

# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Vol. 23 Issue 7 Mumbai

July 2018

Pages 64 Price ` 20/-

## Padma Bhushan Shri Shyam Benegal felicitates Film Maker Amit Masurkar



President Praveen Kadle presenting a memento to Chief Guest Padma Bhushan Shyam Benegal



Amit Masurkar receiving a memento from Vice President Kishore Masurkar



Shyam Benegal felicitating Amit Masurkar



Senior Film Journalist Chaitanya Padukone (centre) in conversation with Shyam Benegal and Amit Masurkar

## "Going Rural - The Story of Huli-de-Vana"



SVC Chairman Uday Gurkar welcoming Vivek and Tanuja Nadkarni



A snapshot from the Power Point presentation on Huli-de-Vana



Vivek and Tanuja Nadkarni answering queries from the audience

# What's right for you is what's right here.



*Financial Services from Tata Capital.*

Home Loans | Auto Loans | Personal Loans | Consumer Durable Loans |  
Two Wheeler Loans | Loan Against Shares | Loan Against Property |  
Business Loans | Investment | Advisory Services | Cards\*

**Call 1800 209 6060**  
**[contactus@tatacapital.com](mailto:contactus@tatacapital.com)**

**TATA CAPITAL**

We only do what's right for you

\*All Products except Home Loans are originated and serviced by Tata Capital Financial Services Limited. Home Loans are originated and serviced by Tata Capital Housing Financial Services Limited. All loans are at the sole discretion of the respective entities. Tata Travel Card is a white label card issued, established and operated by Axis Bank. It is marketed and distributed by TT Holdings and Services Limited. Tata Credit Card is a white label card issued, established and operated by SBI Cards and Payment Services Pvt. Ltd. It is marketed and distributed by TCFSL. Terms and conditions apply.



# Kanara Saraswat

A Monthly Magazine of the  
Kanara Saraswat Association  
Office: 13/1-2, Association Building,  
Talmakiwadi, Near Talmaki Chowk,  
J.D. Marg, Mumbai 400007

Website: <http://www.kanarasaraswat.in>

Vol. 23, No 7, July 2018

e-mail: [editor@kanarasaraswat.in](mailto:editor@kanarasaraswat.in)  
[kanara\\_saraswat@hotmail.com](mailto:kanara_saraswat@hotmail.com)  
(For Publication in the Magazine)

e-mail: [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in)  
(For administrative matters)

President: **Praveen P. Kadle**  
Vice President: **Kishore Masurkar**  
Chairman: **Jairam Khambadkone**

## MEMBERS OF THE EDITORIAL COMMITTEE

Managing Editor: **Gurunath Gokarn**

Editor: **Smita Mavinkurve**

Associate Editor: **Uday A. Mankikar**

Editorial Committee:

**Usha K. Surkund**

**Devyani Bijoor**

**Computer Composing:**

**Sujata V. Masurkar**

KSA Telephone: (022) 2380 2263

**TELEFAX:** (022) 23805655

KSA Holiday Home, Nashik:

Tel: 0253-2580575 / 0253-2315881

Learning from the Masters ... <i>Sharad Murdeshwar</i>	39
Lust for Life ... <i>Kavita Karnad Samuel</i>	41
Dressing Table (Poem) ... <i>Gurudas S. Gulwadi</i>	41
That Right Balance ... <i>Prathamesh Kumta</i>	42
Report: A Memorable Evening with GP-ites ... <i>Mahesh Kalawar</i>	43
Extraordinary People - Surya Prakash Rai ... <i>From the Internet</i>	44
Down Memory Lane: Our Football Star ... <i>Anuja Kamat-Mudur</i>	45
Tattvabodha -21 ... <i>Dr. SudhaTinaikar</i>	46
Parisevanam: Seva ... <i>Vinati Udiyavar</i>	47
Kiddies' Corner: Drawings:	
Silent Woods ... <i>Samiksha Kumble</i>	
Banyan Tree ... <i>Arnav Chandavarkar</i>	50
My Trek Diary ... <i>Shreyas Chandavarkar</i>	
Animal Poems ... <i>Aashna Selvaraj</i>	51
Innovation in Science and Technology ... <i>Sankalp Shukla</i>	52
At The Nocturn Cemetery (Poem) ... <i>Samvit Mavinkurve</i>	52
'एक वेगळी वाट' - लघु कादंबरीचा विमोचन समारंभ ... <i>उदय मंकिकर</i>	53
पुस्तक परिचय ... <i>उदय मंकिकर</i>	54
सांग ... <i>मुरलीधर बेट्टाबेट</i>	55
हून उदकाचाँ घोडु ... <i>सुनंदा कर्नाड</i>	55
आत्महत्या ... <i>श्यामला अशोक कुळकर्णी</i>	56
स्वाक्षरींची गम्मत ... <i>शरद कोपिकर</i>	57
मधुर महफिल गजलों की... <i>नीलिमा नाडकर्णी</i>	58
Tribute : My Dada, Anant Hattangadi... <i>Vasant Hattangadi</i>	59
Personalia	60
Here & There	60
Our Institutions	61
Classifieds and Domestic Tidings	62

## CONGRATULATIONS !!

Sangeet Natak Akademi Awards have been announced for 2017 and 3 Saraswats are among the awardees. **Vidushi Lalith Rao** for her contribution to Hindustani Classical Music as a Performer, Guru and her numerous Educational Music Programmes, **Pandit Yogesh Samsi** for his contribution to Hindustani Classical percussion (Tabla) and **Sunil Shanbag** for Theatre Direction. The awards will given by the President of India shortly.

## DONATIONS RECEIVED

*Kanara Saraswat is grateful to the following donors:*

### EMERGENCY MEDICAL RELIEF FUND

Dr. Maitri Yogesh Gupta	Rs 10000.00
(In memory of Dr Ganesh L Koppikar)	
Smt Deepa Sanatkumar Shiralkar and Smt Sandhya Uday Nadkarni	Rs 1,50,000.00
(In memory of mother Smt Asha (Malati) Vithal Vinekar)	

### MEDICAL RELIEF FUND

Dr Maitri Yogesh Gupta	Rs 10000.00
(In memory of Smt Kumudini G Koppikar)	

### SCHOLARSHIP FUND

Smt Deepa Sanatkumar Shiralkar and Smt Sandhya Uday Nadkarni	Rs 1,50,000.00
(In memory of father Shri Vithal Narayan Vinekar)	

## IN THIS ISSUE....

From the President's Desk	5
Letters to the Editor	6
<i>Our Cover:</i>	
Felicitation Programme of Amit Masurkar	7
Going Rural - The Story of Huli-de-Vana	9
Tribute: My Annu ... <i>Arjun Hemmady</i>	19
Military Musings: Worlds Apart ... <i>Maj Gen B N Rao (Retd)</i>	21
Remembrance of Times Past ... <i>Gayatri Madan Dutt</i>	25
The Crest Selection ... <i>Manohar Rao</i>	26
Shadow (Poem) ... <i>Saguna R. Udiaver</i>	26
Arise from Failure! ... <i>Mayur Kalbag</i>	31
Science Corner 10: Open-Ended Project: Solution for Power Crisis? ... <i>Sanjay Gokarn</i>	33

## Invitation to Participate in Essay Competition

We invite essays from our readers on the subject

“MY DREAM OF A NEW INDIA”

Length – 2000 to 2500 words

Readers over the age of 18 years or above can participate

Group 1: 18 to 25 yrs, Group 2: 25 to 40 yrs, Group 3: 40 yrs and above

The essay should reach us on or before October 10<sup>th</sup> 2018.

Kindly enclose your mobile number, a brief bio-data and passport size coloured photograph with the article.

The essays will be judged by our panel and prizes will be awarded on our Foundation Day November 26<sup>th</sup> 2018.

Group 1 : 1 <sup>st</sup> prize – Rs. 10,000	2 <sup>nd</sup> prize – Rs. 7,500	3 <sup>rd</sup> prize – Rs. 5,000
Group 2 : 1 <sup>st</sup> prize – Rs. 15,000	2 <sup>nd</sup> prize – Rs. 10,500	3 <sup>rd</sup> prize – Rs. 7,500
Group 3 : 1 <sup>st</sup> prize – Rs. 20,000	2 <sup>nd</sup> prize – Rs. 15,000	3 <sup>rd</sup> prize – Rs. 10,000

The prize winning essays from each group will be published in our forthcoming magazines.

Please note that if in any age group no essay is deemed to be worthy of a prize, no award will be given in that group.

The editor reserves the right to correct small errors like punctuation, spelling mistakes and incorrect grammar before publication.

You may send the essays by email (word files) to

**kanara\_saraswat@hotmail.com** or **editor@kanarasaraswat.in**

or by post/hand delivery to our office in Kanara Saraswat Building, Talmakiwadi, J.D. Marg, Mumbai 400007. Our office timings are 10.30 am to 1.30 pm and 4.30 pm to 8.30 pm.

**Note that : Essays sent by post must be sealed in an envelope and marked as**

**“CONFIDENTIAL – For Essay Competition”**

### KANARA SARASWAT ASSOCIATION

## Visit UPGRADED KSA Nashik Holiday Home - Home Away From Home

- Serene Atmosphere in Prime location of Nashik
- Easily accessible by regular mode of transport
- Clean and inexpensive accommodation including AC Units with Garden for relaxation
- Morning refreshments, Lunch and Dinner provided at reasonable cost
- Excellent for Family Get-together
- Good Sight Seeing sites like Panchvati, Pandavleni, Someshwar, Bhandardara, Nandor Bird Sanctuary, Various Forts & Dams, Coin Research Center
- Can make daily up down trip from various Industrial locations
- Surrounded by Holy Shrines - Trimbakeshwar (28 Kms), Shirdi (92 Kms), Shani Shinganapur (165 Kms), Pandavleni (8 Kms), Naroshankar Temple (2 Kms), Kapaleshwar Temple (2 Kms), Ramkund (2 Kms), Kalaram Mandir (2 Kms), Tapovan (3 Kms), Mukti Dham (8 Kms), Someshwar (6 Kms), Gurugangeshwar Ved Mandir (2 Kms)

**For Booking Please Contact:**

- **KSA Office, Talmakiwadi Tel – 022-23802263/23805655**
- **Nashik Office- Manager Mrs Ravikala Prakash Koppikar, ➤ Tel No 0253-2580575/2315881, Mobile No – 09623788879 ➤ Email ID:admin@kanarasaraswat.in, ravikalaprakash@gmail.com**
- **KSA Website: www.kanarasaraswat.in**



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

**Dear Friends,**

All of us have learnt the virtue of having a flexible approach in life. Openness to ideas and feelings of others, willingness to change, adjusting when something totally unexpected happens; trying to be imaginative in doing new things are all the examples of being flexible. Flexibility in life expands our opportunities, makes us more responsive to changes, allows us to have diversity in life and brings in an overall win-win situation.

Flexibility as a virtue is one side of the coin and versatility is another. Flexibility is an attitude. How willing are we to change? Versatility is related to our ability. How capable are we to change? If we have flexibility and versatility, then we can say that we are adaptive and to some extent we can say that we are in control of our lives. While one can say that the qualities of versatility are in born, the attitude of flexibility can be developed over a period of time. Being flexible is not about being weak or passive. Flexibility is a conscious choice and a valuable approach to the ever-changing and continuously evolving world that we live in. We can be firm in our convictions, passionate about our beliefs, clear about our intentions and at the same time be flexible enough to make significant changes in life.

Many of us follow a structured life in our younger days, right from our formative years till we grow older - as students, as working executives or business people and sometimes even as artistes who are supposed to be less structured. We are constantly told that without a disciplined and structured approach to life, we can never be successful. As we grow older, perhaps we become more flexible. We allow ourselves to let go of our attachments, are willing to accept if we are wrong, do not take ourselves as seriously as we used to in our younger days, go with the flow and are ready to get support and feedback from others.

In my personal life, right from my childhood, I have always tried to be flexible. I do not know whether this has worked well for me or not. Personally, I cannot comment on this. I always believed that one should be flexible in life. But sometimes, I think that I am too flexible and that perhaps it has not been a great virtue at all.

A few years ago, I read this book 'Innovator's Dilemma' by Clayton Christensen, the famous Harvard professor and the modern day Management Guru. Looking at many of his friends and colleagues who were too flexible to the detriment of their family life, Christensen made a pledge. He promised God that he would not work on weekends and would have dinner at home with his family on weeknights. Sometimes that meant that he had to go to work at three in the morning.

When I first read this book some 4-5 years ago, I found Christensen's behaviour irrational, obstinate and uneconomical. Why be so inflexible? Why not decide on a case by case basis? Sometimes, you have to work on weekends, and then you can make up for it by working a bit less in the next two days. Flexibility is an asset, especially when everything is in a flux.

But maybe if you think hard and seriously, you may get a different perspective. When it comes to important issues, flexibility is not an advantage - it may be a trap. Maybe reaching long term goals which are unrealisable will be easier if your behaviour is more flexible. Maybe constantly having to make new decisions, situation by situation saps one's willpower. Decision-fatigue or a brain exhausted by constantly changing your decisions with changing circumstances is after all not such a great idea. That is why pledges make sense. Once you have pledged something, you do not then have to weigh the pros and cons, each and every time you are faced with a decision. It has been already made for you, saving your mental energy.

The other reason why inflexibility is so valuable has to do with your reputation. By being consistent on certain principles or topics, you indicate where you stand and establish a principle that there is no room for negotiation. You communicate self- mastery making yourself less vulnerable to attack.

But suddenly being inflexible after so many years of a flexible approach to life - how easy is it to adapt to this change? Should I say goodbye to the cult of flexibility? Should I chain myself with pledges completely and without any compromises? As someone said, it is easier to stick to your pledges 100 percent of the time rather than 99 percent.

Or can I find a golden path in between? I do not have any answer to this question.

**Regards,**

**Praveen P Kadle**

## Letters to the Editor

**Dear Editor,** It was heartening to read Mr. Praveen P Kadle's 'From the President's Desk' in the June 2018 issue of Kanara Saraswat. I was particularly pleased to read that the financial health of KSA in the last few years has improved significantly. It speaks much for the prudent budget making and control over expenditure, careful investments and good financial policy decisions.

In today's world, where we hear of organisations pleading shortage of funds, KSA is an island of excellence.

KSA functions in an open and transparent manner, keeping members informed of all happenings, constraints, environmental changes and the like. It augurs well for the community. The Chitrapur Saraswat Community owes a big 'thank you' to the top management of KSA for its diligence, integrity and competence.

Shabash! Well done.

**Maj Gen B N Rao (Retd), Pune**

**Dear Editor,** The article, titled "Mother Extraordinaire" [K.S. June issue] was truly extra ordinary. Thanks, Sushama Arur, we came to know the life story of a simple and pious 'Gopal's Mother'.

**Shivashankar Chickermame**

**Dear Editor,** It was a real pleasure to receive the April KS issue with colorful pictures and a detailed information about the 3 hour program on "Aaple Aawadte Pu.La". P.L. Deshpande was versatile in Marathi literature, acting, direction, musician, singer, a fine harmonium player and what not? Presenting all his qualities itself is a big challenge

and KSA members and artistes, particularly Sadhanapachi and Geetapachi had a daunting task to select the correct and appropriate pieces from his literature and music and fit them in a 3 hours program. According to the well written write-up, the time was mentioned on each script and selection of narrators, actors and singers from the very young to the old too was done very carefully! By reading the discription and seeing the colorful photos, the readers could get an idea of the extensive efforts and hard work were put in to stage this successful program!! Hearty congrats and hats off to all the artistes and the whole team connected with this program."Tuze Ahe Tujpashi" and "Sunder Mi Honar" recalled my memories of years back when these full length dramas were staged in our college at Solapur.

The write-up and pictures of Swaradhish Dr. Bharat Balwalli's program on Veer Savarkar at the Gateway of India too gives a good picture to the readers of its grand success. Swatantryaveer Savarkar sacrificed his life for the freedom of our country. But unfortunately, he was misunderstood and to clear this misunderstanding and to bring his clean image to light, Dr. Bharat organised this program. Indeed a great thought!! Pandit Suresh Wadkar, Anuradha Paudwal, Sadhana Sargam, Bharat himself and other singers sang the songs tuned by Bharat in the presence of the Chief Minister Devendra Phadanvis. Readers would appreciate the great work of Swaradhish to stage this successful program. This write-up brought back memories of our Chennai TV program on Veer Savarkar presented in 1984 in which I was one of the three singers.

---Lata Karnad Rao (Ulla), Chennai.

*:- With Best Compliments -:*

From

# ACME SOAP WORKS

Manufacturers of Industrial & Household Soaps & Detergents

Ram Mandir Road, Next to Ram Mandir,

Goregaon (W), Mumbai - 400 104

Telephone No.: 91 22 26762959 / 26762970 / 26794394,

Fax: 26762994

Email: [acmesoap@vsnl.net](mailto:acmesoap@vsnl.net) Website: [www.acmesoapworks.com](http://www.acmesoapworks.com)

## Felicitation Programme of Amit Masurkar

**“I pride myself on being an Aamchi”: Chief Guest Shyam Benegal**  
**“After ‘Newton’ my next is a social satire movie”: Amit Masurkar**

26<sup>th</sup> May 2018 was a Red- Letter Day at the KSA. That’s because, Amit Masurkar, whose film ‘Newton’ has won the National Award and also bagged two Filmfare Awards, besides being the official Indian entry for the Oscars this year, was to be felicitated. And the felicitation was to be done at the hands of none other than the veteran illustrious ‘seven times National Award winner’ film-maker Padma Bhushan Shyam Benegal!

The Anandashram Hall in Talmakiwadi (Mumbai) was packed to capacity as the programme started punctually at 5 pm. Dynamic Sunil Ullal, the Master of Ceremonies for the evening, welcomed the audience and invited the honorable guests Shri Shyam Benegal and Shri Amit Masurkar as well as the President Shri Praveen Kadle, Vice President Shri Kishore Masurkar and Chairman Shri Jairam Khambadkone to grace the stage. The guests were welcomed with floral bouquets.

Shri Kadle, welcomed the guests and expressed his delight that Shyam Benegal had accepted this invitation. This was the first time that Shri Benegal had come to a KSA event, as in the past he had been unable to make it due to other prior commitments. Shri Kadle felicitated Shri Shyam Benegal with the traditional Shriphal (coconut) and a memento.

Padma Bhushan Shri Shyam Benegal, a veteran and highly respected personality in the Indian Film Industry then addressed the audience. We reproduce excerpts from his address.

**Shri Shyam Benegal** : “I am very happy to be here today. Our community is so small and so it is incredible that it has produced so many people who have made a name in different arts and sciences and particularly in Cinema. Right in the beginning in the days of Silent Cinema, we had Kamladevi Chattopadhyay who was a heroine. Remember that those were the days when women were unwilling to be seen on the screen. So it reflects on our community – that we always lead from the front. Then there was Mr. Sunderrao

Nayampally, also known as Sandow Nayampally, who acted as a hero and stuntman in both Silent and Talking Cinema. In those days there were no safety measures, no doubles doing the stunts for the heroes. So he did things like stopping a galloping horse or jumping on and off running trains etc. Sadly today we have forgotten him”.

“One has to remember that the history of Indian Cinema goes back over a hundred years. It is interesting to see how Indian Cinema has developed over the years. It has come basically from the urban theatre which had developed in Bombay and Calcutta. In those days while the play was being enacted there would be interludes, probably to give the audience a respite. At that time a separate parody with the same story would be played out and it was from this that Indian Cinema really developed. But the most interesting Indian characteristic came when Indian Cinema started to speak or rather sing! When the film was being shown and when the songs started the lights would come on and songbooks would be sold so

that the audience could follow the songs!”

“Our pattern was unique, different from anywhere else in the world. The first films had a phenomenal number of songs – ‘Alam Ara’ had 36 songs and another had 54 songs! It was Gurudutt who should be given the credit for weaving music and songs in the narrative of films. Indian Cinema developed in its own way. In those days we had two separate types – commercial and alternate (also labeled art) cinema. The first kind made money whereas the second one was not seen by the general public. Today there is no such distinction. Cinema is Cinema! The most interesting thing is that people have become so familiar with audiovisual media and you can communicate in a way that you were never able to do before. At that time we used to be saddened that our cinema was not accepted in the outside world. Today it is not so any more. But during this transition we have lost something unique and



**Chief Guest Shyam Benegal and Sr. film journalist Chaitanya Padukone enjoying the interaction with the audience**



**The audience too enjoyed this interaction with the two famous film personalities**

I am not sure whether we have lost or gained in the bargain!"

"When I started making films, the first thing we were asked when we approached any producer for finance was how many songs are there in the film and who are the hero and heroine. Thank God, such questions are not asked any more!"

"The film that Amit has made is extraordinary. Nobody would have thought of making a film like this in the past. I remember in 1974 after I finished making 'Ankur', we also made a film called 'Charandas Chor'. It was made in Chhatisgarh with many local actors. At that time I went to Bastar. The place then was completely tribal. It was very interesting to see the way the community functioned. They spoke two languages – one Hindi based and the other Telugu based. I found them familiar but could not fully understand them. Today the place has completely changed. It has lost that tribal flavor".

"I congratulate Amit for making a film in that area! Thank you".

Shri Sunil Ullal then gave a brief introduction of Shri Amit Masurkar. Vice President Kishore Masurkar welcomed Amit with Shriphal and Memento. Shri Shyam Benegal too felicitated Amit.

Amit thanked the dignitaries on the stage, the audience and the Kanara Saraswat Association. He said he has always admired Shri Shyam Benegal's films and it was a great honour for him to be felicitated at his hands.

Shri Chaitanya Padukone, a distinguished senior award-winning film journalist was then invited on the dais as a 'moderator' to conduct a dialogue with the celebrity guests. We present a few snippets from this conversation :

**Chaitanya Padukone – Amit, tell us how you entered this field. Also, you have a tall, handsome personality. So how did you think of going behind the camera rather than in front of it ?:**

**Amit Masurkar** – My schooling was in Dadar, Mumbai. In those days we watched 'Discovery of India' which was created and directed by Mr. Benegal. I used to enjoy it thoroughly. Then I went to Manipal to study engineering. Though I was good in pure sciences, engineering didn't particularly interest me. It was 1999-2000 and Manipal was full of cybercafés and DVD parlours. We would watch Hollywood and international films at the parlours and go on the internet to read more about those films- screenplays, interviews, reviews. I would dissect the screenplays and that sparked my interest in making films.

In my vacations in 2002, I was writing reviews for a magazine that sent me to cover the Mumbai International Film Festival. Here I met a filmmaker who introduced me to a film editor who was looking for an assistant. I took up this opportunity and never went back to Manipal!

Luckily my parents did not dissuade me but were quite supportive.

**Chaitanya Padukone – Share with us your experience while making the film 'Newton' ?.**

**Amit** : - It was tough but thoroughly enjoyable.

Since the film is about problems faced by tribal community, representing them, their issues, their culture in the most accurate manner was very important. We worked with first time actors, most of them were Gondi locals and this experience was very enriching. Their inputs helped shape the film, as they are going through the same problems depicted in the film- forcible displacement from their lands by the government for the benefit of mining corporations, extreme violence unleashed in the area due to the war between Maoists and government forces, lack of basic amenities like healthcare and education, discrimination on basis of caste.

We had solid support from the locals and never needed police protection. We were very clear that we weren't supporting the Maoists or the government but merely presenting the ground realities, and hence taking the side of the common people.

Sometimes people associated with different political parties would try to disrupt the film shoot demanding to know whose side the film was taking. We always handed the movie script to them and asked them to read it and figure it out themselves. Of course, no one took the pains to read the 90 page script and we were left to do what we were doing!

**Chaitanya Padukone - Aren't you thinking of making a sequel to this film 'Newton' ?**

**Amit** : – I am thinking about it but at the moment I am working on something else. It's a social satire subject for my next movie..

**Chaitanya Padukone - The National Award that your film received was presented to you, not by the President of India, but by two Ministers. What do you have to say about this?**

**Amit** : "I am happy that the entire film has received this prestigious recognition at the national level and frankly, I do not attach importance as to who presented it to me".

A member from the audience suggested to Shri Benegal that the Amchis who are in the film world could come together to make a film. Shri Benegal reacted laughingly that they were all too individualistic. "We Amchis are not clannish", he said, "in fact I remember that when I was making the series "Samvidhan" for the National TV on the making of the Constitution, I came across a reference that Dr. Ambedkar had especially invited Sir Benegal Narsing Rau to help him with the work since he had the most international view of them all. Later Benegal Narsing Rau became the Chief Justice of the International Court of Justice. He could rise above narrow national interests and take a wider view. **That is why I pride myself on being an Aamchi**". The audience responded with a loud applause.

The programme ended on a cordial positive note, with a vote of thanks proposed by the K.S.A Chairman. Thereafter refreshments were served to all the guests.

## Going Rural – The Story of Huli-de-Vana

The evening of June 2<sup>nd</sup> 2018 was an unusual and interesting one at Shrimat Anandashram Hall. Shri Vivek and Smt. Tanuja Nadkarni had been invited by the KSA to give a presentation on their story about going rural –from a city life in Mumbai to a life of farming at ‘Huli-de-Vana’ at Chitrapur Shirali. What made this evening interesting was the fact that the Nadkarnis - a couple born and brought up in Mumbai regaled the audience with anecdotes of their experiences with organic farming along with beautiful photographs.

Shri Sunil Ullal welcomed everyone and introduced the couple. Shri Vivek Nadkarni completed his post graduation in Physics and Electronics before acquiring a Masters in Marketing Management. He started his career in Medical Electronics working for Blue Star, L&T and a Swiss firm. In 1997 he started his own firm ‘Graphic Devices’ He represents several foreign companies in India. The main focus of their business is marketing and maintaining equipment for Biomechanics, Analysing Human movement and Ergonomics.

Smt. Tanuja Nadkarni is a Mathematics graduate from Parle College. She worked for several years as a Software Programmer for BEST. Later she started her own software consultancy and developed projects for Crompton Greaves, Spartan Engineering and several other companies. In 2003 she joined Vivek in his business and now handles Application training for the equipment they supply.

Chief Guest, Shri Uday Gurkar, Chairman SVC Co-op Bank, welcomed the couple with flowers and a memento. He said that he himself comes from a small village near Shirali where he completed his schooling and college and, so can well appreciate the hurdles that the urban based Nadkarnis must have crossed to be able to run a farm successfully in a village. He was especially impressed that they are also simultaneously running their business.

Vivek started the evening’s talk thanking the KSA for inviting them. He said that their life these last 7 years in Huli-de-Vana has been tough but exciting.. Both of them share a great love for nature and have nurtured a passion to be out in the open, without boundaries, board meetings, limits or targets! He attributed their decision to go rural to Tanuja’s father, (late) Mr. Ramesh Hattangadi, who encouraged them to follow their passion. Vivek reminisced that he used to say “You must be not just footloose, but screw-loose as well to take such a decision!”

All their holidays when their kids were small would always be to Karnataka – they loved the greenery, the terrain, the serene rivers and the sight of the beautiful swaying palms. They always dreamt of having a farm here. Their dreams came true when they chanced upon this farm on a visit to Chitrapur. As Tanuja explained “We believe the land has the power to select who should tend to it - for how else can one explain the fact that for 5 years the previous owner had been trying to sell the farm – the remote location, lack of road access (4 months of monsoon, we are totally cut off

from the village due to a gushing stream that flows between the farm and the road to the village - we have to wade thru waist deep water to get our supplies and reach back home!) and proximity to the forest scarcely mattered to us and we fell in love with the place on our very first visit.” And they made the move in August 2011.

They continued their business which they are equally passionate about. Vivek says, the Internet and Technology helps them to manage their business from Chitrapur itself. The “Outdoors is our office” he says.

Their farm is about 7 acres, with 4 acres of Areca and coconut plantation intercropped with fruit trees and Spices – pepper, clove, bay leaf, nutmeg, and mace. A few trees which yield a harvest worth mentioning are - Kokum(Garcinia Indica), Vatamba (Artocarpus Lakoocha), Wild Mango and Moringa. They have half an acre of open land for paddy



**Vivek and Tanuja Nadkarni with young and inquisitive Saadya Madiman**

cultivation and the rest of the land has forest trees. They intend to leave the forest as it is and do not want to convert it to farmland - for what is a world without forests? They grow a local variety of Red Rice which has a rich nutty flavour. The rice crop takes up almost 5 months of the year from seed sowing to harvesting. The last two months when the rice tillers appear and the grain starts forming, are the most critical as they have a lot of wild boar ruining the tender grain. They protect their crop the traditional way that all farmers in this region do – spend the nights sleeping in the fields. They have built an elevated Machan in the middle of the rice field.

Tanuja explained how they work with the locals on the farm and showed beautiful photos of the fields, their produce and the birds and animals. She also related some thrilling stories of encounters with a python who wanted to make their kitchen its home! They are now used to seeing Cobras, Russels Vipers and of course the countless Rat-snakes.

They have learnt how to handle the cows as well. She shared the experience of one particular calf-birth which turned out to be an emergency and how their vet Dr. Gourish Padukone, saved the day. A small girl in the audience was curious about whether they named the cows. To the

amusement of all, Tanuja related their names – Shravani, Shabari, Anandi, Kaveri, Kavya, Kasturi, Kalavati, Saraswati, Purna.....not to forget the Buffalo family - Madhubala, Madhuwanti, Madhukauns and the latest addition Padmavati!

During the interaction with the audience Vivek explained how they opted out of the Commercial Organic Certification Process and they chose to be certified by an NGO in Bangalore. Tanuja maintains an online store through which spices and sun-dried products like jackfruits, bananas, kokum are sold. The small post office at Chitrapur outside our Math handles all her parcels!

When talking about Organic Farming, Tanuja said that Indian farmers have always followed excellent practices. These have been documented by Sir Albert Howard and his wife as far back as 1920 in a book called 'The Agricultural Testament'. (The book is available on line and can be downloaded by anyone interested in reading it). This couple had been deputed by the British Government to teach Indian farmers good farming practices. However after they came to India and studied the methods of farming used by the Indian farmers they came to the conclusion that these are the best practices! And these are the practices that today go under the title 'Organic Farming'! The chemical fertilizers and pesticides that are used today, make the soil and the environment unhealthy. And in Sir Howards words "The health of the Soil, Plant, Animal and Man is ONE and indivisible" Tanuja and Vivek follow the age old methods of composting, preparing Jeevamruth and Panchgavya –the secrets which have been gleaned from the ancient treatise 'Vrukshayurveda'.

About the difficulties faced by the farming community, Tanuja puts it across "The biggest pain point when it comes to farming is – Not the destruction caused by wild boars/ peacocks/monkeys, Not the crop failures caused by vagaries of nature or our own mistakes – no none of these, but the ridiculous prices that a farmer gets for his produce. When the harvests are abundant, the prices crash to dismal lows, when you have lost half your crop to some problem or the

other, you find that prices are at an all time high. The other sore point is the fact that in an agrarian country like ours, knowledge of farming does not get the respect it deserves. We, having lived all our lives in the city, struggle to learn about simplest of things like how to prepare a rice nursery, how to tend to a growing crop and there are things which even the most detailed 'manuals of crop cultivation' cannot tell you, but watch farmers at work and you will be amazed by their knowledge of the land they tend and the plants that flourish under their care - the diversity of crops in our rich land makes it one of the most challenging professions. Nothing in a city life can gear /prepare you for the sheer hard physical labour that is involved in maintaining a farm. Right from milking the cows, cleaning the cow shed, raking up the hay or dried leaves, – the list is endless, and one has got to be prepared to do it and enjoy doing it!"

It was a beautiful presentation well coordinated between Vivek and Tanuja, with various pictures of the farm and processes followed for different agricultural products. No doubt, their 22 Cows and 2 dogs and a cat are a part of their family in the farm. Today they are happy that they are close to achieving self-sufficiency in their farm.

The interactive session with various questions from the audience, including from a 7 or 8 year old girl, was an interesting one. When asked what is the meaning of the name 'Huli-de-Vana' Vivek explained that nestling at the base of the valley is an old Temple of Goddess DurgaParmeshwari, probably a few hundred years old. The land around this temple is believed to be guarded by a Tiger, the Vahan (vehicle) of the Goddess. Though no one has seen one, people from this village claim to have heard the Tiger. This area goes by the name "Huli Devana Kodlu" in Kannada the local language, meaning the Land of the Tiger God. Their farm has been named after this.

The evening ended with a vote of thanks by Chairman Shri Jairam Khambadkone and refreshments served to all. Please refer to the site <https://hulidevana.in/> for more details

**The Kanara Saraswat Association  
Health Centre  
Doctors On The Panel Of Health Centre**

**General Physician**

Dr. Vasanti Balvalli (M.B.B.S.)  
Mon, Tue & Thurs 4.30 P.M. To 6.00 P.M.  
Dr. Sunil Vinekar (M.B.B.S.)  
Tue & Thurs. 6.00 P.M. To 8.00 P.M.

**Dermatologist**

Dr. Gaurang S. Muzumdar (M.D.,D.V.D.,D.NB)  
Wed 5.30 P.M. To 6.30 P.M.  
Dr. Subodh Sirur (M.D.D.V.D.)  
Sat. 4.00 P.M. (By Prior Appts)

**Homoeopathic Consultant**

Dr. Tejaswini Kulkarni-Bhat (B.H.M.S.)  
Fri. 5.30 P.M. To 7.00 P.M.

**Physiotherapist**

Dr. Swati Puthli : Mon To Fri (By Prior Appointments)

**ECG Facility**

Mon To Friday (Evening)

**Pathology Service & ECG**

8.00 A.M. To 10.00 A.M. & 12.00 Noon To 3.00 P.M.

**For Further Details Contact Ksa Office:**

23802263 / 23805655

**Pathological Laboratory - 23871859**

**Rates For Consultations :** Consultation: Rs 150/- (Every Visit) If The Patient Is Above 65 Consultation : Rs 100/- (Every Visit)

**ECG :- Rs 150/-**

## KANARA SARASWAT ASSOCIATION

### Election to the Managing Committee 2018-2019

As per the Election Notice dated 01 .04.2018 published in Kanara Saraswat magazine of May 2018 valid nominations have been received from the following Seven members against four vacancies to be filled up for the Managing Committee for the year 2018-2019

- 1) SHRI KALLIANPUR RAJIV RAMMOHAN
- 2) SHRI KALYANPUR RAJENDRA PRABHAKAR
- 3) SHRI KOMBRABAIL HEMANT RAGHUVIR
- 4) SHRI MAVINKURVE YATIN SHANTMURTI
- 5) SHRI MURDESHWAR SHIVSHANKAR DATTANAND
- 6) SHRI SANADI SHIVANAND UMESH
- 7) SHRI SHIRUR PRAKASH VIJAYANAND

Therefore the Elections will be held to Elect 4 members. Ballot paper for the Elections is published overleaf. All the members of the KSA are requested to cast their votes by putting X against any Four candidates in the Ballot Paper and return it to the Returning Officer, Kanara Saraswat Association (Regd). **Not later than 7 .00 pm on 31st August 2018 in the closed envelope marked "Ballot paper"**.

#### **Please note:**

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

Format

(X)

( Signature of Mr/Ms \_\_\_\_\_ )

Signed in my presence

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

**d) Ballot paper without the ID Proof is liable to be rejected.**

**P.T.O FOR BALLOT PAPER**

## BALLOT PAPER

1. Shri Kallianpur Rajiv Rammohan

2. Shri Kalyanpur Rajendra Prabhakar

3. Shri Kombrabail Hemant Raghuvir

4. Shri Mavinkurve Yatin Shantmurti

5. Shri Murdeshwar Shivshankar Dattanand

6. Shri Sanadi Shivanand Umesh

7. Shri Shirur Prakash Vijayanand

.....  
Name & Address .....

.....  
.....  
.....  
.....

Membership Number (if Known).....

Signature

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

## KSA ELECTION RULES

Pursuant to our commitment made to members in the 104th Annual General Meeting held on Sunday, 18th September 2016, the Returning Officer appointed by our Managing Committee has prepared new Election Rules without violating Bye-Laws.

The OBJECTIVE in introducing Election Rules is under:-

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

### Rules :-

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

### Format

(X)

( Signature of Mr/Ms \_\_\_\_\_ )

Signed in my presence

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

**Raja Pandit**

Member, Managing Committee

**Dilip Kumar Rao**

Returning Officer

*With best compliments from:*



# **STANDARD GREASES & SPECIALITIES PVT. LTD.**

**an ISO 9001 : 2000 Company**  
**Manufacturers of Lubricating Oils, Greases  
& Specialities**

# **ROYAL CASTOR PRODUCTS LTD**

**an ISO 9001 : 2000 Company**  
**Manufacturers /Exporters of Hydrogenated Castor Oil,  
12 Hydroxy Stearic Acid**

## **Regd./Adm. Office:**

101, Ketan Apartments,  
233, R.B. Mehta Marg, Patel Chowk, Ghatkopar (E),  
Mumbai - 400 077.

Tel: 25013641-46 Fax: 25010384

Email: [standardgroup@standardgreases.co.in](mailto:standardgroup@standardgreases.co.in)

Web: [www.standardgreases.co.in](http://www.standardgreases.co.in)

**Happy 25<sup>th</sup> Wedding Anniversary**  
Of  
**Mr. Krishnanand R.Honavar & Mrs. Vrinda (Nee Nadkarni)**  
(25-7-1993 To 25-7-2018)



God send us a precious gift in form of Bappa and Pachi.  
Being the family of yours is the proud moment for all of us.  
May God bless you both with many more years of happiness and togetherness.  
Congratulations!!  
May silver turn to Gold!

With Lots of love  
Niece, Nephew & Spouses: Vaishali & Gautam, Shashank & Deepali  
Sonali & Varun, Jaideep & Audrey  
Grandchildrens: Aadvik, Sohun, Divya, Samvit, Satvik, Aolani.  
All Relatives & Friends



*In Service of  
Online Matchmaking...*



**www.meetmatch.com**

**Register Now**

**Vrinda Rao's Online Marriage Bureau *since* 1999**

Track Record with Testimonials of Successful Marriages.  
Open to **CSBs, GSBs, Konkans, Marathis** and All Other Castes of Indians Worldwide.  
Personalized Service at your request.

***Search & Contact Your Matches on Your Phone.***

*Contact:*  
**Suresh Rao**  
**Vrinda Rao**



**+1 619 252 3519**

 **+1 619 325 9592**

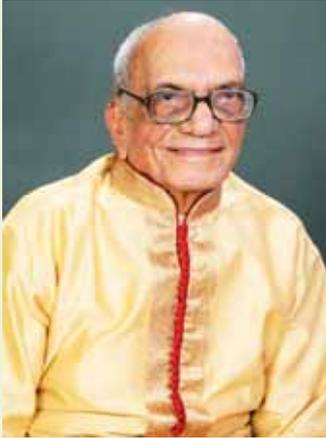
**vrindarao16@gmail.com**

**AND THAT'S A CENTURY!!!**



## **Celebrating the Life of Dr. Sadanand Ganapathrao Hoskote**

It was a rare and memorable pleasure to see Dr Sadanand Ganapathrao Hoskote seated in the midst of four generations of his family on 26 May 2018 – a benevolent pater familias who has attained the fabled age of 100, a centurion surrounded by his sons and daughters, nephews and nieces, granddaughters and grandsons, cousins and their families, and a large number of relatives and friends. Those who know Dr. Sadanand Hoskote will find it unusual to see him at rest. Well into his eighties, he would respond to the needs of his patients in villages around his ancestral home in Hoskote, South Kanara. He would conduct free medical check-up camps. Armed with a hat in summer and winter, and equipped with a raincoat and gumboots during the monsoon, he would sally forth on his trusted vahana, the bicycle, to attend to those in need of medical attention – true to a promise made to his father, to turn his back on a prosperous urban practice and dedicate his life to the villagers, who had no access to medical facilities.



Dr Sadanand Hoskote was born on 26 May 1918 in Madras (now Chennai), son of Rao Saheb Ganapathrao Annappayya Hoskote and Smt Sulochana Hoskote (née Shirali). Although resident of Madras, the family retained strong connections with its ancestral village of Hoskote, where its founder, Devappayya, had settled in c. 1790 AD and received a land grant from Tipoo Sultan.

Father Ganapathrao Hoskote worked for the Madras & Southern Mahratta Railway – later amalgamated into the Southern Railway – in Madras. The British Government awarded him the title of 'Rao Saheb' for his meritorious contribution; his name appears in the Royal Coronation Number and Who's Who In India, Burma and Ceylon published on the accession of King George VI to the throne of the British Empire in 1936. While being a member of the colonial administration, Rao Saheb was greatly committed to the well-being of his fellow Indians.

After his retirement, Ganapathrao decided to settle down in Hoskote. Re-acquiring ancestral lands that had been lost in previous generations, and embarking on several enterprises, he built a large house there in 1926-1930 and endowed a primary school. Rao Saheb and his wife had seven children: they represented the fifth generation of the Hoskote family. Dr Sadanand Hoskote has outlived his siblings Umabai Taggarse, Narayanrao Hoskote, Tarabai Lajmi, Vimlabai Khambadkone, Ramanandrao Hoskote, and Shantabai Basrur, all of whose descendants gathered to celebrate his 100<sup>th</sup> birthday in Mumbai.

Dr Sadanand Hoskote had his early schooling at the Bantwal Raghunathrao Memorial School, Coondapoor (as Kundapura was then known), and his higher elementary and secondary schooling at the Board High School, Coondapoor. His SSLC, Intermediate studies, and Licentiate in Medical Practice (the British-era equivalent of today's MBBS) were all gained in Chennai. When the young Sadanand was a medical student, Rao Saheb Hoskote asked him to dedicate himself to providing selfless service – he gave his word to his father without a second thought.

On 26 September 1942, he opened his clinic at Ambagilu, Uppunda, receiving patients both there and at his home. As news of his impeccable diagnoses and sympathetic manner spread, patients arrived in large numbers from villages around Hoskote: Bijoor, Kanchikan, Herenjal, Eljeet, Naikankatte, Uppunda, Paduvari, Shirooru, Khambadkone, Yedtere, Bolamballi, Byndoor, Nagooru and so on, in an area of 15 square kilometres. In the spirit of a true healer, Dr Sadanand Hoskote believed in minimum medication and maximum psychological treatment, and was available to his patients 24 x 7, making daily visits to patients who were too ill to come to him. A workaholic, he would look after his plantations of almost an acre, surrounding his home, after his clinic and visits.

Eventually, he would practise as a doctor for 59 years. In 1996, he quit his practice at his children's behest, and settled down in Nagpur with his son Vivek. However, well-wishers visited him there and requested him to come back, and he re-started his practice at their earnest request. He finally retired, after the sad demise of his life companion, Sunanda, in February 2001.

Dr. Sadanand Hoskote and Sunanda had been married for 58 years, a nearly six-decade period that they spent in the house that Rao Saheb built, adapting, nurturing and sustaining the building and its environs into a warm and hospitable space. Sunanda was the eldest daughter of Devanna Koppikar, a renowned freedom fighter, and his wife Anasuya. She was chosen by the elders of the two families to be Sadanand's life partner: they were united in matrimony on 7 May 1943. In due course, they were blessed with four children: Vijaya, Vinaya, Vivek, and Vikram. Despite living in a village with few educational opportunities in the neighbourhood – the nearest high school was

in Byndoor, nearest college was in Udipi, and nearest university was in Dharwar – the parents ensured an excellent education for all four children, who went on to excel in academics and their chosen paths in life. Vijaya is married to Jayanth Shivarao Kalyanpur; Vinaya to Praveen Sadashiv Sirur; Vivek to Vidya Manohar Mangalore; and Vikram to Suchitra Shripad Haldipur.

Together, Dr. Sadanand Hoskote and Sunanda shared many memorable moments on their shared journey. Among them were Vivek's thread ceremony in 1959, when HH Shrimat Anandashram Swamiji and HH Shrimat Parijnanashram Swamiji visited the Hoskote house to bless the new initiate; and, in 1970, also at the Hoskote house, the wedding of their daughter Vijaya with Jayanth, and thread ceremony of son Vikram. Vijaya and Jayanth were blessed with their first daughter, Darshana, in 1972. Vinaya married Praveen Sirur in Mumbai, in 1976; two years later, in 1978, the family celebrated Dr. Sadanand Hoskote's *Satthi-Shanti* at Sri Chitrapur Math. The year also saw birth of a second daughter, Deepali to Vijaya and Jayanth.

The 1980s and 1990s brought the family more reasons to celebrate: Vivek married Vidya Mangalore in 1982, and Swati was born to them in 1983; Vikram married Suchitra Haldipur in 1987, and Niyati was born to them in 1988. The following year, 1989, Vivek and Vidya welcomed their son Sagar into the world; and, in 1990, Vikram and Suchitra were blessed with their son Nihar. Dr. Sadanand Hoskote and Sunanda celebrated their Golden Wedding at Sri Chitrapur Math in 1993. The couple blessed the wedding of their granddaughter Darshana Kalyanpur with Shyam Nileshwar in 1998, in Bangalore, who later were blessed with a daughter Sannidhi (the only Great Grand-daughter to Dr. Sadanand Hoskote) in 2002.

After Sunanda passed away in 2001, the good doctor continued alone, ably supported by his loving family. He conducted *Naga-pratishthan* in the compound of the Hoskote house in 2003, and presided over the weddings of his granddaughter Swati Hoskote to Rahul Bhirud in 2012, and his grandson Sagar Hoskote to Darpana Shirur, in Mumbai in 2018.

Dr Sadanand Hoskote has been a lifelong philanthropist. He adopted the Government Elementary School at Moger, and promoted it to the level of a Higher Secondary school. He also provided land and a building for the school, named in honour of his father, Rao Saheb Ganpathrao Hoskote. He donated an outdoor permanent stage to the school, for cultural performances, in honour of his wife's memory. He has also donated land to the Dharmasthala, Kollur, and Makki Devasthanam temples; in Hoskote, he has donated some of his land to the road leading to the Naga-balle or *Naga-sthana*.

Dr Sadanand Hoskote has also led a vigorous life in sports and arts. Devoted to sports, Dr Hoskote was an all-rounder as a young man, playing bridge, field hockey, football, cricket, volleyball, and ball badminton. He won 19 medals at various sports events. He has been a lifelong votary of music and theatre. An expert on the harmonium - especially the pedal harmonium, which is played with both hands – he has been a member of drama troupes like the Vijaya Mitra Mandali, Khambadkone; the Udaya Mitra Mandali; and the Gajanan Mitra Mandali of Uppunda (of which he is a promoter member). He has regularly judged music competitions at School Annual Day celebrations in Moger, Uppunda, and Khambadkone. The Hoskote house has often hosted performances of Harikatha and Thalamaddale by Shri Bhadrakiri Keshav Pai, Shri Achyuth Pai, Shri Kallianpur *Sanjeev-maam*, and Shri Malpe Shankarnarayan Samaga - with Dr Hoskote on the harmonium.

Even after he moved to Mumbai to be with his sons and their families, Dr Sadanand Hoskote kept up his close and fond connections with a circle of friends that spans places, occupations and ethnicities, including as it does Yedtere Manjayya Shetty, Narayana Kamath, Laxman Holla, Dr Nambiar, Dr Subraya Maiya, Sanjeevrao Khambadkone, Hirianna Master, the Moger Adiga Family, and Makkidevasthanam Vedguru Shiv Bhat Family.

At the grand age of 100, Dr. Sadanand Hoskote counts his wealth in the blessings of friendship, and in the values of love and compassion with which he has greeted the world for a century.

All the members of Hoskote family, Koppikar family, other relatives, friends, patients and all his well-wishers wish him and pray for a very long, happy, healthy and contented life, beyond one hundred.



# Chitrapur Heritage Foundation

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

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.



Be a part of CHF by volunteering in Prarthana Varga classes for teaching our Amchi children in the US how to chant shlokas, sing bhajans, and the tenets of our Sanatana Dharma. Volunteers are also required for CHF's other activities such as website maintenance, writing blogs to communicate with the US laity, helping raise funds for women's empowerment projects in Chitrapur and Shirali.

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.

## MY ANNU

ARJUN HEMMADY

25<sup>th</sup> September, 2017 is a day which evokes myriad emotions in my mind. It is the day that my father, Dr. Sanjay Hemmady passed away. Experiencing the loss of a loved one, especially a parent, is a traumatic experience and people respond to trauma in many different ways. This is the story about how I dealt with his passing. So, let's start from the beginning.

My father was diagnosed with a disease called Idiopathic Pulmonary Fibrosis (IPF) in September, 2016. He had been getting breathless after doing light physical activity. Initially, he would feel breathless after climbing even one flight of stairs. Later on, he would have trouble regaining his breath after having a bath. So he consulted many doctors to find out the cause of his discomfort. He had a heart problem too, so a lot of the doctors thought that it was a manifestation of that. But after investigation, it was concluded that his heart was fine and that there was no deterioration. However, the breathlessness still persisted.

As a last resort, he decided to get his lungs checked and that was when the cause of his breathing problems was revealed. Idiopathic Pulmonary Fibrosis is an incurable disease which causes scarring of lung tissue because of which oxygen does not reach the muscles. The symptoms are breathlessness, loss of weight, lack of appetite and fatigue. But more importantly, this is a disease which has no cure as of now. It is also rarely diagnosed and is often misdiagnosed as asthma. However, there are medicines which slow the progress of the scarring. But in my father's case, the disease was in the advanced stage when diagnosed as major parts of his lungs were scarred and unable to take part in the exchange of oxygen which is required for normal breathing.

Throughout this entire ordeal, my father was extremely calm. Learning that you have a terminal and incurable disease which will ultimately lead to death must be hard. However, he never showed any signs of despair and never complained about his condition. Patients with this disease require oxygen from external sources as the oxygen produced by their lungs is not enough for them to function normally. So, we bought an Oxygen Concentrator Machine which he would use to help him breathe. At first, he would use it occasionally, but in the last 3 months of his life, he was completely dependent on external oxygen supply to breathe normally.

Annu loved travelling and driving was his passion. He had bought a Mahindra Scorpio in April, 2015, so that he could enjoy his retired life driving across the country. A year and a half later, he was diagnosed with the debilitating disease that would eventually take his life. But even this horrible disease did not stop him from pursuing his passion.

The Oxygen Concentrator Machine that we had, needed to be plugged into a socket for it to work, which meant that he would have to stay at home to use it. So, to ensure that he could pursue his passion of driving and travelling, we purchased a smaller Portable Oxygen Concentrator which could

even be plugged into the car.

In June 2017, he contracted a serious infection which debilitated him further. He had stated many times that he did not want to get hospitalised often. However, he did get hospitalised for 3 to 4 days that month and when

he came back home, he was not the same as before. You could see in his eyes that he was suffering, but still he never complained and never made us worry. He maintained a jovial mood and we did our best to ensure that he was as comfortable as possible.

His condition deteriorated one final time in the third week of September, 2017. His breathlessness had become so severe that he could not even sleep properly. In his final days, my mother stayed by his side, comforting him, especially through the difficult moments, during which she sacrificed her sleep as well.

I received a message from him on the evening of Friday, 22<sup>nd</sup> September, 2017 when he said that he was feeling slightly better. However, that upturn was temporary as his condition took a turn for the worse the next day when his oxygen levels plummeted to dangerously low levels even after he was receiving oxygen from three different Oxygen Concentrator Machines. On Saturday, 23<sup>rd</sup> September, 2017, he said that would like to get hospitalised. He declared that "he will go to the hospital not to come back". I think he had realised that those were his final moments.

I saw Annu for the last time in the wee hours of 25<sup>th</sup> September, 2017. His breathlessness was so severe that he could not even speak. When I went out of the hospital room, I burst into tears, knowing that it was probably the last time that I would see my father alive.

Once I went home, I remember sleeping very soundly that night. We woke up at about 8 on the morning of 25<sup>th</sup> September, 2017, when my brother-in-law, who was staying at our home for that week, received a call from my mother, summoning him to the hospital. My sister and I also got a call a few moments later.

When my sister and I were walking towards Bhatia Hospital, where our father was hospitalised, she told me that his condition was very critical, and that we must be prepared to expect the worst. When we reached the hospital, we spoke to our father's doctor and were told that his ECG



was flat. At that moment, I remember feeling sadness, but also a sense of release of tension. That our father was not suffering anymore gave us relief, however, the fact that we would not see him again filled us with grief.

We then brought my father's body below our home a couple of hours later. My father was a doctor who had touched many lives with his medical expertise. He was the best doctor that I knew. He always patiently listened to the complaints of the people who came to him for treatment and gave them the best possible solution which also involved taking the least amount of medicines. Hence, we thought that we should let people to see him one last time to pay their respects.

We decided that we would not do any final rites as neither him, nor we believed in them. When the time came to take him to the crematorium, I asked my sister to light the funeral pyre. I know that in a conservative society like ours, it is a male, most often the son who lights the pyre. My decision was in total contradiction to this socially accepted norm. My reason for that was simple. My father and sister adored each other. They would speak to each other on the phone for hours on end. She always did her best to keep him happy. I, on the other hand, had gone through phases when I rebelled against him, which soured our relationship at times. So, I thought that it was right that my sister light the pyre.

I loved my father deeply. He was the most influential person in my life. Everything he did or didn't do during his life has shaped me the way I am today. Did he make mistakes? Most definitely he did. Was he perfect? He certainly wasn't. But, I looked at his mistakes and his shortcomings and ensured that I don't do the same in my life.

It has been more than 9 months since he passed away, and I miss him. I look back at him with fondness and respect. I have reconciled with the fact that his job as my father is complete and that he has moved on. He was my greatest teacher, and even his death has not stopped him from guiding me. His absence will always be felt, but I feel his spirit even today. His thoughts and values will always be there with me.

Love you Annu. Hope you are well.

Dr. Sanjay Hemmady worked as Hon. Secretary, KSA Health Centre for two terms. He brought about many improvements in the Centre including renovation, and as a physician personally saw patients in KSA's Clinic. We gratefully acknowledge his contribution.

..... Managing Committee, KSA

## Problems in Magazine Circulation

The Managing Committee and the Editorial Committee is aware of the problems faced by some of our Members about their copies not reaching on time or not reaching at all in some cases.

Members may be aware that in our case, we are required to use what is called as "Patrika Channel Sorting Facility" for posting all our magazine copies in bulk, through Postal Authorities. This costs us only Rs.0.79 per copy as against about Rs.10.00 as postage per copy by Book Post. We have come to the conclusion that Patrika Channel will not be in a position to give 100% Service Quality under any circumstances and at the same time, if we send the magazines by Book Post, we will end up paying approximately Rs.35, 000.00 per month on postage alone (Annual Postage Cost of Rs.4.20 Lacs), which we, as an Institution, cannot afford to spend.

However, we would like to take some concrete steps with Postal Authorities and for that we need the following help from our Members:

- For the next few months, we would like to have a **direct E Mail from the members about non receipt of magazine copies**, if you have not received the magazine latest by 20<sup>th</sup> of any month. Those without e mail facility may inform KSA Admin on phone or by a simple letter to our Admin.
- Our Admin will make sure that we will arrange to send spare copy of magazine by Book Post to your address available with us.
- Over the next few months, we will at least be able to establish, if there is a particular region, where the problem of non-delivery exists. This will help us in taking an appropriate decisions for that specific Region.

We are sure, our Members will help us on Short Term basis, to find out a solution on Long Term basis.

**Communication to be addressed to: Mrs. Shobhana Rao, Admin Manager, KSA**

**E Mail – admin@kanarasaraswat.in**

**Phone Numbers: 022 23805655 & 022 23802263**

**(Time 10.30 a.m. to 1.30 p.m. and 4.30 p.m. to 8.30 p.m.)**

Thanking all members in anticipation of your cooperation.

Smita Mavinkurve  
Editor - KS Magazine

Rajaram Pandit  
Hon Secretary – Magazine Circulation

Jairam Khambadkone  
Chairman

## Worlds Apart

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

After my wife, Mira, passed away in May 2004, unable to manage my home all alone, I rented out my flat and shifted to a Senior Citizens' Home in Punya Dham Ashram at Pune, I assumed the appointment of Resident Administrator.

I was once invited by the National Centre of International Security and Defence Analysis to attend a seminar on "India in the Global Strategic Calculus". I must confess it was a nice feeling sitting in the beautiful air-conditioned YASHDA auditorium, and discussing matters with which one was concerned all through one's service life. Gradually however, my mind wandered to my present world in the ashram which was a complete contrast to my life in uniform.

Owing to ongoing construction activities in the ashram, we had a permanent labour force staying in a small workers' colony, inside the fourteen-acre ashram campus. On account of my job as Administrator, I came into close contact with the workers and got to know their problems.

The problems with the workers in the ashram were very down to earth. How does one deal with a family where the worker had AIDS, and his wife and youngest of three daughters were both testing HIV positive? After a period of hospitalization, the worker died of AIDS; and given the ignorance and prejudices against those afflicted, the rest of the ashram workers heaved a sigh of relief when the family decided to return to their village.

Take the case of Gulab who had severe pain in the back and was getting wasted. He went to his village Hakim; he consulted a seer who promised to cure him and finally when he was bedridden and the family was beginning to give up on him, the matter was brought to my notice for help. We arranged to have him examined in the Southern Command Hospital where he was diagnosed as a case of spinal tuberculosis. We then had him admitted in the Sassoon General Hospital where he underwent hospitalization and treatment for six long months. But free treatment in a Government hospital notwithstanding, there are other costs associated with hospitalization; we had to organize a sizable collection on his behalf to help the family through that trying period. However Gulab came out of hospital completely healed and has returned to his village to lead a more sedate life.

Children's education was another problem. There were a number of children running about in the ashram instead of attending school. One evening after dinner, I got all my workers and their families together and spoke informally to them, to create awareness in them that in today's India even their children had equal opportunity to become whatever they wished; provided they had the right educational qualifications. Finally through talks late into the night, we agreed that

all children above three years of age will go to Balwadi or school as applicable. I agreed, as desired by them, to put the younger children in a private Marathi school, a stone's throw away from the ashram, so that the children could be escorted to school and brought back by our watchman.

The ashram would provide all help in getting admission, transfer certificates where applicable, age verification from the municipal doctor and the like. I also assured them that the Trust would provide free books and uniforms, transportation and whatever else was required. But their monthly fees of Rs 50/- per month in the private school would have to be borne by the parents. This they agreed to.

I took the workers children under my wing for their education, teaching them to become good citizens, grooming them in 'sanskaras', meeting their medical needs, clothing requirements, physical development and so on. Just two years after all our children started going to school regularly, we could discern a sea change in their confidence level, behaviour, discipline, self esteem, cleanliness, dress and manners; they even started speaking a smattering of English.

I also spoke to our workers about the need for them to plan and limit the size of their families. What surprised me most was that every man was reluctant to undergo vasectomy. On the other hand, many women were only too willing to undergo tubectomy. I subsequently arranged for them to be operated at the Command Hospital in Pune.

Health and hygiene was another area for concern in the workers' colony. When they had initially come and set themselves up it was without any planning. The problem got compounded when more workers families arrived and additional structures had to be added or squeezed into the available space. Due to rains or other reasons, some ad hoc shifting also took place. To my military mind, what I saw was a totally undesirable slum. So I got my youngest brother, Jayu, who was a retired Colonel of the Bombay Sappers, to come and see the place and recommend changes to make it ship-shape. Reorientation of the layout and implementation of the measures suggested by him converted the workers camp into a neater and more orderly place with hygienic living conditions.

Workers' attitude towards going for medical aid was also surprising. They would not take their children or dependents to doctors till minor infections developed into festering sores, or they started running very high temperature etc. Some expectant mothers, I was shocked to learn, were not even visiting a gynaecologist. Fortunately, our ashram had a lady doctor. I got her to advise them and had them registered in nearby hospitals for the delivery.

Vaishnavi's is a typical case. This lovely two-year old could not walk and her parents were just accepting it as their '*karma*'. Orthopedically there was nothing wrong with her. One of our senior residents, who was once a nurse in Goa Medical College, started massaging the child's legs every day. We gave her vitamins and diet supplements. But even after six months, all our efforts appeared to be in vain. Finally we had the child referred to Dr. Oswal's Institute for Life Sciences in Pune where Dr Oswal is reputed to have met with singular success in treating children with neurological disorders through a unique Ayurvedic formulation developed by him. It gladdened us no end when a few weeks later we saw Vaishnavi take her first hesitant steps. Today, Vaishnavi has grown up to be a perfectly normal young teenager.

But problems apart, I was touched by the goodness and hospitality of these simple, hard working people. They also had a sense of humour. They were deeply religious and grateful for whatever welfare measures the ashram ushered in. Though poor, they were honest and striving hard to make both ends meet. Thanks to motivation by the ashram staff, some opened bank accounts in the local bank and began saving what little they could. Given free medical aid and other facilities combined with good man-management practices, much to our satisfaction, migration reduced considerably.

Coming out of my reverie, I decided that on balance, looking after the poor ashram labourers was more satisfying to the soul than the management of death and destruction.

**A Name that spells its class!**

# **WINOVER CATERERS**

Marriages, Thread Ceremonies,  
Engagements & Birthday Parties, etc.  
DJ / Music System / Games / Entertainment

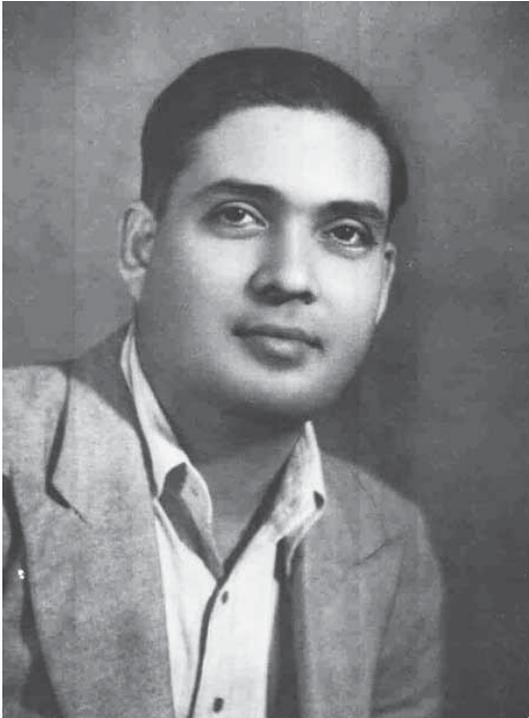
**WE DELIVER FOOD / SNACKS  
FOR PARTIES AT HOME**

**WINOVER - PARTY HALL A/C - NON A/C  
AVAILABLE AT VILE PARLE (EAST),  
NEAR STATION, CAPACITY 100 PAX.**

**Contact:**

**Vinod Kaval**

4, Andrea Apartment, Off. Azad Road,  
Vile Parle (East), Mumbai - 400 057.  
Mobile: 98208 43392 Ph: (022)2618 2689



## **To Papa in Memoriam**

Papa taught me to be strong  
He did not like tears  
He taught me to be self-sufficient  
He taught me the value of hardwork and perseverance  
He taught me to strive to attain perfection  
Nevertheless he inculcated value of trivials too  
He did not like wastage  
He taught me to recycle  
He encouraged me to learn and keep learning  
He stressed the need to respect and love my fellow beings  
He always had a kind word for all  
However meek and poor  
He always had a smile on his face  
However dark and gloomy the scene  
He had a vivid sense of humour  
During the serenest of times  
The tempests dared not rage  
In the face of humour and his bewitching smile  
To this day it is that very smile that keeps me going  
However cloudy the sky.

**Vanita Kumta**



# Invitation

## SHRI CHITRAPUR MATH® Chaturmāsa - 2018, Shirāṅṅī

Dear *Sādhaka*,

Jai Shalīkar !

Parama Pūjya Shri mat Sadyojāt Shalīkarāshram Swāmī has graciously consented to observe the Chaturmāsa-Vrata during Vilambī-samvatsara from Ārṇṇī-ta-Shukla-Pāṇīmī ( Friday, 27<sup>th</sup> July 2018) to Bhādrapada-Shukla- Pāṇīmī (Monday, 24<sup>th</sup> September 2018) at Shri Chitrapur Maṭ, Shirāṅṅī

The precincts at Shri Chitrapur Maṭ provide the right environment to make the *Chaturmāsa* period a spiritually enriching experience for all *sādhaka-s*. We are blessed to have the divine presence of our Guru-s in this *puṇya-kshetra*.

We invite you to participate in all programmes with your wholehearted enthusiasm and make it a truly joyous *parva*. Your generous contribution through various *sevā-s* listed hereafter will help us to accomplish the various activities planned in these two months. Please feel free to contact our coordinators if you need any details. The names and contact details of the coordinators and the *sevā* list are on page 2.

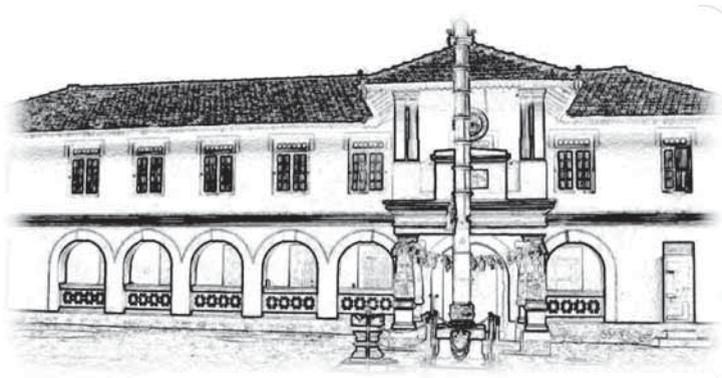
We look forward to seeing you in Shirāṅṅī

Yours in service of the Maṭ, the Guru and the Guruparamparā,

Vivek Nāṅkarī

Convenor,

Shri Chitrapur Math - Chaturmāsa Committee -2018



## Daily Programmes

	<b>Daily Programmes ( Subject to change)</b> Details of daily programmes will be announced on the previous day	<b>Guru-pūjā</b> Śrī Śhukla-Pūjā (Friday, 27 <sup>th</sup> July 2018)	<b>Chaturmāsa- vrata- samṛpti</b> Bhādrapada-Śhukla-Pūjā (Monday, 24 <sup>th</sup> September 2018)
6.00 am	Suprabhātam	Suprabhātam	Suprabhātam
7.30 am		<b>Devadarshana by Parama Pūjya Śwāmī</b> to be followed by <b>Sāṃhika-prārthanā</b>	
8.00 am	Sāṃhika-śādhana : Śādhana-Pallichakam Gāyatrī-Anu[ī]tāna	<b>08.30 am</b> <b>Māṅgala-pūjā</b> <b>Śrī Vyāsa-pūjā</b> by <b>Parama Pūjya Śwāmī</b>	Sāṃhika-śādhana : Śādhana-Pallichakam Gāyatrī-Anu[ī]tāna
9.30 to 11.30 am	Bhajana-sevā by śādhaka-s		Bhajana-sevā by śādhaka-s
11.30 am	Mahā-pūjā	Mahā-pūjā	Mahā-pūjā
12.15 pm	<b>Śrī Pāduka-pūjā*</b> <b>Tīrtha-vitarāṇa*</b> <b>Śrī Bhikṣā-prasāda-vitarāṇa*</b> Santarpalīa	<b>DHARMA-SABHĀ</b> <b>Śrī Pāduka-pūjā, Paṭṭakṣipikā-arpāṇa, Tīrtha-vitarāṇa, Śrī Bhikṣā-prasāda-vitarāṇa, Santarpalīa</b>	<b>Śrī Pāduka-pūjā*</b> <b>Tīrtha-vitarāṇa*</b> <b>Śrī Bhikṣā-prasāda-vitarāṇa*</b> Santarpalīa
• <i>Note: Śrī Pāduka-pūjā and Śrī Bhikṣā-sevā can be performed on Thursdays, Saturdays and Sundays</i>			
3.00 to 4.30 pm	Guruparamparā-Charitra-Pāṭhana by śādhaka-s, Vimarsha, Girvāṇapratī[ī] sessions		<b>4.00 pm -</b> <b>Gāṅgā-pūjā.</b> <b>Śmollāghana and</b> <b>Shobhā-yātrā</b>
5.00 to 7.00 pm	Cultural programmes by śādhaka-s	6.00 pm <b>Dīpanamaskāra</b> , Malligārati, A[ī]vadhāna-sevā, Prasāda-bhojana	
7.00 pm	<b>Dīpanamaskāra</b> <b>Nitya-pūjā by Parama Pūjya Śwāmī</b> Malligārati, A[ī]vadhāna-sevā, Prasāda-bhojana	Chandra-grahalīa  Grahālīa-sparsha 11.54pm Grahālīa-mokṣā 3.49am  Grahālīa-kāṇḍa-śādhana by śādhaka-s.	After arrival of Śwāmī- DHARMA-SABHĀ -K[ā]ṇḍa-pāṭhana and expression of gratitude by the Convenor -President's Address -Śhāvachana by Parama Pūjya Śwāmī Dīpanamaskāra, Malligārati, A[ī]vadhāna-sevā, Prasāda-bhojana

## Sevā during Chaturmāsa - 2018, Shirālī

<b>SPECIAL SEVĀ-S</b>	
<b>Chaturmāsa-poshaka-sevā</b> (One day Vinyoga at all Sāṃhī-s and Shrines + One day Breakfast + Prasāda-bhojana + Śrī Pāduka-pūjā + Śrī Bhikṣā-sevā)	₹. 25,000.00
<b>Yajamāna-sevā</b> ( One day Breakfast + Prasāda-bhojana + Sarva-Sāṃhī-Devatā-sevā + Śrī Pāduka-pūjā + Śrī Bhikṣā-sevā)	₹. 15,000.00
<b>Santarpalīa-sevā</b> ( One-day Prasāda-bhojana + Śrīvallī-sarva-sevā + Śrī Pāduka-pūjā + Śrī Bhikṣā-sevā)	₹. 10,000.00
<b>One day Breakfast and Prasāda-bhojana</b> (Śrī Pāduka-pūjā + Śrī Bhikṣā-sevā)	₹. 5,000.00
<b>One day Prasāda-bhojana</b> (Śrī Pāduka-pūjā + Śrī Bhikṣā-sevā)	₹. 3,000.00
<b>One day Breakfast</b> (Śrī Pāduka-pūjā + Śrī Bhikṣā-sevā)	₹. 2,000.00
<b>Sarva-Sāṃhī-Devatā-sevā</b> (Sevā-s at all Sāṃhī-s and Shrines at Gokarṇī, Shirālī, Mallāpur, Kārṇī and Mallāgāru)	₹. 850.00

**Bank account details for contributions by NEFT/RTGS:**  
**Name of Beneficiary :** Shri Chitrapur Math, Shirali  
**Name and address of Bank:** SVC Co-op Bank Ltd, Chitrapur, Shirali-581354  
**Type of A/C :** Overdraft  
**Account Number:** 107120960000009  
**IFSC Code :** SVC0000071

	Names	E-mail - ID
Convenor	Śrī Vivek M. Nā<kar	Chaturmasa2018@chitrapurmath.in
Sevā-s	Śrī Keshav Sorāb	seva@chitrapurmath.in
Accommodation	Smt. Nandī P. Haṭṭalīga<i	
	Śrī Arvind S. Bhaṭ	admin@chitrapurmath.in
Cultural Committee	Śrī Mahesh Kalyāṇpur	culturalcommittee@chitrapurmath.in
	Or Smt. Śhāmalā Māvīlīkūve	
<b>Math Office Telephone: 08385-258368</b>		

# Remembrance of Times Past

BY GAYATRI MADAN DUTT

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

This essay is written in the memory of the social anthropologist and sanskritist Ladli Nath Renu. Vedic verse translations used here are taken from his book "The Origin of the Aryan Cult: A Saga of Early India" published by the Bharatiya Vidya Bhavan in 2012. In a personal communication to this writer, the late Kenneth A. R. Kennedy of Cornell University, USA, who worked for close to four decades in South Asia and is considered a Father of Indian Palaeoanthropology, praised Renu's translations as "a splendid contribution, and one that I shall preserve."

In the year 1995, UNESCO launched the international "Memory of the World" Programme. This programme seeks to safeguard the documentary heritage and the recorded memories of humankind which are "deemed to be of such significance as to transcend the boundaries of time and culture". In 2007, the texts of the Vedas, archived at the Bhandarkar Oriental Research Institute in Pune, were entered into this Memory of the World Register.

There do appear to be memories in the Vedas of very early human time. But just how far back do they go? South Asia has long been held as the birthplace of humanity and language. Could these records hark back to an era when human ancestors were learning how to speak? The Indologist F. Max Muller has indeed said, "The Veda can teach us lessons which nothing else can teach as to the origin of our ... language". These memories, then, would be the shared inheritance of all humankind. Interestingly, the significance of the Vedas as World Memory stands further enhanced because these recollections of language origins seem to be in fine harmony with the findings of modern-day research, as will be seen below.

One memory passed down in the Vedas is that of 'Aum'. Modern researchers studying the origins of language say that there was first a "protosyllable", and that it was after its emergence that 'language' came into being. This proposal seems to have "preconfirmation" in the Rg Veda which says that an early ancestor released breath "like a smith (*karmaara*) blowing his bellows" (Rg Veda 10.72.2); his breath produced an *Akshara*, a syllable (Rg Veda 1.164.42); it was this first syllable which led to the birth of coherent speech; it was this protosyllable which became the source for the formation of all other letters (Renu, 2012: pages 176-179).

Modern speech scientists have also advanced the idea that the protosyllable was later "particulated" into its component syllables across its full vocal range. Compare this idea to the Vedic memory that it was an early ancestor "Prajapati (*prajapati*), who (*vaa*), divided (*vyabhajat*) this (*idam*) single-syllabled (*ekaaksharam*) speech (*vaacham*) into three (*tredhaa*) in the beginning (*agre*)" (Jaimineeya Braahmana (Saama Veda) 2.224) (Renu, 2012, pg. 180). These three component syllables which span its full vocal range are 'a', 'u' and 'mm'.

(I am thankful to Shri Ashok Balwalli for the observation that follows, which he made in his article titled "Our Alphabets" in the Kanara Saraswat issue of September, 2014, pages 51-53.) It has been noticed that all the other vowels and consonants in the Indian alphabets are "soundless"; it is only with the aid of these three basic sounds: a, u and mm, either in combination, or with the aid of a variety of vocal cord, tongue and lip positions, that we can form all the other vowels and consonants. The ancient texts have preserved the memory of this formation of the alphabet from the first *Akshara*, recalling that all the other letters of the *varnamaalaa* grew out of *Aum*, and that they are "attached" (*santrnaani*) to this syllable like "leaves to a stalk" (*parnaani shankunaa*) (Chhaandogya Upanishad (Saama Veda) 2.23.3) (Renu, 2012, pg. 270).

Present-day language investigators have suggested that early vocabulary began with words of single and double syllables, and that this first stage can be witnessed in the language of small children. Compare this proposal to a Vedic verse which combines these two scientific observations beautifully: "In the beginning (*prathamam*), when (*vaa*) learning to speak (*vadansah*), Prajaapati [an early ancestor] spoke (*avadat*) only (*eva*) in monosyllables and disyllables (*ekaakshara-dvyaksharaani*), because of which (*tasmaat*), a child (*kumaara*), when learning to speak (*vadan*), too speaks (*vadati*) in monosyllables and disyllables (*ekaakshara-dvyaksharaani*) alone (*eva*) in the beginning (*prathamam*) (Shatapatha Braahmana (Yajur Veda) 11.1.6.4) (Renu, 2012, pg. 198).

Modern phonetics has found that speech employs seven main areas of articulation: the guttural, labial, palatal, dental, cerebral, the root of the tongue and the nasal. A Rgvedic memory is in consonance with this finding; it recalls how human ancestors laboured to master language: "Experimenting systematically (*yajnena*), they reached (*aayan*) the sources (*padaveeya*) of speech (*vaachah*) ... From seven sources (*sapta rebhaah*) pour out (*abhisannavante*) these (*taan*) sounds" (Rg Veda 10.71.3) (Renu, 2012, pg. 273).

Social scientists today say that language and culture can evolve only if they are passed down via "high-fidelity transmission" down the generations. Compare this to a verse in a later Puraana which recollects how the cultural and memorial content of the Vedas was "transmitted from generation to generation" (*paramparayaa praaptaah*) by the disciples (*shishyaih*) of the ancient sages who regarded this passing down of the verses with the highest possible fidelity and accuracy as their adamant mission (*dharta vrata*) (Bhaagavat Puraana 12.6.46).

It is said that we owe many debts (*rnas*) to those who went before us. One of these debts is to that long line

of *rishis* who, triumphing over the onslaughts of time, successively modernised the language as it evolved with each succeeding era, and relayed down to us, intact, this invaluable remembrance of times past.

Modern-day investigators, on finding that many of their

discoveries seem to be “pre-echoed” in the books of our forebears, may well repeat the words of the great American poet-philosopher, Ralph Waldo Emerson, and say: “All my best thoughts were stolen by the ancients.”

---

## The Crest Selection

MANOHAR RAO

I joined the Government of India as a UPSC qualified probationary Officer and was allotted the Railway Traffic Service in July 1962 and retired in August 1997. This span of 35 years began in the era of Nehruvian idealism where we were virtually indoctrinated to observe the strictest commitment to integrity in personal life and official duty. Unfortunately it ended during the worst ever period of public resources, and private aggrandisement at many (not all) political and bureaucratic levels.

I take this opportunity to reveal one of these sordid episodes which might interest the readers.

My story truly told without embellishment is of cold-blooded cheating, intrigue, amassing illegal wealth, and sickening lack of conscience in passing the blame to innocent lower levels when the conspiracy was exposed. The main perpetrator and mastermind was an outsider with political credentials, a self-styled Gandhian who using his prodigious talent for smooth and mesmerising talk, ingratiated himself with the top echelons of a Govt. Commission for promotion of Village Crafts and Industries into getting himself appointed as a ‘Consultant’ (without remuneration of course being a Gandhian!) but with full powers for procurement/disbursement of funds, procurement of material and supply to users!!

About two years after I retired, I was approached by the Chief Vigilance Officer of the Commission to be their Enquiry Officer for twelve cases of major penalty charge sheets issued to lower and middle level Officers for their alleged involvement in this conspiracy. Although disciplinary action had started at the behest of the Central Vigilance Commission, nothing was done for almost eight years thereafter resulting in promotions being held up for serving officers and retired officers being denied their settlement moneys. Demoralisation and resentment in the organisation was acute.

A scrutiny of the documents revealed masterly ingenuity, planning, and execution on the part of the perpetrators.

As part of their function of promoting village industries, the Commission was empowered to sanction and disburse liberal grants to various institutions producing hand woven blankets in rural areas which were then supplied by the Commission to paramilitary armed forces. Accordingly the mastermind prepared fictitious documents for nonexistent institutions, and received the funds. He then proceeded to buy mill made blankets which were much cheaper than hand-crafted products and on behalf of the Commission supplied the same to the users and pocketed the huge rate difference

between two products!

As the machine made goods were of a decidedly superior quality than the genuine product, it was a win-win situation for all concerned! In keeping with his pious Gandhian image the ‘Consultant’ did not ask for any remuneration for his ‘honorary’ labours for which he was much lauded for selfless services for the betterment of rural artisans.

The swindle was in operation for a considerable length of time. But it was too good to last. Complaints were received in the Ministry in Delhi about spurious blankets being supplied to the users which were enquired into. A note prepared by the Additional Secretary (IAS) laid bare the facts and made a searing indictment of the fraudster and his top level accomplices in the Commission. Amazingly the doers and their misdeeds were ignored and the Ministry merely asked the Commission to take the ‘necessary action’.

As was to be expected the Grandees of the Commission charge sheeted twelve hapless junior level officers who at some stage had the misfortune of looking into the files. On completion of the task given to me, nine were acquitted. 2 were held guilty of irregularities not connected with the conspiracy and one was guilty of signing the Conman’s appointment order reportedly under severe pressure from a superior.

I am not aware of the fate of the perpetrators, but it may be safe to assume that the fraternity would have closed ranks to save one of them from extinction!

---

### SHADOW

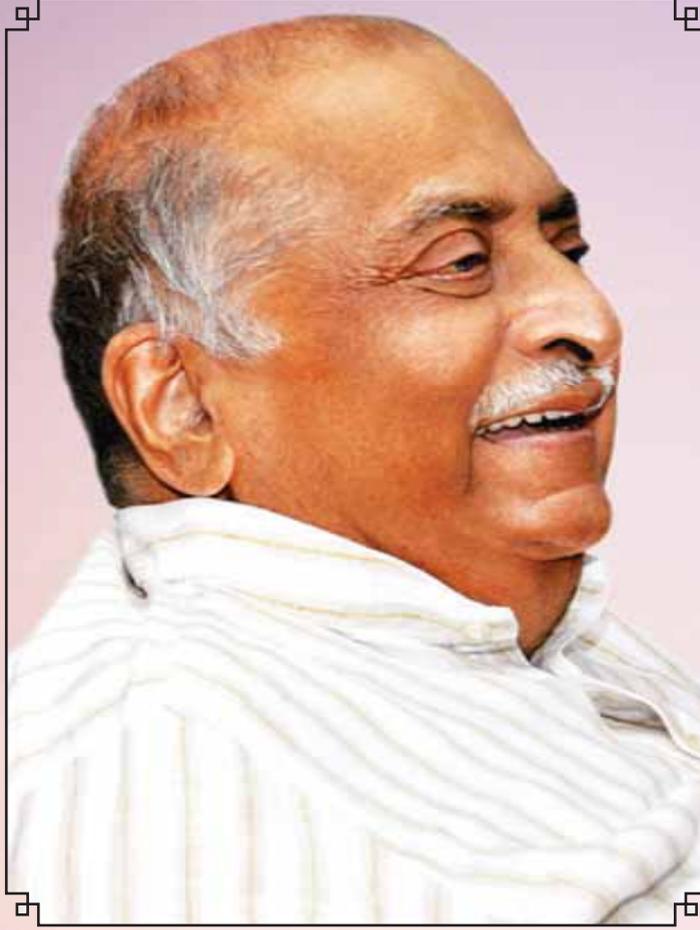
If only I were a bird,  
Flying high above the world,  
Swooping on the land  
With not a care as and when I can.

If only I Were a fish,  
Swimming in the water fresh,  
Never with a fear  
Of what awaits near.

If only I Were a shadow  
God in Human Form to follow,  
In awe, silence and in prayer  
The least one can aspire!

**Saguna R. Udiaver, Ontario, Canada.**

**When the heart grieves over what it has lost, the spirit rejoices  
over what it has left behind**



**Dr. Satish. Anant. Mirjankar**

(1942 – 2018)

Passed away peacefully on 4<sup>th</sup> June 2018 in Hubballi, Karnataka

**Deeply mourned by:**

Wife: Anupama Mirjankar,

Son & Daughter-in-law: Rajesh and Jyoti Mirjankar,

Daughter and Son-in-law: Roopa and Sandeep Gore,

Grand Children: Varun, Rohan & Anant,

Mirjankars, Nadkarnis, Kulkarnis, Dharehwars, Gokarns, Trikannads, Mullerpattens.



PRAMILA RAJARAM KALBAG

(DOB- 22.01.1939)

Passed away peacefully on April 21, 2018, at Santacruz (East), Mumbai

Aai, we will always cherish your patience, wit, humour, humility &  
simplicity

God has you in his keeping, we have you in our hearts

Deeply mourned by

Husband- Rajaram Kalbag

Sons and daughters in law - Chaitanya & Heena and Naren & Suman

Grandchildren- Shrutika, Supreeth, Soham and Sanjali

Kalbags, Hattangadis, Nagarmaths, Nagarkattis

Relatives & Friends

## RUKMA PACCHI



**July 14th, 1923 – June 4th, 2018**

Kamala Rao, affectionately known as ‘Rukma pacchi’, was the binding force of the Nalkur family, responsible in integrating the entire Nalkur clan, extended families, friends and neighbors. She was also the Florence Nightingale to the Pest Control India staff who knew her as their favorite ‘Rukmamma.’ She was blessed with a natural flair for accepting each and everyone around her with affection. Everyone felt deeply attached to her because of her warmth, simplicity and nobility. Her unstinted contribution in reaching out to one and all, especially the needy and ailing people, touched several lives but she would never mention or publicize it. She was humble and humane in her approach and always willing to lend a helping hand without any expectation.

She was always jovial, ready with a witty repartee and always wore a radiant smile that was a source of inspiration. She was very gentle and made everyone feel at ease. We all felt very much attached to Rukma pacchi because she accepted us the way we were and loved and cared for us immensely. Mohan is often reminded that he learnt some of the ‘Shlokas’ and ‘Artis’ from her, including lighting of the ‘Diya’ in front of God, every evening. My children will always remember her bed-time stories which were unique and fascinating and always had a moral to remember.

She was an expert in our ‘Bhanap’ cuisine and was always eager to prepare seasonal ‘Amchi’ delicacies. She would feel gratified making traditional preparations, feeding everyone and seeing the satisfaction on their faces.

We are terribly saddened by her departure and it was indeed a sorrowful finale of a magnificent era with the passing away of our Beloved Rukma Pacchi, the embodiment of unconditional love and compassion, a glorious example of integrity and humility.

We offer our heartfelt tribute to the Angel of the Nalkur family on her birthday on the 14<sup>th</sup> of July. We pray to the Almighty to grant her gentle soul, Sadgati and Eternal Peace.

Dear Rukma pacchi, we love you deeply and we will miss you terribly.

**Geeta and Mohan Rao (Nalkur)**

## LATE ANIL SRIPAD BONDAL

1<sup>st</sup> March 1939 – 5<sup>th</sup> July 2008

It has been 10 long years since our dear Pappa shed his mortal being to return to his Maker on the fateful day of 5<sup>th</sup> July 2008 after a brief and painful illness which gripped him all too suddenly and viciously and eventually emerged as the winner. Our small world that he had assiduously built around us with his tender love, innumerable sacrifices and untiring efforts came crashing down upon us and left us stunned in utter disbelief.

Pappa was born on 1<sup>st</sup> March 1939 to Late Sripad and Lalita Bondal and was the 3<sup>rd</sup> eldest among 7 children. He was always conscious of his duties and responsibilities towards his parents and family. He had his education in Bangalore. In the year 1965, he married Ms. Sumati Shukla, our Mother and they settled down to lead a blissful life in a small tenement in Sonawala Buildings at Tardeo. In 1967 he joined Union Bank of India and worked diligently in various departments and branches for almost 30 years. With his affable and co-operative nature he had made his mark among innumerable friends and well-wishers along the way who still carry fond memories of their association with him.

Despite many upheavals that he had to face, he strived relentlessly to achieve what he had aspired for — whether it was in rearing his family, taking care of his aged parents, providing timely help and support to his near and dear ones in times of distress and discharging several other social obligations thereby earning himself plenty of admiration, love and respect from all those whose lives he touched with his tender heart. Amma and Pappa complemented each other perfectly and she supported him through thick and thin at every stage of his life with her unwavering faith in GOD and inherent strength and resolve to face every situation with courage and confidence. He was deeply religious and contributed his time and energy by volunteering to lend a helping hand at important events. Both Pappa and Amma strongly inspired us with their own example to serve our Sacred Math and the Guru Paramparato the best of our ability. He was equally devoted to his wife and two children and stood by them whenever they needed his wise counsel and soothing comfort. Pappa was always proud of his siblings and shared their moments of happiness and success with a sense of fulfilment and deep satisfaction.

In the year 1978 we moved into the then quiet and peaceful western suburbs of Borivali in our own house which he procured with a bank loan and from the savings of a life time.

He superannuated from service in May 1997 and settled down gracefully to lead a happy, contented and peaceful retired life with his loving family to spend some much needed quality time with his grandchildren on whom he lavished his unflinching love and affection till the very end.

Pappa led a simple, disciplined and honest life. His transparent sincerity and abiding gentle nature endeared him to many who came across him. It was hard to see him suffering in his last days and feeling so helpless. He wanted to see his family prosper in every way but GOD had already made up his mind that he needed him more than us and took him away quietly even before he could open his eyes for that one last time..... OH ! That was a terrible blow dealt by FATE to us and a vast number of friends and well-wishers. The pain and agony of his untimely demise is well-nigh difficult to bear. He will always live in our hearts FOREVER.

On his 10<sup>th</sup> Anniversary, We bow in respectful homage to his sweet and everlasting memories....

**Fondly Remembered by Bondals, Talgeris, Shuklas, Haldipurs & Sodes.**



# ARISE from FAILURE!

MAYUR KALBAG

Manoj had prepared extremely well for the entrance exam to acquire admission into the most reputed Business Management College in India. As the proverb goes, he had burnt the midnight oil and studied very hard. On the day of the exam he seemed highly confident and it was with the same confidence that he walked out of the examination hall. "So how was it?" Rajiv, his father, asked him. "Dad, I feel I have answered almost all the questions correctly and I feel I am going to get a very good grade!" Manoj responded excitedly.

Three weeks passed by and it was the day of the results. Manoj enthusiastically went to the office where the results were being displayed. There were three 'lists' on a wooden board mounted upon the wall. The first list was of the ones who had scored the highest marks. The second was of those who had passed the exam and the final list was of the ones who had 'failed'. Manoj was a bit taken aback to see that his name was not on the topper's list. He felt a bit disappointed about it but immediately began searching for his name on the list of those who had passed. To his utter shock he could not find his name on that list too! He walked up to the college administration officer and complained to him about the absence of his name in both the 'lists'. The administration officer looked at him and then looked at the third list. "My dear sir, have you checked all the lists on the board?" he asked Manoj. Manoj almost felt numbed by this question. "Actually sir, I haven't!" he answered in a nervous tone. "How can I be on the third list?" he asked himself in anguish. "Sir, I think you must check the third list as well and I will surely help you if your name isn't on any of the three lists," the administration officer assured Manoj. Quite reluctantly Manoj walked to the place where the third list was with the earnest hope to not find his name on it. After all, this was the list of those who had failed.

He dejectedly started looking at all the names one after the other and then, to his complete astonishment he saw his name right there on that list. He could not believe what he was seeing. Manoj had failed and this meant that he could not get admission into that college. Heart-broken he returned home. Looking at his expressions and his overall body language Manoj's father as well as his mother realized what may have happened. They went into his room and consoled him for a long time. However, the failure seemed to have affected Manoj very badly. He had become extremely depressed and non-communicative with his family as well as his close friends.

Three months passed and his condition worsened to such an extent that he lost a lot of weight and became quite weak physically. Manoj had stopped going to the gym as well and seemed to spend almost his entire time sitting in his room - quiet and depressed. Another two months passed by and Manoj's situation worsened further. Something had to be done and this had to be done very quickly.

It was a Sunday and Manoj's father suggested that all of them go out for lunch to a newly opened restaurant. Quite unexpectedly Manoj seemed disinterested but then reluctantly agreed on the affectionate insistence of his younger sister. As they sat at the table and were waiting for the food to arrive, an elderly gentleman walked towards their table and introduced himself. "Hi Rajiv, remember me? We were studying together in the same engineering college almost thirty years ago. I saw you and immediately recognized you". "Oh my God, You are Ganeshan, right? What a pleasant surprise! It is so amazing to see you after so many years!" Rajiv responded. He then introduced his entire family to Ganeshan and requested him to join them for at least a drink. "Yes I will, but only for a drink as I have some friends waiting for me at the other table." Ganeshan began conversing with everyone but the only one who seemed silent and subdued was Manoj. "Hey buddy, is everything ok with you? You seem to be upset about something?" he asked Manoj. Immediately Rajiv tried to change the topic. "So Ganeshan, where have you been and what have you been up to?" he asked. "That's a good question but my answer may not be very inspiring." "Why is that?" Rajiv asked in an anxious tone. Ganeshan responded, "Well, I stay in New Zealand. However, I had applied for the post of a Senior Professor in one of the top universities here in India. I passed the first round of interviews and despite all the preparation and the attitude of confidence I completely failed in the final interview. I was not even given a proper reason for being rejected. So I have to return to New Zealand and will be without a job for a good period of time." To the surprise of all those people seated at the table it was Manoj who almost sprang out of his chair in astonishment. "Dear Mr. Ganeshan, you have just been rejected and have to go back with only failure in your hand and yet here you seem excited and happy. Are you not feeling disappointed or depressed about what happened?" he asked.

Ganeshan was surely surprised by the sudden response from Manoj but he looked towards him and then responded in a calm tone "Yes! The reality is that despite all my preparatory efforts and the high level of self-confidence with which I answered all the questions put forth to me by the interviewers I was still rejected. My dear friend, I know I failed; but I am not a 'failure'. This thought has always been my philosophy. Failing is a very negative and a disappointing process but it also is a process of 'improving and getting better' and that is exactly what I plan to do. I will apply again for the same post but will prepare far more effectively and assiduously and will sit for the final interview with a higher level of self-confidence. By getting dejected, by brooding over a failure and letting time go waste is neither in my attitude nor in my life's principles. I believe in the philosophy, 'What matters is not the Boxer inside the FIGHT; but the FIGHT inside the Boxer'. Hence I will never give up on a failure. I will go back to New Zealand and while travelling I will positively think about

what may have gone wrong and how I could work upon my weaknesses. I hope you will do the same!"

Saying this Ganeshan mischievously winked at Manoj and after wishing everyone well he walked towards his table. And in the time that all were waiting for the food to arrive Manoj looked towards his dad and smiled. "Dad, thank you for that!" he said. "Thank you for what?" his dad asked. "Dear dad, all I can say is that Mr. Ganeshan's words have made me think a lot and I have understood something very important today. I have realized that it is not a crime to fail and that what is more important is to become a fighter and not give up. I too will start re-focusing upon the next exam and will aim to not just pass it but score the highest and for this I will work harder and smarter than before. Dad, I feel that Mr. Ganeshan coming here to our table and talking about his own experience was part of a plan to make me learn something important. I must say dad that the plan has worked!"

From that day onwards Manoj transformed himself completely. He would wake up early, go to the gym, eat happily and interact with his friends regularly. He also began studying with enhanced focus and determination. Today, Manoj is in his final year of his MBA from the same college which he had failed to get into in his first attempt.

Well friends, I believe there is surely something positive and inspiring for us to learn from Mr. Ganeshan and also from Manoj! I believe it is time to further develop our positive attitude and become stronger to arise out of any type of 'failure' albeit in our professional or our personal life!



## Suruchi Delicacies

A delightful experience for your taste buds!

Orders accepted for Weddings, Parties,  
Thread Ceremonies, and Get-togethers.

Contact:

Rohini Mallapur – 9969637459

Suresh Mallapur – 9869505273

Like and follow us on 

<https://www.facebook.com/SuruchiDelicacies/>

*Lily Caterers*



## Lily Caterers

Bringing to the table a unique blend  
of Tradition & Innovation!

### Contact

Meera Shirish Wagle

9820256313/9819856313

Shibani Wagle  
9619949982

Anand Rao  
9833627501

D-5, Karnatak Bldgs., Mogul Lane, Mahim, Mumbai - 16

### On the Panel:

Anandashram Hall, Talmakiwadi, Tardeo  
Raja Shivaji Vidyalaya, Hindu Colony, Dadar

### Visit us at

[www.lily-caterers.com](http://www.lily-caterers.com)

## Open-Ended Project: Solution for Power Crisis?

SANJAY GOKARN

One of the readers made a suggestion (That is the only suggestion I have received from the KS readers so far) to include some open ended experiments in this column. We shall discuss some such experiments here. Open ended experiments have no known methodology and even the end results are also unknown. More often than not, some major innovations may be necessary for the effective implementation of such projects. Sometimes even the experts may not know where the whole experiment is leading to and thus these experiments require tremendous patience, commitment, endurance and of course, LUCK (in capitals letters). **One should be prepared to accept miserable failures also.** It is also possible that failed experiments may succeed when repeated after a few years. These are in essence what the management gurus term "brainstorming methods" as applied to the experimental science. In contrast, the experiments performed in our school laboratories are known as "cook book experiments".

I will tell you a real life story which will better explain an open ended experiment. It was a day in the year 1972, I had just joined IIT/B, a residential institute, where I had to stay in the campus, away from my family members. Thus whenever I got bored or homesick, I used to visit an uncle of mine in Bandra. A very talkative person, he liked to discuss scientific and technological problems with me. Those were the days of wired landline phones, which were the domain of the ultra-rich. Lesser mortals like me had to go to a friendly affluent neighbour (equipped with a one rupee coin) and plead for a favour to use the phone. Again procuring a phone also meant a lot of patient waiting for years even after using all available smart tricks to jump the queues at the telephone exchange (there were very few in each area).

This uncle was among the lucky ones to own a phone, which he had to share with his son, daughter, etc. and hence a long wire was used to connect the phone to the wall socket and whenever the phone rang, the maid would answer the call and run from one room to the other to hand over to the concerned person. Looking at her plight, he once quipped "Sanjay, I feel bad for that sincere maid who runs around with that phone and that long wire. She tripped over the wire a few times and fell down..." Then after a pause he said, "Look, we have transistor radios which receive signals without wires. We also have radio stations which send wireless signals. Now why not combine the two and make a gadget where I can hear the other party on the radio module and talk so that the station module will send my voice to the other party? Is it not a good idea? I can go anywhere in the house and converse on the phone?" For once I was stunned. A radio station with its 200 meter long transmission tower? That too with every person owning a phone (vide Fig.1)? Of course those days not too many people owned phones but still...?

The task was nothing less than daunting to say in the least. Perhaps any technical person worth his salt would have thought so... unless he had a peg too many!

Come 1995, the advent of mobile phones although very expensive, more than fitted those thoughts of my uncle. What a vision! And now with the falling prices, each and every individual, including even the sweepers have mobile phones in their pockets. No waiting time. Thanks to the cell-technology, there is no dearth of lines; the dealers are waiting for the new subscribers! We can not only move in our houses (as envisioned by my uncle) but also to any corner of the world. Once I needed some geological maps while working in the remote forests of Arunachal Pradesh. I just contacted our librarian in Mumbai and got the map in less than 10 minutes - through this mobile phone. **The 200 meter long antennae were reduced to less than 2 centimeters! Thanks to the component known as the microstrip line, the most innovative component in these mobiles!** I am glad that unwittingly I made my squirrel service these microstrip antennae; that was my M.Sc dissertation. There were some more innovations, the battery, which became thinner and its power capacity increased. Again, the strong neodymium magnets reduced the size of the speakers. This (real-life) story adequately explains what open-ended experiments are and the miracles they can perform. Let alone 1972, even in 1985 we had no clue on what was to come till it was 1993 and then 2005. **More often than not, the success of the open-ended experiments revolves around innovative additions to one or more components of such projects. Thus identifying these parts is the challenge.**

Now let me propose similar 'open-ended' experiments here, as follows: With every passing day, we are depleting our energy resources, which are non-renewable in nature. Energy tariffs - be it the oil, the coal or the electricity are increasing by the day. Again all of us know the kind of nightmares we get if the electricity fails for even a few minutes. This problem is here to stay and get further aggravated. Obviously we have to turn to newer, hitherto unknown sources, (the same way as my uncle envisioned the mobile phones in 1972). Let us try and see the possible hitherto unheard of energy sources. Obviously, I will not talk of solar or wind or tidal energies.

**BE WARNED HERE TO TAKE ADVICE AND GUIDANCE OF PROPER EXPERTS before trying on any of the experiments you may devise. My humble request is that you let these be 'experiments in mind' and then as and when you seem to formulate a working design, consult some experts** before venturing in to the experiments.

Perhaps the most obvious source of electricity is the lightning that occurs during the rainy season. One lightning bolt can supply 300 kWh (units) of power. The voltages

are of the order of nearly a million volts - highly fatal and unpredictable in magnitude, spatial location and distribution. Seems impossible to tap, isn't it? (Quite similar to the idea of mobile phones in 1973) Who knows, it may be reality of the next decade or the next century.

Some hints: The sharp pointed metal rods attract the electric energy. You may have noticed the lightning arrestors on the top (top most points) of the buildings have sharp spikes connected to thick copper strips running right in to the ground for attracting the lightning and sending it to the ground safely. If you shoot the Diwali firecrackers (known as rockets) in to the cloud, their smoke contains ions which create a conductive conduit for the possible lightning discharge. These well known facts may be useful in designing but still you need some out-of-the-box thinking.

Another source of electricity is the animals. We know about the electric eels which are abundant in the Amazon river. These are capable of producing voltages of upto 900 volts with current sufficient to stun even the crocodiles! We are also aware of the electric ray fish which generate up to about 200 volts for self-defence as well as to stun the prey. Is it possible to harness these energies? Perhaps the zoologists would be in a good position to find the conditions under which these eels/fish send the electric energy so that such conditions are created whenever there is need for such energy.

One more possibility is our plants. You may have read some newspaper reports on people charging their mobiles with some plant leaves. I had an opportunity of working with some highly enthusiastic and motivated college students during my Nehru Science Centre days. I told them to measure voltages

between several different parts of trees, such as, the midrib and the tips of the veins, roots and the midribs of the leaves, etc. The highest voltage we could measure was about 0.5 volt, which could be cascaded to about 3 volts. However as expected, the unfortunate thing happened; the students got busy with their exams and I at my age, found it too difficult to climb those trees. Combination of botany and physics students may be ideal for such experiments.

All the experiments proposed above fall under the category of open-ended experiments in the sense that nobody has an idea about the methodology or the end results however I don't think any one can deny the possibility although some of them might even succeed. Imagine if that happens! No more power bills! Moreover, these biological species will multiply with time and thus taking care of your growing need for power. Best luck and bye!

**Figure Captions: (figures on the attached page)**

Fig.1. Mobile telephony which I imagined in 1972 (Is it any less than a nightmare?)

Fig.2. Telephones through the past fifty years. (ca: stands for "circa", or "approximately")

Fig.3. Hello Maams and Pachis. Do you know us? We are the electric power providers for your (grand) children? Try hard and help us accomplish our task with your innovative ideas. If you save our friend the tree, perhaps it may also join us.

Yours sincerely, electric eel (A), lightning bolt (B) and the stingray (C).

*With Best Compliments from:*



# **TRITON VALVES LIMITED**

**TS 16949 CERTIFIED COMPANY**

**Leading Manufacturers & Exporters of**

**Automobile Tyre Tube Valves, Valve Cores and Accessories**

**Registered Office:**

Sunrise Chambers, 22, Ulsoor Road,  
Bangalore - 560 042

**Telephone: 25588965/66/68**

**Fax: (91) 080 2558 6483**

**E mail : [info@tritonvalves.com](mailto:info@tritonvalves.com)**

**Factory :**

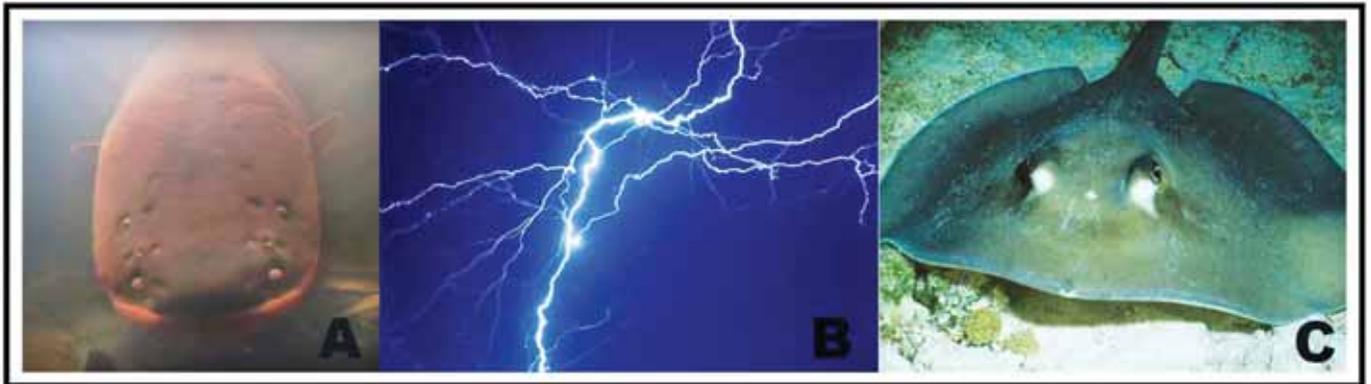
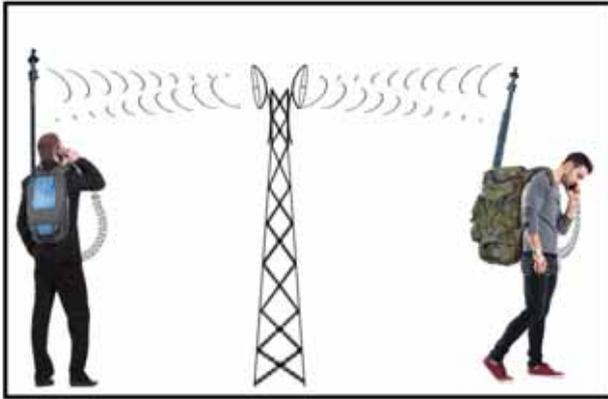
Mercara Road, Belavadi,  
Mysore-570 018.

**Telephone: 2402411/75/76**

**Fax: (91) 0821-2402729**

**E mail: [works@tritonvalves.com](mailto:works@tritonvalves.com)**

## Open-Ended Project: Solution for Power Crisis?



### Smt. Vasanti Vithal Kaikini (nee Sharada Mangesh Dhareshwar)

(16/05/1933 – 05/06/2018)



Deeply mourned by:

Aarti Arun Sashital, Ashwin & Devleena Sashital, Akshay, Manali & Aarishka Sashital  
Nayana Nandkumar, R. Nandkumar, Nishita & Ashok Menon

Nitin, Neha & Gouri Kaikini

Fondly remembered by:

Kaikinis, Sashitals, Nandkumars, Dhareshwars.

8<sup>th</sup> Death Anniversary  
Remembrance



Padmanabh (Maruti) Vithal Masurkar

(25<sup>th</sup> September 1920 – 4<sup>th</sup> July 2010)

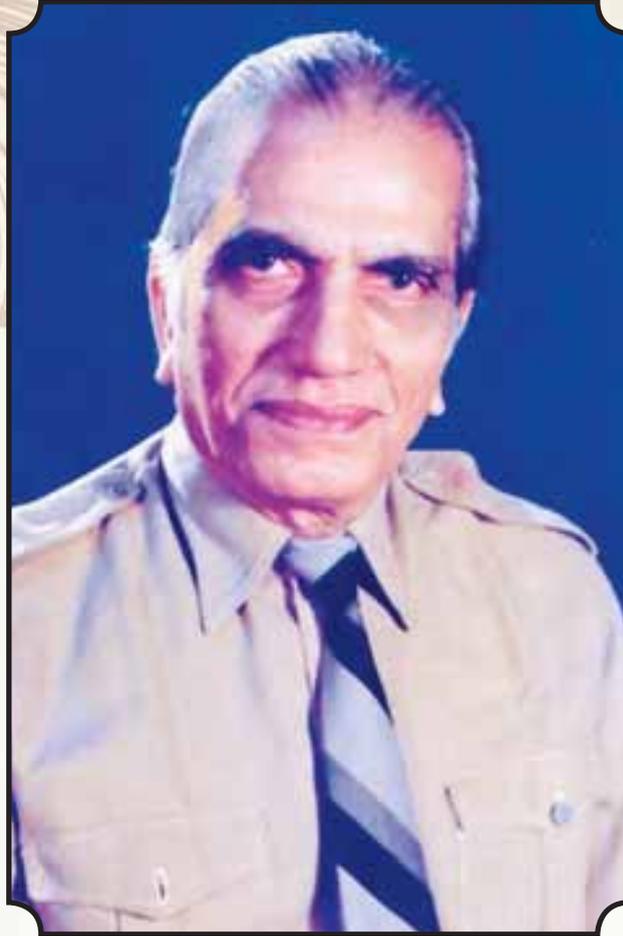
Greatly missed and fondly remembered by:

Wife: Jayashree

Masurkars, Jadhavs, Padbidris, Sawants, Shindhes, Naiks,  
Vaidyas, Bagwes and Bhapkars

All near and dear relatives and friends.

**BIRTH CENTENARY REMEMBRANCE  
DR. RAMDAS M MASURKAR**



**(25-01-1918 - 26-09-2003)**

**A worthy life of philanthropy, compassion and selfless medical and surgical service  
for the needy, and boundless affection for friends and relatives.**

**Fondly and respectfully remembered by**

Anant Masurkar and family

Dinkar Masurkar and family

Family of Late Smt Lalita and Late Shri Harish Kaikini

Masurkars

Murdeshwars

Kowshiks

Nadkarnis

Nagakattis



## HONAVAR ELECTRODES PRIVATE LIMITED

Regd. & Head Office : 305-309, 3<sup>rd</sup> Floor, Damji Shamji Industrial Complex,  
 9, L.B.S.Marg, Kurla (West), Mumbai – 400 070. INDIA  
 Tel. No. : 2502 0317 / 2502 1238 / 6500 8821  
 Fax : 91 - 22 - 2510 0048  
 E-Mail : hel@vsnl.com \* Website : www.honavarelectrodes.net



***Knowledge is our Strength  
 it Keeps Increasing Steadily  
 By Sharing with Welding Industry***

### ULTIMATE – 18M ET

SFA 5.5 AWS E 7018-G  
 IS:814-1991 EB 5629H3JX  
 DIN EN499 : E 42 5 B 42 H 5

An Outstanding electrode, approved by Indomag Steel Technology, for special application for steel plant. ULTIMATE-18MET displays remarkable weld metal properties:  
 Resistance to repeated thermal cycles.  
 Resistance to ageing.  
 CVN impact values upto 150 joules at minus 50°C.  
 Used successfully for LD CONVERTER VESSELS.

### ULTIMATE – 18NC

SFA 5.1 AWS E 7018  
 IS:814-1991 EB 5426H3JX

FOR SOUR SERVICE

Meeting the test requirements of:  
 NACE standard TM-0284 for H.I.C. Test.  
 NACE standard TM-01-77 for S.S.C.C. Test.

Used successfully in welded fabrication out of HIC resistant steel plates.

### CRYOMATE – 3

AWS A 5.11 ENiCrFe3  
 DIN 1736 EL-NiCr15FeMn

Nickel base alloy electrode gives outstanding performance in welding Inconel-600, Nimonic 75, Monel 400. Has high degree of resistance to hot cracking. Service temperature range 900°C to -250°C

### CRYOMATE - 5

AWS A 5.11 ENiCrMo3  
 DIN 1736:ELNiCr20Mo9Nb

A basic coated non-synthetic electrode for welding of NiCrMo alloys and super austenitic stainless steels. Excellent electrode for 9% NiSteel (Q&T) for LNG services.

### SILVERSHINE - 4462

AWS A 5.4 E 2209-16

Special electrode for welding "Duplex Stainless Steels" and "Duplex Steels to Mild Steel". Controlled Ferrite level with high resistance to pitting and stress corrosion. Also high yield strength of more that 500 N/MM<sup>2</sup>

### SILVERSHINE – ZFU(PH)

AWS A 5.4 E 385-16  
 DIN 8556 E 20.25.5L CuR26

Fully austenitic, extra low carbon, resistant to corrosion in sulphuric, phosphoric and several organic acids. Suitable for welding tanks and process vessels, cast pumps and valves, in fertilizers plant.

**CO<sub>2</sub> Wire**  
 (ER - 70S-6)

**← OUR MARKETING ACTIVITIES →**

**TIG Filler / Flux Cored Wires**

# Learning from the Masters

SHARAD MURDESHWAR

## Conquering the Inner World

In Hinduism, understanding and discriminating between the Ego and the sense of identity, the feeling of being distinct from others and the limitations that the ego brings with it, has been an important step for devotees and those on the path of understanding their truer self.

The former, in its absolute or purest sense (Aham), is identical with the Self, hence the *Mahavakya* "*Aham Brahmasmi*", while the latter, tinged with a false sense of identity and excessive self-regard (*Ahamkara*), creates a mistaken belief that the individual is the doer.

Saints like Shri Ramana Maharishi, continually absorbed in meditation and inquiry, emphasised the importance of self-awareness, self-observation and self-inquiry. No wonder he observed, "*Without understanding yourself, what is the use of trying to understand the world?*"

## The 'real' business of living

In our daily lives, it is natural for different degrees of this sense of identity as doers, as creators, ever watchful of our self-interest to effortlessly slip in our interactions and transactions with others. This happens without our realisation. However, when we become conscious of it, most of us tend to it with the balm of pragmatism and practicality. Indeed in a break from the past, Indian society today heartily celebrates the individual and his or her achievements and focuses on every aspect of their lives.

This is in stark contrast to how society and individuals in India conducted themselves earlier. We know more about western composers, sculptors, painters, writers and philosophers from earlier centuries and practically nothing with some exceptions, about such brilliant people from an earlier age, whose creations are strewn across our land. Art, knowledge and philosophy were a celebration, an offering to help everyone comprehend the divine, without being tinged by the desire for profit and appreciation.

## Walking on the razor's edge

On the other hand, the accomplishments and details of the lives of some spiritual masters and saints were kept alive by their followers and common people in the hope it would inspire others. The saints themselves; at least the realised ones, never cared for fame or name. The ego was a risk, liable to cause a slip while walking on the razor's edge. Indian mythology is replete with stories of aspirants and devotees whose ego got the better of them, even after they completed severe austerities, ultimately leading to their downfall.

The human nature of these individuals that caused their downfall was a guide to others on the path to salvation. Unlike the strict dichotomy between good and evil, stamped out in black and white in western cultures, here, many of the "wicked ones" were devotees whose egos and the powers they obtained as a result of their austerities had led them astray.

## Bowing to the Divine Mother's will

Does this mean that the spiritual masters and saints never erred? On the contrary, they too encountered situations where their egos got the better of them, if only briefly, before they corrected themselves.

On the outskirts of Srinagar, near the village Tul Mul, is an ancient temple of Mata Ksheer Bhavani. This temple built near a spring, on a marshy patch of land covered with Chinar trees, attracts many devotees. Here, the Divine Mother is known by many names - Maharagya Devi, Ragnya Devi, Rajani and so on. The spring water is normally milky in appearance, but changes colour occasionally. The people of the Valley believe, if the spring waters darken, it does not bode well for them.

During his visit to Kashmir, Swami Vivekananda visited Amarnath<sup>1</sup>, possibly around 2<sup>nd</sup> August 1898. After returning to Srinagar, he visited the temple of Mata Ksheer Bhavani around 30<sup>th</sup> September<sup>2</sup>. He stayed there for seven days, worshipping a Brahmin's little daughter as Uma Kumari in the mornings. He worshipped the Mother and made Homa with offerings of a maund of Ksheera (condensed milk with rice and almonds) every day.

One day, while worshipping thus, a thought arose in Swamiji's mind: "*Mother Bhavani has been manifesting Her presence here for untold years. The Mohammedans came and destroyed her temple, yet the people of the place did nothing to protect her temple.*"

Mulling thus, his mind was tormented by anguish. In despair, Swamiji exclaimed, "*Alas, if I were living then, I would have never borne this silently!*"

As he was thus lost in despondent thoughts, Swamiji distinctly heard the voice of the Mother: "*It is My desire that I should live in a dilapidated temple. Otherwise, can I not immediately erect a temple of gold, of seven-storeys here, if I like? What can you do? Shall I protect you, or shall you protect me?*"

Swamiji immediately realised the will of the Divine Mother manifest and expressed itself in ways that were difficult to comprehend and it was presumptuous to believe that he or the others could have achieved anything differently, against Her will.

Swamiji later said, "*Since I heard Mother's voice I cherish no more plans. I have given up the idea of building maths etc. As mother wills, so will it be.*"

A decade earlier, in 1888, Swami Vivekananda (then Narendra), had visited Varanasi<sup>3</sup>. He visited numerous places in the holy city. One day when he was wandering around in Varanasi, he saw a man smoking a *hookah*. Giving in to the strong desire to smoke, he asked the man to give him a bowl of tobacco and let him smoke. The man refused to do so, explaining he was of a lower caste. Narendra accepted his explanation and started walking away. As he walked away, Narendra felt ashamed. He, who had been meditating and

practising and learning about *Advaita* for some years, had accepted that man's explanation without demur. He turned back to request him again and smoked the *hookah* in spite of the man's protestations.

### A realised soul

Despite all austerities and spiritual practices, the hold of the ego and the thick veil of *Maya* cannot be cast off so easily. A tale from the life of Swami Vivekananda's Guru, Ramakrishna Paramahansa, illustrates this quite well. In the years following Ramakrishna's appointment as a priest at Rani Rashomoni's Dakshineswar Kali temple, his devout nature endeared him to the devotees and the Rani's son-in-law, Mathur Babu. Mathur Babu had complete faith in Ramakrishna, despite his somewhat eccentric nature and it is believed Mathur Babu gave the young Gadadhar the name, by which the world knows him today.

Ramakrishna had noticed a number of saints and mendicants walking south along the Ganga would pass by the temple or stay for a bit around its precincts<sup>4</sup>. Mathur Babu accepted Ramakrishna's entreaties to fund a regular supply of food for these itinerant ascetics. Ramakrishna would talk to these saints, serve them food and water and ensure they were treated well, before they continued on their way. He would then tell his nephew Hriday, about the abilities of these men of God and explain the uniqueness of their orders and their practices. Listening to his uncle, Hriday slowly developed a desire to learn under the feet of some great Master. He knew his uncle could easily sift grain from the chaff. He begged Ramakrishna to point him to some wonderful teacher, from amongst the ascetics who visited the place. Ramakrishna asked him to be patient.

One day, as usual, a new group of ascetics were sitting in rows, waiting to be served when Ramakrishna noticed a haggard-looking man with matted hair walk in<sup>5</sup>. His unkempt, grubby appearance and possibly the stench from his person disturbed the men seated around him. These accomplished men, who had spent years seeking the Truth shouted and asked him to leave. They threatened to walk out if he did not leave immediately. Ramakrishna watched the man get up calmly and walk out of the entrance. Unperturbed by the commotion and the insults, this man walked up to the garbage bin where the leaf-plates had been thrown. He sat down and started eating the crumbs and leftovers and when a hungry dog came sniffing for food, he simply put his hand around him and let him share the meal.

Ramakrishna, who had been intently observing the happenings, quickly called his nephew Hriday and pointing at the unkempt ascetic, told Hriday, *"If you can convince this man to take you as his disciple, you would get the Master you seek. Go beg him. Fall at his feet! Tell him what you seek."*

An eager Hriday quickly ran out and pleaded with the man to take him as his disciple. The man simply shrugged him off, saying he had no need for disciples or followers. Hriday was not one to be discouraged so easily. He continued pestering the man, who got up and started walking.

Hriday looked back at Ramakrishna, silently asking what he should do next. Ramakrishna bid him to follow that man and plead again. Hriday ran and caught up with him some

distance away. He pleaded and prayed and tried to convince him of his sincerity and the solemn desire to learn and become a worthy disciple. Just when it appeared the mendicant would be unmoved by Hriday's desperate pleas, the man stopped and pointing to a trickle of dirty, sewage water flowing by, said irately, *"Okay, I will believe in your earnestness to learn. To become the disciple you claim you would be, when you make no distinction between this water and the water of the Ganga flowing yonder and sip it with the same reverence."*

A dumbstruck Hriday watched the rapidly retreating figure that did not wait to hear his answer.

### (Footnotes)

<sup>1</sup> The Complete Works of Swami Vivekananda; Swami Vivekananda, Volume 7, IV; Conversations and Dialogues

<sup>2</sup> Swami Bodhasarananda; Manager Advaita Ashrama; Ramakrishna Math and Mission; Belur, Kolkota

<sup>3</sup> Vivekananda: A Biography; Swami Nikhilananda; Ramakrishna-Vivekananda Centre; New York; 1953

<sup>4</sup> Adapted from the story in Sri Ramakrishna - The Great Master; Swami Saradananda; Vol. I and Vol. II; Sri Ramakrishna Math, Madras

<sup>5</sup> A slightly different version of this story appears in "The Gospel of Sri Ramakrishna" (Sri Sri Ramakrishna Kathamrita) written by his disciple Mahendranath Gupta or "M", where Ramakrishna Paramahansa explaining the traits of a Paramahansa shares the experience of Haladhari who meets a Poornajnani. This jnani appears a madman to common folk, but is in reality a man fully realised, absorbed in the knowledge of the Brahman.



**Vinay V Gangavali**  
**Phone: 2380 0460**  
**Mobile: 9892407934**


**WE ACCEPT OUTDOOR CATERING  
ORDERS FOR  
GET-TOGETHERS, BIRTHDAY PARTIES,  
MARRIAGE, THREAD CEREMONY AND  
ANY OTHER OCCASIONS.**

---

**3-5/18, 2nd Floor, Talmakiwadi, Tardeo,  
Mumbai - 400 007.**

# Lust for Life

KAVITA KARNAD SAMUEL

Every day I remove twenty four hours from my life and move closer to the inevitable truth: Death. I have come to this Earth in this form, with an expiry date. No matter what I do or wish for, or pray for, I cannot change that. That, this name and form shall perish someday is the '*Atal Satya*'; (Inevitable truth) notwithstanding medical, technological and scientific advancement, struggling to make life eternal.

Modern medicine has certainly saved lives and performed near miracles in improving and thereby making life easier. But there comes a time when this medical progress can increase the quantity of life, but fails to improve its quality.

I have witnessed people in their seventies and eighties fighting cancer or other debilitating diseases, to emerge as survivors. But shortly thereafter they succumb quite suddenly to another fatal attack or disease. Those who do not succumb, continue to live on medication, dietary restrictions, limitations on physical movements or worse still, a Persistent Vegetative State (PVS), completely dependent on others for their basic needs and daily processes. This is what I call the riveting 'lust for life', or living at any cost.

We are all familiar with our resentment towards guests who overstay their welcome!

Lord Krishna inspired Arjun on the brink of battle saying, '*Nimitta Maatra Bhavaajurna*.' '*Become the instrument of their death Arjun. Death is predetermined.*' Similarly, a disease striking a human body is but an indication (*nimitta*) that the body is unfit to survive for too long.

But human beings are ever hopeful for life eternal; in the bargain, we surrender our bodies to the decisions of the medical officers and suffer endless physical pain and degradation, only with the hope to keep living, quality notwithstanding.

Mrs. Abraham, my friend's mother, was a U.S. citizen. She is also my SHERO. When she was detected with cancer, she could have received the best treatment free of cost in America. Instead, taking it as a cue from her Lord, this deeply devout lady took the first flight back to her soil in Kerala and lived out the next three months in 'her' home, waiting for her Lord to receive her. She died with utmost dignity, not letting medical technology play with or poison her body through chemotherapy.

Indian philosophy repeatedly states, "*I am NOT this body, nor the mind, nor the thoughts nor my knowledge. I am something beyond all this which is devoid of pain, suffering, emotional distress or mental illusions.*" In Dr. Deepak Chopra's words, we are not humans having a spiritual experience; we are spirits having a human experience. If we ingest this thought in its pure essence, death is bound to be viewed as an old friend, who has visited us innumerable times earlier.

This body is the instrument of my work in this life and I am eternally grateful for it. It has served me well, without disease

or disablement. But this toy will function effectively only till its mechanics last, after which I am bound to discard it. It is my toy and I have complete control over it. I am not willing to hand over its control to any other human being or machine. Therefore a terminal disease making its presence in the body will be considered as the '*nimitta maatra*' to prepare for the welcome of my old friend. I have promised my body to exit it gracefully when the time is right, instead of sticking tubes and needles into it, and subjecting it to pain and disgrace.

My entire focus in life has always been Quality instead of Quantity. Rajesh Khanna's famous dialogue goes, "*Laale Ki Jaan, Zindagi Lambi Nahi, Badi Honi Chahiye.*" This has been my motto. It is crucial for me to be happy with my body, my mind, thoughts, decisions and anything that concerns me. I settle for nothing less.

I ask uncomfortable questions, answers to which are very subjective and unique to each person. The Sanatana way of life respects every thought as much as I revere the dictum, '*To each his/her own.*' My thoughts are not intended to encourage anyone to be suicidal or fatalistic. If they can inspire anyone to think outside the box, I have well achieved my goal.

## DRESSING TABLE

I had an invitation for a wedding  
Decided: attend reception in evening  
Searched for colorful attire in clothing  
Stood before the mirror for dressing

I was admiring my mirror image  
Never appeared so good any stage  
In the fore, lamp brightly glowing  
Looked back to find some thing

Noted my shadow on the floor  
Pitch black on white tiles, sharp, clear  
I wondered: mirror reflection in colors  
Shadow in black, myself fixed in center

Where am I truly? In image in the front?  
In the shadow or in body poised straight?  
But cadaver also can have image in reflector  
Shadow too. Chasing chimera, a stupid error!

**By Gurudas S. Gulwadi**  
Mississauga, Canada

### Rates for Classified Advertisements in Kanara Saraswat

For the first 30 words: Rs. 650/- for KSA  
Members and Rs. 700/- for Non-members.

For every additional word, thereafter: Rs. 25/-  
Plus GST 5%

# That Right Balance

## Chef Prathamesh Kumta on some of the common problems with recipes and how to fix them

Nowadays most of the people who are food enthusiasts like to keep trying new dishes at their homes in their kitchens. Recipes are easily available online through various sources. A lot of my friends and relatives often have a problem. They tell me that whenever they try to follow a recipe and get their final product, something seems 'off'. You can't quite put your finger on it, but the food doesn't have the same depth of flavour they expected. All the individual flavours seem to be there but they don't seem to be coming together as one.

The other common cooking problem is when certain flavors dominate and upset the composition of the dish, and you don't know how to restore. Don't be too hard on yourself; this isn't something only home cooks face. Even chefs who have made the same dish thousand times over with an exact recipe have to face this from time to time. They're just more experienced at fixing it. And that's why I decided to share this article so that all my readers can get some ideas from me to fix their dishes by knowing some basics.

Why do these problems happen in the first place? Is it a problem with recipes? The problem is in assuming that recipes are anything more than a general guide. A good chef knows that variance can be introduced through a variety of factors like ingredient quality, flavour intensity, texture, cooking temperature, outside temperature, storage, and the unknown x-factor (don't look at me with that strange expression; I have conducted cooking classes where seven people making the same dish have come up with seven different results). Ingredients can be notoriously fickle. Chillies in the same batch can vary in heat. The sourness of different limes is often startling. One tablespoon of ginger can be very mild if it is young or very sharp if it is old. Different brands of table salt can have different grain sizes, affecting saltiness. And that's just fresh, unprocessed ingredients.

The problem is compounded if you use processed foods like sauces and pastes. I could go on, but you get the general idea. With so many factors in play, the only way to get food right is to keep tasting as you cook, and fixing flavours along the way. (A notable exception is baking, where this is usually not possible.)

Now that I have made you feel a bit better about your cooking and you don't need to resort to retail therapy to get over that failed dish you tried making, let's figure out how to fix things. The five basic flavours are salty, sour, sweet, bitter, and umami (or savoury). Some cultures consider "pungent" or "spicy" too in the list. If you can balance these well, your food will improve by miles. Let us see some common symptoms and fixes.

**Flavours individually present but not tasting as a "whole":** Common but also easy to fix. This is almost always a seasoning issue. Just keep adding some salt in small amounts (1/4 teaspoon increments usually work) till the flavours start harmonizing.

**Too Salty:** The other side of the first problem, but harder to fix. There are two ways to get around this. First, try adding some more sourness (aka acidity). Depending on what you are making, that could be through a range of souring agents like lemons, limes, vinegar, other citrus fruit, tamarind, etc. This will take some focus away from the saltiness. The other, more laborious way is to make another small batch of the dish without salt, combine it with the over-salted batch, and then add salt bit by bit till things are okay. (This only works with foods like curries, stews, and sauces. Don't try it with, say, grilled fish or meats.)

**Too Sour:** Perhaps you read a recipe calling for 3 tablespoons of lemon juice and actually added 3 tablespoons of lime juice, turning your food mouth-puckering sour. The fix is adding sweetness. Sweetness will take some of the edge off, and make the flavour less sharp. And be careful with those sour flavours. Add them in small amounts always. Sugar can also help in lifting sour flavours and making them taste more rounded, but that's another column.

**Too Sweet:** Your food is too sweet? That's not common in savoury food, but it can happen in desserts. Fix it with sourness and a dash of saltiness. This also helps while making sauces like barbecue sauce where sweetness is a notable component.

**Too Spicy:** A problem that is encountered in Indian cuisine. Too much spice is sometimes a problem with a chilli-loving cook, but chillies are also an untrustworthy lot when it comes to intensity. First, try to prevent this from happening by adding lesser than you need, and adjusting towards the end of cooking. If that doesn't work, sweetness will help round off the heat, and in general is a good thing to add in spicy dishes to bring balance and add depth of flavour. If you need more than just a wee bit of adjustment, add some salt too, or you will once again have a "blah" feeling.

**Too Bitter:** Bitterness usually comes from herbs and vegetables that have this flavour and certain spices too. I'm not a fan of bitterness, and prefer to use less of the flavour than fixing it later. But if you need to, adding sweetness, followed by saltiness if required is the way to go. Occasionally, sourness can help too.

**The Dish lacks depth and/or body:** So everything tastes right, but occasionally food like hearty winter stews and curries might need some 'body'. This is probably because it needs more fat. Fat isn't always the bad guy. Fat provides flavour. Most flavours mix much better with fat than water. Fat conveys comfort and richness to the tongue too.

**Dish is too heavy:** The opposite problem of not having enough fat. Very rich foods with high fat levels can weigh down your palate and subdue some flavours. Chefs generally like to balance this with some acidity i.e. sourness to 'cut through' the richness and make flavours 'pop' more.

**Flavour died:** So your pasta sauce doesn't have that nice

herb flavour you wanted? It might be because you cooked it too long. Fresh herb flavours lose intensity the longer you cook food. For a brighter flavour, add a bit of the herb towards the last few minutes of cooking.

**Too Bland:** The food is your canvas, my friend. Go nuts. Add some acidity first, then maybe some salt. Pungency can come in after that.

Lastly, keep in mind that serving temperature affects flavour perception. Heat amplifies flavours, especially spiciness and sourness. The same dish if served cold will taste more subdued. Adjust flavours by tasting when the food is at the temperature you intend to serve it.

I hope I've given you a practical guide to fixing some of the common flavour balance issues. Of course, it's not always this simple because there are so many sources for each flavour, all of which come with their own special additional attributes, but you will, in time, learn to build great food using that. These are just your first steps. Have fun, play around, try new things. Who knows, you might find a flavor combination you've never tried, and it might become a favorite.

For anymore help please email me on [prathamesh.kumta@gmail.com](mailto:prathamesh.kumta@gmail.com)

Happy Cooking!!

Report

## A Memorable Evening with GP-ites

MAHESH KALAWAR - GOREGAON EAST

Almost after 4 decades (48 years) , old friends in the age group of 45 to 80 years residing earlier in Guru Prasad, Vile Parle initiated a reunion for GP -ites on the Terrace Of Guruprasad Society Terrace at Vile Parle . A WhatsApp Group formed by Girish Sajip helped in 40 plus MEN ONLY staying near and far from Mumbai to give their immediate consent within a week to join the GP -ites Reunion for Saturday, 21st April 2018 .

Dr. Ashok Balsekar was the Master of Ceremonies and one of the Core Team Members invited Shri Shrikar Talgeri - veteran and a very senior citizen of GP to give a brief welcome talk. This was followed by a two minute silence for all the departed souls . Mahesh Kalawar also a Core Team Member briefed the Friends on the "Birth of the Reunion", Who ( Deepak Nadkarni ) & What ( Shailesh Hoskote ) led to have this Gpites Reunion on the Terrace. Mahesh further took us through the late 65 -70's with some mind boggling Quiz all related to "AUM GP young Days" which was well participated by all. Prabodh Sirur specially flew down from Mangalore and gave a very engrossing talk on "One Minute Celebration" related to Destressing and Tension. This was followed by some foot tapping songs belted out by Subash Kamath , Vivek Mudur , Narahari Savoor , Chaitanya Naimpally, Nitin Sirur and Mohan Kamath. Most of the GP ites listened with rapt attention getting to know their buddies' hidden talents and participated by joining in the chorus. Suresh Kamath spoke on "Fitness after Fifty" emphasising importance of

daily walks, nutritious food and rest (sleep) to maintain good health by senior citizens.

Nithyananad Sirur (aka Nitin ) who drove down from Hubli, extended his gratitude and kind gesture by sponsoring & presenting beautifully carved momentos to all the GPites. It was a wonderful gathering with participation from GP-ites from far as Pune, Karla , Colaba and Navi Mumbai..



The highlight of the evening was - A Ride in a Time-Machine (Slide Show) by Chaitanya Nayampalli who was ably supported by Dr Ashok Balsekar in collating pictures of childhood days , pictures of Old Veterans enacted in

Dramas and Fancy Dress Competitions which brought back Nostalgic memories of the 60 -65 -70 Era in GP. Eknath Panemangalore again one of the Core Team Members had meticulously organised with great care the Sound System / Projector besides coordinating very well with the Caterers for some Sumptuous Dinner with lip smacking Deserts.

Kudos to the very Senior Veterans Shri Umesh Trikannad for participating actively & the Core Team with special Thanks to Vijay Kalambi ( Fellowship- Registration) , Ashwin Bellare & Pramod Tonsekar ( Catering ) , Nijanand Haridas for their undaunted support and all GP-ites for making it a Memorable Evening that will be cherished & etched in our minds for a very long time.

## Surya Prakash Rai

"If you want change, just do something, rather than having discussions over it and waiting for the right time to start," was Rai's motto behind starting PRAYOG, a library in Bihar.

A young professional, Rai said that he first had the idea behind PRAYOG in February 2013, while working with an engineer from MIT in USA for tuberculosis patients in Bihar. "The approach of empowering grassroots workers motivated me," he said. "I always wanted to give back to the society and considered education as the key to create positive impact."

**PRAYOG (Professionals' Alliance for Youths' Growth)** is a platform catering to the needs of children from lesser advantaged communities by filling the deficit of infrastructure, health and education facilities in villages. Set up in a remote village in Gopalganj district of Bihar, PRAYOG is serving more than 400 kids of 12 villages at present.

'Prayog', which also means experiment, was started in May 2013 when he interacted with six high school students, asking them about their aspirations. "Apart from the traditional choices amongst youth in the villages such as joining the armed forces, the response of two students, Alok and Akash, was quite different," said Rai. While Alok wanted to become a model, Akash was interested in studying Physics and becoming a professor. "How many students of a high school actually want to join academics by choice and how many rural children dare to even dream of becoming a model?" thought Rai. To widen the horizons of these children he thought of starting a library in Bihar, catering to around 400 students.

The aim of the library is to change the way students and their parents think of education. Rai also wants to help eliminate the caste system and encourage students of different backgrounds to come together in the same room to read, study, and interact with each other. "Most of the villagers were illiterate; they did not consider their children's education a priority. There was a serious lack of interest from parents and students; we needed to change that," he said. "Today, students from different communities stay together in the same room during exposure visits, hug each other, and share their food."

Through PRAYOG, Rai arranges cultural and educational classes for the students. He has also collaborated with Prajnopaya Foundation in a MIT-backed programme 'Global Literacy Project', which is a self-learning module using tablets.



The roll out will start by February this year, he said.

**Engaging Kids** - The best way to reach out to kids was by offering them something which they had never experienced before. Hence, PRAYOG library was set up in a community open space in June 2013. The first day saw a mere five students walking in haltingly but within a year's time, the library was a hit and saw a regular footfall of around 400 students. The books covered a vast range. From newspapers to weekly and monthly magazines, the books were offered to the students according to their choice. Another initiative that helped Surya in grabbing people's attention was exposure visits. "We took around five students to Parivartan NGO for a 4-5 days exposure trip where kids learnt yoga, dancing, painting. This was a great confidence booster for the kids, and more students started getting connected with us," he says.

The second exposure trip was organized with 15 students to Bhutan, which again was a big success. "We pick students who deserve to be part of this trip. Now, when students see the advantages of learning, they take part in various activities in order to get shortlisted for these trips," says Surya.

The PRAYOG team also prepares kids for debates and motivates them to be socially aware.

**How did he do it?** - Surya identified two major problems: education and electricity. Apart from lack of awareness, a low teacher-student ratio was another challenge. "Kids were more willing to attend tuition classes than school," Surya explains.

This problem was solved through an interesting initiative which involved older students mentoring the younger ones.

Surya identified potential students of higher classes and asked them to adopt 4-5 younger kids. The extra attention helped these kids to a great extent and there was a significant change in the attendance in schools.

Another victory that came Surya's way was when he noticed the caste system which was followed by every community in the village and decided to do something about it. One day when Surya came to the village, women of a backward community gathered around him and asked him, "Are our kids not entitled to attend your library?" Surya was shocked and asked them what made them think so.

"The kids from higher communities do not allow our kids to enter the class," said one of the ladies. Surya immediately took all the students who wanted to attend the library with him and gave a lesson on history and caste system of India to all his students. He also explained to them how every individual should have access to equal rights.

Apart from education, another challenge came with electricity. As there was no electricity in the village, students

who wanted to study after school hours could not do so. To solve the issue, the PRAYOG team distributed 10 solar lamps to students who had won an essay writing competition. "We saw that those students were sharing lamps with other students too. And we thought that this could be a solution to the problem," he says.

This inspired PRAYOG to start a fundraising campaign to raise funds for purchasing 200 solar lamps.

**The future** - PRAYOG has a tie-up with Prajnopaya Foundation, a Massachusetts Institute of Technology initiative where both the organizations will be supporting 'Global Literacy Project', whereby 100 children between 3-8 years of age would be using a tablet each to learn on their own. Expanding the area of operations is yet another thing on PRAYOG's agenda. They plan to reach out to 10 more villages and engage 2,000 students in their various initiatives.

Adapted from the internet

---

## *Down Memory Lane*

### **Our Football Star**

Anuja Kamat-Mudur

I was never really a sports buff. Although I could appreciate certain kinds of sport and look up to the top players, my involvement did not go beyond mere admiration and interest. The only game I enjoyed playing was badminton but that too was nothing more than the friendly matches during the Diwali vacations.

Amongst us three siblings, Vibha, one of my two older sisters was the sports-crazy one. Cricket and tennis were her passions and she introduced me to legends like Sunil Gavaskar, Derek Randall, John McEnroe and Chris Evert. So yes, I was pretty well-informed about these games.

It's amazing how an interest can rub on to you although you are not basically too fond of it. Gavaskar and Randall were a part of my life through my sister; but after I got married, I found myself eagerly looking forward to the T20 and World Cup matches thanks to my husband Nirad, whose first love is cricket. So Dravid, Muralitharan and Dhoni became my favourites too, although hubby is still all for the older greats like Kapil Dev and Gundappa Vishwanath.

Now football, which is catching the fancy of the world these days was actually the first passion for someone else in our family – much before cricket and tennis and before we kids were even thought of. My father, a lawyer by profession, was a die-hard fan of the game and played it along with his four brothers as a young boy in Margao, Goa. They even had their own team to boast of. And that's how we grew up to love Pele because Papa truly revered the player.

Although I've never seen Papa play the game, I remember a time when he skilfully kicked a ball back to a group of youngsters when it came rolling in our paths on one of our walks. He must have been in his mid-60s then.

And now, I see the football craze revisiting my life with both my sons aged 20 and 15, entirely into the game. With the FIFA World-Cup matches going on, our daily schedule these days revolves around the match-timings. So we're living a life set to Russian time to catch the matches live. In fact it's a pleasure to see both of them following the game so closely, and playing the sport too.

However, what I truly miss is this: The football bug bit my boys only in the last eight-nine years. By then, Papa was no more. I miss him watching his grandsons living the game every moment. I imagine the pride in his eyes at every goal they score or every dribble or tackle they complete. They have their favourite players' snaps on their coffee-mugs, customised calendars with Beckham, Rooney and others, and T-shirts with 'Suarez' fabric-painted on them. I know Papa would have made big every small achievement of theirs and enjoyed their sporty indulgences.

Ten years, this July, since Papa left us, I only hope he is watching over us from somewhere up there; watching the passion that he grew up with, now completing a full circle with his grandsons' interest in the game.

Yes, Pele is a living legend and we respect him for his talent, but for me and my sisters, there is no greater footballer than Papa. He is, and will always be, our Star!

## Tattvabodha

Here is the twenty-first instalment of Dr. Sudha Tinaikar's absorbing de-mystification of a small, but very comprehensive, spiritual text

Hereupon, the Tattvabodha Guru deals with the *mahāvācya*: or the inquiry into the great equation which talks about the one-ness of the individual self and Ishvara. In the previous section we saw the Guru explaining to the student that "unless you get rid of the difference (भेद) between you and Ishvara, you will never be able to free yourself from the bondage of samsara."

Now the *shishya* finds it difficult to understand this statement. How can this be true? The differences between the two are so obvious! Is it not the same with all of us? When our scriptures repeatedly say "you are that Ishvara", we cannot believe it though we have enough *shraddhā* in the words of the scriptures and the teacher. He still doubts whether the scriptures are just exaggerating their praise for the *jīva* ! This is because he does not understand the great equation the way it has to be understood and here the *Guru* is helping the *shishya* to see the absolute truth of this equation.

The doubt is expressed by the *shishya* in the following question:  
 नानु साहिकारस्य इकंजस्य जलस्य अनिकारस्य सवास्य [Evarsya  
 तवामसलित

महावाक्यात् कथमभेदवुद्धि स्यदुभयोः विरुद्धधर्माक्रान्तत्वात् ?

O Guro, as I see, the *jīva* is associated with a limiting ego (अहंकारः) and is so limited in his knowledge and in every aspect. On the other hand, Ishvara has no limiting ego and He is all- powerful, all- knowing, infinite, omniscient and omnipotent. How can there be any equality between the two as stated in the *mahāvākya* "tat twamasi" (that you are)?

The Guru explains the equation in His own unique way-

इति चेन्न | स्थूलसूक्ष्मशरीराभिमानी त्वंपदवाच्यार्थः |  
 उपाधिविनिर्मुक्त समाधिदशासंपन्नम् शुद्धं चैतन्यं त्वंपदलक्ष्यार्थः |  
 एवं सर्वज्ञत्वादिविशिष्ट ईश्वरः तत्पदवाच्यार्थः |  
 उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः |  
 एवं च जीवेश्वरयोः चैतन्यरूपेण अभेदे बाधकाभावः |

Seen superficially, Ishvara and *jīva* are poles apart and the *shishya* is correct from his point of view. This difference is only from the point of the superficial attributes which the scriptures call उपाधि भेदः . The individual *jīva* has limited gross, subtle and causal bodies; but Ishvara's attributes are the limitless gross, subtle and causal Universe which were earlier called विराट् , हिरण्यगर्भः and माया . However, the content (basic essence) of both the individual *jīva* and Ishvara is that one and the same consciousness, or Brahman.

There are two ways in which a sentence can be understood. If we look at a sentence from its literal point of view, then it is called *vāchyārtha* (वाच्यार्थः) which means the "literal meaning". The same sentence can also be looked at from the point of its hidden, or implied meaning, which is called *lakshyārtha* (लक्ष्यार्थः) .

Let us take an example: "He is the pillar of this organization". In this sentence do we take the literal meaning? If we do, then the sentence becomes meaningless, ridiculous! But, if we see the hidden, or implied meaning of this sentence, it means that "he is a solid support to the organization like a pillar is to a building". In this way, in our daily conversations we have any number of examples where we understand a sentence by its implied meaning. In the *mahāvākya* too, the implied meaning has to be seen by intellectually negating the superficial meaning.

Our scriptures give another classic example. Supposing I knew a person called Devadatta, but had seen him around twenty years ago when he was slim and had a head full of hair. Now, after twenty years, I come across the same person but find him obese and bald. Initially, I may not be able to even recognize him due to the changes in his superficial appearance, until a third person tells me "This is the same Devadatta" (सोयम् देवदत्तः) How do I understand this? By intellectually ignoring his previous and his present appearance and thereby being able to see the underlying person as the "same one" I knew twenty years ago. This intellectual process of separating the person from his past and present appearance and recognizing him as being one and the same is called भागत्याग लक्षण .

Similarly, the scriptures say that to understand the *mahāvākya* one must intellectually separate the limitless उपाधि of Ishvara and the limited उपाधि of the *jīva* and see the essential one-ness of both as the सत् चित् आनन्द स्वरूपः .

This is the only way one can see the non-difference between the **individual jīva** and the **total Ishvara**.

एवं च वेदान्तवाक्यैः सदगुरुपदेशेन च सर्वैश्चपि भूतेषु येषां ब्रह्मबुद्धिरुत्पन्न ते जीवन्मुक्ताः इत्यर्थः |

A person who has understood the *mahāvākya* and the one-ness, or 'non-difference' between himself with Ishvara from the *Guru's Upadesha* which clarifies the words of the scriptures, gets the vision to see the same consciousness in all beings. This is called the ब्रह्मबुद्धिः or सर्वात्म भावः . Such a person is called a जीवन्मुक्तः a person who is liberated, or freed from the bondage of *samsāra* even as he lives and functions in the very same world.

(To be continued...)

**Brought up in a strong-rooted home VINATI UDIYAVAR developed deep love and reverence towards our hallowed *Guruparampara* from a very early age. In this heartfelt, first-person account she describes how this devotion acquired greater meaning and a sense of deep fulfilment when, with the loving Guidance of Parama Poojya Swamiji, it learnt to express itself in many wonderful forms of**

## SEVA

"The Guru is a living God and whatever you are is because of His Grace and Blessings alone. Have firm faith in Him as He knows what is good for you and will be there for you through everything." That was the thought ingrained in my mind by my parents, who were spiritually inclined and deeply devoted to our *Guruparampara*. I am convinced that I was blessed to have parents who brought me up with this firm belief.

When we were young, we used to volunteer at the camps of Parama Poojya Anandashram Swamiji and Parama Poojya Parijnanashram Swamiji III, running small errands and taking pride in wearing the volunteer badges. Although we were too young to understand the importance of *seva* back then, in hindsight I can see that it initiated us into the concept of doing *seva*.

We would go to Khar Math whenever Guru Swami was in Mumbai to take His Blessings. However, after He took *samadhi*, there seemed to be some

sort of an imperceptible void. Around the same time, my sole focus was my home -taking care of my husband Kedar, and our young sons. In 1998, we moved to Hyderabad and there began a new chapter in my life. The kids were growing up fast and I was left wondering how to utilize the increased free time I had on my hands. The same year, in December, we had our first *darshan* of Parama Poojya Sadyojat Shankarashram Swamiji at Dadar. We were incredibly blessed to have Him grace our home in Bombay with His Presence. That was a momentous occasion for me as it felt as if the void, which I was experiencing because of the absence of a Guru in my life, had vanished.

When Swamiji visited Hyderabad in 2000, Kedar and I were active volunteers at the programme and it truly felt like the beginning of something special. The bond with the *Guruparampara* only grew stronger when Poojya Swamiji blessed me with



**Tuzha Namol**



**All is well.... Happy *Shivirarthi-s* and *sanchalak-s* with their Beloved Swamiji**

# Parisevanam

*Mantradeeksha* during that visit. Over the course of Swamiji's next few visits, the Math became an integral part of our lives. During one such interaction, I told Poojya Swamiji that I would like to contribute to the Math in some way while continuing to be in Hyderabad; to which our Swamiji responded by telling me that there would come a time, when I would be able to do my bit for the Math and the *Guruparampara*.

In 2008, at the *Sadhana Shivir* in Shirali, Swamiji told me that I should organize the *Shivir* with another volunteer. This seemed like a daunting task as I had never done anything like this before but Swamiji reassured me that I would be able to do it. Thus began my association with the *Shivir-s*. With Guidance from Poojya Swamiji and the senior *sanchalak-s*, it turned out to be a great learning experience. Each *Shivir* brought with it a new set of challenges to test our abilities and a new set of people to learn from. When the Guru gives us such enriching opportunities, it is up to us to make the most of it.

As the kids grew older and moved away, I could dedicate more time to the work that I did for the Math. At that point, it struck me that our community is truly blessed to have a Guru, who not only takes us forward on our spiritual journey, but also directs us to utilize our abilities to do our bit for society and the community around us. I felt doubly blessed when I got involved with Samvit Sudha as it was the vision of our Parama Guru Parijnanashram Swamiji III, to improve the quality of life of the local villagers. As an ideal *Shishya*, who makes it His life's mission to carry forward and realize the vision of His Guru, our beloved Guru Parama Pujya Sadyojat Shankarashram Swamiji guided us in the setting up of the Samvit Sudha unit and I was given the opportunity to help in a small way. Around 2010, I was given a chance to sell Samvit Sudha products in Hyderabad and slowly, some innovative ideas started coming to my mind. Earlier, I was doing voluntary work for a similar organization and had taken a liking for it. The things I learnt there came handy when I started volunteering for Samvit Sudha. I moved from managing the hub at Hyderabad to handling the sales and marketing of all the products

across the country and at every step, Pujya Swamiji was always there to guide me. When one does *seva* for the Guru and the Math, one develops a new perspective of looking at things and there dawns the realization that one is slowly, but surely, evolving as a person.

On the personal front, we always feel that as mothers, we are indispensable to our children but I saw that, while I was away doing *seva*, my children had learnt to become

independent and this helped them to become mature adults. With Parama Poojya Swamiji's Blessings, I got the full support of my family to devote more time to volunteer for the Math. The beauty of doing *seva* for the Math is that it lets you bring such a wide variety of skills to the table and put them all to wonderful use, while also giving you the immense satisfaction of knowing that

you are giving back to society in a way that very few people are lucky enough to. Be it teaching kids in the *Prarthanavarga* or singing *bhajan-s* at a *satsang*, offering *seva* at the Lotus Feet of the *Guruparampara* lets you grow and explore your own talents in an environment where the *Gurushakti* not only gives you wonderful opportunities, the Guru's Blessings also make everything possible! No matter how small a talent you think you have, offer it for *seva* of the Math because the Guru accepts whatever you have given with devotion and reverence. The abundant *Gurushakti* showers genuine Love and Guidance on every *sadhaka* and this lets you take on life's ups and downs with equanimity and fortitude, while helping you move forward on the spiritual path.

I conclude by offering a grateful prayer at the Lotus Feet of Parama Pujya Swamiji --

करणं सर्वसिद्धीनां चित्तानुसरणंगुरोः॥ इति निश्चित्य सर्वेषु कार्येषु प्रविशार्भक ॥

Following the *chitta* of the Guru alone will make everything, or all our efforts, successful. O child, with this conviction enter into all work!

Photo credits: Maithili Padukone and Pankaj Kumta.



The colourful display of woman empowerment!  
At a Samvit Sudha stall..



हमने आवास ऋण की ब्याज दरें और कम की हैं  
ताकि आप ले सकें **बड़ा घर**

**8.30%** की  
वार्षिक  
**न्यूनतम ब्याज दर**  
का लाभ उठाएं

**यूनियन होम**

5 दिनों में मंजूरी  
चुकौती अवधि 30 वर्ष  
प्रोसेसिंग शुल्क नहीं

ऑनलाइन ऋण आवेदन की सुविधा। रोजाना घटती शेष राशि पर ब्याज

गौरवशाली भागीदार



**यूनियन बैंक**  **Union Bank**  
ऑफ इंडिया **of India**

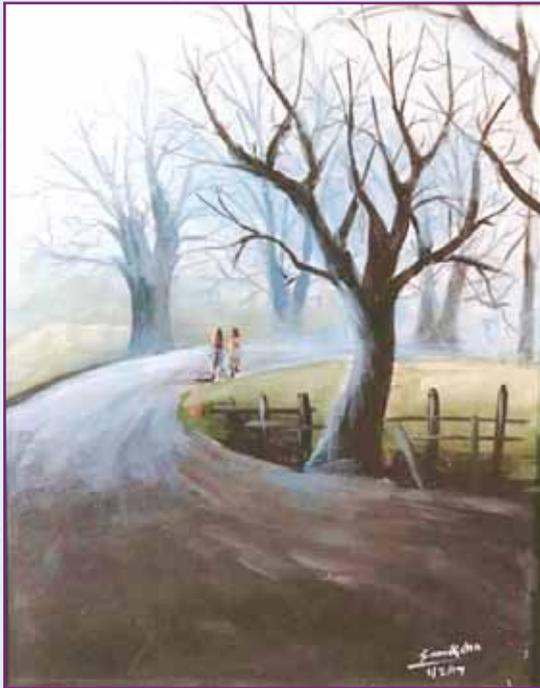
अच्छे लोग, अच्छा बैंक

Good people to bank with

भारतीय बैंकिंग कोड एवं मानक बोर्ड के सदस्य Member of Banking Codes & Standards Board of India

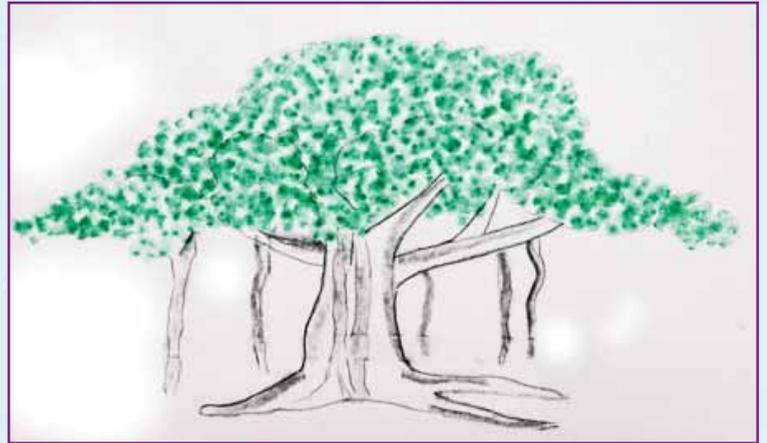
हेल्पलाइन नं.: 1800 208 2244 / 1800 22 2244 (टोल फ्री नं.) | 080 2530 0175 (सशुल्क) | +91 80 2530 2510 (एनआरआई के लिए)  
www.unionbankofindia.co.in |  @UnionBankOfficial  @UnionBankTweets  UnionBankInsta  UnionBankofIndiaUtube  unionbankofindia

**Silent Woods**



**Samiksha Kumble - 13 yrs**

**Banyan Tree - Coloured  
using ear buds**



**Arnav Chandavarkar, 5yrs**

---

**My Trek Diary (Write-up on the adjacent page)**



**The cloud**



**Me and my dad enjoying the snowfall**

---

**Saraswat Samaj, UK (Report on page 61)**



Hi, I am Shreyas, and I live in Shirali near the Chitrapur Math. I love travelling and exploring new places, especially by trekking.

Last year, I along with my parents got an opportunity to go on a Himalayan trek- Deoriatal-Chandrashila, organised by INDIAHIKES. We enjoyed it so much that we made up our minds to go for another trek this year. The trek we chose was to a place named Brahmatal. It was a moderate level trek.

To go to the basecamp, first I travelled to Goa by car, took a flight from Goa to Delhi and went to Delhi cantonment railway station and travelled by the RANIKHET EXPRESS to Kathgodam junction. It amazes me as to how, using 3 modes of transport, we reached from 1 corner of country to other within a span of less than 24 hours. The Indiahikes transport vehicle took us from Kathgodam to Lohajung.

It is said that Devi Parvati in the form of Kali killed a demon Lohasura. Since the fight was held in that place the place came to be known as Lohajung. Our basecamp was situated in that place.

Lohajung is situated at an altitude of 7600 feet. We got our first beautiful view of the Nanda Ghungti peak right from our basecamp. After a briefing session, introduction of our fellow trek mates and a good night's sleep there we were all charged early next morning to trek to Bekaltal. I was the only child in the whole group of 22 people. We had to climb to 9800 feet. The route was very-very steep. It was situated very close to a lake named Bekaltal. To go to Bekaltal, we had to cross a pine forest and a Rhododendron forest which was very beautiful. Rhododendrons are flowers that grow in the cold regions. They are edible and said to have medicinal properties also. On the way, we had to walk through a very thick cloud. It was so exciting!

When we reached our campsite, we saw that tents had been pitched very close to Bekaltal Lake. The temperature was around 7 degrees Celsius. We had lunch in a tent made separately for dining purpose and had to sleep in tents. We had to wear 3 layers of clothes to protect ourselves from that cold. The first layer consisted of thermals. The second consisted of a shirt and pant. The third consisted of a padded jacket. Over that we had to wear liners and sleeping bags.

On the next day, we had to trek from Bekaltal to Bramhtal via Jhandi top. It was a long steep ascent to reach Jhandi top where we had lunch from the packed lunch boxes we carried. Then, we descended a bit to Brahmatal campsite. We had to climb up to Jhandi top which was situated around 11000 feet and then climbed down to the Brahmatal camp which was situated at 10800 feet altitude. Again we slept in the tents. There was a heavy hailstorm in the night.

On the following day, we went to climb the summit. We started off at 7:30 am sharp. We had to climb 2000 feet and reach 12500 feet. It was extreme ascent. We

struggled hard to cover the distance and make it a success. We finally reached the Brahmatal summit which was 12500 feet above sea level. It was extremely beautiful. There are no words by which I can express that beauty. I could see the Trishul peak which was shaped like a trishul that Lord Shiva holds, the Nanda Ghungti peak which is the ghungat (veil) of the peak Nanda Devi peak, and Choukhamba peak which stands on an ice glacier that is shaped like 4 pillars. We got lots of snow at the summit but I did not know that it was the calm before the storm. While coming back, we got the most amazing, scary and astonishing moment which was the snowfall. Our trek guide was pleasantly surprised and said, 'You are extremely lucky that you got snowfall in the summer.' So we had to wear ponchos (kind of raincoats). It first started as snowfall and ended as a mild snowstorm. It was amazing. Though it was amazing, reaching the campsite with the snow hitting your face was difficult. We were longing to see the campsite and finally we reached the campsite, but to our shock, all our tents were covered with snow. Somehow we brushed the snow out and then the sun rose which luckily melted all the snow in the campsite area. All were very tired but happy that they almost completed the trek.

The next day, I descended to the basecamp and completed my trek.

It was a thrilling experience for me to have completed the trek with total satisfaction. I know it was due to the blessings of Lord Bhavanishankar and our Swamijis.

---

## Animal Poems

### DIAMANTE

Dog  
 Friendly, cute  
 Barking, playing, running  
 Fluffy, loyal, sleepy, fat  
 Scratching, snarling, hunting  
 Lazy, quiet  
 Cat

### TRIOLET

Did you know that there's a hog  
 who has two floppy ears?  
 And kind of looks like a dog?  
 Did you know that there's a hog  
 who lives inside a log?  
 And every week it disappears?  
 Did you know that there's a hog  
 who has two floppy ears?

*By Aashna Selvaraj (10 years)*

(Diamante and Triolet are styles of writing poems. A Diamante poem is in the shape of a diamond, used to compare and contrast 2 different subjects. While the Triolet is an 8-line stanza having just two rhymes with repetition of specific lines.)

## Innovation in Science and Technology

SANKALP SHUKLA, 15 YEARS, MUMBAI

Everything which has an occurrence around us in the world and in the environment has a science beyond their existence. All the naturally occurring phenomena like the rainbow have a science behind their occurrence and not sorcery. According to me, Science is a tool which can decide our destiny and it is up to us how to use it, whether for a constructive purpose or a destructive purpose.

We are lucky that we have been granted the privilege of making full use of our Science and Computer labs. If we make systematic use of these labs then we can improve our practical knowledge about Science and Technology. Many students in the world do not have any idea about how to use Science in every walk of our life. The rural areas do not have computers and other technology and the schools there do not have good teachers. So they have a limited scope of development. On the other hand, we have been granted these technologies right from our childhood which has made us techno-savvy.

It is fact that when a human being goes through the age of adolescence [teenage], the brain unlocks its full potential of thinking. All the relevant and irrelevant information is analyzed in the brain of the adolescents.

Sugata Mitra, who is a professor of educational technology at Newcastle University in England had organized 'Hole in the wall', a form of education in which children operate in unsupervised environments. For this, he set up freely accessible computers in a playground in Shivpuri, a remote area in Uttar Pradesh. After some days, he visited the playground once again and the results showed that the children could easily operate as well as play games on the computer with minimum intervention. They adapted to their surroundings and picked up the skills required for operating a computer by constructing their own learning environment. So, we should use our brain for creating something innovative for sustainable growth and well being of all humans like Sugata Mitra did.

Talking about countries, successful countries have grown their ability to innovate and learn by doing, by investing public funding to do financial research and development in critical areas. Everyone is involved- big and small, public and private, rich and poor.

The benefits that are certain to flow from technological revolution in an increasingly connected and knowledge-intensive world will be seized by those countries and companies that are alive to the rapidly changing environment and nimble enough to take advantage of the opportunities. Those that succeed will make substantial advances in reducing poverty and inequality.

In a world in which the Internet makes information ubiquitous, what counts is the ability to use knowledge intelligently. Knowledge is the systematically integrated information that allows a citizen, a worker, a manager or

a finance minister to act purposefully and intelligently in a complex and demanding world. Adopting appropriate technologies leads directly to higher productivity, which is the key to growth. In societies that have large stock and flows of knowledge, virtuous circles that encourage widespread creativity and technological innovation emerge naturally, and allow sustained growth over long periods. In societies with limited stocks of knowledge, bright and creative people feel stifled and emigrate as soon as they can; creating a vicious circle that traps those who remain in a more impoverished space. Such societies stay mired in poverty and dependency.

That's why the investment climate is crucial in Science and Technology, as are the right incentive structures, to guide the allocation of resources and to encourage research and development.

### At The Nocturn Cemetery

I remember the place, where all my friends slept,  
Where their wives and children wept,  
With tears of joy and sorrow,  
Weeping for their beloved, who fought for a brighter  
tomorrow.

Where the beautiful red roses did bloom,  
The flowers, which always created joy, now created  
gloom.  
Where on the plain empty ground, the sound of the  
gun was heard,  
Hearing it, stood weeping the depressed herd.

Where even the music of royalty,  
From our ears did flee,

That my friends, was at the Nocturn Cemetery.

*By Samvit Mavinkurve (11 yrs)*

#### Prices of our casual advertisements They are now as under:

Colour Full page	Rs. 7500/-
Black & White Full Page	Rs. 5500/-
Colour Half Page	Rs. 4000/-
Black & White Half Page	Rs. 3000/-
Black & White Qrtr Page	Rs. 2000/-
Plus 5% GST.	

*Editorial Committee*

# ‘एक वेगळी वाट’ – लघु कादंबरीचा विमोचन समारंभ

उदय मंकिकर

रविवार, २७ मे २०१८ ला, माटुंगा मित्रमंडळ ह्या प्रतिष्ठित संस्थेने, त्यांच्याच सभागृहात संध्याकाळी ५.०० वाजता सुप्रसिद्ध ज्येष्ठ हौशी रंगकर्मी आणि लेखिका श्रीमती चंद्रमा बिजुर यांनी लिहिलेल्या ‘एक वेगळी वाट’ ह्या लघुकादंबरीचा विमोचन समारंभ आयोजित केला होता. ४.३० वाजताच सभागृह चोखंदळ साहित्य प्रेमींनी खचाखच भरले होते, ही चंद्रमाताईच्या लेखन कौशल्याला मिळालेली दादच होती. कार्यक्रमाच्या अध्यक्षस्थानी होत्या. ‘इंडियन असोसिएशन फॉर प्रमोशन ऑफ अॅडॉप्शन अॅंड चाईल्ड वेलफेअर’ ह्या संस्थेच्या ‘अॅडॉप्शन-इन-चार्ज’ श्रीमती सविता नागपूरकर.

ठीक ५.०० वाजता प्रार्थनेने कार्यक्रमाला सुरुवात झाली. सुसंवादिनी जान्हवी बळवळ्ळी ह्यांनी अध्यक्षाना हृद्य परिचय करून दिला आणि त्यांच्या शुभहस्ते दीपप्रज्वलन झाले. ‘एक वेगळी वाट’ ही चंद्रमाताईनीच लिहिलेल्या ‘प्रायश्चित्त’ ह्या मूळ कोंकणी कादंबरीवर आधारित मराठी लघु कादंबरी. ह्या कादंबरीचे कोंकणी आणि मराठीत अभिवाचनही झालेले आहे. हे अभिवाचन ऐकलेल्या श्रीमती मुक्ताबाई चंदावर व श्री. उदय मंकिकर ह्यांना त्यांच्या कादंबरीविषयीच्या प्रतिक्रिया व्यक्त करण्याची विनंती करण्यात आली.

मुक्तापाची चंदावर म्हणजे नव्वदी पार केलेले एक आदरणीय, हरहृन्नी व्यक्तित्त्व. त्या म्हणाल्या, “चंद्रमा एक उत्तम लेखिका आहे. तिचे लिखाण मी आवर्जून वाचते. साहित्याचे सर्व प्रकार तिने सुंदररित्या हाताळले आहेत. ‘एक वेगळी वाट’ वाचताना अश्रू आवरत नव्हते. अत्यंत वाचनीय लघुकादंबरी. चंद्रमाच्या हातून असेच लिखाण होत राहो म्हणून शुभेच्छा आणि आशीर्वाद.”

उदय मंकिकर म्हणाले, “प्रस्तुत लघु कादंबरी, चंद्रमापाचीने सामाजिक बांधिलकीच्या जाणीवेतून अत्यंत उत्कटतेने लिहिली आहे. अनाथ मुलांच्या पुनर्वसनाचा ज्वलंत विषय एवढ्या प्रभावीरितीने त्यांनी मांडला आहे की, वाचताना वाचक हळवा होतो, अंतर्मुख होतो. ही कादंबरी वाचल्यानंतर काही वाचक अनाथ मुलांना दत्तक घेण्यासाठी प्रेरित सुद्धा होतील. कुमारी मातेची व्यथा, तिच्या आईवडिलांची होणारी तगमग, मुलीला बाळ मृत जन्माला आल्याचे सांगून त्या बाळाची रवानगी अनाथाश्रमात करणं, मुलीचं दुसऱ्याशी लग्न लावून देणं, आपल्या गतकाळाविषयी नवऱ्याला सांगू की नको ह्या विषयी नायिकेची झालेली द्विधा मनःस्थिती, तिच्या मनाची झालेली घालमेल, मृत्युसमयी आईने मुलीला सत्यघटना कथन करणं, नायिकेनं आपल्या भूतकाळाविषयी नवऱ्याला सांगणं, उभयतांनी मुल दत्तक घेण्यासाठी अनाथाश्रमात जाणं ह्या सर्व प्रसंगांचं अत्यंत वास्तववादी चित्रण ह्या लघु कादंबरीत केलेलं आहे. अनाथ मुलांना दत्तक घेऊन त्यांचं पुनर्वसन करणं ही आजच्या घडीची गरज आहे, असा संदेशही लेखिकेनं दिला आहे आणि हीच गोष्ट मनाला भावते असं मला वाटतं. चंद्रमापाचींच्या हातून असंच लिखाण होत राहो ही सदिच्छा!”

त्यानंतर कार्यक्रमाच्या अध्यक्ष श्रीमती सविता नागपूरकर यांच्या हस्ते ‘एक वेगळी वाट’ ह्या कादंबरीचे विमोचन झाले. सर्व संबंधितांना पुस्तकाची एकेक प्रत देण्यात आली. श्रीमती नागपूरकर आपल्या अध्यक्षीय भाषणात म्हणाल्या, “मी काही एनजीओसाठी कार्य केले आहे,

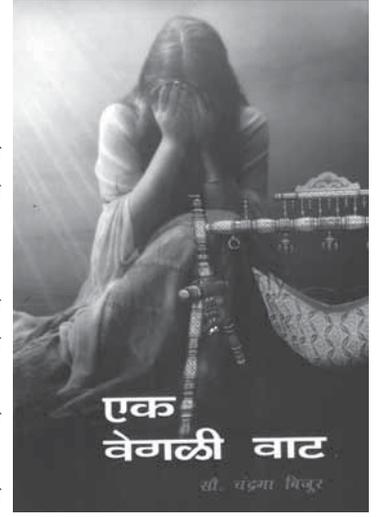
त्यामध्ये प्लॅन इंटर-नॅशनलचाही अंतर्भाव आहे. त्यानंतर मी ह्या “अॅडॉप्शन”च्या क्षेत्रात आले. ह्या गोष्टीला वीस वर्षे झाली. आज मी इंडियन असोसिएशन फॉर प्रमोशन ऑफ अॅडॉप्शन अॅंड चाईल्ड वेलफेअर ह्या ४८ वर्षे अॅडॉप्शन क्षेत्रात कार्य करित असलेल्या संस्थेत अॅडॉप्शन-इन-चार्ज म्हणून कार्यरत आहे. ह्या क्षेत्रात कार्य करित

असल्यामुळे, सामाजिक कार्यांचे शिक्षण मिळाले, अनुभव मिळाला, विविध गोष्टींकडे पाहण्याचा नवा दृष्टिकोन मिळाला. ह्या सर्वांमुळे मी आनंदी आणि समाधानी आहे.” लघु-कादंबरीविषयी बोलताना त्या म्हणाल्या “चंद्रमा बिजुर ह्या नावातच एक लय आहे, गोडवा आहे. चंद्रमाताईनी आपली मुलगी आपल्याच नणंदेला दत्तक दिल्यामुळे, त्यांना हा विषय मनापासून जवळचा वाटतो आणि म्हणूनच त्यांच्या हातून ओघवत्या मराठीत उत्तम लिखाण झाले आहे.” सविताताईनी, त्यांना भावलेली काही वाक्ये वाचून दाखविली आणि त्यानंतर जान्हवी बळवळ्ळींनी, त्यांना त्यांच्या कार्याविषयी, कार्यपद्धतीविषयी अनुभवांविषयी विचारलेल्या समर्पक प्रश्नांना, त्यांनी सयुक्तिक उत्तरे दिली. सर्व संबंधितांप्रती ऋण व्यक्त करण्यात आहे.

पुस्तकाविषयी थोडे सांगावेसे वाटते-पुस्तकाचे प्रकाशन स्वतः चंद्रमाताईनी केले आहे (प्रकाशक म्हणून), गौरंग उभयकरांसारख्या तज्ज्ञ व्यक्तीच्या मार्गदर्शनामुळे मुद्रण निर्दोष झाले आहे. मुखपृष्ठ अप्रतिम. त्यासाठी रेशमा सिनकर यांच्या कल्पनाशक्तीला दाद द्यावीच लागेल. अश्रू लपविण्यासाठी आपल्या तोंडावर हात घेतलेली व्यथित माता, तिच्या समोर रिकामा पाळणा-सुंदर कल्पनाविष्कार!

पुस्तकाची किंमत रु. १००/- फक्त. विक्रीतून आलेली सर्व रक्कम सविताताईच्या संस्थेला देण्याची, चंद्रमाताईची इच्छा. पुस्तकांची विक्री होण्याआधीची त्यांनी संपूर्ण रकमेचा धनादेश, सविताताईच्या हाती सुपूर्द केला. केवढा हा मनाचा मोठेपणा!

पुस्तक विमोचनाच्या कार्यक्रमानंतर, चंद्रमाताईच्या ‘त्रिकोणाची चौथी बाजू’ ह्या आगामी लघुकादंबरीचे अभिवाचन झाले. वाचनातून व्यक्तिरेखा जिवंत करणे म्हणजे एक आव्हानच. पण कविता शानभाग, सर्वेश तोनसे, दिव्या विणेकर, गीता नाडकर्णी, राहुल वरेकर, सुबोध राव, रविंद्र वैद्य, जान्हवी बळवळ्ळी आणि स्वतः चंद्रमा बिजुर यांनी हे आव्हान लिलया पेलले. अप्रतिम अभिवाचनाने प्रेक्षकांच्या मनाची पकड घेतली होती. एक वेगळा पण उत्कंठा वाढविणारा विषय नीरव शांततेत प्रेक्षकांच्या हृदयाला भिडला. टाळ्यांच्या गजरात अभिवाचन संपले आणि प्रेक्षक भानावर आले. रुचकर अल्पोपहाराने कार्यक्रमाची सांगता झाली. एक दर्जेदार कार्यक्रम सादर केल्याबद्दल माटुंगा मित्र मंडळ आणि चंद्रमाताईचे अभिनंदन! भविष्यात असेच कार्यक्रम सादर होवोत ही सदिच्छा!



# पुस्तक परिचय

उदय मंकिकर

मोजक्या शब्दांत नेमक्या भावना व्यक्त करणाऱ्या गीतांची गीतमाला.

## ‘कोंकणी गीतमाला’

गीतकार : साधना कामत

प्रकाशक : गोवा कोंकणी अकादेमी

पृष्ठ संख्या : ५४

मूल्य : रु. ८०/-

कथा, कविता, गीते, लेख, प्रवासवर्णन, किशोर कादंबरी, स्तंभलेखन या सारख्या साहित्य प्रकारात ज्यांची लेखणी सारख्याच ताकदीने विहार करते, त्या ज्येष्ठ साहित्यिका म्हणजे प्राध्यापिका साधना कामत. कोंकणी, मराठी आणि इंग्रजी भाषेत त्यांनी विपुल लेखन केले आहे. त्यांची एकंदर नऊ पुस्तके प्रकाशित झाली आहेत. ‘कोंकणी गीतमाला’ हे त्यांचे दहावे प्रकाशित पुस्तक, पण कोंकणीतील पहिलेच. साधनाताई अनेक प्रतिष्ठित लेखन पुरस्कारांनी सन्मानित झाल्या आहेत.

विषयानुरूप/प्रसंगानुरूप कविता/गीते लिहिणे ह्यात त्यांचा हातखंडा आहे. ‘‘शीघ्रकवी’’च म्हणाना. सारस्वत महिला समाज, गावदेवी तसेच इतर संस्थांच्या विविध कार्यक्रमांसाठी त्यांनी अनेक कोंकणी गीते लिहिली, आकाशवाणीवर त्यांनी कोंकणी गीतरामायण मालिका सादर केली. ही गीते अनेक संस्थांच्या कार्यक्रमातून, आकाशवाणीवरून गाजली, पण ती पुस्तक स्वरूपात आली नव्हती. ज्येष्ठ रंगकर्मी आणि लेखक डॉ. चंद्रशेखर शेणॉय ह्यांनी कोंकणीत पुस्तक हवे अशी साधनाताईना सूचना केली तसेच प्रकाशनासाठी मार्गदर्शनही केले आणि ‘कोंकणी गीतामाला’ हे पुस्तक प्रकाशित झाले.

ह्या ‘कोंकणी गीतामाले’त दिनपुष्प, परबो (सण), नवरस, कोंकणी गीतरामायण, उपासना, बालगीते या सारख्या विविध विषयांवरील एकंदर ४५ गीते आहेत, एकाहून एक सुंदर, अर्थपूर्ण आणि भावनाप्रधान. मोजक्या शब्दांत वाचकांपर्यंत आशय पोहोचविण्याचे साधनाताईंचे कौशल्य यात प्रतीत होते.

‘दिनपुष्प’मध्ये, दिवसाच्या, सकाळ, दुपार, संध्याकाळ आणि रात्र ह्या चार प्रहरांचे वैशिष्ट्यपूर्ण वर्णन आहे. सकाळच्या प्रहरातील गीतस्वर म्हणजे भूपाळी. वैशाखातल्या दुपारी सनई चौघड्याचे सूर कानी पडतात. संध्याकाळ मनाला हूरहूर लावते, पूरिया रागाच्या मायाजालाला घरी आमंत्रित करते तर, पुनवेची रात्र, निसर्गाला चांदण्यांची आंधोळ घालते. चंद्राची दिव्य प्रभा, मळभाला दान करून, जमीनीवर सुंदर जाळीदार नक्षी काढते. किती सुंदर कल्पना!

‘परबो’ (सण) मध्ये मकरसंक्रांत, गुरुपौर्णिमा, रक्षाबंधन, दिवाळी,

लक्ष्मीपूजन, भाऊबीज ह्या सणांचे यथोचित वर्णन आहे, इतके की, तो सण प्रत्यक्ष डोळ्यांसमोर उभा राहतो, ‘गुरुपौर्णिमा’ गीतातील ‘‘शब्द अर्थ रसमीलन आत्मब्रह्म संमेलन, शिष्यगुरू द्वैताचें अद्वय कोरयां,’’ ‘रक्षाबंधन’मधील ‘‘सातरंगी जरिपदरी राखी बांदली, भैणीने रेशमांतू प्रीती गांतली’’ तर ‘भाऊबीज’मधील ‘‘मंद प्रकाशती नीलांजन ज्योती, उजळली तांतू भैणीगली प्रीती’’ या ओळी मनाला आनंद देतात.

नवरसातील, शृंगार रस, करुण रस आणि वीररस ह्यावर तीन गीते या गीतमालेत आहेत. शृंगार रसातून साकारलेली ‘‘अप्सरा’’ मनाला अक्षरशः भुरळ घालते. भैरवीतून साकारलेला करुण रस अपेक्षित उदासी निर्माण करतो तर वीररसातील शौर्यगीताने बाहु स्फुरण पावतात.

‘कोंकणी गीतरामायणा’चे रेखाटन अप्रतिम झाले आहे. यामध्ये

श्रावणबाळाच्या आईवडिलांनी, राजा दशरथाला दिलेला शाप, रामाला वनवास का भोगावा लागला याचे वर्णन, भरताचे बंधुप्रेम, शूर्पणखेचे लक्ष्मणावर भुलणे, रावणाचे सीताहरण, हनुमंताचे अशोकवनात जाणे, शबरीची रामावरील निस्सीम भक्ती, रामाला गोड बोरे मिळावीत म्हणून शबरीने उष्टी बोरे रामाला देणे आणि त्यामागची भावना ओळखून ती बोरे रामाने खाणे ह्या घटना हृदयाचा ठाव घेतात. हनुमंताने द्रोणागिरी पर्वत उचलून आणणे, मातलेल्या रावणपुत्राचे (इंद्रजिताचे) रामाने केलेले गर्वहरण ह्याचे वर्णन उत्कृष्ट झाले आहे. ‘‘सीतेगेली दैवगती’’ आणि ‘‘रामायण समाप्ती’’ ही गीते वाचून डोळे पाणावतात.

‘उपासना’मधून साधनाताईंनी देवतांची आळवणी केली आहे. त्यात गणेशवंदना, सरस्वती स्तवन, शांतादुर्गेच्या उत्सवाचे वर्णन, श्री मंगेशाची प्रार्थना, श्रीकृष्णाचा द्वादशपणा, दत्तात्रेयाचे नमन, ज्ञानेश्वरांची गाथा, भगवद्गीता

पठण आहे आणि सर्वदेव नमस्कार: देखील आहेत. ही सर्व गीते मन शांत करतात एक आत्मिक समाधान देतात. यातील सरस्वती स्तवनाने अनेक कोंकणी नाटकांच्या प्रयोगांची सुरुवात झाली आहे. ‘संत ज्ञानेश्वर गाथे’त फक्त आठ कडव्यांमध्ये संत ज्ञानेश्वरांचे कार्य चित्रित केले आहे, भगवद्गीता पठणामध्ये- ‘‘देवी भगवद्गीते। पवित्र संहिते। रक्षण करि माते। बाळकांचे।।’’ असे देवी भगवद्गीतेला साकडे घातले आहे.

‘‘बालगीतं’’मध्ये लहानग्यांसाठी सुंदर गाणी आहेत. ‘सुडूंतुली गंमती’, ‘आज्जेलें घर’, ‘फुल्लांचो शिंगारू’, ‘बापूजी’, ‘ध्रुव महिमा’, ‘पावसांत खेळू’, ‘पर्यटन (प्रवास)’, ‘आम्मी भावंडं (समता)’, ‘सर्व धर्म एक’ आणि ‘बडबड गीत’ ही गाणी आहेत. आजोळी गेलेल्या नातवंडाना तेथे मिळणारे प्रेम, माया, खाणपिणं याचं वर्णन ‘आज्जेलें घर’मध्ये आहे. ‘फुल्लांचो शिंगारू’ मध्ये विविध फुलांची वर्णने आहेत. त्यांच्यातील प्रत्येक फुलाची खासियत आहे. ह्या गीताचे वैशिष्ट्य म्हणजे काही

वर्षापूर्वी सारस्वत महिला समाज, गावदेवीने “पुष्पालंकार” नावाची सीडी तयार केली होती. त्यात ह्या गीताचा पार्श्वसंगीतासाठी उपयोग केला होता. महात्मा गांधीजींची महती सांगणारे ‘बापूजी’ हे गीत तर सर्वधर्मसमभावारील “सर्व धर्म एक” हे गीत स्तुत्य आहे, लहानग्यांवर संस्कार करणारे आहे. आपल्या या सुंदर देशात, वेगवेगळ्या धर्माचे, प्रांताचे, बोलीचे तसेच वेगवेगळे वेष परिधान करणारे लोक आहेत आणि ह्या भिन्नतेतूनच एकतेचा आदर्श आपल्या देशात आहे हा विचार, साधनाताईंनी ‘पर्यटन (प्रवास)’ ह्या गीतातून मांडला आहे.

“अलंकार” गीतामधून ‘पोवना माल्ले’, ‘जोड-पोड’, ‘काशीताळी’, ‘मोहनमाळ’, ‘वज्राकुटक’, ‘वज्रा बोट्टु’, ‘मुंगेसरपळी’सारख्या अलंकारांची अलंकारिक वर्णन आहेत, ती वाचल्यानंतर ह्या अलंकारांनी अलंकृत झालेली लावण्यवती, हुबेहुब, डोळ्यांसमोर येते.

‘गृहिणीगेली कैफियत’मध्ये गृहिणीची प्रामाणिक तक्रार मांडलेली आहे.

तर अशी ही “कोंकणी गीतमाला” साधनाताईंच्या प्रगल्भ कल्पनाशक्तीचे द्योतक आहे. त्यांची ओघवती भाषा वाचकाचे मन प्रफुल्लित करते. त्यांचे गीतलेखन हे वृत्तबद्ध आणि तालबद्ध

## साँग

साँग-साँग-साँग-साँग  
 इंग्लीशांतुं साँग म्हळ्यारी पदं  
 आमचीगल्यांतुं आणी कोंकण्यांतुं  
 बटाट्या स्पेशल भाजीक म्हणताती साँग  
 घरांतुं साँग करताती आयकुनू  
 सान्न चेडवं धोर्नु म्हांतारी खुश जाताती  
 हॉड्डु कायलींतुं साँग करी म्हणताती  
 ब्रेकफास्ट - सकाळीं राती जेवणाक  
 साँगची जायि म्हणताती.  
 दुसरे दिवसु साँग खरचलें म्हळ्यारी  
 अय्ययो कशशी खरचलें इतले वग्गी म्हणताती  
 चपाती-शित्तासांगाती साँग रुची लागता  
 पुऱ्यो आसल्यारी लाजवाब लागता  
 पाणी पुरींतुं साँग घालु खाल्यारी  
 खरेंची! कुरकुर आवाजाने मजा येता!  
 साँगांतुं नारलेल तेल घाल्यारी परमळी वासु सर्वकडे येता  
 शेज्जारची, हास्त हास्त बेल कोर्नु  
 आज्जी कसलें स्पेशल आस्स जेवणाक निमगिता  
 साँग कोरूक बटाटे-पियावू-मिरसांगे पिट्टी  
 चिंचाब-मीठ आणि नारलेल तेल लागता  
 नारलेल तेलाने ते परमळी जाता.  
 खरेंची कोणे सोदुनु काळ्ळें साँग ?  
 होडु नमस्कारू साँग सोदुनु काळ्ळेलेक  
 कशशी आवडले वे मगेलें साँगा कीर्तन  
 तुमगेल्या घारा साँग केल्यारी  
 उगडासाने आमकां दोगांक दीयाती  
 जेवणाचें आमंत्रण!

- मुरलीधर बेट्राबेट

असल्यामुळे, त्यांच्या गीतांना चाली देणे नेहमीच सहज व स्फूर्तिदायक असते, असे संगीतकार आवर्जून सांगतात. शब्दरचना सोपी असल्यामुळे, गायक पटकन आत्मसात करतात. ही ‘गीते’ श्रोत्यांपर्यंत समर्थपणे पोचवणाऱ्या अभिजात संगीतकार-गायिका गीता येन्नेमडी व आशालता गोकर्ण त्याचप्रमाणे सुरेल स्वरसखी ‘सरस्वती वृंदगान’ यांना हे पुस्तक साधनाताईंनी प्रेमाने व कृतज्ञतापूर्वक अर्पण केले आहे.

समर्पक मुखपृष्ठ, उत्कृष्ट छपाई, गोवा कोंकणी अकादेमीचे माधव बोरकार यांची सुंदर प्रस्तावना, ह्या सर्वांचा एकमेकांना पूरक असा मेळ जमला आहे. साधनाताईंच्या ह्या पुस्तकाने, कोंकणी साहित्य समृद्ध करण्यात खचितच मोलाचा वाटा उचलला आहे. त्यांच्या सिद्धहस्त लेखणीतून विपुल कोंकणी गीतलेखन व्हावे आणि या गीतांचा सुगंध, सुरांच्या माध्यमातून चहुकडे दरवळावा ही शुभेच्छा!

## ‘हून उदकाचो घोट्ट’

सुनंदा कर्नाड, धारवाड

आमगेल्या भाषेंतु अनेक आदगत्यो आस्सति. तांतू ‘हून उदकाचो घोट्ट, गिळुकयी जायना, उड्डौच्याकयी जायना’ ही आदगती तुम्मी आयकून आस्काज. अगदी प्रत्यक्ष ताज्जो अनुभव येता हून चा, सूप नावे कॉफी पित्ना. जीभ भाजता जाल्ल्यारी तोंडांतू घेतिल्लो घोट्ट उड्डौचें कष्ट! आमगेल्या कौटुंबिक जीवनांतू हों अनुभव मस्तजणांक येता. विशेषतः मस्त वर्स सांगाती राबिल्ल्या प्राय जाल्लेल्या बायल-बामणांक, तांतूयि बायलेक चड!

आयच्या आमगेल्या आधुनिक जीवनांतू मनुष्यागेलें वयोमान वाढत गेल्या. अगदी सत्तरीमुखारी मात्र न्हयी, ऐंशी, नव्वद आनी शंभरी पार कर्तलें ‘भाग्यवान’ जाताति. तांगेल्या दीर्घायुष्यांतु प्रकृतीच्यो काही ना काही अडचण्यां सुरू जाताति. कात्राक सम आयकू येना, दोळयाक स्पष्ट दिस्सना, हात-पाया गांट्यांतु दूकी, हाटांचे प्रॉब्लेम- एक आनी दोनी वें? अस्लें त्रासदायक ‘म्हांतारपण’ म्हळ्यारी भारी कष्ट! तांतूयि कस्लें कॉम्प्लीकेशन्स जाल्यारी, डॉक्टर आनी वकदं मात्र न्हयी, हॉस्पिटलांतू भरती जांन्वें म्हळ्यारी, म्हांतारपणांतु ‘आरामांतू’ राबचें म्होणू जमा केलेल्या पुंजीक ग्रहण लागता. ताव्वळी शारीरिक व्यथेसांगाती मानसिक तापुयि जाता.

बशिल्लेकडे चा-उदाक हाणू दिंवचे, बामणाक प्रीती म्होणू खाण-रांदप कोर्चे, न्हांवच्याक हूनचि उदाक काणू टॉवेल, कपडे तयार दवोर्चे, प्रवासाक वतना तागेले पॅकिंग कोर्चे, गेल्लेले कडे सुद्धांचि तागेली ‘सरबराय’ कोर्ची - एक आनी दोन वे! अस्ली बायल मेळना फुडे बामणाने ‘आलशी’ जांन्वें सहज न्हंवे! कडेरी ताक्काय अभ्यास जाता बायलेने सगळें काम कोर्चे आनी बशिलेकडे ऑर्डर कोर्चे, वेळेरी काम कर्नाजाल्यारी कोपचें, ताक्का बरे नातिलेवेळारी तरी तिका चोवीस तास ड्यूटी! ‘आपणाक प्राय जाल्या, मगेली बायल मात्र सतरा-अठरा वर्सांचीची म्होणू तो लेकता. आनी तिका स्वतः बरे नास्ताना सुध्दाय तिन्ने उटावनु सर्व काम कोर्का म्हळ्ळेली अपेक्षा! अशशी जायनाफुडे तिन्ने तक्रार केल्यारी, ‘मगलें ‘हांगा थावूनू वें, परकारा मुद्यां! मस्त फांता दिस्ता ‘हून उदका घोट्ट- गिळुकयि जायना, भायर उड्डौच्याक तरी नाची ना!’

# आत्महत्या

## सौ. श्यामला अशोक कुळकर्णी

“आत्महत्या” ह्या शब्दांतच त्याचा अर्थ दडलेला आहे. आपले शरीर हे आत्म्यावरच अवलंबून आहे. जोपर्यंत शरीरात आत्मा आहे. तोपर्यंतच हे शरीर जीवंत राहून हालचाल करू शकते. शरीरातून आत्मा निघून गेला की, हे शरीर मृत होऊन मातीमोलच ठरते. निसर्गनियमानुसार जन्माला आलेल्या प्रत्येकाला मृत्युमुखी पडावे लागते हे जरी कटू सत्य असले तरी जे विधिलिखित असते, तेव्हाच माणसाला हे जग सोडणे अपरिहार्य असते. परंतु कोणत्याही कारणाने स्वतःच्या आत्म्याला आत्महत्या करून मारणे ह्याच्याएवढे पाप जगात कोणतेच नसते. परंतु जीवनात आलेल्या संकटांशी सामना करण्याचे धाडस, दुःख झेलण्याची क्षमता माणूस जेव्हा गमावून बसतो त्यावेळी त्याच्या आत्मविश्वासाला तडा जातो. अशावेळी त्याची सद्‌विचार व सद्‌विवेक बुद्धी गमावून त्याची सारासार विचार करण्याची शक्ती पूर्ण नाश पावते. अशावेळी आत्महत्या करून विनाश करण्याकडे त्याची प्रवृत्ती जाते.

परमेश्वराने दिलेल्या ह्या शरीराचा अमोल ठेवा जतन करून परमेश्वराचे आभार मानून त्याची उपासना व आराधना करून आत्मशक्तींना जागृत केल्यास माणसाच्या मनात आत्मविश्वास वाढून असे आत्महत्येचे विचार त्याच्या स्वप्नातसुद्धा येणार नाहीत. उलट कुठल्याही प्रसंगी आपले रक्षण करणारी व आपल्या दुःख-संकटांना सामोरी जाण्याचे आत्मबल देणारी दैवी शक्ती आपल्यात जागृत होऊन आपले मनोबल वाढवेल. त्यानंतर आपल्याला जीवनातील खरा शाश्वत आधार व शाश्वत आनंद प्राप्त होईल. कारण परमेश्वरी उपासनेने व नामस्मरणद्वारे आत्मा म्हणजेच जीव-शीव ह्या रूपाने आपल्या हृदयात वास करित असल्याचा माणसाला अनुभव येतो. आत्महत्या करणे म्हणजेच शीवाची (परमेश्वराची) हत्या करण्याचे महत्पाप त्याच्या हातून कधीच घडू शकणार नाही हे खास!

जीवनात खूप अपेक्षा ठेवून जीवन जगणाऱ्या माणसांचा ज्यावेळी अपेक्षाभंग होतो किंवा चारी बाजूने संकटे व दुःख येऊन ज्याला दिवसरात्र भेडसावीत असतात, ज्यांना परेश्वरावर श्रद्धा व विश्वास नसतो ते लोक अशा प्रसंगी आपला आत्मविश्वास पूर्णपणे गमावून बसतात. अशा माणसांची सारासार विचार करण्याची बुद्धी नष्ट झालेली असते. सकारात्मक विचार करण्याची शक्ती लोप पावलेली असते. असा माणूस स्वतःचा किंवा घरच्यांचा कुठलाही पुढचा-मागचा विचार न करता आत्महत्या करून मोकळा होतो.

आई-वडील, मूलं लहान असल्यापासून त्यांच्यावर आपली अपेक्षा लादतात. मोठी झाल्यावर डॉक्टर वा इंजिनियर बनवण्याची स्वप्ने रंगवून त्यांना त्या दिशेने प्रेरित करत असतात. त्यांची डॉक्टर व इंजिनियर होण्याची क्षमता किंवा तेवढी हुशारी नसली तरी सतत स्वतःचे विचार त्यांच्या मनावर बिंबवतात. त्यामुळे लहानपणापासून मोठं होईपर्यंत ते ह्या विचारांच्या दबावाखाली वावरत असतात. आपल्याला गुण कमी मिळाल्यावर आपण आईबाबांच्या अपेक्षा पूर्ण करू शकलो नाही, ह्या विचाराने व आता ह्यापुढे समाजाला तोंड कसे दाखवायचे? या सर्व निराशाजनक विचाराने मूलं आत्महत्या करून आपले जीवन संपवतात.

त्यासाठी आईवडिलांनी आपल्या अपेक्षा मुलांवर न लादता त्यांचे भावी आयुष्य त्यांच्या मनाजोगे जगण्यासाठी स्वातंत्र्य दिल्यास यापुढे मुलांचे आत्महत्येचे प्रमाण घटत जाऊन त्याला एक ना एक दिवस याला आळा बसेल हे नक्की!

मुलगी आहे म्हणून काही लोक गर्भपात करण्याचा निर्णय घेतात. तो निर्णय घेणं म्हणजे एका अर्थी जन्माला येणाऱ्या बाळाची आत्महत्याच घडत असते. हेही यापुढे टाळणे आवश्यक आहे. पूर्वीच्या काळाचे शेतकरी भाविक असून त्यांची परमेश्वरावर नितांत श्रद्धा व विश्वास असल्याने ते कुठल्याही बिकट प्रसंगी खचून वा गांगरून जात नसत. त्या काळीही जरी कलियुग असले तरी त्यात सत्ययुगाचाही जास्त प्रमाणात प्रभाव असल्याने लोकांच्या पुण्यकर्माद्वारे निसर्गही आपले ऋतुचक्र नियमितपणे बजावत असे. त्यामुळे शेतकरीही त्यांची शेती सुख-समाधानाने करून तृप्तपणे जीवन जगत असत.

ह्या कलियुगात लोकांच्या, अत्याचार, अधर्माचरण, असत्य, अपहरण ह्या सारख्या अनेक पापांमुळे निसर्गाचा कोप होऊन परमेश्वरी शक्तीचा लोप होऊन कधी पाऊस नसल्याने शेत सुकून जाते तर कधी अतिवृष्टी होऊन शेत वाहून जाते तर कधी अवेळी पाऊस येऊन पीकांची नासधूस होत असल्याने शेतकरी हल्ली निराशाजनक जीवन जगत आहेत. त्यांचा परमेश्वरावर विश्वास नसल्याने ते स्वतःचा आत्मविश्वास गमावून बसले आहेत. सरकार सारख्या फसव्या व स्वार्थी माणसांवर श्रद्धा ठेवून त्या विश्वासाला तडा गेला की क्रोधावश होऊन संप पुकारून, अहंकाराने, दूध-भाजीपाला ह्या गरजेच्या वस्तू, रस्त्यावर फेकून आपल्या दुष्कर्मात व पापात अधिकाधिक भर घातल्याने अर्धेअधिक शेतकरी आपल्या जीवनाला कंटाळून स्वतःचा वा कुटुंबाचा विचार न करता आत्महत्या करून आपले जीवन संपवतात.

शेवटी जीवनात झालेल्या अक्षम्य पापांचे निरसन करण्यासाठी किंवा आलेल्या दुःख, संकटांना सामोरे जाण्याचे धाडस नाही म्हणून आत्महत्या करून आपल्या परमेश्वराने दिलेल्या अमोल जीवनाची माती करणे किंवा सद्‌गुरूंजवळ आत्मोपदेश गुरुमंत्र घेऊन निरंतर ध्यानधारणा व गुरुमंत्राद्वारे आपली आत्मोन्नती व आपला आत्मोद्धार करून घेऊन आपल्या जीवनाचे सोने करणे हे प्रत्येकाच्या हाती आहे!

## शुद्धिपत्र

आमच्या मे २०१८च्या अंकात, पृष्ठ क्र. १५ वरील, दुसऱ्या स्तंभातील पाचव्या परिच्छेदाच्या शेवटी “कोणी गो ती? बरी गोकर्ण काजूबीशी दिसता!” असे वाक्य छापले गेले आहे. ते “कोणी गो ती? बरी सोलेथिली काजूबीशी दिसता!” असे वाचावे. तसेच आमच्या जून २०१८च्या अंकात, पृष्ठ क्रमांक १५ वरील पहिल्या स्तंभातील दुसऱ्या परिच्छेदात Late Smt. Kumudini असे छापले गेले आहे ते Late Smt. Kamala Talcherkar असे वाचावे. अनवधानाने झालेल्या चुकीबद्दल आम्ही दिलगीर आहोत.

— संपादक मंडळ

# स्वाक्षरींची गम्मत

## शरद कोपिकर

माझ्या लहानपणी आजच्या सारखे कॉम्प्यूटर म्युझिक सिस्टेम्स टि. व्ही. डिव्हीडी वगैरे नव्हते. एवढेच काय रेडियो पण नव्हता. आमच्या धारवाडच्या सोसायटी गुड्ड्यावर भानपांचे ५० बंगले होते. त्यात काही मोजक्या लोकांच्या घरी रेडियो होता. हे संगीत किंवा बातम्यांपेक्षा कर्कश आवाजामुळे ओळखता येत होते. माझे आणि माझा वर्गमित्र गिरीश कार्नाडचे फावल्या वेळातले छंद म्हणजे चित्र काढणे. निरनिराळ्या देशांची पोस्टाची तिकीटे जमविणे. गिरीशला ह्या शिवाय आणखी एक छंद होता तो म्हणजे प्रख्यात लोकांच्या स्वाक्षऱ्या मिळवणे.

१९५१ साली त्या वेळचे पहिले उपराष्ट्रपति डॉ. राधाकृष्णन् धारवाडच्या छोट्या महाबळेश्वरला कर्नाटक युनिव्हर्सिटीच्या पायाभरणीसाठी येणार होते. वृत्तपत्रात त्यांचा फोटो पाहून मी तसेच चित्र काढले होते. ते माझ्या भावोजींना आवडले. ते म्हणाले की, मी फोटो काढायला तिथे जाणार आहे. तेंव्हा मी ह्या चित्रावर त्यांची स्वाक्षरी आणतो म्हणून. मी एकदम खूश झालो होतो. पण ऐनवेळी ते चित्र न्यायला विसरले. आजही ते जपून ठेवलेले चित्र पाहिले कि ते सर्व आठवते.

गिरीशने त्या वेळच्या प्रसिध्द इंग्रजी लेखक सॉमरसेट मॉमचे चित्र काढून त्याच्यावर त्यांची स्वाक्षरी मागवली होती. एक दिवस आम्ही दोघे शाळेतून घरी येताना पोस्टमनने गिरीशच्या हातात एक पत्र दिले. ते पत्र पाठवले होते प्रसिध्द शास्त्रज्ञ आल्बर्ट आइन्स्टाइनने. ह्या शास्त्रज्ञाने १९०५ साली स्पेशल थियरी ऑफ रिलेटिव्हिटीचा शोध लावला. ह्याला शंभर वर्षे पूर्ण झाली म्हणून २००५ हे वर्ष जगभर साजरा करणार होते. तर ह्या जगप्रसिद्ध शास्त्रज्ञाचे पत्र पाहून गिरीशचा आनंद गगनात मावेना. जेव्हा गिरीशने लगेच पाकीट उघडले तेंव्हा त्याची थोडी निराशा झाली. कारण त्याने पाठविलेले चित्र नव्हते त्या ऐवजी एक छोटे पत्र होते. मजकूर असा होता. तू काढलेले माझे चित्र आवडले म्हणून नव्हे. तर त्याच्या मागे काढलेले चित्र मला आवडले म्हणून मी ठेवून घेतले आहे. त्याऐवजी एका कागदावर माझी स्वाक्षरी पाठवीत आहे. आल्बर्ट आइन्स्टाइन. गिरीश विचार करायला लागला की, आपण कोणते चित्र काढले होते म्हणून. थोड्या वेळाने त्याला आठवले की, त्याने एका दीड दोन वर्षांच्या बाळाचे चित्र काढले होते. ते बाळ नग्रावस्थेत आपल्याकडे पाठ करून उभे आहे आणि मागे वळून पाहात आहे असे ते चित्र होते. ते पाठवताना पुसायचे राहून गेले होते.

२८ मे १९५३ ला एडमंड हिलरी आणि तेन्सींग नोर्गे हे हिमालयातल्या सर्वात ऊंच शिखर माऊंट एव्हरेस्टवर चढले म्हणून पेपरमध्ये वाचले आणि त्यांचा फोटो पण पाहिला. मी आणि गिरीशने पेपर मधला फोटो पाहून तसेच तेन्सींगचे चित्र काढले. दोघांनी काढलेली चित्रं छान आली होती. पत्ता माहीत नसल्यामुळे कसे पाठवायचे म्हणून मी गिरीशला विचारले. तेव्हा तो म्हणाला की, ते दोघे आता जगप्रसिद्ध झाले आहेत. तेव्हा पोस्टमनला त्यांचा पत्ता मिळणार नाही असे होईल का? मग आम्ही दोघांनी तेन्सींग नोर्गे. दार्जिलिंग असे पाकीटावर लिहून

पाठवले. काय आश्चर्य. पंधरा दिवसांनी आम्हां दोघांना त्याने आम्ही काढलेल्या चित्रावर स्वाक्षरी करून पाठवली एवढेच नाही तर त्या बरोबर स्वतःचा एक पोस्टकार्ड साइज फोटो स्वाक्षरी सहित पाठविला. तेव्हा आमचा आनंद गगनात मावेना.

गिरीशचे पाहून मी पण एक स्वाक्षरीसाठी पुस्तक घेतले. १९५३ साली सोसायटी गुड्ड्यावरच्या मॉडर्न स्कूलमध्ये एका कार्यक्रमाला मुख्य अतिथि म्हणून प्रसिध्द कन्नड लेखक डॉ. शिवराम कारंत ह्यांना आमंत्रित केले होते. मी आणि गिरीश त्यांची स्वाक्षरी घेण्याकरिता त्यांच्या जवळ घाबरत घाबरत गेलो. कारण ते चेहऱ्यावरून गंभीर स्वभावाचे वाटले. पण त्यांनी विलंब न लावता पटकन् स्वाक्षऱ्या केल्या. पुढे वीस एक वर्षांचा काळ गेला. त्या अवधीत मी त्या पुस्तकात आनंदाश्रमस्वामीजी, परिज्ञानाश्रमस्वामीजी, प्रसिद्ध व्हायोलिन वादक पंडित व्ही. जी. जोग, शहनाई वादक उस्ताद बिस्मिल्ला खान आणि अशा बऱ्याच नामवंत लोकांच्या स्वाक्षऱ्या मिळवल्या.

१९७४ साली एप्रिलमध्ये शिरालीला मी रथोत्सवासाठी गेलो होतो. तिथे तीन नामवंत व्यक्तींचा सत्कार स्वामी परिज्ञानाश्रम ह्यांच्या हस्ते होणार होता. ह्या तीन व्यक्ती म्हणजे धर्मस्थळच्या देवस्थानाचे हेगडे, डॉ. शिवराम कारंत आणि गिरीश कार्नाड. गिरीशचा सत्कार होता, एक यशस्वी लेखक, एक यशस्वी नट, बरीच राष्ट्रपति पदके मिळवलेला एक यशस्वी दिग्दर्शक म्हणून आणि त्यावर्षी त्याला पद्मश्री हा किताब दिल्याबद्दल. त्या वेळी तो पुण्याच्या फिल्म इन्स्टिट्यूटचा डायरेक्टर होता. गिरीश जेव्हा शिरालीला आला तेव्हा त्याने मला आपल्या खोलीत गप्पा मारायला बोलाविले. त्या वेळी मी त्याला बोललो, “गिरीश वर्गात आम्ही दोघे बेंचवर मांडीला मांडी लावून बसायचो. वीस वर्षांमागे ज्यांच्याकडे स्वाक्षरी घ्यायला आपण घाबरत घाबरत गेलो होतो, त्या डॉ. शिवराम कारंत ह्यांच्या मांडीला मांडी लावून बसून त्यांच्याबरोबर स्वामिजींच्या हस्ते उद्या तुझा सत्कार होणार आहे. केवढी तुझी मेहनत आणि केवढे तुझे भाग्य.”

१९५३ साली मुंबई हा प्रांत होता. आणि ज्याला कर्नाटक म्हणायचे ते चार जिल्हे म्हणजे धारवाड कारवार बेळगाव आणि बिजापुर हे मुंबई प्रांतात होते. १९५३ साली त्या वेळचे मुख्यमंत्री मोरारजी देसाई धारवाडच्या मैलारलिंग डोंगरावर नव्याने बांधलेल्या के.ई. बोर्ड्स कॉलेजच्या उद्घाटनाला आले होते. त्यावेळी सुरक्षा आताच्या सारखी नसल्याने मी सहज त्यांच्या जवळ पोहोचलो. त्यावेळच्या नेत्यांबद्दल लोकांत आदर होता. कारण त्यांनी भारत स्वतंत्र केला होता. मी मोरारजीभाईंना स्वाक्षरी करण्याची विनंती केली. त्यांनी चकक नाही म्हणून पुस्तक परत केले. माझी त्यावेळी फार निराशा झाली.

पुढे मी मुंबईला रूपारेल कॅलेज मध्ये शिकत असताना धारवाडच्या कर्नाटक कॉलेजमधले प्रोफेसर दिक्षित मुंबईच्या इस्माइल युसुफ कॉलेजमध्ये केमिस्ट्री डिपार्टमेंटचे हेड म्हणून बदली होऊन आले. एकाच कॉलेजमधले असल्याने माझे भावोजी. कै. श्री. महाबळेश्वर

माविनकुर्वे त्यांच्या गोरेगांवच्या निवासस्थानी त्यांना भेटायला गेले. मी पण त्यांच्याबरोबर गेलो. प्रो. दिक्षित सरकारी कॉलेज मध्ये केमिस्ट्री शिकवत होते आणि ते एक मराठी लेखक पण होते. ते विमादी पटवर्धन ह्या नावाने लिहायचे. मी त्यांना माझ्या स्वाक्षरी पुस्तकात संदेश लिहून स्वाक्षरी करायची विनंती केली. त्यांनी स्वाक्षरी करताना संदेश असा लिहीला, गाईल त्याचा गळा शिंपील त्याचा मळा. त्या वेळी त्याचा

अर्थ मला नीटसा कळला नाही. नंतर कळले की, विमादींचे नाशिकला द्राक्षांचे मळे होते म्हणून.

त्यावेळी स्वाक्षरी मिळवायचा एक आनंद वेगळाच होता. नंतर वयोमानाप्रमाणे आवडी-निवडी बदलल्या आणि उत्साह पण मावळला. पण मी आजही ते स्वाक्षरीचे पुस्तक आणि तेन्सींग नोर्गेचे चित्र जपून ठेवले आहे. एक गोड आठवण म्हणून.

## मधुर महफिल गजलों की

नीलिमा नाडकर्णी

‘तमसो मा ज्योतिर्गमय’ यह वेदोक्ति हमें अन्धकार को छोड़ प्रकाश की ओर बढ़ने की विमल प्रेरणा देती है। अन्धकार अज्ञान का हो सकता है, जैसे जीवनपथ पर छाई हुई निराशा या दुख का भी हो सकता है। ऐसा अन्धकार दूर करने का एक समर्थ साधन है, ‘संगीत’! इसी संगीत की पूजारीन ‘कांचनजी’ अपने शिष्य तथा शिष्याओं के द्वारा हर बरस गीतों की एक सुरीली महफिल सजाती हैं, और रसिक श्रोताओं को स्वर्गीय

श्रीमान रत्नाकर नाडकर्णीजी ने संचालन की डोर हाथों में लेकर श्रोताओं का स्वागत कर के कार्यक्रम का ‘श्रीगणेश’ किया।

कांचनजी का संगीत दिग्दर्शन, और रागों की बौद्धिक न हों, यह कदापि हो नहीं सकता। राग यमन, खमाज, मियाँ मल्हार, भैरवी सारे हाथों में हाथ डाले आए, और महफिल का सफ़र सुहाना हो गया। ‘आज जाने की ज़िद ना करो,’ ‘सूरमयी शाम’, ‘रस्मे उल्फ़त’, ‘सलोनासा सजन’, ‘रंजिश ही सही’, ‘दिल में एक लहर’..... सारी गज़लें चुनी हुई थीं। ये पाँच-छः केवल मिसाल की तौर पर! इस संगीत-सरिता की लहरों में तैरने का मजा कुछ अजीब था।



आर्या धारेश्वर, केदार वझे, गौरी राय, अर्जुन राव, सोनाली देशमुख, समीर नायमपल्ली, ईशा होस्कोटे, अमित सौकूर, सुवर्णा घैसास, ध्रुव धारेश्वर, तनुजा धारेश्वर, अरुण धारेश्वर, शशी कोप्पीकर, शैलेश माविनकुर्वे जैसे सुरेल कलाकार, तथा विजयालक्ष्मी, नौसिका, प्रिया आदि अन्ध कलावतियोंने अपनी मधुर आवाज़ से उपस्थित श्रोताओं का मन जीत लिया।

आनन्द का तोहफ़ा देती हैं।

“जीवन से निराशा या दुख का तमस दूर करने वाला संगीत होता है”, इस बात की सच्चाई इस महफिल में सिद्ध होती है, जब कांचनजी की अन्ध छात्राएं भी अपनी मीठी आवाज़ में गीत सुना कर सब का दिल बहलाती हैं। एक अप्राप्य मौका हासिल होने का हर्ष उनके मुखपर छा जाता है।

चौदह जनवरी के दिन मकर संक्रांति के अवसर पर ‘शिवाजी मन्दिर’ के विशाल प्रेक्षागार में यह कार्यक्रम संपन्न हुआ। हमेशा की तरह इस कार्यक्रम के लिए कांचनजीने एक मनभावन शीर्षक चुना था। वह था, ‘रंग और नूर की बारात’। इस में हिन्दी गज़लों का अंतर्भाव था।

मीठे तील-लड्डू देकर श्रोताओं का स्वागत किया गया।

‘पूरिया धनाश्री’ राग पर आधारित, खुशहाली सूचित करने वाले ‘रुत आ गई’ इस गीत से प्रसन्नता का माहोल निर्माण हुआ।

गुणग्राहिका कांचनजी ने इस कार्यक्रम के दौरान कुछ सन्माननीय अतिथियों का आदरभाव से सम्मान किया।- १) निर्मला निकेतन (सोशल) की उपाध्यक्षा श्रीमती कालिन्दी मुञ्जुमदार, २) हिन्दुस्तानी शास्त्रीय संगीत के गुरु पं. मुरली मनोहर शुक्ला, ३) चित्रापुर मठद्वारा नियुक्त धर्मप्रचारक श्री. राजगोपाल भट, ४) ललिताङ्गन के सारे कार्यक्रमों में उपस्थित, सब से बुजुर्ग (९४ बरस) श्रीमती मुक्ताबाई चंदावर, ५) वृत्तलेखिका श्रीमती नीलिमा नाडकर्णी आदि महमानों का इन में अन्तर्भाव था।

हमेशा की तरह, वादकों की बेहतरीन साथ के कारण, कार्यक्रम की नज़ाकत और बढ़ाई। श्री. प्रशान्त ललित, गज़ल स्पेशलिस्ट शिव हरि (हार्मोनियम) और सारंगीनवाज़ संदीप मिश्रा इन सब ने उसे चार चान्द लगाए। उसी समय होशियारीसे कांचनजी ने अगला कार्यक्रम ओ. पी. नय्यरजीपर होगा यह घोषित कर दिया।

“पुनरागमनाय च” कहते हुए ही श्रोताओंने इस श्रुतिमनोहर कार्यक्रम से बिदा ली।

# My Dada, Anant Hattangadi

VASANT HATTANGADI

Dada is no more. On Wednesday, March 7, 2018 my elder brother Shri Anant Hattangadi breathed his last at Ahmedabad. He had suffered a paralytic stroke in 2012 from which he never fully recovered and had been ailing since then. He was 91 when the peaceful end brought him much needed respite from suffering.



As an electrical engineer, by profession, he worked for 32 years with Indian Railways holding several important positions culminating as the General Manager of Chittaranjan Locomotive Works. He had joined the Railways after getting the first rank in the All India IRSC

examination. While in service, he had been conducting various training courses for engineers at the Railway Technical Institute in Vadodara. It may not be commonly known that he was in fact the engineer who had designed, developed and built indigenously the country's first Electric Locomotive engine for the long distance trains running in India. On retiring from the Railways after a long, distinguished service in 1985, he has devoted most of his time writing technical books on topics, ranging from electrical fires to maintenance of electrical machinery and interesting, real-life problems in mathematics, which have been published by international publishers like McGraw Hill and Orient Longmans. I understand these books have been prescribed as text books in some technical schools in U.S.A

Dada, as we fondly called him, had shown his flair for technical know-how and skills right from his school days. As a child of five, he used to receive from his doting father regular gifts of mechanical toys such as the popular, MECHANO and LEGO toy sets with tiny interlocking, plastic bricks. At the age of ten, he was doing carpentry and woodwork and had become adept in handicraft and fretwork. Using his small, portable, fretwork machine he had built a tabletop model of the Buckingham Palace in plywood. He was a perfect handyman around the house, doing sometimes even minor electrical wiring for the neighboring 'aunties' to their great delight and lavish praise, which actually once got my father in neck deep trouble with the local, Government Inspector for permitting his minor son to carry out electrical work without having a valid license! I think, it was this early grooming which he received in his formative years that served him in good stead later in life as an Electrical Engineer. Under the tutelage of my father, who owned a Radio servicing shop in Dharwar, he had learnt the rudiments of Radio engineering

and he would regularly assist my father in repairing the radio sets in his shop. At the age of thirteen, he had even built a small, one-valve, radio receiver, using quartz crystal and headphones that could actually receive wireless signals from BBC, which was considered a great achievement in those days!

Dada was great even in his school days as a promising, young, intelligent student. All through his educational career, he had passed all his exams with flying colors without missing the first rank even once. In the College of Engineering in Pune, he holds the record to this day — next, perhaps, only to that of the legendary, Indian Engineer, Sir M. Vishweshariah of Mysore — of maintaining his "First Class, First" rank all through his four years in the college. During his stint in the Karnatak College at Dharwar, he had once set a record of sorts by scoring 110 % marks in the Physics practical exam., but, as was his wont, he never once boasted about it either to his friends or to any of us at home; we came to know about it much later from his some old classmates.

Dada was my 'role model' all through my life. However, though I tried my hardest to reach the heights of his achievements, both scholastic as well as in life, I have utterly failed in my attempts, because my brother had set the bar so high that it was well nigh impossible for an ordinary person with average intelligence like me to have ever crossed it. Growing up as Dada's younger brother, believe me, was no easy task, because I had to face the big responsibility of fulfilling the great expectations of everyone around that I would somehow follow closely in his footsteps! However, I must add here that, for all his great achievements, first as a brilliant student and then as an outstanding engineer, Dada was always very simple and unassuming. He had won a Gold Medal in the engineering college and in whatever he did, he had always been rewarded with grand success and had never known any failure. He often received much praise for his genius, as also applause for his various accomplishments, from the family members as well as friends and colleagues, but, he had never allowed it to go to his head. The way he conducted himself and his general demeanor in all dealings with people around should be a lesson in humility for many a go-getter of his ilk.

Dada was a man of few words, but when they came one could sense they were words of wisdom and concern for others. Seldom have I seen him lose his temper with anyone or, for that matter, even as much as raise his voice when he spoke to others. He was a man of remarkable patience and tenacity. In short, in all of my eighty and odd years, I have never met more fine a human being than our Dada. As many who knew him well will tell you, he was a very quiet person, brilliant and sometimes, tough though so gentle, who could almost accomplish anything once he had made up his mind to do so. He was staunch and stubborn in certain ways, because he was blessed with a strong will power. Once he had set himself a goal, there was no force on earth, no apparently insurmountable difficulty or a road block on the

way that could ever deter him from his chosen path. Yet, he would never force his own ideas or thoughts on others. He would just make some sort of a general remark or comment on the situation and if you cared to heed his advice, well, then it was up to you to do something about it.

Dear Dada, we may not have been extremely close and talking freely on a regular basis as other siblings do, but, I think you should know how important you have always meant to me and that I have always looked up to you in silent awe

and respect. True, I may have been unable to emulate you in everything you did, but, there is one thing that I learnt from you for which I will ever remain grateful. You have taught me by your own example what it means to work hard and never give up until you have achieved what you set out to accomplish. You have shown me that only hard work pays off in the end on this earth and no one else can stop you from that. As for me, I had no other option. This is one great legacy from you which all those who loved you will always cherish.

## Personalia

**Mohan Narayan Shirur** of Sagar, better known as Shirur Mohanmurthy in public in Sagar, is a man of principles. He is a Kattar Gandhiwadi and has dedicated his life for popularising Khadi. He uses only Khadi clothes and has also been selling varieties of Khadi products. Recently he has opened an outlet for Khadi namely "Bapu Kutir" near Gopalkrishna Temple, Sagar.

He is a man of literature and participates in Sahitya Sammelans in and around Sagar. His book, "Manadala", a collection of poems in Kannada, has been published at Sagar Sahitya Sammelan and has been acclaimed by many Kannada poets. He is associated with "Ni Na Sum" [Nilakantheswar Natya Sangha] of Heggodu which has made a name in entire Karnataka in staging experimental plays and dramas under the able Direction of Prasanna.

Recently Mohanmam has been awarded "Best Supporting Actor" in a short film "Muppu" of 24 minutes directed by Stany Lopis of Kargal during "Ambegalu State Level Film Competition" held at Shimoga. This award deserves special mention because out of 100 short films this Film "Muppu" bagged this award. The competition was quite tough. The Director Stany Lopis and Bhanap dramatists of Sagar have conveyed their heartfelt congratulations to Mohanmam for his achievement.

**Reported by Arun Ubhayakar**

## Here and There

**Bengaluru Local : Special programmes:** On April 15<sup>th</sup>, Guru Gunjan, a wonderful Katha-Kathan was presented by Smt Chandrama Bijur from Mumbai accompanied by sadhaka-s from Bengaluru Sabha who rendered beautiful bhajans apt to her commentary. On May 6<sup>th</sup>, the recitation of Shri Shankaracharya Ashtottara Shatanamavalli was concluded which had commenced in the month of December 2017 for 20 weeks. On the occasion of Adhika-masa commencing on May 16<sup>th</sup>, the sadhaka-s led by Smt Sunanda Sagar commenced the Samoohik Parayana of Shri Chitrapur Guru Parampara Charitra. A special session on Samoohika Gayathri Japa Anushtaan was also conducted during this period. The Annual General Body meeting of the Sabha was held on 20<sup>th</sup> May and new Committee was elected.

**Regular Programmes:** Pujan was performed by Gruhastha-s every Monday, Thursday and Friday. Samoohika Gayatri Japa Anushtaan was conducted on 2<sup>nd</sup>, 4<sup>th</sup> and 5<sup>th</sup> Sundays. The series of talks by Smt. Dr. Sudha Tinaikar 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**

**Mumbai - Dadar :** Samuhik Devi Anushtana was conducted on 4<sup>th</sup> May. Swadhyaya on the "Importance of Stotra Pathanam" as well as chapter 12 of the Bhagawad Gita was held on the 8<sup>th</sup> of May.

On 12<sup>th</sup> May some of our sadhakas participated in Veda Chanting and Bhajan Seva, to celebrate the golden year of Dharmakshetra, wherein a new idol of Shirdi Sai Baba was inaugurated during the Veda Chanting.

A "Ninada" session was conducted by Smt. Sangita Pawar for our sadhakas on 15<sup>th</sup> May.

On 20<sup>th</sup> May, a Tabla Workshop was held for the Yuvadhara, where Pandit Sadanand Naimpally picked out some pearls of wisdom for the yuvas present, from his treasure trove of skill and expertise, moulded by years of dedication to the beautiful art. Mohit Karkal, Sanika Balwally, Aditya Chandavarkar, Divya Vinekar and Sushant Kumta were the Dadar Sabha yuvas who attended the workshop held at Khar Math.

On 27<sup>th</sup> May, Smt. Chandrama Bijur released her Marathi novel, "Ek Vegli Vaat" and this was done at the hands of Ms. Savita Nagpurkar, an active worker from an adoption NGO, as the book dealt with the social issue of adoption. This was followed by a dramatic reading of "Trikonachi Chowthi Baju," a unique love story. The event was held at MMM hall under the joint auspices of Matunga Mitra Mandal.

**Reported by Mohit Karkal.**

**Mumbai – Bandra & Khar:** The Bandra-Khar Sabha AGM was conducted at Shri Anandashram Math, Khar on 27<sup>th</sup> May 2018. The meeting commenced with Sabha Parambha Prayers led by Prarthana Varga children. A minute of silence was observed in memory of the members (Shri Jnanesh Amladi and Shri Hemkar Kalavar) of our Sabha who passed away recently. Ninaad Session was conducted by Shri Arun Talmaki. A new committee was formed for the current year. The committee comprising: Kishore Masurkar-President; Sandeep Trasi-Vice President; Arun Talmaki-Hon Secretary; Shankar Kaikini- Jt Hon Secretary; Ms Gayatri Hattangadi-Hon

Treasurer; and Smt Ravikala Ulman- Jt Hon Treasurer. After the AGM, **Kritadnyata Dinam**, an entertainment program was organized to express our gratitude to the elders, wherein both the old and young participated. Some members sang songs, an informative quiz on Rathotsav was conducted, and interesting games were organized by yuvatis Amruta Ulman and Kanaka Shirali in which seniors participated enthusiastically. The meeting concluded with the Sabha Samapti Prayers led by Yuvadhara and Prarthana Varga kids. This was followed by **Anand Mela**, a fun fair with yummy snacks and refreshing fruit drinks stalls put up by our sabha members. The proceeds from the sale of the fair would be donated to Shree Anandashram Math.

#### **Reported by Shantala Trasikar**

**Pune :** On Jan 12th Yuvadhara of Pune had an interactive session on "Overview of Financial Planning" under the guidance of Kunal Bijur. 12 yuvas and 3 co-ordinators were present. The session started with Sabha Prarambha Prarthana. Sharing valuable tips, Kunal stressed on savings and planned investments, keeping in mind short-term goals and long-term goals, importance of catering to emergencies and rising costs. The co-ordinators ended the session by stressing on Vantiga contribution, especially by those who are earning. The session concluded with Sabha Samapti Prarthana followed by a sumptuous high tea. On March 15<sup>th</sup> Shivaratri with the four Yaama Puja was participated by 17 devotees at the Pune Math with great fervour and devotion from 10 p.m. to next morning 6 a.m. They ended with Suprabhatam. On March 18<sup>th</sup> Local Sabha devotees celebrated Yugadi with our Prarthana children from all the 6 centres who jointly entertained us with their grace and confidence. A fully participated dance-drama, depicting highlighting the salient points of all the Rithus of the year enthralled us. Kudos to the kids, making us very proud of both the teachers as well as the children. Rohit Kumta read the Panchang, giving a forecast of what to expect this coming year. A sumptuous panak pachadi with some extras were enjoyed by one and all. Four of our devotees attended the Sanskrit Sambhashan Shibir held at Karla Math from April 28<sup>th</sup> to 30<sup>th</sup>

One yuva and three sanchalakas went for Karaseva at Shirali from May 6<sup>th</sup> to 13<sup>th</sup> 2018

On June 9<sup>th</sup> Local Sabha Annual General Meeting started with our Math Prarambha Prarthana at 5 p.m.. After this the yuvas and some of our members jointly entertained us. At the start, Young Sukanya Bhat, who was till recently a Prarthana student, played a full five minute solo tabla, amazing the audience with her repertoire. Then came another real treat with old favourite Hindi film songs, joyously sung by a couple of yuvas and some ladies. Aniket Benegal started with his guitar as he sang, then others, namely, Ashwin Kalthod, Deepa Sirur, Gauri Gokarn, Varsha Kadle, followed accompanied by karaoke, while we the onlookers couldn't help clapping to the beat. The finale, a popular number was played by Niranjana Gulwadi on the harmonica. Then the meeting started with paying respects to the ones who are no more amongst us, by standing in silence for a couple

of minutes. The importance of Vantiga was stressed and the need for working yuvas to join the Vantiga payers. The purpose of Vantiga was also explained. The annual accounts and report were passed. The activities of both Prarthana children and the Yuvas, which helps them develop into responsible adults, and become seva-oriented were explained by Deepa Sirur and Krishnanand Heblekar. Mouth-watering Bhel and anarase, and piping hot tea ended the meeting on a very pleasant note.

#### **Reported by Bhalchandra S Karpe**

**Shirali :** On 10th June the Annual General Body Meeting of Shirali Local Sabha was held on to elect new committee members for 2018-19. Local Sabha of Shirali comprises residents of Chitrapur, Shirali, Bhatkal, Murdeswar, Bailur and Manki and has 256 bhanaps as members. Due to unfortunate demises of previous President Shri. Subhash Koppikar and Treasurer Shri. Avinash Shirali, new office bearers had to be elected. After customary sabha prarambha prarthana, meeting was conducted under the chairmanship of Shri. Dileep Padukone. Two minutes of silence was observed to pray for sadgati for the departed souls of our samaj. Review of previous year accounts and status of vantiga collection was done. 11 members were unanimously chosen as committee members. Committee members met immediately thereafter and elected four among them as office bearers of Local Sabha. Shri Keshav Sorab as President, Smt. Aruna Bankeswar as Vice President, Shri. Gurunandan Baindur as Treasurer and Shri. Sujnan Baindur as Secretary of Local Sabha were elected. It was decided to hold committee meetings on every first Sunday of the month. The meeting concluded with sabha samapti prarthana.

Janmadinotsava of PP Shrimat Parijnanashrama Swamiji III was observed on 15<sup>th</sup> June at Shri Chitrapur Math, Shirali. On behalf of Shirali Local Sabha, 71 ghee diyas were lit on account of 71<sup>st</sup> birthday of PP Swamiji with simultaneous recitation of Parijnana Trayodashi by devotees. Samaradhana of PP Shrimat Pandurangashram Swamiji coincided with this and special pooja was performed. In the evening Sadhana Panchakam and Bhajans were performed by devotees followed by Vishesh Pooja at Paduka Sannidhi after Deep Namaskar. All devotees partook prasad and received blessings.

#### **Reported by Keshav Sorab**

## **Our Institutions**

### **Saraswat Samaj, UK**

Another first for Saraswat Samaj UK was the Indoor Games Day on Saturday 28 April 2018. The new Committee spiced up the annual Carrom Tournament with the addition of chess, darts and Mario Kart to make it an interesting event. And it worked like a treat, with enthusiastic participants ranging from eight-year-old Rahul Tiku to quite a few octogenarians.

The hall of Oxhey Wood Primary School provided a bright and spacious setting for eight carrom boards, which were kept busy all day by people practising and playing games. Thankfully, we had Sachin Gulvady assisting with organising the games and the players, setting the rules, and announcing the beginning of the games shortly before midday.

With singles proceeding at a swift pace, 24 participants played a round robin in eight groups. Every player had the opportunity to play two boards, and the winner moved to the next round. The Carrom doubles started shortly afterwards in a similar format with 16 pairs, each team playing best of three.

The sound of so many strikers hitting coins and whizzing across the board was mesmerising. Many of the participants had not played for many years, but the skills honed in their youth came back very quickly, sometimes surprising the audience as well as the players themselves with some classic shots.

Lunch was taken half way through the proceedings. On the menu were delicious upma, savoury samosas and tasty sandwiches. Catering secretary Anita Sajiphad also prepared sweet sheera idlis for dessert, which went down very well, as did the fruit selection of bananas and satsumas.

After lunch at around 2.30pm, the games resumed. The singles final was between Sachin Gulvady and Shashi Bailoor. After a best-of-three, Sachin once again proved himself as a well-deserved winner, although Shashimaam played some excellent moves and the game was fast and fluid.

The doubles games ended with a thrilling final between Ajay and Swati Mavinkurve against Prashant and Rashmi Heble. The audience swarmed around the table as if it were a Wimbledon final. The game was closely fought by both sides, but eventually Ajay and Swati overcame the challenge and won the doubles in Carrom.

We also had four chessboards. Chess proved very popular with everyone, perhaps as a break from the noise and speed of the Carrom board. As with Carrom, many had not played for a number of years but they all enjoyed the mental exercise.

Darts was also popular with everyone. Mario Kart provided a welcome musical background for the whole day, and both adults and children participated. Thanks to Mandeep Jagpal for showing everyone how to play the game.

A major thank you to all participants who helped set up the event, assisted with umpiring the games, helped with lunch and later packed it all up. Thanks again to Sachin Gulvady and the Committee for all their help in making it another success.

Everyone enjoyed the day and is looking forward to the next event – a Charity Walk on Sunday 20 May 2018.

**Reported by Arjun Sajip**

### **Saraswat Mahila Samaj, Gamdevi**

Forthcoming Programs : Monday July 23rd 2018 - Ashadhi Ekadashi Celebrations at 3.30 p.m. at Samaj Hall - "श्रीमान योगी मोरया गोसावींची जीवनगाथा" – by Saraswati Vrindagaan.

Narration by Smt. Neela Balsekar, Music Composed by Smt. Geeta Yennemadi. Prasad sponsored by Smt. Geeta and Smt. Shyamal Yennemadi in memory of Smt. Varadabai Mulky and Smt. Lalita Yennemadi.

Refreshments sponsored by Smt. Geeta Yennemadi in memory of Smt. Sumitra and Shri Krishnamurti Nadkarni and Smt. Lalita and Shri Devrao Yennemadi.

## **CLASSIFIEDS**

### **MATRIMONIAL**

**Alliance** invited for Chitrapur Saraswat Boy aged 42 years (divorcee), 5'7" . B. Com. M.B.A. (Marketing ) in Multinational Company as Sales Manager, at Mumbai and doing his own business from girls from Mumbai or Pune. Interested girls may contact by email : [maheshbhat1976@rediffmail.com](mailto:maheshbhat1976@rediffmail.com) or on Telephone : 98331406647 / 022-25825440

### **SPECIAL DISCOUNT FOR SENIOR CITIZENS**

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

## **DOMESTIC TIDINGS**

### **BIRTHS**

We welcome the following new arrivals:

Apr 21 : A baby girl (Liaana) to Varsha (nee Nalkur) and Lirish Lal at Thane.

### **OBITUARIES**

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

Apr 15 : Vivek R Bantwal (74) at Mumbai.

May 03 : Manorama Atmaram Naik (nee Chandavarkar) (94) at Mumbai.

May 14 : Madhukar Rao Pandit (84) at Bhopal (Madhya Pradesh).

May 27 : Jayavanthi Dinkar Hirebet (91) at Pune.

May 30 : Sudha Ashok Tonsekar (nee Sumitra Mangesh Ullal) (86) at Vileparle, Mumbai.

June 2 : Shanti Vasant Kalbag (89) at Vile Parle (Mumbai).

June 5 : Vasanti Vithal Kaikini (nee Sharada M Dhareshwar) (85) at Borivali Mumbai.

June 9 : Krishnanand Kallianpur (87) at Mumbai.

### **Shri Gopalrishna Dev Shri Avadi Math, Mallapur**

announces

### **Shri Krishna Jayanti Vrita Programme, 2018**

and invites all devotees to participate

15-8-2018 Wednesday- Nag Panchami-Dolara Utsav

27-8-2018 Monday- Ashtami Bhajan-Divti seva

3-9-2018 Monday - Gokulashtami, Cradle ceremony

4-9-2018 Tuesday - Shri Ramavallabhdas Samaradhana

5-9-2018 Wednesday - Shri Avadi Samaradhana, Suvasini Puja

6-9-2018 Thursday - Laksha Pushpalankar and Jagaran

7-9-2018 Friday -Mangal Kala, Palki Utsav, Ede puja

*With Best Compliments  
From*



# GIVE WINGS TO YOUR DREAMS

RATE OF INTEREST

**8.35%\***  
P.A.

ONWARDS ON HOUSING  
AND VEHICLE LOANS



RATE OF INTEREST

**10%\***  
P.A.

ONWARDS ON  
LOANS AGAINST  
PROPERTY



\* Conditions Apply

**SVC CO-OPERATIVE  
BANK LTD.** | (Multi-State Scheduled Bank)  
ESTD. 1906

HUM SE HAI POSSIBLE

RETAIL BANKING | CORPORATE BANKING | INTERNATIONAL BANKING

Corporate Office:

SVC Tower, Nehru Road, Vakola,  
Santacruz (E), Mumbai - 400 055  
Call: 022 - 6699 9999 / 7199 1000

Connect with us on: [SVCBankIndia](#) [SVC\\_Bank](#) [Instagram.com/svc\\_bank](#) [www.svcbank.com](#) SMS SMARTSVC to 98206 20454 now!

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

Printed at SAP PRINT SOLUTIONS PVT. LTD., Shankarrao Naram Path, Lower Parel, Mumbai - 400013, Maharashtra. [www.sapprints.com](#)

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

Editor – Smita Prakash Mavinkurve

RNI 61765/95