

# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

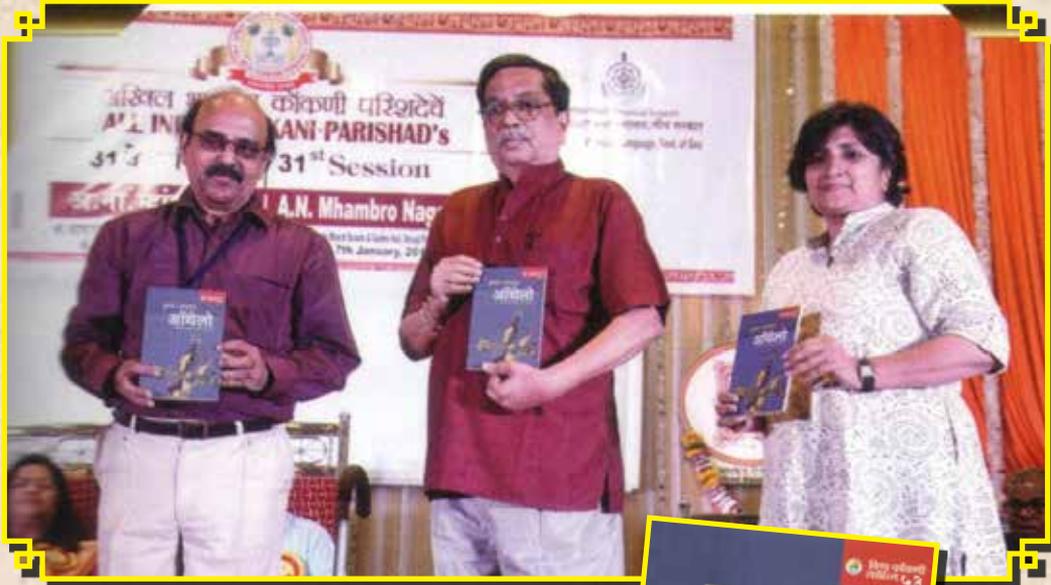
Vol. 23 Issue 10

Mumbai

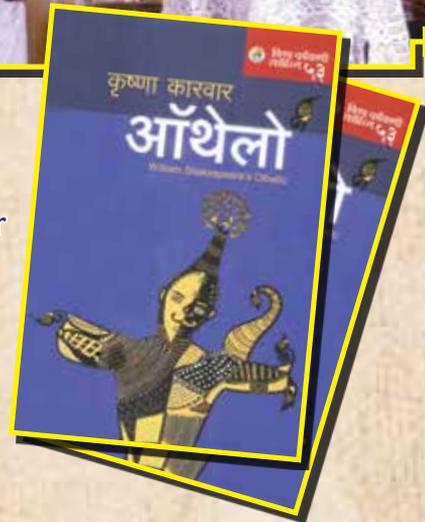
October 2018

Pages 52 Price ₹ 20/-

## All India Konkani Parishad Releases Konkani Adaptation of William Shakespeare's famous play "OTHELLO"



(L to R) Shri Gokuldas Prabhu,  
Executive President, All India  
Konkani Parishad, Uday Mankikar  
and Ms. Rekha Kurwar



# KANARA SARASWAT ASSOCIATION

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# Kanara Saraswat

A Monthly Magazine of the  
Kanara Saraswat Association

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Vol. 23, No 10, October 2018

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## IN THIS ISSUE...

Our Vision & Mission Statement	4
From the President's Desk	5
Letters to the Editor	7
Our Cover: All India Konkani Parishad Releases Konkani Adaptation of William Shakespeare's famous play "OTHELLO"	9
Parmanu and the Indian Atomic Energy Story ... <i>Chaitanya Shiroor</i>	11
Military Musings: Two Fantastic Stories: Eddie And Butch ... <i>Contributed by Maj Gen B N Rao</i>	13
Examination Results	14
Kiddies' Corner: Drawings: Swaccha Bharat ... <i>Poorna Obiray Ulman;</i> Fish Tank ... <i>Jeetesh Amamebal ;</i> Scenery ... <i>Prathamesh Amemba</i>	16
हिमुलि काणी भाग - १ ... <i>Gayatri Madan Dutt</i>	17
Extraordinary People: Even Engineers can Save Lives... <i>Karttikeya Mangalam</i>	19
Amchi Theory Of Relativity (Poem) ... <i>Tanuja Nadkarni</i>	20
The Wings of the Sparrow (Poem) ... <i>Veena Bantwal</i>	20
When the Lass from Mangalore threw Snowballs in Peshawar - A Family Saga ... <i>Bondal Jaishankar</i>	21
Science corner 13: Were Penguins Waddling in Karwar? ... <i>Sanjay Gokarn</i>	23
Japan Tour Guide - Part 3 ... <i>Anshul Kulkarni</i>	29
Mahalaxmi's Golden Temple Near Vellore ... <i>Arun S Mudbidri</i>	31
Magic of Numbers ... <i>Durgadas D Bailoor</i>	32
Atmabodh - Part 1 ... <i>Dr. SudhaTinaikar</i>	
Parisevanam : Wellness-check Camp, Shirali ... <i>Dr. Shreegouri Savkur and Krishnanand Mankikar</i>	34
Down Memory Lane: Vacha ... <i>Air.Commodore B.S. Hatangadi</i>	39
भूम आणि आम् ... <i>श्यामला भट</i>	41
ध्वनी व नाद ... <i>सौ. श्यामला अशोक कुलकर्णी</i>	42
भारत अमेरिकेचो तोलेभारू - ३ ... <i>निर्मला बेळोरे</i>	43
"पोकळ वासा" ... <i>प्रिया प्रभाकर बुडुकुळी</i>	44
श्रीआदिशंकराचार्य विरचित "मातृपंचकम्"चे मराठी श्लोकबद्ध भाषांतर : <i>नारायण शां. शिराली</i>	46
समृद्धिमार्गः ... <i>संयुक्ता कायकिणी</i>	46
माझी पहिली चित्रापुर यात्रा ... <i>श्रीनाथ मुडेंश्वर</i>	47
Blissful Acknowledgement ... <i>by Dr (Mrs) Mira V. S. Savkur</i>	47
Winning Interviews ... <i>Mayur Kalbag</i>	48
Here & There	49
Our Institutions	50
Classifieds and Domestic Tidings	50

With a heavy heart we announce the sudden demise of Prof. Smt. Sadhana Kamat on 22<sup>nd</sup> September 2018 after a very brief illness. An ex President of the KSA and ex President of the Saraswat Mahila Samaj, Gamdevi she was still very involved in all their activities. A friend, philosopher and guide, she was looked up to by all who knew her. She will be sorely missed by all.

A tribute to Sadhanapacchi will follow in our next issue.



## Vision & Mission Statement

### Vision

- To help the less privileged in areas of Education, Medical Aid and Distress Relief.
- Foster knowledge through training programmes - to promote Health, Sports and Cultural activities.
- Encourage our members to share their knowledge and experience on a common platform – the *Kanara Saraswat* magazine.
- Promote the general well-being of the community and foster a spirit of brotherhood and cooperation.
- Reserve a part of the income for the needy within and outside the community.
- Make a determined effort to inspire our youth, the pillars of tomorrow.
- Focus on all-round development, creativity and entrepreneurship within the community.
- Expand the membership of the Association by inducting the younger and middle-age group.
- Work for the benefit of the community and the general public, strictly in keeping with the guidelines of Government Rules and Regulations, without any political alignment.

### Mission

- We will work towards enhancing the Corpus to increase our income to benefit the less privileged.
- Work in liaison with similar trusts within the Community for a fair and equitable distribution of benefits.
- Encourage our members to share their knowledge and experience through contributions to the *Kanara Saraswat*.
- Organise lectures on topics like Health Promotion, General Knowledge, Travel, Economic Development, Entrepreneurship etc.
- Assets and facilities to be made available to members as well as the public, at reasonable rates for Social, Educational, Religious, and Tourism purposes without compromising on our self-reliance.
- Organise Cultural Programmes periodically in the realm of Music, Dance, Literature, Theatre etc. Also, to organise some programmes commercially to increase the Corpus, with the object of utilising the proceeds to achieve our goals.
- Organise sports and competitive activities exclusively for the younger generation and suitable activities for senior citizens.
- Make use of advanced technology for faster communication.
- Constantly review and innovate our work processes.
- Work towards safe-guarding the environment.
- Strive to enhance the image of the Kanara Saraswat Association as a Social Institution for the benefit of our community the world over.
- Focus exclusively on the benefit of the Trust and its Members, without considering any personal advantage.
- Work in accordance with Government Regulations or those of the Statutory Authorities and avoid payment of gratuities to any official in a position of power to get our work done.

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

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**Dear Friends,**

In my letter to all of you in the June 2018 issue of this magazine, I had mentioned that the time has come to re-define the relevance of Kanara Saraswat Association (KSA) which will be celebrating its 107th Foundation Day next month. After the publication of this letter, we received a few suggestions from the members. Thereafter, the Chairman of the Managing Committee of KSA, Shri Jairam Khambadkone, prepared the first draft of a new Vision and Mission Statement which was discussed and debated by the Managing Committee members. The final draft was then reviewed by Smt. Savitri Babulkar and Smt. Sadhana Kamat, two of our great luminaries from the field of Education and Literature. This Statement of Vision and Mission was then presented to the members in the Annual General Meeting of KSA which was held on 16th September, 2018 for review and approval of the members present.

This Statement of Vision and Mission puts emphasis on providing help to less privileged people of our community and society in general, in the areas of education, health and distress relief. Emphasis will be also given in the areas of sports and cultural activities. Special efforts will be made to bring the youth from the community into the main stream of KSA's effort and activities. Towards this objective, KSA will work towards creating employment and entrepreneurship opportunities for the youth, in collaboration with other organisations of the Community.

To achieve these objectives KSA will have to make efforts to become relevant to all sections of the community, across all locations where our members are spread out. We will discuss, deliberate and decide on our action plans in our ensuing Managing Committee meetings and will revert to you with clear workable plans.

We will, of course, need strong financial resources to make this happen. Over the last three years, KSA has improved its financial position to take its funds from Rs 2 crores as on 31st March, 2015 to Rs 4.50 crores as on 31st March, 2018. However, we may need to improve this further, if we have to work on our new Statement of Vision and Mission. Strong Human Resource support in the form of volunteering from the members and more particularly from the youngsters will be very important. KSA will have to set up support systems at different locations where there is a dense concentration of KSA members. KSA will need local leadership from amongst the local KSA members to support this agenda. In many of these places, KSA will have to work with local organisations with a similar mission to make a more meaningful and effective impact in terms of its delivery mechanism. We will keep our members informed on the execution of these action plans on a regular basis through our magazine.

We can say with pride that KSA is a 107 years young and strong organisation. But now, it is our responsibility to take this young organisation to a much better position with the execution of plans relevant to a new world. To take this organisation to greater heights, we will need maximum support and involvement of all the members, particularly the younger generation who are the backbone of this organisation. Great Institutions survive and need utmost commitment, a strong belief and finally an effort to change with the changing times thereby making the institutions relevant to the community and society in general.

I therefore once again request and urge all of you and more particularly the youngsters to get actively involved in the KSA activities, to help make this institution a much stronger institution and in the process also enjoy this journey. Many of you may be pleasantly surprised to see your own innate leadership qualities emerge, helping you to blossom into great leaders of the future.

This statement of Vision and Mission appears in this month's issue of the magazine. I request all the readers of the magazine to read this and give their valuable suggestions before we finalise this statement. Going forward, we will also need active support and participation from you on an ongoing basis.

As we celebrate our 107th Foundation Day in November, I wish all the members and the readers All the Best.

**With regards,**

**Praveen P. Kadle**

## KSA Students Convocation 2018

The Kanara Saraswat Association invites all to felicitate successful Saraswat students who have passed from the various SSC/ HSC Boards, Universities and other examinations.

**At 5.30 p.m. on Saturday, November 10, 2018**

in Shrimat Anandashram Hall, Talmakiwadi, J. D. Marg, Mumbai – 400007

**Shri Kishore Masurkar, Vice- President, KSA will be**

**“AT HOME”**

**Dr. (Smt.) Urmila Thatte (nee Jamalabad), MD (Clinical Pharmacology),** Head of the Clinical Pharmacology Dept., in KEM Hospital and GS Medical College, will be the Chief Guest and has kindly agreed to address the students.

**Shri Praveen Kadle, President, KSA** will preside over the function.  
All the successful students, their parents and friends are invited.

Please take your seats by 5.15 p.m.

**Shivshankar D Murdeshwar**  
Hon. Secretary

## Kanara Saraswat Association Presents a Classical Music Event

As a part of Birth Centenary Celebration of Pt. SCR Bhat and Pt. Chidanand Nagarkar, KSA is presenting a Hindustani Classical Music event at Nehru Centre, Worli, Mumbai on 28<sup>th</sup> and 29<sup>th</sup> November 2018. The programme details are as follows:

**Wednesday 28<sup>th</sup> November 2018 – 6.30 PM:**

- **Ashwini Bhide Deshpande** - Vocal
- **Niladri Kumar** - Sitar

**Thursday 29<sup>th</sup> November 2018 – 6.30 PM:**

- **Bharati Prathap** - Vocal
- **Rashid Khan** - Vocal

The Season Ticket Rates are: Rs.2000/- Rs.1000/- Rs.600/- for both days.

Kindly note that only Season Tickets will be sold. No Daily Tickets will be available.

Tickets will be available for sale on “BOOK MY SHOW” from 19<sup>th</sup> October 2018 onwards.

**Jairam Khambadkone**  
Chairman

**Shivshankar Murdeshwar**  
Hon. Secretary

**Sunil Ullal**  
Hon. Sec, Sports & Cultural Activities

## Letters to the Editor

**Dear Editor,** I would like to thank you for publishing the vignettes about the army written by Maj Gen BN Rao, AVSM, VSM Bar (retd). These vignettes are interesting anecdotes which make service life come alive for its readers. Each tale focuses on a particular aspect of the life of a soldier intermixed with a little humour and human interest. The simple language makes for pleasant reading and interesting visualisation. I look forward to your publishing more such anecdotes not only from General Rao, but also from other bhanap officers and their wives who, I am sure have equally fascinating stories to tell. The tales of the home front are as interesting and relevant as those of the borders and battlefields. So many bhanaps have served with distinction and valour that if you could motivate each of them to pen just a few anecdotes, I am sure that we would have years of pleasant reading ahead about our armed forces.

Here I must confess that Baidur Nagesh Rao is none other than my sire. Some of the tales he tells are the yarns we

heard growing up. Seeing them in print, in elegant language and pleasant reading, is a wholly different experience to me and my siblings. Since it gives my father great pleasure for us to read it for the first time in the latest Kanara Saraswat, we await this august magazine each month to read what he has written.

Since I have myself been an army officer, albeit in the Engineers, the tales tug at the strings of my heart and bring memories of my own. Perhaps, when the spate of tales from my father settle down a little, I would venture to send you a few tales myself. In the meantime, like all bhanaps, we look forward to the postman each month to bring to us this remarkable community magazine which forms the psychological bonds of all of us Chitrapur Saraswats.

**Col Ashwin Nagesh Baidur (retd)**

*Dear Col. Ashwin, Thanks for your kind letter and suggestion. We will look forward to your articles for our future issues. .... Editor*

## KSA Members – Updating of our Database

The Managing Committee of Kanara Saraswat Association is in the process of updating its database of all our Members based in India and Abroad. The existing database was updated probably 2-3 decades ago and we have felt the need of updating the same immediately for various reasons. This will help us in faster communication with Members.

We therefore request all our Members to fill the following information in the format given and send it to us preferably by email. This will help us in updating at our end easily.

However those of our members who prefer to send by post may also do so.

**Name :** (Surname, Personal Name, Father's/Husband's Name - all in CAPITALS)  
e.g MURDESHWAR SUDHIR GAJANAN

**Address:** Complete address including PIN Code/ ZIP Code

**Telephone Numbers: Home Number**

**Mobile Number** (With Country Code and State City Code)

**E Mail ID:** Latest operating E Mail ID.

**Note:** We are fully aware that some members may hesitate to give their Telephone Numbers, especially the Overseas Members. This may be considered as optional, as long as the E Mail ID is given to us.

Members are requested to send these details by E Mail to: [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in)

Or by post at the following address:

The Admin Manager,  
Kanara Saraswat Association,  
13/1-2, Association Building,  
Talmakiwadi, Javji Dadaji Marg,  
Tardeo.  
Mumbai 400007.

**Jairam Khambadkone**  
(Chairman)

**Shivshankar Murdeshwar**  
(Hon. Secretary)

## 80th Birthday Wishes



**Smt. Anusuya Mohan Kallianpur (nee Manjeshwar)**

**Born: 6<sup>th</sup> Sep 1938**

Happy birthday dear Amma

Your support & faith in us  
Mean the world to us  
The many things you've done  
All the times you were there  
Helps us know deep down inside  
How much you really care  
Even though we might not say  
We appreciate all you do  
Richly blessed is how we feel  
Having a mom just like you

From: Vivek, Mamata, Shailesh, Shivani, Saloni & Vidhi Kallianpur

## Our Cover

### All India Konkani Parishad Releases Konkani Adaptation of William Shakespeare's famous play “OTHELLO”

*William Shakespeare's well-known drama "Othello", adapted in Konkani by Konkani Bhasha Maharshi Late Krishna Karwar and rewritten by Shri Uday Mankikar was released at the 31st All India Konkani Adhiveshan held at Mumbai on 6th January 2018 at the hands of Shri Gokuldas Prabhu, Executive President, All India Konkani Parishad. We give here Shri Prabhu's address on this occasion.*

भारतांत शेक्सपियराच्या नाटकांचो पयलो प्रयोग १७७५ वर्सा कोलकाता आनी मुंबय ह्या शारांनी जालो अशी माहिती मेळता. त्या उपरांत एकुणिसाव्या शतमानांत विंगड विंगड भारतीय भासांनी शेक्सपियर नाटकांचो अणकार/रूपकार आनी माचयेरतांचो प्रयोग जांवक लागलो.

देखीक ४ गुजरातींत १८५२ वर्सा Taming of the Shrew, तामिळांत १८७० वर्सा The Merchant of Venice आनी बंगालींत १८७३ वर्सा Comedy of Errors ह्या नाटकांचो अणकार/रुपांतर करून तीं माचयेर खेळयलांत. शेक्सपियर नाटकांचो मराठी अणकार/रूपकार माचयेर हाडचो वावर ५ १८६७ वर्सा सुरु जालो. हेरसाबार ६ भारतीय भासांनी तो वावर विसाव्या शेकड्यांत फुडे व्हेलो. तेन्नाच कोंकणी वाचप्यांक शेक्सपियराची वळख जांवक लागली.

आधुनिक कोंकणी साहित्याच्या जायत्या क्षेत्रांनी पयलें पावल शैगैगोंयबाबाने घाले. तशीच १९१४ वर्सा शेक्सपियराच्या “खेळाची माळ” हें पुस्तक उजवाडा हाडून ताणी ह्या वैश्वीक पांवड्याच्या ७ इंग्लीश नाटकाराची वळख करून दिली. पुण हो प्रयत्न नाटकाच्या क्षेत्रांत जावंक नाशिलो.

१८७८ वर्सा चार्ल्स लॅंब आनी मेरी लॅंब हाणी बुरग्यांखातिर Tales from Shakespeare हें पुस्तक प्रकाशित केलें. ह्या पुस्तकांत शेक्सपियराच्या ३७ नाटकांतल्या २० वेंचीक नाटकांचो आपरोस काणयांच्या रुपान मेळता. शैगैगोंयबाबान शेक्सपियराच्या “खेळाची माळ” बरयतना मूळ नाटकांचो अणकार वा रूपकार करनासतना लॅम्बाची पद्धत आपणायतल्या आनी ताचो आदार घेतला अशें दिसता.

विसाव्या शेकड्यांत आनी कोणेंय शेक्सपियर नाटकांचो कोंकणींत अनुवाद/रूपकारचो पुस्तकरुपान प्रसिद्ध करुंक ना अशें दिसता. हे पार्श्वभुंयचेर, सर्गेस्थ कृष्णा करवार हाणी “ऑथेलो नाटक कोंकणींत हाडून एक नवी प्रथा सुरु केल्या म्हणूयेता, ताणी १९८६ वर्सा

मुंबयच्या कोंकणी रंगमंचयेखतीर हें तयार केल्लें. आनी त्या नाटकांत श्री. उदय मंकिकार हाणी ‘यागो’ची भूमिका घेतिली. श्री मंकिकारान आतां त्या नाटकाचें पुनरलेखन करुन पुस्तकरुपान प्रकाशित केलां आनी ते मंगळूरच्या विश्वकोंकणी केंद्रान उजवाडा हाडलां.

शेक्सपियराची भास सोळाव्या शेंकड्यांची इंग्लीश तांतूत तांगेल्या बरपावळींत ताणी स्वताची उतरां निर्माण करुन वापरल्यांत. त्या भायर त्या काळाचे तांत्रिकशब्द, सामाजीक, राजकर्णीय, इतिहासिक संकेताची उत्रां आदींय आसात. शेक्सपियरान वापरिल्ल्या उतरांचो खेळ, गूढ अर्थ, खाशेलो अर्थ, इंग्लीश वाकप्रयोग, आदी सांबाळून नाटकांचो अणकार/रूपकार करप म्हळ्यार खूब कठीणच. हें सगळें लक्षात घेवन इंग्लीश भाशेंतच त्या नाटकांचो रूपकार जाला. ऑथेलो कोंकणींत हाडतना ताचो अनुवाद करनासतना ताचें रुपांतर करपाफाटल्यानय हेंच कारण म्हणूयेता, कृष्णा करवार हाणी ऑथेलो कोंकणींत हाडतना व्यक्तींची आनी देशा/गांवाची मूळ नावां तशींच दरवल्यांत मात्र, भारतीय परिस्थितीक अनुसरुन कांय बदल केल्यात. मूळ नाटकांत प्रशासनीय आनी सैनीक सबावाची जी इंग्लीश उत्रावळ येता ती बदलून आमचे भाशेंतली अथवा आमगेले संवकळींचीं उतरां घेतल्यांत. देखीक, महाराज, सरकार, अमात्य, शिपाय, कोतवाल, भालदार, छावणी आदी.

‘हातखाली’, ‘चोरनिपी’, ‘घाणेरेडे’ आदी उतरां सवंगाच्या उलोवाचे भाशेचें कोंकणीपण वाडयता. ‘भेभळसु’, ‘तरातुरीचें’ असली उतरां चिके अनवळखी आसून लेगीत तीं कानारी पडतना आमचे भाशेचे वैविध्यतायेचो आनंद जाता.

‘जल्माचो कंगालु’, ‘शुक्लकाष्ट लावनु’, ‘बोबाबोब चालयिल्या’, ‘चिकेजोखे’, ‘खड्ग म्यान कराति’, ‘सच्चा मनुष्यु’, ‘तोंड काळें करी’ असले प्रयोग नाटकांतल्या संवादाक अस्सल कोंकणीचो सुवाद दिता. उलोमारपाचो प्रकार, म्हणी आनी ओपारी, उतरांचो प्रयोग नाटकाच्या प्रेक्षकांक/पुस्तकाच्या वाचप्यांक सहज दिसता.

ह्या नाटकांतल्या संवादाची भास पळयात-

‘तशशी आसल्यार म्हाराज, शिलाहार द्वीप तुर्कांगेल्या ताबीन वोचो...

‘सोजवळ आनी पवित्र...व्हर्नु रात्रींत घाल त्या गुणांक...’

‘ह्या काळ्या घुघुमाने मगेल्या घारा कांयपुण खटपट कोरुन आसकाज...’

‘तळघरांतल्या चिखलांतुलो सर्पु’

‘जिवाक बरेंना’

‘पदेपदे बजायसून सांगप’

‘हांव तिक्का उभी चिरनु सोडीन’

हीं वाक्यां आमचे भाशेक इतलीं लागीं आसात कि संवाद आयकतना हे नाटक चारशें वर्सापयलीं पश्चिमी देशाच्या एका नाटककारान परके भाशेंत बरयल्ल्या नाटकांचें हें रुपांतर अशें कोण सांगत ?

कोंकणीत येतना ह्या नाटकाचे घटनेंत जायते महत्वाचे बदल जाल्यात मूळ नाटक पांच अंकांचे आसा जाल्यार कोंकणीत तें तीन अंकांचे जालां. मूळ नाटकांतल्या दुसऱ्या अंकाचे दृश्य १ आनी तिसऱ्या

अंकाचे दृश्य २ काडून उडयल्यांत. तशेंच चवथ्या अंकाचे दृश्य १ आनी २, पांचव्या अंकाचें दृश्य २, हीं मोटवीं १० केल्यांत, विदूषकांची आनी कांय इतर पात्रांची भूमिका खूब उणी केल्या आनी तांगेल्या संवादाच्या खूबश्यो बळी काडून उडयल्यात.

शेक्सपियराच्या आनी खंयच्याय नाटकांवरीच ऑथेलो मूळ नाटकाचोय संवाद चड करुन मुक्तछंदाच्या पद्यरूपान आसा. पण कोंकणीत हाडतना संवादाचो प्रकार गद्यरूपाचो जाला. मूळ नाटकाच्या दुसऱ्या अंकांत/दृश्यांत यागोची दोनी गितां आसात. तशेंच चवथ्या अंकाच्या तिसऱ्या दृश्यांत डेस्डेमोनाचें एक गीत आसा. हीं तिनीय गितां कोंकणीत येवकनात.

मुळान कोंकणी रंगमाचयेर हाडपाच्या उद्देशान ह्या रूपकाराची रचना जाली देखून आनी विसाव्या शतमानाच्या मुंबयकार कोंकणी मनशांचो वेळ तशेंच रूपांतराच्या इतर आवश्यकता कितें आशिल्ल्यो, हें सगळें लक्षांत घेतना वयर सांगिल्ले बदल मान्य करुंक जाय. वयर सांगिल्ले बदल खंयच उठून दिसनासतना सर्गेस्थ कृष्णा करवार हाणी हें नाटक कोंकणीत हाडलें, हें चड महत्वाचें.

खंयच साहित्यकृतीचो अणकार अथवा रूपकार करताना टारगेट भाशेचे वातावरणांत तें एकरूप जालें तर अणकार/रूपकार सफळ जालो अशें सांगूं येता. आनी कृष्णा करवार हांका ऑथेलो नाटकांत हेंच यश मेळां हांतू कांय दुबाव११ ना.

टीप

१. शहरांतु
२. अनुवाद/रूपांतर
३. रंगभूमीच्या
४. उदाहरणार्थ
५. परंपरा
६. इतर अन्य
७. विश्वाच्या मंचावैल्या
८. सारांश
९. वाक्प्रचार
१०. संक्षिप्त
११. संशय

### ऑथेलो कोंकणींत ऑथेलो

मूळ लेखक : विल्यम शेक्सपियर  
कोंकणी रंगवृत्ती रूपांतर : कृष्णा करवार  
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**Time :** 5 pm – 8 pm

**Venue :** Saraswat Colony Grounds (Santacruz West)

**Guest of Honour :** Shri Uday Deshpande (National Malkhamb Legend and Head of Shree Samarth Vyayam Mandir)

**Chief Guest :** Shri Madhukar Talwalkar (Director, Talwalkars Better Value Fitness Ltd.)

#### Program Highlights:

- 'Malkhamb' demonstration by the students of Shree Samarth Vyayam Mandir (Shivaji Park)
- Gymnastics & dumbbell demonstration by the students of Sane Guruji Arogya Mandir (Santacruz)
- 'Kalaripayattu' performance by Shri Arprit Singh
- Lezim demonstration by three generations of Bhai's students from the Swastik Samarth Vyayam Mandir (Saraswat Colony, Santacruz)
- PPT presentation on 'Bhai' and Vyayamshala by Dr. Sharad Nayampalli and Jairam Khambadkone

**Dr. Kishor Nayampally**  
(Program Convener)

**Dr. Narendra Hattikudur**  
(President, The Saraswat Club)

**Shri. Deepak Hemmady**  
(Chairman, The Saraswat Club)

# Parmanu and the Indian Atomic Energy Story

CHAITANYA SHIROOR

The recent hindi movie "Parmanu" recounted India's first atomic explosion at Pokhran on 18 May 1974. It was codenamed "The Smiling Buddha" and brought to the fore a very small but important aspect of our country's Atomic energy programme. It was heartening to witness the euphoria in the movie halls with calls of "Bharat Mata ki jai!"

Nuclear energy is derived from the process of Fission (breaking up) of some heavy unstable atoms such as Uranium (U235) or the process of Fusion (combining) of light but inert atoms such as Hydrogen (H1). In both the fission and fusion reactions, there is a loss of mass (known as mass defect) and it is this mass which gets converted into huge amounts of heat energy in accordance with Einstein's famous Theory of Relativity ( $E = MC^2$ ). Incidentally, all of the sun's energy is derived from nuclear fusion reaction! An uncontrolled nuclear reaction results in an atom bomb or a nuclear disaster such as Chernobyl or Fukushima, whereas a controlled nuclear reaction has several good uses such as generation of electrical power, irradiation in agriculture, nuclear medicine etc.

Our country's Atomic Energy Programme is a very interesting story and many of us are not in the know of it (may be because of the secrecy associated with it). The foundation of our Atomic Energy Programme was laid down by the great scientist Dr. Homi Jehangir Bhabha [after whom the Bhabha Atomic Energy and Research centre (BARC) is named]. He was a genius with uncanny foresight and had announced India's three-stage nuclear power program which ultimately would go to make India an energy surplus country for centuries to come! The bottom line of the Programme was "self reliance." The genius of Dr. Homi Bhabha can be gauged from the fact that he had envisaged the Nuclear Programme even before Nuclear Energy was harnessed to generate power anywhere in the world!

The three-stage nuclear programme was based on the fact that we did not have adequate reserves of Uranium (U-235) but we had vast reserves of Thorium (Th-232). Thorium is found in abundance on the sea shores of Kerala. It also took into account the fact that we were an under-developed country and did not have the required technologies and the industrial infrastructure for progressing with R&D and the setting up of nuclear power plants.

However, Thorium has one big drawback - by itself it is an inert material. It requires Plutonium (Pu-239) for making it a fissile material which can thereafter be used as a fuel in an atomic reactor and Plutonium gets generated as a byproduct in the spent fuel of a nuclear reactor. Unfortunately, Plutonium is also the feedstock material for atomic bombs and therefore no country gives it to another country. Each country has to generate Plutonium by itself. Well, in our case, we not only need Plutonium for nuclear weapons but also to convert Thorium into fissile material to be then used as nuclear fuel. We therefore have to be very judicious in the generation and consumption of Plutonium.

On 4<sup>th</sup> August 1956, India entered the era of nuclear energy with the commissioning of the first nuclear reactor "Apsara". This reactor was conceptualized by Dr. Homi Bhabha and built by Indian engineers with the nuclear fuel supplied by United Kingdom. In 1960, we commissioned our second research reactor "CIRUS" with assistance from Canada. This was an important stage because CIRUS gave us Plutonium to furthering our nuclear programme and also for detonating our first nuclear explosion (Smiling Buddha).

The detonation of the first atomic device on 18<sup>th</sup> May 1974 brought a host of sanctions along with it. We had also not signed the Non Proliferation Treaty (NPT) and the Comprehensive Test Ban Treaty (CTBT) as these were heavily biased and unfair to us. We were therefore termed as a Nuclear Pariah! The Nuclear Suppliers Group (NSG) imposed all kinds of sanctions on us - we were denied technologies, material and equipment which could be used for our Nuclear Programme and also for our military effort. This certainly was a big setback and our industrial development dipped sharply, but it also turned into a blessing! Our scientists rose to the occasion and developed all the necessary technologies by ourselves and nurtured and coaxed the industry to produce indigenously. Our Nuclear Power Programme and development of Cryogenic engines for the Integrated Guided Missile Development Programme are prime cases in point!

The commissioning of the third nuclear power station at Kalpakkam (near Chennai) in July 1982 was a big achievement. This reactor was fully designed and built by India. All the material and equipment were produced in the country. With this, India joined a small group of countries which could design and build nuclear power units on their own!

## Where are we today ?

As per Dr. Homi Bhabha's three stage programme, we are somewhere towards the end of the second stage (Fast Breeder stage in which we will manufacture enough quantity of Plutonium) and some steps (experimentation) of third stage. The 500 Mw Fast Breeder Reactor may have been or must be in an advanced stage of commissioning. Currently India has 22 reactors that produce 6780 MW, 6 reactors are under construction (aimed to produce 4300 MW) and 33 reactors are planned to be constructed (aimed to produce 33000 MW). Currently India's installed capacity of electrical energy is 230,000 MW, so nuclear energy will form a significant portion of India's energy output. In about 10 years from now we should be in a position to achieve Dr. Homi Bhabha's dream of a strong nation with an energy surplus.

Our salutations to Dr. Homi Bhabha and to all the scientists of our Nuclear Energy Programme who have surmounted major adversities and have overcome many challenges to put our Nuclear Energy Programme on a sound footing besides making our country strong in the comity of nations (as a Nuclear weapons state).

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## Two Fantastic Stories: Eddie And Butch

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

My wife and I were finalising plans for a visit to the United States. Since we were headed to Chicago, I tried to recollect what I knew best about Chicago. Upper most in my mind was the fact that Chicago was the home of the notorious gangster Al Capone, in the first half of the twentieth century. And I wondered why was O'Hare International Airport at Chicago so named? What I discovered on the internet was fascinating. I share my findings with the readers.

### **Easy Eddie**

Many years ago, Al Capone virtually owned Chicago. Capone wasn't famous for anything heroic. He was notorious for enmeshing the Windy City in everything from bootlegged booze and prostitution to murder.

Capone had a lawyer named Easy Eddie. He was Capone's lawyer for a good reason. Eddie was very good. In fact Eddie's skill at legal manoeuvring kept Big Al out of jail for a long time.

To show his appreciation, Capone paid him very well. Not only was the money big, but Eddie got special dividends, as well. For instance, he and his family occupied a fenced-in mansion with live-in help and all the conveniences of the day. The estate was so large that it filled an entire Chicago City block.

Eddie lived the high life of the Chicago mob and gave little consideration to the atrocity that went on around him. Eddie did have one soft spot, however. He had a son he loved dearly. Eddie saw to it that his son had clothes, cars and a good education. Nothing was withheld. Price was no object.

And despite his association with organized crime, Eddie tried to teach his son, right from wrong. Eddie wanted his son to be a better man than he was. Yet, with all his wealth and influence, there were two things he couldn't give his son; he couldn't pass on a good name or a good example.

One day, Easy Eddie reached a difficult decision. Easy Eddie decided to rectify the wrongs he had done. He decided he would get to the authorities and tell the truth about Al "Scarface" Capone, clean up his tarnished name, and offer his son a semblance of integrity. To do this he would have to testify against the mob and he knew that the cost would be great. Yet, he testified.

Within the year, Easy Eddie's life ended in a blaze of gunfire on a lonely Chicago street. But in his eyes, he had given his son the greatest gift he had to offer, at the greatest price he could ever pay. Police removed from his pockets a rosary, a crucifix, a religious medallion, and a poem clipped from a magazine.

### **The poem read –**

The clock of life is wound but once, and no man has the power to tell just when the hands will stop, at late or early hour.

Now is the only time you own. Live, love, toil with a will. Place no faith in time. For the clock may soon be still.

### **Butch O'Hare**

World War II produced many heroes. One such man was Lieutenant Commander Butch O'Hare. He was a fighter pilot assigned to the aircraft carrier USS Lexington in the South Pacific.

One day his entire squadron was sent on a mission. After he was airborne, he looked at his fuel gauge and realized that someone had forgotten to top off his fuel tank. He would not have enough fuel to complete the mission and get back to the ship.

His flight leader ordered him to return to the carrier. Reluctantly, he dropped out of formation and headed back to the fleet. As he was returning to the mother ship, he saw something that turned his blood cold. A squadron of Japanese aircraft was speeding its way towards the American fleet.

The American fighters were gone on a sortie, and the fleet was all but defenceless. He couldn't reach his squadron and bring them back in time to save the fleet. Nor could he warn the fleet of the approaching danger. There was only one thing to do. He must somehow divert them from the fleet.

Laying aside all thoughts of personal safety, he dived into the formation of enemy planes. Wing mounted 50 calibre cannons blazed as he charged in, attacking one surprised enemy plane and then another. Butch wove in and out of the now broken Japanese formation and fired at as many planes as possible till he ran out of all ammunition.

Undaunted, he continued his assault. He dove at the planes trying to clip a wing or a tail in hopes of damaging as many enemy aircraft as possible, rendering them unfit to fly. Finally the exasperated Japanese squadron took off in another direction.

Deeply relieved, Butch O'Hare and his battered fighter limped back to the carrier. Upon arrival he reported in and related the event surrounding his return. The films from the gun camera mounted on his plane told the tale. It showed the extent of Butch's single handed daring attempt to save the fleet. He had in fact destroyed five enemy aircraft. This took place on February 20, 1942. And for that action Butch became the US Navy's first Ace of World War II and the first Naval Aviator to win the Congressional Medal of Honour.

A year later Butch was killed in aerial combat at the age of 29. His home town would not allow the memory of this WW-II hero to fade; and today, O'Hare airport in Chicago is named in tribute to this great man.

So what do these two stories have to do with each other?

Butch O'Hare was Easy Eddie's son. His memorial displaying the Congressional Medal of Honour is located between Terminals 1 and 2.

# Examination Results

## 10th Standard

**Aditi Prasad Chandavarkar**, Bangalore: SSCE 91 %  
Secured 96/100 in Hindi, 96/100 in Mathematics, 96/100 in Commercial Applications.

**Aditya Vishal Balsekar**, Mumbai: ICSE - 92.83%  
Secured 91/100 in English, 95/100 in Hindi, 100/100 in Physical Education. Ranked 1st in boys (u-14) in Maharashtra State Lawn Tennis Association-2016, ranked 2nd in boys U-16) in 2017, Winner of Boys U-16 in MSSA-2016, 1st in Interschool (DSO 2017-18) boys U-17 in District Mumbai

**Amruta Arvind Sawant**, Mumbai : SSCE - 87.4 %  
Secured 91/100 In Marathi

**Ananya Vikram Balvally**, Mumbai: 91.4%  
Secured 91/100 in English, 96/100 in Hindi, 94/100 in Social Sciences

**Anoushka Anand Kumta**, Mumbai: ICSE - 97.5 %  
Secured 98/100 in Hindi, 97/100 in Social Sciences, 100/100 in Mathematics, 99/100 in Science and 99/100 in Physical Education.

**Ashwin Chaitanya Hemmady**, Kolhapur: SSCE - 94.8 %  
Secured 99/100 in Sanskrit. Has bagged 1st and 2nd prizes in Debates and Quizes in interschool competitions.

**Avanti Prashant Haridas**, Mangalore SSLCE 89.28%

**Kamalakshi Swaroop Pramanick**, Mumbai: SSCE (Great grand daughter of Gurunath Gokarn): 86.40%  
Secured 96/100 in Mathematics.

**Nidhi Nagaraj Shiroor**, Kumta, Karnataka: SSLCE - 92.8%  
Secured 100/100 in Sanskrit, 1st rank in School and Gold Medal in State Level International Olympiad of Sciences in 2017.

**Nishtha Naren Naimpally**, Bangalore: CBSE - 95.6%  
Stood 1st in School - Sindhi High School, Kumara Krupa Road, Bangalore.

**Niyati Ajay Pandit**: SSCE - 92 %  
Secured 96/100 in Mathematics, 95/100 in Science & Technology.

**Niyati Dinesh Chougule**, Mumbai: SSCE, 93.60%  
Secured 95/100 in Sanskrit, 96/100 in Mathematics, 97/100 in Social Sciences

**Rajashree Hemant Hemmadee**: SSCE 70 %

**Saahil Alok Bijur**, Nashik: ICSE - 96%  
99/100 in Hindi, 97/100 in Social Science 94/100 in Mathematics 96/100 in Science.

**Sankalp Shatanand Shukla**, Mumbai: SSCE - 92.4 %  
Secured 95/100 in Sanskrit, 93/100 in Mathematics, 92/100 in Science & Technology, 98/100 in Social Sciences.

**Shraddha Vinay Taggarse** : SSCE 97.4 %

Secured 99/100 in Sanskrit, 98/100 in Mathematics, 98/100 in Science & Technology, 96/100 in Social Sciences

**Smriti Sameer Kumta**, Mumbai: ICSE - 96%

Has been writer for board examinations for weaker students, Member of the School Senate and Editor of School Magazine, Secured 96/100 in English, 97/100 in Social Sciences, 96/100 in Mathematics, 93/100 in Science, 100/100 in Home Science

**Yash Sumanth Bijoor**, Mumbai : SSCE - 94 %

Secured 93/100 in Hindi, 97/100 in Mathematics, 93/100 in Science & Technology and 98/100 in Social Sciences

## 12th Standard

**Akshat Shyamsunder Bhat**, Mumbai: HSc - Science- 95.23%

Secured 100/100 in mathematics, 96/100 in Physics

**Anirudh Sandeep Betrabet**, Bangalore: PUC - 89%

**Dakshayani Kalbag**, Karnataka: PUC - 92.33 %

**Gayatri Chinmay Chickermane** : HSC - 92.46 %

**Manasi Ramkishore Yellore**, Mangalore : PUC - Commerce - 96%.

**Mihika Mallapur**, Belgaum: PUC Science - 91.66%

**Nitya Hemant Bhat**, Mangalore: PUC - Arts: 87.66%

**Kruthi Kishore Masurkar** : PUC 77.83 %

**Pranav V Dhareshwar**, JSS College, Dharwad: PUC - 96% He stood 3rd in his college.

**Shivam Jaggi Balse** : HSC - 93.38 %

Secured 97/100 in French, 92/100 in Economics, 98/100 in Accountancy, 96/100 in Maths & Stats.

**Shivani Ashish Kagal** appeared for HSC (Science stream), Mumbai: 90.92% aggregate and 94% PCMB.

## Graduation and Post graduation

**Abhinav Ajaykumar Shirur**, Kolhapur: B.Tech 8.64 out of 10 points

Stood 4th in his College

**Amruta Anand Ulman**: B.Occ. Therapy

**Kaivalya Ravindra Nadkarni**: CA (Group 1 and group 2 total: 480) Cleared at first attempt

**Prerana Dhareshwar**: B.Com, 6th Semester - 83%.

**Shivani Haritay**, Belgaum, Karnataka University: B.A 6th Sem: 80.89 (first class with distinction)

**Shreyas Santosh Hervatte**, Bangalore: B.E. (Electrical and Electronics Engineering) - 84.22% 4th Rank.

# Examination Results 2018

## 10th Standard



**Aditi Prasad  
Chandavarkar**



**Aditya Vishal  
Balsekar**



**Amruta Arvind  
Sawant**



**Ananya Vikram  
Balvally**



**Anoushka Anand  
Kumta**



**Ashwin Chaitanya  
Hemmady**



**Avanti Prashant  
Haridas**



**Kamalakshi Swaroop  
Pramanick**



**Nidhi Nagraj Shiroor**



**Nishtha Naren  
Naimpally**



**Niyati Dinesh  
Chougule**



**Niyati Ajay Pandit**



**Rajashree Hemant  
Hemmadee**



**Saahil Alok Bijur**



**Sankalp Shatanand  
Shukla**



**Shraddha Vinay  
Taggarse**



**Smriti Sameer Kumta**



**Yash Sumanth Bijoor**



**Akshat Shyamsunder  
Bhat**



**Anirudh Sandeep  
Betrabet**

## 12th Standard



**Dakshayani Kalbag**



**Gayatri Chinmay  
Chickermane**



**Manasi Ramkishore  
Yellore**



**Mihika Mallapur**



**Nitya Hemant Bhat**

## 12th Standard



Kruthi Kishore  
Masurkar



Pranav V Dhareshwar



Shivam Jaggi Balse



Shivani Ashish Kagal



Abhinav Ajaykumar  
Shirur

## Graduation and Post graduation



Amruta Anand  
Ulman



Kaivalya Ravindra  
Nadkarni



Prerana Dhareshwar



Shivani Haritay



Shreyas Santosh  
Hervatte

## Kiddies' Corner

### Swaccha Bharat



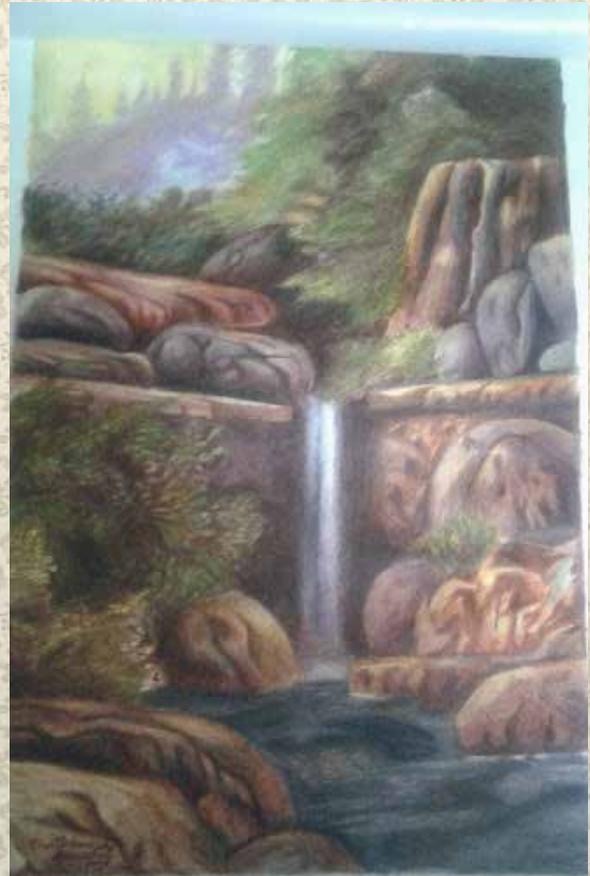
Poorna Obiray Ulman - 11 yrs

### Fish Tank



Jeetesh Amamebal - 8 yrs

## Scenery



Prathamesh Amembal 14 yrs

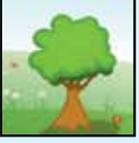


## हिमुलि काणी भाग – १

### जपॅन गांवचि लोक कथा

(Pictures: Courtesy the public domain clipart website openclipart.org by stilg4r)

जपॅन थावु चिक्के दूर, एक सान द्वीप आस्स । ताज्जे नांव 'ओकि' । पाय निर्दुनु, आंग सोर्नु,  
समुद्रा पाळांचें पाळ्यांतुं कुकूट पळ्यां, ओकि ।



खयिं पळेल्यारि, रुक्कं, फुल्लं, तर्ने तण ।

हॅ रसशी स्वर्गा मद्देंतुं राब्तारिं, नमनमुन्दार सॉशे: काळ; बभु;

गाँब्रा- बण्णाचे; आंगारि चिट्टे ज़ावु...



एकलॉ मात्र पूरायि हिम-श्वेत आशिशलॉ । हाज्मिति, ताक्का नांवं पळ्ळें: हिमु ।

हिमुक एक होडि आशा । माक्का जपॅन पोळोंका म्होण भो मन आस्स । मात्र, कशिश

तात्रें जपॅन वोच्चें ? कशिश समुद्र पार कोर्नु थयिं पांळ्वें ?

इत्याक तुक्का जपॅनाचि भोवन्डि कोरुक अस्लॉ लगाव लाग्ला, हिमु? आमिं  
हांगा, ओकिरि, कित्ले खुशालेरि आस्सति, तागेल भावन्डानिं ताक्का सांगु पळ्यलें।  
कार्यिं प्रेजन ना ! हिमु तागेलें सॉप्पन घट्टि पोटोळ्णु बस्ला ।  
माका एक दिमु, खन्डित, जपॅन वोचुक मेळतलें - पळयाति तुमिं ।

(To be continued)



– गायत्री मदन दत्त

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Sitting down : Om Surkund, Naman Divgi

Sitting left to right :

Mrs. Shilpa Nadkarny Surkund,

Mrs. Veena Koppikar Burde,

Mrs. Geeta Koppikar,

Mrs. Manasi (Lata Koppikar)

Chinchankar

Standing: Uma Surkund, Devayani Nadkarny

Divgi, Ruhan Divgi, Smyan Hemmad,

Siya Hemmad, Shruti Chinchankar Hemmad,

Gautam Burde

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## **Even Engineers can Save Lives**

KARTTIKEYA MANGALAM

I am Karttikeya, a senior undergraduate in Electrical Engineering. Last semester, I was in Switzerland as an exchange student in the Dept. of Computer Science at the Ecole Polytechnique Federale de Lausanne (EPFL). The incident I am about to narrate happened in the first week of February this year, when I was coming back from Geneva to New Delhi via Moscow, after writing my end-term exams at EPFL.

My flight was about half full and luckily, the seats adjoining mine were empty. I sat enjoying the solitude for about three hours, when I heard an air hostess enquiring whether there was a doctor on board to deal with a medical emergency. A few minutes later, I saw a middle aged Russian man hurry down the aisle. It seemed he was a doctor and the man in need of medical attention was seated just two rows behind me.

As a fellow traveler – almost a neighbour in fact – I went to his seat to see if I could be of help. The crew spoke only in Russian while the patient spoke only in English and Dutch, but the air hostesses were able to put together enough English to understand that the man needed medical help. Luckily for him, the doctor spoke English and that's why I too was able to understand his situation. His name was Thomas and he was about 30 years old. He had Type 1 diabetes since the age of 11 and always carried his insulin pump with him, attached to his abdomen over his liver. Before eating anything, he would set the required dosage of insulin through a dial in the pump. But the pump had to be removed for the security check at Sheremetyevo International Airport, Moscow, and he had forgotten to collect it from the deposit tray. It was already five hours since his previous dose of insulin had been taken. Being a diabetic for over 19 years, he always carried his sugar level monitoring equipment with him, and it showed a value of around 21 (I can't remember exactly - it seems that intense mental pressure has a curious way of blocking details). He explained that it should be around 6 ideally.

The doctor tried to calm him down and explained to the hostess that Thomas needed insulin urgently or he would pass out with, possibly, multiple organ failure and coma or even worse. I personally think this ended up creating only more panic. While Thomas had with him some cartridges of the short term, fast acting insulin that he normally took, he needed a way to inject himself. It turned out that the doctor himself was a diabetic, and used an insulin pen to inject himself. The pen had a central portion to hold the insulin cartridge, a dial to adjust the dosage and a plunger which when pressed ejected a small but sharp needle from the front. He also had extra spare needles. The problem was that Thomas' insulin cartridges were thinner than the insulin cartridges used in the pen and so wouldn't fit properly. Also, the Russian doctor's insulin cartridges belonged to long-term slow-release insulin that was chemically different from what Thomas usually used.

Seeing no other immediate solution and in a situation of such urgency, Thomas and the doctor decided to go ahead and inject the doctor's insulin. An air hostess escorted them to some private space at the back of the airplane and I went back to my seat to sleep, thinking that the emergency had been dealt with. But as the reader would have guessed, that was not the case because otherwise I would not be writing this article!

After about an hour or so, I heard the air hostess announcing that the flight would be landing at some airport in the Afghanistan-Kazakhstan region because of a medical emergency. On inquiring further, I came to know that one of the air hostesses while passing by Thomas' seat discovered that he had passed out, with white foam forming at the corner of the mouth. Hearing this, I went to Thomas' seat, where the doctor was already present holding an insulin pen. He explained to me that, over the years, Thomas might have developed a chemical resistance to the long-term, slow release insulin that had been administered to him an hour back. Now Thomas' life was at severe risk unless he was injected with the correct insulin as soon as possible. The doctor said that his blood sugar levels were now in the mid-thirties from the twenties an hour earlier. When I asked what he was doing to the pen, he said that he knew a way of adjusting the diameter of the cartridge holding tube, so he was going to try and do that and then use it to inject Thomas with the correct type of insulin. He finished doing this, but when he inserted Thomas' insulin cartridge into it and pushed the plunger, the needle wouldn't budge.

I think he panicked at this point and asked the air hostess to land immediately as otherwise it would be very difficult to save Thomas. The air hostess said that the landing would take at least an hour and a half more, and that they had already begun descent from the cruising altitude.

Since the pen was working just fine an hour ago, I asked the doctor to give it to me so that I could see what was wrong. I also requested the air hostess to let me access the premium wi-fi, available only to Business Class passengers on the plane, to check the pen's manual online, to which she reluctantly agreed. I looked up the manual and found a large engineering drawing showing how each part fitted with other. Now, engineering drawing (TA101) was something I loathed in my first year but had practiced enough to get a B; it was certainly enough to allow me to understand this particular drawing.

I opened the pen and methodically counted the components. I realized that somehow there were only 12 parts in it while the diagram clearly showed 13 different parts. On cross-checking, I saw that there was a spring missing from in front of the cartridge. This spring was essential to transfer the plunging motion from the top of the pen to the needle. I searched around Thomas' seat and in the aisle area nearby to find the spring, but in vain. All the while the plane was descending, and the doctor seemed simply to have vanished.

Keeping a cool head, I requested the air hostess to ask the passengers for ball point pens, as these usually have a spring in them. In a few minutes I got 4-5 pens from the anxious passengers who, I believe, were terrified at the thought of landing in a terror-stricken region. On trying out the different springs, I found one that perfectly fitted the doctor's insulin pen. I quickly reassembled it and gave it to the doctor who had, by then, rematerialized. He adjusted the dose, changed the needle and successfully injected Thomas with the correct insulin.

In about another 15 minutes, the doctor reported that Thomas' blood sugar levels had stopped rising. Then they started to come down. The doctor told the air hostess that there was no need for an emergency landing now, as Thomas would regain consciousness in some time. The air hostess seemed very relieved to hear this, and asked us to help transfer Thomas to Business Class so he could lie down. She transferred my seat too along with his, as some sort of "caretaker". Later on, as the flight neared its end. Thomas

regained consciousness and I narrated the whole incident to him.

Since he was on the verge of passing out, and was alone and completely new to India, I accompanied him, after the flight landed at New Delhi, to the Medanta Hospital for a checkup and to get a new insulin pump. On the stretcher in the ambulance, he thanked me profusely and told me to visit him in Amsterdam where he owned a restaurant and brewery, and where I would receive as much free food and beer as I wanted! He had come to Delhi for travelling around India and seeing the Taj Mahal.

This incident has made me realize the importance of the basic engineering skills we are taught in our freshman year. I think saving a man's life is more than what anyone could have ever hoped to achieve from the basic engineering knowledge imparted in that year. I am grateful to IITK for making me capable enough to actually matter in such a critical situation.

**Courtesy Shubha Karnick, "Eyes", IIT Kanpur News Magazine**

## Amchi Theory Of Relativity

- Tanuja Nadkarni



When one Amchi meets another,  
It's time for Einstein to pull out his hair!  
For, the Theory of Relative-ity,  
is beaten and pounded till every link is laid bare!

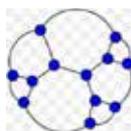
Your Grandfather's paternal cousin's  
grand-aunt's niece  
is none other than me!  
Proclaims the plump lady with glee!

Oh your Father-in-law's youngest brother's  
daughter-in-law's sister is married  
into my second cousin's maternal aunt's family  
– don't you know?  
States the tall man with the beetling brow!

The unravelling progresses at the speed of light  
in wedding halls and functions –look at the people in sight!  
"See that woman in the Orange Saree?  
With the necklace in gold Filigree?"

"Who? Where? Which? Light Orange or Dark?  
Green border or Fawn?"  
But Mrs-know-it-all is done with her and has just moved on,  
to the brides' mother's maternal aunt's cousin's daughter  
who attracted attention with her raucous laughter.

I sit feeling drained of energy,  
Wish I could be supine and give in to this lethargy,  
I feel like I'm back in the class of '84  
My mind could absorb no more,  
and the whole class had a defeated air,  
When the professor finally said  $E = mc^2$ !



## The Wings of the Sparrow

- Veena Bantwal

So tiny seems the Sparrow  
Before the vast blue sky;  
So tiny are its wings,  
Yet so determined to fly!

The brown wings of the Sparrow  
Are like the bird, so light;  
It's the fluttering of these brown wings  
That keeps the Sparrow in flight.

The fluttering wings are moving,  
Moving swiftly through air;  
Fluttering forward on their path  
The wind they seem to dare!

Playing with the wavering wind,  
When tired the wings become;  
They need the trees  
To house their nest;  
From their fluttering  
To take some rest;  
'Home' they want to come.



# When the Lass from Mangalore threw Snowballs in Peshawar

## A Family Saga

BONDAL JAISHANKAR, DELHI

The title will doubtless intrigue you, but several years ago, when I was located in Stockholm, my mother (my parents lived for some time with me there) compressing some snow from our yard into a ball, and reflecting on the locations and relocations in her and my father's lives, said this. I did not think much on this at that time, but when the phrase suddenly leapt into my consciousness yesterday, it also occurred to me that my family had arrived in Delhi this summer—1938—8 decades ago. Prior to that, my parents had already spent some years in what was then North West Frontier Province (NWFP) in British India. They both belonged to Mangalore (then part of Madras Presidency), and my father (Ramesh Bondal) after graduating, joined the government, married Kamala Benegal and was deployed to Rawalpindi in 1929 (he was a civilian working in the then Defence dept), and successively to Peshawar, Murree, Quetta (Baluchistan)—all military outposts for India then. On many occasions, my father had to deal with the 'Jirgahs' the tribal gatherings of the Pathans in the NWFP whom the British administration either suppressed, or bribed in order to buy peace. In the end, as history of that region has shown (to this day), neither method has succeeded.

So the lass from Mangalore travelled by train via Madras (now Chennai) and Delhi to the NWFP (certainly a long haul in terms of almost everything—distance, language, culture, ambience and the weather!) Remember, phones were rare, connections not easy, letters took a long while to reach—it was another world for her. There were, of course, people from other parts of India there (think of the Marathi Mitra Mandal in Rawalpindi celebrating Ganesh Chaturthi, or the Bengalis in Quetta marking Durga Puja), but aside from that, it was largely the Brits, the Punjabis and the Pashtuns. However, my mother enjoyed her time there, playing some badminton, learning Hindi with some frontier Punjabi dialect, picking up new recipes (largely wheat based) and, you guessed it right, spinning snowballs!! She also told me that she had made a few snowmen (and draped a saree or two on snowwomen), but alas! In an age of few cameras, no photos (leave alone selfies) seem to have been taken.

Come 1936, my father was posted to Delhi, but in reality my parents had to shuttle between Delhi and Simla with 6 months in either place, as Simla was then the summer capital for the British administration. My siblings had arrived by then, so it was a rather hectic life for my parents. However, with war clouds and economic uncertainty hovering over Europe, the government stopped this annual movement into the hills as an economy measure, and by 1938 autumn my family had moved to Delhi, where we have remained since. My siblings, completing their education, went their ways; I continued in Delhi, with my work and life centered either in this city or in some country outside India. Thus for me (having been born

here) and my parents (even though not born here) a lifetime of emotional and physical umbilical cords have connected us with this city, and North India. It is interesting that this continues with my children—they wandered the world, but both now live and work in Delhi.

Though the wider world engaged our attention, my growing years were memorable for the small and close knit Aamchi community that existed in Delhi over the years—the bulk being in government service, very few in "private" sector (Imperial Chemicals, British American Tobacco or Burmah Shell) or other professions. My childhood days were spent in (rather big) government houses (not apartments) with grass lawns in front and back of the houses, and located in the heart of Lutyens Delhi. Post 1947, with the creation of our Western neighbor, Delhi had a huge influx from Punjab, and many set up shops, establishments in the vegetable/commodities area (it could hardly be called a shopping complex, leave alone a Mall!). We had a country bakery very near our house, where a number of our Pacchis, some of them driving large DeSotos, Humbers and Chevrolets would land up with dough for baking biscuits, nankattais and loaves of bread, as such freshly baked products (heavenly smells!) were not available readily in the market. They would then walk across to our place for a welcoming cup of filter coffee (with my grandma's chaklis) and some gossip. Before leaving, they would invariably pass on some biscuits or nankattais hot off the oven to me—a memorable and delectable treat!

Our heritage also used to catch up with us in Delhi, even though we were relatively far from the traditional lands of the Chitrapurs. The Konkani Samaj brought back memories of speaking the language outside the home, and food, while visits by HH Swamiji (it was Swami Anandashram in the early days, later HH Parijanashram Swamiji,) were eagerly welcomed by the community here, and form a part of my fragrant childhood memories. As a child, seeing Anandashram Swamiji, with His gold rimmed glasses, gentle smile and demeanor, the chant of mantras and style of worship, the fragrance of rising incense all created an ambience that left a deep impression on young minds. Later, it was the same with Parijanashram Swamiji. The deep connect has remained over the decades.

Yet, as the years progressed, all was not smooth sailing. Living in Delhi, the political vortex of India, and as a "government" family, one became acutely aware of developments everywhere in the country (even without internet, TV or Google). 1947 August, India's Independence, the upswing of emotions for my family was soon drowned in the chaos and uncertainty of Partition, the trauma of people moving, the tragedy of those uprooted on both sides. Large parts of Delhi population, including our neighbours in government service, left the city without their belongings—

my parents spoke of the fear and sadness at events the like of which we had never seen before. This period was also marked by urban shortages, rationing and general gloom. Peace returned slowly, but Northern parts of the country paid a heavy price.

Amongst my earliest memories of school was being part of a school crowd drafted to welcome visiting dignitaries like President Eisenhower of the US, Bulganin and Khrushchev from the (then) USSR, Zhou Enlai from China. Somewhere along the line, I recall Nehru leaning from the cavalcade (such thin security then!) to hand a rose to a child—that happened to be me! My only regret was that I was born too late to see Mahatma Gandhi! Some years later (1962), we heard the hollow voice of Jawaharlal Nehru, on the radio, describing the Chinese border intrusions. I recall my mother and grandmother giving gold (bangles) to the National Relief Fund. Still later, in 1965, and in 1971, with conflicts on our Western (and Eastern) borders, I was part of neighborhood security groups in Delhi that guided citizens in government areas on air raid precautions. History and contemporary events, thus, habitually caught up with our personal lives. Experience turned a full circle when, in the 1980s and '90s, I found myself in Beijing as part of our Embassy, discussing with the Chinese the very same issues that we in India had been agonizing over since 1962!

Fast forward to late 20<sup>th</sup>/early 21<sup>st</sup> century, while my parents lived on in Delhi, I moved countries with my job, but family links with Delhi and its atmosphere persisted. In spite of advancing years, my parents always felt at home here, having been "expats" within the country for so many

years! For me and my family, living in North and Delhi has been a way of life...we have known Aamchi families here since the 1950s. It is a long time.....today the composition, interests and outlook among all communities, including our community living in this megalopolis, has transformed, but despite the outreach of minds due to exponential changes in communications, those who live here continue to home in on the food, the festivals, the "sights and sounds" (including the cacophony!), and the much talked about "weather" (whether political or natural) of this city. I suppose it is a state of mind replicated by those who live in any city, in any part of the world long enough for the place to grow into one's psyche. As Prof Higgins says of Eliza Doolittle in "My Fair Lady"—"I've grown accustomed to her face....." As my family and I cross eight decades in this striking city, we have hope we will cross a century, or who knows, maybe more.....

Somewhere, the lass from Mangalore must be smiling.....

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## **Chitrapur Ebooks announces fresh digital books on site**

Dear readers,

[www.ChitrapurEbooks.com](http://www.ChitrapurEbooks.com) is delighted to announce a bonanza of digitized books on the website. The 10 volumes added range from biographies to commemorative volumes, autobiographies and philosophical commentaries. The subjects of these books are, among others, members of our community who had a key role to play in developments in India of the 20th century, the Benegal Brothers, Kamaladevi Chattopadhyay and Kudmul Ranga Rao to mention a few. In the same vein, we include a Commemoration Volume brought out in honour of Karnad Sadashivrao, the doyen of Freedom Fighters in Karnataka.

With this, we have now onsite a total of 35 books, over 100 articles selected from vintage KSAs, and three photo galleries along with other features—one photo gallery describes an interesting collection of restored period houses from different eras [and areas] of India, all on view in Manipal, Karnataka—a one-of-a-kind institution in our country, reflecting the lifelong inspiration of one dedicated individual. A photo essay is devoted to the work of Kamaladevi Chattopadhyay.

What we are equally happy about is that the website has undergone a complete makeover, in terms of layout, appearance and colour schema. Readers can now have a refreshing visual experience even as they imbibe fresh knowledge. Once you have viewed/read the contents, do get back to us with your responses.

Please use a big screen desk/laptop to view the website. Photos and features will then emerge with clarity.

With best regards

Jaishankar Bondal, Shantish Nayel

[www.ChitrapurEbooks.com](http://www.ChitrapurEbooks.com)

## Were Penguins Waddling in Karwar?

SANJAY GOKARN

No I am not kidding, just read on. Last month I had elaborated on the ways we interpret the factual information in our day-to-day life and then draw our inferences and modify them as we get newer information. This is precisely the way conjectures are made in developing scientific models. Here I will discuss a case study which may interest most of us, "The Indian Continent". Plate tectonics is by now a widely accepted concept and finds mention in our school books also. As per this theory, the earth's crust comprises of several plates, which are essentially rigid rock masses, floating over a viscous mantle. These plates are rigid in the sense, they have not changed their shape or size over the past at least 200 million years (Ma, derived from Latin Mega annum). There are seven major plates which have area of more than 100 million sq. km. and several minor plates, as shown in Fig.1a.

My main emphasis in this article is to provide you with the reasoning and arguments rather than just document the information. So the question is "How do we know this?" Several aspects need to be explained here. Firstly how do we know that the crust is divided into several plates? To understand this, refer to the Fig.1b which shows the epicentres of the earthquakes with magnitude larger than 7 on the Richter, that have occurred at different times in the past hundred years. Observe that these follow a definite pattern. The earthquakes invariably occur where the crust is weak, or in other words, over the inter-plate boundaries. That is how the plates are demarcated. Thus Fig.1a is drawn on basis of Fig. 1b. These figures will keep changing with time as and when we gather more and more information.

The plates have a thickness varying between 100 -300 km and float over viscous and semi-molten mantle. The interior of the earth is shown in Fig.2. Several convection currents are set-up in this semi molten mantle. Thus the plates overriding this mantle have always been in motion ever since they were formed (about 3500-4000 Ma ago). We know the age because there are several rocks formed during this period. In India these old rocks are seen in the Aravalli (Rajasthan), Karnataka (particularly in Chitradurga region), as well as in Bundelkhand region.

What are the causes for the existence of the convection currents in the mantle? These currents are caused by hot material in the earth's core (at temperatures of about 5000-5500°C), which causes strong instabilities (violent agitations similar to those observed in the boiling water but much more violent) at the core mantle boundary. Some of these instabilities rise up to the top of the mantle and thus set-up and support the convection current system in the mantle. These convection currents drive the overriding plates in different directions. During the course of this motion, the plates collide with the neighbouring ones and then one plate may subduct (go below) the other at some places, slip

across each other at some places and move away from each other at some other places. The earthquakes are caused at these plate boundaries because of these movements. These movements are shown in Fig.1a by arrows at the different plate boundaries. Of course depending on several known and unknown factors, these courses may change in future.

Coming back to our Indian Plate (pink patch in Fig.1a, with dark pink water bodies to the south), it has an area of about 11.9 million square km and covers the political India, Pakistan and some parts of Afghanistan, as also the Indian Ocean. The snapshots of the globe at different times are shown in Fig.3. About 200 Ma ago, the Indian plate was near Antarctica at the south pole with our west coast was in contact with Africa and the east coast with Antarctica. You can see Sechelles and Madagascar sandwiched between India and Africa. From there India moved all the way north and collided with the Eurasian plate. Subsequently the Indian plate subducted beneath the Eurasian Plate and in the process, uplifting the Tibetan block and material in between to form the Tibetan Plateau and the Himalaya. This entire process occurred from 200 Ma ago to about 10 Ma ago, when the Himalayan mountain was in place during which the Indian plate moved about 3000 km from Antarctica to its present position.

Where were the Himalayas? What was there between India and Tibet? And perhaps the most important question "How do we know all this? Where do we get all this information?" Nature has saved a lot of information with geotags and time stamps. One of the most important tasks of the scientists is to decipher and interpret these tags and also check their credibility. We shall discuss some simple tags here.

The method used for time stamping is known as the radioactive dating. There are several methods of this dating but we shall discuss the "Carbon dating". Other methods are not much different. We learn in our schools that the carbon atom has 6 protons and 6 neutrons. This is the stable carbon atom (denoted,  $C^{12}$ ). There is another form of carbon atom (known as an isotope), which has 8 neutrons (denoted,  $C^{14}$ ). This unstable form converts itself to the stable form. Every about 6000 years, half the quantity of unstable  $C^{14}$  gets converted to the stable  $C^{12}$  through radioactive process. Thus if we have 1000 atoms of  $C^{14}$ , we will be left with only 500 after 6000 years, 250 after 12000 years, 125 after 18 years and so on. The living plants are rich in  $C^{14}$  because the plants absorb this carbon more easily than the normal carbon during photosynthesis. The herbivores get it through the food they eat and carnivores get it from the herbivores that they eat. However when these plants/animals die, they stop eating food and hence,  $C^{14}$  is not replenished and the level diminishes because of the radioactive decay. Thus knowing the average  $C^{14}$  in a living plant/animal the time of its death could be determined by estimating the ratio of carbon  $C^{14}$  to the normal  $C^{12}$ .

How are the continents geotagged? We do it exactly the way we recorded songs on magnetic tapes in the bygone days. Earth's crust has magnetic mineral known as magnetite (Fe<sub>3</sub>O<sub>4</sub>), which records the past magnetic field of the earth. The magnetic field direction at the time of cooling of the rocks is thus frozen in to the rocks. Since the direction of the earth's magnetic field is different at different places on the earth, we can compute the latitude and orientation of the continent when it cooled using this magnetic field. Thus knowing the time and position of the continents, it is established by now that the continents have been meandering over the earth's surface in the past and even now they are moving.

I have simplified the dating and time stamping methods here, at the same time maintaining the rigour of the techniques. Actual process involves good deal of complication and verification processes before the hypotheses are finally accepted.

Coming back to our Indian Plate, before it collided with Tibet, there was sea between them. The fossils of several salt water fishes in several parts of Himalaya testify this fact. (otherwise, the nearest seacoast (Gujarat coast) is about 700 km and the fish could not have gone to Himalaya from there.) For those interested in more information please search for "Fish fossils in Himalaya" on the web. We also know that the islands of Madagaskar and Sechelles separated from the Indian plate about 88 and 66 Ma ago respectively. There are several other interesting stories relating to evolution of the

different continents in the world in general and Indian Plate in particular, deciphered from the recent research, which involved a lot of creative thinking and interpretations and counter interpretations. I am not covering them here so as to contain the size of the article. However you can get a good deal of information on the internet. Hope you enjoyed reading this article. Bye.

#### Figure Captions:

**Fig.1a.** Major Plates forming the earth's crust. The arrows at the plate boundaries indicate the direction in which the thrust is acting on them. Only some of the plates are annotated.

**Fig.1b.** Major (Richter magnitude 7) and great (magnitude 8 and higher) that occurred over the past about 100 years. They occur over specific lines covering the entire globe and indicate the zones of weakness or the plate boundaries. Thus Fig1a is based on the information from this figure.

**Fig.2.** Cross section of the earth, showing the different layers inside. The convection currents in the mantle which cause the plate movements are illustrated here.

**Fig.3.** Snapshot of the earth's crust at different times during the past 200 million years, since the time, all continents were joined together at the present day Antarctica. The Indian plate is shown in red colour.

## Shri Chitrapur Math Mumbai (Grant Road) Local Sabha Shrimad Bhagvadgita Recitation Competition 2018

**Shlokas for recitation:** Adhyaya 12 Complete

**Shlokas for Abhivyakti :**

१. युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥६.१७॥

२. दैवी ह्येषां गुणमयी मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥७.१४॥

३. अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥८.१४॥

४. पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।  
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥९.२६॥

५. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१८.६१॥

**Date and Time of the Competition will be announced in our next issue.**

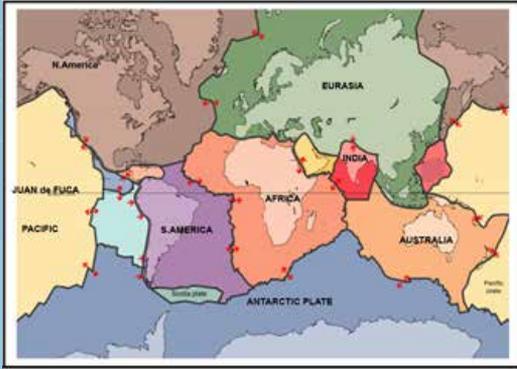


Fig 1a

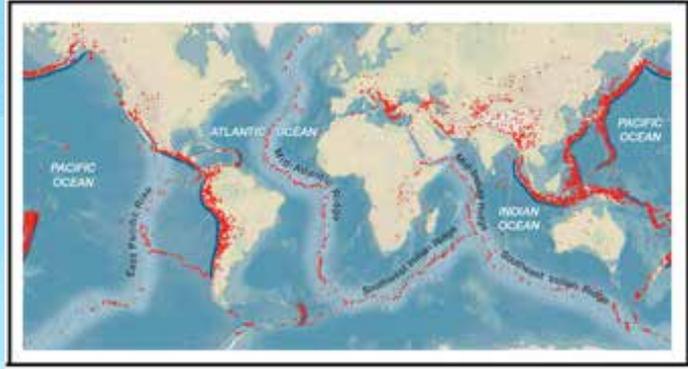


Fig 1b

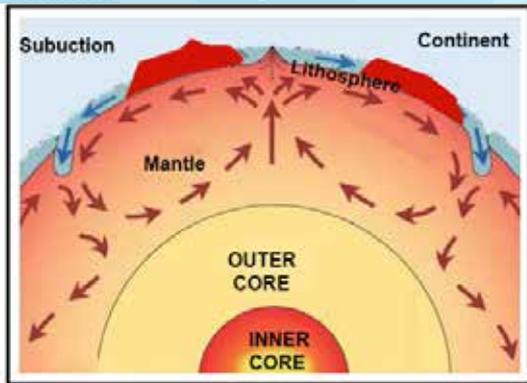


Fig 2

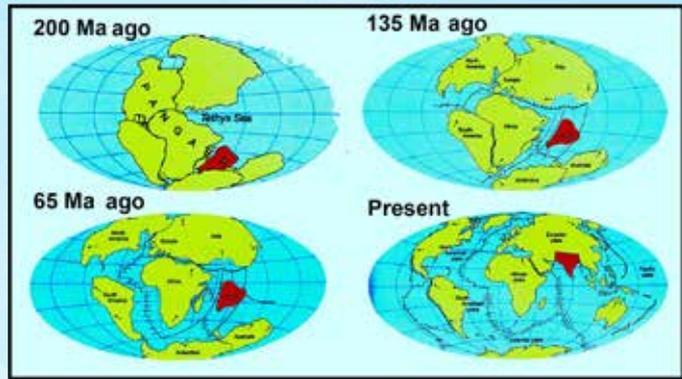
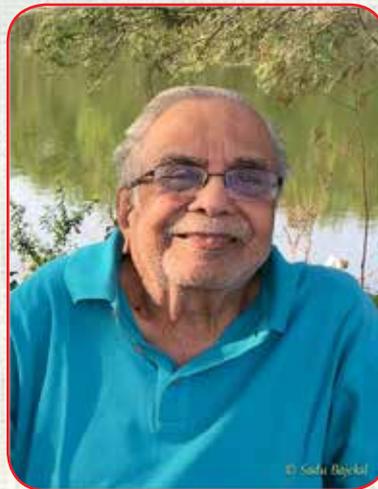


Fig 3

**Death, be not proud, though some have called thee  
Mighty and dreadful, for thou art not so;  
For those whom thou think'st thou dost overthrow  
Die not, poor Death, nor yet canst thou kill me.**

**-John Donne**

**Rajaram S Bajekal**

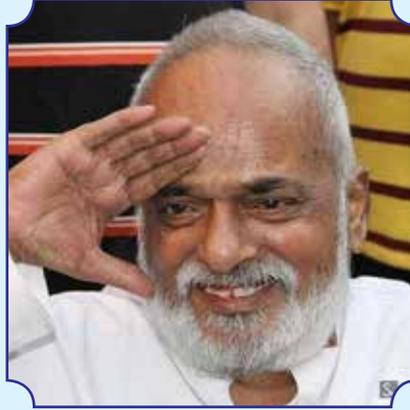


June 3, 1929 – October 25, 2017

Missed deeply by relatives and friends

## Pettyamam – A Tribute

By Wadi Boys



Shri Vasant Anant Kulkarni alias Pettyamam is no more. He left for his heavenly abode on Tuesday , 11<sup>th</sup> Sept 2018 at the age of 81.

Writing about Pettya, can run into volumes because he percolated into the WADINOMICS in almost all spheres of entertainment and daily activities. Vasant Anant Kulkarni AKA - PETTYA, was a gentleman in his own right.

Born on 5<sup>th</sup> May 1937, in Bankikodla, Vasant came to Mumbai (Talmakiwadi) in 1942, did primary education at Balak Vrinda Education Society and his SSC at Hubli . He came back to Mumbai in 1952 in search of greener pastures. And since then this wadi became his "KULAR".

Popularly known as " AG Petto (being Shri A.G. Kulkarni's son), Vasant worked in Popular Book Depot and subsequently International Book House for his livelihood. He also used to prepare Pickles, papads etc to supplement his income. He was popular with the Bollywood actors and used to visit Dharmendra, Sanjeev Kumar and other contemporaries to sell books and magazines.

KSA had organized a tour of the Konkani Drama " Chitrapur Vaibhav" in 1987 in Hyderabad, Madras, Bangalore, and Hubli, as part of its Platinum Jubilee celebration. After the Hubli show Pettyamam had invited the entire drama group consisting of 30-35 people for dinner (prepared by him) at his residence. An example of his large heartedness.

Pettyamam was fond of kids and kids also used to love him. He used to take kids for movies and picnics on a regular basis. This was his passion, which he continued till the age of 65. Children loved Pettyamam so much , that during Govinda, they used to say ` Ek do teen chaar, Pettyamamachi pore hushar."

He was a good sportsman, used to play chess, carom and volleyball. His running commentaries at ladies Cricket Matches were hilarious. He was one of the founder members of "Happy Larks" a group which was active in those days organising picnics, games, entertainment programs and film shows in the wadi. During Wadi picnic he used to be the centre of attraction. No Diwali program would be complete without his entry in Fancy Dress and Light Music competition. His duet 'Tu hai mera prem devta' with late Ashok Kulkarni (Annupimpi) used to be a treat for the audience. He also used to run a canteen during diwali programmes serving bhelpuri, sandwiches and biryani , his specialities.

Organising visits for people to Shirali, Vittal, Karla, Ashtavinayak during Rathotsava, Shashti respectively by bus was Pettyamam's hobby. Though these buses were not multi-axle, Volvo, A.C. etc people used to enjoy with Pettyamam, for the care he used to take and his entertainment. Pettyamam had composed "Adhunik Ramayan" in Konkani using popular Hindi film songs, which was a great hit all over India. People have even recorded this. His "Baba Mulangnath" in a fancy dress competition is still remembered . He travelled in that attire from Santacruz to Grant Road by a local train and lot of co-passengers took blessings from him.

In spite of being incapacitated by his illness, he agreed to come for the concluding programme of the 75<sup>th</sup> Anniversary of the Wadi few years ago and enthralled the audience from his wheel chair with his extempore jokes and wit, and a piece from his Konkani Ramayana. It was a fun fare but also Pettyamam's fanfare.

Pettyamam breathed his last on 11<sup>th</sup> Sept 2018 at Panvel and exited from this world, leaving behind two sisters and thousands of his fans. His passing away brings a whole era of "Happy Larks" to almost the end.

Pettyamam, you will always be remembered for your simplicity and warmth. In his death, we have lost good friend, a good entertainer, a versatile person and above all a good human being.

पेट्ट्यामाम तुगेल्या आत्म्याक सदगति मेळो ही प्रभुचरणी प्रार्थना !



**IN LOVING MEMORY**  
**Shaila Narekuli**

**1 June 1941 – 31 August 2018**

Aai was a pillar of strength. A caring mother, grandmother and wife. She protected her family fiercely. She helped us all through the toughest of times and made us smile with her infectious laughter and the best amchigele food. Thank you, Aai.

Fondly remembered by The Narekulis.

## Mahalaxmi's Golden Temple Near Vellore

(Article on page 31)

Sripuram Golden Temple - an aerial view



## Japan Tour Guide - Part 3

(Article on page 29)

Buddha at Todai-Ji



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# Japan Tour Guide - Part 3

ANSHUL KULKARNI, 16 YEARS

Kyoto, the former capital of Japan, is about 60km away from Osaka, another major city, and the second most populated city in Japan. We spent about 3 days in Osaka, and it was well worth it.

When getting to Osaka by air, you will most likely fly in to Osaka Itami airport. There are no JR Lines that connect central Osaka to Itami. So, you will have to take a train to Osaka station. The nearest railway station is Hotarugaike Station on the Hankyu line, which is about 1.5km away from the airport. You could also take the Osaka monorail right from the Airport. One thing to keep in mind when in Osaka is that with regard to train stations, Osaka is the JR station, and Umeda is the non-JR station. They are about 1km apart. If you are not staying near a JR line in Osaka, you will have to take a non-JR train to Umeda, walk to JR Osaka station, and get onto the JR Line.

You can also get to Osaka by train. You can take the Shinkansen bullet train to Shin-Osaka station, from where Osaka station is just a 4 minute train ride away on the JR Tokaido-Sanyo Line. This would cost you ¥160 (Rs. 103).

On arrival in Osaka, by air, getting to Umeda by Hankyu line will cost you ¥220 (Rs.143) and will take 19 minutes. Going by the monorail will cost you ¥700 (Rs. 455), and will take you to Umeda Station in 12 minutes.

Osaka has many places to see. These places include Universal Studios Japan, Osaka Castle, and Dotonbori.

Universal Studios Japan was the first theme park under the Universal Studios brand to be built in Asia. The entrance gate of the Universal Studios Japan is a five minute walk from Universal City Station on the JR Yumesaki Line (also referred to as JR Sakurajima Line). From Osaka Station, there are several direct trains per hour (travel time: 15 minutes, cost: ¥180 or Rs.117) and many more connections that require an easy transfer at Nishikujo Station.

The timings are usually 9am to 7 pm, but may vary. Please check on their official website before going. Children of ages 4 to 11 pay ¥5400 (Rs.3508), people of ages 12 to 64 pay ¥7900 (Rs.5132) and people over the age of 65 pay ¥7100 (Rs. 4612). Express passes are available for 4 rides and 7 rides. The costs vary according to the day, and may even get sold out on busy days.

Osaka Castle is a history museum about the Toyotomi Hideyoshi, an ancient Politician who is regarded as the second Great Unifier of Japan. Despite being destroyed several times in the past, and being reconstructed, this castle survived the city-wide air bombings during the World Wars. So, this is a must visit place to know more about Japanese history. The recommended approach to Osaka Castle is through Otemon Gate at the park's southwestern corner. The closest station

is Tanimachi 4-chrome Station along the Tanimachi Subway Line and Chuo Subway Line. But, you can also take the JR Osaka Loop Line till Morinomiya Station. This is an 11 minute ride from Osaka station. This would cost you ¥160 (Rs. 104). From Morinomiya Station, the castle is 1.4km away. The timings are 9 am to 5 pm, and admissions close at 4:30 pm. Admission fees are ¥600 (Rs. 390).

Dotonbori is like to Harajuku of Osaka. It is filled with nightlife, street food, and places for shopping. To get here, you will have to take the JR Osaka Loop Line till Shin-Imamiya and then JR Yamatoji Line till JR Namba Station, Dotonburi is 700m away from JR Namba Station. This is a 17 minute train ride which would cost ¥190 (Rs. 123). You can also try the famous Fluffy Jiggly Cheese Cake here. It is made fresh in-house at Uncle Rikuro's in Dotonbori.

A very fun place for all animal lovers would be Nara. This is a village on the JR Yamatoji Line. Nara is known for its Deer park, and Todai-ji Shrine. You can get here by taking the JR Osaka Loop Line from Osaka to Tennoji, and then the JR Yamatoji Line till Nara station. This is a 33 minute train ride in total, and will cost ¥800 (Rs. 520). From the station, the Nara deer park is a 30 minute walk (2.5km) away from JR Nara station. At Nara Deer Park, you can interact with live deer, and feed them special deer biscuits which are sold on sight for ¥100 (Rs. 65). Despite the adorableness of the deer, just be careful as these are wild deer and can get aggressive and can attack you. Also make sure that you feed the deer nothing but the special deer biscuit. Also, take care of your belongings as the deer can and will reach inside your bags.

About a 10 minute (850m) walk from the park is Todai-ji Shrine. It is a Buddhist temple complex that was once one of the powerful Seven Great Temples, located in Nara. Its Great Buddha Hall houses the world's largest bronze statue of the Buddha Vairocana, known in Japanese as Daibutsu. The temple also serves as the Japanese headquarters of the Kegon school of Buddhism. The temple is a listed UNESCO World Heritage Site as one of the "Historic Monuments of Ancient Nara", together with seven other sites including temples, shrines and places in the city of Nara. Here as well, you will find deer roaming around, and the same biscuits are sold here for the same cost. Here, you can also shop for souvenirs.

At Nara itself, you can taste delicious, authentic Japanese style Curry rice at a restaurant called Coco Ichiban. You will come across this place on your way from Nara station to Deer Park if you go walking.

That's it for this issue. In the next part, we will discuss the places to see at Hiroshima.

**(Pictures on page 28)**

**A Name that spells its class!**

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# Mahalaxmi's Golden Temple Near Vellore

BY ARUN S MUDBIDRI, MAPUSA, GOA

Four of us from Goa, all senior citizens, have been visiting various places across India, almost every year since 2013. The four of us are Shri Dinesh N Gulwadi, Mrs Jyoti D Gulwadi, my wife Mrs Usha Mudbidri and myself.

In 2013, we visited Shri Vaishno Devi Mandir near Jammu and Sikh's holy shrine Golden Temple at Amritsar. In the following year, we visited Shri Annapoorneshwari Mandir at Hornad, Shri Shardamba Mandir at Shringeri, Shri Shiva Mandir at Talakaveri near Madikere. In the year after that, we visited Shri Krishna Mandir at Dwarka, Shri Nageshwara Jyotirlinga Mandir near Dwarka, Shri Someshwar Mandir at Somnath and some mandirs at Junagadh and Shrinathji Mandir at Nathdwara near Udaipur. Of course we also did some sightseeing around each of these places.

Recently, in Feb 2018, we visited some selected places in Tamilnadu, Odisha and Telangana. This trip needed about seven months of planning, booking on seven trains in various zones across the southern peninsula of India. The trip involved crossing of seven states: Goa, Karnataka, Tamilnadu, Odisha, Andhra Pradesh, Telangana and Maharashtra, crossing from the west coast to the east coast and back, in a matter of fourteen days of the trip. During this trip we visited altogether twenty one temples!

For short journeys and some major sightseeing, we travelled by taxis. At the major centers wherever we halted for adequately long time, we preferred to stay at the guest houses of the main temples. Only at three places where temple guest houses were not available, we stayed at fairly decent hotels.

The seven main temples which we visited during this trip are

1. Sri Mahalaxmi Narayani Golden Mandir, Sripuram, Thirumalaikodi, near Vellore
2. Sri Jalakantheshwar Mandir, Fort, Vellore (Tamil Nadu)
3. Sri Jagganath Mandir, Puri
4. Sri Suryadev Mandir, Konark
5. Sri Lingaraj Mandir, Bhubaneshwar (Odisha)
6. Sri Radha-Mohan Mandir, ISCKON, Hyderabad
7. Sri Mallikarjun Jyotirlinga Mandir and Sri Bhramaramba Mandir, Sri Shailam (Telangana).

We commenced our journey from Vasco-da-Gama, Goa, where we boarded the train which was bound for Chennai. This train took us via Londha, Hubli, Bengaluru enroute Chennai. We got down at Katpadi near Vellore.

Vellore is situated almost midway between Bengaluru and Chennai. Sripuram is nearest to the Vellore town. From Katpadi we hired a taxi to Sripuram.

We drove straight to the temple guest house where we freshened up after the long train journey with a hot water bath.

Sripuram is surrounded by lush green vegetation and rows of hills including Thiruvanmalai. The Golden Mandir was consecrated here only in 2001 by a young sanyasi by name Sri Shakti Amma. The place is really worth visiting to see this glittering Golden Mandir. The mandir is approachable

only by walking through a star shaped corridor. This star-shaped corridor is surrounded by well maintained gardens in which one finds a number of beautifully crafted stone statues depicting our glorious past. Along the corridor are a number of stalls selling various items.

As one comes out of the Mandir, you can see other Mandirs such as that of Lord Balaji or Venkateshwar etc. Closer to the exit point, is a huge Bhojanshala where several hundreds partake prasad bhojan at a time, every afternoon.

There is a total cleanliness all over the Mandir complex. Workers in uniform carry out various assigned tasks with smiles on their face. They are all helpful and courteous while performing their duties. The Mandir being that of a Goddess could be one of the reasons why a large proportion of the workforce consists of womenfolk.

The guest house, where we were put up, had big rooms which are well provided with all essential services. These guest houses are all within walking distance from the Mandir Complex. The pathway connecting the two, passes through a busy O.P.D and clinic as well as a Hospital, all managed by the Mandir Trust.

As the entire Mandir Complex is open to all people irrespective of caste, creed, colour and religious affiliations, it was noteworthy to find a number of muslims in their traditional attire; and a number of foreigners in Indian attire at various places in the Mandir Complex, including in the queues for darshan of Goddess Mahalaxmi, throughout the time we spent there from noon till late evening.

At the guest house, we were instructed to walk straight into the P.R. Office facing the entrance of the Mandir Complex. The person in charge there welcomed us with a smiling face and talked to us in a soft manner. He advised us to get the evening Maha aartis performed in the name of each one of us. (This particular seva involves performing 28 aartis of various size, shape and design; and allows the darshan of the deity in close proximity by sitting there for nearly forty five minutes). He also advised us to have the darshan of the Goddess at noon time itself, on the production of receipt of the evening seva.

This advice was indeed welcome- with the prospect of a close and immediate darshan for which we had travelled all the way. Our eyes were fixed all the time on the magnificent Golden edifice, with a Golden presiding deity which were all shining so brightly when we stepped in there for the first time.

Later that evening, when we walked back from the Mandir Complex (after the evening Maha aarti) we saw the same scene once again from different positions, when the entire complex was lit up with a number of LED lights at various locations, focused at various spots and angles.

I will definitely urge everyone to take the earliest opportunity to visit this place, and see for themselves the beauty, order, and enjoy the hospitality which is offered at this place of pilgrimage.

**(Picture on page 28)**

## Magic of Numbers

DURGADAS D BAILOOR, AHMEDABAD

Srinivasa Ramanujan was an Indian mathematician who lived during the British Rule in India. Though he had almost no formal training in pure mathematics, he made substantial contributions to many branches of Mathematics, Number Theory being one of them. His birthday on 1<sup>st</sup> July is celebrated as National Mathematics Day.

The following is a sample of the magic of numbers given by him.

$$\begin{aligned}1 \times 8 + 1 &= 9 \\12 \times 8 + 2 &= 98 \\123 \times 8 + 3 &= 987 \\1234 \times 8 + 4 &= 9876 \\12345 \times 8 + 5 &= 98765 \\123456 \times 8 + 6 &= 987654 \\1234567 \times 8 + 7 &= 9876543 \\12345678 \times 8 + 8 &= 98765432 \\123456789 \times 8 + 9 &= 987654321\end{aligned}$$

$$\begin{aligned}9 \times 9 + 7 &= 88 \\98 \times 9 + 6 &= 888 \\987 \times 9 + 5 &= 8888 \\9876 \times 8 + 4 &= 88888 \\98765 \times 9 + 3 &= 888888 \\987654 \times 9 + 2 &= 8888888 \\9876543 \times 9 + 1 &= 88888888 \\98765432 \times 9 + 0 &= 888888888\end{aligned}$$

$$\begin{aligned}1 \times 1 &= 11 \\11 \times 11 &= 121 \\111 \times 111 &= 12321 \\1111 \times 1111 &= 1234321 \\11111 \times 11111 &= 123454321 \\111111 \times 111111 &= 12345654321 \\1111111 \times 1111111 &= 1234567654321 \\11111111 \times 11111111 &= 123456787654321\end{aligned}$$

What a symmetry !

*:- With Best Compliments -:*

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**Under the Adesh of Parama Pûjya Sadyojat Shankarashram Swamiji and with the Blessings of our entire Guruparampara, with this issue our erudite contributor Dr. Sudha Tinaiker begins a brief commentary on one of the most beautiful and short texts from our vast treasury of prakarana granthâ-s —**

## Atmabodh

Âtmabodh is considered to be a natural sequel to Tattvabodh in the basic teaching of Vedânta. Tattvabodh was elaborate and in a text format; Âtmabodh, on the contrary, is in a simple verse format of Anushtup chanda-s, which makes this text a sheer pleasure to even just chant. It is a short work of 69 verses. Every verse here talks about the journey of a mumukshu right from sâdhanachatushtaya sampatti up to the mahâvâkya vichara and moksha. Another beautiful feature of Âtmabodh is that every concept in every verse is supported by a beautiful, easily identifiable example which makes the understanding of Vedanta much simpler and more interesting.

We have already seen in Tattvabodh that the direct means to moksha is the knowledge of जीव ईश्वर अभेद (essential unity / non- difference of the individual self and Brahman). This knowledge can be got only from our scriptures which are the only valid proof (शास्त्र प्रमाण / वेदान्त प्रमाण / शब्द प्रमाण) The scriptures can be difficult to interpret and understand even for a scholar. Âchâryas like Shankarâchârya wrote many smaller texts which deal with specific aspects of the vast literature of our scriptures for easier understanding. These works are called प्रकरण ग्रन्थानि (prakarana grantha-s).

Âtmabodh's authorship is ascribed to Shankarâchârya. The very same âchârya who wrote elaborate commentaries (भाष्यानि) has made this text very simple, brief and interesting. The text starts directly with the verses. Other âchârya-s who have written commentaries on this text start with different prayer verses. Let us go directly to the verses.

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम्  
मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥१॥

In just half a verse Bhagavân Shankara has clarified who is going to be benefited by this work. The one prepared for this knowledge is called a साधन चतुष्टय सम्पन्न अधिकारी . As we have seen in Tattvabodh, here too the beneficiary is one who has prepared his mind by weeding off its impurities through

- 1) Âtma-anâtma viveka (आत्म-अनात्म विवेकः)
- 2) Dispassion (वैराग्यम्) for the worldly objects
- 3) Discipline (शमादि षट् संपत्तिः) of the senses and mind
- 4) Intense desire (तीव्र मुमुक्षुत्वम्) for freedom from the bondage of samsara.

Among the four, the fourth one, the intense desire for

freedom from samsâra (or the repeated cycles of birth-death) is considered to be the most important one. Some commentators give the example of Gajendra wanting to escape from the grip of the crocodile symbolically in the famous Pauranic story "Gajendra Moksha".

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम्  
पाकस्य वस्त्रिवज्ज्ञानं विना मोक्षो न सिध्यति ॥२॥

Here Âchârya talks about the knowledge of the Self as the only direct means to moksha. All other means or sâdhanâ are only supportive. Karma yoga, upasanayoga, various forms of tapas, meditation, worship are necessary but only as supporting tools of sâdhanâ leading to the knowledge of the Self. There is a well-known statement of the Veda-s— ज्ञानतु एव कैवल्यम् . Does it mean that all the other kinds of sâdhana are of no use to attainmoksha? No; it only means that the ultimate means of freedom from samsara is only the knowledge of the Self, with all the other forms of sâdhana playing complementary roles.

A very common day- to -day example is given in the second line of this verse explaining the above view of the Veda-s. It is common knowledge that fire is the ultimate means to cook any food. There may be many initial procedures like obtaining the rice, washing it, soaking it for some time, or adding water to it in the right proportion. But what ultimately makes it fit for eating is the fire which cooks it. Cooking is not possible without all the preparatory measures; at the same time, without the ultimate use of fire, all the preparatory measures are useless. Such is the importance of knowledge, or ज्ञानम्, for a mumukshu.

अविरोधितया कर्म नाविद्यां विनिवर्तयेत्  
विद्याऽविद्यां निहन्येव तेजस्तिमिरसङ्घवत् ॥३॥

There are some philosophies which propose that karma as prescribed in the karma kânda of the Veda-s (वेदपूर्व) is the only means for attaining the ultimate freedom from samsâra; knowledge is only secondary to scripture- enjoined actions. Âtmabodh negates this view. Samsâra is due to ignorance of the Self and any amount of karma however sacred, cannot destroy the ignorance causing this bondage. Karma only strengthens the bondage. Knowledge, on the other hand, is the exact opposite of ignorance. Ignorance can only be removed by knowledge in any field. If one's bondage is due to the ignorance of the nature of oneself, it can only be removed by knowledge, just like darkness can be destroyed only by light and not by anything else

(To be continued....).

**A healthy body is the perfect home for a healthy mind. To ensure that the multi-talented children of Srivali High School, Shirali are physically fit, Parama Pujya Swamiji blessed the wish expressed by Mangesh Chickermanemam that his U.S-based daughter Dr. Shreegouri Savkur would conduct a medical camp for them. Here is a detailed report by Dr. Shreegouri Savkurpachi and Krishnanand Mankikarmam on the**

## **Wellness-check Camp, Shirali**

With the Blessings of our far-sighted Mathadhipati Parama Pujya Sadyojat Shankarashram Swamiji, a 'wellness camp' was conducted at Srivali High School, Shirali, for 7 working days - from July 18th to July 26<sup>th</sup>, 2018. The objective of the camp was to provide a "**Well Child check**" to each student of Srivali High School. For this, the children were screened for anemia as well as other common childhood illnesses and provided referrals to appropriate specialists. A grand total of 370 students were covered in this camp!

On the morning of July 17, 2018, volunteers Mangesh Chickermane, Naren Savkur and Dr. Shreegouri Savkur visited the school for the initial ground-work. The school authorities provided a very spacious, well-lit and well-ventilated venue with all facilities for conducting the camp. Headmistress Smt. Mamata Bhatkal, art teacher Sanjay and the office administrative assistant Santosh, along with a few students, worked hard to position the work-space of the camp strategically, at the entrance of the school.

The wellness - check room had designated areas that were well marked - **Station 1** : for registration, **Station 2**: for weight and height, **Station 3**: for vision screening, **Station 4**: for laboratory, **Station 5**: the designated waiting room, **Station 6**: Doctor's room (a nice enclosure that was made by putting up some rods and cloth to form a small area with privacy for physical examinations) and **Station 7**: for check out - an area where children exchanged their paperwork (all were asked to fill up a questionnaire) for a gift.

On 17<sup>th</sup> July, 2018, during the assembly Mangesh Chickermanemam spoke about the camp, its various stations and the workflow. Chickermanemam's enthusiasm was highly contagious and his young audience was thrilled to hear that a daily quiz related to wellness and health would be conducted and the best entries would receive prizes! The children were also very excited to note that the waiting room area would have games for them to play. All the quizzes and games reinforced some aspect or the other, of health, hygiene and nutrition and the quizzes and the games were designed to make students think more about how they could develop healthy lifestyles and take good care of themselves.

By the afternoon of July 17<sup>th</sup>, volunteers Sumangala Chickermanepachi, Anusha Chickermanepachi and Benjamin Kendall Wardmam (the latter two from the UK) arrived. All of them worked with dedication to assemble 400 gift bags. Each bag contained 1 toothbrush, 1 pack of toothpaste, 1 wound- care kit (which had alcohol swabs to clean the wound, band-aids, antibiotic ointment and Bacitracin packets for local application), 1 soap bar, a bottle or tube of moisturizing cream, a strip of multivitamin tablets and a handout that educated the children about how to use the contents of the gift bag. Each child also received a healthy granola snack bar.

On the morning of July 18<sup>th</sup>, the camp was inaugurated by Alekal Ramachandra Raomam and Mallapur Narayanmam with the auspicious lighting of the lamp and the camp began immediately after. It took only a few minutes for the workflow to be established under the able guidance of Chickermanemam. Some teenagers were a bit nervous about the finger-prick required for the blood test, but the volunteers quickly allayed their fears. A nurse was provided by the Math for 3 days to obtain blood samples for the haemoglobin check. On the rest of the days, Sumangalapachi stepped in and collected blood samples, ran the tests and recorded the haemoglobin result. **At times, when the results were too low, the test was repeated for accuracy.** Students willingly agreed for the re-test. Yuva Naren Savkur did vision testing - distance, near and color. Benjamin Kendall Ward did height and weight checking while Anusha Chickermane and Yerdoor Gajananmam managed the reception and records.

Each child underwent an exhaustive medical check-up. This comprised a review of their allergies, current medicines, past medical history, family medical history, social history and a complete medical examination, which involved an eye-check (non-dilated fundoscopic exam) using ophthalmoscope, ear-check using otoscope, nasal inspection and an oral check, evaluation of lymph nodes, skin check, auscultation of heart and lungs using stethoscope, abdominal exam, a brief neurological exam and screening for scoliosis. All concerns of the students were addressed, treatment (medications) provided and referrals made wherever applicable.

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

The afternoon of July 20th, 2018 witnessed Dr. Sunayna Paddidri, MD. DGO, Consultant Obstetrician and Gynaecologist from Honavar giving an audiovisual presentation on "Menstruation : The Myths and Facts" to a target audience of high-school girls of Srivalli School. The girls were provided with detailed information about anatomy and the hormonal physiology of this process with particular stress on the importance of personal hygiene and cleanliness during menstruation. Slides displaying various myths, taboos and beliefs related to this topic were shown. There was a lively interactive session in the end and the girls were very happy to have all their doubts cleared. Their inhibitions about this natural physiological process seemed definitely lesser after this informative programme. Naturally, the Headmistress and the staff of Srivalli School were very grateful to Dr. Sunayna for her excellent, presentation and deft handling of a hush-hush topic.

The tests revealed that the overall health of Srivalli High School children was much better than expected - good hemoglobin values and low occurrence of vision defects. Anxiety and stress levels seemed much lesser than those of their urban counterparts. **This was undoubtedly due to the importance given by the school to daily prayers, yoga, plus the loving and supportive atmosphere provided by the teachers and staff of the school and of course, the caring Guidance and Blessings of Pujya Swamiji. The nutritious mid-day meal provided by the Math also contributed greatly to the general well-being, according to the observation of the visiting team.**

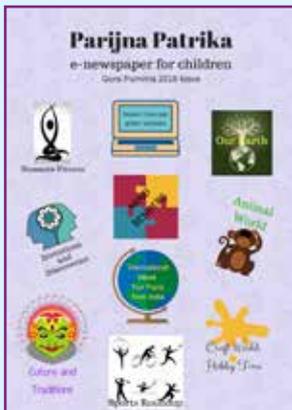
Common childhood complaints of fatigue, headache, occasional abdominal pain, cold/cough and other viral illnesses were the same as the general population. Dental health / hygiene seemed relatively lacking in comparison with other parameters of health, as enumerated above.

The children benefited a lot from this wellness camp. They particularly enjoyed the quizzes and games organized for them and the individual attention, plus frank interaction with the doctor in the examination room. They also expressed hope that the school would organise many more of such camps. The volunteers also learned a lot from this experience and expressed their sincere gratitude to Pujya Swamiji, the Math administration and the school authorities for providing this wonderful opportunity for seva.

In the briefing session, the conclusions were presented to Parama Pujya Swamiji. It was pointed out that the specially designed questionnaire on social stresses, as well as the dental care issues needed a follow-up. Swamiji took a proactive decision to immediately constitute a committee for further planning. The committee consists of Krishnanand Heblekarmam, Pune, Dr. Vrinda Trikanadpachi USA, P. Priti Panemanglorepachi, Pune, Dilip Basurram, Pune, Vivek Bijurram, Pune, Asha Awasthipachi, Bengaluru, Mangesh Chickermanemam, Bengaluru and Shreegouri Savkurpachi USA.

Mangeshmam and Shreegouripachi suggested that a similar camp be held in July 2019, for the children of Guruprasad High School Mallapur. This proposal too has received the Blessings and Approval of Pujya Swamiji.

**Pin-pricks, blood samples, reports, games, gifts, interaction, ideation were all a part of the fitness week at Srivalli School, Shirali where 320 students underwent a complete wellness-check!**



Jai Shankar!

With the Blessings of Parama Pujya Sadyojat Shankarashram Swamiji, **Parijna Patrika**, an exciting, informative and enjoyable e-paper in Kannada and English has been launched for our young readers – the future of Shri Chitrapur Math.

**Parijna Patrika** will highlight the achievements of our young readers and carry interesting events and festivals that are celebrated in the schools under the banner of our beloved Shri Chitrapur Math. The e-paper will also have snippets on current world news, science, fitness, sports, crafts, our earth and a host of other interesting topics.

This platform will enable students from all our schools to bond through reading, sharing and in the near future, even contributing to **Parijna Patrika!**

The four issues planned for this academic year will be released during:

- ❖ Guru Purnima ❖ Diwali ❖ Makara Sankranti ❖ Rathotsava

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# 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.

## Summer Hike

On July 21, 2018, NJ Prarthana Varg had organized a Nature Walk at Plainsboro Preserve. The Plainsboro Preserve has close to 1,000 acres of preserved land that supports a diversity of habitats and wildlife, with one of the largest lakes in the area. The participants included 21 kids and their parents/grandparents. Before we started the walk, Ananya Trasi shared a few delightful insights about this Preserve. Everyone was requested to maintain silence during the walk to observe the wildlife and nature. We saw a lot of different kinds of trees some of which had been chewed by beavers to build their own dam! We also saw deer, fish in the lake, a turtle, many butterflies and dragonflies too. Our hour long walk through the woods took us to the tip of Maggies Trail. This trail is a 'U' shaped, 2 mile trail from the parking lot. The highlight of this trail is at the very end (tip) of the trail the land mass is narrow and its surrounded by water, with absolutely breathtaking views of nature. We walked to the tip and sat there for some time observing the beautiful view (pics attached). On the way back we noticed a dam built by beavers. It was a beautiful walk through nature and everyone loved it and felt invigorated.

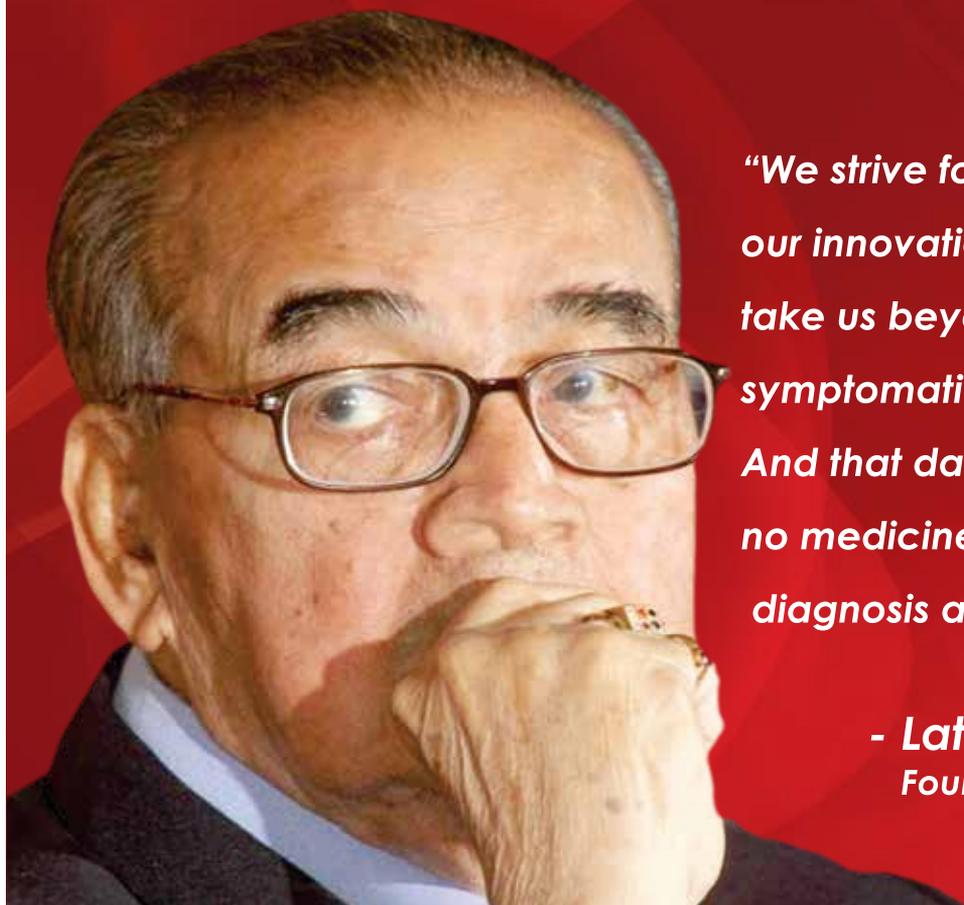


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## Vacha

AIR.COMMODORE B.S. HATANGADI

October 8<sup>th</sup> is Air Force Day. As the Nation celebrates this, my mind goes back in time to the distant 1960's.

I was posted as a young signals officer at Air Force Station Kalaikunda. This was a newly formed base, near Kharagpur, in the Eastern part of India. We had four squadrons of Toofani fighters, each comprising of 16 combat worthy aircraft. Toofani was the Indian name for the French "Mystere", a fierce air interceptor made by Dessault of France

I was newly married. My wife Gouri had gone to her parents in Bangalore to have our first baby. So, I moved from our house to the single officers' quarters in the Mess.

Junior officers share a room. My room-mate was Vacha. Sorab Vacha. Known as Soby. We were a motley crowd of young fun loving guys. Everyone had a shortened name in the Air Force. Let me name a few.

Brijesh Jayal (BJ), who later became Deputy Chief of Air Staff and A-O-C in C. He has written well-researched articles on defense issues.

Mundkur Pratap Rao (Micky). His dog "Amigo" adopted all of us as pets. Several years later, Micky went on to retire as Vice Chief of Air Staff.

Lewis (Keith) retired as Air Marshal and settled in Bangalore. I heard that he had recently passed on.

Mukhopadhyaya (Mukhy), who scaled Kanchunjunga twice and was named in the Papers.

I was called Buddy. A pleasant distortion of Bansi.

My room-mate, Soby, was a typical flyer. Cool on the ground and hot as hell in the air. His favourite books were about aircrafts of the world, and about silhouette recognition of planes.

Our "room" consisted of an Ante-room, an adjoining bed room with two beds, and a wide sit-out. Many a times in the evenings, we would relax in the sit-out after PT (Physical Training) and a shower, with our fizzy glasses of BK and soda. He had a portable record player and a stack of 45 rpms. He would play the music during our evening sessions and let it soothingly fill the stillness of the night. All his music was Western Classical. My first exposure to it. As the music wafted along, he would gently comment on its nuances. That is how I first got to know the great works of Tchaikovsky, Rimsky-Korsakov, Chopin, Beethoven, Mozart, Brahms and many more. After an hour or so, we would go to the Mess for dinner. It was wonderful.

In Kalaikunda, during summer time it would get bright by about 4.30 in the morning. The first sorties were usually launched by 6.

I had to wake up by 4 and make sure that the ground aids were readied well before the first sortie. We had to put on the ASR (Air Surveillance Radar), the PAR (Precision Approach Radar), and various ground-based Navigation and Communication aids. Once the systems stabilized, I had to

go up to the Air Traffic Control Tower to attend the air-crew briefing. We had to stay there until the de-brief from the pilots, after their initial sorties. Watching the Toofanis take off steeply and land dangerously, with their deafening roars, filled me with a great sense of adventure.

One morning it was exceptionally bright. Not a cloud in sight. A brilliant blue sky and visibility as far as one could see! Ideal weather for flying, which started very early that morning. As usual, we were sitting in the ATC for the first sorties to land. Suddenly we heard an incredibly loud blast and a huge mushroom of red and black fire at the end of the runway.

"Oh my God." yelled Rahi, our ATC officer, "I think he has bought it".

We rushed downstairs. The accident relief vehicles were clanging away and rushing to the spot for rescue and to clear the wreckage. All airborne aircraft were being recalled. We learnt that Soby had "bought it". On the final approach, his engine had flamed out and there was no time to re-ignite it or to bail out. It devastated me.

In the Air Force, when a young life is suddenly extinguished whilst on duty, it is said that "he bought it". I don't know how the phrase originated. Perhaps it meant that the person has bought his way to the other world by paying the price with his life.

On such occasions the Station Commander, convenes a Committee of Adjustments. The committee has two members. One is a senior officer and the second member is a close associate of the deceased. I was the second member. This Committee takes a stock of all the possessions of the late officer, prepares an inventory, and seals all the items, which are later handed over to the official next-of-kin.

During the listing, I busied myself with the formidable stack of Soby's 45 rpm's. I saw a small card-board box behind the stack, containing a dozen or so of his records. There was a note in the box, which read "To Buddy, my friend who keeps saying wonderful, wonderful all the time- Vacha."

I think he was planning to surprise me with a gift, when I go back to married quarters after return of my family.

Nearly sixty years have gone by. The 45 rpms have scratched themselves out of existence. Replaced by more durable CDs. The card-board box got worn out and disappeared into the past, along with the note.

Once in a while, we sort out our albums and quietly listen to that music. As I listen to the Dance of the Sugar-plum fairy, Moonlight Sonata, On a clear night, Scheharazade, and so on, I get a pang of a sudden flash of agony. It comes, stays for some time and goes. I am thrown back to Kalaikunda for a short while. Soby smiles at me and the music. Gradually, the past dissolves and I am back.

<<<>>>

## Remembering Sumana Chandavarkar

by Dilip D'Souza

Sumana Chandavarkar (age 88), wife of late Shyam Chandavarkar, daughter-in-law of Sir Vithal and Lady Vatsalabai Chandavarkar daughter of Vasudev and Rukmabai Hejmadi, mother of Nandita Nabar and late Rajnarayan Chandavarkar passed away peacefully in Pune on August 22 2018. Deeply mourned by family, relatives and friends.

"She's prettier than Zeenat!" is the thought that comes to my mind whenever I remember Sumana Aunty. This is true. Zeenat Aman was in our garden that evening. At the time, my mother worked for Ulka, the advertising agency. When I got home from school, she called: "Come quickly! Zeenat Aman is here!" Some kind of ad film shoot, our small but pretty garden in our Malabar Hill home was the locale, and the recently crowned Miss Asia Pacific 1970 was to star in it. I sat on a rickety metal staircase to watch the happenings.

And then I said the words I've never been allowed to forget, apparently in a voice loud enough to carry across the garden: "But Sumana Aunty is much prettier!" In my memory at any rate, Sumana Aunty turns to flash her wide, open smile.

That's Sumana Chandavarkar, Amma's colleague at Ulka and then already one of her closest friends. She was there to help with the shoot. I will grant that her warmth and big heart, her fondness for my siblings and me, contributed greatly to her charm. But to my ten year-old eyes, she was simply beautiful, always elegant. So I mean no disrespect to Ms Aman, but to this day I believe I was only stating the obvious: her beauty could not compare to Sumana Aunty's.

We saw Sumana Aunty all the time in those years, so much that I thought of her as family. That impression was only underlined by her fluent Tamil, which is my own mother-tongue. (She spoke it because she had lived for a number of years in Madras.) She'd bring us books, mine inscribed "For Dilipu with love, happy un-birthday!" in her neat forward-inclined letters. One was hers - "Children of India", with photographs by the surrealist photographer Stella Snead. (Later, she wrote "The Littlest Wave" and "Mountain Secret", slim volumes good for reading aloud to kids.) Clearly, she read widely and eclectically; it was always a wonder to me how much she knew and had thought deeply about. It all only reflected her outlook on the world: liberal and broad, wise and compassionate.

She was already widowed then, sadly. I think I knew it at the time. Though I probably had to be told, because she had an irrepressible spirit, a sharp sense of humour and a bubbling, throaty laugh. I couldn't imagine this lady ever being sad, and yet she must have been. In later years, I got to know her brilliant son, the Trinity College (Cambridge) historian Rajnarayan Chandavarkar. He had his mother's smile and sense of humour and was a source of endless wonderful stories that he told with a constant twinkle in his eye. So if I was devastated by his sudden death by heart attack in 2006, I could only imagine how she felt. She had lost a husband and now a son in the same way. Yet she remained energetic and irrepressible, and somehow that seemed to me to fit the kind of people she and Raj were.

In April 1992, I spent a weekend with her in Pune. A few of her relatives were also there. That was the first time I heard her speak, at length, in the language that I would come to know intimately starting just a few months later. For it was only when I married into the community that I fully realized my Sumana Aunty was also an "aamchi"; that all those "vhais" and "naa-bas!" and "aang-aanth shiggi zaatas" I heard her say through that weekend were to become familiar to me like comfortable socks. I took to trying out my limited forays into the language on her. She'd reply in Konkani too. Even her name taught me something about the language, about the last syllable when spoken: "Suman", where I had always said "Sumana". Though old habits die hard — having grown up saying it, I stuck with "Sumana". But she did become my "Suman a-pachi", replacing "Sumana Aunty".

Sumana-pachi spent most of her last few years in Pune, close to her always loving daughter Nandita. When she died on August 22, I heard the news in a little town called Yanam, south of Kakinada. I knew how devastated my mother would be. I wished I could have been in Bombay with her, just to talk quietly about her old friend. Instead I sat on a rock and stared out at the Godavari, thinking of Sumana-pachi. Should I mourn this person, I wondered, who meant so much to me? Or should I be thankful for the nearly 90 years she spent touching so many with that spirit that was buoyant till the end?

For even the last time I met her — just a few months ago — she had said goodbye with that smile I remember from a long-ago evening with Zeenat Aman. Yes, I remember. I always will.

# भूम आणि आम

श्यामला भट

बँकॉकच्या एअरपोर्टवरून बाहेर पडलो तेव्हा तिथे एक सुसज्ज बस आमची वाट पाहत होती. बसचालक आणि आमच्या लोकल गाईडने सस्मितपणे नमस्कार करून आमचं स्वागत केलं. आम्ही परतेपर्यंतचा संपूर्ण प्रवास यापुढे त्या बसनेच होणार होता.

मी बसमध्ये चढताना पाहिलं की ड्रायव्हरच्या सीटवर एक पाचसहा वर्षांची गोड मुलगी बसली होती. मी तिच्याकडे हसून पाहिलं. तिने एकदम चेहरा गंभीर केला आणि मान वळवून खिडकीबाहेर पाहू लागली. तिचा तो अविर्भाव पाहून मला गंमत वाटली.

बस चालू झाली तशी आमच्या गाईडने स्वतःची ओळख करून दिली. मग तिथल्या स्थायिक लोकल गाईडने आपल्या तोडक्या मोडक्या आणि बोबड्या इंग्लिशमधून आपला परिचय करून दिला. शब्दांची उणीव तो हातवारे करून, हसून भरून काढत होता. माणूस छान वाटला. मग प्रत्येकाने समोर येऊन माईकवरून आपापली थोडक्यात ओळख करून द्यावी अशी त्याने विनंती केली. त्याप्रमाणे एकएक जण पुढे येत होता. आमच्या ग्रूपमध्ये सदतीस जण होती. एक चुणचुणीत हंसरी मुलगी आपल्या धाकट्या भावाला घेऊन पुढे आली.

‘माझं नांव कृष्णा. मी आता चौथीत जाणार. माझे छंद आहेत स्वीमिंग, सायकलिंग, डान्सिंग आणि मल्लखांब. पण मला सर्वात आवडतं माझ्या या छोट्या भावाशी खेळणं, नाव सांग तुझं ‘तिने भावासमोर माईक धरला.

‘आम् आम् आम्’ त्याने खूष होऊन सांगितलं.

‘याचं नाव आहे ओम’ बहिणीने परिचय पूर्ण केला. सगळ्यांनी टाळ्या वाजवून कौतुक केलं. ओमच्या टाळ्या थांबत नव्हत्या. परत जाताना ओमने मला पाहिलं आणि ‘आई आई आई’ म्हणत तो थांबला. मी आनंदाश्रयाने त्याला जवळ घेतलं.

‘माझ्या आजीला आम्ही आई म्हणतो. तुम्हांला बघून त्याला आजीची आठवण झाली असेल कारण तिचे पण केस पिकले आहेत.’

माझ्या पिकल्या केसांमुळे मला एक गोड, छोटा नातू मिळाला होता. बसमध्ये मी एकटीच सिनीयर सिटीझन, त्यामुळे ‘आई उर्फ आजी’चा मान फक्त मला मिळाला. बाकी सारे पुरुष ‘अद्दा’ आणि स्त्रिया ‘दद्दा’ हा हुद्दा त्याने सर्वांना दिला. दोन वर्षांच्या ओमकडे फक्त चारपांच शब्दांची संपत्ती होती. पण एवढ्यावरच त्याचं छान भागत होतं. लाघवी, खेळकर, हसरा ओम लवकरच साऱ्यांच्या गळ्यातला ताईत बनला.

हॉटेल आल्यासरशी आम्ही उतरू लागलो. बसचालकाची पत्नी आणि लेक अगदी पुढे एका फोल्डींग सीटवर बसली होती. मी तिला विचारलं की ‘तुझ्या मुलीचं नांव काय?’ तिला बेताचं इंग्रजीचं ज्ञान होतं. तिने हसून सांगितलं की ‘भूम’

आमचं रोज सकाळ संध्याकाळ बसमधून फिरणं सुरू झालं. भूम आणि तिचे आईवडील बसमध्येच राहत होते. बसमध्ये मागच्या रिकाम्या सीटवर त्यांच्या चादरी, कपड्यांची बॅग, भूमची खेळणी सारं काही व्यवस्थित रचून ठेवलेलं असायचं. बाकीच्या गोष्टी ती कशी काय सांभाळत ते त्यांचं त्यांना ठाऊक. भूम नेहमी एकटी बसायची.

कुणाशी बोलणं, हसणं नाहीच. आपल्या आईवडिलांशीसुद्धा अगदी कुजबुजल्यागत बोलायची. हिच्या शिक्षणाचं काय? आणि वयाला न शोभणारं गंभीर का हिच्या चेहऱ्यावर? मला प्रश्न पडायचे. आईवडिल तर नम्रपणे सर्वांशी हसून थोडी सलगी दाखवायचे. मला चढाउतरायला काही अडचण आली तर लगेच हात द्यायला दोगंही पुढे व्हायचे. भाषेची अडचण असली तरी थोडा संवाद व्हायचा. पण भूम म्हणजे मला एक कोडं वाटत होतं.

मी बसमध्ये शिरताना तिला एक स्माईल द्यायचा परिपाठ चालूच ठेवला. तिचं नजर फिरवणं, खिडकीबाहेर टक लावणं याचीही मला सवय झाली पण ती डोळ्याच्या कोपऱ्यांतून माझ्याकडे बघते हेही लक्षात यायचं. माझे पाय दुखायला लागले की मी फिरणं लवकर संपवून बसमध्ये जाऊन बसायचं. ती चटकन उठून एसी लावायची. मी कौतुकाने आभार मानले की, ती न ऐकल्यासारखं करून पुन्हा शांतपणे आपल्या जागेवर जाऊन बसायची. मात्र आता दवेळी मी काहीतरी छोटीशी वस्तू तिच्याकरता घेऊन यायचे. कधी चॉकलेटचा बार, कधी फॅन्सी हेअरपिन्स, कधी ज्यूसचा कॅन, मी जाग्यावर बसून तिला हाक मारायचे ‘भूम’ ती लगेच यायची आणि नमस्कार करून मान खाली घालून उभी रहायची. मी तिला आणलेली वस्तू दिली की तिचे डोळे चमकायचे. पण ती काहीही प्रतिक्रिया न देता एकट्याने वस्तू घट्ट हातात धरून निघून जायची. त्या पोरीने एकदा तरी हसून दाखवावं ही माझी इच्छा काही पूर्ण होईना. पण मीही ‘मा फलेषु कदाचन’ म्हणत तिला छोटी गिफ्ट देणं चालू ठेवलं.

पण ही कसर ओम भरून काढायचा. मी कुठे बसले की तो धावत यायचा. कधी दातकुटांनी तोडलेला अर्धा बदाम, लिबालिक्त बिस्कीट, चिकट झालेलं चॉकलेट घेऊन ‘आई, आई’ असा आग्रह करत समोर उभा राहिला की मला प्रेमाचं भरतं यायचं.

आमचा प्रवासातला शेवटचा दिवस; मला राहवलं नाही. मी भूमच्या आईला सांगितलं - अर्थात् खुणेने की तिला हंसायला सांग. तिने हंसत लेकीला सांगितलं, ‘भूम, इंडी’, भूम लाजत किंचीत हंसली. मला बरं वाटलं. पण ते हसू वरवरचं आणि तेवढ्यापुरतंच हेही उघड होतं. आता ट्रीप संपल्याची हुरहूर लागली होती तशीच घराची ओढही. मी खिडकीबाहेर बघत होते. खाली अनेकजण बच्या पार्श्वभूमीवर गाईडबरोबर, बसचालकाच्या कुटुंबासोबत सेल्फी, फोटो काढण्यात गुंतले होते.

ओम फूटपाथवर काल्पनिक बॉलला जोरजोराच्या लाथा मारत, इथेतथे धावून फूटबॉल खेळत होता. आणि अचानक पाहिलं की, ‘दिदा, दिदा’ अश्या हाका मारत ओम भूमच्या वडिलांपाठी लपत होता. खिदळत ओम तिला पकडू पाहत होता. पकडापकडी अगदी रंगात आली होती. आणि चक्रे भूमही हसत होती. माझी नजर त्यांचा पाठलाग करत होती. माझ्याही नकळत माझ्या चेहऱ्यावर हसू आणि मनात समाधान भरून गेलं. भूमने मनमोकळं हसावं ही माझी इच्छा ओमने पूर्ण केली होती. माझ्या ट्रीपचा शेवटचा दिवस गोड झाला होता.

# ध्वनी व नाद

सौ. श्यामला अशोक कुलकर्णी

ध्वनी हा कुठल्याही आवाजाने प्रदर्शित होतो. तो आवाज कधी मधूर असू शकतो तर कधी कर्कश स्वरूपाने प्रकट होऊ शकतो. मधूर व गोड आवाजाने मन प्रसन्न व आनंददायक होते तर कर्कश व आरडाओरडा करून मोठ्या आवाजामुळे लोक त्रस्त होऊन जातात. त्याचप्रमाणे कधी बॉम्बस्फोटाच्या भयानक आवाजाने लोक भयग्रस्त होतात. काही संगीत कलाकार त्यांच्या मधुर व गोड आवाजाने आनंदाची व सुखाची स्पंदने निर्माण करून श्रोत्यांची ऊर्जाशक्ती वाढवतात.

सुरेल व मधुर आवाज असलेले संगीत-कलाकार परमेश्वराने त्यांना दिलेल्या आवाजाच्या देणगीचा दूरदर्शन केंद्राद्वारे म्हणजेच टी.व्ही.च्या माध्यमाद्वारे प्रदर्शित करून जगभरच्या लोकांचे मनोरंजन करतात. लाखो श्रोत्यांपुढे बालकलाकारांपासून ते वृद्ध कलाकारांपर्यंत सर्वांनी उत्साहाने व आत्मविश्वासाने आपली कला प्रदर्शित करतांना सर्व श्रोते आश्चर्यचकित होऊन जातात. सर्व लोकांकडून प्रशंसेच्या टाळ्या ऐकून आनंद व खूषी अनुभवतात. आपल्या कलेचे चीज व सार्थक होत असल्याचे समाधान प्राप्त करून घेतात. टी.व्ही.च्या ध्वनीमाध्यमाद्वारे ज्यांना ज्याची आवड आहे तशा प्रकारचे चॅनल्स बघून लोकांचा वेळ मजेत जातो. व कलाकारांनाही त्यांच्या कलेची प्रगती करून घेण्याची व प्रशंसा करून घेण्याची प्रतिसाद मिळवण्याची सुवर्णसंधी प्राप्त झाल्याचा आनंद उपभोगतात.

घरबसल्या म्हाताऱ्या माणसांनाच नव्हे तर घरी बसून वेळ न जाणाऱ्या लोकांना असो व सुट्टीच्या दिवसांत बाळ-गोपाळांना असो आनंदाने वेळ घालवून आपले मनोरंजन करून घेण्याचे आवडीचे साधन झाले आहे. ज्यांना पारमार्थिक गोडी आहे त्यांना व टेन्शनस असलेल्या माणसांना मनाला शांती समाधानाद्वारे कॉन्फीडन्स कसा वाढवायचा यांसारखे सद्‌विचार व सुविचाराचे उपदेश देणारे पारमार्थिक चॅनल्स आहेत. त्याचप्रमाणे मोठ्या वयाच्या संगीत कलाकारांच्या कलेला प्रोत्साहन व कला प्रदर्शित करण्यासाठी झी युवा व झी मराठी सारखे चॅनल्स आहेत. फक्त मोठ्या वयाच्या संगीत कलाकारांनाच नव्हे तर बाल संगीत कलाकारांनाही चॅनलकडून त्यांना त्यांच्या संगीत कलेला प्रदर्शित करण्यास वाव मिळत आहे. नृत्यकला, नाट्यकलेला व सिरीयल्स सारखे कार्यक्रम करून त्यात प्रवीण असलेल्यांना ती प्रदर्शित करण्याची संधी मिळते.

गोड व मधुर आवाजाचे जसे आनंददायक परिणाम लोक उपभोगतात तसेच लोकांना कर्कश व आरडाओरडीचे माईकवरच्या आवाजाला काहीवेळ सामोरी जावे लागते. गणेश-चतुर्थीच्या आवाहनाच्या वेळी असो वा विसर्जनाच्यावेळी तसेच नवरात्रीत देवीचे आगमन किंवा विसर्जनाच्यावेळी असो मोठमोठ्या आवाजांत माईकवर अश्लील गाणी लावून गुलाल उधळून, फटाके उडवून मदिरेच्या नशेत नाचतात. ढोल व टाळ जोरजोराने वाजवून अक्षरशः धांगडधिंगा घालत असतात. ज्यायोगे त्या आवाजाने आजारी माणूसच नाही तर धडधाकट माणसांच्या हृदयाचे ठोके वाढतात. हे नाचणारे लोक त्या आवाजाचा आनंद लुटतात पण त्या आवाजाने ऐकणाऱ्या लोकांना दुःखात लोटतात. स्वतः त्या नशेमुळे लोकांच्या निद्रानाशाला कारणीभूत ठरून स्वतःचा विनाश ओढवून घेतात.

माईकवरील मोठमोठ्या आवाजाच्या रेकॉर्ड्समुळे विद्यार्थ्यांना अभ्यासात व्यत्यय आल्याने परीक्षा उद्यावर येऊन टेपली तरी ते विद्यार्थी शांत मनाने अभ्यास करू शकत नाहीत. ही सर्व मौज व चैन करण्याच्या उद्देशानेच हे लोक घरोघरी सर्वांच्या दारांत जाऊन पैसे मागून वर्गणी जमवतात. काही भाविक लोक गणपती व देवीच्या नावाने मागितल्याने त्यांना ऐपत असो वा नसो वर्गणी देतात. काही लोक दारांत पैसे मागायला आलेल्या याचकाला परत पाठवण्याचे पाप नको म्हणून देतात. याप्रकारे देवाच्या नावाने प्राप्त झालेल्या पैशाचा विनियोग केल्याचे पाप-ताप हे लोक स्वतःच्या जीवनात ओढवून घेतात. स्वतःचे नुकसान नव्हे सर्व आवाजाच्या व हवेत निर्माण झालेल्या प्रदूषणामुळे रोग-राईची निर्मिती करून सर्व लोकांचे त्या दूषणामाने नुकसान करतात. बॉम्बस्फोटाचा भयानक व भितीदायक आवाज लोकांना सतत भेडसावीत असतो. व सबंध देश त्या आवाजाने थरारतो. या आवाजामुळे व स्फोट घडविण्याच्या दुष्कृत्याने लोक घराबाहेर पडण्याची सुरक्षितता व आत्म विश्वास पूर्ण गमावून बसले आहेत. सकाळी घरांतून बाहेर पडलेला माणूस परत सुरक्षितपणे पुन्हा घरी येण्याची शाश्वती आता लोप पावली आहे.

काही लोकांच्या बोलण्यातला आवाजाचा सूर इतका गोड असतो की त्यांच्या मनांत कपट, स्वार्थ वा कटू विचार असल्याचा समोरच्या माणसाला यत्किंचितही संशय येत नाही तर काही क्रोधी स्वभावाच्या माणसांच्या स्वभावातील सूर इतका कडक व मनाला टोचणारा असतो की त्यांच्या बोलण्याने समोरचा माणूसही जर क्रोधी व अहंकारी असला तर त्यांच्यातील वादविवादाने वितुष्ट निर्माण होते. जर समोरचा माणूस सहनशील व समंजस असला तर त्याच्यावरील प्रेमाखातर ते गुपचूप सहन करतो आणि प्रेमळ नाते जपण्याचा प्रयत्न करतो. जर समोरचा माणूस साधा-भोळा, शांत-हळवा असला तर त्या क्रोधी माणसाचे कडक व कटू शब्दांच्या दुःखदायक परिणामाने समोरच्या माणसाच्या डोळ्यांत अश्रू आणू शकतात. त्याच्या त्या दुष्कृत्यामुळे घडणाऱ्या महत्पापाने क्रोधी माणूस स्वतःचे जीवन स्वतःच उद्ध्वस्त करून घेतो.

नवरात्रीत मध्यरात्रीपर्यंत माईकवर मोठमोठ्या आवाजात गाणी लावून, ढोलच्या तालावर नाचधीगाणा करून आजूबाजूच्या परिसरांतील लोकांचा जीव हैराण करतात. त्यांना मनस्ताप देऊन देवीच्या प्रसन्नतेला मुकतात. परमार्थाचा खरा अर्थ न जाणून घेता अशी दुःकृत्ये आचरून सद्‌गतीच्या मार्गावर वाटचाल करण्याऐवजी दुर्गती प्राप्त करून घेतात.

संगीताच्या सुरांची ओळखही नसलेले लोक फुकटचा माईक मिळाल्याच्या उत्साहाने माईकवरून गाणी म्हणून संगीताबद्दलचे आपले अज्ञान प्रकट करून लोकांना बेजार करून सोडतात. भाषण करणाऱ्याची विद्वत्ता अंगी नसूनही माईकवर येऊन आपल्या विद्वत्तेचे प्रदर्शन करून घेतात. त्यावेळी श्रोते त्याचे भाषण कधी संपते याची प्रतीक्षा करीत असतात. एकदा का संपले की त्या खूषीने श्रोते जोरजोराने टाळ्या वाजवतात. परंतु आपल्या भाषणाला दाद देऊन श्रोते खूष होऊन आपल्याला प्रतिसाद देत असल्याचा तो विद्वान गैरसमज व भ्रम करून घेतो व दुसऱ्यादिवशी आणखीन जास्त जोमाने व उत्साहाने आपली

विद्वत्ता प्रकट करण्यासाठी पुन्हां माईकसमोर येऊन भाषणाला सज्ज राहतो.

अशाप्रकारे अनेक सूत्रांच्या व आवाजाच्या संयोगाने माणूस त्रस्त होऊन जगतो, तर कधी जीवघेण्या ध्वनीने भयग्रस्त होऊन जीवन जगतो. तरी अशांना त्यांच्या गैरवर्तणूकीची जरासुद्धा जाणीव होत नसते की रणांगणावर आपले सैनीक स्वतःचे प्राणपणाला लावून तर काही सैनीक आपले प्राण गमावून देशाचे रक्षण करून आपले सर्वांचे रक्षक बनतात तर हे परमेश्वराच्या नावाने पैसे गोळा करून चैन व आपली स्वतःची मनमानी करून त्या स्वैर वर्तनाद्वारे निष्पाप लोकांची प्राणहानी करून देशाचे भक्षक बनतात.

नादाला नेहमी नादब्रह्म म्हणून संबोधले जाते. कारण नादांत सात्विक शक्ति सामावलेली असते. जर कोणी माणूस कुठल्याही सूरमय वाजलेल्या वाद्यांत रममाण होऊन त्याचे मन त्यात समरस व एकाग्र झाले तर तो त्या नादाद्वारे ब्रह्मानंदाचा अनुभव घेतल्याशिवाय रहात नाही. त्यायोगे त्यांच्या अंतरातील सर्व सुप्त शक्ति जागृत होऊन त्यांची आत्मशक्ति व आत्मबल वाढविण्यास सहाय्यक ठरतात.

देवळांत आलेले भक्तजन देवळांत प्रवेश केल्यावर सर्वप्रथम घंटानाद करतात. कारण परमेश्वराला घंटानाद फार आवडतो. घंटानादामुळे परमेश्वर समाधीतून जागृत होऊन त्याच्याकडे आपली कृपादृष्टीने पहातो. भक्त त्यावेळी परमेश्वराला नमस्कार करून आपली इच्छापूर्ती करून घेण्यासाठी त्याची प्रार्थना करतो. परंतु परमेश्वर त्याच्या इच्छेला साद देऊ शकत नाही. प्रत्येकाला त्याच्या ह्या जन्मीच्या वा गतजन्मीच्या सत्कर्म वा दूष्कर्मावर त्याचे सत्फळ देणे किंवा दुष्फळ देणे नियतीच्या नियमावर अवलंबून असते. परमेश्वर त्यात कधी ढवळाढवळ करित नाही. त्यामुळे भक्ताची इच्छापूर्ती ही “जैसे ज्याचे कर्म तैसे फळ देतो रे ईश्वर” याप्रमाणे नियतीच्या नियमानुसारच होत असते.

परमेश्वराला शंखानादही आवडत असल्याने भक्त पूजेच्या वेळी शंखानाद करून परमेश्वराला प्रसन्न व आनंदी करतात. त्याचप्रमाणे टाळ-मृदंगाच्या नादाने परमेश्वर खूष होतो. त्यामुळे सामुहिक भजनात टाळ-मृदंगाच्या नादांत भक्तगणांनी केलेल्या किर्तनगजराने परमेश्वर सुप्त अवस्थेत तिथे शक्तिरूपाने जागृत होतो. भक्तिभावाने त्या संकीर्तनात रममाण झालेल्या त्या भक्तांवर खूष होऊन त्यांना मानसिक सुख-शांती-समाधानाचा पारमार्थिक ठेवा प्रदान करतो, ज्यायोगे ते भक्त आपल्या प्रारब्धानुसार आलेल्या दुःख संकटांना आनंदाने व आत्म विश्वासाने सामोरी जाऊ शकतात.

श्रीकृष्णाच्या मुरली नादाने रानात चरायला जाऊन चहूकडे विखुरलेल्या गाई श्रीकृष्णाकडे आकर्षित होऊन धावत असत. गोपीसुद्धा मुरलीच्या नादात तल्लीन व मग्न होऊन देहभान विसरून जात असत. तेव्हांच श्रीकृष्णाच्या प्रेमात त्यांचे मन समरस होऊन त्यांना चराचारात व्यापून राहिलेल्या श्रीकृष्णाची अनुभूती येत असे.

जसे श्रीकृष्णाच्या मुरलीनादाने रानात विखुरलेल्या गाई चोहीकडून श्रीकृष्णाच्या मुरली नादाने आकर्षित होऊन त्याच्याकडे धावत येत असत, तसेच परमेश्वराच्या नामसंकीर्तनाच्या वेळी वाजवलेल्या टाळ-मृदंगाच्या नादाने भक्तांचे प्रपंचात विषय-विकारामुळे, इच्छा-आकांक्षामुळे विखुरलेले मन एकाग्र होऊन गुरुप्रेमाने आकर्षित होऊन गुरुचरणाशी स्थित होते. तेव्हांच तो स्थितप्रज्ञ म्हणवून घेण्याच्या व स्थितप्रज्ञेच्या उच्च अवस्थेला प्राप्त करून घेण्याच्या योग्यतेला प्राप्त होतो.

जाणतेल्यांगेलें समाधान, नातवंडांगेल्या मोगांतु,  
देवळावोच्यांतु, पूजन-भजन कोर्च्यांतु, एकयि,  
शेजारच्यांवटु, लेकतल्यांवटु-खबऱ्यांचि कोसोंबरी काल्लोंवच्यांतु!!  
आंगांतु हुशार नातिल्या वेळारि-अशक्तपणांतु आधारु मेळता,  
कुटुंबियांनी केलेल्या शुश्रुषेंतु।।  
अमेरिकेंतुले जाणतेले तेमेयि म्हांतारेचि जायनाति;  
कामाक वत्ताति, जगभरि भोंवताति, विद्यापिठांतु शिकुकयि वत्ताति।  
सूर्यास्ताच्या वर्सांतु मात्र, वृद्धाश्रमांतु राबताति,  
तांगेल्या भित्तरि गेलेल्या दोळ्यांतु एकळेपणाची व्यथा आनि प्रचंड नैराश्य दिसता।।

अमेरिकेंतु सात्र चेडवांगेलो महिमाची विंगड  
बुदवंत कोरचें अनेक साहित्य, गर्भांतु धोर्नुचि तांका मेळता  
तांगेल्या उत्रांतु, खेळांतु, ताज्जो प्रभावु दिस्सुनु येत्ता,  
डायपरांथावु भायर पोडचे फुडेचि, शब्दांचो, उत्रांचो, प्रश्नांचो पावसु पडता।

पोंवच्याक शिकचे एकळाकचि, कॉम्प्युटर्सारि मात करताति,  
स्कूल, पियानो, ड्रम्स शिकताति, स्पेलिंगांच्या स्पर्थेंतु,  
अव्वल नांव मेळयिताति!!

ज्ञान-विज्ञान, कलाक्षेत्र, प्रति एककांतु प्रतिभावंत जाताति।।  
राकतल्यांनि मात्र नजर दव्वोरका, तांगेल्या चॉकलेट, केक  
आनि गोडशें खांवच्यारि:

चेडवांगेले दोळे विशी विशी जाताति, बेकरींतुल्या कन्फेक्शनारि!!  
आमगेल्या भारतीय चेडवांक, खेळा साहित्य तितलें भरपूर मेळना  
घरांतु, मस्तीक गौजी मेळ्यारि, भायर संगति कांयि कम्मी ना  
लंगडी घालूक, विटीदांडू खेळूक, पतंगामाक्षी धांवच्याक.  
कुस्ती खेळयद, झगोडयद, अप्रुब खंडपुणी वेळू काडयद  
एकमेकांक चाळोंवच्यानु!

क्रिकेट, फुटबॉल भरपूर खेळनु गम्मति करताति,  
चेडवांक व्यायामु तांतूति जाता।।

हॉड्डांगांति सहल-भोवंडी तिवयि खंयिपुणी मेळता।।

प्रचंड अभिनंदन आमगेल्या अमेरिकावासी चेडवांगेलें,  
तांगेल्या धैर्याक, चिकाटीक आनी तीव्र आकांक्षेक!

जाल्यारि, तुम्मी तोल सांभाळका तुमगेल्या स्वास्थ्याचो  
शारिरिक मात्र न्हयि, मनोबलाचो आनि आमगेलीं मूल्यं  
आनि संस्कारांचो।

योगाभ्यास आनि चिंतनाचो, जगभरी प्रचार आस्स,  
शाकाहाराचें तत्व मानताति, सूर्यांगेल्या अनंत उर्जेक नमताति।  
निसर्गाच्या संवर्धनाखातिर, प्लास्टिक थर्माकोलाचो वापरु नाकारताति।  
कम्प्युटर्स, कारं आनि टी.व्ही.चें मनोरंजन,  
कुर्तीचि आनी फाटीदुकी, पंचविशीरिची हाडताति।।  
मायक्रोवेव्ह आनि इलेक्ट्रॉनिक्सचो हगहगुर बहिष्कार दिस्सुक लागता  
काळु, अमेरिकेंतु मुखारि वत्ता की, माकशी येत्ता होचि एकू  
सानसो प्रश्नु आमकां पडता।।

कस्लेंयि आस्सो मात जायने आमगेल्या प्राचीन तत्वांचो,  
त्यामितिं, आम्मी जयजयकार कोर्यां, आमगेल्या संस्कारी भारताचो!

(समाप्त)

- निर्मला बेल्लोरे

## “पोकळ वासा”

प्रिया प्रभाकर बडकुळी

एक-एक करून सर्वजण बसथांब्यावर एकत्र जमले. थॉमसअंकल म्हणजे साधारण वय वर्षे छप्पन्न, लांब-लांब जाड मिश्या, डोके म्हणजे अर्ध चंद्र, नाकावर जाड भिंगाचा चष्मा, मूर्ती साधारण पाच फूट दीड इंच, तपकिरी रंगाचा शर्ट त्यावर फिकट पिवळी कठलंगोट आणि काळी पॅट, पायात सफेद कॅनव्हासचे बूट तसेच खिशाच्या आत लपलेली स्टीलची शिटी!

स्वारी निघाली होती राजस्थानला. थॉमस अंकलनी सर्वजणांवर एकवार कटाक्ष टाकला. आपण सर्वांची काळजी घेत असल्याचा आव आणून त्यांनी बसथांब्यावरील लोकांस बसमध्ये बसण्यास सांगून एका लहान मुलाचा हात घट्ट पकडून त्यास बस चढण्यास मदत केली. बस व्हिटी-स्टेशनला पोहोचली. एक-एक करून प्रत्येक कुटुंब खाली उतरले. कर्णावती एक्सप्रेसने सवाई माधोपूरला जाण्यासाठी निघाले. तेथून रणथंबोरपर्यंत बसने प्रवास करीत असताना थॉमसअंकलनी आपल्या तोंडाची पट्टी सुरू केली- “सवाई माधोपूर हे जरी राजस्थानात असले तरीही तेथील प्रत्येकजण आपल्यास ओळखतो, कारण तो प्रांत आपल्या बापजाद्यांचा असून हाक मारताच तेथील प्रत्येकजण आपल्या सेवेस हजर होतो.” यात्रेतील प्रत्येकजण थॉमस अंकलचे बोलणे लक्षपूर्वक ऐकत होता. थोड्या वेळाने अंकलनी बस थांबवली आणि ते खाली उतरून कोण्या एका गल्लीत गेले, ते बराच वेळ परतले नाहीत. अचानक दोन माणसे थॉमसअंकलना दोन्ही बाजूस पकडून आधार देत बसपर्यंत पोहोचवत असल्याचे पाहून प्रवाशांचे गळलेले अवसान पुन्हा आले.

बस रणथंबोरला पोहोचली. ड्रायव्हरनी वळून अंकलकडे पाहिले, तर अंकल एखाद्या लहान बाळाप्रमाणे गाढ झोपी गेले होते. त्यांना जागे करण्यासाठी ड्रायव्हरनी क्लिनरला पाठवले. क्लिनरने त्यांना जागे करण्याचा प्रयत्न करूनही ते उठेनात. नशेपायी त्यांचे भान हरपले होते. सर्व प्रवासी हळूहळू त्यांच्याभोवती जमले. आता काय करावे? हा प्रश्न त्यांना भेडसावत होता, परंतु थॉमसअंकलच्या चेहऱ्यावर मात्र निद्रा-सुख दिसत होते. एकंदर वातावरण कठीण बनले होत.

बऱ्याच वेळाने अचानक थॉमसअंकल उठून उभे राहिले. इंग्रज लोकांप्रमाणे आपल्या वक्तव्यात आव आणून ते उपस्थित मंडळीस म्हणाले, “ओ नोSSS! व्हाय आर यू ऑल स्टॅंडिंग हीयर स्टॅरिंग अँट मी? हू आर यू? व्हाँट यू वॉँट? सर्व उपस्थित मंडळी अंकल आपल्यास ओळखत नसल्याचे पाहून गोंधळली. काहीजण बसमधून खाली उतरले तर काहीजण पाय मोकळे करण्यासाठी बसमध्ये फेरफटका मारू लागले.

इतक्यात बसमध्ये उपस्थित मंडळीपैकी एका पाच वर्षांच्या मुलाने हळूच आपल्या आईच्या बेंगेतून लिपस्टिक काढली व पुढच्या सीटवर जाऊन थॉमसअंकलना न्याहाळत त्यांच्या बाजूस बसला. बराच वेळ अंकलना पाहिल्यानंतर त्यांच्यात कसल्याही हालचाली होत नसल्याचे पाहून त्या मुलाने आपल्या हातातील लिपस्टिकने त्यांचे ओठ रंगविले.

दीड तास टळूनही अंकल भानावर येईनात. त्या पाच वर्षांच्या मुलास एके ठिकाणी गप्प बसणे असह्य झाले. त्यास भूक लागली होती. म्हणून त्यास आईने खावयास बेसन लाडू दिले. एक हातातील एक लाडू त्याने फस्त केला व दुसऱ्या हातातील लाडू त्याने थॉमस अंकलच्या तोंडात कोंबला. परंतु अंकलचे तोंड अर्धवट उघडे असल्याकारणाने तो त्यांच्या श्वासोच्छवासाबरोबर आत-बाहेर करीत होता, सीटवर उभे राहून तो लहान मुलगा त्या अंकलच्या तोंडातील आत-बाहेर होणाऱ्या लाडवाची मजा चाखत होता. इतक्यात अंकलना ढास लागली आणि तो लाडू समोर जेवावयास बसलेल्या तायडेकाकूंच्या जेवणाच्या ताटात जाऊन पडला. उतारवयामुळे तायडेकाकूंची दृष्टी क्षीण झाली असल्यामुळे ताटात काय वाढले आहे हे त्यास फारसे दिसत नव्हते. त्यामुळे जेवता जेवता त्यांच्या हातास बेसनाचा लाडू लागला. त्यांनी तो खात असताना त्यांच्या मुलाने पाहिले व आपल्या पत्नीकडे लाडवाची मागणी केली. परंतु तिने बेसनाच्या लाडवांबद्दल माहीत नसल्याचे नवऱ्यास सांगितले. त्याचा तिच्या बोलण्यावर विश्वास बसेना अशाने त्या दोघांत कडाक्याचे भांडण झाले. बसमधील इतर मंडळींनी त्यांची समजूत काढली, तोवर थॉमसअंकल नशेतून जागे झाले. अंग मोडून त्यांनी बसबाहेर नजर टाकली. आपण रणथंबोरला पोहोचल्याचे त्यांच्या ध्यानात आले. ड्रायव्हरला बोलावून विचारले तेव्हा त्यांनी आपण दुपारीच पोहोचल्याचे त्यास सांगितले. आपल्या चुकीच्या व बेजबाबदार वर्तनामुळे त्या बसमधील प्रवाशांस संपूर्ण दुपार ते रात्रीचे आठ वाजेपर्यंत हॉटेलच्या बाहेर बसमध्येच वेळ घालवावा लागला. ह्याचे थॉमस अंकलना वाईटही वाटले व शरमल्यासारखेही वाटले.

भरभर बसमधून उतरून थॉमस अंकलनी रिसेप्शनमधील लोकांस प्रवाशांचे सामान त्यांच्या नियोजित खोल्यांत पोहोचवून त्यांच्या जेवणाची सोय करण्याइतपत त्यांची सोय केली. रिसॉर्टच्यासमोर पोहोचूनही प्रवाशांची गैरसोय झाल्यामुळे सर्वजण अंकलवर नाराज होते.

दुसऱ्या दिवशी पहाटे लहान मुले व इतर प्रवासी थॉमस अंकलची रिसेप्शनवर वाट पाहत होते. इतक्यात मुलांपैकी एकाने अंकलची मजा करावयाचे ठरविले आणि आजीकडची जुलाबाची गोळी पिण्याच्या पाण्याच्या बाटलीत टाकून दिली. थोड्याच वेळात सर्वजण अंकलच्या निर्देशानुसार बसवर बसून रणथंबोरच्या अभयारण्यात वाघ पाहण्यासाठी निघाले. वाटेत तहान लागताच मुलांनी अंकलला पाणी दिले. पाणी पिताच थोड्याच वेळात थॉमसअंकलच्या पोटात गडबड सुरू झाली. त्यांना टॉयलेटला जावयाचे होते परंतु रणथंबोरच्या त्या घनदाट अरण्यात बसमधून खाली उतरण्याचे धाडस होईना... आपल्या छोट्या मंडळींकडे आपल्या शौर्याचे पोवाडे गाणारे अंकल थॉमस आता बेचैन झाले. थोड्याच वेळाने बसमधील लोकांनी आपापले रुमाल बाहेर काढून नाकावर ठेवले. बसमध्ये एकंदरीत नाराजीचे वातावरण पसरले. इतक्यात

प्रवाशांपैकी एक वयस्कर बाईने ड्रायव्हरला बस थांबवण्यास सांगितले व थॉमसअंकलला म्हणाली- “एवढो काय तो रुबाव तुमगेलो, पण कितले घाबरट आस्सा तुम्ही!! भित्रे नसाल तर उतरा पाहू बसमधून आणि जाऊन या टोयलेटाक!! कालचो दिस तुमगेलो पिण्याचा आणि आजचो सफाईचो, समजा!! आता तरी आपणाक बदला न्हई जाल्यारी आमगेले दूराचें वाजतलें बारा!!” लगेच अंकल थॉमस बसमधून खाली उतरले व टायलेट शोधू लागले. थोड्याशा अंतरावर भिंतीमागे नाहीसे झाले. थोड्याच वेळात परत आले. त्यांनी सर्व प्रवाशांना वाकून नमस्कार केला. रणतंबोरविषयी माहिती तसेच मानसिंह घराण्याविषयी बरेच काही सांगण्यास सुरुवात केली.

बस फक्त थोड्याच अंतरावर गेली व थांबली. कोणासही कळलेच नाही, का? ड्रायव्हरने मुलांस बसच्या पुढच्या भागात बोलावून घेतले व रस्त्यात मध्यभागी बसलेल्या वाघास पाहून मुले खुश झाली. लगेच थॉमस अंकलनी आपल्या शौर्याचे पोवाडे गाण्यास सुरुवात केली- “आत्ताच ना मी टॉयलेटला गेलो होतो तर हे दोन वाघ थोड्याशा अंतरावर मला पाहत होते. परंतु माझ्याजवळ येण्याचे त्यास धैर्य झाले नाही, घाबरट कुठले!!” असे म्हणत अंकलनी आपल्या मिशीस पीळ दिला. सारे प्रवासी एकमेकांकडे पाहून मिशिकलपणे हसले, मुले थॉमस अंकलची चेष्टा करू लागले. प्रवाशांत हशा पिकला.

मुलांनी अंकलचा पिच्छा सोडला नाही. एक बेडकाचे पिल्लू पकडून थॉमस अंकलच्या खोलीत गेले व अंकलच्या अनुपस्थितीचा फायदा घेऊन त्यांनी भिंतीवर टांगलेल्या त्यांच्या पॅटच्या खिशात त्यास टाकले व गुपचूप निघून गेले. दुसऱ्या दिवशी जयपूरला भेट होती. वाटेत ढाब्यावर चहासाठी मुक्काम होता. प्रत्येक जण चहा पिण्यात मग्न होता, इतक्यात ढाब्यावर पैसे देण्यासाठी अंकलनी खिशात हात टाकताच बेडकाने उड्या मारावयास सुरुवात केली. ती हालचाल पाहून अंकल घाबरले. काय असावे खिशात? या विचाराने त्यांनी आपल्या पॅटचा बेल्ट सोडला व तदनंतर पॅट सोडून थॉमसअंकल ढाब्यावर सैरावैरा पळत सुटले. चड्यापड्याची हाकपॅट तेवढीच व टीशर्ट फक्त अंगावर शिल्लक होते. घाबरल्यामुळे अंकलचा चेहरा काळा-निळा झाला होता. ह्या अपिसोडचे सूत्रधार मात्र आपापल्या पालकांसह लांब बसून काहीही माहित नसल्याचा आव आणून समोर घडणाऱ्या गोष्टीचा आस्वाद घेत होते. आरडा-ओरडा करणारे थॉमसअंकल शेवटी भानावर आले व स्वतःस अंतर्वस्त्रात असल्याचे पाहून पुन्हा पॅट घालण्यासाठी आत पळाले. घाबरत त्यांनी पॅट उचलली व झाडली तर त्यातून एक-दीड इंचाचा बेडूक खाली जमिनीवर पडला हे सर्व होत असताना मुले हळूच हसत हसत अंकलजवळ आली आणि म्हणाली, “ब्रेव्हो अंकल, ब्रेव्हो अंकल” हसत हसत त्यांची मजा करत पळून गेली. थॉमसअंकल मात्र समजून गेले आपल्यातला “पोकळ वासा” वायफळ फुशारकी!!

## Refundable Air Mail Deposits for Overseas Members Delivery of KS Monthly Magazine

For all Overseas Members, KSA had given a facility of paying Air Mail Charges of Rs. 2000.00 per annum or a lump sum Refundable Air Mail Deposit of Rs.25,000.00.

We are finding it extremely difficult to keep a track and recover the Annual Air Mail Charges of Rs. 2000.00 every year from overseas members. In view of this, a decision has been taken to rationalise the Air Mail Charges for all Overseas Members. **We are discontinuing the practice of payment of Annual Air Mail Charges and continue with only Refundable Air Mail Deposit of Rs. 25,000.00.**

Overseas Members who are paying Annual Air Mail Charges, are requested to make one time payment of Rs. 25,000/-. Members who have paid the old deposit of Rs.15,000.00 are requested to pay the differential amount.

***However KSA would also like to give another option to our members. They can opt for “Green Initiative” for reading the Magazine on line without paying Refundable Deposit of Rs.25,000.00 in which case the Editorial Committee will send a link to such members by e mail every month, provided members furnish their email address to KSA’s Admin Email ID:- [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in).***

The existing facility will be available only till end December 2018.

**Jairam Khambadkone**  
(Chairman)

**Shivshankar Murdeshwar**  
(Hon. Secretary)

**Raja Pandit**  
(Hon. Secretary for Magazine)

# श्रीआदिशंकराचार्य विरचित “मातृपंचकम्”चे मराठी श्लोकबद्ध भाषांतर :

नारायण शां. शिराली

## मातृवंदन

(पार्श्वभूमी - श्री आदिशंकराचार्यानी संन्यास घेण्यापूर्वी आपल्या आईला-आर्याबाला-वचन दिले होते. “तू मृत्युशय्येवर असताना माझी आठवण केल्यास मी अंतकाली तुझ्यासमोर हजर होईन.” परंतु त्याना त्याकाळी ते शक्य झाले नाही. त्यांनी हजर होण्यापूर्वीच आईचे प्राणोत्क्रमण झाले होते. त्यांचे आईबद्दलचे प्रेम, कर्तव्यनिष्ठा तसेच मातेची थोरवी यांचे सम्यक् दर्शन “मातृपञ्चकम्”मध्ये घडते.)

सोशिल्या प्रसूती कळा अन् असह्य दुर्वार झाल्या व्यथा  
काया शोषण उदासपण ही शय्या मी भिजविल्या  
कोणी श्रेष्ठ पदी जगात असूनी न देऊ शके नंदन  
गर्भभार ऋणात अंश न फिटे; माते, तुला वंदन ॥१॥  
स्वप्नी तू जननी बघुनि मजला काषायवसनी यती  
मांडुनी आक्रोश थोर ऋषिजन अश्रू बहु ढाळिती  
अश्रूपूर नयनात भरलेले आश्रमजन अश्रू गद्गदे  
चरण कमल माते मी पूजितो, वंदन गे धन्यतू ॥२॥  
दिले नाही मुखी गंगाजळ जेव्हां मुख सुकले तुझे  
जननी मुखी घास दिधला नाही तुझिया श्राद्धात ही  
नाही मी तारकमंत्र जपला, यदा यम पातला  
अतिविलंब मज गे झाला येण्या जननी क्षमा करी ॥३॥  
“माझ्या राजा चिरंजीव हो, तूच माझे नयन रे”  
लाडाने वदता प्रेमे म्हटले तू मजला जरी स्वमुखे  
रडावले तुझे प्रेम माझ्यावरी त्या सुमुखीं अक्षता  
मी शुष्क तण्डुल समर्पण करी वंदन वदना करी ॥४॥  
“आई ग बाबा शिवा” काळीज फाटे  
“श्रीकृष्ण गोविंद हरी मुकुंदा”  
आकांत केला ग प्रसूति काली  
माते तुला ही अर्पिली अंजली ॥५॥

आस्तां तावदियं प्रसूतिसमये दुर्वारशूलव्यथा  
नैरुच्यं तनुशोषणं मलमयी शय्याच सांवत्सरी।  
एकस्यापि न गर्भभारभरणक्लेशस्य यस्य क्षमः  
दातुं निष्कृतिमुन्नतोऽपि तनयः तस्यै जनन्यै नमः ॥१॥  
गुरुकुलमुपसत्य स्वप्नकाले तु दृष्ट्वा  
यतिसमुचितवेषं प्रारुदो मां त्वमुच्चैः।  
गुरुकुलमथ सर्वं प्रारुदते समक्षं  
सपदि चरणयोस्ते मातरस्तु प्रणामः ॥२॥  
न दत्तं मातस्ते मरणसमये तोयमपि वा  
स्वधा वा नो देया मरणदिवस श्राद्धविधिना।  
न जप्तो मातस्ते मरणसमये तारकमनुः  
अकाले सम्प्राप्ते मयि कुरु दयां मातरतुलाम् ॥३॥  
मूक्तामणिस्त्वं नयनं ममेति  
राजेति जीवेति चिरं सुत त्वम्।  
इत्युक्तवत्यास्तव वाचि मातः  
ददाम्यहं तण्डुलमेष शुष्कम् ॥४॥  
अम्बेतिं तातेति शिवेति तस्मिन्  
प्रसूतिकाले यदवोच उच्चैः।  
कृष्णेति गोविन्द हरे मुकुन्दे-  
त्यहो जनन्यै रचितोऽयमञ्जलिः ॥५॥

## समृद्धिमार्गः

### संयुक्ता कायकिणी

महाभारतयुद्धात् प्रतिनिवृत्तं भगवान्श्रीकृष्णम् अभिमुखमागम्य तस्य भार्या रुक्मिणी पृष्टवती, भोः! ‘पूज्यगुरुद्रोणस्य तथा पूजनीयभीष्मपितामहस्य हत्यायां सहभागित्वं कथं साधितं भवता इति विचार्य अत्यन्त खिन्नाहम्। एतौ तु सर्वदा सदाचारपन्थिनौ।’

आरम्भे तस्याः प्रश्नस्य उत्तरं दातुम् अनिच्छन् श्रीकृष्णः अन्ते अवदत्, ‘आजीवनम् एतौ सदाचारपरायणौ खलु। परं ताभ्यामाचरितम् एकमेव दुष्कृत्यं तयोः सर्वाणि सत्कर्माणि निरर्थीकरोति।’

‘भगवन्, किं दुष्कृत्यमाचरितमेताभ्याम्?’ कृष्णभगवान् अवदत्, ‘द्रौपदीवस्त्रापहरणसमये द्वावपि तत्र उपस्थितौ सन्नपि ज्येष्ठत्वेन प्राप्तमधिकारं निराकृतवन्तौ एतौ यत् पर्याप्तं खलु तयोः पुण्यकर्माणि अपमार्जयितुम्!’

‘परं कर्णस्य किम्? कर्णः तु तस्य उदारवृत्तिकारणेन जगति विख्यातः। न कोऽपि याचकः तस्मात् रिक्तहस्तं निवर्तति। किमर्थं मारयितः पुण्यवान् अयमात्मा?’

भगवान् अवदत्, ‘आहवे यशं प्राप्य अभिमन्युः धराशायी जातः। तस्मिन् समये मृत्युमुपगतं तं समीपस्थपंककुण्डस्य जलं याचितमपि न पाययितं समीपस्थितेन कर्णेन यतः दुर्योधनं दुःखीकर्तुं नैच्छत् एषः। अनेन कृत्येन तस्य दानशूरस्य पूर्वकृतं पुण्यं नष्टीभूतम्। अनन्तरं युद्धे कर्णस्य चक्रं तस्मिन्नेव पंककुण्डे निर्बन्धीभूय सः मारितः। अवजानासि किम्? एकमपि अन्यायपूर्णं कृत्यं जनस्य पुराकृतानि पुण्यानि नष्टीकरोति। अतः प्रत्येककर्म विचारपूर्वकमेव कर्तव्यम्।

कर्मतत्त्वमिदं बोधयति यत् समृद्धिमार्गस्य सोपानः सावधानेन आरोहणीयः।’

# माझी पहिली चित्रापुर यात्रा

श्रीनाथ मुर्डेश्वर

असे म्हणतात की योग आल्याशिवाय कुठलीच गोष्ट घडत नाही. आनंदाश्रमस्वामीजी व शिष्यस्वामीजींच्या वाडीतील प्रत्येक आगमनाला आम्ही स्वयंसेवक म्हणून सहभाग घेत होतो. परंतु शिरालीला जाण्याचा कधी योग आला नव्हता. एप्रिल १९६८ मध्ये अचानक आमच्या मनात शिरालीला जाण्याच विचार आला. मी व माझा मोठा भाऊ सतिश, आम्ही शिरालीला जाण्याचा बेत केला त्याकाळी शिरालीला जाणे जरा कठीणच होते. प्रवासात तीनतीन वाहनांचा वापर करावा लागत असे. आगगाडी हुबळीपर्यंत नेऊन सोडायची. मग होन्नावरपर्यंत बस, शरावती नदीवर पुलाचे काम पूर्ण न झाल्यामुळे नावेचा प्रवास. आणि शेवटचा टप्पा पुन्हा बस, सर्वात मोठा प्रश्न म्हणजे कानडी भाषा!

आमचा मठात दोन दिवस रहाण्याचा बेत होता वडिलांनी हुबळीपर्यंतची साथ केली. त्यांनी श्रीहट्टंगडी पांडुरंग मामाला कळवून एक रात्र त्यांच्याकडे रहाण्याची व्यवस्था केली. आम्ही मुंबईहून हुबळीला सकाळी पोहोचलो. पांडुरंगमामा स्वतः आम्हाला घ्यायला स्टेशनवर आले. दुसऱ्या दिवशी सकाळी त्यांनी आम्हाला, होन्नावरला जायच्या बसमध्ये बसवले. आता आमची खरी परिक्षा सुरू झाली. गाव नवीन कुठे उतरायचे? पुढे कसे जायचे? असे अनेक प्रश्न व भाषा येत नव्हती. होन्नावर गाव आल्यावर बसवाहक कानडीत काहीतरी बोलला व सगळे प्रवासी उतरू लागले. आम्ही पण उतरलो व त्यांच्याबरोबर चालू लागलो. एका उतारारून खाली आल्यावर शरावती नदीच्या किनाऱ्यावर एक भल्या मोठ्या फळ्यांची नाव उभी होती. आम्हाला नावेत दोन व्यक्तीची ओळख झाली. ते पण हुबळीहून शिरालीला स्थायी समितिच्या कामासाठी जात होते. त्यापैकी एक श्री मडिमण देवीदासमाम व दुसरे शिरू शंकरमाम. आम्ही त्यांच्याबरोबर दुसऱ्या किनाऱ्यावर आलो. शिरालीला जाणारी बस रस्त्यावर उभी होती. किनाऱ्यावर उन्हाणे तापलेल्या रतीत पाय रूतत होते आणि लवकर मठात पोहोचायची उत्सुकता पण होती. त्या काळी बस चित्रापुर मठाच्या समोरच्या पिंपळाच्या कट्ट्याला वळसा घालून मठासमोर उभी रहायची. एवढ्या छोट्याश्या गावात मठाची ती भव्य दगडी इमारत पाहून आम्ही थक्क झालो. मठाच्या महाद्वारात दोन व्यक्ती उभ्या होत्या. आमच्या हातातील सामान बघून 'रामा धावत आला व त्याने आमच्या हातातील सामान घेतले. दुसरी व्यक्ती म्हणजे सूर्य भटजी. ते बसच्या वेळेवर नेहमी तेथे उभे राहात व येणाऱ्या भक्तांचे स्वागत करत. त्यांनी आमचे स्वागत केले व आम्हाला अतिथिगृहापर्यंत घेऊन गेले.

धूळभेटीसाठी आम्ही मठात आलो. शांत वातावरणात मन प्रसन्न झाले. "होडी समाधी व भवानी शंकर देवाची मूर्ती समईच्या मंद प्रकाशात उदून दिसत होती. सर्व समाधिना पाया पडून आम्ही बाहेर आलो. पूजा व आरत्या झाल्यावर तेथे उभ्या असलेल्या भटतींनी आदरपूर्वक आम्हा सर्वांना जेवायला जाण्याची विनंती केली. त्यांचा आपलेपणा बघून मन भरून आले. भोजनालयात सतरंज्या व समोर केळीची पानं मांडली होती. पानावर वाढलेली "धंवी खिरी व दाळीसार शित" जेवताना जरा कठिणाच गेले पण मठातील रुचकर जेवणाचा आनंद वेगळाच होता.

दुसऱ्या दिवशी मडीमणमामा व शिरूमामा परत जायला निघाले. आता आमच्या परत जाण्याच प्रश्न आला. पण त्यांनीच एक उपाय

सुचवला, ते होन्नावरला गेल्यावर दुसऱ्या दिवसाची दोन टिकीटे काढून तेथील उडुपी उपहार गृहाच्या मालकाजवळ ठेवणार होते. त्या दिवशी जेष्ठ शुक्ल द्वितीया, श्रीमत् पांडुरंगाश्रम स्वामीजींची पुण्यतिथी. सकाळी महापूजा व आरत्या झाल्या. रात्री पुजा आरती व अष्टावधान सेवा झाल्यावर जेवणा ऐवजी आम्हाला फलाहार देण्यात आला. आंब्याच्या फोडी, फणसाचे गरे, चण्याच्या डाळीची पचडी, चण्याची उसळ व पनवार देण्यात आले.

तिसऱ्या दिवशी सकाळी ५ वाजताची बस होती. पहाटे ४ वाजता. दरवाजावर थाप ऐकू आली. सूर्य भटजी रामा सोबत अंधारात हातात कंदील घेऊन आम्हाला उठवायला आले नंतर त्यांनी स्वतः नारळ खवून आमच्यासाठी ओल्या नारळाचे पोहे व चहा बनवला. ५ वाजता ते आम्हाला निरोप देण्यासाठी पिंपळाच्या कट्ट्यापर्यंत आले. वा काय ती अतिथि सेवा!! हिच त्यांची दिनचर्या होती. मठातील पूजा वगैरे आटोपून ते महाद्वाराजवळ उभे रहायचे व येणाऱ्या भक्तांचे स्वागत करायचे.

मामांनी सांगितल्याप्रमाणे आम्ही होन्नावरला उपहार गृहातून तिकिटे घेऊन हुबळीला पोहोचलो. श्री पांडुरंगमामांचे घर जवळच असल्यामुळे आम्ही त्यांच्याघरी गेलो. आदल्या दिवशीच्या गाडीला बेळगाव जवळ भयानक अपघात झाला होता. बरीच माणसे दगावली होती. त्यात हुबळीच्या नामवंत डॉक्टर जोशी व त्यांच्या परिवाराचा पण समावेश होता त्यामुळे पांडुरंगमामा बेळगावला रवाना झाले होते. आमची गाडी हळूहळू थांबत थांबत दुसऱ्या दिवशी मुंबईला पोहोचली.

अशा रितने गुरुपरंपरेच्या आशिर्वादाने मन प्रसन्न झाले. आजही आमच्या पहिल्या चित्रापुर यात्रेचे चित्र डोळ्यासमोर उभे रहाते.

## Blissful Acknowledgement

O Lord with you ever by my side  
Life has been a beautiful walk  
You do all I the planning and fixing  
In all earnest I do the idle talk.  
How does one measure failure or success  
when personally there is no loss or gain  
All that I have, lost or gained, do you possess  
It's your Idea, your plan, your Game!  
I pretend to carry Life's burden  
struggle wriggle-pride on striking a cord  
Till it dawns on me, I'm a flower in your Gardem  
You the Creator, Protector, Owner My Lord.  
You brought me into the World so True  
Nurtured me thro' Parents till this I grew  
cultured me proudly to face problems anew  
Never were you away from me all through.  
You are the origin of my existence here.  
You are my source of Energy and Strength  
You are my Intellect Will Vision clear  
I rest assured unto you I go at length!

- by Dr (Mrs) Mira V. S. Savkur

# Winning Interviews

Mayur Kalbag

For any person who has the aspiration and desire to join an organization the most crucial and important gateway or entry-point is an 'Interview'. Although the Resume is the first step what is rather a more critical step is the process of an interview. Through this column I wish to share some useful tips on how to 'Win at Interviews!

Meaning of 'WINNING'- Winning is very important but winning does not mean that we have to always get selected in the Interview. Winning basically means to have the positive attitude to 'GIVE YOUR BEST' in the interview and through your best efforts to enhance the probabilities of getting selected into the organization.

Having said this I believe there are some effective ways to help the candidate give his or her best and hence I would like to share some of these 'ways' or 'tips' with you.

The Five 'P's

Planning & Preparation- Before attending an interview in an organization it is vital for the candidate to do what is known as Planning & Preparation. What this means is that the candidate must make the most sincere efforts to strengthen his or her knowledge about the subject related to the job for which he or she will be interviewed. A lot of times due to the lack of preparations the candidate experiences emotions of nervousness and fear in the interview thereby making it extremely difficult for him or her to get selected into the organization. I am of the firm belief that before attending or going for an interview sincere efforts must be made to learn about not only the 'job-related-subject' but also about the organization to which he or she has applied. Along with preparing and planning about the subject and about the organization, it is extremely important to plan and prepare about 'Anticipated Questions'! By this I mean that the candidate must try his or her best to note down the questions that the interviewer may ask during the interview. The groundwork and preparation of answers for questions that could be asked is also an important part of planning and preparation.

Remember we must that the more we plan and prepare the higher will be our self-confidence and it is this self-confidence that will play a major role in winning the interview.

Practice- It is said that Practice Makes the Person Perfect! However I believe that Practice Makes Person Confident & Fearless. Yes! The more we practice the more we become confident to face any situation including those that are related to facing the Interviewers. What kind of practice am I speaking of? Well, the answer is simple. I am speaking of something known as 'Mock Interviews'. These are also known as Practice Interviews. The candidate who really wants to give his or her best in the interviews must create a Mock or Practice Interview. The candidate must basically create a Role Play and request either his friend or his close relative to pretend to be the interviewer and ask the candidate the

anticipated questions including those which are the 'toughest'. The mock interview gives an opportunity to the candidate to practice his or her answers and this also therefore leads to the enhancement of his Self Confidence and also develops the feeling of fearlessness to face the 'real' interviewers.

Perform- This word refers to the way we actually perform during the interview. It is about the way we express ourselves especially the manner in which we respond to the questions being asked during the interview. We must therefore perform and answer each and every question with the highest level of Confidence, deep sense of Conviction or Self-belief, strong emotion of Commitment, thorough Clarity about the subject and finally Effective Communication skills. It is only with the confluence of the above C's that the candidate will end up winning the interview.

Post Interview Analysis- Despite winning the interview it may happen that you may not get selected. Despite the disappointment or dejection you may experience of not having got the job it is important to analyse your interview by asking a simple and yet a pertinent or relevant question. The question is, "Although I tried to 'Give my BEST', where can I improve further? The analysis of your interview with the help of this question will help you become better than before and increase the chances of winning the interview more effectively in the future. Failures are actually the 'Stepping Stones to Success' and hence despite failing in an interview what is advantageous for the candidate is to be able to positively analyse and understand where he or she went wrong and how he or she can become better in the next Interview.

I can only say at the conclusion that through the understanding and practice of the FIVE 'P's you will find yourself winning the Interview and getting selected in the organization of your choice.

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## Here & There

**Bengaluru :** On 15<sup>th</sup> August there was Naga puja on the occasion of Nagara Panchami with Upakarma for Panchamkari-s. On the occasion of Gokulasthami, mhanti-s were recited from 27<sup>th</sup> August to 3<sup>rd</sup> September. Lakshmi Pujan was performed on 24<sup>th</sup> August on the occasion of VaramahalakshmiVrata.

**Chaturmasa Programmes:** On the occasion of Chaturmasa, Bhajan Seva was rendered by Smt Smita Baljekar, Shri Vinesh Betrabet, Smt Ameeta Shiror, Kum Saikrupa Nalkur & Smt. Uma Trasi, Shiva Shakti Bhajan Mandali .Smt Akshita Kallianpur and Group, Smt. Geeta Padbidri, Smt. ShantiniYederi, Smt. Tara Balwalli & Smt Lakshmi Nayak, Shri Rajgopal Karnad and family, Smt Srilekha Katre Goveas & Smt Sujatha Katre Sashidhar, Shri RammohanUllal and family, Kum Aishwarya Gangolli & Smt Shalini Madiman, KumViha Nagarkatti & Smt Sheela Nagarkatti, Chitrapur Bhajan Mandali. There was Hindustani Classical Music by Smt Padmini Rao, " Anugrahadhara " –a Sangitika by Bengaluru Yuvadhara, Shastriya Sangeet Recital by Smt Deepa Hattangadi-Karnad, Talk by Smt. Sunita Nayampally on " Satguru Vrata", Talk by Smt. Sunanda Sagar on " Bhaja Govindam", Short stories on Adi Shankaracharya by Smt Suman Hirebet and Short Snippets of Bhaja Govindam in Konkani by Shri Srinath Ullal, and flute recital by Shri Deepak Baindur.

**Yuvadhara activities:** Yuva-s participated in the Chitrapur Yuvadhara Sammelanam, 2018, held at Shirali from 11th - 13th August. On 18th August 2018, yuvas participated in the Sanskrit-Samriddhi-Shiviram. From 25th -26th August 2018, yuvas helped to make demo videos of Rebounder and AshtangYudh sessions for the Fitness Challenge 2018 for Chitrapur Yuvadhara as Chaturmas seva.

**Regular Programmes:** Pujan was performed by Gruhastha-s every Monday, Thursday and Friday. Samoohika Gayatri Japa Anushtaan was conducted on all Sundays. The series of talks by Smt. Dr.Sudha Tinaikar on Kathopanishad continued. A short 5 minutes Ninaada practice session was a part of all regular activities conducted at Bengaluru Math. Yuva-s conducted Fitness Sessions (AshtangaYudha, Rebounder and Ninaada) every Friday and Saturday for members of Yuvadhara and senior members of the laity.

**Reported by Saikrupa Nalkur**

**Mumbai – Andheri:** The Yuva activities have been on track during the months of July and August, 2018. Gurupujanam was performed by Krupa Chandavarkar and Siddharth Adur. Ruhi and Nikhil Kumta performed JapaAnushtanam along with Krupa Chandavarkar. Bhajan Seva was offered at Shirali on the 5<sup>th</sup> of August by DivyaHattangadi. Meanwhile, Ashwini Balsekar offered NrityaSeva at Shirali. NiyatiMavinkurve, Pooja and AkshayBanglorekar, Ruhi and Nikhil Kumta took up the fitness challenge. Activities have been taking place on all other fronts as well. PrarthanaVarga classes are being conducted by Krupa Chandavarkar and Ranjana Hosangadi at Shriram Welfare School regularly. During each class, an activity is held to further emphasize upon the concept being taught to the

children. Recitation of Chapter 12 of the Bhagvad Gita is also being taught to the PrarthanaVarga and Yuvas by Sheetal ChandavarPachchi, for the Gita Recitation Competition taking place at Talmaki Wadi in November. Meanwhile, the Sanskrit Sambhashan classes conducted by Kowshik Shikala Pachchi started from the 1<sup>st</sup> of September, and there are five participants currently. Classes will be held once a week.

The Samaradhana of Param Pujya Shrimat Parijnanashram Swamiji III was held on Thursday, the 30<sup>th</sup> of August, and marked with a talk by Dharmapracharak, Shri Rajagopal Bhat Maam.

On the 16<sup>th</sup> of September, the Samvit Anand Bhajan SevaVrind was invited to perform Bhajan Seva at GSB SarvajanikGaneshotsava at Wadala. The Yuva participants, Abishek Gokarn, Dr. Varun Gunavanthe and Siddharth Adur took the lead in a remarkable manner. We were appreciated by everyone present, but what felt truly great was being able to offer Bhajan Seva in such a successful manner.

**Reported by Puja Gokarn**

**Mumbai – Santacruz:** On 25th August, 2018 Rug Upakarma Homa was arranged by our Sabha for the benefit of devotees. This was officiated by Ved. Shri Ulman Anandbhat maam. On 30th August, 2018 the Sabha had arranged for bhajans by ' Parijnan Bhajan Mandal ' to observe the Punyatithi of HH Shrimat Parijnanashram Swamiji III. The bhajan mandal sang beautiful melodious songs for the evening which was followed by Deepanamaskar, Ashtak and Mangalarati. Prasad was served thereafter.

From 13th September to 16th September, 2018 under the joint auspices of Santacruz Sabha and Saraswat Mahila Samaj, " GANAPATI UTSAV " was celebrated with great enthusiasm and fervor. On 13th September 2018, the auspicious day of Ganesh Chaturthi began with a Sarvajanik Ganahoma followed by pooja and aarti at 12:30pm and later was concluded by Visarjan pooja at 8pm. Other activities arranged were musical programme " Santavaani " by the Swara Sadhana bhajan group on 14th September which was followed by Haldi Kumkum and refreshments and Sugam Sangeet by Ms. Sabeeta Chakraborty on 15th September 2018. This programme was arranged under the joint auspices of Santacruz Sabha and Saraswat Mahila Samaj. Ganapati immersion was on 16th September, 2018.

**Reported by Kavita Karnad**

**Mumbai – Thane :** The holy month of Shravan was celebrated by Dombivili sadhakas who gathered on all Shravan Somvars to perform Shiva poojan and Guru poojan, led by Smt. Jyoti Nadkarni.

Thane Yuvas participated enthusiastically in the YuvaSammelan at Shirali between 11th and 13th August.

VaramahalakshmiVrata was observed on 24th August at the residence of Rohan Heranjai, Powai, with halad-kumkum. The ladies performed Devi Anushtan and recited Lalita Sahasranama and other stotras.

SevaSaptaha was performed by 6 sadhakas of Thane Sabha at Karla between 19th and 26th August. Around 25 sadhakas participated in the Sannikarsh on 26th August.

Samaradhana of H.H. Swami Parijnanashram III was observed on 30th August at Vashi and Dombivili. At the residence of Shri. Sachin Kombrabail, Vashi, around 30 sadhakas gathered to perform Guru poojan, stotrapathan and bhajans. The PrarthanaVarga read out passages from the book 'Anugraha' and Smt. Shailaja Ganguly recounted the life and times of PoojyaSwamiji. At the residence of Smt. Meera Mankikar, Dombivili, 18 sadhakas gathered to perform Guru poojan.

**Reported by Namrata Rohan Heranjali**

**Mumbai – VileParle :** Cleanliness, Purity and Clarity are the right words for an Eco friendly public visarjan at Hanuman road Vile Parle east this time. Ample volunteers, RTOs and activists helped families and public while immersing Ganapati idols in a small tank at Hedgewar play ground at our Hanuman road adjacent to our Society building. "Ganapati Bappa Morya" loud chants throughout fill the air being the first immersion day, the streets resonated with the sounds of cymbals and singing and dancing en route while families experiencing both happiness, joy and sorrow(parting) within short span of time. By the time reports came in around 9 pm approximately exceeding immersion of two hundred idols took place and as we understand this was to go till midnight as this time more idols to be immersed.

**Reported by Shrikar Talgeri**

## Our Institutions

### Saraswat Mahila Samaj, Chennai

Programmes in August apart from monthly Sadhana Panchakam included Rg Upakarma on 25th Aug. Punyathithi of PP Parijnanashram Swamiji III was observed with Guru Pujan and bhajans.

SMS alongwith Association organized Independence Day programme. Uma Hattikudur pachi, the seniormost member hoisted the National flag. This was followed by quiz conducted by Purnima Rao. Few members then sang patriotic songs - Hindi, Marati & Tamil. The celebrations concluded with breakfast.

**Reported by Kavita Savor**

### Saraswat Mahila Samaj, Gamdevi

The Samaj celebrated 'Samuhik Gokulashtami mhanatyo' on 29th August 2018 in Gamdevi Samaj Hall. Mrs Savita Padukone was the lead singer and was accompanied by Mrs. Geeta Yennemadi on the harmonium and Mr. Arun Hattangadi on the Tabla. Haldi kumkum was distributed in memory of Smt Shrimati Nadkarni and Panchakdai in memory of Smt Laxmibai Belthangdi. The refreshments were sponsored by Mrs Smita Mavinkurve in memory of Smt Sulochanabai Kati and Smt Mirabai Mavinkurve.

Forthcoming programmes:

Thur 11th Oct 2018 – 3.30 p.m.at Samaj Hall - Navratri Sammelan "AKSHARPHULE" Marathi songs based on Hindi Film Music by Saraswati Vrinda Gaan led by Geeta Yennemadi. Prasad and Refreshments sponsored by Suman Kodial

Wed 24th Oct 2018- 3.30 p.m. at Samaj Hall : Kojagiri Celebrations. Contribution of Rs.80/- per head to be made to the Samaj by 18th Oct 2018.

**Reported by Smt Vijayalaxmi S Kapnadak**

## CLASSIFIEDS

### BIRTH

**A son** (Ansh) to Akshay and Ekta Manjeshwar was born on 5th September 2018 at Dallas,Texas, USA. Grandson to Subhash and Shubhada Manjeshwar, Nitin & Smita Gandhi. Great grandson to Sita Ramchandra.

### FOR SALE

**Available** for sale one BHK flat (525 sq ft) on 1st floor at Virar West. Located at Saraswati Baug, close to railway station. Interested buyers may please contact (+91) 9920384555.

## DOMESTIC TIDINGS

### BIRTHS

We welcome the following new arrival:

Sept 05 : A son (Ansh) to Akshay and Ekta Manjeshwar at Dallas,Texas, USA.

### OBITUARIES

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

- Jul 18 : Ramachandra Venugopal Kadle (87 years) at Belgaum.
- Aug 1 : Prema Chidambar Konaje (82) at JP Nagar 5th Phase Bengaluru.
- Aug 14 : Chitra Umesh Nagarkatte (nee Chandavarkar) (74) at New York, USA.
- Aug 25 : Kumud (Ashutai) (nee Asha Shatanand Rao) Bhalachandra Joshi (82) at Vashi Navi , Mumbai.
- Aug 31 : Sarojini Bhaskar Chandavarkar (86) at Mumbai.
- Sept11 : Vasant Anant Kulkarni (Pettyamam) of Talmakiwadi at Panvel.
- Sept16 : Sunil Bhaskar Kalle (75) of Saraswat Colony, Santacruz at Mumbai.
- Sept 24 : Rekha Arun Bijur (65) of Grant Road at Mumbai.

## DONATIONS

*Kanara Saraswat Association is grateful to the following donors:*

### DISTRESS RELIEF FUND

Smt Krishna Dwarkanath Basrur Rs 1,00,000/-

(In memory of beloved husband Dwarkanath Basrur on his birth Centenary on 20.08.2018)

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