

Kanara Saraswat

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Dr. Prashant Chikramane also received "Young Scientist Award" from the Vice President for his contribution to the Research

Vice President Venkaiah Naidu presenting a Life Time Achievement Award to Dr. Jayesh Bellare (seen on extreme right) for Spearheading Research in Nanotechnology for Healthcare



'Rasachandrika' receives a Prestigious Award as 'Legendary Initiative' from the "CULINARY CHRONICLERS CONCLAVE - HALL OF FAME"



Smt. Lalita Madiman (centre) receiving the award from Dr. Mohsina Mukkadam as Shri Sourish Bhattacharya looks on.

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EXAMINATION RESULTS

Students who have passed in the various examinations held in Mumbai, Pune, Bangalore and other parts of the country, are requested to send their details in the following proforma to the Editor, Kanara Saraswat, before 31 August, 2018.

Name (in full):

Address and Telephone No.:

Examination passed and Board / University:

Marks obtained (Please enclose a photocopy of the Marks Sheet duly endorsed):

Merit or Prize/s obtained:

Photographs will be accepted only of those students who obtained 80% and above in SCE/HSCE/

ICSE/ CBSE, and above 75% for graduates.

Please note that all the results and photos will be printed in our October issue.

KANARA SARASWAT ASSOCIATION

Organises DISTRICT RANKING CARROM TOURNAMENT 2018-19

(Under the auspices of Maharashtra Carrom Association)

From Friday October 12th to Sunday 14th, 2018 At Shrimat Anandashram Hall & Shrimat Parjnanashram Hall, Talmakiwadi, Tardeo, Mumbai – 400007

In all more than 200 participants from all over Mumbai will compete in this prestigious tournament. More details will be furnished in our September issue of KS.

Shivshankar Murdeshwar

Hon Secretary

Sunil Ullal

Jt Hon Secretary (Sports
& Cultural Events)

NOTICE OF THE 106th ANNUAL GENERAL MEETING OF THE KANARA SARASWAT ASSOCIATION (REGD)

Notice is hereby given that the 106th Annual General Meeting of the Kanara Saraswat Association will be held on Sunday, 16th September 2018 at 10.00 a.m. in Shrimat Anandashram Hall (Ground Floor), Association Building, Talmakiwadi, Javji Dadaji Marg, Mumbai – 400 007 to transact the following business:

1. Reading of the notice convening the meeting.
2. Confirmation of the minutes of the 105th Annual General Meeting held on 17th Sept 2017 (The Minutes of Meeting published in November 2017 issue of KS Magazine). The Members are requested to carry KS Magazine issue of November 2017.
3. Adoption of the Committee's Report and Audited Statement of Accounts for the year ended 31st March 2018.
4. Declaration of the results of the elected 4 members on the Managing Committee.
5. Election of Honorary Auditors for the F.Y. 2018-2019
6. Election of Statutory Auditors for the F.Y. 2018-2019
7. Decision regarding discontinuance of Centenary Fund Managing Committee (CFMC) for approving the Refundable Loan and managing the same directly through a "Fund Managing Committee" of KSA.
8. Any other business that may be brought before the Managing Committee with the consent of at least Two-third of the members present as laid down in Rule No 36.

(As per the Rule No 36 of Bye Laws and subject to the provisions of Rule 33(b), no business other than specified in the Notice convening the meeting shall be transacted at any General Meeting, except with the consent of at least two-thirds of the members present).

Note: Members desiring to bring forward any questions are requested to give notice of the same in writing to the Hon. Secretary at least 7 days before the Meeting. The Annual Report and the Statement of Accounts for the year ended 31st March 2018 will be published in the September 2018 issue of "Kanara Saraswat" Magazine. However the Annual Report & Financial Statements will be separately uploaded on our Website www.kanarasaraswat.in on or before 1st September 2018 for the benefit of Members.

By order of the Managing Committee

Shri Shivshankar Murdeshwar
Hon. Secretary

INVITATION FOR YOUR LITERARY CONTRIBUTIONS

Dear Readers,

This year the festival of Diwali will be celebrated in November. Our November issue will therefore be our Diwali issue.

We request you therefore, to send us articles, poems, stories, drawings and paintings, cartoons – to be published in this issue. The only condition is make the articles about 800 – 1000 words long. Your contributions should reach us by October 10th latest. So please put your pens to paper or your fingers on the keyboards and

..... **Let the Creativity Flow!!**

.... Editorial Committee



From the President's Desk....

Dear Friends,

Just a few days ago, our Vice-President and the Chairman of Rajya Sabha, Shri Venkaiah Naidu declared in Rajya Sabha that under Article 120 of the Constitution of our country, Konkani has been added to the existing seventeen languages along with four other languages. Members of the Rajya Sabha whose mother tongue is Konkani can speak in Konkani while expressing their views in Rajya Sabha. Konkani was always one of the 22 scheduled languages mentioned in the 8th Schedule of the Indian Constitution and the official language of the State of Goa. In 1975, Sahitya Akademi had recognised Konkani as an independent and literary language. The recognition granted by the Vice-President of India in his capacity as the Chairman of Rajya Sabha is a further recognition of the importance of Konkani language.

This is a great acknowledgement for a small portion of Konkani-speaking population of this country. As per the Census Report of 2011, there are only 22.6 lakh Konkani speaking people in India. Though Konkani is spoken by very few people, it has its own identity and historical importance. Various research reports recognise Konkani as an Indo-Aryan language mainly spoken along the western coast of India. Linguists recognise Konkani as a form of Prakrit. But with numerous migrations from the Northern, Eastern and Western India, Konkani which originally developed with Sanskrit complexity and grammatical structure, eventually developed into a distinct language of its own.

Thereafter, Konkani language continued to keep its own distinct and independent identity for many centuries until the Portuguese invasion of Goa. However, with the use of Portuguese as an official and social language of Goa, the predominance of Marathi over Konkani amongst Hindus and the Konkani Christian-Hindu divide, Konkani language was relegated to a sorry state.

With this official recognition received for Konkani language at various forays, it is now important that we, as Chitrapur Saraswats, preserve and nurture the importance of this rich and historical language which is our mother tongue. There are some distinct advantages of having proficiency in one's mother tongue. The expert linguists have identified some clear advantages like

- ⌚ how it helps in cognitive as well as intellectual development,
- ⌚ how it helps in connecting with your culture and people,
- ⌚ how it benefits you professionally and commercially,
- ⌚ how it helps you in learning other languages.

I can go on listing the advantages of having a good command on your own mother tongue. It is really important that we use our mother tongue regularly in our daily lives. I have seen many people belonging to a particular community spontaneously speaking in their mother tongue, the moment they meet. Many a times, they tend to become clannish in this process. I am not professing that we need to become clannish, but we need to have pride in the rich heritage of Konkani, and we need to speak Konkani, our mother tongue, at social and official functions, without being clannish. I will never underestimate the importance of English or for that matter importance of our national language or the regional language in the region we stay, but we should never forget our mother tongue.

My appeal to all our readers therefore is to protect, preserve, nurture and help grow your mother tongue.

Regards,

Praveen P Kadle



'Swar Ki Bahaar'

A Musical Programme

Organized by

the Saraswat Cultural Forum, Pune



Pune is well known for its appreciative and discerning audience when it comes to any music program. And what then to say about the Amchis of Pune! The Saraswat Cultural Forum, Pune, rose to this enthusiasm and organised a music program with two objectives. While encouraging and showcasing our own Amchi talent and entertaining our Pune audience, the Forum chose to raise funds for the Swami Parijnanashram Educational and Vocational Center for the Handicapped, Virar.

'Swar Ki Bahaar' lived up to its name on the morning of 1st July 2018 at the Shakuntala Jagannath Shetty auditorium in Pune, when Sandeep Bankeshwar and Gayatri Dhareshwar mesmerized the audience with an array of old and recent Bollywood melodies.

Sandeep Bankeshwar from Mumbai, a trained Hindustani Classical and semi-Classical singer, started his career in 2008 with the album 'Ummeed' by Shri Aditya Thackeray, in which he sang along with eminent singers such as Shankar Mahadevan, Suresh Wadkar, Kailash Kher, Swapnil Bandodkar, Kunal Ganjawala, Shilpa Rao and others.

In 2013, his song 'ChannaVe' (Speed Records) from the Punjabi Film RSVP (Ronde Saare Vyaah Piccho) became a huge success and a chart buster for which he was nominated as the Best Playback Singer by PTC Punjabi Awards 2014.

Gayatri Dhareshwar of Pune, originally a Hindustani Classical singer, with over 14 years of experience in the field, diversified into Hindi film songs and Ghazals with passion and a keen interest in stage performances and play back singing.

The mellifluous voices of these two upcoming amchi artists in the world of Bollywood music ensured that musical gems by Mohd Rafi, Lata Mangeshkar, Geeta Dutt, Talat Mehmood, Bhupinder, Jagjit Singh & Sonu Nigam were very beautifully presented. Such was the impact that the audience called for an encore after listening to the timeless numbers like "Raina Beeti Jaay", "Tere Mere sapne ab ek rang hai" and the RD Burman classic "Aeri Pawan dhoonde kise tera man".

Our Chief Guest was Mr. Vinayanand Kallianpur, former Principal for 31 years and now the Secretary, of the Swami Parijnanashram Educational and Vocational Center for the Handicapped, Virar.

Mr. Kallianpur has been involved with the school since its inception and has been working tirelessly towards helping the differently abled children cope with their challenges and merge with society.

The proceeds of the programme in the form of a cheque, was presented to Mr. Kallianpur by Mr. Vivek Bijur, President of the Saraswat Cultural Forum. Mr. Kallianpur thanked the Saraswat Cultural Forum and the people of Pune for their generosity and encouragement. He then spoke briefly on the activities and achievements of the institution and extended a warm invitation to the people to visit the school.

Gouri Gokarn, the compere, preceded every song with a crisp introduction in Hindi, with interesting anecdotes in keeping with the theme and mood, thus ensuring that it stirred every heart string that we identify with.

Such was the impact of the programme, that donations were coming in even after the event and many have indicated interest in making direct donations to the school.

An appreciative audience, our generous community and the hard work put in by the Committee members and their families, helped the Saraswat Cultural Forum to successfully meet its objectives of organising this music program.

Report by Kalpana Chandavarkar and Dilip Basrur



Dr. Jayesh Bellare and Dr. Prashant Chikramane Spearheading Research in Nanotechnology for Healthcare

The Vice President of India conferred the Lifetime Achievement award on Prof. Jayesh Bellare and the Young Scientist award on Prashant Chikramane (PhD-2013), for their research in Nanotechnology with particular applications in Healthcare. The event was: Ministry of AYUSH - Central Council for Research in Homeopathy (CCRH-WHD) Conference, 10-11-April-2018 Delhi.

The awards recognized their path-breaking research on the structure of Homeopathic remedies in the realm of Nanotechnology, and extensive studies on the hormetic biological effects of nanoparticles.

Prof. Dr. Jayesh Bellare is Institute Chair Professor of Chemical Engineering at IIT Bombay, in Powai, Mumbai. The son of late Dr. Ramesh (Ph.D., working in Haffkine Institute) and late Smt. Susheela Bellare, Dr. Jayesh leads a group of researchers that has recently come into the limelight due to a string of notable recognitions and achievements.

Dr. Jayesh Bellare and his group were conferred two prestigious awards for their Nanotechnology-Homeopathy work by the Ministry of Ayush CCRH at the World Homeopathy Day Conference, Vigyan Bhavan, New Delhi, on 10th April, 2018. His group's research focuses on the area of Nanotechnology for Healthcare. This involves nanostructured materials, nanomedicines, biomedical devices and cryo-electron microscopy, using soft and safe materials. He has over 200 papers in important international journals, and ten patents to his credit. He has won several awards, among the significant ones are: the Piercy Distinguished Visiting Professorship, University of Minnesota, USA; the National Academy of Sciences, India-Reliance Platinum Jubilee Award for application-oriented research; the Annual Award of the Society for Cancer Research and Communication; 3D Printing World Innovator in Medical & Health Care; the Indian Institute of Chemical Engineers - ICI Award for Excellence in Process/Product Development; the Kazato Grant, Japan; and the Presidential Award, Electron Microscopy Society of America. For his achievements, he has been elected as a Fellow of the leading science and engineering academies of India. Prof. Bellare has guided over 30 PhD students, many of whom have gone on to win laurels and do significant work themselves, like Dr. Prashant Chikramane who currently works in US, where he is involved in developing new molecules for medical indications in Hematology and Oncology.

Prof. Bellare's research areas include nanoparticles for drug delivery, biomedical devices, tissue-engineered bone grafts, hollow-fiber dialysis membranes, bioartificial organs, and stem cells, particularly their expansion within 3D scaffolds. Of significance is his pioneering work on nano-medicines that spans all three medicinal systems: Allopathic ("modern"), Ayurvedic ("traditional") and Homeopathic ("alternative"). His

nano-carboplatin is the first Indian nanomedicine to reach human trials for cancer treatment of the eye (retinoblastoma). His group was the world's first to show the nanoparticle basis of super-dilute Homeopathic medicines, explaining a century-old controversy relating to super-Avogadro dilution that has even confounded Nobel laureates. Holes in hearts and other defects in newborn babies can be resolved better with their new design of occlusion devices for minimally invasive surgery. His group has developed a bio-resorbable bone graft, which can also be 3D printed, for rapid healing of bone injuries and defects. This bone graft is about to enter human trials, a key step towards commercialization.

His group has also developed hollow fiber membranes with a nano-additive that is expected to impact kidney dialysis significantly. Prof. Bellare, who has taught at IIT-B for 28 years, said, "This hollow fiber membrane is a very narrow tube with pores in its walls. When liquid is passed through the inside of the tube, the wall selectively retains certain constituents and allows others to pass through. This selective separation is used in many processes, including dialysis for patients with renal disorder."

Another recent achievement was the use of this technology to develop a bioartificial pancreas that could be of help in the future to diabetics. Research on this was begun 10 years ago. During this time, his group developed a special hollow fiber tube that is so biocompatible that human cells can grow on it, and it can be put inside an animal or human and stay there for a long time. Within the tube are placed insulin producing cells, and they grow and thrive there. Such cells are made from stem cells, or transplanted from a donor healthy pancreas. These hollow fiber tubes helped the IIT-B team overcome the obstacle of rejection. Without this fiber, the human body would have treated the transplanted insulin cells as a foreign body and rejected them. Prof. Bellare's group is now planning to study how the new device behaves in large animals and then in humans, a process that will take some years, but is needed by the tightly-regulated drug and medical device rules. "We are working closely with clinicians and surgeons to develop the pancreas and bone models further," added Professor Bellare.

Overall, Professor Bellare's work in nano-bioengineering is expected to have an enduring influence on healthcare technologies.

Dr. Prashant Satish Chikramane received the prestigious "Young Scientist Award 2018" instituted by CCRH (Central Council for Research in Homeopathy), Ministry of AYUSH, Government of India on 10 April 2018. The award which was conferred by the Vice President of India, Shri M. Venkaiah Naidu at Vigyan Bhavan, New Delhi, was received by his father on his behalf.

Dr. Prashant is the son of Shri Satish and Smt. Padma Chikramane residing in Borivali (East), Mumbai. He completed his B.Pharm. from Pune University. Intending to join for a Master's Degree in Pharmacy, he successfully cleared the GATE exam in Pharmacy with 98.92 percentile with an All India Rank of 35. This enabled him to join the Institute of Chemical Technology [ICT; Formerly UDCT(University Department of Chemical Technology)], Matunga, Mumbai for his M.Pharm. in Pharmaceutical Chemistry, which he completed in 2003. He then worked in the field of Clinical Research with various multinational pharma companies for over three years before proceeding to join the prestigious IIT Bombay for the Doctoral Programme, under the guidance of Prof. Jayesh R. Bellare, Prof. A.K. Suresh and Prof. S.G. Kane. He completed his Ph.D. in August 2013. Since November 2013, he is working in New Jersey, USA in the field of Drug Discovery and Development at a Research-Based Pharmaceutical Company, developing new molecules for various conditions in Oncology and Hematology.

The research conducted by Dr. Prashant and his team, provides a significant conceptual leap in understanding the science behind "Homeopathy" – an alternative medicinal approach that has been one of the most debated topics in science, for decades. In its 200-year existence, homeopathy has intrigued scientists. Due to a lack of sufficient scientific data to prove the biological effects, homeopathy has always been severely criticized. The dilution factors in Homeopathic medicines are so enormous, that it was extremely difficult until now to even imagine existence of any active ingredients in them. Despite the criticism, Homeopaths worldwide

claimed these dilutions to be extremely efficacious. These contradictory opinions between homeopaths and modern scientists, gave the group the necessary impetus to undertake this daring step to examine these medicines in-depth. The group discovered key mechanisms, from a Nanotechnological perspective, underlying the therapeutic effects of homeopathic medicines. Dr. Prashant along with his PhD Advisors became the first group worldwide to show that homeopathic medicines actually contained a biologically active moiety in the form of nanoparticles of starting raw materials in high-potency homeopathic medicines. Apart from identifying these nanoparticles, they also successfully showed that these nanoparticles had a biological response, which made them the pioneers in this field. The research work published by the team has been highly cited and many labs around the world are now working on this idea.

Though technology in medicine and drug discovery has advanced immensely over the last two decades, it still faces many challenges, especially in providing safer medicines and affordable healthcare to people. Over the past few years, nanotechnology, especially nanomedicine has produced a paradigm shift in the understanding of the drug discovery process. It has provided answers to circumvent these challenges, by being able to effectively deliver extremely low doses of medicines in a targeted manner to the affected tissues and organs. The team therefore strongly feels that their discoveries have the potential to play a significant role in developing safe and effective medicines in the future, which for long has been an unmet need in science.

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“Rasachandrika” is Honoured with a Prestigious Award

BY SHARAYU KOWSHIK AND LALITA MADIMAN

Sharayu Kowshik
(President, Saraswat Mahila Samaj) -

It is with great joy that we are sharing the news of a unique award given to ‘Rasachandrika’. The Award was given by The CULINARY CHRONICLERS HALL OF FAME titled as the “Legendary Initiative” Award. The citation on the Award reads as follows –

**THE CULINARY CHRONICLERS HALL OF FAME,
Felicitation for
Legendary Initiative
to
Rasachandrika, Saraswat Mahila Samaj**

In recognition of the prolific, inspirational legacy of work as an initiative towards chronicling India's rich culinary heritage,
and their continued commitment towards the art and craft of culinary chronicling.

In the first half of the 20th century, Smt. Ambabai Samsi, a simple housewife who was a culinary expert, had written down all the Amchi recipes in her collection, with measurements of ingredients required. This was rather unusual in those days. Her daughter in law Smt. Kalyanibai Samsi, thought of publishing this collection with the help of the Saraswat Mahila Samaj. In a magnanimous gesture, she donated the copyrights to the Samaj.

Shri Ganpatrao Bhatkal of the famous Popular Book Depot handled the publication and the first Marathi edition came out in 1943. It was sold out within a month and since then millions of copies have been sold all over the world. It still remains the most popular cookery book of the Saraswat recipes and is a unique combination of recipes, home remedies and information about our festivals.

Dr. Venkatrao Manjunath Kaikini, FRCS, the renowned gynaecologist, wrote the foreword to this Marathi edition and helped in writing the Medical section. Many other stalwarts also contributed to this unique venture. The editing was done with the help of Smt. Indirabai Kalyanpurkar, Smt. Aparnabai Jathar, Smt. Sitabai Padbidri and Smt. Rukmabai Tallur. The idea to include the section of home remedies in this book was fully supported by Smt. Sitabai Padbidri and Smt. Kamalabai Dongerkery. The methodical arrangements of the matter and preparation of the glossary was done by Dr. Smt. Girijabai Heble. The portrait on the front cover was done by the renowned artist Shri. P. G. Sirur. The responsibility of proof-reading of the later Marathi editions was accepted by Shri Krishna Kurwar.

Smt. Kalyanibai Samsi requested Smt. Mira Hattiangdi to translate the ‘Rasachandrika’ into English. This work

was undertaken by Smt. Mira Hattiangdi and Smt. Neela Balsekar. The simple remedies given in the home remedy section which were originally furnished by Smt. Hira Nadkarni were translated with modifications by Dr. Smt. Suniti Samsi-Mukherjee. Information about the festival section originally written with the help of Smt. Anasuya Chikramane, was translated by Shri. Mangeshrao Sujir. The inside colour photographs were by Shri. Nandan Balwalli. The editing of the English version was done by Smt. Sarla Kalthod (President), Smt. Kunda Kagal (Vice President), Smt. Shanta Sujir (Chairperson) assisted by Smt. Shaila Hemmady and Smt. Shalini Sirur. The conversion of the weights and measures into metric system was done by Smt. Shalini Sirur and Smt. Shreemati Nadkarni. The English edition was published by Smt. Nirmala and Shri. Sadanand Bhatkal, Shri. Ramdas Bhatkal and Shri. Raghunath Gokarn of Popular Prakashan.

Special articles about ‘Rasachandrika’ have appeared in our Jubilee Souvenirs. An Audio Visual show about the book was conceptualized and presented by Smt. Sadhana Kamat on several occasions.

The announcement of the Award came as a surprise and the invitation to the function was received at short notice. Due to heavy rains the Managing Committee requested Smt. Lalita Madiman, who lives close to the venue, to receive the Award on behalf of the Samaj.

We are extremely grateful to Smt. Lalita Madiman for having attended the function with her friend Smt. Usha Arur and sending this detailed report.

Lalita (Sujir) Madiman -

I am really fortunate that I got the opportunity to receive this Award on behalf of the Saraswat Mahila Samaj. It is indeed a matter of pride for all Amchis that ‘Rasachandrika’ has got this recognition from the current luminaries of chroniclers hailing from all over India. It was wonderful to hear the curator of the Conclave and couple of experts on the panel speak with so much reverence and appreciation about ‘Rasachandrika’.

The Award Function was part of a full day grand event called “Culinary Chroniclers Conclave” on 30th June 2018 at the Godrej One Auditorium amidst the spacious and beautiful premises at Vikhroli. There were six Awards - 3 each in the Current and Legendary categories, with 3 sub-categories - Legendary Individual, Legendary Initiative and Legendary Institution.

The organisers of the Awards said “The ‘Rasachandrika’ is recognized and felicitated as a Legendary Initiative, in recognition of its prolific inspirational legacy of work, as an initiative towards chronicling India's rich culinary heritage and continued commitment towards the art and craft of culinary chronicling”. They also mentioned that it was the first of its kind and an unparalleled Award, and was the unanimous

decision of the 15 member jury of culinary experts. They hoped the book would become more widely known via the Award as 'Rasachandrika' occupies the pride of place in the fast expanding field of food chronicles.

While giving the Award Ms. Rushina Munshaw-Ghildiyal Curator, Culinary Chroniclers Conclave announced

"I would like to add that Rasachandrika has a massive fan following in the food world, and has received a lot of love in our social media posts that were a run up to the event as well".

As a part of homework about the book, when I read the preface afresh, I saw the big coincidence - this year happens to be the 75th year after its first Marathi publication!! And the Award has added brighter lustre and sheen to this Centenary year of our Samaj.

It was heartening to remember that my parents Shri. Mangesh Sujir, Smt. Shanta Sujir and my grandaunts

Smt. Rukmabai Tallur and Smt. Sitabai Padbidri were also involved in the making of the 'Rasachandrika'. My son and daughter in law in the US have gifted a number of copies of the English edition to their friends all over the world. To this day I have cherished the copy of the 'Rasachandrika' given to me by my mother.

I am so glad to feel once again the awe and pride for the "initiative" and the amazing forethought of our 'mhaalgadiyo akkas' of the Samaj.

Thanks to the curator Ms. Rushina Munshaw Ghildiyal and the team of the Conclave for the Award and for rekindling our pride in our own 'Rasachandrika'.

May our future generations also enjoy exploring and using 'Rasachandrika', our inheritance, with grateful pride and joy.

(Many other stalwarts have contributed towards the making of the 'Rasachandrika.' The Managing Committee regrets any inadvertent omissions.)

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 10th 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 26th 2018.

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

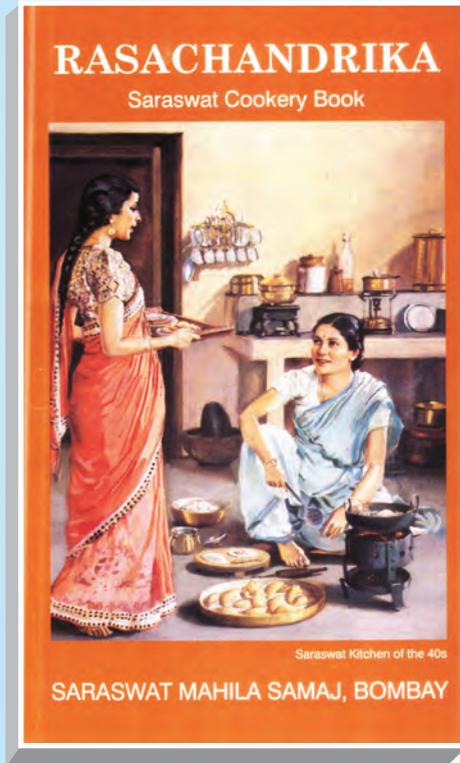
kanara_saraswat@hotmail.com or editor@kanarasaraswat.in or

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.

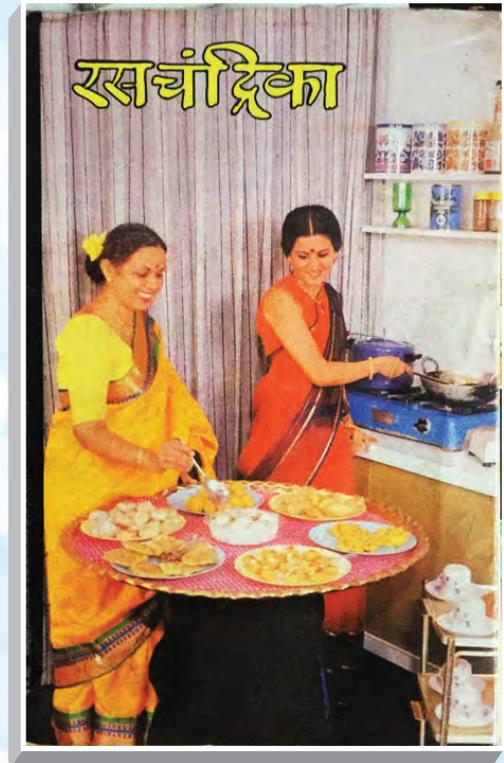
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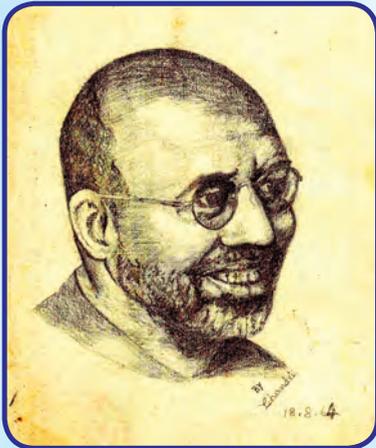
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The Original Cover



Cover of the second edition



The sketch of H.H. Anandashram Swamiji by Smt. Sujata Sudhir Chandavarkar lovingly called Chandri (nee Chandraprabha Shankarbhat Kallianpur) was made in 1964.

She was teaching the Nursery Section at the school run by the Saraswati Mahila Samaj at the Canara Union and subsequently shifted to 11th Cross Road Malleshwaram. She pursued art as a hobby. Now her granddaughters Aishwarya and Anushka Chandavarkar and her grandsons Ashutosh Naik and Om Raikar also share her flair of drawing and painting.

Contributed by V. S. Kallianpur

Kiddies' Corner

Save Water



Prateeksha Ullal (9 yrs)

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
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Jayavantidevi Hirebet of 'Bhagyada Lakshmi' fame

1927-2018

SUSHAMA ARUR, GOA



Jayavantidevi Dinkar Hirebet recently passed away in the month of May at the ripe age of 91 largely unsung and unheard at Pune's 'Athashri', a home for the old. My brother, Prakash Burde, had visited Jayavanti at her Athashri house in Pune along with his daughter Aparna probably in 2010/11 where he had recorded an interview with her as he was prone to documenting music and musicians. In her last two decades, she spent her time in the serene and beautiful surroundings amidst the sound of birds. She would speak in Konkani to mainas and sparrows who were her regular visitors. After having tasted the glamour world in her younger days as a singer and an actor, in later life this smiling and soft-spoken lady had kept away from the hubbub.

Born to Sitadevi and Shri Ramanand Padukone in Puttur, South Kanara district of Karnataka, Jayavanti had the privilege of being born in a highly cultured family. Shri Ramanand Padukone was known for the writing of humorous essays in Kannada. Her grandfather Narasingrao was a sculptor. Jayavanti's uncle Shri Prabhakar was a profound singer, tabla and dilruba player. Their house was naturally a centre of literary, musical and dance activities and young Jayavanti was brought up in this atmosphere. Her two sisters too — Chandrabhaga Devi (who went on to become very famous) and Yashodhara — were dancers.

Jayavanti initially learned music from her mother, and later got trained in Carnatic music from B.G Ramnath of Madras. She was an 'A grade artist' on AIR Dharwad and Bangalore. She cut many records with HMV. Her popular songs are based on lyrics of great Kannada poets of Karnataka Unification Times or from Dasa Sahitya (Kanaka or Purandhar) "Bhagyada Lakshmi Baramma", "Tallanisadiru ele manave", "Huva taruvara manege hulla taruva", "Sadaa yen Hrudayadalli", Kannada ace poet K.S Narasimha Swami's poems "Hattu Varushada Hinde", "Mattura Santeyalli", and "Attitta Sulidavaru Neevallave?". These lyrics were set to music and sung by her in 1948 and they continue to retain their freshness.

After her marriage to Dinakar Rao, she moved to Pune where she continued her pursuit of learning, took to Hindustani classical music and learnt to sing Marathi and Hindi light music (bhavgeet) from music director, Yashvant Deo, from 1950-60. She also honed her skills by learning from Babanrao Navadikar as well, another music director.

Jayavanti also had an opportunity to sing in Udayshankar's internationally famed, exceptional dance-drama movie called 'Kalpana'. She sang along with Devilal Samar, 'Sadiyonke hosha me' and probably 'Bahti jaa' too. Prakash who was bent upon identifying the female voice from this movie had got the answer!

Jayavanti was in a nostalgic mood the day Prakash and Aparna met with her. She pulled out a documentary made

on her three years ago by the Karnataka Government.

In this 40 minutes

documentary, they depicted Jayavanti's acting-singing role in the film, "Tyaagayya" (poet laureate Tyagaraj during Tanjavur Maratha king Sarfaroji's times) in which she had sung a ghazal. Directed by V. Nagayya in 1944, Jayavanti must have been a pretty lass of 17 years.

Jayavanti reminisced, "There was strong opposition from my father for further music learning, but my uncle persuaded and took all the responsibility of training me. He bought a Dilruba and taught me to play." The documentary showed her uncle playing the dilruba very efficiently. The making of the documentary, however, was quite stressful at the time as Jayavanti had recently lost her husband and her health was not very good at the time.

Jayavanti also shared some bitter experiences from her days as a singer with Prakash and Aparna. During the conversation, Aparna brought up the song 'Saang Lakshman Saang' sung by Geeta Dutt. Jayavanti had a story related to this song, written by Ga Di Madagulkar of Geet Ramayan fame. Jayavanti told them that Geeta Dutt used to come to learn Marathi songs along with her from Babanrao Navadikar who was a music director. Most of his songs were sung by Jayavanti and she had already done rehearsals for the 'Saang Lakshman Saang'. But, at the last minute, HMV decided that Geeta Dutt would sing the song because she had star value! Jayavanti did not take this setback personally because she knew Geeta Dutt was genuine who always felt guilty about singing this song, and till the end she reiterated that the song belonged to Jayavanti. Jayavanti only rued the unfairness in the industry for some playback singers who did the rehearsals only to be replaced by a famous singer.

Despite these hurdles, Jayavantidevi Hirebet, the melodious singer of Kannada light music did achieve well-deserved recognition when she was awarded with the prestigious first ever 'Shishunala Sharif Prashasti' in 1997 for being the early bird of Kannada Sugam Sangit. Akashvani Bangalore's interview with Prakash Burde on Jayavanti Hirebet was later added to the documentary which was specially made for the occasion.

Jayavanti could have been a bigger name if she would have remained in Karnataka. Just when she was getting recognition as a singer she had to move to Pune, a transition which every woman faces after marriage. But she had no regrets, she said. She continued to sing in Kannada Associations and in Akashvani Mumbai, and will always be remembered as one of the pioneers of the tradition of singing Kannada lyrics. (Sugama Sangeet).

May Her Soul Rest in Peace.

Courtesy - Prakash Burde's 'Sangit Sarasi'

The Bhagavad Gita For The Modern Reader

History, Interpretations and Philosophy

REVIEWED BY V. RAJAGOPAL BHAT

Author - Dr. M. V. Nadkarni

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4753/23, Ansari Road, Daryaganj, New Delhi 110002

There are hundreds of books already on the Gita including plenty of translations in English, not counting many in the vernaculars. Reviews of books on Gita appear regularly in magazines like Vedanta Kesari, Prabuddha Bharata and Mountain Path every now and then. When Gita is already reeling under such a problem of plenty, is there anything special about this book under review? Yes, and here are a few highlights:

1. It has a historical perspective, exploring not only its origin, but also its long career in terms of translations, global spread and its influence particularly in India both before and after Independence. The book starts with an introduction which explains what made the Gita a sacred book over two-and-half millennia, its place in the Mahabharata and the question of the date of composition and also of authorship.

It gives us in a clear and concise way the gist of interpretations by classical commentators like Shankara, Ramanuja and Madhwa, and also those who commented both during British rule and after Independence, the list being pretty exhaustive.

2. Rather than quibbling about which Vedantic tradition Gita upholds, the author's standpoint is in terms of modern values that we cherish - equality, human dignity, justice, respect for differences in faith, etc. and relevance of Gita in enriching us with them. The author says: "The greater relevance of the Gita consists not so much in showing us a path to renounce the world as in making our travel in this world itself meaningful, fruitful and enjoyable."

3. Most of the books on Gita go verse by verse and chapter by chapter. The author, however, views Gita as a whole, comprehending its philosophy in all its aspects - moral, metaphysical and paths to spiritual striving or Saadhanaa that it has shown.

4. In a separate chapter the author responds to criticisms levelled against Gita by Dr. B. R. Ambedkar, D. D. Kosambi and Amartya Sen.

5. One chapter exclusively deals with novel applications of Gita teaching as a guide to leadership, enterprise and management, pursuit of truth in scientific research and success in careers in our life.

Reading the book under review was a very rewarding experience and I congratulate the author for this masterpiece. A 'must read' for every votary of Gita.

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The Dog Show

BY KUMUD NAYEL

When he arrived and made an entry into our household, he was a tiny fluffy ball of hair.

It has been a few months now that he has been sitting there. But he has grown in size. There are a lot many things that have happened since then.

So many schedules, so many visits, so many more people in the house to attend to him and so many appointments with the vet! The last being the most important one! I don't think we took as many appointments with the child specialist when our kids were young, as we do now with the vet for the Fluffy Ball.

On our last visit, we had to call up the vet and find out if we could meet him. "Oh yes!" he sounded so welcoming, "but, please let me see my consultation book." He took a little while before he spoke again. "Yes madam, you may come today between 10 a.m. and 10.30 a.m." Then he added, "Kindly come on time because there is another appointment at 10.31 a.m."

"Oh, any particular reason for such accurate timing?" I asked in surprise. "Madam, please don't worry," explained the vet very politely. "You see Madam; we schedule minute-to-minute appointments so that the dogs don't come in together." He must have sensed the surprise in my voice and continued "Madam, we keep it this way so the dogs don't get together and start barking at each other and create a vocal match in our waiting room."

We were at the Doggie Clinic exactly at 10 a.m. The vet escorted us straight to the consulting room - a posh looking room with cushioned seats, A/C, a receptionist, a typist, a secretary and an accountant. We entered the surgery where our doggy boy was made to sit in for a while before he was taken to the couch. The vet examined our doggy's legs, then the feet, the claws, the jaw, the teeth, the ears, the eyes. He noticed that his bark was not as loud as it should have been.

He spoke to us after this thorough examination and announced his diagnosis.

"Madam, he is perfectly fine, your dog," said the Vet. "His name is Diyo." I quickly hastened to correct the vet. We always referred to our pet with his name. "Yes, sorry madam, Diyo is perfectly fine. Please see that he gets all his inoculations at the correct intervals". "Yes doctor," I felt thrilled. "Anything else, sir?" I asked with slight anxiety. "Yes madam," hastened the vet. "Now all you have to take care of is his diet. I will write it down for you so it is easy for you to follow and remember."

He pulled out a writing pad from his drawer and his prescription for the inoculations.

Very meticulously, the vet started noting down the diet for Diyo. It was a long list of around 25 items that Diyo needed to take to make his bones strong and his eyes sharp, his ears alert and his teeth sharp. It also included a lotion for his hair and a special shampoo for his bath. There was also a leather jacket with brass buckles and a musket in case he barked more than usual.

"Doctor," I asked anxiously, "Will I be able to do all this?" "Not to worry madam," the vet consoled me soothingly. "Not to worry at all, I will send you a special cook who is trained to cook canine food, a trainer to train him regularly and an attendant who will take him for his walks thrice a day."

Now the nursery rhyme "The Farmer in the Den" started playing in my mind as I walked out of the vet's posh consultation room.

And yes my pocket felt lighter than when I entered the Doggie Clinic. "The farmer in the den, the farmer in the den, the farmer had a wife, the wife had a child, the child had a dog....."



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The Difference Between Natural Aging And Alzheimer's

CONTRIBUTED BY GURUDUTT MUNDKUR

We all know that as we get older, our brain and body become weaker. In a natural aging process, it means that we may experience a slowdown in thinking and movement, but our intelligence is not be affected. On the other hand, in the case of Alzheimer's disease, damage to nerve cells in the brain will cause memory changes to worsen as more cells are damaged. Although it is possible to develop Alzheimer's at the age of 30, 40 and 50, in most cases it affects people aged 65 and over.

Changes in memory caused by old age will be related to the names of people or places, but changes caused by Alzheimer's are expressed through forgetfulness that severely affects one's ability to work and even engage in a social life and hobbies. It is recommended that you familiarize yourself with the following 10 sections to help you determine whether what you're experiencing is a natural aging process or the development of Alzheimer's disease. If you notice these signs in your parents or even in yourself, it is recommended that you see your doctor to confirm or refute your concerns.

1. Memory loss that interferes with everyday life

One of the most common signs of Alzheimer's, especially in the early stages of the disease, is the forgetting of recently learned information. Other signs include forgetting important dates or events, repeating the same question, again and again, relying heavily on memory aids (e.g. notes) or family members for things that one would normally be able to take care of themselves until recently.

Age-Related Changes:

If occasionally you or your parents forget or miss a meeting, but you remember it after some time, it's a sign that it's just old age and not Alzheimer's. As long as the memory problem does not interfere with your normal functioning and doesn't makes you forget many things and feel confused, you don't have to worry too much.

2. Difficulty in planning ahead or solving problems

Some people with Alzheimer's sometimes feel a change in their ability to plan and follow clear instructions, especially when working with numbers. For example, they find it difficult to cook using recipes or keep track of monthly bills. In addition, many also suffer from concentration difficulties and take a long time to do things that they previously performed in a shorter time.

Age-Related Changes:

If you or your parents make mistakes in calculating your bills from time to time, this is not a sign of Alzheimer's disease, but simply a lack of attention from the aging process. This is natural, and if you go over the numbers again you'll probably notice your mistakes.

3. Difficulty completing tasks at home/at work/ even at leisure

People with Alzheimer's often have difficulty completing simple daily tasks. They may have difficulty traveling to a place they've traveled to dozens of times before, working with numbers or even keeping track of the rules of a favorite game.

Age-Related Changes:

If you or your parents occasionally need help getting their TV to work, or fixing a computer or smartphone problem, it is not necessarily a sign of Alzheimer's, but simply a difficulty working with constantly changing technology, which is hard even for a person who doesn't have Alzheimer's.

4. Confusion about time and place

People with Alzheimer's can completely forget today's date, what day it was yesterday, and even what season of the year we are in. In addition, they may have difficulty in understanding processes that aren't taking place immediately and sometimes even forget where they are going, where they are, and how they got there.

Age-Related Changes:

If you or your parents forget which day of the week it is, but then remember at some point, it's a sign of old age and not Alzheimer's. Keep in mind that sometimes even young people forget the day and date, and the reasons sometimes include a lack of weekly routine. This may be caused, for example, by retirement and losing the sense of the weekend compared to the rest of the week.

5. Difficulties in vision and understanding of images/ spatial relations

For some people, vision problems are a sign of Alzheimer's. These people will have difficulty reading, measuring distances, or noticing the differences between certain shades or colors. In addition, they may suffer from problems in spatial perception, such as not recognizing themselves when they pass a mirror, leading to them thinking someone is in the room with them.

Age-Related Changes:

It is known that vision is impaired by aging and therefore blurred vision is not necessarily an early sign of Alzheimer's disease. In addition, a problem with vision can be related to other diseases, such as cataracts or diabetes, so once you notice these changes, you should consult your doctor to rule out the variety of possible problems.

6. Development of difficulties in using words orally /in writing

People with Alzheimer's may find it difficult to join a conversation, stop talking in the middle of a conversation, lose their thread of thought while talking, and repeat themselves several times without noticing. They can also experience difficulty using rich vocabulary or even finding the right name for objects and people they are familiar with. This includes calling their children or their friends by incorrect names.

Age-Related Changes:

If you or your parents find it difficult to find the right word for what you want to say, it does not necessarily indicate the development of Alzheimer's disease. Aging causes many brain processes to slow down and memory itself no longer functions as it did in the past. As long as you don't confuse

words and call things by a name that does not belong to them, such a memory problem is not necessarily a sign of Alzheimer's disease.

7. Misplacing things and inability to retrace steps

A person with Alzheimer's is able to place objects in places they don't belong without noticing, and often lose objects and fail to retrace the steps they took to help them find them. Sometimes Alzheimer's patients may even blame another person for stealing and as the years go by and the disease worsens, this may occur more frequently.

Age-Related Changes:

If you or your parents find it difficult to remember from time to time where you've put your glasses or the remote control, it's not necessarily a sign of Alzheimer's disease. It is possible that these are problems that you've already dealt with in the past and are exacerbated only by old age. As long as this is not an unreasonable case, such as leaving your shoes in the refrigerator, there is no reason to worry much.

8. Poor judgment and difficulty in making decisions

People with Alzheimer's may feel a change in their judgment or decision-making abilities. For example, they may make poor decisions about money, being quick to hand out large amounts of money to telemarketers. In addition, they may pay less attention to cleanliness and grooming.

Age-Related Changes:

Making wrong decisions from time to time does not necessarily mean you have Alzheimer's disease. Telemarketers are often professionals who know how to "milk money" by using emotions rather than turning to logic. So even in this case, as long as you or your parents can still say "no thanks" and know that you don't need a product that is being sold, you have no reason for concern.

9. Avoiding social activities or work

People with Alzheimer's may stop engaging in past hobbies and avoid social gatherings and anything related to work. They may even stop loving watching football because they aren't able to follow their favorite team. The reason for these changes is the perception of all the difficulties that accompany them, which makes them realize that something is wrong with them and that they can't function as they did in the past.

Age-Related Changes:

If you or your parents feel exhausted from work or you want to avoid social interaction, it is not necessarily a sign that Alzheimer's disease is involved. Exhaustion at an older age from work you've taken part in over many years makes sense, and avoiding contact with friends, especially when you feel obligated, is only a sign that your body and mind need some rest.

10. Changes in mood and personality

People with Alzheimer's may become completely different people and respond to situations differently than they would normally. They may be confused, suspicious, depressed,

anxious or stressed. It may also be easy for them to succumb to sadness in the home and work environment, or experience depression while they are outside their comfort zone.

Age-Related Changes:

If you or your parents feel nervous or insecure after a change someone or something creates in the routine you have created for yourself, it only means that you have adapted your own ways of doing things and are not ready to change them at this point in your life. Changes in routine at an older age would irritate and disturb anyone, so it is not necessarily a sign of Alzheimer's disease. Note that mood swings can also be signs of other illnesses, so you may want to check with your GP.

A few words to finish...

Distinguishing between natural aging processes and Alzheimer's may sometimes be difficult, but if you or your parents experience some of the symptoms that are not age-related changes, you should consult your doctor for proper testing and treatment. It is also important to note that any such radical change alone may indicate other diseases, and therefore it is recommended not to rush to think that you might have Alzheimer's but to consult a doctor for a professional opinion.

Received from a friend who got this article in his mail from an unknown source.



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...And the Doors Started Opening

SADHANA KHAMBATKONE

Yes, the doors did start opening! This string of events started a few years back. I was content to lead a busy life taking handcraft and painting classes, looking after the family and the house. I did not aspire for anything more. I would visit our Math at Shirali and other temples. They were a constant presence in my life but were not at the forefront. My perspective changed when I went for the first time with my husband for Sannikarsha to Karla with our Sabha members. The exuberance of the group, their dedication and enjoyment, soon surrounded us with the joy of a totally new experience. It set me on a path which opened fresh avenues.

At various events, I found myself enjoying the melodious shlokas, stotras and bhajans which our Sabha members sang so effortlessly. I joined them in these activities. Sometime later, I was invited to join the bhajan group. I started learning the bhajans, stotras, etc. and with regular practice and the group's encouragement I felt the bliss and solace which chanting and singing bring you.

Shortly after this, a few members of the Sabha explained to me the concepts of the Seva Saptah at Karla. They hoped that everyone would experience the joy of participating in it. I decided that I must go to Karla. Unknown to me a door had opened. Though I had a lot of fears at the back of my mind about how I would manage, I found myself agreeing to go the very next month. I did not want to allow myself to change my mind though it was filled with many questions. How would my husband manage alone for a whole week, I wondered? I enquired if I could go for four days only. I could certainly do that, I was told. I planned to take a bus to Lonavala and then, a local auto to Karla. I had never travelled alone, ever, outside Mumbai. Within a day or two a member of our Bhajan group called to say that she would join me. Great! This problem too had resolved itself. I gained the confidence to travel alone over the next few visits. I realised that we need to be firm in our faith and work towards our set goals and everything starts falling into place.

We reached the Durga Parameshwari temple and after the initial introductions, delegation of duties, etc. our day began. All of us were seated at random, in pairs or alone for the first meal. The conversation was formal and stilted. But within a day or two, the picture was entirely different. The whole group started converging together. The stiffness and distance felt by us started disappearing. One learns to shed inhibitions when one joins group activities. The aim is to work in harmony with people you may meet for the first time and accept others for what they are. New friends were made and strong bonds were forged. This was a true learning experience, greatly enriching.

All activities during Seva Saptah are beautifully organised so that not a moment is spent in idle gossip. The environment with its positive energy is truly invigorating. Waking up early in the morning for the Suprabhatam was an experience like

none other. I found a wonderful serenity permeating my very being. The enduring image of Devi Durga Parameshwari glowing in the subdued lighting filled me with peace, quiet restfulness and tranquillity. Indeed, a divine experience! The days flew by swiftly. Soon, it was time to return home. Shortly after, I was asked to share my experience of Seva Saptah during our Ugadi program at Goregaon and it gave me great joy to do so.

A few months later, I got the opportunity to be a part of the Shadowgraphy project based on the life of Adi Shankaracharya. A new world opened...the world of shadow puppets. The intricate work of carving the puppets gave me a great sense of joy and accomplishment. The relentless efforts put in by the team were eye-openers for me and greatly motivating. This again was a novel experience.

'One thing leads to another' they say....and that is exactly what happened. Sometime later, life took another turn. One of our bhajan group members persuaded me to translate into English, the hundred year old Marathi book 'Sansar Yatra' by late Shri Shantappa Venkappa Nagarkatti. An autobiographical work, it describes the ardent search of the author to find Lord Dattatraya and his subsequent struggle to build and consecrate the Datta Mandir in Mallapur. It was on the insistence of the same friend that I began to contribute articles to various magazines.

Shortly after this, an unexpected door opened. I got the chance to participate in the play 'Gokarnchi Bhadrakali'. Being part of a play was absolutely unimaginable for me but I enjoyed and shared the enthusiasm of the group. I was lucky to get a peep at close quarters into the behind the scene activities, the rehearsals, the music arrangements, the painting of the backdrops, the creation of special effects with ordinary objects at hand, the reminiscences by the seniors about earlier plays and musicals and of course the inevitable snacks and tea breaks. It gave me a chance to come into contact with excellent artists and stalwarts of our community.

Being a volunteer in the Samvit Sudha project has again offered me a chance to be a tiny spoke in the wheels of this interesting initiative.

Life goes on....we can choose to grasp the positive opportunities or lie back watching life pass us by. The choice is ours. We often stick to the path we have trodden and do not want to change directions, insisting that we are on the right path. We are simply not prepared to pull ourselves out of our comfort zone. We end up slamming the door shut to myriad opportunities and new beginnings. Had I not gone for Sannikarsha and realised that I must make a commitment to myself, that I would be more pro-active, I would have not stepped onto this path. I would have lost these golden opportunities. Now I stop, think and reflect on any new opening that beckons me, before I accept or decline it....and the doors continue to open!

Tattvabodha

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

The Tattvabodha Guru explained the mahāvākya in detail and said that a person who does not see any difference between himself and Ishvara is the person who has understood what the mahāvākya is indicating. Such a person is called a jīvanmukta. The wisdom of the mahāvākya has freed him from the bondage of saṃsāra.

The shishya wants to know more about such a person who is free from all kinds of bondage. He thus asks a relevant question.

ननु जीवन्मुक्तः कः? Who is a jīvanmukta?

The answer given by the Guru is

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति
दृढनिश्चयस्तथ नाहं ब्राह्मणः न शूद्रः न पुरुषः किन्तु असंगः
सच्चिदानन्दस्वरूपः प्रकाशरूपः सर्वान्तर्यामी चिदाकाशरूपोऽहमस्मीति
दृढनिश्चयरूपोऽपरोक्षज्ञानवान् जीवन्मुक्तः |

For a person who has not understood the exact meaning of the mahāvākya, the identification with his body-mind-sense complex is very strong and natural. This identification leading to his individuality separating him from all others has kept him in bondage for lifetime after lifetime. The identification with a particular body-mind-sense complex is called ahankāra (अहंकारः). With this identification with a particular body, the person also identifies himself with a part of the world connected with him as "this is mine", "these are my people", "this is my environment", "I am the doer", "I am suffering / enjoying" etc. Such an identification with the objective world outside is called mamakāra (ममकारः).

This has become a natural way of conduct for any individual. Our scriptures say that this very identification with one's own upādhi and through it, with the people and the objects of the world, is the bondage. This is the bondage which a jīvanmukta gives up upon absorbing the wisdom of the mahāvākya.

The jīvanmukta does not see himself as either of a particular varna or āshrama, nor as man or woman. He sees himself to be असंगः, "I am neither the body, mind or the sense complex and I am totally unaffected by their properties or afflictions". He moves around in the world without getting tainted by anything.

He also understands himself to be that सच्चिदानन्दस्वरूप ātmā, which is the ever-existent light of consciousness, which is the witness of everything, infinite and imperishable. He is the प्रकाशरूप ātmā; which means, he is the light of consciousness which not only reveals itself, but also everything else.

Being this imperishable light of consciousness, he is the Self (the ātmā) in all the jīvās which is described here as

सर्वान्तर्यामी . Lord Krishna talks about this in various verses of the Bhagavad Gita " Know me to be the kshetrajna in every kshetra", "I as Ishvara exist in every jiva O Arjuna"; and so on. Being सर्वान्तर्यामी, he understands himself to be the all-pervading consciousness within and beyond the manifest Universe (चिदाकाशरूपोऽहमस्मीति) .

Now the Guru wants to describe what kind of wisdom this is. Here a word अपरोक्षज्ञानम् is used by the Guru. Cognition or understanding is called ज्ञानम् . There are three types of understanding; प्रत्यक्षज्ञानम्, परोक्षज्ञानम्, and अपरोक्षज्ञानम् .

प्रत्यक्षज्ञानम् is the direct understanding when sense organs contact the sense objects. Here the object is close to the person.

परोक्षज्ञानम् is that understanding which is gained by hearing about something from the others, or reading about it. Here the sense organs are not directly involved because the object of understanding is away from the person.

अपरोक्षज्ञानम् is the understanding of something which is neither an object of perception, nor far away from the person. It is the knowledge about his own Self. This is also called "immediate knowledge".

Here a jīvanmukta knows this truth about "his-Self" which is not an object of the senses, nor is it far away from him. This immediate or अपरोक्षज्ञानम् releases the jīvanmukta from all bondage.

This fact is again stressed by the Guru in his statement ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन निर्विलकर्मबन्धविनिर्मुक्तः स्यात् |

The person who has understood his true nature to be "I am that sat chit ānanda Brahman", frees himself from the bondage of all types of karmaphalas.

How is this so?

A jīvanmukta has lost all identification with his body-mind-sense complex and has understood his true nature to be that of the अकर्ता अभोक्ता आत्मा . Therefore, no results of actions accrue to him. It is only when one does any action with a sense of "doer-ship" that one accrues the results of his actions. This immediate knowledge born out of the mahāvākya (अहंब्रह्मास्मि) completely frees the person from all doer-ship and enjoyer-ship. No karma phala accrues to him anymore. Lord Krishna in the Bhagavad Gita says that all the karmas are burnt to ashes by this knowledge. Another reason for this state is that for a jīvanmukta, there is no कर्तव्यम् (to be done) or प्राप्तव्यम् (to be attained). All his actions are performed without any identification with them and out of sheer fulfillment. In the next few verses the Guru explains the various types of karmas.

(...To be concluded)

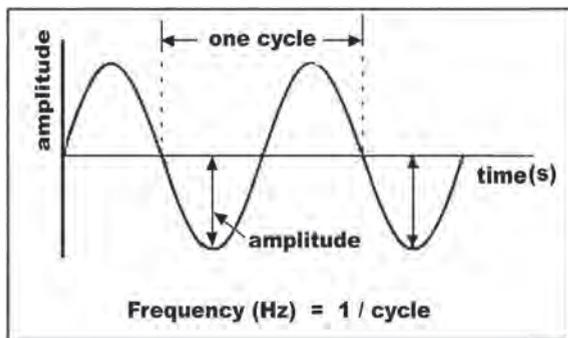


Fig.1. A sinusoidal wave. The amplitude and cycle length (in sec) are shown. Frequency (Hz) is computed as the reciprocal of the cycle length.



Fig.2. Youtube video for generating the frequencies in the range of 1-20000 Hz. This could be run on either a computer or a smartphone. Use this app to test the hearing range of your ears.

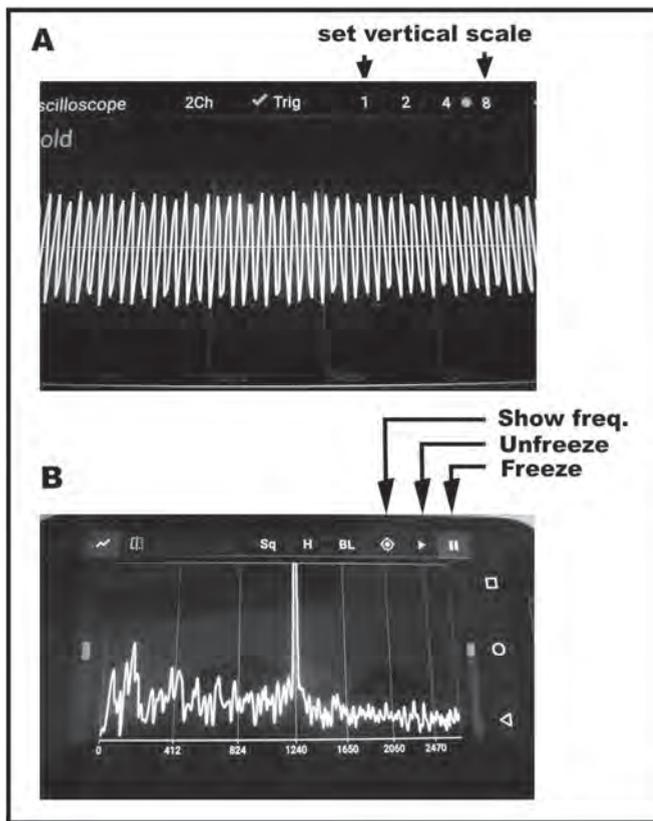


Fig.3. Screen shots of the apps A: “oscilloscope” and B: “FFT” displaying a frequency of 1240 Hz. The basic operations are shown in the legends. You could tap on the screen while running the app “oscilloscope” to freeze/ unfreeze the screen.



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Can you hear me?

SANJAY GOKARN

Whenever we hear a voice, it takes us just a few seconds to identify the person. The infants even at the age of five or six months start anxiously looking around whenever they hear the voice of their mother among several other voices. Most of us can identify the singers just by listening to the songs for a couple of seconds. No doubt human ears are very sensitive. But what is the difference between these numerous voices that even an infant can distinguish? After all, they are just sound waves. Again what is the difference between the sound of a flute or a harmonium or an accordion? How can we distinguish the sounds even when the same note (say Kali ek in musical parlance) is being played on these instruments? We shall try to understand this here. We will make use of some of the software and apps all available as free downloads which are useful in creating as well as in analysing the sound. Be warned that they are only for demonstration purpose. They cannot substitute for the highly accurate and reliable instruments used in the standard laboratories for diagnostics purpose.

To begin with we know that the sound waves are sinusoidal waves (Fig.1) and are characterised by a frequency (Hz or number of cycles per second) and amplitude (normally known as "volume" in music parlance). We shall now try and understand these terms better and make their quantitative estimates by making use of the different software available. All modules are free downloads.

If you have access to a computer (with speakers) that would be a great starting point. If not you could use your smartphone also. First we shall get a computer software to generate controlled sounds with known frequency and amplitude. Get in to your favourite browser and play (or better download the video at <https://www.youtube.com/watch?v=H-iCZEIJ8m0>). If everything is OK, you should see the screen shown in Fig.2. Keep watching the signal frequency and try to hear the sound. If you don't hear any sound in the beginning no problem, because normally frequencies of less than 50 Hz may not be audible. But if that continues till the frequency shows 200, then check if any of the volumes are off or set to low level (computer's set up bar, speakers or the app bar). As the program runs, the frequency keeps increasing gradually and you can notice that the sound becomes more and more shrill. Learn to change the frequency by and volume.

Now we shall use this software to test our hearing frequency range. As I had mentioned in my article in KS, Nov2017, p.48, broadly the human ears have a capability to hear frequencies in the range of 30-20000 Hz. However depending upon several factors and most important, the age, this range is different for different individuals. Thus I can hear frequencies from 70 to 11500 Hz. Most of the teenagers can hear frequencies of even 13 to 14 thousand Hz and in some

exceptional cases, ears can hear much higher frequencies. Our friends in the animal kingdom have different ranges. Thus dogs and cats can hear even 30000 Hz (ultrasonic frequencies). The elephants are known to 'talk' with each other at 10-20 Hz (called the infrasonic frequencies).

We shall now use our app for testing our ears. If the system works ok then left click the mouse/keypad when you start hearing a faint sound. Repeat again and again to ensure that you don't hear the sound at lower frequencies and hear it when this limit is crossed. That frequency defines the lower limit of the sound that you can hear. Then enjoy the sine wave and mixed sine wave patterns and sound (!) Always keep your hand on the volume control because the sound can be annoyingly loud at times. Again left click the keypad when the shrill sound ceases to be sensed by your ears and that is the upper limit of the frequency you can hear. These two limits decide the audible frequency range of your ears. Check the limits of all those guinea pigs who volunteer. If you have installed this on your mobile, you will possibly be carrying this app with you wherever you go. That helps you to experiment on our other animal friends too, but be careful. Their response can be violent if they get irritated. Observe how the sinusoidal pattern collapses along the horizontal line as the frequency increases. If you find the article too long, this may be a good point to take a break.

As I had said earlier (KS.Nov,2017), I myself don't like those necessary evils known as mobile phones especially in the hands of the 'gennext' because their prolonged use can have several (hitherto unknown) adverse effects on our physical and mental wellbeing. But I still admit their usefulness in performing several experiments, which our generation could read only in the text books and just sit and imagine... if only I had a smart phone those days science would have been even enjoyable to me... We shall now download a few apps. I suggest that you download the app which I am using first, so that we have common basis for discussion and then go ahead and try several other apps later and decide and choose your favourite one.

Assuming that you have performed the earlier experiment with the computer or mobile, we shall now try to get some apps to analyse the sounds. As mentioned earlier, sound has two attributes: the frequency and amplitude. We shall download apps to estimate these attributes. I have used the app named "oscilloscope" and another app "FFT" both by the xyz-apps. Some basic operations are indicated in Fig.3. We shall try and use these two apps for studying the sound waves; their frequency and amplitude. Run the app, "oscilloscope" while running the earlier mentioned youtube video. If you have downloaded on a mobile then, you may need another mobile for the new apps, perhaps you can collaborate with your siblings or friends. You will see a

wave pattern on the "oscilloscope" screen. The pattern is a "sinusoidal wave", similar to the one shown in Fig.1 but repeating several times over. Whenever you wish to freeze the pattern, tap once on the screen. Tap again for unfreezing. Now increase and decrease the volume and notice that the height (amplitude) of the pattern changes in response to the volume. As the frequency increases, the wave collapses closer and closer along the horizontal (time) axis on the mobile, bringing more and more sinusoids in to the view, indicating the increasing frequency. You can estimate their levels by measuring the height (volume) and number of cycles in a second to compute frequency.

Now, open the second app, "FFT", which stands for fast Fourier transforms. This app does a job similar to the "oscilloscope", but you can explicitly see all the constituent frequencies in the sound pattern and their amplitudes. This is a very important mathematical tool in several disciplines of Science in general and spectrum analysis in particular but then more details are out of scope of this article and hence I will skip them. In recent times, even some stock market buffs use this tool for forecasting the sensex and nifty patterns. Play this app and run the same video again. It suffices to know that this app shows the amplitudes of all the frequencies present in the sound clip. Now open the app and run the youtube clip.

In the beginning, when the frequency is very low, you will see three or four tall peaks on the left part (low frequency) of the mobile screen. You may have heard the words like "distortion of sound" in connection with the music systems. The multiple lines is indicative of such distortions (unwanted frequencies) caused by the speakers. As the frequency increases, the pattern gradually shifts to the right. When the frequency increases above 200 or 300 Hz, there is only one peak gradually moving to the right, indicating that the frequency of the sound wave is increasing. Read the value below the horizontal line, which corresponds to the frequency sensed by our mobile app. You will see that it matches exactly with the one on the computer screen. Also watch that as you increase the volume of the sound the peak becomes taller and when you decrease, the peak becomes shorter. Thus the horizontal position indicates the frequency and the height indicates the amplitude (volume) of the wave. Here also you can freeze the pattern on the screen, by tapping on the "||" button on the top part or the adjacent (fwd) symbol for releasing the freeze. You can read the frequency value on the horizontal scale below and the amplitude of the vertical scale to the left on the screen.

Just to sum up this seemingly difficult discussion, I will generate a wave of 1240 Hz. With the computer video and record it with the oscilloscope and FFT apps. The results are shown in Fig.3.

So far we have used the apps for studying clean waves with only one frequency. If you have succeeded in getting good control on the apps, then you are equipped for facing the problem with which we started our discussion; what is the difference between different voices and sounds?

Now you try and talk and see the responses on both the apps. If there are no other sources of sound (not even the fans in the room) then you will see several peaks in the FFT corresponding to different frequencies. Same is seen as rather distorted waveforms in the "Oscilloscope". This indicates that the human voices are always a mixture of different frequencies with different volumes. Each voice has a specific mixture of these frequencies characteristic of that particular person. Our ear is very sensitive in sensing these differences, which helps us distinguish different voices. At any stage, you can freeze the screen and store the wave/frequency patterns for comparative assessment, as described earlier.

Now try playing a flute or a recorded clip of the flute and then a harmonium or accordion and check on FFT. You will see that the flute sound has very few frequencies, whereas the accordion or harmonium sound has a larger number of frequencies, especially in the higher frequency end. Continue the activity with different sound and try to see the difference between the melodious and irritating sounds, shrill and moderate frequency sounds etc.

Well then, now you are equipped with a powerful tool in your pocket, which, (I know) you will be carrying with you wherever you go. You just have to remember to use it and play with it whenever you hear interesting sounds. Bye.

(Pictures on page 22)

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OBITUARY

Mrs. Indumati Raghuvir Upponi,

Our beloved Amma

19.8.1926 – 10.07.2018 [Age 92 years]



Words of Wisdom we, her children imbibed from Amma:

**Enlighten what's dark in me
Strengthen what's weak in me**

**Mend what's broken in me
Bind what's bruised in me**

**Heal what's sick in me
Let none be cheated by me**

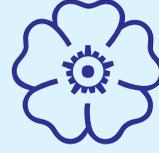
**Gratefulness to people who helped me
Revive whatever peace and love has died in me**

... couplets by Kalpana Hemmady.

**Deeply mourned by:
Upponis, Hemmadys, Puthlis,
Relatives, friends and,
Staff & students of Little Angel's School, Sion.**

In memory of our beloved Mangala Manjunath Marballi.

September, 2nd 1929 - July,4th 2018



Aaii left us for her heavenly abode on July,4th 2018 at the age of 88 years. Aaii was a graduate of Wilson College and a Sanskrit teacher of a number of years before dedicating herself full time to the family.

Her fond memories will remain in our hearts forever.

Husband : Manjunath S. Marballi

Son: Arun M.Marballi

Daughter-in-law : Kavita A. Marballi

Daughter : Vidya Malhotra

Son-in- law : Vinod Malhotra

Grand-children : Anuj, Anjali, Akshata & Roshni

Great Grand-children : Evan, Andrew, Jack & Arya

In loving memory



Mrs. Sheela Suresh Gersappa
21.07.1946 to 05.04.2018

*With profound grief and sorrow,
we regret the sad demise of our beloved*

Sheela Suresh Gersappa
(Geeta M. Nadkarni, Bankikodal)

*Fondly remembered by
Husband, Son, Daughters, Daughter-in-Law,
Son's-in-law, Grandchildren along with
relatives and friends.
Gersappas, Kulkarnis, Ullals, Nadkarnis*

Yuvadhara Calling!

If YOU belong to a Chitrapur Saraswat family and are between 18 and 35, it is time you stepped out of your world of confusing choices, too little exercise and unlimited stress. It is time you joined a large group of joyful youngsters whose confidence, all-round development and pride about their sacred roots is being lovingly nurtured by our beloved Mathadhipati Parama Pujya Sadyojat Shankarashram Swamiji. Here is a kaleidoscopic 'round-up' by ADITYA CHANDAVARKAR, Chief Coordinator, Chitrapur Yuvadhara of a few of the many ways in which Yuvas 'grew' together over the last one year

Gokulashtami celebration during Yuvadhara Sammelanam

Date: 15th August, 2017

Event: Yuvadhara Sammelanam



The *Chitrapur Yuvadhara Sammelanam* is organised every year during Parama Pujya Swamiji's *Chaturmas Vrata*, to give Yuvas a golden opportunity to offer seva during this auspicious time.

The Gokulashtami celebrations were organised as a part of the *Sammelanam* which was held from 12 – 15 August, 2017. Here is what a Yuva had to say about her experience:

"The rains stopped just in time as if encouraging us to give of our best! With Pujya Swamiji smilingly looking on, red *gulaal* in the air, excitement in our hearts and battle cries of "Govinda Re Govinda" the Yuvas and Yuvatis made human pyramids and successfully broke all the four *handis*. All of us truly felt as if we had been transported to Brindavan as we clapped and sang along, while Pujya Swamiji led us in a *bhajan*. We felt like gopis and gopikas in the presence of our Lord Krishna! We then received the traditional Janmashtami *Prasad* from Pujya Swamiji."

Co-ordination of Seemolangan by Chitrapur Yuvadhara

Date: 6th September, 2017

Event: Seemolangan

Around 30 Yuvas from Mumbai, Pune, Chennai and Bangalore *sabhas* participated actively in the planning and execution of all the activities during *Seemolangan* and provided an able support system for the staff at Karla Math to ensure both discipline and clockwork precision. The visual alongside shows them managing the overflowing sea of devotees during the glorious ShobhaYatra commemorating the successful completion of Pujya Swamiji's *Chaturmasya Vrata*.



Chitrapur Yuvadhara's Interaction with reputed singer Shankar Mahadevan

Date: 26th December, 2017

Event: Interaction with Shankar Mahadevan

Yuvas got an opportunity to interact with Shri Shankar Mahadevan during his visit to Karla on 26th December, 2017. Shankar Mahadevanji shared his experience and was happy to answer all the questions the Yuvas had for him. The Yuvas also surprised Shankar Mahadevan with a beautiful medley of his famous songs at the end of the session and this melodious conclusion of a stimulating afternoon was greatly appreciated by him.



Yuvathon 2018

Date: 18th February, 2018

Event: Yuvathon 2018

With the Blessings of Parama Pujya Swamiji, Chitrapur Yuvadhara organised Yuvathon 2018 - **A walk by youngsters to commemorate the historic Guru Jyoti Pada Yatra** for the sixth successive year on Sunday, 18th February, 2018, under the leadership of Krishnanand Heblekarmaam. There were 48 participants who covered a distance of 11 kms over 5.5 hrs. Post the Yuvathon, Yuvas got an opportunity to interact with Parama Pujya Swamiji. This made them forget all their tiredness and everyone felt joyful and refreshed as they headed back to their busy lives!



Photo credit:
SCM Anushravas

Karaseva at Shirali

Yuvas hailing from all over India travel to the serene town of Shirali for *Karaseva* every summer. *Karaseva* is organized by a group of *Sanchalaks* and the activities planned lead to the physical, mental and spiritual development of the Yuvas. Helping to dredge ponds, carrying bales of hay, learning to chant *stotras* or even weave garlands for the deities are all different forms of *seva*, which seamlessly strengthen the bond between the Yuvas and their beloved Swamiji who is like a beacon gently helping the perplexed Gen.next to return 'home'. The invaluable experience also revs up their love, reverence and pride about their Shri Chitrapur Math and the hallowed *Guruparampara* they have been blessed with. Every year, apart from the regular ones yet another fresh set of Yuvas attend this wonderful *Shivir* and carry back cherished memories and priceless lessons.



Patriotic Trio

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

On the occasion of Republic Day this year, I was invited to be the Chief Guest at the Parijnanashram Vidyalaya at Karla. It was a great honour for me to unfurl the national flag. Speaking to the primary and pre-primary children of the school, I exhorted them to always respect the national flag and our national anthem.

On that day, I was reminded of another occasion when I was asked to hoist the tricolour.

After my diplomatic stint as Assistant Military Advisor in Bangladesh, as a Major, in July 1978, I was posted to Ordnance Depot, Talegaon Dabhade, near Pune. Pending allotment of married accommodation we stayed in temporary quarters in the Officers' Mess for a few months. The Officers' Mess was located on high ground in a rural setting, close to a small wayside railway station named Begdewadi, on the main Bombay-Poona line. It was an open station, located on a curve, with only two platforms and a partial roof over the main platform housing the ticket office.

It was very relaxing for us officers after a hard day's work to sit on the mess lawn in the evening with a drink and watch the electric trains thundering through Begdevadi station. Only local trains stopped there. But, it was convenient for officers and their families going to Pune to catch the local at Begdewadi.

Once, I recollect, it was Independence Day 1978; the skies were overcast and it was threatening to rain. Mira and the boys decided to go to Poona to visit her parents. I chose to stay back since I had some work to do. I, however, drove them

down to Begdewadi to put them on the morning local. Being a holiday, the station was deserted. The only two people to be seen were the station master in his pyjama kurta and one helper in his dhoti and jhabla. Both were Marathi speaking locals. But what caught our attention was that near the ticket office on the main platform, between the two of them, they had rigged up the national flag on a pole for unfurling. There was a coconut and a garland of flowers respectfully placed at the foot of the flagstaff. The children were amused that just between the two of them these humble people displayed such nationalistic fervour.

The local came in, the family boarded the train and the train departed. As I ambled down the empty platform towards the exit, I was approached by the station master and requested with folded hands to do the honour of hoisting the national flag. I could hardly refuse him and the three of us unfurled the flag and broke the coconut in a smattering of rain. I was also duly garlanded and thanked for acceding to their request.

My two sons had a really good laugh when I told them on their return that evening that it was not just that but that the three of us also sang the national anthem Jana Gana Mana together!

But the lasting memory of that event is the innate goodness and sincerity of those two simple railwaymen, their deep respect for the national flag and devotion to duty. True patriots and sons of the soil to be proud of!

<<<>>>



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It is Time to Come Home!

If YOU are reading this, then you definitely belong to our small, but extremely enterprising, devout and deep-rooted community of Chitrapur Saraswats. You have been blessed with a hallowed Guruparampara, a tireless, erudite and caring Mathadhipati - Parama Pujya Sadyojat Shankarashram Swamiji and a kular - Shri Chitrapur Math which will always welcome you.

To make you aware of all that is needed for the smooth functioning of our beloved Math, to appraise you of the many outreach projects which are helping innumerable rural families to live a life of dignity and to stir you to feel responsible towards doing your bit to enable this glorious spiritual inheritance continue its exemplary work, the President of the Standing Committee - Shri Praveen Kadlemam and Vice President Shri Dilip Mavinkurvemam have taken on a never-before initiative. They are personally visiting individual sabhas to transform all of us into one large, care and share family. Here are first-hand reports by Krishnanand Mankikarmam, Jayanti Nadkarnipachi and Radhika Chittarpachi on the meeting organised for the Andheri, Vileparle-Vakola *sabhas* and by Srikar Baljekarmam and Namrata Heranjalpachi on the one at Thane *sabha*

Andheri, Vileparle-Vakola sabhas

On the 8th of July, 2018, the President and Vice President of the Standing Committee of Shri Chitrapur Math Shri Praveen Kadlemam, and Shri Dileep Mavinkurvemam, jointly addressed two Local Sabhas, (Andheri and Vile Parle-Vakola). They were supported by three Yuvas (Aditya Chandavarkar, Maithili Padukone and Kartik Kadle of the - VCM Cell)

At the outset, the VCM Cell set the tone of the meeting by an interesting game, quiz and presentation on *Vantiga* which highlighted the need for regular contribution of *Vantiga*. *Vantiga* is mainly used for sevas offered thrice daily at the Maths, all the *Pujas* (*Viniyogas*—which are *Pujas* on behalf of the whole *samaja*), and the upkeep of the Math premises and the staff salaries.

Shree Praveen Kadle in his address, stressed upon the even spread of *Vantiga*, why it is necessary to double our *Vantiga* in five years – as the “increase” seen today barely offsets the inflation. He also spoke about who can pay *Vantiga* (we are governed by the “Scheme of Administration” laid down by the Karwar court.)

He then spoke about various projects undertaken by the Math, namely the premises at Varanasi, where PP Anandashram Swamiji had stayed. We are about to start *pujas* at the Shiva temple belonging to the Peshwas, situated on these premises, he said. Further, he told us about the Math’s orchard land in Goa where a meditation hall will be built and the holy precincts of Thiruvannamalai where the Math has land. He also highlighted the status of the projects which will yield revenue to the Math, thus augmenting the *Vantiga* receipts.

Praveen Mam spent the better part of his address on A) The schemes undertaken by the Math for social upliftment and support of not only “Amchi”s but also of people in and around Shirali and Karla. He spoke of the Parimochana scheme extending interest free loans to women, Paridharanam which started with dialysis support to needy persons who cannot afford the same, various scholarships including assistance for studying abroad and the latest initiative of giving seed capital to budding entrepreneurs, and B) the education activity elaborating the status of various schools and educational

institutions mentored by Pujya Swamiji (in Shirali, Mangaluru, Mallapur, Karla and Virar). This connects the Math with society in the most meaningful and beneficial manner.

Shri Rajagopal Bhatmam spoke on *Sannikarsha* and *Seva Saptaha*, and Shri Dileep Mavinkurvemam on the Donor facilitation cell.

In conclusion, Praveen Mam mentioned that the main issue is about CONNECTING WITH THE MATH. He said, one can do this in the following ways:

1. By paying one’s *Vantiga* on time and as advised by PP Anandashram Swamiji, (it should be at least 1% of one’s income)
2. By participating wholeheartedly in the Math functions like *Chaturmas*, Guru Swami’s *Janmadivas*, Datta Jayanti and so on, and
3. By offering seva not only by participating in *Sannikarsha*, *Seva Saptaha* and so on, but also by offering one’s expertise in any field like Accounts, Administration and so on.

In short, CONNECT WITH THE MATH and CONNECT STRONGLY and MEANINGFULLY was the message.

Thane sabha

As per the decision taken at the Standing Committee meeting (mentioned earlier) an Interaction of Praveen Kadlemam and Dilip Mavinkurvemam with Thane *Sabhâ* members was planned for 8th July at the Bâlâji Mandir, Vâshi. There was a rousing response from 191 members braving the rains and traffic disruptions. A Children’s Fun Fair was also arranged so that parents could attend the meeting peacefully while the children were happily engaged .

The VCM Cell’s presentation on the Math’s activities in a quiz / game drew enthusiastic participation from old and young. The closing message was that it was the duty of all Chitrapur Sâraswats to contribute at least 1% of their Annual Income towards *Vantigâ*. They wove in the figure of Rs. 1085 – the average amount the Thane *Sabhâ* member paid as *Vantigâ* – to highlight that it was impossible to host even one meal for four guests with that amount!

Praveen mām gave a detailed presentation on Shri Chitrāpur Math and its various affiliated entities:

- 1) He shared his vision - Doubling the Vantigā collection in 5 years, establishing connect of all Bhānaps as also non-Bhānap Sāraswats with the Math, efficient project execution and establishing a Strong Governance.
- 2) It is our sacred duty to pay Vantigā as it helped SCM to effectively conduct its functions leaving our Revered Swāmiji to dedicate His time and attention to sādhanā for the well-being of the laity.
- 3) He clarified that as per the Scheme of Administration approved by Karwar District Court, Vantigā can be paid only by Adult Chitrāpur Sāraswats (i.e. born as a Chitrāpur Sāraswat). Those who cannot pay Vantigā can, of course, make a donation.
- 4) He explained in detail the various Religious, Charitable and Educational activities, including the financial details.
- 5) He emphasised the need for all Chitrāpur Sāraswats to reach out to the fountain head of its samāj – Shri Chitrāpur Math, where Viniyogas are performed for the betterment of the entire Samāj at each of its Sannidhis, all year round.
- 6) He called out to Thāne sabhā members to engage much

more with the Math through visits to Shirālī during Chaturmās 2018 and other events at Kārlā and Talmaki Wadi.

- 7) Religion and Charity cannot be delinked. While SCM devotes itself predominantly to Dharmaprachār, it pursues many Charitable, Educational and Social Development projects through its affiliated entities impacting the lives of Chitrāpur Sāraswats and the rural underprivileged. Many Chitrāpur Sāraswats (Yuvās and other adults) volunteer actively in these projects.
- 8) Parents whose children are abroad should sensitise them of their duty to pay Vantigā locally in those countries.

The gathering was informed about the forthcoming sabha events such as Gurupūrnimā and Samārāthanā planned across various sabhās. The program concluded with a Vote of Thanks.

Members expressed happiness at the President himself reaching out and appealing for Vantigā, and informing them about the many different activities and projects whereby the Math was toiling for the well-being of Bhānaps and non-Bhānaps and inculcating sound values amongst the children and youth.

By the end of the day, 6 members spontaneously contributed Vantigā of Rs 49,200.



Tomorrow speaks...Yuvās Aditya Chandavarkar, Maithili Padukone and Kartik Kadle conducting a VCM quiz



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Judiciary should be Courageous in Democracy

ARUN R UPPONI

What is democracy?

Democracy means, power or Government of the people. Under the direct democracy people run the Government, while in the indirect democracy, the people govern the country through the elected representatives.

What are Democratic Institutions?

Parliament, Judiciary, Press and Election Commission, are the important institutions of Democracy, which must not be undermined or denigrated, but should be highly respected by the ruling Governments.

What is Judiciary?

Judiciary is the temple of justice and is the third organ of the Government. In the words of our great Jurist, Soli J. Sorabjee, "an independent Judiciary, is a thorn, in the side of the executive." This means that the executive is scared of doing any illegal acts, if the judiciary is independent and fearless.

The fact is that the Judiciary is considered as a momentous organ, to shield the guaranteed rights of the people, for which, an upright and unfettered judiciary is necessary. One can proudly say that all nations have very clean and learned Judiciary, to protect the constitution and the guaranteed rights of the people. Hence, Judiciary must be independent of the Executive and the legislature and it is considered as guardian of the constitution, as said by author, Nambiar.

Examples of Historic Ruling

Now, let us see, how the Judiciary of the various countries has boldly delivered Judgements.

• Indian SC Verdict

In the famous Golaknath Vs State of Punjab case, the then Chief Justice of India, K. Subba Rao, by a majority of 6:5, ruled that the Parliament did not have the power to amend any of the provisions of the part III of the constitution, within the meaning of Article 13, as it takes away the Fundamental Rights, enshrined in the constitution (argued by Palkhiwala) while, in the Keshavanand Bharati Vs State of Kerala case the SC, by a majority of 7:6, ruled that article 368 does not empower the parliament to alter the basic structure of the constitution (argued by Soli Sorabjee & Palkhiwala). The Indian SC deserves to get admiration from all the corners of the world for its wisdom.

• American SC Verdict

In the widely known, Guantanamo Bay Case, Justice Sandrao Connor, had ruled that the Rule of Law is supreme & that the detainees who are suspected of terrorist act, and are held in Federal Custody, are entitled to claim Jurisdiction of US Courts, to question their detention, since Guantanamo Bay, exercises Jurisdiction, in that territory.

• Pakistan HC Ruling

The Lahore HC, showed its wisdom, in its ruling, holding that the Publication of a tract "Rangeela Rasool" that made scandalous references, to the personal life of Prophet Mohammed, and offended the Muslim community, did not create enmity between different religious communities.

• Srilankan SC Decision

The Chief Justice of Srilankan SC, Sarth Silva, in a majority ruling, delivered the Judgement that former President, Chandrika Kumartunga, could not enjoy the Government facilities at the cost of tax payers.

Judiciary in the Hands of Dictators

"Dictators exercise powers according to their sweet will, disregarding the wishes of the people. They seize political powers of the state, by the use of force". Former Pakistani President, Musharraf, had not only undermined the democracy, but had also ruined the integrity and independence of the Judiciary, by sacking and house arresting, upright CJ of SC, Chowdhary and his brother Judges, with a fear that he would be punished by such Judges for his unconstitutional acts. He appointed Judges, hand-picked by him for getting favourable rulings.

Indira's Ruling

She censored HC Judgements delivered against Government's unsound policies, during the emergency period, The righteous HC judges, were transferred to other state High Courts, as a punishment.

Supersession

Displeased with the judgements delivered by the upright judges in the Golaknath and Keshavanand Bharati Cases, Indira Gandhi brought pressure on the Judiciary. Senior Judges, Hegde, Shelat and Grover, were superseded, by a junior committed judge A. N. Roy. There after senior judge, H. R. Khanna, was superseded by junior judge Mr H.M. Beg, after the "Habeas Corpus" case, since, Khanna defended the rights of the detainees & such kind of judgement was disliked by Indira.

Role of Lawyers & Judges during Emergency

The widely admired Jurists, Sorabjee & late Palkhiwala worked day and night, to protect the rights of the people. Sorabjee wrote a book on censored HC Judgments, for the need of the people, certain upright HC judges, kept their resignation letters in their pockets and delivered bold judgements, against the illegality of the government, ignoring the warnings of dictators.

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Editorial Committee

Japan Tour Guide – Part 1

ANSHUL KULKARNI, 16 YEARS

When people plan their vacation to an international destination, most shortlist countries like Singapore, UAE (Dubai), Thailand (Bangkok), or the United States to visit their friends and relatives. But, seldom do they think of a country like Japan.

This year, when we were discussing where to go after my 10th boards, Japan came to my mind. The Japanese culture has always fascinated me. Their technology, their discipline, their culture, their food; everything about them intrigued me so much that I could not wait visit Japan. So, I went on a 2 month research spree and ended up with a vacation of a lifetime! And had several new experiences such as eating raw fish, feeding deer, and standing in a queue to board a train.

During the trip, I realised the several misconceptions we all carry about Japan. These misconceptions like “Japan is expensive”, “ You will have a difficult time getting around if you do not speak Japanese”, “Be aware of Japanese etiquette, else you may end up offending the locals”, “Japanese cities like Tokyo or Osakacan can be chaotic due to the crowd”and this list goes on. However my personal experience was very different from these hear-says.

We planned a 10 days tour to Japan, independently without any assistance from tourist agencies. Our decision to go there independently required us to invest time - about 2 months of research and a survey of places that the tourist agencies show their customers. After returning from Japan, I felt that visiting Japan independently isn't as difficult as the tourist agencies advertise it to be. We also noticed that going on our own helped us to absorb the culture and all the tourist places better. So, to help others plan their trip to Japan independently, I decided to write this 3 part guide which will help you with all the details; from flight and hotel reservations, to getting around when you reach Japan; and from places to visit for people of different age groups to understanding the main points of the Japanese people to stay on the good side of the locals. All costs and currency conversions are correct as of 28th May, 2018. ¥ refers to Japanese Yen. Rs. refers to Indian Rupee

To start with, we would be covering all the expenses that one would need to incur before departing for Japan. First come the flights. We went with All Nippon Airlines (ANA), as we found countless positive reviews. It is an 8 hour flight from Chhatrapati Shivaji International Airport, Mumbai to Narita International Airport, Tokyo. I would give the airline a 5 star rating as it was the perfect flight experience. All the members of the cabin crew spoke English and all the instructions and announcements were made in Japanese, English, Chinese and Korean. The staff was helpful and the food was awesome. We used the airline to fly from Mumbai to Tokyo, Tokyo to Osaka and back. For 2 round trips (1 International and 1 Domestic), it cost us Rs. 48051 per person.

After this come the hotel reservations. We stayed at Hotel Vista Kamata, Tokyo. It is a 90 minute train ride away

from Narita International Airport and would cost ¥2,680 (Rs. 1,650). Kamata is located at a very convenient place to access tourist attractions, but I would suggest looking for a hotel near Tokyo station, Ueno station and Shinagawa Station if your budget allows it. These are financial hubs and the cost of rooms per night in decent family friendly hotels here would be more than that in places like Kamata, which is mainly residential suburb.

After all the bookings are done, you will need to apply for a Japanese tourist visa. The forms can be found on the Japanese Embassy's website. The form would be in an editable PDF format. It is to be filled, printed, and handed over to the embassy/consulate. Along with the forms, you will need to provide, Valid passport (and old passport, if any), Photocopy of the current passport (First & last page), Confirmed Travel Booking and Hotel Booking, Covering letter stating the purpose of visit and day to day details, Proof of student status (for university students), Photocopy of Income Tax returns for the past 3 years, Bank Statements for the past 6 months, Photocopy of Payslip from your employer for the past 6 months, and 2 Photocopies of your AADHAR card. The processing fee is Rs. 490 per person, and takes 2-3 working days. The Visa will be pasted in your passport when you go to collect your documents back.

In Japan, the government has a scheme for foreigners with a tourist visa, to use the Japan Railway, which is maintained by the government. It is the JR Pass. It is a pass which allows the bearer to use all JR Lines unlimitedly across Japan by paying just one fee. This pass also allows you free access to certain ferries and buses managed by Japan Railway. For example, the ferry from Hiroshima to Miyajima Island will be free if you show your JR Pass. This Pass also gives you free access to certain Shinkansen (Bullet Train) lines. The pass is valid for a period of 7-days, 14-days, or 30-days and can either be an Ordinary Pass or a Green Pass. Each validity has a different cost. A green Pass will allow you free access to certain cars of Shinkansen, which are exclusive to Green Pass holders and are quite expensive for locals to take. A 7-day Ordinary pass costs ¥29,110 (Rs. 17920) and an additional service charge of Rs. 650. You need to provide the dealers with a soft copy of the first and last page of your passport and your visa. Depending upon the duration of your trip, you can purchase the pass from JTB authorized dealers. You can get more information about this pass and also find the dealers in www.japanrailpass.net. I would strongly recommend that you purchase this pass as you would end up saving a lot of money, and time. You would not need to buy any tickets. You just go to the manned gates at the station, and show them your pass for access to the railway platform. On purchase of the pass, you get an Exchange order, which you need to hand in at any JTB (Japan Tourism Board) office in Japan. You need to tell them the date from when you want the pass to be active. On that date, you go to the station and ask the

station staff to stamp the pass. We have used this Pass to the fullest and we would definitely say that it is worth the cost. Travelling by cabs in Japan is very expensive with the cabs charging about ₹1000 (Rs. 600) for each kilo-metre. Taking large luggage is allowed in trains and is also pretty convenient as all stations have escalators and elevators.

While on the topic of expenses, exchange as much of Indian Rupee for Japanese Yen in India itself. The Foreign exchanges in Japan only accept major currencies like USD, GBP, AUD, HKD, and Korean Won. Also, remember to carry

and show your passport at all shops that you buy something at. You would not need to pay taxes on anything you buy if you show your Passport. You would notice that there are 2 costs written for all items. The one in the larger font is the cost without tax and the other cost includes tax.

This part was mainly regarding all the expenses that one would need to bear before boarding their flight to Japan. The next part will deal with all the places to visit in Tokyo, Osaka, Kyoto, and Hiroshima, and also how to get to those places from major railway stations.

Kiddies' Corner

A Beautiful Wonder

by Anishka S. Rao (12 yrs)

As I walked down the path in Karjat sedately, I felt very calm. I saw the path taking a turn to the right and decided to explore that place. It was a forbidden area with a caution sign hanging on the entrance. I pushed the rusty doors. It gave a creaking sound.



As I shut the doors behind my back; I realized I had entered a world of beautiful wonders. I felt butterflies in my stomach.

The path was surrounded by the lushest environment. I heard the wind whisper in my ears, telling me to go and explore further. I pulled up my socks and started my journey. I felt a shiver down my spine as I walked the spine-tickling view. I was surrounded by the most faded to the most seductive bushes. Green, green and more green!

I walked ahead and reached the most colorful place I had ever seen, full of flowers. I could smell fresh air dancing around my ears. I realized, that ahead of me, there was a bed of bushes filled up with flowers. I walked through them, laughing, as if they tickled me in my ears. Believe it or not; they actual did.

The smell of jasmine, rose and marigold flowers, along with the cute birds singing melodiously; made me feel as I was in heaven. I meandered along the path. Then came tall trees. They bowed down on the edges of the path as if they were welcoming me.

And soon, I was in front of a big hand pump that was welcomed by leaves rustling and flowers dancing in as if it was a fiesta. The water flowing out of it made me and the environment feel cool. Connected to it was a breath taking temple! Golden carvings all around it; yet to be discovered.

Ruthlessness

Ruthlessness will conquer,
He will destroy everything and everyone in his path
Ruthlessness wears armor to conceal,
His greatest weaknesses
Ruthlessness truly has no family,
For he destroys his burdens
Ruthlessness uses those who are around him,
To get what he desires
Ruthlessness is Rich,
but really he is the poorest in the world

by Soham Kalbag (12 years), California

More Animal Poems

HAIKU

Puppies are playful.
They wag their cute tiny tails.
Power to puppies!

COLOR POEM

RED

Red feels like a tiny puppy cuddling right next to you.
Red tastes like hot chili peppers fresh off the stove.
Red smells like a rose that has just bloomed.
Red sounds like sizzling chicken roasting on a barbecue grill.
Red looks like a flaming hot fire.

by Aashna Selvaraj (10 yrs), California

(Haiku is a very short Japanese poem with 17 syllables and three verses. In the Color poem, the five senses are used as a guide to compose free-form poetry using imagery to describe a color.)

Our “JanmaBhoomi”

It’s Unique, Unforgettable and Evergreen Features.

SATYANARAYAN PANDIT, ANDHERI, MUMBAI.

Coastal Karnataka region, comprising of 3 districts – Dakshina Kannada (DK), Udupi & Uttara Kannada (UK) - is the land where our ancestors lived, raised their families and led a peaceful and blissful life. The lush green, fascinating and panoramic land - also known as “ Parashuram Srishti” is lively, vibrant and enchanting, with meandering rivers flowing gracefully from the majestic Western Ghats in the East, into the ever inviting Arabian Sea in the West. The beautiful coastline is dotted with clean, unspoiled beaches with snow- white sand. Sasihitlu, today, is the National Centre for surfing and is the Nation’s pride. There are several well known, ancient and most revered Temples in the region – to name a few, Shri Manjunatheshwar Temple at Shri Kshetra Dharmasthala and Kadri(Mangaluru), Shri Mahabaleshwar at Gokarn, Shri Mahaganapathi at Idgunji, Shri Durga Parameshwari at Kateel, Shri Subrahmanya Temple at Subrahmanya, Shri Mookambika at Kollur, Shri Rajarajeshwari at Polali and Shri Krishna Temple & AshtaMath-s at Udupi.

For those of us who have moved out of the region, the land is beckoning. The region is profoundly sacred and sacrosanct as our Holiest of the Holy and most worshipped Shrines- Lord Bhavanishankar Sannidhi and Shri Chitrapur Math at Shirali, Samadhi-s of our Parama Guru-s, Shrimath Anantheshwar Temple at Vittal, a large number of our Community and Family Temples – are located in this “PunyaKshetra” : our “JanmaBhoomi”.

The undivided Dakshina Kannada District (including Udupi) is unique in many respects. Bulk of the region is popularly known as “Tulu Nadu”. It has the distinction of having one of the highest number of bank branches in India, with a branch even in a remote village. Manipal, Nitte and Mangaluru are educational hubs. Besides, the following features, which represent the age-old culture, heritage and tradition, can only be experienced here. The purpose of this article is to highlight these significant facets for the benefit of our younger generation, born and brought up outside the region.

It may be mentioned that our ancestors were active participants in these activities and were an integral part of its culture and tradition :

Communal Harmony - What strikes one most, at a glance, is that the region comprises of several ethnic groups but they all co-exist in a spirit of camaraderie, brotherhood, cordiality and religious harmony. Hindus & Jains, Catholics & Protestants, Muslims and Bearys(Mapalas)– all these communities are inter- twined in every village, living here peacefully for generations and always ready to help one another in case of need. Sadly, however, there were isolated instances in the recent past, tending to disturb communal harmony.

I was born and brought up in Moodbidri, a tiny hamlet those days (now a small town and an educational centre) and have personally observed the amity between various

groups. I had a number of Catholic classmates and a Muslim too! A few Beary families and their place of worship called ‘ Palli’(Masjid) were located in the midst of the village, largely inhabited by GSB and other Hindu and Jain Communities. A Protestant teacher - ‘Soans Master’, a short, small built, dark, beedi smoking figure, was the village ‘cobra catcher’!! Moodbidri was replete with reptiles, especially cobras. If a cobra was sighted any where in the village, Soans Master was the answer and was rushed to the spot. He had the God- gifted ‘Garuda- Rekha’ on his left hand and he would catch the cobra and release it at one of the Naga-Kattes, just outside the village limit.

‘Guttu House’(Guttu Mane in Kannada): Guttu refers to an area or part of the village owned by the Family and has a distinct name. Guttu Mane is a spacious, ancestral house, generally owned by the Bunts Community in DK Dist. It also refers to traditional village Headman’s house. These houses are heritage structures and historical treasures. Sloping roofs with Mangaluru tiles, huge courtyards, a floor above and surrounded by paddy fields, is a typical Guttu House. It also consists of a large living room with a wooden platform known as ‘Pattada Mancha’, placed right in front leaning against the wall, several rooms on either side and upstairs, a separate room for Family ‘Daiva(Bhoota)’and a large kitchen with storage facilities. Kodial Guttu house in Mangaluru is a clear example of a ‘Guttu House’. A Guttu Mane is on display at the ‘Dr. Shivaram Karanth Pilikula Nisargadhama’ at Vamanjoor, Mangaluru.

Chowk Mane: On the other hand, Chowk Mane, as the name suggests, is a Square House and generally owned by wealthy GSB families, whose population is predominant in Mangaluru, Bantwal and Karkala. These heritage houses have come through generations and the principal objective was to accommodate large, undivided families under one roof. A typical Chowk Mane is a square structure with large rooms on either side of the front main door and the two sides. Kitchen, store room and bathroom are located in the rear wing. The central courtyard is open to the sky, with a ‘Tulsi- Katte’ in the middle. Of late, however, Chowk Mane-s are disappearing in view of the mounting maintenance costs and Family problems. Chowk Mane-s can still be located in certain areas of this part of the world!!

Naga Devata Aradhane : Naga Devata worship is quite prominent in DK Dist. and one comes across ‘Naga Bimba’- a cobra carved on the Holy stones installed at Naga- Katte-s or in ancestral houses, either in the front court yard or in the back yard. On Naga Panchami day- Shraavanamasa Shukla Panchami- Naga Devata is worshipped with great devotion and fervor. Naga Devata is also considered to represent our ancestors and that is why in the days gone by, every household used to have a well maintained Naga-Katte in their premises.

Certain special Seva-s are offered to Naga Devata. These are – Naga Mandala, Ashlesha Bali, and Dakke Bali, which are generally annual events and are celebrated on a grand scale. Members of the Community and the village folk participate in this worship. Ashlesha Bali is also performed individually or by families at various Naga- Sthana-s including our own Community's Shrimath Anantheshwar Temple, Vittal. Certain other specific Seva-s are Sarpa Samskara and Naga Pratishta.

5. Daiva(Bhoota) Aradhane : This again is an age-old and special feature of DK Dist. Daivas are worshipped as entities of the Lord and are regarded as Guardians (Kshetra Rakshakas) of the area. Several prominent Temples in the region have the presence of Daivas in their precinct. These Daivas are also ardently worshipped along with the main Deity, during all festivities and celebrations. Some villages also have 'Daiva Sthana', which is administered by the local Committee. In most of the households of Bunts and other communities, a Daiva- Sthana is located either outside the house in a 'Gudi' or inside, in a separate room.

An annual ritual known as 'Kola' or 'Nema' is offered to Daivas. Devotees/ pilgrims visiting the Temple, the village folk or the entire household participate in this Seva in a big way. The Daiva impersonator invites the Daiva on himself. After the traditional dance and folklore in the local Tulu language (known as Paad- Daney), he enters into a dialogue, a session of questions and answers, with the Administrators of the Temple or Daiva- Sthana / Prominent citizens of the village or the Family Head and members of the Household. A Kola takes place at night for about 4 – 5 hours and is a grand spectacle to watch and participate.

Annappa Swami and Dharma Devatha-s are Prominent Daivas at the Divine Sannidhi of Lord Manjunatheshwar, Shri Kshetra Dharmasthala. Guligais, the Kshetra Palaka at the premises of Shrimath Anantheshwar Temple. At Adi- Sthala, near Vittal, the Daivas enshrined are Guliga, Raktheshwari, Bobbarya, Nandikona and Vanasastara. There are 7 Daivas in a Gudi in the precinct of Lord Umamaheshwar Shrine at Kailaje, Karkala and one Daiva Sthana in the woods closeby. Some other widely known Daivas are - Kodamanithaya, Baidarkala (Koti - Chennaya), Kalkuda, Ullalthi, Kaleeshwari, Dhumavathi, Panjurli, Jumardi etc.

Yakshagana Bayalata (also known as Dashaavata) : This is a popular form of dance drama with a unique style and has come through generations. The Bayalata troupes, known as 'Mela-s', are patronized by prominent Temples such as – Shri Manjunatheshwar at Shri Kshetra Dharmasthala, Shri Durga Parameshwari at Kateel etc. Bayalatas are generally held during the summer months, when the village folk and the farming community, have respite from their strenuous field work. Summer is the time for relaxation and entertainment and Bayalata provides the opportune occasion. The Mela-s move around the District presenting their performance during the dry season.

Bayalata also means ' Field Drama' as it takes place in the dry paddy fields, after harvest. Old timers and those who are knowledgeable, would fondly remember the introductory sequence commencing from –Kodangi,



Balagopala, SthreeVeshadhari (Impersonated as female artist), Haasyagara(Clown) and finally, Sutradhara (who announces the 'Prasanga' or theme of the day's Bayalata), before the actual drama begins.

Yakshagana themes are picked from the great Indian Epics, ancient Hindu texts or Ballads. The gorgeous and resplendent costumes & head dresses and the appropriate make-up hold the audience in awe. The rhythmic dancing to the Bhagavata's singing combined with the hand drum (Mridanga), harmonium and high-pitched drum (Chende) notes, electrify the atmosphere and the village folk get totally involved in the proceedings and thoroughly enjoy the night long event!!

The noted Jnanapeetha award winner, prolific novelist and writer, social activist and thinker and one of the most decorated sons of ' Kannadamba' (Mother Karnataka), late Shri Kota Shivaram Karanth is well known for his research in the field of Yakshagana Bayalata. He shortened the Bayalata format to a 4- hour presentation which is found to be more acceptable to the present day urban audience.

Yakshagana Talamaddale: This form of entertainment is sans the fabulous dresses and dance drama. The themes, again, are from the Epics and the story progresses only through the dialogue of various characters. Although this form does not have the visual impact, it triggers the audience's enthusiasm, knowledge and imagination as they get involved in the 'verbal action'.

Talamaddale also gives the artist an opportunity to understand in-depth, the character he is portraying and also exhibit his scholarly prowess, eloquent and skillful expression and mastery in language in interpreting and presenting the character.

Kambala: This is an annual buffalo race, held traditionally under the sponsorship of rich, local land- lords and wealthy households, as a means of entertainment. Indeed, Kambala has now taken the form of an organized rural sport. Buffaloes brought for the competition are well bred and looked after, nurtured and trained and specially earmarked for the event. Over the years, Kambala has assumed a symbol of social status and prestige.

Kadri Kambala in Mangaluru is one of the well known and popular races in the TuluNadu region. The prize money involved is substantial and there is always a keen competition between various Guttu Houses, participating in the

event. Kambala is normally held between November and March and generates tremendous enthusiasm and interest amongst the general public.

Cock fight (KoliJooju in Kannada):

The farming community and the rural rich, have their own poultries and hatcheries. They grow certain breeds specially for Cock fights. This again, is another type of sport and provides keen competition and entertainment to the village folk. The cocks are trained for the fight and the owners take pride in exhibiting their stock in public, before commencing the fight.

Cock fights are sponsored and carry handsome prize



money. The owner of the victorious bird walks away with the injured/vanquished one and the prize money.

Yes, this is the greatness of the land of our ancestors and a glimpse of our 'JanmaBhoomi'. It is my fervent appeal to our younger generation, wherever they are, to take time off from their busy schedule, visit this land, pay obeisance at our Holy

Shrines and get involved in this land's striking features. It would be a journey 'back to the roots' and regular visits will give an opportunity to get to know more about life and people in the region and re-connect with this sacred and beautiful land – a ' Heaven on Earth'.

श्रावण आयलॉ, येय्याती, सगळीं चूडीपूजा कोर्या

ललिता अजीत कार्नाड

आषाढ अमास जाल्ले हेर्दिवसु-पाडव्याधोर्नु श्रावण सुरू जाता. श्रावण येता म्हळ्ळेकी बण्णा बण्णाचे चुड्यां दोळ्या मुखारी येताती.

आमगले सानपणांतुं चूडी सामग्री एकडे कोर्चे, फुल्लं काडचीं, रांगोळी घालची हें चेर्दवांगेले काम आनी पूजे तय्यारी-नैवेद्य-नवें नवें गोडशे कोरचे, होड्यांगेले. चेर्दवांनी हाळ्ळेळीं फुल्लं आम्मा-आज्जीने गांतचें पळैतची बोस्वें आनी गांतुक शिकचें नात्रांनी. कस्ली उमेदी! कस्ली गम्मती! हिल्लांथाव्नु जिर्बाकुर, आरती (पागारारी जांवचे), कायळ्या पाय, गौरीफूल, रथाफूल, आक्षाफूल अशशी पुरायी वोड्डु करतची पळेरू घेव्नु हिल्लांतुं भोंवचे चेर्दवांनी!

अस्ली रीती-रीवाज-नीति नियम घाल्नु दिल्लेले आमगले म्हालगड्यांगेले दूरदृष्टी कशशी आशिली आनी ताज्जे ध्येय कित्ले पवित्र आशिल्लें म्होणु चिके आलोचन कोर्चे अगत्य म्हणु दिस्ता.

चूडी फुल्लं वोड्डु कोरूक आम्मी हिल्लांतुं भोंवताती. आषाढाचे धरंधारी पावसानन्तर श्रावणांतुं प्रकृतीक कस्ली एकी वाडची उमेदी! सगळीकडे हरियाली. पाचवो बण्णु केन्नायी सुरक्षा, चैतन्य आणि आनंदाचे द्योतक! तेमितींची हिल्लांतुं एक सुतु भोव्नु आयल्यारी मन उल्हासित जाता. ही सृष्टी देवागेलें रूप! हेंची ऐश्वर्य! देवागेल्या सृष्टींतुं उपयोग नातिले कस्लेंयी ना म्हणु म्हालगडी सांगतालीं. सत्य तें!

आमगेल्या संस्कृतींतुं तुळशीक देवागलें स्थान दिल्यां.

तुळशी कड्डो घराइद्रारी आशिले शिवाय घर पूर्ण जायना. पूजा केल्लेलें उदाक तुळशीक घाल्नुची पूजा पूर्ण जाता. तुळशीने नैवेद्य केलेले शिवाय देवाक पाव्ना. ही आम्मी प्रकृतीक दिवची मर्यादा! गौरवु!

आनी चिके विचार केल्यारी कळता की तुळशी वकदांचो रायु आनी तण हेंवयी ताका पूरकची. ह्या झाडाचे स्पर्श आनी परमळाने देहाक मस्त उपयोग जाता. देवागलें तीर्थयी तुळशी, दुर्वाकूर, बेल घाल्नु तें मंत्रांनी पूजा कोर्नु देवाक अभिषेक कार्नाफुडे सिद्ध जाता.

अशशी वकदाक उपयोग जांवची वकदं पावसांतुं मात्र मेळताती. ती संघटन कोर्नु सगळ्या वरसाक उपयोग जांवचेखातीर दास्तान कोर्नु दवरतालीं. इंग्लिश वकदं मस्त प्रचलित नाशिलेमितीं आयुर्वेदिक वकदांक निसर्गाचेरी अवलंबन जाव्नु आशिल्लें. तेल्लं, मुलाम, कशाय, आसव, काढे, लेह, चूर्ण, अशी मस्त नमुन्याची वकदं घरांतुं कोर्नु दवरतालीं. हाज्जेखातीर मूळं, पाळं, पात्रं, चिगुर काडतना, 'देवा हो तुगेलो प्रसादु' म्हणू भावना आस्ताली.

ह्या चूडी पूजेंतुं कितलें मर्म आस्स म्होणु आलोचन केलेल तितल्याक

आश्रय जाता. चेर्दवांक सांगुनु शिकयलपशी, कोर्नु दाक्कयिल्यारी चड शिकताती. तेंवई आव्सुक पोळोनु शिकचें चड! आनी तेंची आमकां चल्यांक कडेरी थायी उडास येवचे! तेमितीं लम जायनाफुडे पयलि चूडी आव्सु सांगाती कोरची हो रीवाज. प्रथम चूडीवेळारी आव्सुने, मांयेने आनी इतर सुवासिनींनी, म्हालगड्यांनी तिका उडगोरे दिव्नु सन्मान कारचो क्रमू आस्स. कल्याक? फायी ती आव्सु जातली आनी हे सनातन धर्माचें पालनपोषण कोर्नु मुखारी चल्लोनु व्होर्का म्हणु!

घरचे म्हालगड्यांक मात्र न्हयी, समाजाचे सर्व म्हालगड्यांक-सुतु आशिले परिसराक- पशु पक्षांक-झाडं फुल्लांक सगळ्यांक मर्यादा दिवच्याक शिकयिता ही पूजा! चूडी पूजतना सूर्याक नमस्कार घालका हें सर्वांक गोत्स. सर्व सृष्टीक आधार जाव्नु-पूरक, पोषक जाव्नु आशिलो हो सूर्य-प्रत्यक्ष दिसतलो देवु- 'सूर्यनारायण' आषाढांतुं मोडोतुं निष्पील्या त्या सूर्यनारायणागेले स्वागत कोर्नु आभार मानचे- कृतज्ञ जांवचें-ताज्जी ही एकी रीती! आम्मी सान्न आसतना, दोन्नी हाता बोड्डु मेळोनु, मडचुनु मडेंतुं सान वड्डो करताली आनी तांतु थाव्नु त्या सूर्याक पोळोच्याक कितली गम्मत येताली!

चूडी पूजेचे आनी एक विशेष म्हळ्यारी तुळशीक, देवाक चूडी दीव्नु जायनाफुडे तांदला मडकी, घाट्टीणी खांबो हांकांयी फूल, कुंकुम, हळदी लाव्नु पांय पोडचें! ह्या शब्दांचो आत्ता चेर्दवांक अर्थु जाता की ना की! तांका हें सर्व पोळोनु गोतु ना न्हवे. तांदूळ म्हळ्यारी देवूची अन्नपूर्णगलोची प्रसादु. तशीची घाट्टीणी खांबो हें दूध-ताक-गोधन हाज्जे लक्षण, दोनीयी देव आनी संपत्ती हाज्जे प्रतीक.

चूडचे नेवनाने शुक्रारा आनी आयतारा आमकां विंगविंगड गोडशे खांवच्याक मेळताले- शिरा, खिचडी, संजीरे, पंचकदायी, गोड्डा फोवू, खीरी इत्यादी. आनीएक गोडशे आशिल्लें- उंड्ल काळ. आयकल्यां वे? हें श्रावण आयताराचें मात्र करताली. इत्याक म्होणु गोचुना.

हे खाण करतना सान्न चेर्दवांक घेव्नु वासरेंतुं काम शिकोवचो एक नमुनो. संघटित कुटुंब. घरांतुं मस्त चेर्दवं आस्ताली. तंटे करतले चेर्दवांक आज्जी ताण्णु हाडतालीं आनी मोग्गानो "भुत्ताक काम दी गो" म्हणताली. उंड्लकाळ- सान सान्न, गुळ्यो कोरच्यो, सान्न नेवच्यां, मोदक कोरचें- मस्त गम्मती येताली. आनी ते सर्व आजीकयी उगडासु आस्स.

अशी ह्या चूडिपूजेंतुं शिकिले तितलें आस्स!



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Personalia

Akanksha Maskeri completed Bachelor of Engineering (Mechatronics) with distinction. In addition she won the **Best Techno Graduate Innovators award 2017** instituted by India Electronics & Semiconductor Association (IESA)



She is a self-motivated person for whom experimenting has always been a way of finding answers and has only fuelled her curiosity and nurtured her experiential disposition. This has helped her to create some viable products and services over the years.

The Innovator award for 2017 was for a Robot that camouflages - Responsive Environments (by constantly camouflaging visually and thermally) and Fluid Interfaces (by having an electro-pneumatic micro-fluidic system). She has also won many other accolades in CERES - a self-sustainable plant micro-ecosystem that sensed and controlled environmental variables through a closed loop system, advancing space-farming in 2016 or LaB2Moon - a project studying the effects of variable gravitational forces using a centrifuge on microbial growth to be carried by Google Lunar Xprize team to the moon. Also creating a Refreshable Braille system for the blind at Embedded for Her by FSMK in 2017. In 2016 she won the Old Dominion University, USA first Analytical challenge instituted by the company Netarus, USA.

Akanksha will now be pursuing MS in Cranfield University (UK) in Astronautics and Space Engineering.

Anita Naimpally, a 2nd year PG student in MDS (Prosthodontics) at Ramaiah University of Applied Sciences has published a research paper in the newsletter



of the reputed Indian Prosthodontics Society, Bangalore Branch. She is the daughter of Mr. Anand Naimpally & Mrs. Seema Naimpally and the granddaughter of Mr. Suresh Balwalli & Late Mrs. Shalini Balwalli on the mother's side and Late Mr. Muralidhar Naimpally & Mrs. Kamalini Naimpally on the father's side.

Jay Nayel, son of Bhavani and Devesh Mohan Nayel has completed his A level (XII Std.) exams with flying colours and is presently studying in the Final year of the integrated degree course of B Com. (Hons) & CIMA at the Jain University Global campus in Bangalore.

Apart from academic excellence he is an active player in the Inter Collegiate Commerce festing circuit and has participated in several Fests/Events on multifarious subjects/topics. Some of the events he has excelled in :



- Maharani Lakshmi Ammanni Envision 2016 Bangalore – Product Development - 1st place
- Telesto 2017 Christ University, Bannerghata, Bangalore – Corporate Strategy -1st place
- Aribitrium 2017 Jyotivivas College, Bangalore— Banking and Finance - 3rd place
- CONSCENDO 2018— Manipal University, UDUPI-Logistics & Supply chain management -1st place
- Sheshadripuram College, Bangalore— The Conglomerate - 1st place.

In appreciation and recognition of his excellence in public speaking and debating talents he has been selected as the Head of Events Management for Academic Year 2018-19. He heads a team of over 50 students to plan, execute, coordinate and also participate in all future Fests and Events in and outside his college. Earlier, in his A-level at Inventure Academy, Bangalore, he won the Best Sportsman of the Year award for excelling in Football and Table tennis.

Jay aspires to pursue a Global career upon completion of his CIMA. He has visited over 35 countries, mostly on holiday trips, and gathered several multicultural experiences along with an internship at IBM (UK) which hold him in good stead.

Donations Received

Kanara Saraswat Association is grateful to the following donors:

EMERGENCY MEDICAL RELIEF FUND

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| Mrs Meera Pandit | ₹ 100000/- |
| (In m/o sister in law Nalini Devidas Pandit) | |
| Mrs Laxmi S Mavinkurve | ₹ 50000/- |
| (In m/o father Late Laxman Gangolli and mother late Smt Krishnabai Gangolli and brother Girish L Gangolli) | |

SCHOLARSHIP FUND

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| Mrs Laxmi S Mavinkurve | ₹ 50000/- |
| (In m/o father Late Laxman Gangolli and mother late Smt Krishnabai Gangolli and brother Girish L Gangolli) | |

MEDICAL RELIEF FUND

- | | |
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| Shri Gokul Manjeshwar | ₹ 15000 / - |
| in memory of father Shri Muralidhar Manjeshwar | |

आम्ही सिनेमाला जातो...

शैलजा वैद्य (मासुरकर)

१९५९ साल उजाडले. बघता बघता कॉलेजचे पहिले वर्ष संपून दुसऱ्या वर्षात आम्ही पदार्पण केले आणि म्हणूनच की काय आम्हांला शिंग फुटायला लागली होती. पहिल्या वर्षाच्या साध्या भोळ्या, सालस (खरं की काय?) पोरी आम्ही, आतां हळूहळू हॉस्टेलच्या सिनियर मुलींचे ऐकून, बघून एखाद्या विषयाच्या क्लासला चक्क दांडी मारून गावातील दुपारचा सिनेमा बघायच्या गोष्टी करू लागलो होतो. मेट्रनचा डोळा चुकवून, सरांचा एखादा क्लास बुडवून कॉलेज/हॉस्टेलमधून सटकायचे म्हणजे मोठे दिव्य वाटत होते. त्यातून आमचे एस.एन.डी.टी. कॉलेज त्याकाळी कर्वे रोडला म्हणजे गावाच्या किती बाहेर! कॉलेजच्या मुख्य दरवाजापासून मुख्य फाटक बरेच दूर. तेथून नळ स्टॉप म्हणजे आणखी सुमारे अर्धा किलो मीटर! उन्हात धावत पळत जाऊन हिंगण्याहून येणारी बस पकडून (सर्व बसेस कॉलेजपाशी थांबत नसत.) डेकनच्या आधीच्या म्हणजे लकडीपुलाच्या स्टॉपवर उतरून पुलाच्या पलीकडे अलका किंवा लक्ष्मी रोडच्या विजय टॉकिजचा दुपारचा मॅटीनी पकडायचा म्हणजे कोण धावपळ, तंगडीतोड, धडपड अन् धांदल!

हो ना करता करता एका शनिवार दुपारचा अलकामध्ये एक प्रसिद्ध इंग्रजी सिनेमा बघायचे धाडस आम्ही ६-७ जणींनी करायचे ठरवले. काय गनिमी कावा करावा यावर एकदाचे कसेबसे एकमत झाले. चौघीजणी आधीच्या बसने पुढे गेल्या. नंतर जाणाऱ्या आम्हां तिघींचेही तिकिट त्या काढणार होत्या. इंग्रजी सिनेमा म्हणजे मुख्य सिनेमा इंटरव्हलनंतर सुरू होणार, त्या हिशोबाने आम्ही नंतरच्या तिघी कशाबशा अलकाला पोहोचलो तर सिनेमाची वेळ होऊन गेल्याने सर्व प्रेक्षक आत गेले होते. साहजिकच आमच्या चारही सख्या पण दरवाजाआड झाल्या होत्या. थोडा विचार केला अन् आम्ही ठरवले की, बाहेर रणरणत्या उन्हात तडफडण्यापेक्षा आत जावे. नाहीतरी आधी ठरल्यानुसार आमच्या मैत्रिणींनी आमची तिकिटे काढली असणारच! वरच्या मजल्यावर जाऊन डोअरकिपरला आम्ही परिस्थिती सांगितली. उन्हात धावत पळत आलेल्या आमची दयनीय स्थिती पाहून त्याने आम्हाला आत सोडले. (आताच्या काळात ही गोष्ट केवळ अशक्यच.) बाहेरच्या उजेडातून एकदम अंधारात आल्याने काहीच व कोणीच दिसत नव्हते. कशाबशा तीन खुर्च्या पकडून आम्ही बसलो. हळूहळू डोळे अंधाराला सरावले आणि पडद्यावरचा उजेडही मदतीला होताच! आजूबाजूला मागेपुढे बघत मैत्रिणी कुठे बसल्या असतील ह्याचा आम्ही माना वळवून भिरभिरत्या डोळ्यांनी शोध घेत होतो पण काही थांगपत्ता लागेना.

थोड्याच वेळात इंटरव्हल झाला आणि लख्ख प्रकाश पडला. साऱ्या थिएटरमध्ये आमचे उर्वरित शोधकार्य आता संपणार ह्या आनंदात आम्ही सर्वत्र नीट बघू लागलो पण वरती कुठेच आमच्या सख्या दिसेनात. आमचा धीर सुटत चालला होता, तरी पण आशा वाटली की, खाली बसल्या असतील, म्हणून वरच्या बाल्कनीच्या रेलिंगवरून झुकून

आम्ही खाली शोध घ्यायला लागलो पण कोणीच दिसेना. बाहेर येऊन जिन्यावरून खाली आलो आणि गर्दीत शोध सुरू केला पण पुन्हा तेच! कोणी दिसेना, चौघींपैकी. काय झाले असावे तेही कळेना. आतासारखे ऊठसूठ फोन करायची सोय नव्हती ना तेव्हा. आता प्रश्न एवढाच होता की, प्रवेश मिळाला आहे तर पुढे सिनेमा बघावा की, चुपचाप बाहेर पडावे. पहिली घंटा झाली होती. दुसरीची वेळ होत आली होती. आत जायला आम्ही वळणार तोच बाहेर आमची चौकडी (त्या प्रसंगी अगदी “चांडाळ चौकडी” वाटली) दिसली. हातवारे करून त्या आम्हाला बाहेर बोलावीत होत्या. क्षणभर वाटले “बसा बॉबलत” असं म्हणून आत जावे पण एवढ्या हौसेने सिनेमा बघायला पुढे आलेल्या ह्या पोरी तिकिट न काढता बाहेर का उभ्या? हे गूढ कळल्याशिवाय आम्हाला तरी कुठे चैन पडणार होते! आम्ही चक्क घुमजावं करून धावत बाहेर गेलो. कारण सांगाथचे सोडून त्या खुशाल हसायला लागल्या. आम्हाला कळेना काय प्रकार आहे. मग एकीने हसता हसता पोट धरून विचारले, “अगं, तुम्ही सिनेमाचे नाव नाही का बघितले?” अर्थातच ती तसदी आम्ही घेतली नव्हती. दोन दिवस आधी पेपरमध्ये जाहिरात बघून सिनेमा ठरवला होता. त्यातून आम्हाला उशीर झाला होता. ह्या मुली पण बाहेर न दिसल्याने वाट बघून आत गेल्या असणार असा सारासार विचार करून आम्ही सरळ आत प्रवेश मिळविला होता. “तिकडे बघा” असा हात वर करून त्यांनी दाखविल्यावर बघितले तर दुसरा भलताच सिनेमा लागला होता त्या विकएंडला. आता मात्र आम्हालाही हसू आवरेना. “पण तुम्ही बाहेरच का नाही थांबलात.” असे विचारल्यावर त्या म्हणाल्या, बऱ्याच आधी येऊन हा गोंधळ झाल्याचे लक्षात आले आणि उन्हात थांबण्यापेक्षा जवळच नारायण पेठेत विजूची आत्या राहत होती तिथे जाऊन माठातले थंडगार पाणी पिऊन यावे, तोपर्यंत आम्ही आलो की सिनेमाचा गोंधळ कळून बाहेरच उभ्या राहू. असं साधं गणित केलं त्यांनी पण झालं सगळं उलट!

त्यानंतर हॉस्टेलवर परत गेल्यावर जेव्हा इतरही मैत्रिणींना हा किस्सा कळला तेव्हा पुन्हा एकदा हास्याचे फवारे उडाले. मात्र त्यामुळे सगळ्यांना एक धडा मिळाला. परत आमच्यापैकी कोणी नाटक-सिनेमाला निघाल्या की, इतरजणी त्यांना हटकून विचारणार “काय ग आजचा पेपर नीट बघितला ना? नक्की तोच सिनेमा आहे ना?” मग पुन्हा एकदा आम्ही तो जुना प्रसंग आठवून एकमेकींना चिडवित असू. किती मस्त दिवस होते ते!

हल्ली ऑन-लाईन तिकिटे मिळतात. गाडी, रिक्शा अगदी दारातच उभ्या असतात, पण आता जायची हौस वाटत नाही कुठे. तीन तास थेटमध्ये घालविण्यापेक्षा एकमेकींशी प्रत्यक्ष बोलून जुन्या आठवणींना उजाळा देणे जास्त महत्त्वाचे वाटते, हेच खरे.

कठीण प्रसंगांतुलो आधार

अनुभवकथन : रूपा मंकिकर, शब्दांकन : उदय मंकिकर

मनुष्यागेलें जीवन म्हळ्यारी एकी रंजक काणीची म्होणयेद. अनेक प्रसंग, अनेक घटना, अनेक बरे वाईट अनुभवांची शृंखलाची. अनेक लोक विंगविंगड कारणांमितीं संपर्कांत येताती, अनेक अनुभव मेळताती, थोडे विस्सोर्नु वताति, थोडे विस्सोरूक जायनाती. माक्कायि जीवनांतु मस्त बरे वायट अनुभव आयल्याती. बरे अनुभव मनांतु जतन कोर्नु दव्वरल्याति आनि वायट अनुभव, पुसुन उडैल्याती. पाय्याक लागिलें, पाय्यानेचि पुसुनु उडोंवका, नांकालागी व्होरनयें म्हणताती न्हंयि, अगदी तश्शी. जाल्यारी, कठीण प्रसंगांतु आयिले अनुभव विस्सोरूक जायनाति.

१९८८ तुं मगेल्या बामणागेली गोंयें बदली जाल्ली. १९८८ धोर्नु १९९० थायि आम्मी एक्का सात्र हळियेंतु आशिल्लीं. भाड्याक गोमटें घर मेळ्ळेलें. घरमालक आनि तागेली बायल अगदी बरीं. आमगेली बरी काळजी घेतालीं. त्या हळियेंतु सर्व मेळतालें, जाल्यारि, आमकां जायजाल्लेलें- उडदा दाळी, तोरीदाळी, बरो तांदुळ, बरी रांदयकायि इत्यादी मेळनाशिलें, त्यामिती आठवड्यांथावु दोनी-तीनी फांता पुणी धा किलोमीटर धूर आशिल्या माडगावांतु वचका पडतालें. एक दिसु हांव आनि मगेलो बाम्मुणु माडगांव वचुगेलेली, सामानु घेवु येवया म्होणु. घारा मगेलो मांवु आनि मगेलो धा वर्सांचो चलो मात्र आशिले. सामानु घेवु आयलीं, भायरची घरामालकु मेळ्ळो, अगदी काळजींतु दिसलो. म्हणालो, “युवर सन इज व्हेरी ब्रेव!” आमकां हो अशशी इत्याक म्हणता म्होणु कळने. मागिरी म्हणालो, “तुमगेल्या चल्याक घेवु हांव मगेल्या धुवेगेल्या घरचे चिक्क काडूक वचुगेलेलो. माक्का मदत कर्ता म्होणु पागाराचेरी चळ्ळो. पागारावैरी मोळे, काच लायिलें आनि पागाराचेरी शेवाळ मांडिले, त्यामितीं निस्सोरनु पळ्ळो. मोळे, काच लागुनु दावो हातु समचि पिंदलो, पुस्तकाचें पान उदारी केल्यारि कश्शी दिसता की, अगदी तशिची. हांवे ताक्का डॉक्टरालागी व्हेल्लें, तात्रे लोकल अनेस्थेशिया दिवु अड्यावीस टाके घाल्याति. तुमगेलो चलो बिल्कुल भिने आणि रण्णे. त्यावेळारी डॉक्टर मेळ्ळो हें नशीबची म्होणका.” तागेलो हातु सम बरो जांवच्याक दोनी म्हैने लागले.

ग्रामीण भागांतु दोनी वर्स काण्णाफुडे १९९० तुं मगेल्या बामणागेली माडगांव बदली जाल्ली. हळियेंतुलो आमगेलो घरमालकु, माडगांव इत्याक राबुक वताति, हांगाचि राबाती, तुमचेलाम्गी स्कूटर आस्स, तुगेलो बाम्मुणु स्कूटरारी माडगांव वचुनु येतलो म्होणु म्हणालो. ताक्का सांगले, “दोनी वर्स हांगा राबलीं., आतं दोनी वर्स शहरांतु राबताती.” तांगेलें घर सोडतना तांका आनि आमकां दोंगांकयि वायट दिसलें.

माडगांवांतुयि बरें घर मेळ्ळें, घरमालक आनि तागेले कुटुंबीय, बरीं जानं. चल्याक, माडगावांतुल्या बरे शाळेंतु दाखलो मेळ्ळो. सगळें बरें चळ्ळें. १९९१ मे महिन्यांतु मगेल्या धुवडेगेलें मुंबईतु लग्न आशिले. आमगेल्या मुंबईच्या घरांतु लग्नाचो मांटवु. मगेलो मांवु एप्रिलांतुची मुंबई तयारी कोरुक म्होणु वचुगेलो. चल्यागेलें एप्रिल आखेरीथायि स्कूल

आशिलेमितीं आम्मी तेंगजणांनी मे महिन्याच्या पैल्या आठवड्यांतु मुंबई वचें म्होणु निश्चित केल्लें. माडगांवथावु आरामबस्सं आशिल्लीं. ज्याल्यारि, त्याची वेळारी बेतीम-मुंबई नवीन आरामबस्सं सुरुं जाल्लेलीं (वातानुकुलित), म्होणु हांवे बामणाक सांगूनु त्या बस्साचीं तिकिटं काडैलीं. माडगांवथावु बेतीम टॅक्सीरी वचें म्होणु ठरैलें. सामानुयि सुमार आशिलो.

मुंबई येवच्या दोनी दिसु एकळाक मगेलो बाम्मुणु शांतादुर्गे गेल्या देवस्थानांतु वचुगेलो. देवी इद्रारी धुवडेगेल्या लग्नाची पत्रिका दव्वोरुनु, भटमाम्माक प्रार्थना कोरुक सांगूनु, प्रसादाच्यो अक्षता घेवु घारा आयलो. दुसरे दिसु सकाळीं, न्हावुनु देवालागी पान्नाविडो आनि सवायरूपयि दव्वोरुनु पांय पळ्ळो. हांवे निमगिल्यारी माक्का कस्लेंयि सांगने. दुसरे दिसु माक्का म्हणालो, “मगेलो मित्रु, तागेल्या कारारी, आवसुबापसुक घेवु म्हापसा वचो आस्स आमकां बेतीम सॉडता म्हळ्यां.” त्याप्रकार तो फियाट कार घेवु आयलो. डिक्कींतु पांच लिटर पेट्रोलाचे कॅन आशिलें, ताज्जेवट्टु आमगेलोयि सामानु दव्वरलो. आम्मी तागेल्या घारा वचुगेलीं, तात्रेक घेवु कारांतु बसलीं. मुखारी, मगेलो बाम्मुणु, चलो आनि बामणागेलो मित्रु. माक्षी हांव मगेल्या बामणागेल्या मित्रागेली आवसु आनि बाप्पुसु. तांगेलें घर सान्न गुड्ड्यारि आशिलें, सपुरु रस्तो. एक्का दिकाक घरं, दुसऱ्या दिकाक कांयि ना, कार चिके मुखारी वचनाफुडे, इद्रारीथावु एकळो सायकलारी येत आशिलो. ताक्का वाट दिंवचे खातिर म्होणु कार बाजूक घेलना अंदाजु चुकलो आनि कार तग्गु पळ्ळें. नशीब, उपराटीपण्णे. कार तग्गु पडतना, बामणागेल्या मित्रागेल्या आवसुबापसुक मार लागलो. मित्राक स्टेअरिंग व्हिलाचो मारु लागलो. आमकां तेंगजणांक कस्लियि इजा जायने. गावांतुले लोक अंकडे जाल्लेले. आम्मी कारांथावु भायर येनाफुडे आमकां कस्लेंयि जायने हें पोळोवु ‘मिरकल, मिरकल’ म्हणाले. आमकां बैसुक खुर्च्या हाणू दिल्यो, उद्दाक दिल्लें, आमगेली चौकशी केल्ली. बेतीम वचुक टॅक्सी कोर्नु दिल्ली. वेळेरी पाविलेमितीं बस मेळ्ळें. जाल्यारी, मनांतु अशशी भय्य बशिलें की धोनपारां, रात्ती जेवनेति. रात्रीभरी निद ना. मुंबई घारा येवु सामाना ट्रंक उदारी केल्यारी, आयदानांकथायि पाँगं पळ्ळेलीं.

लग्न गौजेरी संपन्न जाल्लें. आम्मी चौगंयि माडगांव वापस आयलीं. ताव्वळी मगेल्या बामणाने आमकां सांगले की, प्रार्थना कोर्नु जायनाफुडे भटमाम्माने ताक्का सांगिलें की, मुंबई वचु एकळाक देवालागी सवाय रुपय्यी काणू दव्वरी आणि मुंबई थावु वापस येनाफुडे देवळांतु एक चंडीपाठ कोरोवु कुमारिका पूजन करी म्होणु. बहुतेक भटमाम्माक सूचना मेळ्ळेली कितकी. त्याची आठवड्यांतु देवळांतु वोचुनु सेवा केल्ली. कठीण प्रसंगांतु गुरु आनि देवुचि आमकां आधार हाज्जि प्रचिती आयली. आमगेल्या मदतीक आयिले सगळे देवदूतची अशशी दिसलें.

आजिकयि ह्या दोन्नी प्रसंगांचो उगडासु जाल्यारी हेरघांतु धड्डु जाता.

आनि एक प्रसंग म्हळ्यारी, मगेलो चळो कामानिमित्ताने कोल्हापूर आशिलो. कोल्हापूरथाचुन साधारण २५ किलोमीटर धूर हुपरी म्होणू गांव आस्स. रुपें आनि रुप्या सामानाखातिर प्रसिद्ध. साडेतीनी शक्तिपीठांतुले एक शक्तिपीठ म्हळ्यारी कोल्हापूरान्तुली अंबाबाई अर्थात महालक्ष्मी. कोल्हापूर पोळोंवया म्होणू आम्मी थंय आसतनाची सुमार गुर्ता जानं मगेल्या चल्यागेरी राबुक आयिलीं. दोनी दिस राबुनु आमगेल्या शिराली मठांतु वचीं आशिलीं. तांगेली रुप्यासामानु, कोल्हापुरी चपलं अशी पंधरा-वीस हजारांची खरेदी जाल्ली. आम्मी परस्पर मुंबई येवची आशिलीं, त्यामितीं तांत्रि ती बिट्टी आमचेलाम्गी दिल्ली.

बस्सारी येतना, बिट्टी आशिलें बॅग बस्साच्या डिक्कींतु दवरलें. दादर देवनाफुडे पळेयिल्यारी, बॅग ना. धस्स जाल्लें. त्या बस कंपनीच्या, दादर कार्यालयांतु चौकशी केल्ली. तांकांयि कस्लेंयि सांगूक जायने. गुरूगेलो उगडासु कोर्नु थंयिची उब्रलीं. बस्साचो क्लिनर आमचेवट्टु आशिलो. थंयि दोनी-तीनी टॅक्स्यो राबिल्यो. तांतुलेपैकी एक ड्रायव्हर आम चेलाम्गी आयलो आनि म्हणालो “आप चिंता में लगते हो, कुछ समस्या है क्या?” आम्मी आशिल्ली खबरी ताका सांगली. तो म्हणालो, “चिंता नहीं करना, आपका बॅग इसी कंपनी की अगली बससे आ रहा है, गलती से सायन में उतारा था. हमारे टैक्सीवाले दोस्तनें मोबाईलपर हमें बताया.” थोडे वेळाभितरी तें बस आयलें आनि सर्व सामानासकट बॅग मेळ्ळें. न्हंयि जाल्यारी बशिलेकडे पंधरा-वीस हजारांचे नुकसान जातलेशिलें. गुरूनीची आमकां आधारू दिल्लो.

(आकाशवाणी मुंबई केंद्राच्या कोंकणी कार्यावळींतु प्रसारित जाल्लेंले अनुभवकथन)

पत्ते

पतझड के ढेर में हैं पत्ते कई
सभी पत्तों में एक कहानी है छिपी
किसी रोज़ हरा हुआ करते थे वही
बिखरे हैं अब ज़मीन पर यूँ ही

रहा करते थे पेड़ पर शान से,
सूरज की रोशनी में चमकते हुए
खिलते देखा हैं इन्होंने फूलों को
अपने साथ ही जैसे बड़े हुए हो

शोभा बढ़ाते थे पेड़ों की
काम अब कर रहे हैं यह सैकड़ों ही
पत्ते तो बदलते रहते हैं पेड़ों पर
वृक्ष को इससे नहीं पडता अधिक अंतर

बीता हुआ कल याद जब आता है इनको
कहानियां लेकिन अब यह बताए किनको
छाँव इंसानों को जो थी कभी इनसे छाई
वही बन चुकें हैं अब खुद की परछाई

- प्रणव नागरकट्टी

भारत अमेरिकेचो तोलेभारू

निर्मला बेळ्गारे

चेईवांक पेटोवनु शिक्षणाक-कामाक सात समुद्रापार,
मुंबई-बेंगळुरांतु आव्सु-बाप्पुसु करताति समाधानाने संसारू।
असली अमुक दशा येता मस्त आमचीगेल्या कुटुंबाक,
तोचि गोडु-कडु अनुभवू आयलो आमगेल्यायि वांट्याक।
मस्त फेच्यो आमगेल्यो जाल्ल्यो अमेरिकेक,
चेड्वांनी आमकां गम्मति कोर्नु गांव-गांव भोंवडायलें,
विशाल थंचो निसर्ग, भरपूर जीवनाचो झगझग,
पोळोवनु, आमगेलें मन आखेरिक घरा दिक्कानेंचि धांवतालें।।

थंचि फुट्टायि तकतकीचि- घरांतु, रस्त्यारि, मॉलांतु,
हॉड-हॉड्ड रुक रस्त्या बगलेक शांत सावलेंतु चमकुंवच्याक।
फुल्ल्यांनी भरलेलीं गोमटीं उद्यानं, तळ्यांतु बदकं पोंवताति,
निर्जन काडातु मोकळ्यो वाट्टो, मैल-मैल निवांत भोंवच्याक।
महाविद्यालयाचीं विशाल भवनं, ज्ञान-विज्ञानाक सलाम करताति,
वणतीरि चळ्ळेले वय्येचे मांटव, मनाक प्रसन्न दवरताति।
चर्चेसांचे आकाश मुध गॉथिक आर्कस हृदयाक स्पर्श कर्ताति,
ऊंच बशिले क्रॉस आनि आल्कोव्हांतुली होडी घांट,
भक्तांक मायेने आपेयिताति।
निर्जन रस्त्यारि वाहनांचे हॉरणे, शिस्तेरि, निवांत चालुचि आसता,
हॉर्न मात्र कोण्णई वाज्जयनातिलें, वातावरण शांतचि वरता।
फ्रीवेरि फरकु इल्लोचि की, गाड्यो वेगाने धांवताति,
चुकुनु अपघातु जाल्यारि मात्र जीवाची वयवाटचि, लायताति।

नातवंडांनी स्कुलाक आनि चेईवांनी कामाक वचुगेले की,
घरांतुले काम आनि टी.व्ही. विनाह दुसरी करमणूक नाच्चि,
कंडयेंथाचुन निरभ्र आकाश सोळ्यारि,
रस्त्यारि एक्कयि नरकायळो दिस्सनाचि!!
ताव्वळी खड्सुनु उगडासु जाता, मुंबईच्या अफाट गर्दीचो,
गोंधळु आनि गलाटो थायि आमगेलोचि दिस्सूक लागता।
पापड-लोणच्यांच्या वांटांतुई मोप्रे आनि आंब्यांचो सुवासु येता।
फोनो आनि इंटरनेटारि, अमेरिकेंतु जांवची कामं पोळोवनु
आमकां भारतीयांक प्रचंड आक्लस दिसताति;
बेजारू दिसता उगडासु केल्यारि, म्हारगाइ, प्रदूषण आनि
प्रति एक्काक लाइनेंतु राबल्याचो
रगत उस्सळता विचार कोर्नु, लांच खांवचि पसरलेली भीषण प्रथा,
कश्शीबा सुधारचो आमगेलो देश? ही जाता मनाची गूढ व्यथा।।

जाल्यारि आशा सोण्णे आमगेल्या युवक-युवतींनी
खांद्यारि घेतला भारू तांत्रि, जिंकचे जग सत्याने आनि संस्कारांनी।
तरि आशेच्यो आनि उत्साहाच्यो खबन्यो आयकुंवच्याक येताति;
धैर्य, करुणा, बंधुभावाची मूल्यं सोण्णेति।
म्हालगड्यांगेलो आदर-उपचार, निर्बलांक सहायु
उज्जो, उवारू, दंग्यांतु मात्र न्हे, वाट्टेरि, वणियांतु करताति।।
न्यू ऑर्लिअन्सांतु उवारू आयिलो, सर्व धांवले स्वरक्षण म्होणु।
आल दिकाक-पेलदिकाक पळेयिने, म्हांतारे-निर्बलांक दिल्लें मरणद्वारांतु सोण्णु।।
मुंबईच्या सव्वीस जुलाईच्या उवारांतु, लोकांनी आवर्जून केल्ली मदत;
शिरकलेल्या जानांक गाडियेंतु भोर्नु व्हेल्लें तांगेल्या घराच्या दिशेंतु।
बाकीच्यांनी चा-बिस्कीट हाण्णु दिल्लीं रातीभरी चमकतल्या यात्रींक।
अशी दाकेयिता पावसाची गाथा, शेज्जारधर्माचें आमगेलें दृढ व्रत।।

(क्रमशः)

आंतथाई आम्मी विमानाने मस्तफांता प्रवास कॅलो. प्रतिफांता नवे अनुभव, नवे टेन्शन, नवीन प्रवासी, नवे नियम त्यानिमित्त मस्त शिकूक मॅळे. नवनवीन अनुभव आयले. चार वरसांमाक्षी आम्मी दोगई अमेरिका वचूक आंतरराष्ट्रीय विमानतळारी आयलीं. बॅगेज चेकइन, इमीग्रेशन जाव्नु आम्मी सेक्युरिटी चेकाची वाट पळोयित लॉबींतू येवुनू बसलीं. बैसुनू बैसुनू बॅजारू आयलो म्होणू हांव पायाचे वांट काडूक हांतल्यागी पर्स दिवुनू चांटयो काडूक लागलीं. चिके मुखारी वचनाफुडे एअरपोर्टांतू काम करतलो, युनिफॉर्म घाल्लो एक सफाई कर्मचारी माका पोळोनु हासलो. माका तागलो गुतू नाशिलीमिती हांव ताका दुर्लक्ष कोर्नू मुखारी वचुक लागलीं. तशी वगवगी मगल्या मुखारी येवुनू म्हणालो,

“ताई, खंई अमेरिका वत्ताति वे.”

हांव एकदम भिल्ली. चलियेने दिलेल्या सुचनांचो उगडासू जाल्लो. एअरपोटारी गुतू नातील्या मनुष्यालागी उल्लोचें ना, तान्नी कसले पार्सल दिल्यारी घेवंचे ना. त्यामितीं ताका पळयनासताना हांव वगी वगी मुखारी वचुक लागलीं. तशशी तो मगल्या माक्षी माक्षी यॅत म्हणालो,

“तुक्का मगेलो गुतू कळनी वे? तुम्ही बामनवाडाच्या बँकाच्या कॉलनीतू राबताती नवे?”

“बापरे ऽ हाक्का मगली विषयी मस्त माहिती दिसता. हॉ मगली माक्षी सगळी माहिती काडता कि कल्ले ह्या भयाने हांव सरसरी हांनी बशिलेकडे आयलीं. तरी तो निर्लज मनुष्य मगल्या माक्षी यॅत हांगा पळोनु म्हणालो,

“साहेब नमस्कारू ऽ मगलो गुतू कळ्ळो वे?”

“हॅ म्हणाले, ना ऽ बा.”

“बरोबरी, मगलो गुतू कशशी कळतले? त्यावेळारी हांव आठ-धा वर्सांचो आशिलो. तुमका उगडासू आस्स वॅ हांव मगल्या आवसु सांगाती तुमगेल्या घारा भंगार घेवच्याक यात्तालो. त्यावेळारी टी.व्ही. री आयताराचे सकाळीं रामायण, महाभारत ह्यां मालिका येताल्यो. हांव तुमगेल्या जाळी बागलांथावनु त्यो पळयताल्यो, तुमकां म्हणताल्यो. मालिका जायसरी मेन बागिल बंद कोर्नाकाति. माका रामायण पोळोच्याक मस्त आवडताले. मागिरी थॉडे दिवसांनी तुम्मी घराभितरी बैसुनू पोळोंची माका परवानिगा दिल्ली. इतलेनई माका इडली, दोसा, उंडे, दिवाळी खाण, चा दित्तालीं. तुमगेल्या चेईवांगले पोरने कपडे, बुकं, छत्री, स्कूल युनिफॉर्म दित्तालीं. ताज्जो माका अजूनी उगडास आस्स.”

तात्रे तें सांगनापुडे मगले इदरारी ते प्रसंग दिसू लागले. त्यावेळारी आम्मी केनियाथावनु आयिल्लीं मात्र. आमगेलो चल्लो विरज बारा वरसांचो आनि चल्ली रजिता स वरसांची आशिली. त्यावेळारी सकाळीं फुडे आठ-साडे आड्यांक एक बायलमनुषी “बाटलीऽ बाई ... बाई” म्होणू मधुर आवाजांतू भंगार घेवचाक येत्ताली. मात्यारी होडी टोपली, तांतू डब्बे बाटल्यो अशशी भंगार आसताले. तिगेली गोमटे रागांतुली साद आयकुनु मगेली दोन्नी चेईव बालकनीवचुनु तशशीची म्होणू नक्कल करताली. ताकां हे सगळे पोळोवुनु गंमत येत्ताली. इत्या म्हणारी केनियांतू अशी वस्तू विकतले, विंगविंगड आवाजात साद घालतले फेरीवाले तान्नी कॅनाई पळोयिनेशिले. मागिरी ती भंगारवाली बाईलमनुषी तोग्गू थावनु विचारताली,

“बाटली, डब्बे भंगार आस्स वे? वर येवू?” मगल्या चेईवांक मराठी कळनाशिले. मागिरी ती माका आपयत्ताली. मागिरी हांव बालकनीरी येवुनू तिक्का सांगताली “भंगार आशिली वेळारी हांव तुका आपय्यता.” आपयल्या वेळारी ती तीन मजले चोणू वैर यात्ताली. कॅदनाई फुटची, अंगारी उंबळलेले कपडे, निढळारि तांबडे हॉड कुंकुम, गळ्यांत मंगळसूत्र, सावळी जाल्यारी तोंडारी लक्षण, मात्यारी पदरू, ताज्जेरी बांबूची टोपली. कुरटारी गुटगुटी दूध पितले सान चेई. चेडांक दृष्टी लागू नये म्होणू कपाळारी, गालारी हॉड काजळाची बाँट. तिक्का पोळोनु हांव विचारताली.

इतल्या सकाळी सकाळी तूं तैय्यार जावुनू कशी याता?

“कसले कोरचे ताई ऽ पोटाखतीर वगी भायर पडका पडता. त्यामि ती दोन घास जेवंच्या मॅळता.” ते ऐकून माका. तिगली विषयी वाईट दिसतालें. मागिरी हांव तिका ओपोनू कस्लेई खांवचि वस्तू, चपाती भाजी, पोरने कपडे दित्ताली. मगेली बाजूची खिश्चन बाय तरी तिगल्या चेरडाक घरांतू घेवुनू मोगू करताली. आयतारा, सुट्टीच्या दिवसांतू तिगले सांगाती एक आठ-नऊ वरसांचो काळो, सुकडो चल्लो घोणीचिल घेवुनु येत्तालो. तागेलो गुतू कोरनू दित ती म्हणाली,

“हॉ आमगेलो चल्लो बाळू. म्युनिसिपालटीच्या स्कूलांतु वत्ता. हुशार आस्स जात्यारी अभ्यास कोरूक वेळु मॅळना.” “तागेली खाकीच्या अर्धी चड्डी आनि धंवे शर्टांतुली ती मूर्ती माक्का आजिकयि दोळ्यां इद्रारी दिसता.

एकफांता हावें तिक्का विचारले,

“बाळूगेलो बापुसू कल्ले करता?”

तशशी दुःखाच्या स्वराने म्हणाली, “मना आयल्यारी हमाली करता दारू पिनु पडता. मागिरी पोटाखतीर माक्काची भायर वचकाज नावे. “पाप, वत, पावसू कि थंडी अस्सो. ती कायम नेमाने येत्ताली. जाल्यारी तिगेल्या कुरुटावयले चेई चुकनाशिलें. ज्यावेळारी ती यॅनाशिली त्यावेळारी बाळू येत्तालो. सान ऽ ताँड कोर्नू म्हणतालो,

“ताई हॉड बागील बंद कोर्नाक्का. हांव जाळी बागलांथावनू महाभारत, रामायण पळयता जायद वॅ?” त्यो मालिका चालू जांवच्या वेळारी बेल मारनू पोळोंच्याक राबतालो. थॉडे दिवसानंतर हांवे ताका भीतर येवुनू बैस म्हळ्ळें. बंद केलेल्या बागला माक्षी तो फतकल मारनू नॅलारी बसतालो मालिका पोळोवच्यांतु अगदी दंग जात्तालो. हगहगुर तो आमगेलो नियमित गेस्ट जाल्लो. ताँ म्हणतालो, “हांव होडू जावनु कामाक लागता. मागिरी आवसूक कामाक पेटयना. कल्लें कोरचें, अभ्यास कोरूक वेळ मॅळना. स्कूलई मस्त चुकता. घारा छोटू आनि दोन सान्न भैण्यांक पोळोका पडता. शिवाय घरचें काम कोरका पडता. आतं आईक परत चेरडूं जावंचे आस्स.” तें आयकुनु तागले पाप दिसचें. थॉडे वरसानंतर आमगेल्या सोसायटींतु फेरीवाल्यांक भीतरी येंवचे बंद कॅले. गेटावयलो वॉचमन कोणई फेरीवाल्याक भीतरी सोण्णाशिलो. त्यामितीं तान्नी येंवचे बंद जाल्ले. मागिरी त्या भंगारवाल्यागेलें, तागले आवसूगलें कल्लें जाल्लें कळनेचि. वर्सांमाक्षी वरसं गेल्लीं. आमगेल्या दोन्नी चेईवांगेलें शिकूनु जावुनु लम जावुनु परदेशांत स्थायिक जाल्लीं. आनि आजी अचानक इल्ले

वरसानंतर आमगेलो गुर्तू काणू हॉ बाळू भंगारवाला आमगेल्या इदरारी आयलो. चाळीशींतुलो, आंगाने सम जाल्लेला लांब रूंद मनुष्यागलो आमकां कशशी गुर्तू कळतलो? तोची गुर्तू काणू म्हणालो,

“साहेब, हांव हांगा एअरपोर्टरा सफाईचे काम करतां. तशशी चांग पगार आस्स. आजी मगलेतर्फे तुमका सानशी ट्रीट-येय्याती. कॅटीनांतू वच्चां.”

“नाका रे बाबा आम्मी जेव्णु भायर सरलीं.”

“चा एकेयि कॉफी तरी घेयाती. हांव हांगा हाणू दितां.”

“कसलेंयि नाका. तू मायेने विचारले, हांतूची आमकां सगळे मळ्ळे.”

“हांव गरीब कामगार म्होणू तुम्मी नाक्का म्हणताती न्हंवे?” तागेले ताँड सान जाल्लें.

“तशशी ना बाळा. आतं आमगेली प्राय जाल्या, रातीची कॉफी

घेतल्यारी जायना.”

“मागिरी थंड तरी घेयाती.”

“बरे, S एक सानी बाटली हाडी. “तो धांवत वचुनू एक बाटली घेवुनू आयलो. हात्री बाँटल ओपन कोर्नु एक घोटू घेतलो. तशशी तागलें ताँड खुशीने, समाधानाने भोर्नु आयलें. ते वर्णन कोरूक मज्जेलागी शब्द नाती. तितल्यांतु सेक्युरिटी चेका ची घोषणा जाल्ली. हात्री ती बाटली आनि एक शंभन्यांचे नाँट तागेल्या हातांतू दवरलें. तशी तो एकदम बगून आमकां दोगांकयि पांय पळ्ळो आणि दुसरे दिशेने वचुगेलो.

आजिकयि इतल्या वरसानंतर तागेलें खुशीचें, समाधानाचें ताँड म गेल्या दोळ्याइद्रारि येंता. आमगेल्या सानशा मदतीची ताका आजिकयि जाणीव आस्स आनि ताँ आमकां विसरनी, ह्या जाणीवेने मन भोर्नु येता आनि हांव मनांतू म्हणता, “देव तागेले बरें कोरोे.”

गुरुः अपरिहार्यः

श्रीकला कौशिक

अथैकदा एका गोमतल्लिका (an excellent cow) तृणं चरन्ती चरन्ती चर्यामग्रा वनं प्राविशत्। (चर्या - moving, चर्यामग्रा - engrossed while roaming, चरन्ती - while eating) तदा अकस्मात् तां प्रति धावन् व्याघ्रः तथा दृष्टः। अकल्पिततया पुरतः आगतं क्षणविघ्नम् अवगम्य सा रोहिणी तत्क्षणं ततः अपासर्पत्। क्षणमात्रात् व्याघ्रः तस्य नखैः तां विदारयिष्येत् इति विचिन्त्य छलान्वितव्याघ्रात् अपसर्पितुं मरणाद्विमोक्तुं च गाधजलयूक्ते * (गाध shallow)* पमगुप्तिकासारे * (concealed pond of mud)* तथा झंपा कृता (झंपा - jump) । ताम् अनुसरन् व्याघ्रः अपि रभसेन * (forcefully)* कासारे वलितः (jumped) ।

अल्पसमयाभ्यन्तरेव उभौ अवगन्तौ तयोः गलपर्यन्तं पंकमितौ आस्ताम् । तयोः शिरौ एव पंकस्योपरिष्ठात् जलस्योपरि दृश्यमानौ आस्ताम्। भयंकरकष्टावस्थायाः विमोक्तुं यथाशक्ति महत्प्रयत्नं कृतवन्तौ उभौ । परन्तु लाभजनकः नासीत् । तर्ह्यपि अहंकारेण उन्मत्तः व्याघ्रः धेनुं प्रति भूयो भूयो गर्जनं कुर्वन् अवदत्- 'अहं तव

अस्थीनि दन्तैर्निष्पीड्य * (having crushed with teeth) * आनन्दमनुभविष्यामि' इति।

परन्तु व्यर्थतया चेष्टमानं व्याघ्रं दृष्ट्वा हसन्ती सौरभेयी * (cow)* तं व्याघ्रं पृष्टवती- ' हे वनचर, तव गुरुः विद्यमानः अस्ति किम्? गुरोरूपरि श्रद्धा अस्ति किम् ?' तदा शार्दूलः अवदत्- ' किमर्था एषा वाणी वदति ? न जानासि किम्, अहमेव वनाधिराजः।' तदा धेनुः- ' त्वं वनाधिपतिः असि। परन्तु अस्मिन् समटावस्थातः रक्षणार्थं तव सामर्थ्यं निष्फलम्। तव मरणम् अत्रैव निश्चितमस्ति।' व्याघ्रः प्रत्यावादां कृतवान्। 'अहं वनाधीशः तर्ह्यपि एतस्मात् कष्टावस्थायाः बहिः आगन्तुं न शक्नोमि। त्वं तु साधारणधेनुः। ततः किं तव ?' धेनुः उक्तवती 'मम मरणं न अत्र। 'कथन्ते?'- व्याघ्रः पृष्टवान्। तदा धेनुः सौम्यतया उक्तवती 'अहं स्वमोचनं कर्तुं न शक्नोमि। परन्तु मम स्वामी शक्नोति। सूर्यास्ते जाते क्षणमात्रे गोशालायां मम अनुपस्थितिं ज्ञात्वा माम् अन्वेष्टुम् आगमिष्यति। एकदा आगमिष्यति तदा तत्कालं माम् उत्थाप्य गृहं नयति ।' तथा उक्तमिव घटितम् । सूर्यास्ते जाते अचिरात् तस्याः स्वामी तत्रागत्य तस्याः दुर्गमावस्थामवगम्य तामुन्नीय गृहं नीतवान्।

उभावपि समाधानेन भगवन्तं प्रति कृतज्ञतां दर्शितवन्तौ।

तात्पर्यार्थः धेनुः निर्व्याजात्मसमर्पणभावं दर्शयति। व्याघ्रः अहम्भावं, धेनुः स्वामी गुरुरूपं, व्याघ्रस्य अनुधावनं तु अस्मिन् जगति विद्यमानान् विषयान् प्रतिअस्माकं धावनम् ।

अस्मिन् जगति बहवः विघ्नाः कष्टाः लिप्ताः भवन्ति। परन्तु गुरुभ्यः पूर्णतः शुद्ध्या हृदयं करणीयम्। निश्चयेन यथोचितसमये गुरुः तस्मात् रक्षणं करोति । एतद् तु त्रिवारसत्यम्।

तुम्हीच हो स्वामी

हरिहर, गौरीहर दैवत माझे
तुम्हीच हो स्वामी ॥
भवसागरी तारीता जीवन
तुम्हीच हो स्वामी ॥
नामस्मरणी हरता दुःख
तुम्हीच हो स्वामी ॥
भक्तीभावाचा फुलविता मळा
तुम्हीच हो स्वामी ॥
षड्रिपूंशी झुंजण्या देता बळ
तुम्हीच हो स्वामी ॥
ज्ञानदीपे भक्ती मार्ग दाविता
तुम्हीच हो स्वामी ॥
सदगुरुंची घडविली भेट
तुम्हीच हो स्वामी ॥
तुम्हीच हो स्वामी माझे
तुम्हीच हो स्वामी ॥

- सौ.विद्या दुर्गादास बेंदुर
(विद्या सीताराम भट)

Here and There

Bengaluru : The laity were blessed with the Divine presence of Parama Pujya Shrimat Sadyojat Shankarashram Swamiji from 31st May to 6th June. The Anandashram Sabhagruha was decorated with a display of rare and beautiful photographs from the Life and Times of Pujya Anandashram Swamiji dedicated to the Math by Shri Kandlur Jaikishan mam. As AdhikaMaasa Seva, PrarthanaVarga Children displayed their drawings and paintings from Anugraha book. On 1st June, Parama Pujya Swamiji performed Devi Pujan. On 2nd June, Smt Shilpa Mudur, visiting from Mumbai, conducted Sanskrit Sambhashan session for the laity. On 2nd and 3rd June, there was Swadhyaya by Parama Pujya Swamiji on the bhajan 'Jaya Jaya Devi Daya Lahari'. Dharmasabha was held on Sunday 3rd June and the laity were blessed with Ashirvachan by Parama Pujya Swamiji. Gayatri Homa was performed on 4th June and the laity were fortunate to have an interaction with HH. On 5th June, a special Bhajan seva was offered to commemorate the Shishya Sweekar Divas of Parama Pujya Anandashram Swamiji. On 6th June, after the Nirop- geet composed by Ved. Shri Badukulli Radhakrishna Bhat mam and rendered by the gathered laity, we were blessed with a Niropa Upadesha by Pujya Swamiji.

Yuvas participated in Janmotsava program at Karla from 13th till 17th June 2018. On 24th June, 5 yuvati-s and 1 yuvak participated in Devi Anushtana by Yuvadhara. Yuva-s also regularly participate in GrihasthaPujan-s and Gayatri Japa Anushtana-s. On 10th June, 'Ravikiran', an Annual Shibir with interesting activities was organised for Bengaluru Prarthana Varga to commemorate the Janmotsava of Parama Pujya Parijnanashram Swamiji III.

On June 15th, the Samaradhana of Parama Pujya Shrimat Pandurangashram Swamiji and Janma Diwas of Parama Pujya Shrimat Parijnanashram Swamiji III was observed with Deepanamaskar, BhashyaPathan, Devi Pujan and AshtavadhanaSeva. The AdhikaMasa Special Seva of Shri Chitrapur Math Guru Parampara Charitra Parayana was offered during Devi Pujan.

Pujan was performed by Gruhastha-s every Monday, Thursday and Friday. Samoohika Gayatri Japa Anushtana was conducted on 2nd, 4th and 5th Sundays. The series of talks by Smt. Dr. SudhaTinaikar on Mundakopanishad continued. A short 5 minutes Ninaada practice session was a part of all regular activities. Ashtanga Fitness sessions were conducted by Yuva Shri Varun Mallapur and training sessions on Rebounder by Yuvati Smt Kushal Bailur.

Reported by Saikrupa Nalkur

Chennai - Monthly Sadhana Panchakam was conducted. Guru Pujan was performed on 15th June - Punyathithi of HH Shrimad Pandurangashram Swamiji and Janma Diwas of HH Shrimad Parijnanashram Swamiji III. This was followed by Bhajans.

Reported by Kavita Savoore

Mangalore : Mangalore sadhakas were blessed by the visit of Parama Pujya Sadyojat Shankarashrama Swamiji on 20th May 2018 for a 4 day- camp. Next day, on 21st May noon,

there was Ashirvachana by HH followed by Paduka Pooja, Bhiksha and Santarpana. During all the 4 days sadhakas enthusiastically participated in all the religious activities of the Math.

The Annual General Body meeting of the Mangalore Local Sabha was held on 27th May 2018 at Vamanashrama Hall of Samadhi Math, Mangalore. The AGM began with Sabha Prarambha Prarthana followed by circulation of Audited Accounts among the members for year 2017-18. The elected office bearers for the year 2018-19 are Savnal Janardhan Rao as President, Bellare Shailesh and Shobha Gulvady as Vice Presidents, Bharat Yellore as Secretary, Sanjeev Kodial as Treasurer, Prashanth Haridas and Sandhya Manjeshwar as Joint Secretaries.

Reported by Savnal Janardhan Rao

Mumbai – Borivali : The Annual General Meeting of adult vantiga payers of Shri Chitrapur Math – Mumbai (Borivali) Local Sabha for the year 2017-18 was held on 29th April 2018 at Vamanashram Hall , Borivali followed by the 1st committee meeting for the year 2018-19.

The following office bearers were elected for the year 2018-19: Shri Chandavarkar Chaitanya – President, Shri Bondal Ashwin – Secretary, Shri Trikannad Umesh – Treasurer, Shri Trikannad Arun – Vice President, Shri Naimpally Satish – Vice President, Shri Nileshwar Sriram – Jt. Secretary, Shri Ullal Ramesh - Jt. Secretary, Shri Udiaver Satish – Jt. Treasurer, Shri Mudur Tanmay – Jt. Treasurer.

The Committee would like to express its deep appreciation of the sincere & dedicated efforts put in by our outgoing secretary Shri Anand Dhareshwar.

Reported by Chaitanya Chandavarkar

Mumbai – Grant Road: Shri Ram Navami was celebrated on March 25th in the Talmaki Wadi with a Palkhi Utsav followed by Ramnavami Mhatyos in the Anandashram Hall. On Saturday March 31st Hanuman Jayanti was also celebrated with Palkhi Utsav – with the Palkhi culminating in the Talmakiwadi Maidan and bhajans by devotees. Saturday April 14th Punyatithi of Shrimat Parijnanashram Swamiji I was observed with Devi Anushtanam. On Friday 20th April a few sadhakas assembled to recite bhajans and stotras to observe Shankar Jayanti. June 1st to 9th about 25 Sadhakas performed Shri Chitrapur Guruparampara Parayan in the Shri Dattamandir. This year our Prahar was the 1st i.e. 6.00 am to 9 am on 14th June. A good number of members of the sabha participated joyfully. June 24th to 30th was our Seva Saptaha. 2 men and 5 women offered their seva with more joining for Sannikarsha on 1st July.

Reported by Smita Mavinkurve

Mumbai Vile Parle – Vakola: Our Sabha observed Samaradhana of P. P. Shrimat Parijnanashram I on 14th of April, 2018 & P. P. Shrimat Pandurangashram Swamiji on 15th of June, 2018 by reading out excerpts from Bodhamrut book. On 20th April, 2018 on the auspicious occasion of Shankar Jayanthi about 25 Sadhakas from our Sabha gathered with devotion at the residence of Shri Anand Amladi at 4 pm.

To begin with, Sadhakas performed Devi Anushtan with powerful chants as per the custom followed on every third Friday of the month in our Sabha. It was then followed by Adi Shankaracharya Pujan which was performed by Smt. Radhika Chittar. Sadhakas chanted a few Stotra-s and sang Bhajans based on Adi Shanakaracharya with dedicated zeal. This programme concluded with Sabha Samapti Prarthana, Mangalarati and Prasada Vitaran.

We observed Seva Saptah from 6th to 13th May, 2018 at Karla Math. Five Sadhakas gleefully took the opportunity to offer Seva in the Sannidhi of P. P. Parijnanashram Swamiji III and Devi Durga Parmeshwari. On 18th May about 22 Sadhakas participated in the Sannikarsha. A few Sadhikas from our Sabha performed Gurupujan on this day.

On 15th June, 2018 members of our Sabha participated in large numbers along with Bandra-Khar Sabha in Sapt Prahara under the leadership of Smt. Padmini Balsekar from Vile Parle-Vakola Sabha and Ms. Sujata Haldipur from Bandra-Khar Sabha. The Prahara started at 3.15 am by reciting Navratri Nityapath and powerful chanting of Mantras during Devi Anushtan. Melodious Bhajans accompanied by Smt. Mangala Nadkarni on Harmonium and Shri Padukonemam on Tabla were offered by devotees at the lotus feet of Devi Durga Parmeshwari and P P Parijnanashram Swamiji III. The resonance of Lalita Sahasranamavali chanted by the sadhikas infused the atmosphere with Divine Bliss during Kumkumacharna. This was followed by Bhajans and Stotra-s till the arrival of P P Shrimat Sadyojat Shankarshram Swamiji. Mangalarti was performed in the Divine presence of our revered Swamiji. Sadhakas were gratified to receive Blessings from Parama Pujya Swamiji in the serene and blissful atmosphere. Devotees dispersed after reciting Suprabhat Geetam at 6 am .

Reported by Radhika Chittar

Thane : The 51st Annual General Body Meeting of Thane Sabha for the year 2017-18 was held at Mulund on 19th May, 2018. A new local committee was elected and the annual calendar of Dharmaprachar activities for the coming year was decided.

A large group of sadhakas participated in the Saptapraharseva on 14th June as well as the Janmotsav celebrations on 15th June. Yuvas from Thane joined the volunteering force.

Samaradhanā of Pujya Pandurangashram Swamiji was observed and Janmotsava celebrations were conducted with fervour at the residence of Rohan and Namrata Heranjali on 15th June.

Reported by Namrata Rohan Heranjali

Our Institutions

Saraswat Mahila Samaj, Chennai

The Samaj organized a Temple Tour for all members on Saturday June 23, 2018. There were 20 participants. The temples visited included the 60 year old Madhya Kailash, the 11th Century Marundeeshwarar Temple, Shirdi Sai Baba, Jagannath Temple and ISKCON Temple. The participants

ranged from 8 to 80+ years. A comfortable van was arranged and Preetham Chandavarkar gave a few details about each of the temples. In spite of being old residents of Chennai most of us were not aware of their history. After a simple but tasty lunch at ISKCON we returned with a song on our lips - Antakshari !!!

Reported by Kavita Savoor

Saraswat Mahila Samaj, Gamdevi

On the 13th of June, the members of Gamdevi Saraswat Mahila Samaj, Mumbai, enjoyed a humorous Hindi movie 'Khosla Ka Ghosla' at the Mahila Samaj Hall.

Though the film is humorous it deals with a serious social problem plaguing our society. It also shows the value of real bondage and relations between two generations (father and son). The humorous dialogues make the film very enjoyable. A film one can watch with the entire family. It ends on a good note with good winning over evil.

About 40 ladies enjoyed the snacks sponsored by Mrs. Ashwini Prashant in memory of her beloved late relatives.

Reported by Vijayalaxmi Suresh Kapnadak.

Forthcoming Programs : Wed. Aug. 29th 2018 Samuhik Gokulashtami Mhanatyō at 3.30 p.m. at the Samaj Hall. Haldi-Kumkum in memory of Smt. Shreemati Nadkarni and Panchakdai Prasad in memory of Smt. Lakshmi Bai Belthangdi. Refreshments sponsored by Smt. Smita Mavinkurve in memory of Smt. Sulochanabai Kati and Smt. Mirabai Mavinkurve.

Saraswat Samaj, UK

The Saraswat Samaj UK organised a talk by Smt. Jaya Row on Saturday 9 June 2018 at Whitton Community Centre, Twickenham. Jaya pachi, the founder of 'Vedanta Vision' and a well-known speaker on the topic of Vedanta, kindly agreed to give a talk for the benefit of the community. The topic chosen was 'Inspired Living'.

The one-hour talk kept the audience captivated. The message one took from the talk was that for one to be inspired, one must have a vision beyond one's own needs and aspirations and it must encompass the well-being of others. Life changes from boredom to excitement when one is enthused to serve the world.

The time allotted for the question-and-answer session at the end overran – an excellent indication of the interesting talk and enthusiastic audience.

The SSUK is very grateful to Jaya pachi for giving us an opportunity to listen to her inspiring talk.

Reported by Shashi Bailoor

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DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrival:

Apr 1 : A boy (Abhinandan) to Akshata Manelkar & Ashish Singh at Sydney, Australia.

THREAD CEREMONY

We bless the following batus:

Jun 22: Sankalp Salil Shibad at Shri Chitrapur Math, Shirali.

Jun 22: Sanskrit Salil Shibad at Shri Chitrapur Math Shirali.

MARRIAGES

We congratulate the young couples:

May 26 : Shivani Arvind Gangoly with Omkar Vijay Bellare at Andheri, Mumbai.

July 10 : Akshat Katre with Mandakini Mantri at Pune.

Jun 18 : Amruta Bharatkumar Borlikar with Sushant Subhash Udyawer at Mumbai.

OBITUARIES

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

Jun 11 : Vijaya Bhaskar Heble (nee Ratni Ullal) (88) at Goregaon, Mumbai.

Jun 30 : Prashant Shivram Madiwal at Vakola Mumbai.

July 03 : Madhuri Ramesh Nadkarni (80) (nee Hemlata Basrur) at Vile Parle East, Mumbai.

Jul 9 : Indumati Raghuvir Upponi (92) at Santacruz, Mumbai.



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