाले, ते असह्य होऊन त्याने मोठ्याने आक्रोश केला. तो त्यांच्यापर्यंत पोहोचण्याच्या पलीकडे होता. सर्व काही संपले होते.

विमनस्क मनाने तो घरी परतला. बालपणात कोडकौतुक करणारे परंतु गरीबीमुळे कडक व कर्मठ बनलेले त्याचे माय-बाप त्याला सोडून गेले होते, कायमचे. फक्त त्याला एकटा-एकटा जगण्यासाठी.

## एप्रिल फूल

### शैलेजा वैद्य (मासुरकर)

आम्ही लहान असताना एप्रिलची एक तारीख आली की काहीही छोट्याशा कारणानेसुद्धा एकमेकांना फसवायचो व त्यातच इतका आनंद वाटायचा की कोणाला तरी सहज मूर्ख बनवलं! आणि मग लटकं रागावून किंवा नाराज होऊन दुसऱ्या व्यक्तीला आणखी "फूल" करायचो. मोठी माणसे काय करतात किंवा एकमेकांना ह्यादिवशी बनवतात की नाही हे आम्हाला माहित नव्हते नि त्याचा आम्ही कधी विचारही केला नाही, पण एका वर्षी मात्र...

"माझ्याकडे उद्या बोकडाची पार्टी आहे संध्याकाळी. सर्वांनी सहकुटुंब या बरं का." असं खारकर काकांनी जिमखान्यात सर्वांना ३१ मार्चला सांगून आमंत्रण दिले. खरे की खोटे ह्याचा कोणालाच अंदाज येईना. दुसऱ्या दिवशी म्हणजेच एप्रिलच्या एक तारखेला सकाळपासूनच एक गलेलठ्ठ बोकड काकांच्या बंगल्यावर बँ बँ करीत बांधलेला सगळ्यांना म्हणजेच जाणाऱ्या-येणाऱ्याला आढळला. (नव्हे, कोणाला शंका आलीच काकांच्या 'सद्देहूची' तर त्याचे परस्पर निरसन व्हावे म्हणून तो देखावा केला गेला होता, हे नंतर कळले.)

शिवाय दुपारपासून काही माणसे, आचारी मोठी भांडी, पराती डोक्यावर वाहून नेतानासुद्धा दिसली. म्हणजे वातावरण निर्मिती उत्तम झाली होती. त्यामुळे खरोखरची पार्टी असणार आणि तो दिवस एक एप्रिल होता, हा केवळ योगायोग असणार असंच सर्वांना वाटले. तरीही संध्याकाळी मी व माझा धाकटा भाऊ सुधीर रस्ता ओलांडला की पलीकडेच असलेल्या खारकर काकांच्या घरी गेलो. निमित्त होते त्यांच्या धाकट्या अनिलबरोबर नेहमीप्रमाणे खेळायचे. मात्र त्या विशिष्ट दिवशी

आम्ही "खबऱ्या" म्हणून गेलो होतो. आमच्या घरी काही काका मंडळी जमली होती व खरंच पार्टी आहे की, बनवाबनवी हे गुपचूप बघून परत येण्यास आम्हाला सांगण्यात आले होते. पण खारकर काका-काकी तेवढेच धूर्त अन् हुशार! त्यांना ह्या गोष्टीचा अंदाज आलाच असावा, कारण ते आम्हाला घरी परत जायलाच देईनात. बंगल्याच्या एका खोलीत त्यांनी आम्हा मुलांना कॅरम, गोष्टीची पुस्तके, पत्ते, इत्यादीत गुंतवून ठेवले. सात वाजून गेले तरी आमचा पत्ता नाही म्हटल्यावर खरंच पार्टी असेल अशा समजुतीने एकेकजण कुटुंबियांसह काकांकडे जमायला लागले. त्यांना सरबत देऊन बसविण्यात आले.

माजघरातून गरम मसाल्याचा मस्त सुगंध दरवळत होता, त्यामुळे जमलेल्यांच्या तोंडाला पाणी सुटले होतेच, तरीही द्विधा मनः स्थिती अजूनही असल्याने जिभल्या चाटाव्या की नाही अशा संभ्रातच होते सगळे. जेव्हा बहुतांश मंडळी जमली तेव्हा मोठा गलका करून त्यांना "कसं फसवलं, एप्रिल फूल झालं" असं म्हणत काका-काकी बाहेर येऊन हसायला लागले आणि सर्वांच्याच हसण्याचा एकच कल्लोळ तिथे उठला. अर्थात, रात्रीचे आठ वाजले होते व वस्तीवरच्या मंडळींना घरी जाऊन कंदीलाच्या अंधुक प्रकाशात स्वयंपाक करून जेवणे अशक्य होते. शिवाय काही लहान मुलेही होती. हे लक्षात घेऊन बोकडाचे जेवण नाही पण साधेच पिठले भात केले होते. ते खाऊन समाधान मानावे लागले मंडळींना! ही "फूल पार्टी" नंतर कित्येक वर्षे लोकांच्या चांगलीच लक्षात राहिली असणार यात शंका नाही.

# पर्यटनातील महिलांचा सहभाग

विजयालक्ष्मी सुरेश कापनाडक

पर्यटन ह्या संस्कृत शब्दाची फोड परि+अटन अर्थात आपल्या सभोवतालच्या जागी भ्रमण करणे. भ्रमणामुळे इतर भागातील भौगोलिक सौंदर्य, तिथल्या लोकांची भाषा, जीवनशैली, चालीरिती, कला, शिकायला मिळतात. त्यामुळे आपले ज्ञान समृद्ध होते. दैनंदिन धकाधकीच्या जीवनात हे भ्रमण वेगळाच आनंद देते. शालेय आणि कॉलेज जीवनातील सहलींचा आनंद आजीवन लक्षात राहतो. काहीना हा आनंद देवदर्शनाने तर काहीना ऐतिहासिक स्थळांना भेट देऊन तर काही लोकांना नैसर्गिक रम्य स्थळी जाण्यात मिळतो. ही सहल आप्तेष्टांबरोबर झाल्यास त्याची लज्जत द्विगुणित होते.

एकोणिसाव्या शतकाच्या पूर्वार्धात आणि त्याआधी सामान्य स्त्रियांना चूल, मूल, माहेर आणि सासर ह्या पलीकडील जगाची कल्पनादेखील करता येत नसे. त्याकाळात प्रवासाची साधनेसुद्धा फारच कमी होती अन् प्रवाससुद्धा कठीण असे.

आपल्या देशात स्वातंत्र्यानंतर जन्मलेल्या स्त्रिया भाग्यवान. महात्मा फुले, सावित्रीबाई, रमाबाई, लोकमान्य टिळक व अनेक पुढाऱ्यांनी स्त्री शिक्षणाला चालना दिली. त्यामुळे आता सत्तरीच्या जवळच्या वयाच्या पीढीला शिक्षण व बाहेर नोकरी करून आर्थिक दृष्ट्या सुदृढ आणि स्वयंसिद्धा होण्याची संधी मिळाली. पण त्याचबरोबर ऑफिस आणि घर अशी दुप्पट जबाबदारी पेल्यावी लागली.

पुरुषप्रधान संस्कृती आणि हौसमौज ह्या विचारात दोन पिढ्यांमधील विचारांतील फरकामुळे कित्येकवेळा घरातील सून हिरमुसली व्हायची. पर्यटन की बात तो दूर, आपल्या लेकीसुनेला हे दुःख आणि कष्ट होऊ नयेत हा विचार ह्या स्त्रिया करतात.

कॉम्प्यूटरच्या आगमनाने सर्वदिशांमध्ये नेत्रदीपक बदल झाला आहे. दळणवळणातील प्रगतीमुळे जग लहान झाले.

आता विमानसेवेच्या मदतीने मुंबापुरीतून सकाळी दिल्ली किंवा

बेंगलूर किंवा इतर शहरांना जाऊन रात्री घरी पोहोचता येते. आमची पुढची पिढी साहसी आणि हुशार आहे. कार, रेल आणि विमान चालक आता स्त्रिया झाल्या आहेत. ट्रॅव्हल आणि टूरीझमचे कोर्स व हॉटेल मॅनेजमेंटचे कोर्स करून पर्यटनाच्या क्षेत्रात काम करतात. वीणा पाटीलसारख्या लेखिका आपल्या सुंदरशैलीतून पर्यटनासाठी प्रोत्साहित करतात.

आत्ताच्या (वर्तमान) युवापिढीला आईवडिलांनी सहन केलेल्या कष्टांची जाण आहे. आयुष्याच्या अंतिम टप्प्यात सहचराच्या निधनानंतर एकाकी झालेली आई किंवा सासू व इतर ज्येष्ठ मंडळींना जोपासण्यासाठी ही युवापिढी मदत करते. ज्येष्ठ मंडळींना सहलीसाठी जाण्यास प्रवृत्त करते. सहलीमध्ये सर्व सभासद आपले वय, हुद्दा, काळजी सोडून गाणी म्हणतात. जोक्स सांगतात. त्यामुळे त्यांच्या सुप्त गुणांना चालना मिळते.

वर्तमानकाळात प्रत्येक ठिकाणी कार्यक्रमात पुरुषांपेक्षा स्त्रियांची संख्या जास्त असते. पुरुषांच्या तुलनेत स्त्रिया जास्त चौकस व बोलक्या असतात. त्यामुळे त्यांच्या मैत्रिणींची संख्या पण वाढत जाते. विचारांची देवाणघेवाण करताना नवीन पर्यटनस्थळांची माहिती मिळवून पुढील सहलीचा बेत ठरतो. आर्थिक व मानसिक बळ यांच्यामुळे ज्येष्ठ स्त्रिया पर्यटनाचा आनंद घेतात.

मनोजोग्या जागी जाण्यासाठी ट्रॅव्हल कंपनीला पैसे दिले तर पर्यटनस्थळी राहण्याची, बाहेर जाण्यासाठी वाहनांची सोय होते व आनंद लुटता येतो.

पर्यटनानंतर आजिने, नातवंडांसाठी आणलेल्या वस्तू पाहून घरातील सर्व मंडळींना आनंद होतो. त्यामुळे घरातील पुढचे काही दिवस आनंदात जातात. त्यामुळे सर्व आज्यांना माझा सल्ला आहे की त्यांनी वर्षातून किमान दोनदा पर्यटनास जावे.

## देवदूत

चित्रा शिराली, धारवाड

बेळगांव ते नरगुंदला जाणारी बस घेतली. दोन वर्षांच्या माझ्या बाळाला घेऊन, कधीही न ऐकलेलं नाव नरगुंद अशा तालुक्याच्या गावी निघाले होते. नुकतीच आमची बदली झाली असल्याने दुर्गादास अगोदरच पोहोचले होते. आमची बस सकाळी ८च्या सुमारास निघालेली. दुपारी २ वा. पोहोचणार असा अंदाज होता. ५० वर्षांमार्गे ऐषारामात धावणाऱ्या बसची सोय नव्हती. फक्त एसटी. बाळाकरिता दूध बिस्कीट आणि फळं घेतलेली. पण बस इतकी जुनी होती की वेगच घेत नव्हती आणि रस्ता पण कच्चा. वाहतूक तशी कमीच पण समोर ट्रक, बस आल्यास धुळीच्या लोटात काही क्षण काहीच दिसत नव्हते. बसमध्ये काही प्रवासी कानडी तर काही कानडी हेलात मराठी बोलायचे. एकही बस थांब्यावर स्वच्छ उपहार गृह नव्हते. हळूहळू भूक लागू लागली. एका जागी दळदार पेरू आले विकायला. पेरू बांधलेले फडके इतके मळकट

होते की त्याला पाण्याचा स्पर्शही झाला नसावा. पेरू मात्र छानच होते चवीला. चार वाजले तरी नरगुंद गांव येईना. मला मराठी हिंदी भाषा येत असल्याने मराठी बोलणाऱ्या सहप्रवाशाला विचारले अजून नरगुंद किती लांब आहे? आलडच की! तो डोंगर पाहा तेच नरगुंद. काय? मला तर धडकीच भरली. इजिप्तमधील मम्मीच्या आकाराचा भला मोठा डोंगर दिसत होता. पायथ्याशी काही चंद्रमौळी छप्पर असलेली घरं व काही धाब्याची घरे दृष्टीस पडली. नरगुंदला बदली झाली आहे. तालुक्याचे गाव, इतिहासात पेशवाईतल्या चिमाजीआप्पा राघोबादादांचा प्रांत होता. म्हणे त्यानंतर किती शतकं गेली असतील. पण मनातल्या मनात ह्या गावाचे सुंदर चित्र पाहिले. पण हा डोंगर पाहिल्यावर पूर्ण गळून गेले. गावाची वेस आली. नरगुंद आलं उतरा म्हणून एक प्रवासी ओरडला. मीपण उतरले. माझी मोठी ट्रक उतरवली आणि धूळ उडवीत बस निघून

गेली. कशा प्रकारचा बसस्टॉप हा? कोणीच नव्हते? एक भलं मोठं झाड आणि रस्त्याच्या पलीकडे ओसाड पडलेलं माळरान. दुर्गादास स्टँडवर येणार म्हणाले पण तेही कोठे दिसेनात. देवा, कशा प्रकारच्या संकटात अडकले मी. भाषा येत नाही. कोणा माणसांचा संचार नाही, कोठल्याही प्रकारे संपर्क साधता येत नव्हता. किशोर बिचारा बसच्या प्रवासाने थकून झोपला होता. आजही ५० वर्षांमागचा तो क्षण आठवला तर कापरं भरतं. १५ मिनिटांनी एक बैलगाडी आली. गाडीवान खुळ्यासारखे हातवारे करून अण्णा, अण्णा म्हणत हसत माझ्यासमोर येऊन उभा राहिला. सकाळपासून बसून आल्याने झाडाच्या आडोशाला जावं म्हटलं तर तेही शक्य नव्हतं आणि खुळा समोर. परमेश्वरा व्यंकटरमणा ये की रे माझ्या संकटात धावून. काही न विचारता गाडीवानाने सामान गाडीत ठेवलं आणि अचानक बँक, बँक म्हणून ओरडू लागला. हौदू हौदू हा एक कानडी शब्द येत होता. हत्तीरी हत्तीरी असे सांगू लागला. बापरे आता इथे कोठे हत्ती आला म्हणत गाडीत किशोरला बसवला आणि कशी काय चढले देव जाणे. खडकाळ रस्ता, काही का असेना बँकपर्यंत तरी घेऊन जाईल. लांबून दुर्गादास चालत येताना दिसले. जीव भांड्यात पडला. भूक आणि रागाने मला रडू आवरेना. हे पण गाडीत चढले. रडतेस का? आणि इथे कशाला उतरलीस. बस गावात येते आणि थांबते. ड्रायव्हरशी चौकशी केल्यावर मला कळलं तू इथे उतरली आहेस. एका उपहारगृहशी बैलगाडी उभी केली. तिखट, तिखट चुरमुरे आणि चहा मागविला. अधाशासारखी खाऊ लागले. किशोरला देण्याकरीता खाणावळीच्या मालकानं दूध आणून दिलं. मला बाहेर

जायचं आहे. संडास कोठे आहे विचारलं अगं ह्या गावात सगळे लोक शेतातच जातात. तिथं शेतात जाऊन ये. किशोरला त्यांच्याकडे दिलं. पर्स गाडीत ठेवली आणि शेतात धावत गेले. अरे बापरे म्हणजे रोज असे मोकळ्या जागेत जाव लागणार? अखेर भाड्याने घेतलेलं घर म्हणण्यापेक्षा गोठ्याचे रूपांतर घरात केलं होतं. तर्क, वादविवाद, संवाद करायलाही शक्ती नव्हती. पूर्णतः खचून गेले होते. त्या गोठ्यात नेलेलं सामान ह्यांनी कसेबसे लावले होते. लांबच्या लांब एक पडवी. शेणाने सारवलेली जमीन एवढंच. कोपऱ्यात एक भिंत बांधून आडोसा करून लहानशी मोरी बांधली होती.

बैलगाडीचा गाडीवान किशोरला घेऊन खेळवीत होता. खुळ्यासारखा भासणारा, गाडी घेऊन आल्यावर देवदूत वाटला. अशाही परिस्थितीत काही वर्ष घालवली. हा देवदूत मात्र रोज चार वाजले की बैलगाडी घेऊन जातो आणि त्या झाडाखाली बसची वाट पाहत बसतो. गाडीवानाचा भाऊ जवान होता. पण तो युद्धात मारला गेला होता. ह्या दुःखद घटनेचा त्याच्या डोक्यावर आघात, परिणाम झालेला. आज ना उद्या आपला भाऊ म्हणजे अण्णा येईल. ह्या आशेने तो त्याला घ्यायला म्हणून गावाच्या वेशीवर जाऊन बसायचा. आईवडिलांनी, शेजारीपाजाऱ्यांनी समजूत घातली असे कळले. पण त्याच्या येण्याच्या आशेवर तो जगत होता. चारच्या ठोक्याला बैलास गोंजारून गाडी जुंपलीच. अण्णा, अण्णा करीत जायचा. गावच्या लोकांनी खुळाच ठरवला होता. पण तो मला देवदूत वाटायचा. रोज संध्याकाळी अंगणात लावलेल्या तिरंग्यासमोर त्याची आई पणती लावायची. फक्त आशेवर हे कुटुंब जगत होतं.



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# Amchi Vessels Make the Quaintest Noises

VIDYA GUNAVANTHE

Something remarkable about *Amchigale* that strikes one is the meticulousness with which almost each and every item in our kitchen is named.

For instance, the universally-named ladle is differently named in *Amchigale* depending on its shape, depth, and perhaps its end-usage. You use a flat ladle or a *sheeta dai* to serve yourself rice and a rounder *davlo* to help yourself to curries or buttermilk. You use a deeper *doodha davlo* to dole out milk. To *serve upkari or sukhe*, you use the smaller *dai* or a *saan steela cheep*. But for seasoning your *daali tois, ghashis or bendhis*, you use the *lokhandha cheep*. And the stern *kayalatho* can be used to turn and remove *kurkuri pollo* from the tava. Remarkable isn't it, having an appropriate name for an appropriate ladle?

Similarly, vessels are named by their shapes (or should I say their figures?) or depending on their end-usage purposes. You prepare rice in a *sheeta aidaan or sheeta kavleega*, which is shaped differently from a more rotund *bogulein* (steel bowl) that you use to make curd in.

You made your *taak* or buttermilk in the *kaatche taka bharni*. And, of course, when you mash the *tendli* for *talasani*, or rough-grind the roasted groundnuts for *sabu usli*, you use the *lakda margi* (wooden, rounder-bottomed bowl). To *kaalayta* (prepare) the *chapatti peet*, you used the steel *bessinn* (or flatter-bottomed) steel bowl, which allows for a smoother, circular movement of the dough. A smaller, flatter-bottomed bowl (*or saan bessinn*) you use to make your *kaatla* (salads) while a *goondun* serves to store leftover curries in the fridge.

To make your *idlis* (and before the advent of Anjali and other branded kitchen appliances), you used the *tambe khotyatti* with *tambe waatis*, which got replaced by their shinier steel counterparts subsequently. Now, of course, all these have been rendered obsolete by shiny, steel combo (dhokla/idli/appam) contraptions.

You use the *paelo* to drink water with, the *wati* for *buttermilk*, and the *gindal* (rounder-bottomed steel glass) for measuring your rice and *udad dal to soak for idlis*. Gee! You use the *paav* (a differently-shaped glass of different metal types) to measure your rice before cooking it. Haha!

My, my what quaint names we have for almost each and every item used in our *amchi* kitchens, including the plates you eat in. Earlier times, we used the *taatt* (a large steel plate with a cascading edge) to eat our food

in, accompanied by the smaller *waatli* in which the curries were served. But the *taatts* are fast becoming outdated and our *waatin* are now mostly the more practical (to store) steel buffet plates either plain or with smaller sections etched out on them for the curries and *upkaris* and even the *lonche* with a larger section for the rice.

And how did I become such an erudite narrator of names of *amchi* kitchen vessels and their humbler counterparts? In my childhood, it was taboo to use a *davlo* or *chamcho* to serve rice or a *dai* to serve the curry.

Thanks to my mother (Geeta Puthli-nee Nattam Gulvady) and Grand aunt (Sitakka Bailangadi), who were great sticklers for the usage of only appropriate paraphernalia for the appropriate *Amchi* dishes and preparations in our kitchen. Hence, my appreciation of the fact that *Amchi* vessels make the quaintest of noises. I'm sure many seniors out there can come up with even more quaintly-named *Amchi* vessels!

*The author can be contacted at [vidsanin@yahoo.co.uk](mailto:vidsanin@yahoo.co.uk)*



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## Das schöne Bayern (Beautiful Bavaria)

SAMVIT MAVINKURVE

Certain things are beautiful, especially when pure, even when not visible to the naked eye. One such thing is the wind, particularly when it moves through, embracing you with its cold jaws, and yet soothing you from the heat of the sun which may affect you, but not affect the wind. It is very soothing then, both for the mind and the body. Such was the environment when I visited Bavaria, in Southern Germany, this year, during the month of May : free from pollutants, cool and soothing.

Cool and calm air, bright and beautiful flowers, green grass, large trees, crystal clear lakes, everything was present in Bavaria. Every sight I had seen, is transfixed in my mind. I was mesmerized. Beautiful gardens, picturesque landscape, enchanting castles, houses with beautiful paintings painted on them, beauty everywhere!

My experience during one of our morning walks around Schliersee was so blissful that no words can justify it. It looked as if a wide medley of objects were floating in the sea. All were of the same colour, but for one, which stood out glowing its radiant energy throughout the vast, green grass. Soon was heard the war cry of the clouds and millions of joyful tears dropping downwards along a narrow path were

visible to the naked eye. This was followed by the sun's royal entry, shooting its peaceful arrows of prosperity and hope, thus putting an end to this war. A vast orchestra was heard. Its participants - a nearby stream at the fastest of its speed, singing a never ending song of melodious notes, and occasionally the repetitive bells rung by the cows, which despite sounding the same every time, always gave a pleasing effect. An omnipresent orchestra, a colorful world, and ever lasting peace - what more could I have on my wish list!

Of the various castles I visited, Neuschwanstein Castle was the most magnificent one! It stood still in a powerful posture at a grand location, giving a perfect blend of nature and architecture. I was just mesmerized. The castle stood firm as if trying to block the water from the river behind, but all it got was failure, or so could I imagine. With a water body flowing behind, and many small waterfalls around it, the magnificent castle gave an impression of a heroic castle. Overall, the view of the castle from Marienbrucke (Mary's Bridge) is a scene which I can never forget!

The Bavarian region has proved that nature and architecture can live together in harmony. Bavaria is and will always be one of the most beautiful places in the world!

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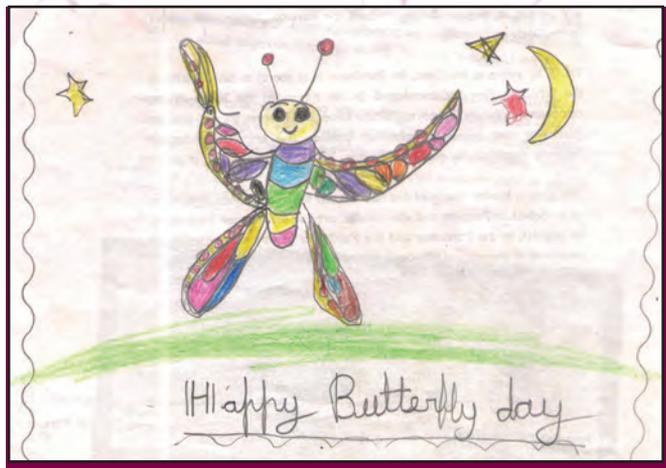
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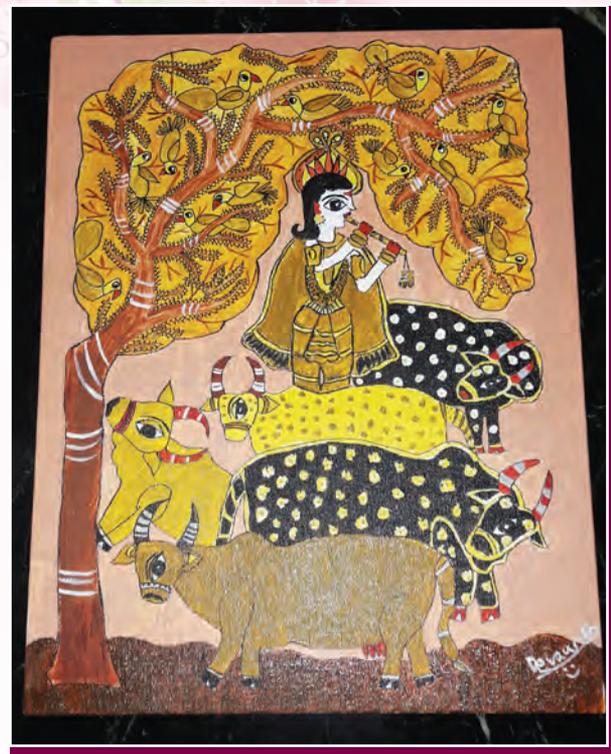
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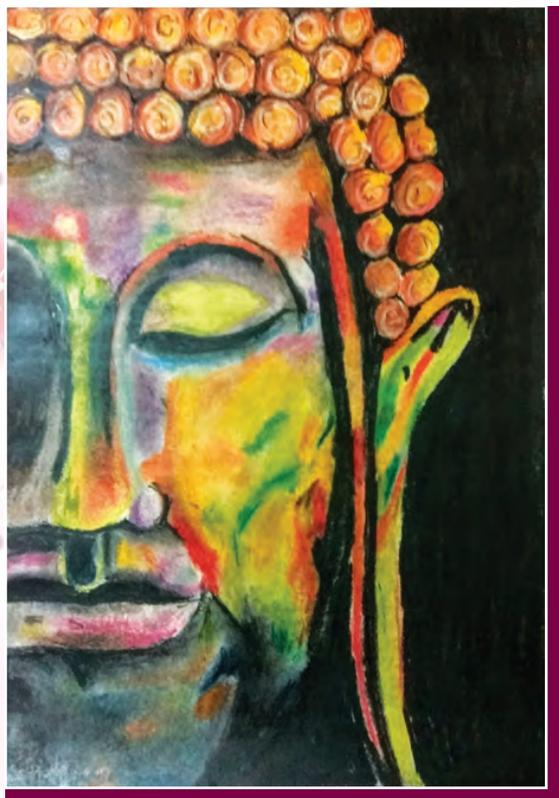


Adya Nagarkatte - 6 years



Devaunsh Sandeep Bhat - 14 years

Peace be with You



Aditi Mohan Ullal - 12 years

“Life is a dream walking; Death is going home”

Our beloved

**Mr Umesh Dattatreya Kumta (Honnemedi)**  
left for his heavenly abode on 25th February 2018 after  
a patiently borne long illness



(08.09.1937 to 25.02.2018)

**Deeply mourned by :**  
Kumtas, Bijurs, Honnemedis, Kalbags,  
Basrurs, Nalkurs,  
all relatives and friends

हमने आवास ऋण की ब्याज दरें और कम की हैं  
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**Our Beloved "Aai"**

**Mrs Sunanda Maruti Nadkarni**

Passed away peacefully on 2<sup>nd</sup> December 2017



(05/04/1934 to 02/12/2017)

**Deeply mourned by**

Children: Rajendra, Ajay, Narendra & Priyanka (Anjali).

Son-in-Law: Jayant.

Daughters-in-Law: Sheetal, Sangeeta, Aparna.

Grand Children: Manasi, Ishani, Manali, Shibani, Mangesh,

Advait & Saigunaranjan, Ashik, Shivagajan, Swaroop

Great grandchild: Alesha

Fondly Remembered by

Nadkarnis, Gangollis, Gokarns, Gulvadis, Prabhus, Padalkars



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## Here and There

**Bengaluru:** On 5<sup>th</sup> February, the 21<sup>st</sup> Ordination day of Parama Pujya Shrimat Sadyojat Shankarashram Swamiji was observed with Deepanamaskar, BhashyaPathan, Shiva Pujan, AshtavadhanaSeva, Aarti and Prasad Vitaran. On 13<sup>th</sup> February 2018, on the occasion of Mahashivaratri, Chaar-Yama Shivapujan was performed by the gruhastha-s. The Sadhaka-s participated enthusiastically in the same throughout the night by reciting stotra-s, while some of them also performed pujan.

Pujan was performed by *Gruhastha-s* every Monday, Thursday and Friday. Samoohika Gayatri Japa Anushthaan was conducted on 2<sup>nd</sup>, 4<sup>th</sup> and 5<sup>th</sup> Sundays. The series of talks by Smt. Dr. Sudha Tinaikar continued. A short 5 minutes Ninaada practice session was a part of all regular activities conducted at Bengaluru Math.

*Reported by Saikrupa Nalkur*

**Chennai :** Monthly Sadhana Panchakam was conducted as per schedule. For Pattabhishek Vardanti of PP Sadyojat Shankarashram Swamiji on 5th Feb. we performed Guru Pujan followed by Bhajans. We performed Shiva puja, followed by Rudrabhishek and Bhajans for Shri Maha Shivaratri on 13th Feb.

*Reported by Kavita Savor*

**Mumbai - Dadar :** Through the months of January and February, our sadhakas participated in Swadhya sessions, covering myriad aspects based on Pujya Swamiji's Ashirvachan clips. Chapter 11 of the Bhagawad Gita was also contemplated over. Samuhik Devi Anushthanam was conducted on 5<sup>th</sup> January and 2<sup>nd</sup> February.

A rare and highly informative programme titled "Guru Smruti," reminiscent of the coruscating splendour of HH Shrimath Shankarashrama Swamiji II, and Guru Math Mallapur, was conducted by Smt. Kanchan Honnavar and Smt. Suman Gulvady on 19<sup>th</sup> January. It was a dialogue between both of them, and our sadhakas took a trip down memory lane as Smt. Kanchan Honnavar recalled her childhood experiences of Guru Math Mallapur, and also, memories of the many camps of HH Shrimath Anandashrama Swamiji, HH Shrimath Parijnanashrama Swamiji and HH Shrimath Sadyojat Shankarashrama Swamiji.

Along with regular Prarthana classes, Smt. Shobha Puthli conducted sessions on Sanskrit Manache Shloka, Hanuman Chalisa and Bhagawad Gita for the children. She also conducted regular Bhajan sessions, and our sadhakas took the opportunity to express their bhakti through music. Some of our sadhakas got together for some lively conversations at the "Sanskrit Katta."

On the occasion of Mahashivratri, our sadhakas arrived at Karla on 13<sup>th</sup> evening, to be a part of the Mahashivratri Chaar Yaam Puja, led by Dr. Chaitanya Gulvady.

The annual Yuvathon at Karla was held on the 18<sup>th</sup> of February. Under the able guidance of Shri Krishnanand Heblekar, the yuvas trekked across the ridge overlooking Valvan and Shirota lakes. Four of our yuvas – Aditya Chandavarkar, Ankita Chandavarkar, Sanika Balwally and

Nirav Sthalekar participated in the event.

*Reported by Mohit Karkal.*

**Mumbai – Goregaon :** Samaradhana of H.H. Shrimat Pandurangashram Swamiji was observed on 27<sup>th</sup> May with Bhajans being sung by the Sadhakas.

At the Annual General Meeting of the Sabha held on 4<sup>th</sup> June at Masurashram, the following office bearers were elected for the year 2017-18: Shri Rasesha S. Nagarkatti-President; Shri Gautam D. Amladi- Vice President; Shri Arvind S. Balwally- Hon. Secretary; Smt. Varada Soukooor - Jt. Hon. Secretary; Shri Jnanesh V. Someshwar- Hon. Treasurer.

Ashadhi Ekadashi was celebrated at Masurashram on 4<sup>th</sup> July with Bhajan Seva being offered by the Parijnananand Bhajan Mandal.

Sannikarsha was conducted at Karla on 23<sup>rd</sup> July with around 30 Sadhakas attending the same.

Rug Upakarma was held at the residence of Shri Gautam D. Amladi on 28<sup>th</sup> July.

Samaradhana of H.H. Shrimat Parijnanashram Swamiji III was observed on 11<sup>th</sup> August.

Samaradhana of H. H. Shrimat Anandashram Swamiji on 24<sup>th</sup> August was observed with Ekadasha Rudra Avartana and Bhajans being sung by the Sadhakas at the residence of Shri C. G. Kallianpur.

Samaradhana of H.H. Shrimat Parijnanashram Swamiji II was observed on 16<sup>th</sup> September.

Samuhik chanting of Navaratra Nityapath was held at the residences of various Sadhakas from 21<sup>st</sup> September to 29<sup>th</sup> September 2017 during Ashwin Navratri.

Samaradhana of H.H. Shrimat Shankarashram Swamiji I was observed on 26<sup>th</sup> September 2017 by chanting Navratra Nityapath.

Janma Divasa of H.H. Shrimat Sadyojat Shankarashram Swamiji on 29<sup>th</sup> October was celebrated with Guru Pujan being performed by Sadhakas. Later, a cake cutting ceremony followed where kids from Prarthana Varga gathered around to cut the cake.

Samaradhana of H.H. Shrimat Vamanashram Swamiji was observed on 11<sup>th</sup> November.

*Reported by Pranav Nagarkatti*

**Mumbai – Grant road :** On February 13<sup>th</sup> Mahashivaratri was celebrated in the Talmakiwadi maidan. Shivpoojan was done at 10.30 p.m. by Neha Hoskote-Dholakia. This was followed by pathan of Shivastotras and singing of bhajans. The programme ended at 12.30 pm after samudayik japa of Mahamrutyunjay Mantra and Om Namah Shivaya.

Devi Anushthan was done at Talmakiwadi and Saraswat Co-op Society at Gamdevi on 27<sup>th</sup> February i.e. the occasion of HH Sadyojat Shankarashram Swamiji's Pattabhisheka. Both occasions had good attendance of devotees.

*Reported by Smita Mavinkurve*

**Mysore :** The annual Ugadi & Panchang Vachan function of the Mysore Local Sabha was held at the residence of Sri Balsavar Jayaram on Sunday 18th March, 2018. It was well attended by the local bhanaps.

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The function was brightened by melodious bhajans sung by Master Aarav Kombrabail, Miss Vibha Mugwe, Smt(s) Uma Mugwe, Padmavathi Nirody, Divya Ullal Kombrabail, Mallika Mugwe, Nalini Balsavar and Sri Ashok Shiroom. Sri Vinay Karnad accompanied on the tabla.

Smt. Radhika Karnad did the Panchang Vachan.

The function concluded with Deepa Namaskar, Mangal Aarati and prasad.

*Reported by Balasavar Bharat*

## Our Institutions

### Saraswat Mahila Samaj Chennai

The Samaj conducted a program on Feb 24, 2018 for all members. Bharati Shroff, a fellow member who travels extensively with a group of ladies, spoke for an hour about her trip to South Africa. It was very interesting as she showed us a lot of pictures & videos that she had taken on her trip. She gave us an overall feel of the culture & traditions that are followed there.

Shantha Molahally gave us a demonstration of Muga Idly & raw mango chutney. The quick snack was made in a jiffy. Including the soaking (30 mins) & grinding time, the delicious idlis were ready in 40 mins. The program ended with a light meal of the muga idli with chutney, a sweet & a savoury. All in all, a very nice, informative & relaxed evening.

*Reported by Preetham Chandavarkar*

### Saraswat Mahila Samaj, Gamdevi

**Sankranti Sammelan** was celebrated by Saraswat Mahila Samaj, Gamdevi on 20<sup>th</sup> January 2018 in their hall. Smita Mavinkurve welcomed the members and introduced a young budding artist in Vocal Music - Dhruv Dhareshwar. He was accompanied by his mother Tanuja and father Arun Dhareshwar. They presented melodious bhajans of Kabir and Rahim (Dohe) and bhajans of Shankar Mahadevan and Anup Jalota which were appreciated by the audience. Neeta Yadery, gave the vote of thanks. The function concluded with snacks sponsored by Neeta Yadery and Haldi-Kumkum and laddoos by the Samaj.

*Reported by Vijayalaxmi Kapnadak*

On 19<sup>th</sup> February 2018 **Annual Lekhan and Sangeet Puraskar Samarambh** was held in Balak Vrinda Education Society Hall (School Hall) , Off Talmakiwadi, Mumbai.

The recipients were Lekhan Puraskar – Smt. Shailaja Vaidya (nee Masurkar) of Pune and Sangeet Puraskar - 2 young girls viz, Smt. Ruhi Kumta (nee Kuddyadi) and Kum. Arya Dhareshwar.

President Sharayu Kowshik welcomed the awardees and the audience. She thanked the two magnanimous patrons the late Shri Sadanand and Smt. Nirmala Bhatkal for their thoughtful idea of instituting the Lekhan Puraskar to encourage Bhanap ladies who write in Marathi or Konkani. The second award Sangeet Puraskar was instituted by Shri Vivek and Smt. Geeta Yennemadi and their family and friends.

Shailaja Vaidya was introduced by Geeta Balse. Shailaja spent her childhood and college days in Harigaon in Aurangabad district. A regular writer for KSA, she has written

poems and articles which have been published in various magazines as well as in Marathi newspapers- Loksatta and Sakaal. Her articles have also won prizes. She is an all-rounder having participated in Table Tennis, Badminton and other activities during her college days and won many prizes. Shailaja read a poem composed by her.

The Sangeet Puraskar– Ruhi Kumta was introduced by Padmini Bhatkal and felicitated by President Sharayu Kowshik with the Sangeet Award. Ruhi Kumta was under the tutelage of Shri Jyoti Prasad Barve for nearly 10 years, thereafter joined Vyas Sangeet Vidya Mandir, Vile Parle where she was trained in Hindustani Classical Music and by Shri Kiran Vyas. She has won many awards in Music competitions and College festivals, A lawyer by profession, she is also trained in the Healing Arts and wishes to pursue the same to make holistic healing and therapy available to all strata of society. She sang a beautiful melodious song and also a bhairavi at the end of the programme.

The next awardee was young and talented Arya Dhareshwar. She was introduced by Smita Mavinkurve. Arya was initiated in Hindustani Classical Music at the tender age of 4, first by Shri Milind Borvankar and later by Shri Vishwanath Borvankar. Later on she was also guided by Smt. Deepa Rao and Smt. Geeta Yennemadi. Currently she is under the tutelage of Smt. Yashaswi Sirpotdar, disciple of Smt Padma Talwalkar of Jaipur Gharana. She opened the programme with a melodious prayer. After the introduction she rendered a beautiful semi classical song which was appreciated by all. She was felicitated with Sangeet Puraskar by President Sharayu Kowshik.

Vote of Thanks was proposed by Vice President Vidyaxmi Kulkarni. The programme concluded with a tasty contributory lunch with Maharashtrian style dishes.

**Mother's Day** was celebrated on 28<sup>th</sup> February to a packed audience in the Samaj Hall.

Dr Leena Gangolli gave a talk on Age related problems specially with reference to Alzheimer's and Parkinson's disease.

Born and brought up in Canada, Leena shifted to Mumbai where she completed her MBBS. During her posting in rural India, she became aware of the lack of healthcare and violations of human rights. She has acquired a Master's Degree in Public Health at the Tata Institute of Social Science, followed by a Master's in Public Health from the Harvard School, Boston, USA. She also pursued a Master's Degree in Human Rights Law in which she bagged the First Rank in the University of Mumbai, Dept of Human Rights.

She works for community based organizations, NGOs in the field of health and human rights, particularly for women, children and the elderly. She has also authored a book review of 'Health Care in India'. In 2010 she represented India to speak on her work at the "Women's Forum" in Deauville, France. She was one of 15 International speakers.

Currently she serves as a Member on the Ethics Committee of Tata Memorial Hospital and KEM Hospital, as a consultant for several NGOs and works for several NGOs notably Silver Innings that works with patients and families affected by

Dementia and Alzheimer's . Recently she has been appointed by the Ministry of Health and Family Welfare, Govt. of India as Member of the National Task Force for Palliative Care. In addition to all these credentials this brilliant young lady is a classical singer having completed the Sangeet Visharad from Bhatkhande Institute, Lucknow in Hindustani Classical Vocal Music and has given performances with great success in various prestigious places.

Dr. Leena's talk which she presented with crisp explanation and Power Point presentation was very informative and kept all mesmerized. She interspersed it with interesting games related to different ailments and induced us to observe for ourselves our capability in managing our reflexes. She gave information on "Warning signs of Alzheimer's Diseases and Parkinson's" with number of illustrations and simultaneously some light group activities. She suggested some life style changes for healthy living and also exercises for a Brain workout with many examples.

The audience was enthralled and her suggestions will certainly go a long way in detecting and helping us in spotting such diseases at an early stage.

Nirmala Kalambi proposed the vote of thanks and expressed her appreciation of this highly qualified and accomplished Doctor who works for the care benefits for women, children and the elderly.

This was followed by snacks sponsored by Vidya Kodial in memory of her parents in law Smt. Premlata and Shri Kodial Shankar Rao.

*Reported by Geeta Suresh Balse*

#### **Forthcoming Programmes**

Sat. Apr. 7th 2018 at 3.30 p.m. at Samaj Hall - Vasantik Sammelan- Light music by Kum. Saanika Kodial. Fruits in memory of Smt. Sonibai Shibad, Refreshments by Kodial family.

Sat. Apr. 21st 2018 at 4:30 p.m. at the Samaj Hall - Advocate Narendra Kamat Memorial Lecture - Talk by Renowned Theatre Personality and Vocal Artiste - Shri Ramdas Kamat on "माझे नाटकक्षेत्रातील अनुभव". Refreshments sponsored by Prof. Sadhana Kamat in memory of Smt. Indira Kamat.

## **CLASSIFIEDS**

### **BIRTHS**

**Feb.17, 2018** A baby girl to Kundapur Deepak and Malvika and to proud grandparents Kundapur Subhash and Vidya and Narvekar Kiran and Meenal (Ankola), at Bangalore.

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## **DOMESTIC TIDINGS**

### **BIRTHS**

*We welcome the following new arrivals:*

Feb 12 : A son (Kanishk) to Lavkika (nee Shinde) and Rushabh Gajanan Tallur at Mumbai.

Feb 12 : Twins: A son ( Arjun ), a daughter (Anika) to Sushmita and Kedar Ajit Rao at Pune.

Feb 17 : A daughter (Nidhi) to Malvika (nee Narvekar) and Deepak Subhash Kundapur at Bangalore.

### **MARRIAGES**

*We congratulate the young couples*

Feb 21 : Akshata Vivek Ubhayakar with Shwetank Shekhar Girdhar at Mumbai.

Mar 5 : Radhika Dinesh Tonsey with Ashutosh Arun Baidoor at Mumbai.

### **OBITUARIES**

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

Jan 23 : Khambadkone Murlidhar Rao at Bangalore.

Jan 25 : Krishna Dattatreya Kumble (82) of Baroda at Jamnagar.

Feb 4 : Suseela Madhukar Gulvady (87) at Bangalore.

Feb 4 : Gurunandan Kallianpur at Bangalore.

Feb 20 : Kalpana (Chandri) V Trasy (80) of Chennai at Tirunelveli.

Feb 20 : Vijaya Gurunandan Bhat (nee Durgabai Hemmadi) (94) at Pune.

Feb 22 : Nihar Rao Amembal at Bangalore.

Feb 22 : Dr Basrur Gurudatt Rao (88) at Pune.

Feb 25 : Umesh Dattatreya Kumta (Honnemedi) (81) at Mumbai.

Feb 26 : Dattatraya Bhat Vitthal Kaikini (84) at Virar West.

Feb 28 : Dinkar Vithal Katre (86) at Bangalore.

Mar 4 : Sudhakar Rao Savkooor at Mumbai.

Mar 6 : Gurudutt S. Sanadi (94) at Santacruz, Mumbai.

Mar 8 : Gulvadi Ananth Narain S (98) at Chennai.

Mar 9 : Vasuda K. Kadle at Goregaon, Mumbai.

Mar 10 : Muktabai Bellare (83) at Badlapur Thane dist. Mumbai.

Mar 13 : Prakash Narayan Bijur (64) (of Matunga) at Mumbai.

Mar 19 : Shankar Narsingarao Mundkur (97) in Kolkata.

Mar 20 : Shalini S. Kalyanpur (nee Kabad) (82) (of Andheri) at Mumbai.

Mar 21 : Shanta Bhalachandra Talgeri (88) at Malleshwaram Bengaluru.

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