

Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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International Women's Day



Deepika Kundaji receiving the NARI SHAKTI Puraskar, the Highest Civilian Award for Women in India, from Hon. President Shri Ramnath Kovind.

KSA Celebrates Chitrapur Saraswat Women's Day



KSA's President Shri Praveen Kadle welcoming Dr. Smt. Geeta Koppikar, Chief Guest

Two of the ladies felicitated speaking on the occasion



Smt. Mrinalini Kher



Smt. Sonali Savkoor



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Kanara Saraswat

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Letters to the Editor

Dear Editor, The article -"To read or not to read" by Ms Puja Padbidri was indeed very interesting. The views about "Reading Habits" expressed by her are to be highly appreciated. I opine, we, along with the coming generations should inculcate not only the habit of reading but also writing as both regular reading and writing enhances our thinking capacity vis-a-vis our vocabulary and skill in expression.

Gauri Deepak Mudbidri, Virar

Dear Editor, The Senior Citizen's Get-together was a great success. We all enjoyed every minute & it will remain in our memory for the rest of our life. We congratulate you for the excellent presentation which made the program very lively. We really appreciate the efforts you all have taken for making this gathering a memorable event.

Wishing you all the Best in your future endeavours.

Vrinda & Vinod Talgeri, Matunga

Dear Editor, Hearty congratulations for the success of the beautiful program on P. L. Deshpande. I really appreciate the efforts and hard work of you all.

Lata Karnad – Ullal, Chennai

Felicitation Programme of Mr. Amit Masurkar

Kanara Saraswat Association is pleased to announce that **Mr. Amit Masurkar**– *National Award Winner for Best Hindi film ‘Newton’, Winner of 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, Filmfare Awards - ‘Best Original Story’ and ‘Best Film Critics Award’, India’s official selection to the Oscars -2017* **will be honoured on Saturday 26th May 2018:**

**Venue: Shrimat Anandashram Hall, Association Building, Talmakiwadi, Mumbai 400007.
Time : 5.00 PM.**

Mr. Shyam Benegal Producer, Director, a very senior and well known film personality has kindly consented to be the Chief Guest on this occasion.

All are are cordially invited.

Shivshankar Murdeshwar
(Hon. Secretary)

Sunil Ullal
(Jt. Hon. Secretary – Socials and Sports)

Going Rural – The Story of Huli-De-vana A Talk on Organic Farming

Kanara Saraswat Association is pleased to announce an Audio-visual talk by **Shri Vivek Nadkarni and Smt. Tanuja Nadkarni** of Shirali on **Saturday 2nd June 2018 at 5.00 PM**

Venue: Shrimat Anandashram Hall, Association Building, Talmakiwadi.

Shri. Vivek Nadkarni, an Electronic Engineer and Smt. Tanuja Nadkarni, a Software Engineer have changed their line to Organic Farming in Shirali since the last 6 years. They will present the story of their success with a Power-Point Presentation. This will be followed by an Interactive Session with the audience.

All are invited to attend this function and listen to their unusual and successful story.

Shivshankar Murdeshwar
(Hon. Secretary)

Sunil Ullal
(Jt. Secretary – Socials and Sports)



From the President's Desk....

Dear Friends,

How difficult it is to keep your life simple with no tension, fears, uncertainties, stress and anxieties!

"Keep life simple. It will make life easier to live and you can then enjoy your life fully." This was the advice given to me by one of my earlier bosses who died few years ago. He was a professionally well-qualified person, quite successful in his career, but he never chased success. He never got involved in petty office politics and tried to keep his life simple. Of course, he had his frustrations, but he never allowed his disappointments to control his life. He was highly respected in his professional circles. He died a happy man.

Over the years, I have tried to follow his advice, but I do not think I have succeeded. This is true for most of us. Our aspirations, goals and objectives get the better of us; and in the pursuit of these aspirations, we make our life more complicated and difficult. The problem with simple living is that though it can be joyful, rich and creative, it is not so simple.

During my professional career, I met this lady economist, Sandra Martyres, who apart from being a successful banker is also a poet. Sandra has written a poem – 'Simple Life' which I think captures the essence of why we should try to live a simple life.

"Life is a beautiful dream
Though it may not always so seem
Look at the flowers that surround us
They appear and disappear without a fuss
As do the birds in the sky
They just continue as long as they can to fly
I watch in awe as the cows lazily graze
They are in no hurry to reach fields of maize
The juicy grass is good enough
They are not chasing after better stuff
It is only we who are not satisfied
Until we have all life's luxuries tried
We go far and wide in search of fun
And when we face problems we just run
This is a lesson we need to learn
From lesser creatures how to earn
Happiness from the simple things in life
Leaving aside complexities and strife"

A simple poem – but it is very difficult to follow the essence and message of this poem. Keeping a perfect balance between our aspirations and at the same time leading a simple life is very difficult. It is always a great struggle.

I also came across this famous statement of the American psychiatrist Morgan Scott Peck who says "abandon the urge to simplify everything, to look for formulas and easy answers, and to begin to think multi-dimensionally, to glory in the mystery and paradoxes of life, not to be dismayed by the multitudes of causes and consequences that are inherent in each experience – to appreciate that the life is complex".

As I was writing this piece, I suddenly stopped writing as I realised that these two different viewpoints are confusing. I pondered for long to get an answer to this dilemma. I finally came to the conclusion that – Try to keep Life simple. But in Life, you need to have good aspirations that will keep you going. Without these aspirations, Life has no meaning. You need to make your own destiny, you need to strive for the best. Do your best, if necessary even struggle for your aspirations. But beyond a point, Life is not just a struggle – a struggle for something which is not yet fully known.

Finding a perfect balance is difficult but what is Life without some uncertainty? Can you enjoy Life if it was very simple? So, enjoy Life along with its anxieties while keeping it simple. But do not keep your Life so simple that at the end of it you are bored with it.

**Regards,
Praveen P Kadle.**

ANNOUNCEMENT

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

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

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

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

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

‘**PARIJNAN FOUNDATION Scholarship-Overseas Studies**’ to the following address not later than **31st July, 2018**

The Trustees

Parijnan Foundation,

C/o The General Manager, Shri Chitrapur Math, Shirali, Uttar Kannada Pin:581354

THE CO-ORDINATION COMMITTEE OF INSTITUTIONS GRANTING AID

F-1(a), Saraswat Colony, Santacruz (W), Mumbai - 400 054.

AID DISBURSED BY CO-ORDINATING INSTITUTIONS DURING 2017-18.

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

** Institution	Education Aid	Distress Relief	Medical Relief	Total	% of Total
1. C. S. E. R.	15,65,000 (138)	9,91,000 (155)	7,91,500 (50)	33,47,500 (343)	66.36
2. S. E. P. C.	2,67,000 (17)	2,54,000 (58)	1,67,440 (11)	6,88,440 (86)	13.65
3. K. S. A.	2,35,000 (26)	1,40,000 (24)	1,25,000 (09)	5,00,000 (59)	9.91
4. S. M. S.	2,60,000 (10)	1,00,000 (14)	1,20,000 (07)	4,80,000 (31)	9.51
5. ANAND	28,874 (04)			28,874 (04)	0.57
TOTAL	23,55,874 (195)	14,85,000(251)	12,03,940 (77)	50,44,814 (523)	100.00

**	C. S. E. R.	- Chitrapur Saraswat Education & Relief Society, Santacruz.
	S. E. P. C.	- Saraswat Education & Provident Co-op. Society, Vakola.
	K. S. A.	- Kanara Saraswat Association, Tardeo.
	S. M. S.	- Saraswat Mahila Samaj, Gamdevi.
	ANAND	- Shrimat Anandashram Ordination Golden Jubilee Fund of Shri Chitrapur Math, Shirali.

FOUR GENERATIONS....



Great Grandmother Sita Manjeshwar,
Grandfather Subhash Manjeshwar, Grandmother Shubhada-Manjeshwar,
Father Abhay Manjeshwar, Mother Lakshmi Manjeshwar with Omkar Manjeshwar

Heartiest Congratulations on Your Golden Wedding Anniversary!!!

Smt Sangeeta (nee Geeta Bijoor) and Shri Sudhir Narayan Gangolli



1st May 1968



1st May 2018

We pray to Kuldevata Shree Shantadurga, our Holy Guruparampara and His Holiness
PP Shrimat Sadyojat Shankarashram Swamiji to bless you both
with good health, happiness and peace.

With lots of love and best wishes

Meena and Kishore Gangolli

Swati and Ajay Mavinkurve – Aditya and Anuj

Avni and Ashish Gangolli – Aashvita

Michelle and Sameer Gangolli – Shreyas

Akshata and Mihir Wagh – Ishaan

All relatives and friends



*May 08, 1958 - **Manohar & Indumati Gulvady** - May 08, 2018*

Dear Papa And Amma,

*Today, As You Look Back
With Happiness And Pride*

*Upon The Sixty Cherished Years
You've Spent Side By Side*

*May Every Happy Memory That You Share
Of Dreams You've Seen Come True*

*Help Make This Special Diamond Day
A Very Happy One For You*

Happy Diamond Anniversary!

*Sharad & Shreya, Pramod & Ujwala
Vinod & Vindhya, Subhod & Soumya
Suraj, Sagar, Vipin, Varsha, Preran, Pranay*





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Opp. Mini Vidhanasoudha, Sir Siddappa Kambli Marg,
Hubballi-580 020 Email : shivakrishnamandir@gmail.com

Centenary Celebrations



We are very happy to announce that the **Shri Shivakrishna Mandir, Hubballi is celebrating its Centenary Year**. In this connection, many religious and cultural programmes are arranged for that celebrations from **6th June until 12th June 2018 at the Mandir premises**. Parampujya Shrimat Sadyojat Shankarashram Swamiji, the Eleventh Guruswamiji of Shri Chitrapur Math, Shirali has honoured us, the devotees of Shri Shivakrishna Mandir, Hubballi, by consenting to bless us all by their Divine Presence during these celebrations.

Hubballi in the late 19th Century and until the middle of the 20th Century was a bustling town with a large Amchi population, thanks to the Southern Maratha Spinning Mills, where a large number of them were employed and the Southern Maratha Railways which had also employed many of them. To meet their spiritual needs, idea of this temple was conceived and the then elders of the community headed by the late Shri Subrao Ubhaykar (Ajoba) along with late Shri Sitaramappa Chittar and late Rao Bahadur Venkatrao Koppikar who by their unique Mushti Fund, collected sufficient funds to start construction of a Krishna Temple.

The work started with the sanctum sanctorum, was completed in 1918 with the construction of the Sabha Griha and Sandhya Mantap. In 1922, a marble statue of Lord Gopalkrishna (or Muralidhar, by which name this temple is famous in Hubballi) and a Shivalinga were installed. The Gopalkrishna or Muralidhar statue is standing as it was installed.

Subsequently in the latter part of the 20th Century the temple was expanded with the installation of statues of Lord Ganapati, Shri Sharadamba, Lord Hanuman, Guru Dattatreya, Naga and Navagriha, thus making the temple a hive of activity for all Amchis.

Parampujya Sadyojat Shankarashram Swamiji has blessed this temple by selecting it as Shivalaya and has made it a place to conduct Mahashivaratri Anushthana every year.

Come all Chitrapur Saraswat Samaj Baandhavas to Hubballi to join us in large numbers in these celebrations.

VIKRAM SIRUR

President

Shri Shivakrishna Mandir Shatamanotsav Committee

NANDAN BALWALLI

President

Shri Shivakrishna Mandir

Deepika Kundaji awarded the Nari Shakti Puraskar

Deepika Kundaji, second daughter of Shri Anand Kundaji and Smt. Jaya Kundaji was awarded the Nari Shakti Puraskar 2017, the highest civilian honour for women in India. She received the award from the President of India on 8th March 2018 on the occasion of International Women's Day.

Deepika Kundaji was given this award for 24 years of work in the field of land regeneration, biodiversity and seed conservation. In 1994 she started working on 8 acres of severely eroded land in Auroville, north of Puducherry, together with her partner Bernard. Known as Pebble Garden, this devastated land, is now a forest of indigenous trees vibrant with birds and small wildlife, seasonal water bodies, a fruit tree area and a seed conservation garden.

On the most degraded land you can imagine, with no topsoil whatsoever, the duo worked without hired labour and no external inputs, using hardy plant varieties as 'pioneers' to raise a forest of indigenous species and build up soil for a cultivable area of half an acre. On this small plot Deepika conserves more than 90 endangered traditional varieties of vegetables as well as other hardy plants good for home gardens. She multiplies their seeds which she shares with organic farmers across the country.

An active member of the seed revival movement in India, Deepika has been participating in national and state level seed fairs and organic farmers' conventions for several years. Through talks and workshops, on why diversity matters and how to preserve it, she shares her seed saving techniques with interested farmers. She promotes seed production as a livelihood option, especially for women in rural areas. Her book "Reviving Vegetable Diversity: a Seed Savers' Guide"

has sold more than 3000 copies and been translated in Hindi, Bengali and Odiya.

"Every traditional variety has a specific use, taste or value or is uniquely adapted to an environmental condition such as drought or flooding or has some special desirable quality. To give an example, there is a red lady's finger which apart from its stunning colour, is not slimy, can be eaten raw and is resistant to a viral disease that commonly affects the crop." Deepika grows and shares seeds of several traditional varieties of Brinjal (20), Lady's finger (8), Beans (23), several kinds of Gourds (12), Chillies ... all of which are almost extinct.

Apart from Deepika, two organisations (Vanastree & Millet Network of India) and one other individual (Sabarmatee of Sambhav) working on seed and organic farming revival also received the Nari Shakti Puraskar. "Contributions in the fields of agriculture and seed almost never receive such high recognition from the Government. Over the centuries, peasant women have selected the best crops and seeds each season, and the value of those seeds is immense: losing these seeds is losing hundreds if not thousands of years of work. This diversity is a living heritage of our country. It is encouraging that the Government of India has honoured the efforts of ordinary people in preserving our national heritage."

When she was in her early 30s Deepika left her Academic Career and City life to pursue her calling to live and work close to nature. She joined Auroville in 1994 and ever since the start of Pebble Garden, despite all the hard work it has entailed, never once has she looked back.

— in conversation with KS

ELECTION NOTICE-2018

Nominations are invited for 3 vacancies on the Managing Committee for the year 2018-2019 of the Kanara Saraswat Association arising due to the following.

Vacancies caused by retirement under Rule 13

1. Shri Mavinkurve Yatin Shantmurti
2. Shri Murdeshwar Shivshankar Dattanand
3. Shri Nadkarni Anand Ramchandra

Vacancy caused by Rule 16 (a)

Mr Kombrabail Hemant Raghuvir

Nomination paper containing the candidates name in full and his consent to contest the election and subscribed by not less than two members of at least one year's standing as proposed and seconded should reach the Hon. Secretary at the KSA Office on or before June 09, 2018 by 7.00 p.m.

By order of the Managing Committee

April 01, 2018

Mumbai

Jairam Khambadkone

Chairman

चित्रापुर सारस्वत महिला दिन २०१८

(आयतारु, दिनांक ११ मार्च, २०१८ ह्या दिसु आमगेल्या श्रीमत आनंदाश्रम सभागृहांतु “चित्रापुर सारस्वत महिला दिनु २०१८” हॉ कार्यक्रमु संपन्न जाल्लो. उदय मंकिकरणे ह्या कार्यक्रमाचें सूत्रसंचालन केल्लें. ताज्जो वृत्तांतु.)

आयच्या कार्यक्रमाची अध्यक्षता डॉ. गीतापाची कोप्पीकर, कॅनरा सारस्वत असोसिएशनाचो अध्यक्ष प्रवीण कडलेमाम, माजी अध्यक्ष प्रा. कालिंदीताई मुझुमदार, कार्याध्यक्ष जयराम खंबदकोणमाम आनी मानद सचिव शिवशंकर मुडेश्वरमाम हांका, वेदिकेचेरी येवु विराजमान जांवकाज म्होणु नम्र विनंती.

सत्कार मूर्तीगेलो सन्मानु कोरचे एकळाक, एका बुदवंत, प्रतिभावंत चलिथेक, आम्मी, दिवंगत शशी उल्लाळ वार्षिक शिष्यवृत्ती प्रदान कोरची आस्सती. ही चल्ली भविष्यांतु आमगेल्या समाजाक एक लौकिक प्राप्त कोर्नु दिल्ली हाज्जी आमकां खात्री आस्स. तिक्का आमगेली भावी मान्यवर म्होणयेद!

लायक विद्यार्थी/विद्यार्थिनीक दिंवची ही १ लाख रुपयांची वार्षिक शिष्यवृत्ती श्री. प्रदीप उल्लाळ आनी कुटुंबीयांनी, दिवंगत शशी उल्लाळ हागेल्या स्मरणार्थ २०१५-१६ ह्या आर्थिक वर्साधोनु दिंवच्याक सुरुवात केल्ली. औंदु ह्या शिष्यवृत्तीचें तिसरें वरस. श्री. शशी उल्लाळ म्हळ्यारि. हिंदुस्थानांतुल्या IT क्षेत्रांतुलें एक अग्रगण्य व्यक्तिमत्त्व (Pioneer).

ह्या शिष्यवृत्तीक काँण पात्र जावु आस्स हाज्जी माहिती कॅनरा सारस्वत मासिकांतु प्रतिवरस दिताती. त्या प्रकार, सर्व पात्र उमेदवारांनी अर्ज दिंवका पडता. आयिले सर्व अर्जांची काळजीपूर्वक तपासणी कोरुंक एकी स्वतंत्र कमिटी आस्स. ही कमिटी, काँणाक शिष्यवृत्ती दिंवची, हाज्जो निर्णय घेता आनी त्या प्रकार ही शिष्यवृत्ती दिताती.

२०१७-१८ ह्या वर्साखातिर, ह्या स्वतंत्र कमिटीने, ही शिष्यवृत्ती, कुमारी सौम्या दुर्गेश कोप्पीकर हिक्का दिंवकाज म्होणु निर्णय घेतलो. एकळाक हांव सौम्यागेलो परिचय कोर्नु दितां, मागिरी तिन्ने प्रवीण कडलेमामगेल्या हस्ते ह्या शिष्यवृत्तीचो स्वीकार कोर्काज ही विनंती.

कुमारी सौम्या दुर्गेश कोप्पीकर

सौम्या ही चित्रा आनी दुर्गेश कोप्पीकर हांगेली धुव. श्रीमती रोहिणी आनी दिवंगत श्री. रत्नाकर कोप्पीकर तशीची दिवंगत श्रीमती शैलजा आनी दिवंगत श्री. सदाशिव कबाड हांगेली नाती.

सौम्यागेलें शालेय शिक्षण माहीमच्या कॅनोसा हायस्कूलांतु जाल्लें. अभ्यासु आनी शाळेंतु जांवच्या इतर कार्यक्रमांतु सातत्याने मुखारि आसताली. (A consistent performer). Electronics आनी Electric Circuits हांतु एक कुतुहल आशिलेमितीं, तिन्ने विद्याविहारच्या K. J. Somaiya College थावु Electronics Engineering तुं पदवीधर जांवचो निर्णय घेतलो. १५० विद्यार्थ्यांतु ती टॉप १% तुं आशिली. Campus placements थावु, Accenture कंपनींतु सौम्याक काम जाल्लें. त्या कंपनीच्या Luxembourg च्या ग्राहकांनी, उत्कृष्ट कार्याखातिर तिगेलें कौतुक केल्लें.

Accenture तुं Capitalmarkets प्रकल्पाचेरी काम केल्लेंलेमितीं, सौम्याक Equity and derivatives Markets तुं विशेष रुची निर्माण

जाल्ली, चौकस बुद्धी जागृत जाल्ली आनी तिन्ने Finance विषयांतु MBA कोर्चो निर्णय घेतलो. Welingkar Institute of Management, Mumbai तुं प्रवेश मेळयिलो. मेळयिलो म्होणचें कारण म्हळ्यारि ह्या संस्थेंतु प्रवेश मेळचो, भारी कष्ट. Top 3 Students, तुं सौम्या आस्स. अगदी कौतुक कोरची सारखी खब्बरी.

IIM Ahmedabad जाल्लेल्या Motilal Oswal स्पर्धेंतु, तिगेलो संघु National Finalist आशिलो. सौम्यागेलें शिक्षणांतुले उत्कृष्ट सातत्य पोळोवु तशीची MBA अभ्यासक्रमांतु प्रथम वीसांतु आशिलेमितीं, वेर्लींगकर संस्थेने, सौम्याक शिष्यवृत्ती प्रदान केल्ली.

क्रिकेट खेळाविषयांतु सौम्या मस्त उत्साही आस्स. सौम्या १३ वर्सांची आशिलेताव्वळी, तिगेलीं, K. Srikanth हान्ने घेतिली मुलाखत TVच्या CNN-IBN वाहिनीचेरीथावु प्रसारित जाल्लेली. इन्द्रा नूयि आनी चंदा कोचर ह्यो दोनी प्रतिष्ठित, कर्तबगार महिला तिगेल्या आदर्श जावु आस्सति. सौम्याने Mahindra & Mahindra च्या ecommerce Venture तुं कार्य केलेले. आनी तिन्ने दिलेल्यो सूचना, कंपनीने यशस्वीरितीने कार्यान्वित केल्याति. शिक्षणक्षेत्रांतु, विशेष कोर्नु चलीयेचॅडाखातिर कार्य कोरची, सौम्यागेली इच्छा आस्स. आपणागेल्या यशाचें श्रेय ती तिगेल्या आव्मुबापसुक दिता. तान्नी कायम सौम्याक प्रोत्साहन दिल्यां.

सौम्याक तिगेल्या कार्यांतु यश मेळो अशी आमगेल्या सर्वांगेल्यावतीने शुभेच्छा!

आतं सौम्याक विनंती की, तिन्ने ह्या शिष्यवृत्तीचो स्वीकार कोर्नु आपणागेलें मनोगत व्यक्त कोर्काज.

मुख्य कार्यक्रमु सुरु कोरच्या एकळाक ताज्जी पार्श्वभूमी सांगकाज म्होणु दिसता. कॅनरा सारस्वत असोसिएशन ही १०६ वर्साधोर्नु कार्यरत आशिली आमगेली, चित्रापुर सारस्वतांगेली एकी अग्रगण्य संस्था. आमगेल्या समाजाच्या विकासाखातिर, उन्नतीखातिर, सातत्याने विविध कार्यक्रमांचे/समारंभाचे आयोजन कर्त आसता. तांतुलो एकु म्हळ्यारि, कॅनरा सारस्वत असोसिएशनाच्या वर्धापनादिनाक २६ नोव्हेंबराक जांवचो “चित्रापुर सारस्वत मान्यवरांगेलो सन्मानु” आनी दुसरो म्हळ्यारि जागतिक महिला दिनाच्या धर्तीरि जांवचो “चित्रापुर सारस्वत महिला दिन”-मान्यवर चित्रापुर सारस्वत महिलांगेलो सन्मानु. २६ नोव्हेंबराक जांवच्या समारंभांतु, २००३ धोर्नु आतंथायि १२४ मान्यवरांगेलो सन्मानु जाल्ला तांतु मान्यवर महिलांगेलोयि समावेश आस्स.

“चित्रापुर सारस्वत महिला दिन” ही ज्येष्ठ समाजसेविका-प्राध्यापिका कालिंदीताई मुझुमदार हिगेली संकल्पना. ८ मार्च हो जागतिक महिला दिन. ह्या दिसु जगभरांतु महिलांखातिर विविध कार्यक्रम जाताति, मान्यवर महिलांगेलो गौरवु जाता. आमगेल्या समाजांतुल्या महिलांनीसुद्दांयि अनेक क्षेत्रांतु लक्षणीय योगदान दिल्यां, सन्मान्यजनक कार्य केल्यां, कर्त आस्सति. त्यामितीं जागतिक महिला दिनाचें औचित्य धोर्नु त्याचि धर्तीरि, चित्रापुर सारस्वत महिला दिनाचें आयोजन कोर्नु, मान्यवर चित्रापुर सारस्वत महिलांगेलो गौरवु कोर्काज ह्या उद्देशाने २००७ सालांतु, कालिंदीताई, कॅनरा सारस्वत

असोसिएशनाची अध्यक्षा आसतना ह्या समारंभाक सुरुवात जाल्ली. २००७ धोर्नु २०१७ थायि ६५ महिलांक KSAने सन्मानित केल्यां.

आमगेल्या मान्यवरांगेल्या हात्तांथाव्नु आजि जें कार्य जात आस्स, तें महालगड्यांनी घालनु दिलेल्या आदर्शांमिती आनि संस्कारांमिती. हे म्हालगडे आजि आमच्यांतु नाति, जाल्यारि तांगेलें कार्य चिरंतन आनि प्रेरणादायी आस्स. त्यामितीं त्या म्हालगड्यांगेलो मरणोत्तर सन्मान कोरुक सुरू केल्लें. आजि श्रीमती ललितादेवी हड्गडी, अर्थात ललितामाऊली आनि श्रीमती कमला रंगराव तलचेरकर हांगेलो मरणोत्तर सन्मान जातलो. तशीची श्रीमती मृणालिनी खेर आनि श्रीमती सोनाली सवकूर हांगेलो सन्मान जातलो.

एकळाक आयच्या समारंभाची अध्यक्षा, Breach Candy Hospital ची Medical Director (वैद्यकीय संचालिका) डॉ. श्रीमती गीता कोप्पीकर हिगेलो हांव परिचय कोर्नु दितां. ताज्जेउप्रांते, आडनावांच्या आद्याक्षरानुसार सत्कारमूर्तींगेलो परिचय कोर्नु दितां. मागिरी दिवंगत मान्यवरांगेल्या प्रतिनिधींनी आनि मान्यवरांनी, गीतापाच्चींगेल्या शुभहस्ते बहुमानाचो स्वीकार कोर्नु. आपणागेलें मनोगत व्यक्त कोर्काज ही नम्र विनंती.

डॉ. (श्रीमती) गीता कोप्पीकर

गिरगांवांतुल्या प्रार्थना समाज विभागांतु जन्मु आनि थंयिची सात्रा होडी जाल्ली. शालेय शिक्षण आर्थन शाळेंतु तशीची राममोहन शाळेंतु मराठी माध्यमांथाव्नु जाल्लें. महाविद्यालयीन शिक्षण विल्सन महाविद्यालयांतु जाल्लें.

MBBS, MD तशीची Pathology आनि Microbiology तुं पदव्युत्तर शिक्षण (Post graduation) Topiwala National Medical College आनि BYL Nair Charitable Hospital थाव्नु जाल्लें. गीतापाच्ची National Scholar आशिली.

शिक्षण पूर्ण जायनाफुडे G. S. Medical College आनि KEM रुग्णालयांतु प्राध्यापिका म्होणु कार्य केल्लें. प्राध्यापिका तशीची विभागप्रमुख म्होणु गीतापाच्चेने कार्य केल्लें.

हॉड्ड रुग्णालयांतु विभागप्रमुख म्होणु कार्य कोर्नु विस्तृत अनुभव आशिले मितीं, गीतापाच्चेगेल्या अनुभवाचो संस्थांच्या विकासांतु लाभु जाल्लो.

गीतापाच्चेगेली Nair Hospital आनि Topiwala National Medical College ची Dean म्होणु नियुक्ती जाल्ली. तिन्ने Dean आस्तना ह्या संस्थाची मस्त प्रगती जाल्ली. विकास जाल्लो. उदाहरणंची दिवची जाल्यारी Nair रुग्णालयांतु नवीन नऊ मजल्यांची OPD व्यवस्था, Modern EMS for Disaster Management इत्यादी.

अनेक गंभीर प्रसंगांतु (उदाहरणार्थ Natural and Man-made disasters, riots, epidemics) गीतापाच्चेने तिगेल्या कौशल्याने परिस्थिती सांभाळली. ती मुंबई महानगरपालिकेच्या Public Health Committee ची सदस्य जाव्नु आशिली. HIV-AIDS पॅनलाची प्रमुख आशिली.

गीतापाच्चेने सेवानिवृत्त जांचेभित्तरी Breach Candy Hospital ह्या मुंबईतल्या एका प्रतिष्ठित खाजगी रुग्णालयाने, तिगेली Medical Director म्होणु नियुक्ती केल्ली.

गेल्लीं चौदा वर्स धोर्नु तिन्ने ह्या पदाचो कार्यभार अत्यंत सक्षमतेने सांभाळला. सरकारी रुग्णालयांतु मस्त वर्स कार्य कर्नाफुडे खाजगी रुग्णालयांतु कार्य कोरचें म्हळ्यारि एक हॉड्ड परिवर्तन, (कार्याच्या

स्वरूपांतु). हें परिवर्तन तिन्ने अत्यंत कुशलतेने स्वीकारलें. रुग्णांगेले रक्षण कर्तना, रुग्णालय निर्जंतुक दव्वोरचें हें एक आव्हानाची. ह्या आव्हानाचो तिन्ने अगदी सहजतेने अंगिकार कोर्नु, ती रुग्णालयाची आणि रुग्णांगेली उत्तम काळजी घेत आस्स.

दारिद्र्यरेषेतगु आशिल्या रुग्णांगेली, ती सदैव मदत करीत आसता. गीतापाच्ची ही परोपकार, दया, मनुष्यत्व आनि मदत कोरुक केदनाई तयार आशिली स्त्री, हाज्जें मूर्तिमंत प्रतीक म्होणयेद.

वाचन, प्रवास आनि मित्रपरिवार समृद्ध कोरचो हे गीतापाच्चेगेले छंद.

गीतापाच्चेवारी एक बहुआयामी व्यक्तिमत्व, आयच्या ह्या कार्यक्रमाची अध्यक्षा आस्स, ही आमचेखातिर अगदी खुशीखब्बरी जाव्नु आस्स.

हांव प्रवीणमाम्माक विनंती कर्तां की, तांन्ने पुष्पगुच्छ दिव्नु गीतापाच्चेगेलें स्वागत कोर्काज.

धन्यवाद प्रवीणमाम!

श्रीमती ललितादेवी हड्गडी (ललितामाऊली) (मरणोत्तर)

श्रीमती ललितादेवी हड्गडी म्हळ्यारि एक संत स्त्री. तांगेल्या शिष्यवृंदाक माऊली म्होणु परिचित. ललितामाऊलींगेल्या जीवनाचे/कार्याचें अवलोकन केल्यारि आमकां कळता की, ललितामाऊली ही एक कौतुकपात्र कन्या, आदर्श शिष्या, पतिव्रता पत्नी, चेईवांक सर्वगुणसंपन्न विद्याविभूषित कर्तली प्रेमळ आव्सु, समाजाच्या उन्नतीखातिर/विकासाखातिर वांट काडतली राष्ट्रप्रेमी स्त्री तशीची भक्तोद्धाराखातिर सर्वस्वार्पण बुद्धीने सदगुरूपदाक पात्र जाव्नु आशिली ज्ञानी संत स्त्री जाव्नु आशिली.

अमृतराव आनि गिरीजाबाई कल्याणपूर हांगेली धुव म्होणु ललितामाऊलींगेलो जन्मु जाल्लो. आव्सुबाप्पुसु दोग्गायि धर्मपरायण. आवसु गिरीजाबाई हीका तेमेयि प. पू. पांडुरंगाश्रम स्वामीजींगेलो अनुग्रह प्राप्त जाल्लेलो. बाप्पुसु अमृतराव अत्यंत बुद्धीमान, सत्यनिष्ठ आनि स्वाभिमानी. ललितामाऊलीक बापसुलाग्गीथाव्नु बुद्धिमत्ता, योग, सत्यनिष्ठा, ज्ञान, विरक्ती आनि भक्ती हे गुण मेळ्ळे आनि आवसुलाग्गीथाव्नु कर्तव्यपरायणता, भजनप्रेम, गुरुनिष्ठा, भक्तिमार्ग, निष्काम सेवा, ध्यान हे अलौकिक गुण मेळ्ळे. ही सर्व गुणसंपदा आनुवंशिक रूपाने आपणाच्यांतु आयली अशी ललिता माऊलींगेली धारणा आशिली. “कृष्णाबाई” हें ललिता माऊलींगेलें कुळारचें नांव. ललितामाऊलींगेल्या बापसूक ज्योतिषशास्त्राचें उत्तम ज्ञान आशिल्लें. त्यामितीं ताका आपणागेल्या धुवेगेल्या योग्यतेचो अंदाजु एकळाकची आयिलो आणि आपणागेली धुव ‘देवांशसंभूत’ आस्स हाज्जी जाणीव जाल्लेली.

ललितामाऊलींगेली बुद्धी तीक्ष्ण आनि वृत्ती अत्यंत जिज्ञासू आशिली. सात्रप्रायेरि धोर्नु सर्वाविषयांतु दया आशिली. गरीब, दरिद्री लोकांक पळेयिलें की, तांका वायट दिसतालें. करुणेने ललितामाऊली देवालाग्गी प्रार्थना करतालीं “देवा तांका गरीब इत्याक दव्वरल्यां? तांचेरी कृपा करी.” ही प्रार्थना कर्तना तांगेले दोळे भोर्नु येताले.

तेरा वर्सांच्या प्रायेरी, ललितामाऊलींगेले, मंगळूरच्या श्री. देवराव हड्गडी हांचेवड्डु लग्न जाल्लें, देवराव हो अत्यंत सुधारक, सुशिक्षित, रूपवान.

देवराव हड्गडींगेलेले घराणे धार्मिक, समाजसुधारक तशीची शिक्षणाक प्राधान्य दिल्लें अशी आशिल्लें. १५-१६ वर्सांच्या

प्रायेरी, ललिता देवीक, प. पू. आनंदाश्रम स्वामीजी मंगळूर आयिलेवेळारी, तांच्यांतु “दत्तगुरू” गेलें दर्शन जाल्लें. ललितामाऊली ह्यो श्रीकृष्णभक्त. १९२२ सालांतु तांन्नी श्रीरमावल्लभदासरचित भजनाचें पुस्तक घारा हाळ्ळें आनि घरांतुल्या, स्वहस्ते स्थापित लोणीकृष्णागेली, शास्त्रोक्त पूजा केल्ली, भजनं म्हळ्ळीं आनि श्रीकृष्ण जन्मोत्सव केल्लो. आनि ताज्जेउप्रांते, आजन्म, श्रीरमावल्लभदासरचित श्रीकृष्ण जन्मोत्सव साजरो केल्लो.

१९२३ तुं ललिता माऊलीक श्री नित्यानंद स्वामीजीगेल्या दर्शनाचो लाभु जाल्लो. १९२४ तुं वापस दर्शन जाल्लें. १९२६तुं ललितामाऊलीने एका कन्यारत्नाक जन्मु दिल्लो. सुब्राव ह्या पुत्ररत्नाउप्रांतेचें हें कन्यारत्न. १९२८ तुं रमानंद ह्या पुत्रागेलो जन्मु जाल्लो. १९५६ सालांतु श्री नित्यानंदबाबांगेल्या आज्ञेने, पनवेल गावांतु, ललितामाऊलीनी आश्रमाची स्थापना केल्ली. आनि ताव्वळीधोर्नु ‘श्री नित्यानंदनिलय-गुरूकुल हांगा आजिकयि श्रीकृष्ण जन्मोत्सव अगदी गौजेरी/विजरंबणेरी जात्ता. भक्त म्हणताती, “ही सर्व भगवान श्रीकृष्णागेली आनि सद्गुरू श्रीललितामाऊलीगेली कृपा.”

मानवाक जीवनांतु मस्त कर्तव्यांचे पालन कोर्काज पडता. आवसु-बाप्पसु, बंधूभगिनी, इष्टमित्र, ज्ञाती, समाज, मांयि-मांवु हांगेले प्रति हीं कर्तव्यं अगदी भावनेने प्रितीने कोर्का पडताती. जनसेवा आनि राष्ट्रसेवा हीं प्रमुख कर्तव्यं! सदाचार संपन्न जावु, निष्काम, निःस्वार्थ, निर्हेतुक, जावु सर्वातर्यामी परमात्म्यागेली सेवा कोर्नु, नरदेहाचें सार्थक कोर्नु घेंवचे हेंवयि मानवागेलें कर्तव्य जावु आस्स आनि होचि कर्मयोगु, अशशी ललितामाऊलीगेली धारणा आशिशली. प्रपंचांतु राब्बुनु परमार्थ कोरूक जायना, ब्रह्मसाक्षात्कारतेमेयि अशक्य, अशशी मस्त लोकांगेलो समजु. जाल्यारि, स्वतःगेल्या आदर्श प्रपंच जीवनांतु हें सर्व मानवाक कोरूक जात्ता, मात्र न्हंयि, तात्रे कोर्काजची अशी पातुची, ललितामाऊलीनी घालनु दिल्लो. तांगेल्या जीवनांतुलो १९३० धोर्नु १९४५ थायिचो पंधरा वर्सांचो काळु कुटुंबसेवा, समाजसेवा, देशसेवा आनि पारमार्थिक साधना हाज्या सुंदर मिलाफाचें द्योतक जावु आस्स.

पारतंत्र्य काळांतु, श्री. देवरावांगेली सरकारी नौकरी आशिलेमितीं, ललितादेवीनी अप्रत्यक्षरितीने समाजसेवा आनि राष्ट्रसेवा कोरचो मनोमन निर्धारु केल्लो. तांगेले इंग्लिश भाषेचेरी प्रभुत्व आशिल्लें. हिंदी भास अवगत नाशिली. हिंदी शिकोंवच्याक सरकारतर्फे मनाई आशिली, संस्कृत भाषेविषयांतु आदर आनि आवडी आशिलेमितीं, देवनागरीचें थोडें ज्ञान आशिल्लें. तांतुंचि मुख्वावैल्या जीवनकार्याखातिर मराठी पुस्तकं, अभंग, तांन्नी मेळयिले. श्रीरमावल्लभदासरचित भजनं मराठींतुंचि आशिलेमितीं, ललितामाऊलीक हिंदी शिकूक कष्ट जायनेती. मनोनिर्धार आनि अलौकिक बुद्धिमत्तेमितीं ललितामाऊलीनी हिंदीभाषेंतु प्राविण्य मेळयिल्लें. कर्नाटकांतु प्रथम स्थान आनि हिंदुस्थानांतु द्वितीय स्थान प्राप्त केल्लें.

५ ऑक्टोबर, १९५६ हो नवरात्र घटस्थापनेचो मंगल दिवसु. त्या दिसु ललितामाऊलीने वानप्रस्थाश्रमांतु प्रवेश केल्लो. पनवेल नगरींतुलो एकु अविस्मरणीय दिसु. नवरात्रीचें मंगल वातावरण, प्रसन्न, प्रफुल्लित, आनंदमय वातावरण. ह्या परमानंदांतुचि, ह्या दिसु ललितामाऊलीने श्री नित्यानंदबाबांगेल्या आज्ञेप्रकार, स्वतंत्र नित्यानंदनिलय गुरूकुल आश्रमाची स्थापना केल्ली. ललितामाऊली

ही नित्यानंदस्वामीजीगेली प्रिय, आदर्श शिष्या आनि मानसकन्या. ह्या गुरूकुलांतु आजिकयि भक्तगण नित्येमाने येताति, वर्सांथावु १-२ रामनाम सप्ताह, ४-५ चित्रापुर गुरुपरंपरेचे सप्ताह, ईकरा दिवस श्रीकृष्णजयंती व्रतोपासना, दसरा, रामनवमी, हनुमान जयंती, सात दिस दत्तजयंती, गुरूपौर्णिमा, संतांगेले जन्मदिस, एकादशी भजनं, नित्याची त्रिकाळ भजनं इत्यादी सतत सुरू आसता.

ललितामाऊलीक अनेक सत्पुरुषांगेल्या दर्शनाचो लाभु जालेलो. प. पू. आनंदाश्रम स्वामीजी, परिज्ञानाश्रम स्वामीजी (तृतीय), सद्योजात शंकराश्रम स्वामीजी हांन्नी, ललितामाऊलीगेल्या आश्रमाक भेट दिवु त्या आश्रमाचो गौरव केल्लो. १९७७ सालांतु रथोत्सवावेळारी, परमपूज्य परिज्ञानाश्रम स्वामीजी (तृतीय) हांन्नी ललितामाऊलीक खास आमंत्रण दिवु तांका स्वहस्ते एक पदक, श्रीभवानीशंकर देवागेली लाकडी मूर्ति दिवु सन्मानित केल्लें. १९९० तुं ललितामाऊलीगेले इंग्लिश भाषेंतुले चरित्र आनि १९९१ तुं मराठी भाषेंतुलें चरित्र प्रकाशित जाल्लें.

ललितामाऊलीने हिंदी भाषेचो कर्नाटकांतु प्रचार केल्लो. उडुपांतु हिंदी केंद्र काळ्ळें आनि त्या केंद्रामार्फत हिंदी नाटकं बसयिल्लीं. “मुरली” नावाचे हिंदी मासिकयि काळ्ळे. १९३४-३५ तुं मंगळूरंतु काँग्रेस अधिवेशनांतु भाग घेतलो. भाषणयि केल्लें. ललितामाऊलीने वरेंयिल्या “सच्चा प्रेम” कथेखातिर तांगेलो गौरवुयि जाल्लो. त्या अधिवेशनाक कमलादेवी चटोपाध्याय आनि कर्नाटकाची प्रथम काँग्रेस अध्यक्ष कृष्णाबाई पंजे हांगेलीयि उपस्थिती आशिली. त्या निमित्ताने तांगेले वास्तव्य ललितामाऊलीगेल्या मंगळूरच्या घरांतु आशिल्लें. थंयि विविध विषयांचेर चर्चा चलताल्यो. मंगळूरचें अधिवेशन जायनाफुडे उडुपाचें जानं, महात्मा गांधी आनि नेहरूक उडुप घेवु आयलीं. त्या समारंभांतु मणिपालच्या शैक्षणिक संस्थांचे जनक डॉ. टी.एम.ए. पै तशीचि श्री. माधव पै हांनि भागु घेतिलो. त्यावेळारी ललितामाऊलीगेल्या हिंदी शिकतल्या विद्यार्थ्यांनी होडी मिरवणूक काळ्ळी. तिने बरेयिल्या “मुरली” मासिकाचेरी महात्मा गांधीनी स्वाक्षरी केल्ली.

ललितामाऊलीगेले कांही काळ कार्कळगावांतु वास्तव्य आशिल्लें. त्यावेळारी दैवीकृपेने रुग्णांक वकदं दिंवच्याक सुरू केल्लें, रुग्ण बरे जांवच्याक लागले. कार्कळांतु चरख्यारि सूतकताई सुरू केल्ली. ‘प्रभातफेरींतु सहभागी जाल्ली. ललितामाऊलीक स्त्रीशक्तीचो अभिमानु आशिलो, त्यामितीं तांन्नी बायलांखातिर अनेक उपक्रम सुरू केल्ले. शिवणकाम, संगीत, कला, विविध खेळ, नाट्यस्पर्धा इत्यादी. शिवणकामाचे वर्ग सुरू कोर्नु, गावांतुल्या गरजू लोकांगेलीं वस्तरं विनामूल्य शिवोनु दिंवचो उपक्रम सुरू केल्लो. स्त्रीशिक्षणाचे वर्ग सुरू केल्ले. तांका विना मानधन शिकोंवची व्यवस्था केल्ली. त्या महिलांगेलो आत्मविश्वासु आनि धैर्य वाडकाज म्होणु ललितामाऊलीनी कन्नड नाटकं बरेयिल्लीं आनि त्या बायलांक नाटकांतु भाग घेंवच्याक लायलो. अशिची एका नाट्यप्रयोगाक थंचो कलेक्टर आनि तागेली बायल आयिल्लीं, तांका तें नाटक मस्त आवडलें आनि तांन्नी ललितामाऊलीक तांगेल्या बंगल्यारि आपोवु अभिनंदन केल्लें. ह्या संधीचो लाभु घेंवचो विचार कोर्नु, कार्कळलागिच्या पांच गांवांतुल्या हरिजन चेड्वांगेल्या शिक्षणाखातिर शाळा बांदोंवच्याक जागो जायि म्होणु ललितामाऊलीनी कलेक्टराक निवेदन केल्लें. थोडे दिसभित्तरी कलेक्टराने जागो दिल्लो. पैशे वोडु कोर्नु बांधकाम सुरू करतां म्हणतना, ललिता माऊलीक कार्कळ सोडकाज पळ्ळें कारण

देवरावांनी मुडबिद्रीच्या जैन हायस्कूलाचो मुख्याध्यापक म्होणु काम घेतलें. त्यावेळारी दुसरें महायुद्ध सुरू आशिल्लें. रेडक्रॉस सोसयटीवतीने जवानांखातिर वुलाचीं वस्तरं शिवोंवची योजना सुरू आशिली. त्या कामाचेरी ललितादेवी देखरेख दव्वताली. ललितादेवींगेली निष्काम जनसेवा पोळोवु ब्रिटिश सरकाराने तांगेली “सन्मान्य बॅच मॅजिस्ट्रेट” म्होणु नेमणूक केल्ली. हें काम ललितादेवीने आठ वर्स अगदी समर्पित भावनेने केल्लें.

असहाय्य बायलांक आधार मेळकाज, तांका योग्य मार्ग कोळकाज आनि तांन्नी स्वावलंबी जांवकाज अशशी ललितामाऊलीक केदनाई दिसतालें. वेळप्रसंगाचेर, असल्या बायलांक तांन्नी आधारू दिल्लो. एकफांता बामणाने दुर्लक्षित केल्लेली एकी महिला आपणागेल्या सान्न चेडाक घेवु ललितामाऊलीलांगी रडतचि आयिली. माऊलीने तिक्का कांही काळ आपणागेल्या आश्रमांतु राबोवु घेतलें. आपणागेल्या चल्याक, म्हळ्यार अॅडव्होकेट रमानंद हड्डंगडी हाक्का सांगून त्या महिलेगेल्या बामणाचेरी कायदेशीर कारवाई केली आनि तिक्का समचि मोबदला मेळशी केल्लें. रमानंद हड्डंगडी होडु वकील. असलीं अनेक कामं तांन्ने विनामूल्य केल्लीं. सुमार चाळीस वर्सांमाक्षी रमानंदमामु आमगेल्या चित्रापुर मठाच्या स्थायी समितीचो अध्यक्ष जावु आशिलो. तांन्ने मठाचो वकील म्होणुयि कार्य केल्लें.

५ फेब्रुवारी १९९७ ह्या पवित्र दिसु ललितामाऊलीने तांगेले अवतारकार्य समाप्त केल्लें. हो तांगेल्या महानिर्वाणाचो दिसु. आयच्या कार्यक्रमाच्या निमित्ताने, तांगेल्या विषयांतु बोरोंवचे खातिर, माक्का तांगेले संपूर्ण चरित्र वाचचो योगु आयलो, हे मगेलें परमभाग्य म्होणू लेकतां.

गुरुकुलाचो निस्सीम भक्तु विनय मासुरकरमाम्माक विनंती की, तांन्ने आमगेल्या आदराचो स्वीकारू कोर्काज.

श्रीमती कमला रंगराव तलचेरकर (मरणोत्तर)

कमलापाचेगेलो जन्मु मुंबईंत जाल्लो. तिगेलो बाप्पुस कौशिक नरसिंगमामु ब्रिटिश राज्यांतु म्युनिसिपालीटींतु अधिकारी जावु आशिलो. कमलापाचेगेलें शालेय शिक्षण सेंट कोलंबो शाळेंतु जाल्लें आनि मुखारि विल्सन महाविद्यालयांतु इंटर उत्तीर्ण जाल्ले तशीची, मंगळूरच्या श्री. रंगराव तलचेरकर हांचेवटु तिगेलें लग्न जाल्लें.

कमलापाचेने, तिगेलें समाजकार्य मंगळूरच्या अनाथाश्रमांतु केल्लें. चलियांक शिवणकाम शिकयिल्लें. त्या अनाथाश्रमांतु एकी बालविधवा आशिली. तिक्का मॅट्रिकथायि शिकूक आनि मुखारि परिचारिकेगेलें प्रशिक्षण घेंवच्यात प्रोत्साहन दिल्लें. ह्या बालविधवेगेलो पुनर्विवाह जाल्लो. ती आखेरथायि कमलापाचेगेल्या प्रति कृतज्ञ जावु आशिली.

कालांतराने स्वातंत्र्य चळवळ सुरू जाल्ली. कमलापाची आनि रंगराव मामु ह्या दोगांनी ह्या चळवळींतु सक्रीय भाग घेल्लो. ताज्जे फलस्वरूप तांकां दोगांकयि जैलांतु वचका जाल्लें. थोडी वर्स तीं कोयमबत्तुर जैलांतु आशिलीं. जैलांथावु सुडनाफुडे, कमलापाचेने गांधीजींवटु आनि श्रीमती कमलादेवी चट्टोपाध्याय हांचेवटु कार्य करूक सुरू केल्लें. चरख्याचेरी आनि टकळीने सूत काडूक शिकली.

कमलापाची स्वतःजावु संवादिनी वाज्जांवच्याक शिकली. बासरी वाज्जोवु गोमटीं भजनं म्हणताली. तिन्ने काळ्ळेलीं पेंटींग्ज आनि रांगोळी इत्लींथायि गोमटी जाताली की, मंगळूरांतु मुद्दाम लोक पोळोवच्याक येताले. इत्लें मात्र न्हंयि, तिन्ने मराठी मासिकांतु

लेखसुदांयि बरयिले. कुटुंबांतु जांवच्या खास प्रसंगांचेरि कमलापाची कवितायि कर्ताली. हें सर्व करित आसतना ती विणकाम आनि क्रोशेयि शिकली (स्वतःजावु) आनि गोमटीं स्वेटरं आनि टेबलक्लॉथ तयार केल्लीं. तिन्ने काळ्ळेली रांगोळी पेंटींग्शे दिसताली. एकफांता, कमलापाचेगेल्या मांवागेल्या दोस्ताक हुशार ना जाल्लें. ताक्का दाकोंवया म्होणु घरच्यांनी, कमलापाचेने रांगोळी काळ्ळेली माणांई ताक्का दाककोंवच्याक व्हेल्ली. तांन्ने पेंटींग म्होणू लेक्कूनु ती माणांई उक्कळली. मुखारि कस्लें जाल्लें तें सांगचे अगत्य ना म्होणू दिसता.

कमलापाचेने अत्यंत शिस्तबद्ध जीवनाचो अंगिकार केल्लेलो. सकाळीं ५ घंट्यारि तिगेलो दिसु सुरू जातालो रात्ती १० घंट्यारि खर्चतालो. नित्य सूर्यनमस्कार घालताली. शिस्त आनि फुटपणं ह्या दोनी बाबतींतु ती अगदी दक्ष आसताली.

दुदेंवाने कमलापाची, तिगेलो बाम्मुणु रंगरावमामु आनि तिगेल्या मांयिक एकवेळारी फायलेरिया जाल्लो. डॉक्टरांनी कशशी काळजी घेंवकाज म्होणु सांगलें. तांतु मस्त दुकी जांवचींतसलीं इंजेक्शनयि आशिलीं. कमलापाचेने आनि तिगेल्या मांयिने ही इंजेक्शन घेतलीं आनि त्यो हुशार जाल्यो. माम्माने ही इंजेक्शन घेनेति. त्यामितीं ताक्का आयुष्यभरी त्रास सहन कोर्काज लागलो. तागेलो पायु सुजतालो, रशशी येताली, घाणी येताली. मात्र, कमलापाची कस्लेयि नमुन्याचे केपे कर्नास्तना, नित्य, रंगरावमाम्मागेलो पायु स्वच्छ कर्ताली.

सुमार वर्सांउप्रांते, कमलापाचेगेल्या बापसुक, नरसिंगमाम्माक ताळ्याचो कॅन्सर जाल्लो. कस्लेयि खाल्लें ताळ्यातगु वचनाशिल्लें, वकी जाताली. बॅजारू पावनास्तना कमलापाची सर्व कामं कर्ताली.

हे सर्व वांट आस्सुनुयि तिगेली विनोदबुद्धी शाबूत आशिली. गोमटी दिसतली, बरीं वस्तरं घाल्लेली प्रायेचल्ली दिसल्यारि तिन्ने म्होणचें आशिल्लें, “कोणी गो ती? बरी गोकर्ण काज्जुबीशी दिसता!”

दुदेंवाने कमलापाचेगेल्या आखेरच्या काळांतु ती पळ्ळी आनि तिगेलो Pelvic Bone Fracture जाल्लो. तांतु तिगेलो आत्मविश्वासु नष्ट जावु ती जवळजवळ Bedridden जाल्ली. चमकुंवचे धैर्यचि ना जाल्लें. तांतुलेतांतु बरी खब्बरी म्हळ्यारी तिक्का बरें मरण आयलें. कुटुंबियांखातिर, आनंददायी स्मृती माक्षी दव्वोरुनु ती ह्या जगांथावु वचुगेली.

कमलापाचेगेल्या महान कार्याक आमगेलें विनम्र वंदन!

कालिंदीताई मुझुमदार ह्या बहुमानाचो स्वीकारू कर्तली.

श्रीमती मृणालिनी खेर- युवा परिवर्तनाची सहसंस्थापक

श्रीमती मृणालिनी खेर ही एकी नामांकित सामाजिक उद्योजिका.

कारवारच्या रांगोळी कुटुंबांतु तिगेलो जन्मु जाल्लो. चंद्री आनि चैतन्य रांगोळी हे मृणालिनीपाचेगेले आवसु-बाप्पुसु. शिक्षण आनि समाजकार्य हाज्जो सुंदर मिलाफ आशिल्या वातावरणांतु गुरुकुलाच्या माध्यमांतु सान्ना होडी जाल्ली. एल्फिन्स्टन महाविद्यालयांथावु पदवीधर जाल्ली आनि आर्यविद्यामंदिरांतु शिक्षिका जांवचेखातिर B.Ed. केल्लें.

Indian Institute of Management, Ahmedabad थावु पदवीधर जाल्लेल्या श्री. किशोर खेर हांगेलेवटु, मृणालिनीपाचेगेलें लग्न जाल्लें. श्री. किशोरजी खेर, हो, गांधीवादी तशीची तत्त्वनिष्ठ काँग्रेस कार्यकर्ता आनि मुंबई स्टेटाचो भूतपूर्व मुख्यमंत्री, दिवंगत बी. जी. खेर हांगेलो नातु आनि एक्का अमेरिकन कंपनींतु स्वकर्तृत्वाचेरी अध्यक्षपदाक पाविलो असामी. तांन्ने मृणालिनीपाचेक वांद्रेच्या

खेरवाडी सोशल वेलफेअर असोसिएशनखातिर कार्य कोरुक प्रवृत्त केल्लें/प्रोत्साहन दिल्लें. मृणालिनीपाचेगेल्या कुळारासुद्दांयि शिक्षण आनि समाजकार्याक मस्त महत्त्व आशिलेमितीं तिन्ने ह्या कार्याचो अत्यंत आनंदाने अंगिकार केल्लो. अनेक आव्हानांचो स्वीकार कोर्नु तीं पूर्ण केल्लीं. मृणालिनीपाची, गेल्लीं तीस वर्सधोर्नु Kherwadi Social Welfare Association (KSWA) ची मानद सचिव तशीची विश्वस्त म्होणु कार्यरत आस्स.

“युवा परिवर्तन (YP)” ह्या KSWA च्या प्रकल्पाची, नवचैतन्य निर्माण कर्तली सहसंस्थापक जाव्नु आस्स. विद्यार्जनाखातिर अनुकूल परिस्थिती नात्तिल्या चेडवांगेल्या कलागुणांचो विकास कोर्नु तांगेले परिवर्तन कोर्नु एक समाधानी जीवन व्यतीत कोरुक तांकां सक्षम कोरचें, हो “युवा परिवर्तना”चो हेतू तांगेलें ध्येय/ब्रीद.

स्वेच्छेने समाजसेविका जाल्लेली मृणालिनीपाची गेल्लीं चाळीस वर्सधोर्नु समाजकल्याण क्षेत्रांतु कार्यरत आस्स. अत्यंत समर्पित कार्य. स्त्रीशक्ती आनि युवाशक्तींतु तिक्का दृढ विश्वास आस्स.

आर्थिकदृष्टीने मागासवर्गीयांक सक्षम कोरचो तिगेलो मानस आस्स. Spastic Society, Seva Sadan Society, Gamdevi, Inner Wheel Club of Bombay हांचेवटु तिगेलो अगदी लागींचो संबध आस्स. Blue Star Foundation ची ती एकी विश्वस्त (Trustee) जाव्नु आस्स.

मृणालिनी आनि किशोर खेर हें दाम्पत्य "Schwab Foundation Social Entrepreneur Award" च्या प्रक्रियेंतु निर्णायक फेरींतु पाविल्लें.

“युवा परिवर्तन (YP)” च्या विविध कार्यांतु मृणालिनीपाची सध्या व्यस्त आस्स. म्हळ्यारि, निधी वट्टु कोरचो, विविध कार्यक्रमांचे आयोजन, सल्लागार, ट्रस्टाची कामं, इत्यादी. त्याविना “युवा परिवर्तना”ची नियमित कामं आस्सतिचि. तिन्ने आतंथायि, "Livelihood & Employment" ह्या विषयाचेरी सात आंतर्राष्ट्रीय सम्मितांचे आयोजन केल्या.

“युवा परिवर्तन (YP)” देशांतुल्या अठरा राज्यांतु कार्यरत आस्स. आनि तांत्री आतंथायि आत्मनिर्भर जांवचे खातिर, वर्साक १ लाख युवा प्रमाणे १ लाख युवांक प्रशिक्षित केल्यां. हें NGO, देशांतुल्या अग्रगण्य, प्रतिष्ठित, सुप्रसिद्ध NGO पैकी एक जाव्नु आस्स. तशीची National Skill Development Corpn. (NSDC) ची प्रमुख Training Partner जाव्नु आस्स. “युवा परिवर्तनक YP” विषयांतु सांगचे जाल्यारि- Yuva Parivartan believes that to be relevant the Yuva Parivartan Model should remain adaptable, replicable, Scalable, Impact oriented and constantly innovative."

"Social Entrepreneurship and Youth & Skill Development" ह्या विषयाचेरी NSDC, Rotary clubs, Maharashtra Chamber of Commerce, IIT-Roorkee, Tata Institute of Social Studies, XLRI Jamshedpur, अनेक NGOS तुं, मृणालिनीपाचेने माहितीपूर्ण भाषणं केल्यांति. सामाजिक परिणामांनी ग्रस्त आशिल्या युवावर्गाक सदुपदेशनाचे कार्य सुद्धायि मृणालिनीपाची करीत आस्स.

तिगेल्या ह्या कार्याक आमगेली मानवंदना!

श्रीमती सोनाली सवकूर :

श्रीमती सोनाली सवकूर ही श्री. रामचंद्र बैदूर आनि श्रीमती शारदा बैदूर हांगेली म्हालगडी धुव. १९४७ तुं उडपींतु जन्मु. रामचंद्रमामु मध्यप्रदेशांतुल्या कटणी हा सात्र गावांतु ACC तुं वरिष्ठ प्रबंधक म्होणु कार्यरत आशिलो त्यामितीं सोनाली पाचेगेलें चेडपण कटणींतु गेल्लें. थंयि कंपनीच्या लोकांगेले गृहसंकुल आशिल्लें हाज्जो फायदो तिक्का जाल्लो. शिवणकाम, बागकाम हे तिगेले छंद थंयि विकसित जाल्ले. ACC Sports Club तुं विंगविंगड खेळ खेळची संधी मेळ्ळी, अनेक पुरस्कार मेळ्ळे. व्यक्तिमत्त्व विकास जाल्लो.

तिगेलें शालेय शिक्षण कटणीच्या Bardsley Girls Higher Secondary School तुं जाल्लें. Home Science हो तिगेलो प्रितीचो विषय. तोचि विषय घेव्नु १९६७ सालांतु ती जबलपूरच्या Home Science Girls College तुं थाव्नु पदवीधर जाल्ली.

पदवीधर जांवचेभितरी सोनाली पाचेगेलें, सवकूर अशोकमाम्मावटु लग्न जाल्लें. अशोकमामु त्यावेळारि Voltas तुं कार्यरत आशिलो. तात्तावळी तांगेली बदली जात्ताली. त्यामितीं चेन्नई, बेंगळूर, कोलकाता, मस्कत वची तिक्का संधी मेळ्ळी.

Voltas तुं तेवीस वर्स नौकरी कनाफुडे अशोकमामु, गुरगांवच्या Carrier Aircon ह्या कंपनींतु तांगेल्या Technical Team चो प्रमुख म्होणु रुजू जाल्लो. सोनालीपाचेने थंच्या DAV Public School तुं स्वयंसेवी तत्वाचेरी गरीब चेडवांक शिकोंवच्याक सुरुवात केल्ली. सर्व आनंदांतु चलेलें. अकस्मात अशोकमाम्माक हुशार ना जाल्लें. वांचता की ना अशशी परिस्थिती निर्माण जाल्ली. गुरूकृपेने आनि देवागेल्याकृपेने अशोकमामु वांचलो जाल्यारि हे आपणाक मेळले आयुष्याचे extension हाज्जी ताक्का जाणीव जाल्ली आनि त्या दोगांनी समाजाचें ऋण वापस कोर्चो निर्णय घेतलो. तांतुथाव्नुचि Khushboo Welfare Society जन्माक आयली.

सोनालीपाची, दोनी Neurologically Impaired चल्यांक विनामूल्य शिकेयिताली. त्यावेळारि तिक्का जाणीव जाल्ली की, विशेष प्रशिक्षण घेतल्यारी तिक्का चड फायदो जात्लो.

महत्प्रयासाने १९९३ सालांतु सोनालीपाचेने दिल्लीच्या Spastic Society of Northern India तुं प्रवेश मेळोव्नु पदव्युत्तर शिक्षण पूर्ण केल्लें. (Post Graduation Course of Special Education) हें जायनाफुडे सिक्दराबाद स्थित National Institute of Mental Health थाव्नु Learning Materials and strategies for Mentally Challenged हो अभ्यासक्रमु पूर्ण केल्लो. आनि दिल्लीच्या Special School तुं रुजू जाल्ली. तिक्का आपणे कायंपुणी विंगड कोर्काज अशशी दिस्सूक लागलें. अशोकमाम्माने तिक्का स्वतःगेली स्वतंत्र संस्था सुरू करी म्होणु प्रोत्साहन दिल्लें. गुरगावांतुल्या डशिलळरश्र चेडवांक गुरगावांतुचि शिक्षण मेळकाज ह्या विचाराने सोनाली पाचेने ह्या आव्हानाचो स्वीकारू केल्लो आनि तांतुथाव्नु Khushboo Welfare Society हें सुंदर पुष्प फुललें.

समविचारी योग्य लोकांक एकडे हाडचें हॉड कार्य आशिल्लें. सेवा भावनेने कार्य कर्तल्या लोकांगेली गरज आशिल्ली. हें सर्व जाव्नु एकी समिती स्थापन जाल्ली. आनि Khushboo Welfare Society (KWS) क NGO चो दर्जा प्राप्त जाल्लो. ३ डिसेंबर, १९९५ (World Disability Day) क १० चेडवांक घेव्नु भाड्याच्या जागेंतु KWS च्या

Blessings for Academics ह्या प्रथम प्रकल्पाचो शुभारंभु जाल्लो. स म्हैनेभित्तरी चेर्डवांगेली संख्या ३० जाल्ली. आनि हॉड्डु जागेचो प्रशु निर्माण जाल्लो. प्रशिक्षित शिक्षकांगेली गरज निर्माण जाल्ली. सोनालीपाची रोहटक हरियाणांतुल्या Selection Committee ची सदस्य जाल्ली आनि एक्का वर्साभित्तरी KWS क प्रशिक्षित, सक्षम शिक्षक मेळ्ळे, आनि KWS चो सुंदर प्रवासु सुरू जाल्लो. लाभार्थीक लाभ मेळुक सुरू जाल्लो.

१९९८ तुं, गुरगांवच्या तत्कालीन Deputy Commissioner गेल्या हस्ते सोनाली पाचेगेलेो सन्मानु जाल्लो. माग्गिरी Haryana Govt. ने अल्प किमतींतु तांका जागो दिल्लो. KWS च्या सर्व सदस्यांनी "Be A Brick" मोहीम कोर्नु निधी वट्टु केल्लो ह्याचि कालावधींतु अशोकमाम्मागेले स्वास्थ्यांतु बिघाड जांवच्याक लागलो आनि तांतुचि तागेलें दुःखद निधन जाल्लें. सोनालीपाची एकळी जाल्ली. जाल्यारी गुरुकृपेने आनि देवागेल्या दयेने सर्व संकटांचेरी, समस्यांचेरी मात कोरची शक्ती तिक्का मेळ्ळी.

दोन वर्साभित्तरी संस्थेची स्वतंत्र ईमारत तयार जाल्ली आनि डिसेंबर २००३ तुं नामवंत क्रिकेटपटु श्री. कपिल देव हांगेल्या हस्ते ह्या वास्तुचें उदघाटन जाल्लें आनि अगदी आनंदाने सुहास्यवदनाने चेर्ड्वं तांगेल्या नवीन वर्गांतु दाखल जाल्लीं.

दोनी वर्सांमाक्षी, Carrier Aircon कंपनीने, KWS च्या The Nightout at the Respite Care Facility आनि Assitive Technology ह्या दोनी प्रकल्पांखातिर मदत कोरचे मान्य केल्यां.

दोनी वर्सांनी KWS क पंचवीस वर्स पूर्ण जाताति. त्यानिमित्ताने Home For special Children with residential facilities सुरू कोरचो तांगेलो मानस आस्स. एकळाक Special चेर्डवांक ह्या कुटुंबात सामील कोरचें आनि माग्गिरी समाजाक. त्या दृष्टीने KWS चे अथक प्रयत्न सुरू जाल्याती. ह्या पुनर्वसनाच्या कार्यांतु कस्तलीयी कसर दव्वोरची ना हो तांगेलो निर्धार जावु आस्स. तांगेलो हो ह्य मनोदय सर्वार्थाने सफल जावो, अशशी आमगेली सर्वांगेली सदिच्छा! सोनालीपाची, तुमगेल्या ह्या महान कार्याक आमगेलें वंदन!

हाज्जे उपरान्ते डॉ. गीता कोप्पीकर हिगेले अध्यक्षपर भाषण जाल्लें आणि केएसए चो कार्याध्यक्ष जयराम खंबदकोण हागेलें ऋणनिर्देशपर भाषण जाल्लें. कार्यक्रमाची सांगता अल्पोपहाराने जाल्ली.

(अध्यक्ष/मान्यवरांगेली भाषणं/मनोगतं 'कॅनरा सारस्वत' मासिकाच्या जून म्हैन्याच्या अंकांतु प्रकाशित जाल्लीं.)

‘आपले आवडते पु. ल.’ या आमच्या कार्यक्रमातील काही सांगायच्या राहून गेलेल्या गोष्टी



अध्यक्ष श्री. प्रवीण कडले यांनी कार्यक्रमाच्या प्रारंभी सर्वांचे स्वागत केले .



उपाध्यक्ष श्री. किशोर मासुरकर यांनी मुंबई मराठी साहित्य संघाचे व सारस्वत बँकेचे विश्वस्त श्री. किशोर रांगणेकर यांचा पुष्पगुच्छ देऊन सत्कार केला .



माजी उपाध्यक्षा श्रीमती गीता येन्नेमडी त्यांनी “दिनेश” या शब्दचित्राचे वाचन करतांनाचा एक भावपूर्ण क्षण .

‘आपले आवडते पु. ल.’ या कार्यक्रमाची उत्कृष्ट जाहिरात “Printeresting” च्या श्रीमती रूपाली सावंत यांनी अत्यंत कल्पकतेने केली होती . त्यांनी तयार केलेल्या बॅनर्सचे रसिकांनी खुप कौतुक केले त्याबद्दल रूपालींना खुप खुप धन्यवाद !

Why am I Interested in Acquiring a Business Degree?

SOUMYA KOPPIKAR

Essay by Soumya Koppikar as part of the requirements for the Shashi Ullal Scholarship

"As a leader, I am tough on myself and I raise the standard for everybody, however, I am very caring because I want people to excel at what they are doing so that they can aspire to be me in the future." – Indra Nooyi.



I begin with this quote by Indra Nooyi that defines what I believe in. Quality leadership gives direction that can make or break a situation, an organization or even a nation. Currently I am pursuing PGDM Finance from Welingkar Institute of Management, Mumbai. A business degree will help me develop my skills and teach me to strategize to determine the direction of any organization I will work with.

I have completed my Engineering degree in Electronics from K. J. Somaiya College of Engineering, Mumbai. I acquired the technical skills to work in an organization. I got an opportunity to utilize these skills in Accenture as I worked there as an Associate Software Engineer (ASE). My profile entailed procuring business requirements from the clients and working on test cases and scenarios that the developers could code and simultaneously the testers could work on. Working as a business analyst, I interacted with all the stakeholders to understand the working of the organization. Also, the exposure was limited with the work restricted to the procurements and translation. This would at times set in monotony. To break the monotony, I completed certifications in Capital Markets Fundamentals from NSE and Accenture as the project client was the German Stock Exchange. This brewed a keen interest to get into the finance domain. In my tenure of nine months with Accenture, I received a Certificate of Appreciation from the onshore team as the requirements were accurately translated and defined. As a result, I had an offer to go onsite to Luxembourg for a period of two years. I felt it was apt to pursue a degree in management than going abroad.

While working, I was intrigued how the negotiations with clients took place. I was a resource allocation for the project that was in the bidding stage. It was unfortunate that we had begun work and we lost the project bid to a competitor. This also exposed me to Project Finance, which is one of the most important lessons taught in Financial Management. While working on the business requirements, derivatives in capital markets always fascinated me and I started reading about investing. Since some of my friends were already pursuing their MBA post their engineering degree, the innumerable opportunities in terms of corporate competitions, internships, corporate interactions with various companies came their way. I was looking forward to my share of these.

Why I wanted to pursue my education in management was a question posed in the Welingkar Admission form. My answer

was that with a degree in Engineering, I got wings to fly but a career in Management will only strengthen them to fly at higher altitudes coupled with the right attitude.

At Welingkar, the foundation fortnight gave me an opportunity to interact and learn lessons from the industry stalwarts including Raamdeo Agrawal of Motilal Oswal, Jamshed Daboo of Trent Hypermarket Ltd, among others. I always wanted to work on business problems in live projects since my days as a junior associate did not give me a direct chance to provide solutions to the client. The Global Citizen Leader program provided me with an opportunity to work on the Branding of M2All, an e-commerce website of Mahindra & Mahindra. At the end of the project, all the recommendations were implemented with the changes reflecting on their website and it encouraged me to pursue my passion for providing business solutions. The next opportunity came during my Summer Internship at Yes Bank. The business problem was to evaluate their Premier Banking HNI program-'Yes First' and to benchmark it with competition. At the end of the internship, I got an opportunity to present it to the Senior Management. They were thoroughly impressed and notified me that the suggestions and recommendations will be implemented. In September 2017, YES Private Banking program was launched which was one of my recommendations.

These kinds of situations only enhance my confidence in solving business problems which are not just restricted to the finance domain. It is important to have a sound understanding of the business environment. This understanding stems from the concepts taught in the MBA program.

One of the most important reasons to pursue an MBA was to work with a core team comprising of likeminded people. Startups actually flourish with the ideas that come through during your course. Working for nine hours daily hardly leaves any time to sit with likeminded friends and think of a business venture. Having a core team of individuals who thrive to achieve their potential only ignites the fire in you to go well beyond your goals.

A large part of the MBA program requires students to work in teams, to develop management skills by constantly running after deadlines, to come up with solutions, to develop leadership skills and to always strive to be on top. I feel this experience is going to help me in my corporate career to build leaders for whichever organization I am able to contribute to.

Corporate Competitions are an important aspect of the MBA program and I was part of the team of the National Finalists chosen among the 54 B-schools participating in the Motilal Oswal "Think Equity Think QGLP" Contest. This was among the several competitions that I have been part of, which exposed me to other opportunities which without pursuing an MBA would have been difficult to come by!

This MBA is just not a degree; it has given me a way of life. It will prove to be an invaluable asset when I begin my Corporate Career as a Manager.

Soumya Koppikar is studying PGDM Finance at the Welingkar Institute of Management, Mumbai.

Remembering Pandit Chidanand Nagarkar and Pandit S.C.R. Bhat

RAMDAS BHATKAL

A grand and melodious programme was held at the Bharatiya Vidyabhavan Auditorium, Chowpatty on 10th march 2018 to celebrate the 100th birth anniversary year of two stalwarts of Hindustani classical music Pandit Chidanand Nagarkar and Pandit S.C.R. Bhat. Both were born in 1919. 2018-2019 thus marks the centenary year of both these artists. We owe it to ourselves that we celebrate the year in a manner befitting their contribution. Pandit Mukul Shivputra gave a vocal recital accompanied by Dnyaneshwar Sonawane on the harmonium and Deepak Garud on the Tabla.

Normally, admirers arrange for festival in a big auditorium. But he said that it would be more befitting if we arrange events which will represent their special contribution as teachers in particular and should involve as many of the institutions and individuals as possible. They were both students at Lucknow, they taught at various institutions such as Vanasthali Vidyapeeth, Bharatiya Vidya Bhavan, and Shri Vallabh Sangeetalaya. They were intimately connected with the Kanara Saraswat Association, Chitrapur Math (Shirali), Canara Union (Bangalore), Suburban Music Circle (Santa Cruz), and several other institutions.

Smaller, more intimate concerts or discussions will be more appropriate to mark their birth centenary. Students of Bhatsaheb are very much active and a few who learnt from Nagarkar may also be active and enthusiastic.

Shukla Chandrashekhara Ramakrishna Bhat (b. 12th



March 1919) was born in a priestly family in Shirali in Karnatak. He had his early training in music from Honawar Krishna Bhat of Patiala Gharana. He came to Bombay to continue his taalim. Later he went to Lucknow to study under Srikrishna Narayan Ratanjankar at Marris College of Music. After completing the course he taught Music at Vanasthali Vidyapeeth.

He settled in Mumbai and taught at Bharatiya Vidya Bhawan and Vallabh Sangeetalaya for over 60 years. He devoted his entire life to teaching and guiding artists. Amongst those who benefited from his training are Talat Mahmood, K.G. Ginde, Dinkar Kaikini, C.R. Vyas, Indudhar Nirody, Zarine Sharma, Sudhindra Bhawmik, Shantaprasad Upasani and Pooja Gaitonde. Sangeetacharya was bestowed upon him and he was also awarded Tansen Puraskar, Sangeet Natak Akademi award and many other honours.

Chidanand Nagarkar (b. 28th November 1919) was born in Bangalore. He showed keen interest in music from an early stage. G.N. Bhave, a disciple of Paluskarbuwa gave him some early lessons. Later he went to Lucknow for further training under Srikrishna Narayan Ratanjankar. Even in his student days he was a much sought after singer. When Bharatiya Vidya Bhawan started its activities he was entrusted with building the Music section. From 1946 till his premature death in 1971 he piloted this into the leading music institution in Mumbai. Chidanand Nagarkar became the first Principal of this Institution in 1946 at the very young age of 26. He had the able support of dedicated scholar-musicians such as Sitaram Pant Mody (a guru-bhai of Acharya Ratanjankar), Pandit K.G. Ginde, Pandit C.R. Vyas and Pandit S.C.R. Bhat (Shukla Chandrasekhara Ramchandra Bhat) {the senior 'guru-bhai' of Nagarkar}, as faculty members. Nagarkar having accepted the onerous responsibility of shaping the future of the institution in transforming it into one of the most prominent and premier institutions in India imparting training in the arts of music and dance, ensured the affiliation of the Shikshapeeth to the Bhatkhande Sangeet Vidyapeeth in Lucknow. He was a composer, who composed nearly 50 bandishes including some in Ambica Sarang, Janaranjani and Kayshikiranjani, all ragas created by him. He influenced many artists such as Dinkar Kaikini, Vasant Panshikar, Vasanti Kodikal, Durgesh Chandawarkar, Nityanand Haldipur and Omkar Gulwady.



Proposed items of celebrations-

1. Continuing S.C.R. Bhat Smruti fellowship to deserving candidates from North Kanara district through Kala Saurabh.
2. Continuing annual event at Karnatak Sangh to mark birth anniversary of Pandit Chidanand Nagarkar.
3. Workshop for Vocalist regarding compositions of Nagarkar and Bhat.
4. Seminars on various musical topics at different centers.
5. Producing a short film regarding life and work of Bhat and Nagarkar.
6. Major concerts in Mumbai, Pune, Bangaluru, Hyderabad, New Delhi, Lucknow and Shirali.
7. Minor concerts at various centers for students and budding musicians.

We will be publishing details of further events. Do keep reading to keep informed.

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What's In A Name?

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

Army-Air Cooperation

Soon after commissioning as a 2/Lt, I reported to 19 Rajput (Bikaner) for my infantry attachment in the Jammu Sector in July 1961. An army-air cooperation exercise at the divisional level was scheduled to be held in my Brigade Sector and it involved a lot of preparation as the battalion was being deployed for the exercise and special duties were allotted to some of us young officers. I was deputed to the Brigade Operations Room as a Liaison Officer.

One morning, when all the officers had gone forward to witness an air strike, I was alone in the Ops Room monitoring communications and maintaining the log book. Needless to say, as a young officer I was feeling very self-important amidst all the maps with the multi coloured marking pins and a host of telephones.

Just then the telephone rang. I picked up the hand set and said "Rao". A string of instructions followed and I hastily interrupted to say that I was 2/Lt Rao, the LO speaking. "Where is the G-1?" asked the authoritative voice. "Sir, he has gone forward to see the air strike." "Tell him to call me as soon as he returns." The GOC put down the phone at the other end and I took out my kerchief to dab the sweat on my forehead. He wanted to speak to Lt Col Krishna Rao, then GSO-1 of 26 Infantry Division (later Chief of the Army Staff).

That brought me back to earth.

Visit to the Army School

Our common surname was to cause confusion yet again in later life when after retirement General Krishna Rao was Governor of J&K and I was serving as a Major General in HQ Northern Command. I was also Chairman of Army Public School at Udhampur. The Chief of Staff had visited an Army School at Kalu Chak, near Jammu, and was very impressed with the way they were running things there. He asked me to go and have a look at that school in order to bring about some improvements in the Udhampur APS.

A message was sent to the Kalu Chak Principal from the Command Headquarters that General Rao would be visiting the school on the following Monday.

I arrived in the school to a grand welcome. The red carpet had been rolled out; the teachers were lined up for the introduction, a group of girls was waiting to sing 'Swagatam'. The Principal was holding a large bouquet. I was very impressed. However as I got out of my staff car, I could sense consternation on their faces. Apparently they thought that it was the Governor-General Krishna Rao who was to visit them. They were gracious enough not to roll up the red carpet there and then. They still gave me the bouquet and the girls welcomed me with a song.

General Singh

The nurses in the Officers' Ward of Eastern Command Hospital at Calcutta were, however, not so magnanimous when they discovered that the patient they were waiting

for was not Major General Singh but Major Jarnail Singh. Expecting a Major General, the nurses had spent a large part of the morning freshening up the VIP room, swobbing the floor, changing the sheets, puffing up the pillows, checking the oxygen cylinder, giving it a thorough airing and disinfecting the attached toilet; and even putting fresh flowers in the flower vase. The room was finally inspected by the Medical Officer in charge of the ward. The Major's bag which had been brought up earlier was placed with due care in the VIP room.

When the real identity of the patient was discovered, the bag was unceremoniously dumped in the junior officers' ward where Major Jarnail Singh was ultimately admitted after a long wait.

Shirdi Ke Sai Baba

FROM A COLLECTION BY SANJAY MUDBIDRI, MANGALURU

It was 15th of October of the year 1918, on Tuesday at about 2.35 in the afternoon that the Supreme Master, Sai Baba of Shirdi breathed His last. His self-allotted labour of love and his gross body was perhaps finished. The last words that he uttered were that he should be taken to an adjoining "wada" (building) as he did not feel well in the masjid. As the master shed his gross body all men and women plunged into agonizing grief.



Baba had given indication of the approach of his "Mahasamadhi" (shedding his mortal body) in as early as 1916 on the same day, which is the day of Dussehra (a festival in India marking the victory of Good over evil). A few weeks before his passing out of gross body he sent a message to a Muslim saint in Aurangabad, "Allah is taking away the lamp he placed here". On hearing this that fakir shed tears. Surprisingly, the 15th October 1918, which was a day of Hindu festival Dussehra also happened to be the day of Moharram (a Muslim festival). The departure of Baba on such a day was symbolic of his universal approach to human problems cutting across all religions, nationalities, castes, social differentiation and all such manmade barriers.

His final rest is in **Samadhi Temple**, which is open to all caste, creed and religion as a Gateway to God.

October 15, 2018 marks the centenary of Mahasamadhi of Shri Shirdi Sai Baba. However this year as per the Hindu calendar **Vijaya Dashmi falls on 19th October 2018**. Airports Authority of India has recently put Shirdi on the aviation map of the Country and we hope the Indian postal authorities comes out with a commemorative stamp and a first day cover on this occasion. Shirdi Sansthan can also bring out a gold coin on this great occasion.

Chitrapur Satsang - Our Beloved Gurus' Everlasting Love

Contributed by Shashank Udyawer and Gayathri Bantval

Jai Shankar! Chitrapur Saraswats have lived in USA since early 1960s. Though far from our motherland, Amchis here have sustained the age-old culture and traditions as Chitrapur Saraswats. It is a testament to the love and blessings of our revered Guru Parampara, that enables us to transcend extreme rigor of time, age and space, and realize that without our Guru's blessings, nothing is possible.

To honor our glorious Guru Parampara and to cherish our Chitrapur Saraswat heritage, 'Chitrapur Satsang' was started as a monthly event in 1992, on the first Samadhi anniversary of our Param Pujya Swami Parijnanashram III. Bhanaps from New Jersey, New York and Pennsylvania, all came together to start Chitrapur Satsang and it has become a tradition here.

The monthly Chitrapur Satsang is hosted by different devotees at their residence. A beautiful Prabhavali with pictures of Chitrapur Guru Parampara has now become an iconic part of Chitrapur Satsang. Every Satsang includes puja, recitation of Deepanamaskar, singing bhajans, Shankar Narayan geet and Mangalarati, reading religious texts, and listening to our beloved Guru Swami's discourses. Under the humble guidance of P.P Sadyojat Shankarashram Swamiji, Chitrapur Satsang has flourished and has become more structured. In 1999, as per P.P Swamiji's guidance, formal Pujan was introduced. A prayer book consisting of Chitrapur Math traditional prayers and bhajans was printed in the year 2008. It also includes meanings of the shlokas and bhajans. It is printed in Devanagari and English to encourage devotees of all ages to actively participate. Chitrapur Satsang continues uninterruptedly, every month, around the year for more than 25 years now.

Additionally, Chitrapur Satsang celebrates each festival with traditional pomp and grandeur. Activities include Shiva Pujan/chanting/meditation for Mahashivaratri, Ram puja for Ramanavami, Dahi-handi (chocolate handi) and Shri RamaValabhdas "mhantis" for Gokulashtami, Guru puja for Guru Poornima, Ganesh Chaturthi Ganahoma, Navaratri Devi puja and Geeta Vachan for Geeta Jayanti.

Until 1997, Chitrapur Satsang held annual spiritual retreats in USA. These were blessed with august presence of H.H Mahamandaleshwar Swami Nityanand Saraswati of Shanti Mandir (Magod) and H.H Tadatmanand Swamiji of Arsha Vidya Ashram of H.H Swami Dayananda Saraswati. Now we look forward to shibirs and kar-seva in India, with our beloved Param Pujya Sadyojat Shankarashram Swamiji.

We have been blessed with pious darshan of many Saints here. The amchis who were here in 1979, have prized memories of our beloved P.P Parijnanashram Swamiji III's visit to USA. They recollect memories of hosting P.P Swamiji at their home. Every evening, P.P Swamiji performed Pujan followed by Deepanamaskar. Ashatavadhan and bhajans were sung by Vijay Bhat mam (Sudhatanay), which the devotees feel blessed to have experienced. In addition to

giving discourses at homes of devotees here, P.P Swamiji also gave an Aashirvachan at the Hindu Center in New York. Our beloved P.P Swamiji treated everyone alike, displayed complete detachment to all things good and bad, and with His simple ways and loving presence He preached how to be unaffected by worldly pleasures and/or pain.

In 2001 P.P Ishwaranand Giri Swamiji (Bade Swamiji) visited USA and celebrated Shankar Jayanti with us. He gave a discourse and a joyful vimarsh session with devotees at the Hindu Center in New York. P.P Bade Swamiji shared His love and grace with all alike, through His joyful presence. Aamchis in USA now look forward to our beloved P.P Sadyojat Shankarashram Swamiji's visit to bless us.

Through Chitrapur Satsang we continue to seek everlasting love and blessings of our Guru Parampara. Anyone residing in the NJ-Tristate area, interested in receiving monthly evites for Chitrapur Satsangs, can send an email to chitrapursatsang@gmail.com. Jai Gurudev.

Parama Pujya Swamiji,
we offer our heartfelt gratitude
to You for inspiring our
community to help the
underserved in education and
health, render our services in
Woman and Village
Empowerment projects, and
for guiding us
in our spiritual growth.
Our koti koti Pranaams at
Your lotus feet.
THE KULKARNI FOUNDATION
San Jose, CA, USA

Chitrapur Heritage Foundation

711 Daylily Court, Langhorne, Pennsylvania, USA
Connecting US Amchis to Chitrapur Math

Chitrapur Satsang - 25 years of Honoring our Glorious Guruparampara



P.P Parijnanashram III Swamiji's
1979 visit to New York
and Pennsylvania



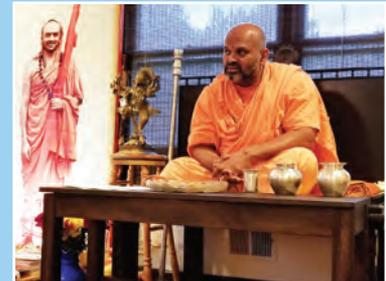
Guru Parampara Prabhavali



P.P Ishwaranand Giri Swamiji's USA visit



Shloka chanting



PP Nityanand Saraswati in NJ, USA



Guru Pujan



The Holy Padukas of PP Sadyojat
Shankarashram Swamiji



Bhajan Seva



Palki Utsav



Rath model on display at New
Jersey Konkani Sammelan

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) Tel: +1-215-666-3200
or Pramod Mavinkurve (pmkurve@gmail.com). Tel: 908-616-1497.

80th Birthday of Subhash Koppikar

on 8th May, 2018

WE CELEBRATE YOU, DEAR ANNU

A man who has lived 80 years on this earth, they say, has seen a record-breaking 1,000 full moons and such a life ought to be celebrated.

We can't say if you definitely saw those many full moons in your lifetime but we do know

That you lived your life with a rare passion, a generous spirit,
and an admirable enthusiasm for people, places, food and theatre

That you thoroughly revelled in the large and little joys life brought you
from our achievements to teaching us to polish shoes and reading to us as children

That you took the vicissitudes of life with enormous courage and much forbearance,
and smiled through surgeries and setbacks

That you always chose to live a life of honesty, integrity, dignity and generosity,
these values we uphold and now pass on to your grandchildren

That you teamed up with the most important partner in your life, our Amma,
to make a home with democracy, independence and a voice for all

That you treasure moments spent well, that you take delight in connecting with people,
that you are a mini-encyclopedia of amchi families

That you started in Karnatak Press in Hubli, found yourself in Talmakiwadi,
took yourself to Bhopal, Solapur and Bangalore, moved to Hyderabad and Bombay,
and made every place your - and our - home

That you have seen so much of India and travelled the world,
and are ready to pack your bags again



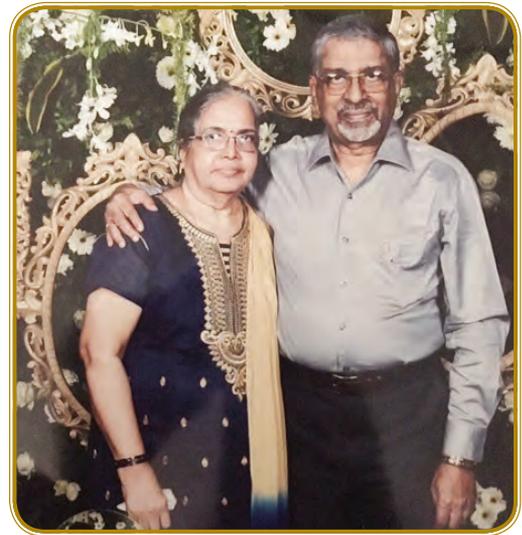
HAPPY 80th BIRTHDAY, DEAR ANNU

And wish you and Amma many years of joy, peace and good health

Smruti, Swati, Samir,
Gopal, Sajid, Vaishali,
Sarah, Ananya, Samiha,
Pratik, Suhail, Saniya,
Koppikar and Harite families



Golden Wedding Anniversary
Mr. Mohan G. Padbidri and Mrs. Shaila M. Padbidri
(née Ullal)
on 7th May 2018.



**“Wishing Amma and Pappa a very happy
50th wedding anniversary
and many more years of togetherness, good health,
happiness and peace”**

**With Love from,
Gauri, Rohit, Arati, Brinda and Tanay!**



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History Of Bombay - Part 2

(Sequel to part 1 published in March 2018 issue)

Ancient Dynasties To Portuguese Rule

GAURI DEEPAK MUDBIDRI, VIRAR

In the last issue we read about the history of Bombay from ancient times up to the end of the 15th century. We now come to the years under the Portuguese rule and thereafter.

The story of the Portuguese rule in India began at the end of the 15th century when the Portuguese explorer Vasco-da-Gama landed at Calicut on the west coast of India in 1498.

For several years after their arrival in India, the Portuguese had been consolidating their power in north Konkan. They had established a strong foothold in Goa, which they had captured from Sultan Adil Shah of Bijapur in 1510. Although the Portuguese explorer Francisco de Almeida's ship sailed into the deep natural harbour of Bombay in December 1508 on his expedition from Cannanore to Diu, the Portuguese paid their first visit to the islands on 21st January 1509, when they landed at Mahim after capturing a barge of the Gujarat Sultanate in the Mahim creek. As the Portuguese rulers got mesmerized by the scenic beauty of Bombay, they were keen to conquer the islands.

Between 1513 and 1514, they requested Sultan Bahadur Shah to allow them to build a fortress at Mahim. In 1517, during the viceroyalty of Lopo Soares de Albergaria (1515-1518), Joao de Monroyo entered the Bandora creek (Bandra Creek) and defeated the Gujarat commandant of Mahim. Between 1522 and 1524, when Duarte de Menezes was the viceroy of Goa, the Portuguese were constantly prowling about Bombay for the ships of the Gujarat Sultanate.

In 1526, the Portuguese established their factory at Bassein (Vasai). During 1528-1529, Lopo Vaz de Sampaio seized the fort of Mahim from the Gujarat Sultanate, when Sultan Bahadur Shah was at war with Nizam-ul-mulk, the emperor of Chaul. Bombay came into prominence in connection with the attempt of the Portuguese to capture Diu in 1530-1531. Nuno da Cunha, the viceroy of Goa, commanded the largest fleet in India, which passed through Bombay Harbour. In the year 1531, the Portuguese torched the towns of Thana and Mahim. As a consequence of this success, and later of Nuno da Cunha's capture of Bassein in January 1533, the islands of Bombay and Mahim, together with Bandra, became a tributary to the Portuguese.

At the same time, the Mughal empire which was founded by emperor Babar, was the dominant power in the Indian

subcontinent. Sultan Bahadur Shah of Gujarat sultanate had grown apprehensive of the power of Humayun, the son of Emperor Babar. He dispatched his chief officer Shah Khawjeh to Nuno da Cunha with an offer to hand over the seven islands of Bombay together with Bassein, its dependencies, and revenues by sea and land. On 23rd December 1534, the Treaty Of Bassein was signed between Sultan Bahadur Shah and Portuguese empire on board the galleon "San Mateos" (Saint Matthew). Bassein and the seven islands of Bombay were surrendered later by a treaty of peace and commerce between Bahadur Shah and Nuno da Cunha on 25th October 1535, thus permanently ending the Islamic rule on the islands.



Mahim Fort

The Portuguese were enthralled by the scenic beauty of Bombay. They named the islands as "Bom Bahia" (Good Bay). Bombay was also called by other names such as Mombai, Mombayn, Mombaym and Bombai, and finally took the written form Bombaim. During the Portuguese rule, the islands were leased to several Portuguese officers during their regime. Between 1545 and 1548, during the viceroyalty of Joao de Castro, the four villages of Parel, Wadala, Sion and Worli were granted to Manuel Serrao; Salsette was granted for three years to Jao Rodrigues Dantas, Cosme Corres and Manuel Corres; Trombay and Chembur were granted to Roque Tello de Menezes; island of Pory (Elephanta Island) to Joao Pirez in 1548 and Mazgaon was granted to Antonio Pessoa.



Taj Mahal Hotel

In 1554, during the viceroyalty of Pedro Mascarenhas, the seven islands of Bombay were leased to Garcia de Orta-the Portuguese physician and botanist. Garcia de Orta was responsible for building the Manor House (Bombay Castle) in Bombay. Bombay remained in Orta's possession until his death in 1570.

The Portuguese were actively involved in the foundation and growth of their Roman Catholic religious orders in Bombay. The Portuguese Franciscans and Jesuits built several churches in the city, prominent being the "Saint Michael's Church" at Mahim, "Saint Andrew's Church at Bandra and "Gloria Church" at Byculla. They also built other prominent churches like: Nossa Senhora do Bom Conselho (Our Lady Of Good Advice, affiliated to Igreja de Sao Miguel/ Saint Michael's Church in 1596) at Sion and Nossa Senhora da Salvacao (Our Lady Of Salvation, popularly known as "Portuguese

Church") at Dadar in 1596. The Portuguese also built several fortifications around the city like the Bombay Castle and the Madh Fort. In 1640, they built Castella de Aguada Fort (Fort Of Water point) at Bandra, as a watchtower overlooking the Mahim bay, the Arabian Sea and the southern island of Mahim. It was armed with seven cannons and other smaller guns and defence.

The immense natural advantages of Bombay aroused the cupidity of the English who recognized its value as a naval base. The British were in constant struggle with the Portuguese vying for hegemony over Bombay, as they recognized its strategic natural harbour and its natural isolation from land-attacks. In November 1612, the British fought the "Battle of Swally" with the Portuguese at Surat for the possession of Bombay. The British emerged victorious in the battle, and the Portuguese defeat was a significant event in marking the beginning of the end of their commercial monopoly over western India. Later, the British burnt the Manor house built by Garcia de Orta in 1626. By the

middle of the 17th century the growing power of the Dutch empire forced the British to acquire a station in western India.

In 1652, the Surat council of the British empire urged the British East India Company to purchase Bombay from the Portuguese. In 1654, the British East India Company drew the attention of Oliver Cromwell, the lord of protector of the short lived commonwealth, to this suggestion by the Surat council, laying great stress upon its excellent harbour

and its natural isolation from land-attacks. The directors of the council of Surat reported in 1659 that all efforts should be made to obtain Bombay from King John IV of Portugal. On 11th May 1661, the marriage treaty of King Charles II of England and Catherine of Braganza, daughter of King John IV of Portugal, placed Bombay in the possession of the British Empire as part of Catherine's dowry to Charles. Even after the treaty, some villages in Bombay

remained under Portuguese possession but many were later acquired by the British. This led to the beginning of British rule in Bombay and the city was named as Bombay.



Old Mumbai High court



THE SARASWAT CLUB (REGD.)

Is Proud to celebrate
THE BIRTH CENTENARY YEAR
OF

SHRI SHANKERRAO RAKSHE (BHAJ)

100 Years

Born on 10th July 1918, "Bhai", as he was fondly called, was a compassionate soul, selfless and dedicated to the core. Passionate about sports and physical fitness, Bhai was accomplished in various sports like Wrestling, Malkhamb, Lezim, Gymnastics and much more. He was an active instructor at the Swastik Samarth Vyayam Mandir, where he trained several generations of Saraswat Colony residents. Respected by all for his friendly nature and intellectual bent of mind, 'Bhai' was truly a gem of his kind!

The Saraswat Club will be celebrating the life and achievements of Bhai with a programme on 17th November, 2018 at Saraswat Colony Grounds, Santacruz (W).

We invite all of Bhai's students, acquaintances, and well-wishers who wish to participate and make monetary contributions towards this joyous celebration to contact one of the committee members mentioned below.

Shri Kishore Nayampalli – +91 9869006120

Shri Jairam Khambadkone - +91 9819720185

Shri Narendra Hattikudur – +91 9820245909

Shri Deepak Hemmady - +91 9820525096

Hinduism – Suicide, Euthanasia and PAS (Physician Assisted Suicide)

SATISH BURDE, MUMBAI

It is generally pointed out that in Hinduism, the word for suicide, "atma-ghatha", has the elements of intentionality. The intention to kill oneself voluntarily for selfish motives is condemned in Hinduism. Subjectively, it means that the evil intention sprang from a product of ignorance and passion; and objectively, it means that the evil encompassed the karmic consequences, which impeded the progress of liberation. It was in this context that the Dharmasutras vehemently prohibited suicide.

Nevertheless, Hinduism venerated enlightened people, who voluntarily decided their mode of death. Thus, the Pandavas took the "Mahaprasthan" or the great journey through their Himalayan sojourn, when they walked as pilgrims, thriving on air and water till they left their bodies one after another. Crawford lists fasting, self-immolation and drowning at holy places as other examples of such venerated deaths. Such deaths by enlightened persons have never been equated with the popular notion of suicide in the Indian tradition. It has always been considered that suicide increases the difficulties in the subsequent life.

Can the Hindu stance, as mentioned above, be extended to the question of euthanasia? Here, the Indian attitude towards life and death needs special mention.

In the Hindu tradition, death acts as a prefiguring and a model, through which, the ties that bind the person's self or soul to cosmic impermanence can be completely broken; and through which, ultimate goals of immortality and freedom can be finally and definitely attained.

A good Hindu would consider "spiritual death" in the Indian context to be synonymous with a "good death," i.e., the individual must be in a state of calm and equipoise. To ensure such a noble death, the concept of active euthanasia would not be unacceptable to the Indian psyche. However, this view has been criticised by authors, who claim that "spiritual death" or "iccha mrityu" can only be possible, when the evolved soul chooses to abandon the body at his/her own will. It is also claimed that the evolving soul cannot be equated with mental tranquility; as it is at a higher level of consciousness. Thus, though less dogmatic than other religions, Hindus would traditionally remain sceptic in their view about euthanasia. It has been proposed that a strong objection to euthanasia might arise from the Indian concept of "Ahimsa." However, even in the Gandhian framework of Ahimsa, violence that is inevitable is not considered as sin. This emphasizes the flexibility of the Indian mind. Hence, though a little sceptic, the Indian mind would not consider the thought of euthanasia and PAS as a sacrilege.

Euthanasia and so on from an Indian Perspective and the Reality

In our society, the palliative care and quality of life issues in patients with terminal illnesses like advanced cancer and AIDS

have become an important concern for clinicians. Parallel to this concern, another controversial issue - euthanasia or "mercy-killing" of terminally ill patients has emerged. Proponents of physician-assisted suicide (PAS) feel that an individual's right to autonomy automatically entitles him to choose a painless death. The opponents feel that a physician's role in the death of an individual violates the central tenet of the medical profession. Moreover, undiagnosed depression and possibility of social 'coercion' in people asking for euthanasia put a further question mark on the ethical principles underlying such an act. These concerns have led to strict guidelines for implementing PAS. Assessment of the mental state of the person consenting to PAS becomes mandatory and here, the role of the psychiatrist becomes pivotal. Although considered illegal in our country, PAS has several advocates in the form of voluntary organizations like "Death with Dignity" foundation. This has got a fillip in the recent Honourable Supreme Court Judgment in the Aruna Shaubag case. What remains to be seen is how long it will take before this sensitive issue rattles the Indian legislature.

It can be argued that in a country, where the basic human rights of individuals are often left unaddressed, where illiteracy is rampant, where more than half the population does not have access to potable water, where people die every day due to infectious diseases, and where proper medical assistance and care is only for the few people, issues related to euthanasia and PAS turn out to be irrelevant. However, India is a country of diversities across religious groups, educational status, and cultures. In this background, the debate on euthanasia in India is more complex; as there is also a law in this land that punishes individuals, who even attempt suicide.

The Medical Council of India, in a meeting of its ethics committee, pertaining to euthanasia, opined in February 2008 that practising euthanasia shall give rise to unethical conduct. However, on specific occasions, the question of withdrawing life supporting devices / gadgets in order to sustain cardio-pulmonary function even after brain death, shall be decided only by a team of doctors and not merely by a certain treating physician alone. A team of doctors shall declare withdrawal of life support system. Such team shall consist of the doctor in-charge of the patient, Chief Medical Officer / Medical Officer in-charge of the hospital, and a doctor nominated by the in-charge of the hospital from the hospital staff or in accordance with the provisions of the Transplantation of Human Organ Act, 1994.

In India, euthanasia was until recently considered a crime. Section 309 of the Indian Penal Code (IPC) deals with the attempt to commit suicide and Section 306 of the IPC deals with abetting to suicide – both actions are punishable. Only those, who are brain dead, can be taken off life supporting system with the help and consent of the

family members. Likewise, the Honorable Supreme Court is also of the view that the right to life guaranteed by Article 21 of the constitution does not include the right to die. The court held that Article 21 is a provision guaranteeing protection of life and personal liberty and by no stretch of imagination can extinction of life be read into it. However, various pro-euthanasia organisations, the most prominent among them being the Death with Dignity Foundation, keep on fighting for legalisation of an individual's right to choose his/her own death.

A major development took place in this arena on 7 March 2011. The Supreme Court, in a landmark judgment, allowed passive euthanasia. Refusing mercy killing of Aruna Shanbagh, lying in a vegetative state, in a Mumbai Hospital for 37 years, a two-judge bench laid down a set of tough guidelines; under which passive euthanasia can be legalised through a high-court monitored mechanism. The court further stated that parents, spouse, or close relatives of the patient can make such a plea to the high court. The chief justices of the high courts, on receipt of such a plea, would constitute a bench to decide it. The bench in turn would appoint a committee of at least three renowned doctors to advise them on the matter.

Conclusion

Medical science is progressing in India; as in the rest of the world. And, hence, currently, we are having devices/gadgets that can prolong life by artificial means. This may

indirectly prolong patients' terminal suffering and may also prove to be very expensive for the families of the patients. Therefore, end-of-life issues are becoming major ethical considerations in the modern days' medical science in India. The proponents and the opponents of euthanasia and PAS are as active in India; as in the rest of the world. However, the Indian legislature does not seem to be sensitive to these issues. The recent landmark judgment by the Supreme Court has provided a major boost to pro-euthanasia activists. All the same, there is still a long way to go before it is passed as a law in the parliament. Moreover, concerns about its misuse remain a major issue, which ought to be addressed thoroughly before it becomes a law in our country.

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A Unique Musical Experience : The Fado

SADHANA KAMAT

Whilst sojourning in Portugal , Sadhana Kamat gets bowled over by the Fado

Since I got married, I used to hear about the “Fado”. My husband, Narendra, a Goan, would often talk about this form of music and tell me that Prof. Lucio Rodrigues (Elphinston College) had done a lot research on this subject. I also remember having read some of those articles. I was curious to hear these songs and often, while travelling through the greenery of Goa, we would hear some distant strains of soulful music drifting along with the breeze, Narendra would turn to me and say, “See, this is Fado”. But somehow I had never got the opportunity to attend a live performance of Fado.

Now, I must consider myself fortunate for having heard the authentic Fado in its very birthplace. My sister-in-law, Kunda, and I stayed with our niece, Nitah, in Lisbon, for two weeks. Nitah had set us a busy schedule of sight seeing and shopping. I was also interested in the cultural activities of Portugal. Nitah's daughter Moira, offered to take me to a “Fado House” for a live performance. She was to go with two of her friends. Though I was interested, I wondered if someone of my age would be welcome in a younger group. So tried to make excuses to avoid going. But Moira was really enthusiastic and I realized that she wanted me to go. She steered clear of all the potential impediments I had mentioned (the distant venue, the scarcity of space in the car, the cold weather, late at night etc). So I decided to go with them. And how happy I was for this unique experience.

The Fado-House was situated in Alfama, an old locality of Lisbon, with narrow by-lanes, uneven, cobbled roads and the young cheerful crowds, wandering at leisure on the moonlit pathways. The romantic ambience was an ideal backdrop for the music I was so eagerly looking forward to.

To my surprise, it was not an auditorium, but an ancient restaurant named “Mesa de Frades” (Table of Friars). Perhaps, previously it was a meeting place for the monks. It had a serving counter in a corner and tables with chairs laid out in the open space. All the tables were occupied and the rest of the audience stood huddled close to the walls. As it would have been difficult for me to stand during the entire programme, a young couple was requested to share their table with me, and they readily offered me a chair (my saree, grey hair, or just geniality?). Moira and her friends, Nuno and Joanna stood at the back.

Nuno is an event manager, and a great Fado fan. He organizes programmes and has studied this special branch of music. He explained to me the form and the content of the Fado, its history and its present status.

Fado in Portuguese means destiny, fate. It is a genre of music, which can be traced back in 1820 in Portugal, but which probably has much earlier origins. In popular belief, it is characterized by mournful tunes and lyrics. It must follow a certain structure. The music is usually linked to the Portuguese word “saudade” (longing or nostalgic felt while missing something). It appeared in Lisbon after 1840.

Fado, during the 20th century, included only a singer, a Portuguese guitar player and a classical guitar player. More recent settings range from singer and string quartet to full orchestra. I asked Nuno whether there were any efforts to modernize the Fado. He said there were many attempts towards the fusion of the traditional and the modern by the younger musicians, but they were frowned upon by conventional hardcore Fado artists (as I expected it to be)

Unlike the other performances, the accompanists, (guitarists) sat in the middle surrounded by the audience in the Mesa de Frades. The artist, a female singer-Ana Sofia Varela- entered and stood in the centre. She was tall and slim, with long dark tresses falling on her shoulders and was wearing a dark coloured pleated skirt, touching her ankles, with a long sleeved cream blouse with frills round her collar and sleeves.

Without any fanfare she started singing her song and her soulful, piercing voice, the melancholy notes and the words expressing longing and grief filled the air. The lyrics seemed to talk about separation, betrayal, heartbreak, agony, yearning and pining. Though I did not understand the meaning of the Portuguese words, the melody itself was heart rending. (Later on Joana said, not knowing the language is the blessing in disguise, otherwise it would be too depressing) The singer was standing close to us and slowly turned around while singing, to face each and every person in the audience surrounding her. We could appreciate and empathise with the expressions on her face from close quarters, and this made the impact all the more effective. She sang a few songs and each number received a thunderous applause. Even after she concluded, the listeners seemed entranced.

During the interval I asked for a cup of coffee, to refresh myself, not knowing that it was not available at the restaurant. But Nano quietly fetched it for me from elsewhere. I felt guilty when I realized it, but the children had no complaints, and looked after me cheerfully.

The main singer left during the interval and later it was a “free for all”, One of the members of the was celebrating his birthday there, Everyone sang to wish him. Though the singing was in Portuguese, it had the same universal tune, so even foreigners like me could understand. Then he too was asked to perform and he regaled the audience with a Fado (though he was not a good singer). It turned into a homely affair with others also joining the bandwagon. When the event came to an end Nuno told me that there were other Fado houses quite close by and music there would go on until dawn, They offered to take me there too, but I had to decline.

Whatever I had seen and heard had filled my heart to the brim and longed to return home. I knew I would cherish thus dream like experience all through my life. But for the enthusiastic and comforting company of Moira, Nuno, and Joana, it would not have happened.

Yuva-s Sanjana Balse and Abhijit Kabad from Bengaluru joyfully report on the quality time they spent at the three-day Vocational Skill Training Workshop at Srivali High School. After all, is there anything that can compare with a

HANDS-ON EXPERIENCE?

With the Blessings of Parama Pujya Swamiji, a three-day Vocational Skill Training Workshop was conducted on 29th, 30th March and 1st April 2018 at Srivali High School, Shirali. Twenty four Yuva-s from Bengaluru, Mangaluru, Mumbai and Shirali registered for the workshop. We were divided into 3 groups and reached Shirali, not knowing what was in store for us. Anxious, curious, unsure - we assembled at the workshop on the 2nd floor of Srivali High School where Harin Hattangadymam, Jyoti Hattangady pachi and a bunch of excited Srivali High School students of the 8th and 9th standards were waiting for us.

We started our workshop by remembering our Revered *Guruparampara* with the *Sabha Parambha Prarthana*. After a round of introductions, Harin mam told us that the school students would mentor us and help us with the tasks. After the safety and waste segregation instructions, we set to work on the bed-side lamp which was our first task. Harin mam's precise and step-by-step instructions, patient guidance and help from our Srivali friends helped to breakdown the final goal into smaller tasks. Our first doubts

finger-lock joints, which attach one slab of wood to the other, like intertwined fingers in a jigsaw puzzle without the use of nails, was a new concept for all of us.

The electric saws, hack saws, drills, chisels, sanding machines, hammers, circular saw blades, and angle blades were a bit intimidating at first, but when we saw the young 13-year-olds using them with such ease, we were motivated to try our hand at them. Once we got over our initial hesitation and gained confidence under their watchful eyes, we were on our toes trying to keep up with the Srivali School students. Sanding, cutting, polishing saw the bed-side lamp taking shape. Their enthusiasm and keen eye for detail motivated all of us Yuva-s, to give our best to

accomplish our goal. By the end of the first day we had finished making the lamp holder. On the following day we learnt how to wire the bulb. It was such joy and a sense of accomplishment when the bulb glowed at the click of the switch! What an added bonus for us, when Harin mam told us that we could take the polished bedside lamps home!



Our Gurumauli listening to a little mentor



Action Time !



Yes, this is the lamp-shade you will soon make, says a young guide

evaporated when these young students took us under their confident wings! Measuring, sawing and chiselling to make

There were a number of visitors at the workshop who came to see us working together with the Srivali students.

~~~~~ Parisevanam ~~~~~

Some Standing Committee members and special invitees came to see the young mentors of Srivali School helping the Chitrapur Yuvadhara to learn this new skill. It was an unexpected but pleasant sight to see this role-reversal where young students meticulously checked and corrected the work of the older Yuva-s.

Parama Pujya Swamiji arrived at the school at 5:30 pm on 30th March, 2018 and was given a tour of the Art Gallery and the Vocational Skill Training Workshop. The students of Srivali High School explained how they worked the instruments and what they had accomplished in the last 1 year since the workshop started under Harin mam and



Here is where you learn to think with your fingers!

Jyotipachi. After the tour, the Valedictory function commenced. A welcome address with an introduction to the Vocational Skill Training Workshop was given by Harin mam. He shared his experience of teaching the students of Srivali and the Yuva-s. Alekal mam and the Headmistress of Srivali High School Mamatapachi applauded Harin mam for his tremendous work and dedication. Alekal mam expressed how this school was one of its kind, as the students were being trained in practical ways to earn a living. Mamatapachi shared her joy with the audience on how the children had the advantage of learning life-skills apart from excelling in academics and extra-curricular activities. Jyotipachi told us how the children and Harinmam's passion for this workshop gave her the energy which drives her to do more. Abhijit Kabad and Sanjana Balse spoke about their experiences at the workshop and how this will help them in the future. The vote of thanks was given by Sanjana Hervatte. Parama Pujya Swamiji blessed us with a wonderful *Ashirvachana*.

On the 1st of April, Gaurish Padukonemam taught us Yuva-s the intricate Sanjhi art using handmade paper manufactured at Samvit Sudha. This work was then creatively put together to make colourful lamp shades for the bedside lamps. Single-shelf racks to keep spice bottles and key chains to complex shelves to keep potted plants were made by the third Group. They were helped by some of the Yuva-s of the 1st and 2nd Group who by now had mastered the use of equipment in the workshop.

Sumptuous lunch, tea and snacks were provided by the staff of Srivali High School for all the students and Yuva-s who attended the workshop. A cup of *gadbad* and *anjeer* ice cream sponsored by the Yuva-s helped melt the distance some more! It was our way of saying thank you to our new

friends for coming to mentor us despite their tight exam schedule. On behalf of Chitrapur Yuvadhara, notepads and Parijna books were given as a token of thanks to every student for helping with the workshop.

It was a great learning experience where all Yuva-s actively participated and enjoyed themselves. We are now looking forward to participating in more such activities regularly!

We are extremely grateful to Parama Pujya Swamiji for Their Blessings and for allowing us to experience working with our hands to learn new skills. This Workshop would not have been a success without the main initiators - Harinmam

and Jyotipachi, plus constant guidance and support from Dilip Basrur mam and Archana Kumtapachi. We thank all of you from the bottom of our hearts !

Photo credit: Gurudutt and Sharmila Kadle.



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Cooking Seafood – The right way

CHEF PRATHAMESH KUMTA

I have observed that most of the places where I get invited to for lunch or dinner with seafood in their menu, the seafood is usually overcooked or not done the right way. I thought of sharing some knowledge about cooking seafood the right way which might help all of you in your cooking endeavours.



Fish are rich in Omega-3 fatty acids and a great source of proteins. They don't have a lot of tough connective tissue and heavy skeleton like land animals, because the water provides buoyancy, and they can remain almost weightless by simply storing a layer of oil or gases lighter than



water in their bodies. This makes their flesh leaner, milder and softer than land creatures.' (Courtesy: *Fish Tales by Madhu Menon*) This is the reason that fish gets cooked very quickly, rather overcooked. There is a thin span of time for a fish to get soft, juicy and succulent to hard, dry and rubbery. People usually cook fish in the same way they would cook chicken, lamb or other meat which is disastrous.

If you are using a dry heat method such as sautéing that is searing in a pan with some oil, make sure your fish fillets are 1/2 to 3/4th inch thick. Heat the pan and add oil. If you've marinated the fish, shake off any excess marinade before you put the fish in the pan. This is necessary because something called the Maillard reaction happens only when the surface of the food is dry. In layman's terms, that's the browning of the meat surface when dry meat meets a surface hot enough. This browning creates flavour compounds that make the fish taste good and delicious. Excess marinade won't let the fish brown quickly and by the time it browns it will already be overcooked.

Once inside a pan, the ideal cooking time for fish fillets is about six minutes - three minutes on each side. After three minutes, flip the fish and cook it for another three minutes if it is with bone. The bone acts as an insulator and increases cooking time slightly. The kind of fish you use will also affect cooking time. Fattier fish will take a little longer; leaner fish, not so much. "Cook's instinct" plays a big role in turning good food into great food. There is a simple method to check the fish while it's cooking. When you're nearing the total cooking time and have about a minute to go, poke a small corner of the fish with a fork or a toothpick. Properly cooked fish will be opaque all the way through and should flake into nice chunks. It will also appear moist. Fish that's not quite done won't be fully opaque. Fish that's overcooked will be opaque but will flake into small, dry bits.

If you use a wet method of cooking such as in Indian curries, your fish will take a little longer to cook because it's not in contact with anything hotter than the boiling liquid gravy, but it will still cook fast enough and long cooking times such as an hour will dry out the fish. While thinly sliced fillets

will still cook in a few minutes in curries, larger pieces will not take longer than 10-15 minutes. If your curry needs to be simmered for a long time to bring out flavour, I suggest you do that without the fish at first, and add the fish only towards the end.

Prawns are ideal for quick cooking methods like stir-frying because they get done in no time at all. That they taste good even with just a bit of salt and pepper. If you throw prawns into a hot pan and stir them around with some seasoning, they are usually done

in about a minute and a bit. If you are stir frying them, it's closer to 30 seconds. You can simply watch for them to change colour. When they are done, their flesh will turn opaque and there will be a bright orange hue to their tails.

"Carry over cooking" refers to the phenomenon that food retains heat and continues to cook even after being removed from the source of heat, so they will continue to cook slightly even when removed from the heat for some time.



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13th June 1934 – 26th February 2018



Departed for his heavenly abode peacefully on 26th February 2018 (Falgun Shuddha Ekadashi) at Virar.

Dear Pappa,

We still can't believe that you are not with us today. Everything happened so suddenly that no last words were spoken and no time to say Good-Bye.

Pappa, we will always be proud of you for your special qualities. You were one of the senior most and respected Purohiths in Bhanap community and well versed with all rituals and always insisted on perfection. Many Bhanap Families wanted you to perform the rituals. So apart from Mumbai you have travelled outside Mumbai also at this age. We respected you for your knowledge as well as selflessness, simplicity and pure heart filled with love for each and every person you met during your life journey. You never expected anything from anyone but always satisfied with whatever God had given.

We all know you were an ardent lover of classical music & natya sangeet. We will always remember you for the lovely bhajans in your pahadi voice. Thank you so much for guiding us as a music teacher. Your strong faith in God, particularly Lord Dattatraya gave you tremendous energy to travel from Virar to Dahisar in a crowded local train to attend and sing bhajans at Datta Mandir in Dahisar that too at the age of 84. This kept you healthy and fit to work till the last day of your life.

We still wanted you with us for many more years. You will always be remembered for your lovely sense of humour and sporting spirit. If God granted us a boon, we would ask him to please give us our Pappa.

Deeply Mourned by

Sushila D. Bhat Kaikini (Wife)

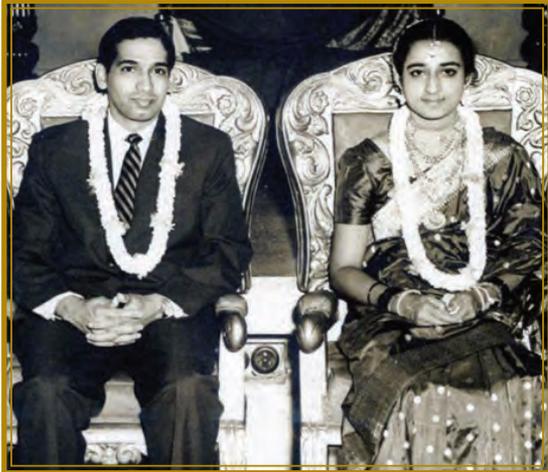
Children:

Vasant & Jyothi Bhat Kaikini; Amita & Ramchandra Baindoor; Mangala & Sandip Nagarkatti

Grand Children:

Akshay & Aditya Bhat Kaikini; Archana Baindoor; Aniruddha Nagarkatti

Golden Wedding Anniversary
Prasan (nee Balse) & Sadanand Mundkur
16/05/1968 ~ 16/05/2018



With Love & Best wishes from
Shreeya Mudur, Mundkurs, Bales and extended families

Happy 50th Wedding Anniversary,
MURLIDHAR and SHEELA CHANDRAGIRI
May 17th1968



*“I seem to have loved you in numberless forms, numberless times...
In life after life, in age after age, forever.
My spellbound heart has made and remade the necklace of songs,
That you take as a gift, wear round your neck in your many forms,
In life after life, in age after age, forever.”*

With unending love from Chandragiris and Golikeris, and Friends and Family

50th wedding Anniversary
Of
Panemanglore Manohar Rao and Aruna (nee Idgunji)
10.05.1968 To 10.05.2018



Congratulations Aayee Papa!
May the love you have shared for
over half a century continue on
forevermore.

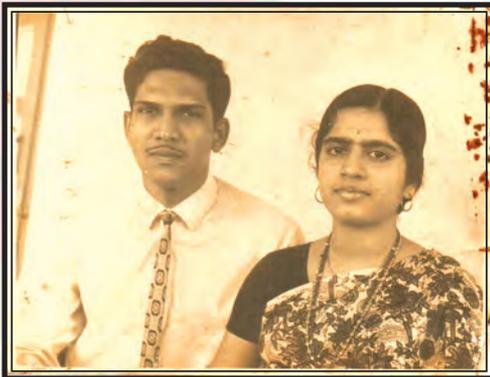
Happy Golden Anniversary

With lots of love and best wishes
Nikhil, Tanushree, Anirudha and
Anushka

Gautam Vaishali and Aadvik
Panemanglores and Idgunjis

GOLDEN WEDDING ANNIVERSARY

Shri Arvind Shantaram Sthalekar and Smt. Aruna Arvind Sthalekar
We pray to our Kuldevta Shri Shantadurga to bless you both with good health,
happiness & peace.



13.05.1968

Congratulations on your 50th Wedding Anniversary, Pappa and Aai!!

May Gold turn to Diamond!

Sthalekar Nilesh, Vaishali & Atharva

Burde Anay, Mamta & Prajwal

Best Wishes from Sthalekars, Burdes & Relatives



13.05.2018

Paper Boats (Collage Art)



Vanshikaa Shyam Ubhayakar - 6 years



Aashna Adur - 7 Years

Aashna Adur's artwork - 'Cardinals in the Winter' was the only one selected to represent her school, Shortpump Elementary School, Richmond Virginia, USA. Her painting along with other artworks from different schools in the Henrico County will be on display at The Henrico County School Board Office, Henrico, Virginia for one year.

My pet Dog



Prathamesh Amembal - 13 years

A Cartoon



Jeetesh Amembal - 7 years

My Musical Journey

RUDRA PARULEKAR – 15 YRS

I have a dream of becoming a singer. Singing and playing guitar are my passion. My journey started off at the age of seven. I liked watching cartoons and I clearly remember the title song which played before the starting of the episode. I never used to miss that part. I always tried to sing that song as it was played. I learnt the song and used to sing it loudly. When my Mom Anisha heard my voice, she became very happy as she herself sings. We are a Lineage of singers with my Great Grand Aunt (Late) Smt. Krishnabai Udyawar – Parulekar singing at the All India Radio and my maternal Grandmother Dr. Aruna Udyawar – Narayanan (Retd. Principal of K.P.B.Hinduja College).

Mom took the initiative to train me at home. She made me practise many songs. I always received encouragement from my family. After practising regularly for a year, Mom told me to participate in the singing competition that took place at the State level in St. Andrew's School Bandra, Mumbai. I was glad to participate but was nervous at the same time as it was my first Inter School competition at the State Level. I sang the song "Bade Ache Lagate Hai Ye Dharti Ye Nadiya Ye Raina Aur Tum". The Judges were so impressed with my song and the way I sang, that I won the First place in the competition. My school teachers were very proud of me because I brought a prize and a name for my school. They, therefore, encouraged me to take part in various other music competitions for singing.

I kept on winning prizes at Inter School Levels and State Level. I made my grandparents (Aruna and Narayanan) very proud. They were so happy that they purchased a guitar for me. However, after this achievement, I started feeling that I was the best. I stopped practising for about six to eight months. Mom was extremely upset with me and she always told me that I should dedicate time for practice daily. But due to my overconfidence (I am ashamed of the same though), I lost two big competitions. I realized my mistake and decided never to repeat the same mistake again. I was so disturbed at that time that I could not concentrate on anything, not even on my studies. My behaviour changed. I would not talk to anyone for almost three months. Mom counseled me that thinking about the past was a waste of time. My Grandparents and Mom supported me through everything. I worked really hard to get my voice back. I again participated in one of the competitions, which took place at the Global Academy at Gorai, Mumbai. No doubt, I was nervous. However, I told myself "This is who I am". I was getting back to doing what I always loved "singing and playing guitar". Then I won a Gold medal and an award of Excellence in the Field of Music at the Indian Development Foundation. After all these achievements, I was selected as a singer and a guitarist in the Rock Band of our school which we have named it as "Nirvana". Our band was considered as the best among all other rock bands of our age group. It

has been a great challenge for all of us to keep not only our name and also our school's name up too. The pressure has been tremendous.

Our School, St. John's Universal were selected in a competition at Bandra by "Furtados" which was indeed a big competition. We were excited as we were competing with fifty other schools. We had faith in ourselves but the other schools were much better than us. We lost the competition. We were sad but we realized that we had to work hard on every single note of ours. We practised regularly for more than two to three months. Thereafter we not only participated in the other competitions but also won them. As a solo performer, at many inter schools, I have bagged prizes as "Best Singer".

Even though my Grand Mother retired as a Principal at K.P.B. College, my Grand father Mr. V. Narayanan is a Senior Counsel for Union of India, my mom also a Counsel for Union of India, I have never been discouraged with my decision of being a Singer and a Guitarist.

I wish to perform in many other places not only in India but also other countries so as to make my India and my family proud. My ambition is to become a play back singer and I want to record my own Albums and perform at many concerts worldwide. I believe with the blessings of Our Guru Parampara, my family and genuine well wishers, I will achieve my dreams.

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Optimism in Difficult Situations

MAYUR KALBAG

As we travel further towards comprehending the various alphabets that make up the word 'ACTOR' let us focus upon the letter 'O'. This letter or alphabet represents the word "**Optimism**". To be very honest, people keep talking about Positive Attitude and how to stay positive in all situations. However, what I firmly believe is that, it is about being 'OPTIMISTIC' which is rather more pertinent and practical than simply staying 'POSITIVE'.

It is said that an optimistic person is one who develops the attitude to search for 'Opportunities' in every 'Difficulty' and a pessimistic person is one who searches for 'Difficulties' in every 'Opportunity'! We therefore have a choice between being an optimist or a pessimist. I wish to share a very practical example related to the word 'Optimism'.

A biscuit-making company in India was doing extremely well. Its sales had increased multifold and therefore it was making huge profits. This was going on for many years and eventually the company became one of the most successful companies not only in India but also almost all over Asia. However, things began to change, especially after the government decided to allow organizations from other countries to sell their products in the Indian market. With a multitude of companies entering India and offering their products to the Indian consumer, the Indian biscuit-making company started facing very stiff competition.

Due to this, the consumers were now being given the choice to buy biscuits of these international brands as well. This began having a negative impact on the sales of the Indian biscuit company and thereby its overall profits suffered. The company was in confusion as it was not used to this kind of competition especially the 'International competition'.

It was a Friday afternoon and as usual the weekly review meeting among all the Heads of Department was going on. The Managing Director was also present in the meeting. He normally wouldn't attend these meetings but under the given circumstances he felt it extremely essential to be a part of this meeting. The Marketing and Sales Heads of Departments made their presentations respectively and indicated to the audience the shocking drop in 'sales' which was more than 30 percent. Looking specifically at the Managing Director, the General Manager-Sales spoke in a nervous tone, "Sir, we have not only seen the sales drop by 30 percent but even more shocking is the fact that we have lost a significant 'Market Share' especially due to the international brands which have entered our markets. The rate at which we are going, I am not sure if we can reach the level of sales and success like before". Saying this, he almost slumped into his chair with a morose expression. It was as though all the Heads of Departments were depressed about the present state of affairs of the company. However, there was one person in that room who did not seem depressed or disappointed at all. He was Avinesh, or fondly known as Avi, the person who had been in the room to serve tea, coffee and sandwiches. In

fact while the meeting was going on, Avi was keenly listening to all the presentations being made by the various heads of departments, but the presentations that truly caught his attention were the ones made by the Marketing Head and the Sales Head. However, rather than getting upset about the drop in sales and market share, Avi began thinking about it - but not in a negative way. Avi was an intelligent person but more than that he was an OPTIMIST! It was in his nature to look at everything in a positive manner, rather, to find an 'Opportunity' in every 'Difficulty'. Unfortunately due to certain financial constraints Avi was unable to complete his education and ended up as an assistant in the company's canteen.

"Can we have some tea and sandwiches for everyone?" the Managing Director politely requested Avi. Immediately Avi got into the act and started preparing tea and sandwiches along with coffee. Within minutes he began serving tea and coffee to everyone seated in the room. As the Managing Director had his first sip he looked immediately towards Avi with an expression of 'SURPRISE'. "What is this?" he exclaimed to Avi and before Avi could react the Managing Director continued, "This tea is out of the world! Very different! What you have you done to this tea Avi? The taste is amazing and I love it!" Avi responded with a very relieved expression, "Sir, the tea is the same that I offer you and others every day. However, today I decided to do something else with the same tea. While you were waiting for me to make tea, I asked one of my colleagues to bring me some cardamom sticks and some special herbs that I normally use for adding flavours in specific juices. Sir, I thought this time I will serve you the 'SAME' tea, but with a 'DIFFERENCE'. I took a calculated risk because I wanted to make a difference. Sir, we could do the same with our biscuits. If we can add a new or additional flavour or an ingredient to the biscuits, I believe it could make our biscuits totally unique and different not only from the local brands but also from the international brands. I would say this is an opportunity to give to our local customers something new and differently tasty. By doing this we can increase our sales as well as our market share. We could at least give it a 'go'. No harm in trying!" These words from Avi got almost everyone pleasantly stunned. It seemed as though the Managing Director was completely energized and moreover 'OPTIMISTIC'.

The meeting got extended and there was a strategy made to create a 'difference' – a 'variation' in the biscuits. A 'Creative and Ideas' group was immediately created and this group was entrusted with the task of developing the 'new and creative biscuits'! The marketing team was asked to make different and positive Marketing Strategies that would be completely unique. The atmosphere was now positively charged up and there was a feeling of excitement and enthusiasm. The meeting concluded with the Managing Director saying the famous words, "LET'S DO IT".

As everyone stood up and were about to leave the conference room, the Managing Director requested all of them to wait and then turned to Avi. He began speaking to him. "Dear Avi, I have learnt something very special today and I have learnt it from you. I have learnt that in the most difficult times it is only the attitude of OPTIMISM that can help us create positive solutions. While all of us had left hope, you stood thinking about 'solutions' and not the problems. The tea was amazing only because you took the risk of preparing it differently. We are going to do the same thing with our

biscuits. More than thanking you for changing our attitude from pessimism to 'OPTIMISM', I wish to do something more. I want to relieve you from your responsibilities in the canteen and place you in the Marketing group and especially in their Creative & Ideas special team."

The entire room resonated with loud claps for Avi. I would say all of them were applauding not just Avi but his ATTITUDE of OPTIMISM!

I am sure that we too can learn something from Avi and that 'something' is 'OPTIMISM' in DIFFICULT SITUATIONS'!

Young Viewpoint

Adulthood

DIVYA VINEKAR, MATUNGA (W), MUMBAI

"Adulthood is like looking both ways before you cross the street and then getting hit by an airplane." — Unknown

It's not all that bad either.

Losing both your parents even before you touch thirty is not a good place to be in. Being the youngest in the family, it was initially all about the pampering and living life to the fullest. Mind you, these terms and equations change once you encounter the actual responsibility called "Life". After my mother's demise, my ailing father and I switched roles where he was a stubborn kid who wouldn't eat his grub and I was the strict, disciplining parent who fed him no matter what, just to make sure that his heavy medication worked. After I lost my father too, I was on my own. The label of being a complete adult was something that I adopted pretty soon but it's really not a cake-walk. Every day is a new revelation!

For someone who has looked up to her parents or her elder sister for every single "approval" or for constant "validation" of every action she was expected to do or was naturally led to, it wasn't easy to take certain decisions. That is where the millennial term 'Adulthood' comes into picture. Here's a gist of what the Urban Dictionary says about Adulthood:

Adulthood (v): to carry out one or more of the duties and responsibilities expected of fully developed individuals (paying off that credit card debt etc). Exclusively used by those who adult less than 50% of the time.

It began with the most simple and miniscule decisions like - which veggies should I purchase or which bedsheet should I pick for the month, keeping track of groceries, paying off bills etc. Every single detail had to be taken care of. Mistakes are a big part of Adulthood. Do make mistakes but nothing that harms you. Have that kind of judgment. Trust me, it will come with every small mistake and a certain amount of contemplation.

Realize that there are many chapters of life that tagged along till you began Adulthood. Adulthood is to finally realize that you're responsible for your actions. It is to be answerable to yourself and your conscience. It is to continue to live with dignity in the society that you're a part of. Adulthood is to maintain the values and traditions your parents instilled within as you grew up. Okay, this was about the bigger picture.

Adulthood is also about knowing that friends will come and go. It is about understanding that you need to close some windows. It is about being happy in the happiness of the ones you love. Adulthood is about watching your friends get married and having kids. It is about moving on from the estranged friend who was once the closest but has moved on too. It is about congratulating someone who found their significant other, the same someone who you once gave your heart to. Adulthood is also a lot about taking some time off for oneself. It is about taking a detour from the chaotic rat race which you detest being a part of.

I'm still learning it the hard way. Don't wish to sound too preachy but take charge. Take charge of your life, of the happiness of your parents. Let them know, assure them that you will be strong and firm as a rock after their passing. Mind you, after they reach a certain age, all they can think of is whether or not you're strong and responsible enough to take care of yourself. I still wish mine were here to see me take charge of everything but I've clearly lost my chance. All you youngsters out there - do it soon and do it now!

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Editorial Committee

Kindly note that from this month onwards, it will not be possible for us to print colour quarter page advertisement.

Living on the moon (continued)

SANJAY GOKARN

We have been and will always be seeing only one face of the moon (barring any highly unexpected catastrophes). This means that the earth neither rises nor sets, on the moon because the moon takes the same time to revolve around the earth and to rotate on its own axis (approx. 27 days). Thus at any given time the earth appears to rotate in the same position, as if fixed in the "sky" just like the ceiling fan (rotating slowly at one revolution per day and without blades).

Hence moon has thus two sides, one from where earth is visible and the other from where it is not visible; only the sun rises and sets, every 24 hours. Just imagine sitting on an easy chair staring at the earth.. "Yes that is India.." just doze off a bit.. "and yeah that is middle east there.. Africa ..Atlantic .. now America.." Around the world in 24 hours on an Amavasya of the earth, just like sitting and watching rotating the models of the globe in our schools but here it is the real one. After a few days, come the poornima on the earth and you will be sitting with a binocular and you have the earth by night with the bright lit megacities looking like the stars on the earth's surface (as in Fig.1). Sit quietly and try to spot the night skies of Mumbai... Pune... Bengaluru... Delhi ... (or London... New York... for those who think "international") and then remember the "Travelogue Scandinavian sojourn" on p.34 in the Oct, 2017 issue of Kanara Saraswat. You can see the colourful silken curtains of the Aurora Borealis, at the northern end or the Aurora australis at the southern end, crowning the earth. These can have interesting hues and shades of green, crimson, pink and orange colours. Ohh! That would be just the heaven on the otherwise totally barren landscape of the moon with no flora or fauna!

Back to Science, last month, we talked about the angular size of moon, earth etc. We shall see the ways to measure them. In order to measure the size of the moon, we need a two feet (60 cm) long scale or a flat wooden strip or even a flat plastic conduit used for electrical wiring will also serve the purpose and a small 15 cm long scale or even a broken part of it (about 4 cm long is enough). Fix the small scale at a distance of 57.3 cm from one end of the two feet long scale using fevikwik or any suitable adhesive as shown in Fig.2A and B and that's it. Our instrument is ready. Hold it as shown in Fig.2C and read the values on either edges of the moon on the small scale. The difference in readings will measure the angular diameter of the moon directly in terms of degrees. (1 cm on the scale is 1 degree and 1 mm is 6 arc minutes). For my lazy friends, I suggest to use the stretched arm as the long scale and the digits of the fingers as the small scale, just like the artists estimating the proportions of the distant objects (Fig.2D). Measure the length of the stretched arm and width/length of the digits to improve reliability of the estimates.

How did I arrive at these figures, 57.3 and 1 cm? The discussion below can be followed by those who have learnt

about (and remember) the angle measurements and some trigonometry. Others may need some little effort to appreciate the techniques but still they can use it.

We know that a full circle has a circumference of $2\pi r$, which is the length of its periphery. Here r is the radius and $\pi (=3.14159)$ is a universal constant representing the ratio of the circumference to diameter of a circle. We also know that arc is a part of the circumference as shown in Fig.3. The arc AOC subtends an angle of about 19 degrees at the centre O. The length of the arc AB is determined as a fraction of the total circumference ($2\pi r$) corresponding to the angle 19 degrees as shown below:

$$\text{Length of arc ABC} = (19/360) \text{ times } 2\pi r \text{ or } = (19/360) * (2\pi r)$$

Similarly if the arc corresponding to one degree will be,
Length of 1 degree arc = $(1/360) * 2\pi r$, or $r/57.3$

This is same as saying, if radius (which in our case is the length of the long scale) is 57.3 cm then one cm corresponds to one degree.

Thus if we place the small scale at a distance of 57.3 cm, one degree corresponds to 1 cm on the small scale.

As discussed earlier, the actual size of the moon does not change and hence the observed (apparent size) tells us whether the moon has moved away from or come close to the earth. In fact this kind of studies helped us know that the moon orbits around the earth in elliptical paths and also to compute the ellipticity of the lunar path. If the moon were to revolve in circular path, the apparent size of the moon would not change.

We shall now work out the diameter of the earth. We do know that the earth is indeed spherical in shape. Eratosthenes in the third century (BC, before Christ, i.e., 2300 years ago) did not have it so easy to prove this. Let us try to measure its diameter. These days, there are several ways to determine this as we shall see now.

For knowing our position uniquely on the surface of the earth, an imaginary grid is 'marked' on the entire surface of the earth, known as latitude (Lat) circles placed parallel to the equatorial plane as shown on the left part of the Fig.3, and longitudes (Long) which are semicircular lines running from north pole to the south pole, with zero degree Long passing through Greenwich in London, UK, (not shown in the figure) and counting eastwards. This convention was adopted by the international meridian conference in 1884 and since then it is accepted by all. The latitude of a place is the angle made by the radius joining the place and the centre of earth with the equatorial plane at zero degrees. (Lat are marked by the degree scale on the left in Fig.3). Thus the radius joining our building in Andheri with the centre (vide the right side of the Fig.3) makes an angle of $19^\circ 06'$ and hence that is the Lat of Andheri. We can calculate the circumference of the earth if we know the distance of Andheri from the equator.

We can simply look up the Lat and measure this distance from the maps in atlas or alternately use Wikimapia on the internet. This comes with a scale to measure distance as well as the co-ordinates of the places at the cursor. I get my society in Andheri at the cursor location and read the Lat Long. $19^{\circ}06' 54''N$ and $72^{\circ}50'29''E$, (read as 72 degrees, 50 minutes and 29 seconds and the E for indicating East of Greenwich. Similarly N indicates northern hemisphere). Then I click on the distance scale move the cursor to (Lat = $0^{\circ}, 0', 0''$) and Long same as that of my society building. I click the cursor again and get the distance between this point and my residence. The distance is 2114 km. Hence the distance corresponding to 19 degrees (ignore the extras) is 2114 km. What is the distance corresponding to 360 degrees (circumference of the earth)? Simple arithmetic leads to:

$$\text{Circumference} = (2114 \times 360) / 19 = 40054 \text{ km.}$$

$$\text{Diameter of earth (d)} = 40054 / \pi = 12750 \text{ km. (since circumference} = \pi d)$$

This is within the acceptable limits. I suggest you work this out for different locations. The actual diameter at the equator is 12742 km.



Fig.1. India by night from satellite (modified from a picture available from NASA). Enjoy spotting different cities.

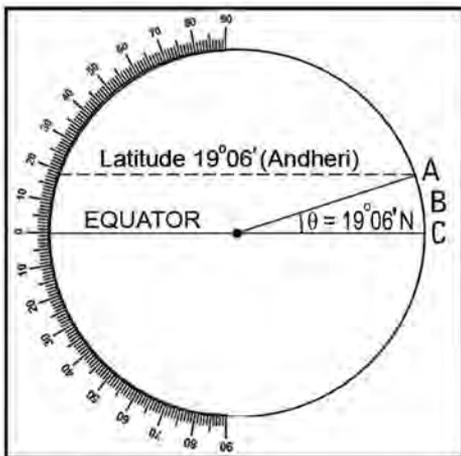


Fig.3. Concept of latitude and the position of Andheri on the cross section of the spherical earth.

There are several ways to determine this value if you don't wish to use internet. Observe the Indian flags fluttering at different places from Kashmir to Kanyakumari (vide Fig.4). All the flag poles and soldiers are vertical in their own locations but actually they are making some angle with each other because the earth is spherical. The angle becomes larger as the distance between the flags increases. Now the trick is to know the angle made by two of the flags with each other and the distance between them. We can determine the angles at different places in Fig. 4 by using the sun rays as the reference. Due to the large distance between earth and sun, the sunrays are parallel to each other at all places on the earth and can thus be used as reference to measure the angles of different flagposts with these rays. Now we should know the distance and then use the above method to determine the circumference. I leave it to you to think about the other methods for the purpose. Contact me if you need details. Bye.

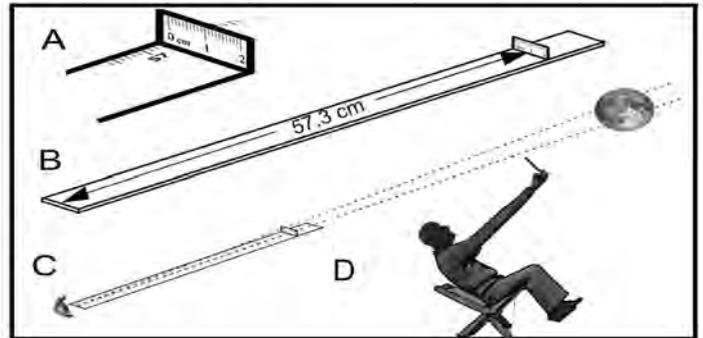


Fig.2. Ways to measure the angular diameter of the moon (vide text also).



Fig.4. Flag post in different cities in India. Observe that the Flag post in Kanyakumari will make an angle of approx. 30 degrees (which is the difference in the latitudes of the two cities) with the one in Srinagar in Kashmir.

Tattvabodha

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

The Tattvabodha teacher is in the process of describing the way this Universe was created. Let us recollect that Brahman, which is the causeless cause of this entire manifest Universe, in association with its Mâyâ Shakti, is the immediate cause of the Universe. The teacher therefore called Brahman-Mâyâ as the indivisible intelligent-material cause of the Universe (अभिन्न निमित्त उपादान कारणम्). Creation begins with the birth of the five elements पञ्च महाभूतानि - space, air, fire, water and earth in their subtle forms. These subtle five elements are called the tanmâtrâs (तन्मात्राणि).

As a product of trigunatmika mâyâ त्रिगुणात्मिका माया, every stage of the Universe has all these three gunâs. Thus, in the last section we saw that the satva portion (सात्विक अंश) of each of the subtle elements gave rise to each of the sense organs of perception in the order of the elements (ear, skin, eye, taste and smell) respectively. The combination of the satva portion of all the tanmâtrâs gave rise to the mind with its four faculties of functions. Satvagunâ is characteristic of perception, learning and cognizing. So, naturally, the sense organs of perception and the mind being the perceiving and cognizing organs, are entirely made up of satvaguna of the five elements.

Now the teacher talks about what happens to the individual rajas portion (राजसिक अंश) of each of the tanmâtrâs and also the combination of the rajas portion of all the tanmâtrâs together.

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य राजसांशात् वागिन्द्रियम् सम्भूतम् |

वायोः राजसांशात् पाणीन्द्रियम् सम्भूतम् |

वह्नेः राजसांशात् पादेन्द्रियं संभूतम् |

जलस्य राजसांशात् उपस्थेन्द्रियं सम्भूतम् |

पृथिव्या राजसांशात् गुदेन्द्रियं सम्भूतम् |

एतेशाम् सनष्टिराजसांशात् पञ्चप्राणाः सम्भूताः |

Rajoguna is the characteristic of activity. Therefore, all the organs of actions and the respiratory system (कर्मेन्द्रियाणि पञ्च प्राणाः) are formed by the rajas aspect of the five elements.

The rajas aspect of space contributes to the organ of speech.

The rajas aspect of air contributes to the organ of grasping or hands.

The rajas aspect of the fire element contributes to the movement of legs.

The rajas aspect of the water element contributes to the organ of procreation.

The rajas aspect of the earth element contributes to the organ of excretion.

The combination of the rajas aspects of all the five elements contributes to the five-fold physiological system called the पञ्चप्राणाः. These five-fold physiological functions are Respiration (प्राणः), Excretion (अपानः), Circulation (व्यानः), Digestion (समानः) and the Reversing functions as in vomiting, coughing, sneezing and so on (उदानः).

All the above have their own functionaries or devatâs which represent the cosmic counterpart of these organs as we saw with regard to the sense organs of perception also. Let us put it in a tabular form as before.

Space	Organ of speech	Agni
Air	Organ of grasping or hands	Indra
Fire	Organ of movement or legs	Vishnu
Water	Organ of procreation	Prajâpati
Earth	Organ of excretion	Yama

The functions of the organs of action have been explained earlier in the discussion on the subtle body.

Now the tamas aspects of all the five elements contribute to the gross body and the gross world. This happens by a process of combination of the tamas aspects of the elements in a particular way called पञ्चीकरणम् or five-fold 'grossification'.

We must remember that the tamoguna represents inertia or grossness. That means, no perception or action is possible unless pushed by the rajoguna.

एतेषां पञ्चतत्त्वानां तामसांशात् पञ्चीकृतपञ्चतत्त्वानि भवन्ति |

पञ्चीकरणं कथम् इति चेत् |

एतेषां पञ्चभूतानां तामसांशस्वरूपम् एकमेकं भूतं द्विधा विभज्य

एकमेकमर्धं पृथक् तूष्णीं व्यवस्थाप्य

अपरमपरमर्धं चतुर्धा विभज्य स्वार्धमन्येषु अर्धेषु अर्धेषु

स्वभागचतुष्टयसंयोजनम् कार्यम् |

तदा पञ्चीकरणं भवति |

एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति |

From the tamas aspect of the five elements, with a process of five-fold 'grossification' the entire gross body and the gross world are formed.

1. The individual element's tamas aspect divides into two halves.

Parisevanam

2. One half of each element remains unchanged.
 3. The other half of each element divides further into four parts.
 4. One portion of each of the divided second- half joins the other four intact halves from the other four elements.
- This *panchikaranam* can be summarized as below:

Space	1/2 Space	1/8 Air	1/8 Fire	1/8 Water	1/8 Earth
Air	1/2 Air	1/8 Space	1/8 Fire	1/8 Water	1/8 Earth
Fire	1/2 Fire	1/8 Space	1/8 Air	1/8 Water	1/8 Earth
Water	1/2 Water	1/8 Space	1/8 Air	1/8 Fire	1/8 Earth
Earth	1/2 Earth	1/8 Space	1/8 Air	1/8 Fire	1/8 Water

Anything in the Universe, including our own body, has all the five elements in it. Our own bodies have the earth element in the form of bones and muscles, water element in the form of blood and other secretions, air in the form of our own breath and space in the form of space within our hollow organs. Our bodies are warm due to the fire principle.

एवं पिण्डब्रह्माण्डयोरैक्यं सम्भूतम् |

Thus, the oneness of the Total and the Individual is established in all respects.

(To be continued...)

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Those Who Give So Selflessly.....

KISHORE SUNDER RAO (AMEMBAL)

This article was written for the Canara Union Newsletter where it appeared in the April 2018 issue. Since the subject could have a wider social significance to our Saraswat Community, especially in places like Mumbai, Pune, Chennai, the author requested the Kanara Saraswat to publish it.

Sometimes those who give the most are the ones with the least to spare. I am once again talking about the wonderful service a few of our dear volunteers give to our bereaved families when they lose a dear one. I have said this before and I am sad to say this again. Read on to see what I mean.

One of my very close friends, who is not a Chitrapur Saraswat, but who knows the community extremely well for over four decades, hit the nail on the head when he said "...it is only in your community that you find groups of volunteers selflessly coming to aid a family which is in shock and grief". The sad part is that it takes a non-Saraswat to see our community's strength. It is we who ignore it. Not just that, we take it for granted and even deprecate it. How else do you explain a remark one such volunteer once overheard? The occasion was a funeral at which this selfless group was assisting. One voice was appreciating their service but the retort from another voice said "... but they make good money...!!" A member of this team has even talked about able bodied members of a bereaved family not lending a hand and expecting the volunteers to do all the physical work. Most times these volunteers arrive for the funeral in the hearse which they arrange. Many families do not even have the decency to enquire about their return journeys.

Serving someone who has passed away, purely on a voluntary basis, is the height of giving. An anonymous saying goes that 'You have not lived until you have done something for someone who can never repay you' – pun unintended. This is a saying that sums it all up.

Let me add some of what the President of Canara Union said a few days ago when they honoured these selfless volunteers. He reminisced over six decades of how this magnificent service has been made into a fine art of unquestioning service. He was remembering many stalwarts in our community who would drop all they were doing, many times take leave of absence from their jobs, and arrive to quietly take over all the arrangements for the funeral. Sometimes the family would not have enough ready cash available and ATMs were not known then. These volunteers would spend money from their pockets to buy the funeral materials and pay at the crematorium, hopefully to be reimbursed later. In those days there was no mechanized way to carry the body to the crematorium and four stalwarts carried the body on their shoulders for long distances. Among themselves they joined up in teams of four people of similar height so that walking with a weight on their shoulders became easier. The funeral materials had to be purchased before the physical arrangements could be

made. One of these volunteers owned a car (not so common in those days) and he would, without further thought, use it to go to Bamboo Bazar to buy what was needed, load the bamboos on the roof of the car and return. There have been times when news of a death came to the volunteer hallway through his meal and he would leave a half finished lunch to rush to render his service. The President named many of these stalwarts, past and present, but for lack of space, and for fear of inadvertently missing somebody, I shall not do so.

Some people might consider this a macabre subject. I agree that it is not pleasant but if I am writing about it again it is because I have had to see these wonderful people in silent action twice in the last two weeks. I am sharing my thoughts because I admire them so much. I am also hoping that at least some of you who might not have thought of this subject will moved to join this elite group of Chitrapur Commandos. The present group cannot be expected to go on forever and new faces are required.

I wonder at people who, soon after they retire, approach me for suggestions on what they can do to serve the needy. Here is a service you can do to your utmost satisfaction. In fact, I would call this your fulfillment and not your satisfaction. I personally know at least three people who have retired recently and who live in a predominantly 'amchi' area who are yet to narrow in on an activity to keep them occupied. They have health on their side (bless them) and if they join I can confidently say that they will be blessed by the community – as I will always bless the current team.

Healing Miracle for burns

- Sadhna Kaikini

Burns! Something we are terrified of! Here is some advice to tackle this problem.

First aid consists to spraying cold water on the affected area until the heat is reduced and stops burning the layers of skin. Then, spread egg whites on the affected area.

One woman burned a large part of her hand with boiling water. In spite of the pain, she ran cold faucet water on her hand, separated 2 egg white from the yolks, beat them slightly and dipped her hand in the solution. The whites then dried and formed a protective layer. She later learned that the egg white is a natural collagen and continued during at least one hour to apply layer upon layer of beaten egg white.

By afternoon she no longer felt any pain and the next day there was hardly a trace of the burn. 10 days later, no trace was left at all and her skin had regained its normal color. The burned area was totally regenerated thanks to the collagen in the egg whites, a placenta full of vitamins!

सुंदर संकल्पनेतून साकारलेला 'कोंकणी गीतमाला' ह्या गीतसंग्रहाचा विमोचन समारंभ

उदय मंकिकर

मंगळवार, दिनांक २७ मार्च, २०१८ दुपारी चार वाजताची वेळ. सारस्वत महिला समाजाचे गावदेवीचे सभागृह चोखंदळ प्रेक्षकांनी खचाखच भरले होते. कार्यक्रम होता, ज्येष्ठ साहित्यिका-प्राध्यापिका साधना कामत यांच्या "कोंकणी गीतमाला" या गीतसंग्रहाच्या विमोचनाचा. अध्यक्षस्थानी होते, सुप्रसिद्ध लेखक, दिग्दर्शक आणि ज्येष्ठ रंगकर्मी डॉ. चंद्रशेखर शेणॉय.

१९ नोव्हेंबर, २०१७ ला मंगळूर येथे पार पडलेल्या विश्व कोंकणी समारोहामध्ये, गोवा विद्यापीठाचे कुलगुरू डॉ. वरुण साहनी यांच्या शुभहस्ते ह्या पुस्तकाचे प्रकाशन झाले होते. साहित्य क्षेत्रातील अनेक मान्यवर याप्रसंगी उपस्थित होते. पण या पुस्तकातील गाण्यांशी संबंधित कुणीही तेथे नव्हते. त्यामुळे सर्व संबंधितांच्या उपस्थितीत ह्या पुस्तकाचे विमोचन व्हावे अशी साधनाताईची इच्छा असल्यामुळे, मुंबईत, ह्या कार्यक्रमाचे आयोजन करण्यात आले होते.

सर्वप्रथम साधनाताईनी अध्यक्षीय आणि सर्व उपस्थितांचे स्वागत केले. कोंकणी गीतमालेतील संगीतकार, गायक, गायिका, आपले कुटुंबीय आणि इतर संबंधितांचे मनःपूर्वक आभार मानले. कार्यक्रमाचे अध्यक्ष, डॉ. चंद्रशेखर शेणॉय यांनी आपल्याला कोंकणीत पुस्तक लिहावे अशी सूचना करून त्याच्या प्रकाशनासाठी मार्गदर्शन केल्यामुळेच आज 'कोंकणी गीतमाला' हा गीतसंग्रह प्रकाशित होत आहे, असे नमूद करून त्यांनी, चंद्रशेखरजींना धन्यवाद दिले. तसेच, गोवा कोंकणी अकादमी प्रति ऋण व्यक्त केले.

स्वागतपर भाषणानंतर साधनाताईची कन्या विभा, हिने शाल, श्रीफळ आणि पुष्पगुच्छ देऊन डॉ. चंद्रशेखर शेणॉय यांचे स्वागत केले व त्यांचा हृद्य परिचय करून दिला आणि मग डॉ. शेणॉय यांच्या शुभहस्ते "कोंकणी गीतमाला" ह्या पुस्तकाचे, उपस्थितांच्या टाळ्यांच्या गजरात विमोचन झाले.

नंतरचा कार्यक्रम म्हणजे उपस्थितांसाठी एक पर्वणीच होती. ह्या गीतमालेतील गाणी, आकाशवाणीवरून तसेच इतर कार्यक्रमांमधून सादर केलेल्या - गीता येन्नेमडी, आशालता गोकर्ण, कालिंदी कोड्याळ यांच्यासारख्या प्रतिभावंत गायिका या प्रसंगी उपस्थित होत्या. आणि त्यांच्याबरोबर होती प्रिया बिजुर ही गुणी होतकरू गायिका. सर्वांनी आधी आपले मनोगत व्यक्त केले, कोंकणी गीतमालेतील आपल्या गाण्यांविषयीच्या आठवणी सांगितल्या आणि या गीतमालेतील प्रत्येकी एक गीत सादर करून प्रेक्षकांना मंत्रमुग्ध केले. अरुण हट्टंगडी यांची तबला संगत ही ह्या कार्यक्रमाची खास जमेची बाजू होती.

सान्यांना प्रोत्साहन देऊन त्यांच्यात आत्मविश्वास जागवून त्यांच्यातील सुप्त कलागुणांना वाव देणे, हा साधनाताईचा स्थायीभाव. ह्या चौघांनाही त्याचा अनुभव असल्यामुळे, त्यांनी आपले मनोगत

व्यक्त करताना साधनाताईना धन्यवाद दिले. गीताताईनी जन्मोजन्मी आपल्याला हीच मैत्रिण लाभावी अशी इच्छा प्रकट केली.

गीताताईनी शृंगार रसातील 'अप्सरा' हे गीत सादर केले. (मूळ गायक - गीताताईचे बंधू-दिवंगत अरविंद नाडकर्णी) कालिंदीताईनी, 'फुल्ल्यांचो शिंगारु' ह्या विविध फुलांचे यथोचित वर्णन करणाऱ्या गीताचे वाचन केले आणि 'सर्व धर्म एक' हे गीत सादर केले. प्रियाने 'आज्जेले घर' हे बालगीत सादर केले. आशालताताई आता गात नाहीत. पण काही वर्षांपूर्वी त्यांनी आपल्या गायनाचा स्वतंत्र ठसा उमटविला होता. १९८६ साली साधनाताईनी लिहिलेल्या कोंकणी गीतरामायणातील अकरा गाणी आकाशवाणीवरून प्रसारित झाली होती. आणि ती गायिली होती आशालताताईनी, त्यातील दोन ध्वनिमुद्रित गाणी प्रेक्षकांना ऐकविली. 'शबरी' आणि भैरवीतील 'रामायण समाप्ती'. प्रत्येकीचे गाणे इतके भावपूर्ण आणि श्रवणीय झाले की, सर्वच गाण्यांनी रसिक प्रेक्षकांच्या हृदयाचा ठाव घेतला.

गाण्यांच्या कार्यक्रमानंतर, साधनाताईनी डॉ. चंद्रशेखर शेणॉय यांना अध्यक्षीय भाषण करण्याची विनंती केली. आधी, चंद्रशेखरजींनी, आपल्याला अध्यक्ष म्हणून कार्यक्रमाला आमंत्रित केल्याबद्दल साधनाताईना धन्यवाद दिले. ते पुढे म्हणाले की, इतर भाषांमधील साहित्याच्या तुलनेत, कोंकणी भाषेतील साहित्य कमी आहे. त्यामध्ये वृद्धी व्हायला हवी. आपल्यातील बहुतांश लोक कोंकणीत लिहितात, पण ते स्वतःपुरते सिमित ठेवतात. तसे न करता, ते प्रकाशित केल्यास कोंकणी भाषा समृद्ध होईल. पुस्तक प्रकाशित करणे शक्य नसल्यास eBooks सुविधा उपलब्ध आहे, त्याचा उपयोग करावा. जेणेकरून कोंकणी भाषेचा प्रचार आणि प्रसार जगभर होईल. ह्या गोष्टीचा विचार करण्याची नितांत गरज आहे, असे त्यांनी या प्रसंगी प्रतिपादन केले. साधनाताईच्या प्रतिभेविषयी बोलताना ते म्हणाले की, "कोंकणी गीतमाला" मधील गीते दर्जेदार असून, नेमक्या शब्दातून, भावना वाचकांच्या/श्रोत्यांच्या हृदयापर्यंत पोहोचतात आणि हे त्यांनी 'शबरी' गाण्याच्या केलेल्या रसग्रहणातून विशद दिले. साधनाताईच्या हातून असेच उत्तम लेखन होत राहावे यासाठी शुभेच्छा दिल्या आणि आपले अध्यक्षीय भाषण संपविले.

साधनाताईनी पुनःश्रु सर्व संबंधितांप्रति ऋण व्यक्त केले. रुचकर अल्पोपहाराने कार्यक्रमाची सांगता झाली.

'कोंकणी गीतमाला' हे साधनाताईचे दहावे प्रकाशित पुस्तक. पण, कोंकणीमधील पहिलेच. त्यांच्या सिद्धहस्त लेखणीतून उतरलेल्या कोंकणी साहित्याचे असेच प्रकाशन समारंभ होत राहोत, वाचक/रसिक तृप्त होवोत ही सदिच्छा!

एक सुंदर, आगळ्या संकल्पनेतून साकारलेला पुस्तक विमोचनाचा कार्यक्रम असेच ह्या कार्यक्रमाचे वर्णन करावे लागेल. "शब्दांना सीमा असते पण भावनांना नाही" ह्याची अनुभूति या कार्यक्रमाने दिली.

मध्यम प्रायेच्यांगेल्यो समस्या

स्मिता बळवळी

आर्तातुचि म्हळ्यारि प्रायेची चाळीशी जावनू वचनाफुडे मगेल्या शाळेंतुल्या मित्रमंडळींनी शाळा सोण्णाफुडे पईलपंता मेळचें म्होणू ठरयिलें. ठरलेल्यावारि आम्मी २०-२५ जणं मेळ्ळीं.

आम्मी चलियो नई बायलो म्होणयेद. बहुतेक बायलो 'खाते पीते घर की' म्हळ्यारि आंगाने चिके सम जाल्लेचारी दिसत आशील्यो. केसांचेरी मेहंदी, एकेयि कलपू, दोन दाँळ्यांचे चारी जाल्लेले दाँळे अशशी बदल आशिलेले तरी रूपावज सानपणावारीची आशिलेलेमिती सगळ्यांक, गुर्तु सांगचे भितरी कळ्ळो. जाल्यारि चळे म्हळ्यारि दारले. बापरे! हे खरेंचि आमगेलेचीवर्गांतुले चळे वें? अशशी विचार आयलो मनांतु. आतं खाड, मिश्यो येंवच्योची म्हणा. जाल्यारि ताज्जेविना बायल सुगरण आशील्याची पावती म्होणू मुखारी आयिलें पोट, आयुष्याच्या मद्देंतूची साथ सोळ्ळील्यो केसांमिती जाल्लेलें चकचकी तोरट. एकळ्यागेलोयि गुर्तु कळने आमकां. तांन्नी नांव सांगनाफुडे आम्मी बायलो, आमगेल्या स्मरणशक्तीचेरी जोरू दिवनू, दिवनू, हो चळो कशशी दिसतालो बा शाळेंतू हाज्जी कल्पना करतं आशीली.

मध्यम प्राय जाल्ली की हे सगळे बाह्य शारीरिक बदल जांवचेची. तांतू कांई आश्चर्य ना म्हणा! हे बदल जाल्ले म्होणु आमगेल्या शरीराक कांई वाईट दिसना. हाज्जो त्रासू जाता तो मनाक. बायलांक 'अरे, हांव कितली Slim or trim आशिल्ली नई, ह्या चष्प्यामिती रूपची बदलले मगेलें' जावो दारल्यांक, "ह्या पोटांमिती आनि दगा दिलेल्या केसांमिती कितलो विद्रूप दिसता हांव" अशशी विचार जे मनांतु येताती, ताज्जेमिती मनाक बेजारू जाता.

जाल्यारि बद्द पळेयिल्यारि आम्मी होडुं कशशी जाल्लीं. आई-पप्पाने होड केळें म्हणताती व्हई. म्हळ्यारि कळें? तांन्नी आमगेले पाय ताण्णू धोर्नु होड केळे वें? ना न्हंवे! देहाची वाढ पूर्णतः नैसर्गिक आसता. आमगेलो तांतू कळोयी सहभाग आस्सना. शरीराभितरी आशिल्ल्यो सगळ्यो संस्था सुद्धांई अगदी निसर्ग नियमांम्हणकेची कामं करतं आसताती, अगदी एकाद्या मशीनावारी. मशीन कशशी हगहगुर गंजू लागता, ताज्ज्या parts तूं बिघाड जात वत्ता, ती कुंयं कुंयं लागताती. तशिची शरीरांतुल्या भागांची शक्ती कालांतराने कम्मी जाल्लीची न्हंवे! दिंबियो कुरकुर कोरूक लागताती, वात्तना चष्पा वापोरका पडता, माळ्यो चडतना पुरपुरो जाता इ. ही इतली नैसर्गिक क्रिया आशिलेलेमिती आम्मी ताज्जो कितलो वग्गी स्वीकार करताती की तितलो त्रासू कम्मी जाल्लो, न्हंवे!

आमकां बायलांक निसर्गाने 'मातृत्व'चें वरदान दिल्यां. ताज्जेखात्तिर आमगेल्या शरीरांतु, तारुण्यांतु पदार्पण केळे ताव्वळीधोर्नु सुमार क्रिया जात आसताती. आतं मध्यम प्राय जायनाफुडे त्यो क्रिया हगहगुर बंद जात वत्ताति Menopause म्हणताती ताका. नमनमुन्याचे त्रास जाताती त्यावेळारी. शरीरांतू बदलइ जाताती. तेमितीं चिडचिड जाता, कस्लेंयि कोरचो उत्साहची दिसना. दारल्यांगेल्या शरीरांतु सुद्धांई hormonal changes जाताती. तांगेली चिडचिड जाता,

वग्गी दणु जाता तांका.

हें सगळें आशीलें शरीराच्या बाबतींतू. मानसिक कस्ले बदल जाताती हाज्जेरी विचार कोरयां वे आतं!

इत्लीं वर्स आम्मी दाँळ्यांइद्रारि ध्येय दव्वोरनूची जीवनाचो प्रवासु केळो. आर्थिक जबाबदारी आशील्योची. शिवाय दारलो जावो बायल जावो. करियराचो उच्च्यांक साध्य कोरचें ध्येय आशिल्लें. तशिची चेईवांक बरे संस्कार मेळकाती, तांन्नी वाईट मार्गारी वचू नयें, तांगेलो अभ्यासु, करिअर हाज्जेखत्तिर आम्मी चोवीस तास तन आणि मनाने झटतं आशीलीं. आतं आमगेली मध्यम प्राय जात म्हणसरी आर्थिक परिस्थिती चिक स्थिर जाल्लेली आसता. चेईवं होडुड जाताती, तांगले करियर निवडताती. सुमारशा प्रामाणांतु ती स्वतंत्र जाल्लेली आसताती. गरज आशीले ताव्वळी मात्र तांका मार्गदर्शन कोर्काज पडता. जाल्यारि पईले म्हणके सगळो वेळू तांगेल्या माक्षीची भोंवका पण्णा. खरें तरी तांगेल्या दैनंदिन जीवनांतु भो चड लक्ष घाल्लेलें तांका आवडना.

सुमार फांता, तांकां शिक्षण जावो नौकरी खात्तिर धूर राबका पडता. ह्या सगळ्यामितीं आमगेल्या जीवनांतु एकदम एक पोकळी निर्माण जाता. अरे, चेईवांक आमगेली गरजची ना वे? अशशी विचार येताती. हांतू चूकी कोणागेलीयि ना. आतं चेईवांमुखारी तांगेलीं ध्येय आसताती आनि आमकां मात्र मुखारी ध्येय दिसनातीलेमितीं अगदी नैराश्य येंवच्याक फाव आसता.

आमगेल्या आतंथाईच्या जीवनांतु केदना केदना बदल जाल्ले, ताव्वळी पळयाती चिके तरी त्रासू जाल्लेलोची. उदा. शाळेंथाव्नु काँलेजांतू वचनाफुडे, नवीन नौकरी मेळ्ळी ताव्वळी, नौकरी बदलली त्यावेळारी, लग्न जायनाफुडे तरी नवीन घर, नवीन लोक, नवीन जोडीदार, हे सगळे बदल स्वीकारताना adjustments केळेलींची न्हंवे आम्मी. जाल्यारि थंयि सगळेकडे गोत्तशीले की हो बदल जांवचो आस्स, तेमिती मनाची तयारी आशिल्ली. जाल्यारि मध्यम प्रायेतुल्या ह्या सगळ्या बदलांची तितली कल्पना आस्सना आमकां, जावो विचारू केळेलो आस्सना, ताज्जेरी. अकस्मात परिस्थिती बदलली अशी दिसता. त्यामितीं चड त्रासू जाता.

विदेशांतु हाका Midlife Crisis म्हणताती. १९६५ सालांतु Psychoanalyst Dr. Elliot Jacques हात्रे मध्यम प्रायेच्या लोकांतु जाल्लेल्या बदलांचो अभ्यास केळो. हे Crisis, भारतांतु आर्तातुचि चड दिसू लागल्याति. इत्याक की म्हळ्यारी, इतलीं वर्स आमगेल्या देशांतु joint family, सह कुटुंब परिवार पद्धति आशिल्ली. ताज्जेमितीं घरांतु म्हालगडीं जानं आस्तालींची, चेईवं दूर वचुगेलीं तरी. त्यामितीं घर भरलेलें आसतालें. तांगेले मार्गदर्शन मेळतालें. घरांतुची एक support system आसतालें. आतं सकडकडे nuclear family दिसताती. ताज्जेमितीं चेईवं दूर वचुगेलीं अकेयि busy आसलीं की, आवसू बापसुक एकटेपणा (loneliness) येता. म्होणुचि हे crisis चड जांवच्याक लागल्यांति, आमगेल्या देशांतु जाल्यारि, उपाय आस्सती बा हाज्जेरी.

ह्या मध्यम प्रायेतु हातांतु चड वेळ आसता आनि मेंदूक, मनाक चड खाद्य मेळना. ताव्वळी आमकां इतलीं वर्स जीवनाच्या धकाधकींतू जे कोरूक मेळनी, खंची कला शिकचे मनांतु आशशीलें ती इच्छा आत पूर्ण कोरयेद न्हंवे! वाचनाचो वेळ वाडोयेद, समाज कार्यांतू थोडो हातभार लावयेद. अशशी स्वतःक व्यस्त दवरल्यारि, सक्रिय (active) आसल्यारि, जीवनांतुली पोकळी दूर जातली. जीवनांतुले second innings विंगड नमुन्याने, आमकां जायतशी जगचो आनंद मेळतलो.

सूर्यास्त जात आसतना, एक उदास भावना निर्माण जात न्हंई मनांतु, म्होणूची ताका कातरवेळ म्हणताती. मन स्थिर आस्सना ताव्वळी. अगदी तशिची मध्यम प्राय जायनाफुडे, जीवनाच्या अस्तादिकाने पावलं पडत आस्सती ह्या विचाराने मन व्याकूळ जाता. अस्वस्थ जाता. जाल्यारी मंडळी, आम्मी सूर्यास्तादिककाने खंच्या नजरेने पळेयिताती हाज्जेरीची अवलंबून आसताति, मनांतु निर्माण जाल्ल्यो भावना. सूर्यास्तावेळारी आकाशांतु कितल्यो विंगड विंगड रंगाच्यो छटा दिसताती. तशिची आम्मी आमगेले मुखावेलें आयुष्य विविध रंगांनी भरल्यारी कशशी! म्हळ्यारी नाविन्यपूर्ण कल्लेंपुणी करत राबचें, मागीरी ह्या प्रायेतुंयि जीवन जगच्याक उत्साह येतलो.

थोडक्यांतु सांगचे म्हळ्यारी, मध्यम, प्रायेउप्रातेचो प्रवासु आनंदमय कोरचो, आमगेल्याची हातांतु आस्स.

The power of transforming Midlife Crisis into Midlife bliss is totally in our hands.

तरी मंडळी पळेयाती तुमकां पटताती की मगेले विचार!

निशांतु आणि सुनिता

एक ऑफिसांतु काम करतालीं

कामा निमित्ताने तांगेली दोस्ती जाल्ली.

हगुर-हगुर तांगेली दोस्ती प्रेमांतु बदलली.

घरच्यांगेल्या संमतीने लग्न केल्ले तांत्री

निशांतांगेलो स्वभावू विनोदी आशशीलो

सुनितांगेलो स्वभावू हासत-हासत उल्लोवचो आशिशलो

रजा घेवून तीं बंगलोर हनीमुनाक वचुगेलीं

नित्य सकाळीं तीं मॉर्निंग वॉकाक वत्ताली

एक दिवसू मॉर्निंग-वॉक करताना

सुनितांने एक गाडुव पळेलें

हासत-हासत ती निशांताक म्हणाली

तुगलो रिलेटीव थेंई उब्रला पळे म्हणाली

निशांतु तिगेलो हातू धोर्नु गाडवालांगी वचुगेलो

नमस्कारू मगल्या फादर-ईन लॉक

कशशी आस्स तूं म्हणालो.

सुनिता कॉप्पाने तांबडी-तांबडी जाल्ली.

निशांतु हासत हासत म्हणालो,

प्रिये! कोप्पनाका हांवे तुगेल्यागादीची गम्मती केल्ली

सुनिता एकदम हॉड्डाने हासु लागली

- मुरलीधर बेट्राबेट

संघर्ष

सुनंदा कर्नाड, धारवाड

‘संघर्ष’ हा मानवी समाजाचा महत्त्वाचा घटक आहे आणि संघर्षाशिवाय परिवर्तन अशक्य!’ असं कार्ल मार्क्सने म्हटलं, ते सहज सिद्ध करता येईल. औद्योगिक क्रांतीमुळे माणसाच्या सामाजिक व आर्थिक जीवनात आमूलाग्र बदल झाला तो मजूर व मालक यांच्यातील संघर्षामुळे. गांधीजींनी आपल्याला स्वातंत्र्य मिळवून दिलं ते शांतीपूर्ण सत्याग्रह करून ब्रिटिश सरकारशी केलेल्या संघर्षामुळेच! अमेरिकेत गुलामी संपुष्टात आली ती अब्राहम लिंकनने केलेल्या संघर्षामुळे. स्वातंत्र्योत्तर भारतीय समाजाचा विचार केला तर आपल्या कौटुंबिक रचनेत, संबंदात, तसेच पुरुष-प्रधान समाजात घडलेले परिवर्तन आणि त्यातून निष्पन्न झालेले अनेक प्रश्न आज आपल्याला भेडसावतात. गरिबी, बेरोजगारी, सुशिक्षित युवकांतील वाढता असंतोष, स्त्रियांवर व लहान मुलांवर होणारे लैंगिक अत्याचार, शेतकऱ्यांच्या आत्महत्या ह्या सर्व जीवघेण्या समस्या, माणसाच्या जगण्यासाठी केलेल्या संघर्षांतून उद्भवतात.

स्वतंत्र भारतात गेल्या सत्तर वर्षांत, आपल्या सामाजिक, आर्थिक आणि राजकीय जीवनांत प्रचंड स्थित्यंतर झालेले आपण पाहतोय. सामाजिक मूल्यांचा न्हास झालाय. सर्वांना, विशेषतः वयस्कर मंडळींना संरक्षण देणाऱ्या एकत्र कुटुंबाचं स्थान व्यक्तीनिष्ठ कुटुंबां

घेतलंय. ‘वंशाला दिवा’ म्हणजे मुलगा हवाच, या अट्टाहासापायी, मुलींना जन्म देणाऱ्या मातेला जाळून मारण्याचे प्रसंग घडतात. अशा पुरुष-प्रधान कुटुंबात, मुलगी, पत्नी, माता, सून, सासू, आजी अशा अनेक भूमिका पार पाडतांना, सतत कष्ट करणारी खस्ता खाणारी स्त्री आजही दुय्यम मानली जाते. तिच्यावर होणाऱ्या अन्यायाचा विरोध करण्यासाठी, तिच्यासारख्याच चारचौघांना एकत्र करून, समाजातील अनिष्ठ रूढींविरुद्ध संघर्ष करायला ती पुढे होतेय, ‘मिळून साऱ्याजणी’, ‘नारी समता मंच’ यासारख्या संघटना संघर्ष करताना दिसताहेत.

व्यक्तीनिष्ठ कुटुंबातही, अनेक पती-पत्नीच्या वैवाहिक जीवनात, त्यांच्या व्यक्तिगत समस्यांशी लढा घ्यावा लागतोय. घटस्फोटाचं प्रमाण वाढतंय, मुलांच्या पालकत्वासाठी कोर्टाच्या पायऱ्या झिजवणारे स्त्री-पुरुष, मानसिक दृष्ट्या हतबल झालेले दिसतात. ह्यांचं वैवाहिक जीवन उद्ध्वस्त करण्यात अनेकदा त्यांच्या पालकांचा/सासू-सासऱ्यांचा हस्तक्षेप कारणीभूत होतो. अशा रूढीग्रस्त कुटुंबात, सुशिक्षित, आर्थिक स्वावलंबन मिळवलेली स्त्री कसलाही अन्याय मुकाटपणे सहन करायला तयार नाही. ती संघर्ष करतांना दिसते. पारंपरिक रूढी-रिवाजाविरुद्ध, घरच्या नातेवाईकांविरुद्ध केवळ स्वतःच्या हक्कांसाठी!

प्रत्येकाच्या आयुष्याला अनेक पदर असतात. त्यात समाधानाचे जसे क्षण येतात, तसे खंतावणारेही खूप असतात. वेगवेगळे अनुभव येत असतात, त्यात विरोधाभास जाणवत राहतो. मनावर झालेले संस्कार, त्यात बिंबवलेली सामाजिक मूल्यं, तत्त्वं, सुविचार प्रत्येकाच्या वर्तनाला आकार देत असतात. पण समोर येणारं जग तर साक्षात दुहेरी आणि बनेल वर्तन करताना दिसून येतं. नेहमी खरं बोलावं असं सांगणारी माणसंच खोटं बोलत असतात. अन्याय, अत्याचार, व्यभिचार वाईट म्हणायचं, आणि तेच करणारे लोक आपले प्रतिनिधी म्हणून निवडून घ्यायचं. स्त्रियांना माणूस म्हणून वागवावं असं म्हणायचं आणि त्यांना दुय्यम समजून त्यांच्यावर

अत्याचार करायचे. सर्वत्र ही दुहेरी वृत्ती दिसली, जाणवू लागली की चिडचिड होते. हाही एक संघर्ष!

अशा संघर्षमय समाजात, यश-अपयश, जय-पराजय, निंदा-स्तुती, लाभ-हानी ह्यांच्या द्वंद्वंतात आपण सामान्य माणसं ठेचाळत, धक्के खात जगत असतो. मनात घर करून राहते ती केवळ भीती, असुरक्षित जगण्याची. आपण शोधत राहतो सुख-समाधान, शांती-समृद्धी, निदान मूलभूत गरजा पूर्ण करण्याची धडपड करीत. स्वतःशी, कुटुंबाशी, समाजाशी, परिस्थितीशी लढा देत जगत राहतो. तरीही जगण्याची इर्षा संपत नाही. 'हेही दिवस जातील म्हणायचं' आणि जगत राहायचं संघर्ष करीत. अखेर ह्या संघर्षातून सुटका करतो तो मृत्यू तोच खरा आपला मित्र!

अशशी आशशीली आमगेली आम्मा...

स्मिता बळवळी

आम्मा-म्हळ्यारि मगेली माई- सौ. शालिनी मंजुनाथ बळवळी. आम्माने प्रायेच्या ८७ वर्सारी ५ फेब्रुवारी २०१८ ह्या दिसु देह सोळ्ळो.

मगेल्या सोयरीकेखातेर मगेली आई केदना पयले फांता आमगागेल्या घारा वचुनू आयली, ताव्वळी माक्का म्हणाली, "व्हयिगो. ही सोयरीक जाल्लारी भो बरे जाल्लें. इत्याक की म्हळ्यारि तुक्का भो मायस्त माई मेळतली." आईगेल्या इच्छेक तथास्तु म्होणु देवादिकांगेल्या आशिर्वादने म्होणयेद, आम्मावारी अगदी शांत आनि प्रेमळ व्यक्तित्वागेल्या घरांतु हांव सून म्होणु नांदू लागली.

आम्मागेल्या मायस्त स्वभावाचे अनुभवू तिन्नी सुत्रांक आणि जांवयाक आयला. आम्मा आमगेलवटू बैसुनू मनसोक्त गप्पा मारताली, पयलेच्यो सुमार खबच्यो सांगताली. तेमिती त्या घरांतु रुळच्याक भो ससार जाल्ले आमका सुत्रांक. लग्न जायनाफुडे आमका तेगांकाई सगळें रांदप अशशी कोरुक येनाशीलें. आम्माने, "काई होड ना बा! हांव घरांतुची आसता नवें? सहज शिकतली तू" अशशी म्होणु प्रतिएकळेक सांभाळून घेतलें. आम्मागेली कामं म्हळ्यारी अगदी फुटची. घारा कोणे पाहुणे जेवणाक आयल्यारी, म्हणताली, "अरे पाच्ची, तूंवे रांदप कोरुनू जाल्ल्यां म्होणू कळना, पॅड पळेयिल्यारि." इतली टापटीप आसताली रांदचे वासरेंतु.

आम्मागेली स्मरणशक्ती अगदी बरी आशीली. खंचे नंबराचे बीइएसटी बस खंड वत्ता हे अचूक सांगताली. आश्चर्य म्हळ्यारी आम्माने स्वतः चड भायर भोंवचे म्होणु नाशीलें. तशीची आम्मा सानपणांतुली कविता, "श्रावणमासी हर्ष मानसी," म्होणु दाकेयताली ताव्वळी आमगेली चेईवं तोंड 'आ' कोर्नु पळेयित राबतालीं आन्नमाक. आम्मागेलो ताळो भो सुरेल आशशीलो. नातवंडांक लायतना, न्हाणयतना, निददांवचे वेळारी आम्मा मराठी बडबडगीतं, भावगीतं, भक्तिगीतं म्हणताली, त्यामितींची तांकां मराठी पदांची गोडी निर्माण जाल्ली. काम करतनाई आम्मा गुणगुणत आसताली.

आम्मागेली माई, म्हळ्यारी मगेल्या बामणागेली आन्नमा घरगुती उपचार चांग रितीने करताली खंड. तीं सगळीं घरगुती वकदं आम्माने उगडासु दवोरुनू घेत्तीलीं, आमकाई शिकयलीं. इतलेंची नई तरी, विज्ञानाची होडहोडड पुस्तकं वाच्चनीशीलतरी, आमगेल्या शरीरांतुले अवयवकशशी कार्यकरताती, हेंवई आम्माक गोत्तु आशिशलें. आन्नमाक मस्त हुशार नाशीले, ती हांतुळारिचि कितलकी काळ आशीली खंड. आम्माने एक उत्राने तक्रार करनाशी, तांगेली मनोभावे सेवा केल्ली, अशशी सगळी लेकतलीं सांगत असताती.

तशीची नातवंडांगेलेई मस्त लाड, कौतुक केल्लें. मात्र गरज पळ्ळील ताव्वळी, तांका दाटायताली जावो दाळे होडड करताली आम्मा. भो चड लाडावनू दवरनी हं आम्माने तांका. आम्मागेलो वाखाणण्यागादी आनि एक गुण म्हळ्यारि, सुमार घरांतुं चेईवांक आवसू-बापसूने गौजी घाल्यारि, आज्जो-आज्जी मद्देंतू पडताती, त्यामितिं चेईवांक त्या गौजीची किंमत वरना. आम्मा मात्र केदनाई मद्देंतू पण्णाशीली हं. अगदीची तिक्का जर दिसले की, आम्मी नुसतेंपुणी गौजी घालतं आस्सती म्होणू तरी चेईवांनी इदरारी नात्तिले वेळारी आमचेलाग्गी तशशी म्होणू दाकेयिताली. आत्तं बायल बाम्मुण म्हण्णाफुडे खाटखूट जाल्लीचि न्हंवे! जाल्यारि असल्या वेळारी आम्माने मद्देंतु पोडचें जावो कोणा एकळ्यागेली बाजू घेंवचे अशशी केदनाई करुने.

आम्मालागी कोणई कशशी वागोती, ती मात्र सगळ्यांलागी प्रेमानेची वागताली. कोणागेल्याई बाबतींतु मनांतु कोपु दवोरुनू घेंवचे म्होणु नाशीलें, आम्माने. हो गुण खरेंची भो अप्रुब पोळोवंच्याक मेळता.

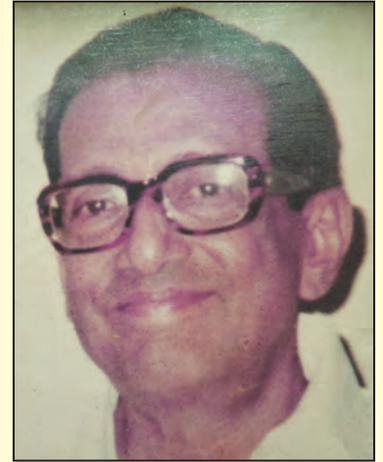
अशशी आशशीली आमगेली आम्मा. आम्मागेले थोडेपुणी गुण आमच्यांतु येवकाती म्होणु आमगेल्या समस्त परिवाराने प्रयत्न कोरचे म्होणु लेकल्यां. हिची आमगेल्या लेकाने आम्माक दिल्लेली श्रद्धांजली!

Vasant Mangesh Kulkarni

(16-04-1918 to 03-03-1990)

by Dr. Veena Chandavarkar (9892779299 doonmoon@gmail.com)

Born to the Kulkarni's (Mangesh & Seeta) in Honavar on 16th April 1918, Vasant was the youngest child amongst 4 siblings. Life in those pre-Independence days were very trying to say the least, worsened by the loss of his father when he was just a child. In spite of the days of uncertainty, struggle and scarcity, the Kulkarni sibs survived. Papa did his matriculation from a school in Karwar. Papa's first job was that of a stenographer in the erstwhile Sachivalaya. Seeking better opportunities, he enrolled into the Police force. He started his journey after being trained at the Nashik Police Training school. He served at various police stations – Parel, Palton Road, Dadar, Colaba, Mulund to name a few. That also meant three yearly transfers. He had a huge responsibility in 1966-67 when he was in charge of the Mahim Police station – his team had to maintain law and order even as Mahim burnt in the language riots that hit the city. The positive side of the posting was as station chief, he had the honour and privilege of leading the prayers at the Mahim Urus. Though he was a hardcore policeman and very good at his work, the soft side of humanity never ever left him. Dealing with lumpen elements in the lockup, often they would understand only the third level of effective dialogue. Tired at the end of the day, Papa would apparently trudge in and sometimes tell Amma to send an iodex jar downstairs for the poor chap who was in pain.



In 1944, Papa married Vimal Vithal Shashital of Honavar. Amma had to balance the role of the wife, the mother, and was foster mother to a host of villagers - relatives and others. They would come to Bombay - their Vasant had a job in the police. His house was their house. He surely would look after them and help them to make it happen for them in the city. And he did. Their three daughters Aruna, Suvarna and Veena grew up watching their mother cook for an army. Papa or Ajapapa - a moniker given to him by his first grandchild Kanchan - was someone who never could say no. He also could not ignore the trials and tribulations of relatives, colleagues or friends. So it wasn't a surprise for Amma to hear – Vimal, I have brought three guests for dinner – serve them. Amma slowly fitted into that role too.

Papa was involved in the special branch CID later in his career and retired from the force in 1976 as an Assistant Commissioner Police. Subsequently he was invited to be the Chief of Security at the Carona Sahu shoe factory in Jogeshwari and worked there for another decade. A patriarch in bearing, he was modernist in demeanour. Supporting a student who wanted to go abroad for his doctorate, when the family wanted the boy to join a secure bank job was just one more logical thing that had to be done. Clear in thinking and fast in execution, many youngsters would seek his advice knowing that it would be in their best interests. Papa wouldn't dice words if he had to get a point of view across.

Fond of stylish living, Papa insisted that his children and their spouses also did the same. His clothes including night wear were always pressed. He always dressed neatly and his shoes were always gleamingly polished. He encouraged his family to be self sufficient in all matters of life – from sewing, bankwork, to travelling. Aruna and Suvarna remember how they were packed off to Bhosala Military School for a camp – in the quest of being confident and independent. Fond of his friends and relatives, I remember how he would indulge in a whirlwind tour of their residences. The visits were frequent but short – the thought not the time spent was of essence. Papa practiced yoga- that probably helped him digest rosogollas or mangoes which his sweet tooth loved. An avid reader, he was an encyclopedia of knowledge. Many of the recipients of Papa's largesse do remember him fondly. As they live their now emancipated lives, nostalgia sometimes does bring a wave of gratitude and a silent tear of remembrance. As Papa would have been a hundred, it would be great to reconnect with them. Papa's words still ring in my ears – Think before you give. But if you give, expect it not to return. If it does, it will be a bonus.

We fondly remember . .

Aruna & Kishore Kallianpur; Kanchan & Ashwin Rao; Ashwin & Akshata Kallianpur
Suvarna & Pramod Shedde; Priya & Rahul Dhareshwar; Mihir Shedde
Veena & Mohan Chandavarkar; Abhishek & Madhura Chandavarkar; Saili & Rahul Shah



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सुनंदा नाडकर्णी

माझी प्रिय मैत्रीण दुर्गा ही रामराव व गिरीजाबाई हेम्माडी यांची कन्या. चार मुलांच्या पाठीवर जन्मलेली म्हणून सर्वांची लाडकी. २१ मे १९२३ हा तिचा जन्म दिवस. धारवाडला जन्मली आणि तिथेच मोठी झाली. बॅसल मिशन हायस्कूलमध्ये तिचं मॅट्रिकपर्यंत शिक्षण झालं. पुढे कर्नाटक कॉलेजमधून ती बी.ए. झाली. कॉलेजमध्ये सर्व स्पोर्ट्समध्ये ती भाग घ्यायची व तिला हमखास बक्षीस मिळायचे. त्या दिवसात जास्त मोटारीही नव्हत्या. त्यावेळी ती ड्रायव्हिंग करित असे. पण तिला कोणत्याही गोष्टीचा गर्व नव्हता.

तिचे लग्न १२ मे १९४६ ला श्री. गुरुनंदन लक्ष्मणराव भट (मंजेश्वर) यांच्याशी झाले व ती आनंदाश्रम (मुंबई) मध्ये राहायला आली. सासू-सासरे, दोन नणंदा यांच्याशी प्रेमाने मिळून मिसळून वागून व इतर नातलग यांच्याशी प्रेमाने वागून सर्वांची मने तिने जिंकून घेतली. नवरा बायको दोघेही स्वभावाने चांगली असल्यामुळे (सासूबाईंना सुनेचं फार कौतुक) नातलग व पाहुणे रावळे त्यांच्याकडे येऊन राहात. आम्ही मैत्रीणी तिच्या घराला 'पाहुण्यांचे घर' म्हणत असू. त्यांच्या शेजारच्या बिल्डींगमध्ये कृष्णाबाई राव राहात होत्या. त्यांच्याकडे गाण्याचे क्लास चालत. तसेच बायकांसाठी स्पोर्ट्स चालत. जनरल नॉलेज, पत्त्यांचे खेळ वगैरे चालत. त्यात दुर्गाला नेहमीच बक्षीस मिळायचे. 'डी वॉर्ड महिला संघ'मध्ये ती पुष्कळ काम

करायची. त्यांची एक गरिबांसाठी शाळा होती. त्या शाळेसाठीपण ती पुष्कळ काम करायची. सारस्वत महिला समाज (गावदेवी) मध्येही ती काम करायची. नवरा बायको दोघेही मोकळ्या स्वभावाची असल्यामुळे कोणालाही त्यांच्याकडे परकेपणा वाटत नसे.



95th Birth Anniversary
on 21.5.2018

दुर्गाला २६ डिसेंबर १९४८ मध्ये मुलगी झाली. कंटेबेट रमेश शंकर यांच्याशी तिचं लग्न झालं. ती पुण्याला राहते. एप्रिल १९७३ मध्ये तिला मुलगा झाला. त्यालाही १५ ऑगस्ट २००६ मध्ये मुलगा झाला व दुर्गा पणजी झाली. ७ सप्टेंबर २०१० रोजी गुरुनंदन यांचे निधन झाले. वय बरेच झाले म्हणून तिला एकटीला मुंबईला राहायला दिले नाही. त्यामुळे ती पुण्याला विद्याकडे राहायला गेली. तिची प्रकृती चांगली होती. चपात्या करणे वगैरे लहानसहान कामेही ती करित होती.

१८ फेब्रुवारीला दुपारी १॥ च्या सुमारास तिचे डोके फार दुखायला लागले आणि तिथेच ती कोलॅप्स झाली. दवाखान्यात नेली, पण काही उपयोग झाला नाही. ब्रेन हॅमरेज असे निदान झाले आणि ता. २० मंगळवारी माझी प्रिय मैत्रीण (स्त्रियांत विरळा अशी होती) आम्हां सर्वांना सोडून देवाघरी गेली. देव तिच्या आत्म्याला शांती देवो हीच प्रार्थना.



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PERSONALIA

Pramod Karnad(58), who retired as Managing Director of Maharashtra State Co-op. Bank, Mumbai by superannuation recently resumed as Consultant to Mumbai Dist Central Co-op Bank (known as Mumbai Bank), a large sized DCC Bank having its Head office at Fort, Mumbai.



Pramod has also been appointed as President of Yashvantrao Chavan Pratishthan, Navi Mumbai Centre on his retirement. This is a renowned Trust

involved in Cultural, Educational, Vocational, Sports activities conferring Awards to meritorious aspirants. It also holds International Films Festivals.

Pramod is a Trainer, Speaker for Banking fraternity & his sessions in E-Learningz are regularly transmitted by the prominent magazine, 'Banking Frontiers' on their web channel Finbiz. He is a recipient of Best Chief Executive Award consecutively for last 2 years at national level amongst the State Co-op Banks in India.

Widely travelled across the globe, pramod has scripted 2 marathi films, given playback in films, written 5 novels & 2 poetry books. He also recieved the Central Govt award for his book titled 'Ambitious' & Konkan marathi sahitya parishad Award for 'Athavatay na tula?'

A music album 'Bedhund Maz Hovu de' written and composed by him was a great hit in which prominent singers Ravindra Sathe, Uttara Kelkar & Swapnil Bondodkar sung under his Music Direction.

Here and There

Bengaluru: On 1st March 2018, the Shishya Sweekara Diwas of Parama Pujya Shrimad Parijnanashram Swamiji-III was observed with Deepanamaskar, Bhashya Pathan, Guru Pujan, Ashtavadhana Seva and Prasad Vitarana. On 18th March 2018, on the occasion of Ugadi, Bhashya Pathan was offered at our Math followed by few Bhajans and Aarti. Thereafter the laity participated in the Panchanga Vachana and Panak-Panwar at Canara union. On 31st March, the Rathotsava day at Shirali, Bhashya Pathan and Ashtavadhan seva was performed at our Bengaluru Math. Pujan was performed by *Gruhastha-s* every Monday, Thursday and Friday. Samoohika Gayatri Japa Anushthaan was conducted on 2nd, 4th and 5th Sundays. The series of talks by Smt. Dr. Sudha Tinaikar on Mundakopanishad continued. A short 5 minutes Ninaada practice session was a part of all regular activities conducted at Bengaluru Math. Ashtanga Fitness sessions were conducted by yuva Shri Varun Mallapur and training sessions on rebounder by yuvati Smt. Kushal Bailur.

Reported by Saikrupa Nalkur

Chennai : We began the month with Guru Pujan and Bhajans on the Shishya sweekar day of PP Swamiji Shrimat Parijnanashram III. For Yugadi on March 18, Ved Goutham Bhatmam did Panchanga vachana which was followed by Paanak Panvaar. For Ramanavami, we had Bhajans. Monthly sadhana panchakam too was conducted.

Reported by Kavita Savoor

Mumbai – Andheri: Andheri Sabha Yugadi celebrations were organised at Shri Ram High School on Sunday, 18th March 2018. Satyanarayan Puja and Panchang Vachan was followed by a brief, enriching talk on the significance of the Vilambi Samvatsara by Rajgopal Bhat maam. "Katha Kathan" .. a narration of witty and hilarious anecdotes, by Shivangi Naik pacchi followed, which everyone enjoyed.

Sumptuous refreshments which included Paanak, pachadi, prasada sheera, fruits etc were served.

Our cultural programme for the evening was based on the theme "Love"..and ably compered by yuva Niyati Mavinkurve. 28 prarthana varga children and yuvas enthralled the audience with their performancesdance, a rap performance, one man act, vocal and instrumental music and a Konkani skit based on the book in the Parijna series "Manga's Task". A display and sale of the beautiful Samvit Sudha products was arranged by Sonali Dhareshwar pachi.

Dharmapracharak Shri Rajgopal Bhat maam was honoured by our Sabha President Vinay Masurkar maam. Satyanarayan Pandit maam compered the programme and proposed the vote of thanks. The evening ended with chanting Deepanamaskar and Sabha Samapti Prarthana.

Reported by Aditi Hattiangdi

Mumbai – Grant road : On March 1st, Shishyasweekar day, we participated in the programmes at Karla Durgaparameshwari temple. March 18th Yugadi was celebrated in the Talmaliwadi garden. The programme started with Sabha Prarambha Prarthana. Ved. Sunil Nadkarni performed a puja followed by Panchangvachan. Deep Namaskar followed. A viewing of HH Shrimad Sadyojat Shankarashram Swamiji's discourse at SDM Medical College, Dharwad was arranged for the benefit of the devotees. The programme ended with Panak Panwar & Sabha Samapti Prarthana.

Reported by Smita Mavinkurve

Mumbai – Santacruz : As arranged by our Sabha, 'Panchaang Vaachana' was officiated by Ved. Shri Ulman Anandbhat maam on 'Yugadi'. This was followed by Deep Namaskar, Ashtak and Mangalarati. The traditional prasad of 'paanak and pachadi' was served to all devotees present.

To celebrate the auspiciousness of 'Shri Ramanavami', our Sabha had arranged for a programme by 'Parijnan Bhajan Mandal'. The "Katha Kathan" by them was very interesting and melodious, which had a beautiful narration on Lord Rama, right from His birth, till how He righteously wins back His beloved Sita, with appropriate bhajans sung by all of them in between. The evening concluded with aarti of Lord Rama and this was followed by Deepanamaskar. Prasad was served later to all.

Reported by Kavita Karnad

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Mumbai – Vile Parle-Vakola : Upanyas on Ganapati Atharvashirsha by Dhrama Pracharak Shri Rajgopal Bhatmam was organized by our Sabha from 15th to 17th of January, 2018 at the residence of Smt. Shyamala Bhat. He began his Upanyas Malika by playing the cassette of Ganapati Atharvashirsha recited by Vedmurty Nagesh Haldipur Bhatmam which set the right tone for a blissful atmosphere. All Sadhakas were immensely benefitted by imbibing Shri Rajagopal Mam's lucid explanations on the meaning and other facets of Atharvashirsha going much beyond the written word and showing the deeper meaning within, and the importance of its daily chanting with due understanding.

On 19th of January 2018, during Samaradhana function of H H Shankarshram II Swamiji, Sadhakas first performed Devi Anushtan as per the custom followed on every third Friday of the month in our Sabha. This was followed by reading out excerpts from Bodhamruta book and singing melodious devotional Bhajans. The programme concluded with Deep Namaskar, Ashtak, Mangal Aarti and Prasad Vitaran.

On Friday the 5th of February, 2018, Pattabhishek (Ordination day) of our Param Pujya Sadyojat Shankarashram Swamiji was commemorated by our Sabha at the residence of Shri Ashwin Bellare. Guru Pujan was performed by Smt. Nita Bellare. Melodious Bhajans were offered by our Sadhakas. This was followed by Deepa Namaskar, Mangal Arati & Prasad Vitaran.

A few Sadhakas from our Sabha attended Seva Saptah from 18th February – 25th February at Karla Math and on 25th February about 17 Sadhakas participated in Sannikarsha. Guru Pujan was performed by two of our Sadhikas.

On 1st March, 2018, Shishya Sweekar Divas of P. P. Shrimat Parijnanashram Swamiji III, about 30 Sadhakas visited Karla Math and participated in various activities. The New "Vilambi" Nama Samvatsara was given a warm welcome by our sabha members in the Quardrangle of Guruprasad Society at 6 pm. Sabha Praramba Prarthana followed by Guru Paduka Stotram and Shri Parijnanashram Trayodash started the programme. Shri Vedmurty Yogesh Honavar Bhatmam performed Panchang Pujan followed by Panchang Vachan & Rashiphala. Shri Krishnanand Mankikar Mam, President of our Sabha spoke on the importance of Vantiga collection and also briefed Sadhakas on "Document Management System" initiated and presented in Karla Math by Shri Mangesh Chickermanemam during Dharmasabha. A Samvit Sudha Stall was also arranged for sale of Samvit Sudha Products. Similarly Smt. Nilambari Kundapur Pachhi had arranged a stall of Shanta Sukhada products made by underprivileged women. Both enjoyed good sales.

Reported by Radhika Chittar

Our Institutions

Saraswat Mahila Samaj, Chennai

The Samaj organised an event 'Khel Khel Mein' on the evening of March 24, 2018. All games from yesteryears, from our childhood were played. Games like Paandi (Hop Scotch), Knots & Crosses, Pallanguzhi (Gurpale), Snakes & Ladders, Carrom, Bombaram (Buguri), Brainvita, Chinese Chekkers,

Oranges & Lemon, Hangman, L.O.N.D.O.N, Pagade (Ludo), Names Places Animals Things etc.

It was an evening of nostalgia as we relived our childhood. The evening ended with subscription dinner ordered from 'Rasoi'. A fun evening where everyone let their hair down.

Reported by Preetham Chandavarkar

Saraswat Mahila Samaj, Gamdevi

"Yuvati divas" was celebrated on 10th March 2018 in the Mahila Samaj hall. Ms. Ketaki Mavinkurve (M.A., B.Ed. English), teacher and the member of the Yuvati Vibhag of the Mahila Samaj was the speaker. The programme began with an introduction by Priya Badukulli. Subsequently, Ketaki gave an interesting speech on Media Literacy and Awareness. She had learnt about media literacy and decided to spread awareness especially amongst senior citizens who use WhatsApp. She explained the concept of WhatsApp. It was an interactive session of 45 minutes wherein she explained the process of deconstructing and verifying messages which come on WhatsApp using Google. Shyamala Talgeri in her vote of thanks appreciated the lecture and thanked her for sharing such valuable information. The program ended with snacks sponsored by Vidya Kodial in memory of Smt. Premlata and Shri Kodial Shankar Rao. Overall it was an extremely informative session which was enjoyed by everyone.

All the members of Gamdevi Mahila Samaj had opportunity to watch the "Cookery Demo" of Delicious 'CabbageTicky Canapes with Cabbage Dressing' by Priya Baddukuli on 24th March in the Samaj hall. Vijayalaxmi kapnadak introduced her. Priya has retired from National insurance company and is now a fulltime housewife as well as a prolific writer writing short stories in Marathi and Konkani. She won the first prize in the Cooking competition held this year in the Mahila Samaj. As the dishes were getting ready she regaled the audience with a humorous konkani story. As a bonus she also served, missal and keshar bhat. Shrikala Vinekar gave the vote of thanks.

Reported by Vijayalaxmi Kapnadak

Donations given to Saraswat Mahila Samaj will be printed in our June Issue.

CLASSIFIEDS

MATRIMONIAL

Alliance invited for Chitrapur Saraswat girl aged 26 years, 5 ft, B.E. IT, working with a reputed IT MNC company as Application developer at Mumbai from qualified CSB boy from Mumbai or Pune. Interested boy may please contact by email : drishtikonevastu@yahoo.co.in, mobile no : 9820519534 / 9819267627

BIRTHS

A daughter (Anvi) to Dr. Maitreyee (nee Mankikar) and Dr. Aadity Kulkarni on 6th March 2018 in Pune, Granddaughter to Dr. Gajannan and Dr. Prabha Mankikar and Dr. Atul and Dr. Manjiri Kulkarni.

A son (Omkar) to Abhay and Lakshmi Manjeshwar was born on 28th December 2017 at Raleigh, North Carolina, USA. Grandson to Subhash & Shubhada Manjeshwar, Ramesh & Vathsala Prabhu. Great grandson to Sita Ramchandra Manjeshwar.

ACKNOWLEDGEMENT

Savita and Dinesh Tonsey, along with Kalpana and Arun Baidoor thank all their relatives, friends and well-wishers for their gracious presence, greetings, love, messages and blessings on the occasion of the wedding and reception of Radhika and Ashutosh on 5th March, 2018 at Mumbai and request that this be kindly treated as a personal acknowledgement.

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DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

Mar 29 : A son (Vikrant), to Kranti and Ajit Satish Naimpally at Dahisar West, Mumbai.

THREAD CEREMONY

We bless the following batu:

May 6 : Prajwal, son of Anay and Mamta Burde at Dombivli.

MARRIAGE

We congratulate the young couple

2017

Dec 03 : Anjali Kaikini with Madhab Pandey at Bengaluru. 2018

Feb 18 : Shoma Kaikini with Harshvardhan Singh at Bengaluru.

BIRTH

Feb 03 : A son (Mayur) to Ashwini (nee Kamath) and Poornanand Trikannad at Bangalore.

Feb 23 : A daughter (Aadhya) to Yuvika (nee Pooja Kamat) and Yatin Mavinkurve at Mumbai.

Mar 06 : A daughter (Anvi) to Dr. Maitreyee (nee Mankikar) and Dr. Aaditya Kulkarni.

Mar 12 : A son to Radhika (nee Nadkarni) and Prashant Dalvi at Mumbai.

Mar 29 : A son (Vikrant), to Kranti and Ajit Satish Naimpally at Dahisar West, Mumbai.

THREAD CEREMONY

May 6 : Prajwal Anay Burde at Dombivli.

OBITUARIES

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

Mar 7 : Anant Annaji Hattangadi (91) in Ahemadabad (Gujrat).

Mar 20 : Shanta Bhalachandra Talgeri (nee Karnad) (88) at Bangalore

Mar 28 : Murlidhar Naimpally (88) of Bangalore at New Jersey USA.

Mar 29 : Malati Mohan Nadkarni (90) at Karnataka Bldgs, Matunga, Mumbai.

Apr 4 : Hattangadi Raghuvir Rao (78) at Udupi.

Apr 5 : Anjali Ramesh Gulvadi (65) at Mumbai.

Apr 20 : Gowrishankar Ramamohan Koppikar (90) at Mumbai.

Donations Received

Kanara Saraswat Association is grateful to the following donor:

Emergency Medical Relief fund

	Rs.
Meghana B Baidur	25,000/-
Usha Satyanarayan Pandit (In m/o her parents)	50,000/-
Sunil Ullal (In m/o wife Mrs Radhika Ullal)	5,000/-

Medical Relief Fund

Chandrakant L Basrur (In m/o sister Mrs Uma Nadkarni and brother-in-law Mr Vishweshwar Nadkarni)	10,000/-
Mr Ramcharan G Hattiangdi (In m/o wife Mrs Vidya R Hattiangdi)	10,000/-
Ms Sandhya Harite (In m/o Vasant Katre, Meera Katre and Lalita Katre)	75,000/-

Distress Relief Fund

Ms. Meghana B Baidur	10,000/-
Mr Ramcharan G Hattiangdi (In m/o father Dr Gopal S Hattiangdi)	10,000/-

Scholarship Fund

Ms Meghana B Baidur	15,000/-
Mr Nitin K Burde (In m/o father Krishnarao A Burde)	5000/-
Konkani Charitable Fund (USA)	1,27,100/-
Ramcharan G Hattiangdi (In m/o daughter Mrs Priya Hattiangdi-Mundkur)	10,000/-

The amount is being donated by Meghana B. Baidur in memory of her grandfather Late Shri Vinayak (Vasant) Sadashiv Pandit on his first death anniversary on 02.05.2018

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