Kanara Saraswat
A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION
Vol. 24 Issue 3 Mumbai March 2019 Pages 44 Price ₹ 20/-

Kanara Saraswat
Association Celebrates
107th Foundation Day

Management Guru and Cricketer Prof. Bharat Nadkarni

Dr. Jayesh Bellare for his pathbreaking research

Youth Sportsman of the year Aditya Balsekar

World renownedTabla Maestro Pandit Yogesh Samsi

Amchi Achievers Felicitated

(L to R) Front row - Siddharth Tallur, Smita Mavinkurve, Yashodha Sirur, Neeraja Narayan Rao, Dr. Jayesh Bellare, Bharat Nadkarni, Aditya Balsekar, Sandeep Balvalli, Neelratna Nadkarni, Smita Balvally

(L to R) Back row - Kishore Surkund, Usha Hattikudur, Dilip Sashital, Jairam Khambadkone, Kishore Masurkar, Sunil Ullal, Shiv Shankar Murdeshwar, Rajiv Kallianpur, Dr. Prakash Mavinkurve
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in His Fond Remembrance.

Friday, 24th May, 2019 (8.30 pm)
“Sangeet Saubhadra” Drama by Rahul Deshpande

Saturday 25th May, 2019 (8.30 pm)
“Yuva Evening”- Dances, Music & Drama

Sunday 26th May, 2019 (10.00 am)
“Golmaal Once Again” Konkani Drama by Bipin Nadkarni

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Matunga(W), Mumbai

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PRESTIGIOUS HONOUR for KSA

The Managing Committee is pleased to announce that Saraswat Prakashan, a Marathi Publication House in Maharashtra have decided to award Shri. D. V. Padgaonkar Puraskar called “Saraswat Chaitanya Gaurav Puraskar – 2019” to Kanara Saraswat Association for the year 2019 - for a long and dedicated service to Saraswats and other Communities. The communication to this effect was received by us on 18th February 2019 and the award will be given to us on 10th March 2019.

Hearty Congratulations to Vidushi Lalith J. Rao and Pandit Yogesh Samsi for receiving Sangeet Natak Akademi Awards.
Details will appear in our April issue.
ATTENTION! KEEP YOURSELF FREE! BLOCK YOUR DATE!

YOUNG AAMCHI SR. CITIZENS
With Salutes to your Exceptional Participation
On April 8, 2018 & Consistent Demand
KSA is happy to announce
“5th Get Together
Of our PMs – Pachchis and Maams”
On Sunday April 7, 2019 from 10 am onwards
At Shrimat Anandashram Hall, Talmakiwadi
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March 2019
KANARA SARASWAT 4
From the
President's Desk,....

Dear Friends,

At the beginning of every new calendar year, I set a very ambitious goal for myself of improving my Time management so that it will effectively take care of all my professional and personal activities. I also plan to take some concrete steps to shoulder some responsibilities on the home front. However, right from the beginning of every new year, all my noble goals and plans go haywire. I set and reset my plans to bring a positive change in my time management, but I fail miserably. It has always been a struggle to finish my jobs in time. Meeting deadlines has always been difficult.

Therefore, I thought that I should study the time management techniques used by very successful people and learn from them. To my surprise, I found many of them never become tense about how to manage time effectively. Bill Gates, the founder of Microsoft and one of the richest and biggest philanthropists in the world, never rushes things in order to carry out many of his important business or other activities. In fact, he finds time to do the dishes every night at home when he is not travelling.

Many of these highly successful people strongly believe in 'puttering.' 'Puttering' is to do things in a relaxed way without rushing or trying very hard. It is to spend your time doing small jobs or things that you enjoy without hurrying. Several independent studies have found that by 'puttering around' in the morning, you find that you have more time to connect with your loved ones, boost your spirits and set you up for a more productive day. A University of California study found that doing mindless tasks allowed the brain to wander and engage in creative problem solving.

We are all in a way, multi-tasking people working on small or big tasks and trying to do so many things at the same time. We all believe that effective multi-tasking can be a good solution for having effective and efficient time management. But as we are working on multi-tasking, puttering in between these tasks can be very effective. Puttering can allow space and time for rumination not only on the tasks at hand, but on other things in and around them. Putterers have time to listen, to mull things over, to attend to the day mindfully and meditatively. Putterers are at peace with the world and their work. They are not worried and distracted by many things but instead move among their tasks with ease.

So what is important in life? Time management or completing a task in an effective manner? If you can do your job effectively with some puttering, is it not a better way of completing the task, even while multi-tasking?

As Bill Gates said in one of his recent interviews, “To be successful, be focused. Unexpected things can derail the dreams but staying focused can help you put one dream ahead of another.”

So friends, while effective Time management is not an unimportant goal, effective completion of a task with puttering is more important to me.

Regards,

Praveen P. Kadle

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TWENTYEIGHTH VARDHANTI CELEBRATIONS
The Annual Vardhanti Celebrations will be held at the Khar Math on Saturday 23rd March and Sunday 24th March 2019.

PROGRAMME

Saturday, 23rd March 2019
9.00 A.M. TO 12.00 P.M. : Religious ceremonies including “DURGA HOMA” followed by Kumarika Pooja, Aarti and Prasad

Sunday, 24th March 2019
9.30 A.M. to 10.30 A.M. : VARDHANTI DAY
10.45 A.M. TO 12.15 P.M. : DISCOURSE BY DHARMAPRACHARAK SHRI V. RAJAGOPAL BHAT
10.45 A.M. TO 12.15 P.M. : DEVOTIONAL SONGS / BHAJANS BY KRISHNA CHANDAVAR
Welcome speech by Managing Trustee
12.30 P.M. : POOJA AND AARTI FOLLOWED BY PRASAD BHOJAN

Permanent Sevas: Rs 1000/- (As Corpus to permanent seva fund):
Devotees are provided with the opportunity of having sevas performed every year on such day as may be special to them, such as Punyatithi of parents or other near and dear ones, Birthday, Wedding anniversaries or in token of memorable events.

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2. “Anand” by Dr Gopal Hattiangadi Rs. 10/-
3. “Anandi-Anand” by Dr Gopal Hattiangadi Rs. 25/-
(The above books are Shri Anandashram publications)

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107th Foundation Day of Kanara Saraswat Association
Speeches of the people felicitated

Kishore Masurkar, Vice President KSA welcomed the special guests and the audience. He said “I welcome you all to this 107th Foundation Day of the KSA. We are very proud that our Association has a heritage of 107 years. This is the day on which we encourage talent by giving awards and felicitate those who have contributed not only in their own field but also to Society. There are many luminaries who have come today and we will shortly felicitate them. Today also happens to be India’s Constitution Day. On 26 November 1949, the Constituent Assembly of India adopted the Constitution of India, and it came into effect on 26 January 1950. The person who was the main contributor to our Constitution was a Chitrapur Saraswat - Sir Benegal Narsing Rao and we offer our tributes to him today! I thank you all for coming today and request Shri Sunil Ulal to proceed with the program.”

‘Kiddies’ Corner’ Awards - The first among the awardees were the children who had won prizes for their contributions to the ‘Kiddies’ Corner’ page in the Kanara Saraswat Magazine. Many of them were from outstation Bangalore, Mangalore and even USA. Their grandparents or aunts & uncles received the prizes on their behalf. Some of them expressed their feelings. Prizewinner Soham Kalbag’s grandfather said “I am grateful to the KSA. They are inculcating good values in the children through this column”.

Konkani Lekhan Puraskar -
Smita Balvally was felicitated for her article “महत्म प्रविच्छेदनों समया”. She first thanked the KSA for felicitating her as well as the audience who had gathered. She said, “I owe my first thanks to my grandmother Smt. Mirabai Mavinkurve and my Mother Smt. Vasudha Bijoor. Both were good writers in Marathi and have won recognition from KSA. Both guided and encouraged me a lot. Whenever I showed anything that I had written to my mother she would say “you must look at it from the readers’ point of view. If it is an entertaining piece they should enjoy it, if emotional it should touch their heart and if it’s about an event or happening, they should be able to picturise it in their minds”. In her words she would give a “पेपर टॉकिंग” which improved my writing. Another thing my mother did was that she brought me under the influence of my Adhyatmic Guru Naamchaitanya Bhanudas Thakardas. He has researched the Mind and developed “Adhyatmavidnyan”. This had a profound positive influence on me and I attribute my writing to the grace of my Guru and offer my Pranaams to him. I cannot forget to thank another person who also influenced me – Bhat Shyamalapacchi. Readers of Kanara Saraswat are familiar with the name as she also writes in Konkani in the magazine. She gives talks in Konkani on the radio and she took me there and introduced me. This gave an impetus to write in Konkani. My language was heavily influenced by Marathi and she helped me to use the correct Konkani words. Last but not the least is Mankikar Udayam. He gives finishing touches to the Konkani articles I submit. I thank him for making the articles worthy to print.

I have been writing for the past 4-5 years and I hope to go on. I offer my prayers to God and Guru to help me to continue writing.

She then read a small humorous Konkani poem titled “Morcha”.

Smt. Lalita Ajit Karnad and Smt. Rekha Rao were the other two prizewinners in this category. They received the prizes in absentia.

Essay Competition: The prize winners for this were Neerja Narayan Rao – Lone participant in the Age 18 to 25 category.

Yashodhara Sirur, Rupak Hattikudur and Dr. Siddharth Tallur in the 25 to 40 category.

Sushma Philar, Sandeep Balwalli and Ravindra Tonse in the Above 40 category.

Register names of Boys & Girls with KSA Marriage Bureau.
Contact: Usha Surkund - 8108294931 or Dilip Sashital -9920132925 or Geeta Kulkarni - 9969552759

March 2019
Smt. Neelrata Nadkarni, wife of Shri Sadanand Nadkarni) accepted the honour on his behalf. His daughter Prashanti Nadkarni Bhat said “My father was involved with the KSA and many other institutions. He maintained a low profile, being soft-spoken and with a cool temperament. With his helpful and cheerful nature and quick wit he was very popular among his friends. He was religious and had a deep faith in our Guruparampara and Swamiji. I would like to read out a poem I had penned a few days after he passed away in 2001. On behalf of my mother, brother and myself I thank the KSA for recognizing his contribution to this institution.”

Dr. Jayesh Bellare was honoured for his path breaking research regarding Nanoparticles. He expressed his delight at receiving this recognition from the KSA. He also announced that his partner in this research (who was also his student) was also an Amchi – Dr. Prashant Chikermane, currently working abroad. He said, “Today’s world is full of medical remedies. The important thing is that while there are so many medicines, getting the medicine to reach the target tissue is not so easy. Essentially recognizing that and appropriately modifying the medicine, in a very simple way and making the particles so tiny as to reach the correct part is what we did. While we were doing this with modern medicines i.e. allopathic medicines, we discovered that it was also possible with ayurvedic and homeopathic medicines. I am very happy to be here today amongst all of you. Thanks!”

Bharat Nadkarni was felicitated for his glowing career in Cricket, especially Ranji Trophy matches. He addressed thus – “Dignitaries on the dias and my friends, I started my career in this very hall. I was 9 years old when I started playing Table Tennis here. When I won my first round, I got my first prize, a bottle of Goldspot from A G Petal! I cannot forget it. It tasted so good! It was here that I won in the Juniors TT Matches. In those days all the bhanap colonies, Matunga, Santacruz and Wadi used to have sports events and I would always attend all of them. All my uncles were sportsmen and they knew everybody. So wherever I went I used to be encouraged. Kishore (Masurkar) tells me that they would make a ball of cloth and used this to bowl so that I could get batting practice and become a good batsman. It used to be so much fun. I stayed in Matunga and in the library there we used to get all the newspapers. In my home we used to get only the Times of India. But whenever there was an article in the papers where my name appeared my friends would go quietly, cut out the article and give me the clippings for my album! One uncle who used to go regularly to the library to read the papers would see the holes in the papers and ask me “खाय र तू काली पर बिंबला ूं दी?"
I have told you that Sureshbappa was my hero. I got my inspiration from him. He was a champion at both TT and cricket. He taught me many things. Unfortunately I couldn’t see much of his cricket. But at the same time he told me that even though we play a game and keep many aspirations we should always give something back to the game.

Every sportsman has 4 parts in his career. First part is when you play and learn the art of playing, whichever sport it may be, you get fame. After you retire from active sport, you should remain connected to the game as say umpire, coach, selector etc. I was fortunate. After I retired the MCA (Mumbai Cricket Association) appointed me as the Chairman of the Mumbai Cricket Junior Selection Committee. In the third phase you become an administrator. You create a platform for others to become sportspersons. I was employed by Tata Power and was fortunate that they made me their Head of Sports. Tata Sports Club took me on their Managing Committee. Their president is Mr. Ratan Tata himself and he takes an active interest in Sports. Tata Sports Club has more than 200 Arjuna Awardees! The Commonwealth Games, Asian Games winners all come from this Club and the Club has a legacy of promoting Sports.

Another thing I would like to share with you is that every sportsperson comes from a middleclass or lower middleclass family! Because of this getting a job is of utmost importance to them. And that is what Tata’s gives us! A career, a job, it is not a cheque book philanthrophy! We were just 20 – 21 yrs old and getting a job meant that they would take care of us for the next 40 years! Dilip Vengsarkar, Ravi Shastri, Saurav Ganguly, Anil Kumble, Sandeep Patil and I were all working for the Tatas! In those days Cricket was not a paying game. We would get Rs. 8/- per day and in that we also had to manage our laundry! Today Cricket has become almost like Bollywood. It is like a religion in India. Why is it so? Because every cricketer after his playing career has given back to the game. The entire crickting fraternity is back in the game!

And the fourth stage in the Sportsperson’s career is to help the game to change with the times! That is exactly what Sunil Gavaskar and the likes of him have done. Cricket is being played today in the Test match format, One Day International and 20-20. One of the greatest Sportsman who played all these 4 roles is Franz Beckenbauer, the footballer from Germany who ultimately became the President of FIFA! Each one of these 4 stages is a wonderful one!

Let me share some memories with you. We were once playing a cricket match at Shivaji Park. It was TATA against SBI. SBI had wonderful players like Ajit Wadekar and Hanumant Singh. We had scored 359 runs all out and they were playing at 321. Both Ajit and Hanumant had scored over a 100 and were going strong. They needed just 30 runs to win. Ajit hit a boundary and the ball fell in the compound of the temple of Lord Ganesh situated just outside the boundary. As there was nobody in the temple the fielder there had to remove his shoes and go inside to retrieve the ball. As he came out, he rang the bell and prayed saying “अल्लाह तरीक़ा जाना है”! He wore his shoes, came out and threw the ball to the bowler. Believe it or not, but Ajit Wadekar got caught at the next ball. Hanumant Singh was run out at the next ball and within the next 15 minutes they all got out and we won the match! Looks like God really woke up and decided to help us! Even today the memory of that day brings a smile to my face.

Another situation was so touching. When I was the Chairman of the Selection Committee I had wonderful players with me. One day CIPLA came to me and requested me to select 2 players to whom they would like to give sports scholarships. Their only condition was that the players should be from a humble background. I had Ajit Agarkar, captain of the under 16 team. He was extremely talented, would get 5 to 6 wickets, score a century and so on. He deserved a scholarship. But he came from an affluent background, his father had 2 cars, grandfather had a bungalow at Worli. So what could I do! I recommended Wasim Jaffar whose father was a BEST driver and Ramesh Powar whose father worked as a peon in David Sassoon in Matunga. CIPLA had a big event honouring these 2 players, gave them Rs.25,000/- each and invited all the other players to attend this event. Ajit Agarkar, just 15 years old then, came to me asking why his name had not been recommended. I explained their condition. But he could not see the connection between his father’s and grandfather’s financial status and his game. His argument was “if I perform I should get the scholarship”. He was dejected and I found it extremely difficult to comfort him. But God is great! 3 days later Air India came to me offering a sports scholarship of Rs.51,000/- and they did not have any such condition. Immediately I recommended Ajit Agarkar’s name! I was so happy. It is said that if you want a champion you should treat the person like a champion! And you will get one! The third incident was when Ajit Wadekar was the India Captain and was working for SBI. As part of their rural development scheme he wanted to take some players to Goa to play a few matches in different places there as a promotional event for SBI. He called Sunil Gavaskar, Gundappa Vishwanath, Bishen Singh Bedi, Abid Ali, Sandeep Patil and me. Around that time as the playing season had almost got over I had planned a holiday with my wife and 2 year old daughter. But Ajit insisted that I should go with them. As I had to take leave when playing in matches I used to have very little leave to spend with my family. So I didn’t want to disappoint them. So I told Ajit that I had planned to take my family to Goa and I couldn’t cancel that. Since they were also going to Goa, Ajit insisted that I should go with them and take my family along. They made all the arrangements for us... The match was in Sawantwadi and the year was 1978-79. There was just one hotel in the place. And it had only 1 AC room! We had with us top players like Polly Umrigar, Ramakant Desai and others. But because my family was with me they gave me the AC room! So much love, humility and warmth! It is an unforgettable experience for me!

When I was the head of Sports in Tata Power, we had our hydrostation in Khopoli. We had our interdivisional
tournament there. I attended a few matches. In one of them I observed one worker who was bowling and then started fielding. He caught a high catch and the movement of his hands seemed different. When I met him later I realized that one of his hands was only half i.e. the arm was there but forearm was missing! I was amazed that with this handicap he could catch a ball like that. The boy was just 25 years old. I discussed with my management and brought him to Mumbai. He played for us and gained a lot of confidence.

At that time Eknath Solkar was the coach for the physically challenged team of Mumbai. Ajit Wadekar was the President. I recommended this boy, his name was Subhash Chikne, to both of them. Eknath liked him and took him in the team for the next 2 years. When the physically challenged team from England came to India to play, this boy was our captain! I felt so good that I had seen him at the right time. God gives you good opportunities and gets good work done from you!

Cricket and Sports has given me so much!

After Sports I have taken up teaching – lecturing in B-Schools. Mumbai University has made me the Chairman of the Committee for setting papers for the B-Schools in Mumbai. Here too I see the same thing as I had seen in cricket. These bright young students rearing to go out and work in the world! It makes me happy because being with these youngsters makes me feel young too!

KSA has made me what I am today. Thanks very much”.

Vote of Thanks was given by Shri Rajiv Kallianpur. He thanked the committee for giving him this opportunity to speak on the interesting and educative evening. He said, “All the speakers today came out with their experiences and the lessons they had learnt in life. Whatever the field of endeavour be, when a person works with perseverance, consistency and integrity it becomes Sadhana. All the people who spoke today are such sadhaks and so when they speak we have so much to learn from them. We, as a community are proud of all of you, the work you have done and your achievements. Dr. Jayesh Bellare for his work to improve the efficacy of medicines, Pandit Yogesh Samsi for his high achievements and the humility with which he accepts it and offers it at his Guru’s feet and Bharat Nadkarni for sharing such wonderful anecdotes and his insight into playing and teaching. I also thank the donors of all the prizes that have been given today and congratulate the prizewinners. I also thank Maj. Gen Nageshmam for his editorial comments and thanks to Kishoremam for gracing this occasion!”

<<<>>>
Celebrating a Golden Anniversary
Sandhya (nee Vidya Yennemadi) & Kishore Naravi
On February 11th, 2019

A strong and loving marriage you have built throughout the years. You’ve had a million laughs and you have cried a lot of tears.

You’re an inspiration to us all you’re really not that old, the love you have in your hearts has simply turned to gold.

One by one, the days have passed, each one is yours forever to keep as cherished memories of your ‘Golden Years’ together.

May the blessings of our Lord Shri Mangesh, Lord Bhavanishankar, Our Guruparampara and Our Param Pujya Shrimat Sadyojat Shankarashram Swamiji, forever fill your life with peace, joy and good health.

Best wishes on your Golden Anniversary and for the many more to come, from Naravis, Yennemadis, Hebles, Patil’s, Marballis Family and friends.

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Serve a Little - Transform a Lot
Come Volunteer at the Medical Wellness Camp
July 11th to 15th at Mallapur High School

CHF invites high school seniors, pre-med students, medical college students, adults, and any one else interested to volunteer at a Medical Wellness Camp that will be conducted by Dr. Shrigouri Savkur, a Boston-based practicing pediatrician. Student volunteers and their parents may also wish to offer their collective family seva at the Wellness Camp.

Camp volunteers will get an opportunity to meet Parama Pujya Swamiji and receive their divine Blessings, learn the history of our revered Guruparampara and holy shrines and will derive an unforgettable experience of a unique seva. In addition, the student volunteers will receive certificates for volunteering that may count towards school credit for community services.

Interested volunteers from the US are requested to please contact Pramod Mavinkurve at pmkurve@gmail.com or Mangesh Chikarmane at mchickarmane@yahoo.com.

Photos from Wellness Camp 2018 in Srivali High School, Shirali

For more information, please contact Arun Heble (arheble@yahoo.com) Tel: +1-215-666-3200 or Pramod Mavinkurve (pmkurve@gmail.com). Tel: 908-616-1497.
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Kannada writer Jayant Kaikini

Kannada writer Jayant Kaikini on Friday won the DSC Prize for South Asian Literature 2019 for “No Presents Please”, a collection of his Mumbai stories that offers a fine-grained, ground-up view of arguably India’s greatest metropolis. The stories were translated by Tejaswini Niranjan, who shared the prize and the generous purse of USD 25,000. The award was announced at the Tata Steel Kolkata Literary Meet.

Now in its 8th year, the DSC Prize for South Asian Literature is among the most-watched international literary awards specifically focused on South Asian fiction writing.

Jayant Kaikini is a writer of short stories, film scripts and poetry and is based in Bangalore. He is one of a new crop of Kannada writers to move away from older concerns, social realism and rural life. His book was the dark horse in a power-packed shortlist, which included Pakistani-British novelist Kamila Shamsie’s Home Fire, Pakistani novelist’s Mohsin Hamid: Exit West, Neel Mukherjee’s A State Of Freedom, Sujit Saraf’s Harilal & Sons and Manu Joseph’s Miss Laila Armed And Dangerous.

“This is great and heartening because it acknowledges a translation and the short story as a genre. Usually, most acclaim is reserved for the big book, the big novel. I am very happy that the jury has decided to recognise Tejaswini equally,” said Jayant Kaikini, who in his acceptance speech said he disliked calling a literary prize a “race” because all writers were in it together.

Letters to the Editor

Dear Editor, It gives us great pleasure and pride to see and read the KS Issue of February 2019.

The cover has Amrita Rao and the cover story on Amrita Rao with the interview by Chaitanya Padukone, which was very interesting and worth reading.

Special mention to be made: Amrita mentioning proudly in the concluding paragraph ‘that it goes without saying that it is a matter of precious pride to her that she belongs to the Chitrapur Saraswat_Bhaanap Community which always upholds traditional_ethnic values.

Amrita Rao, you have made us proud. We are watching the movie Thakeray with that much more interest because she was an ardent & a senior most disciple of late Pandit Mohan Chickermane, a doyen of Agra gharana of classical Hindustani music.

Kumud Nayel

Dear Editor, With reference to the article by Uday Mankikar on Late Smt. Aruna Rao [Kundaje], in January 2019, issue of K.S., I wish to add an important fact, that she was an ardent & a senior most disciple of late Pandit Mohan Chickermane, a doyen of Agra gharana of classical Hindustani music.

Shivashankar Chickermane

Dear Editor, I refer to the letter from Shri Ghanashyam Hirebet in regard to my article ‘ Kodagu and the Kodavas ’ which appeared in the Jan. 2019 issue of KS. Thank you, Ghanashyammam for your observations and the additional in-puts provided.

It is difficult to incorporate all the features within the limited space available. Besides, the purpose of the article was to provide a glimpse of the land, the brave people and their undaunted spirit and thereby kindle the interest of the readers. I will be happy if this objective is served.

Satyanarayan Pandit

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My Dream of a New India

Dr. Siddharth Tallur

(Essay Competition - Group 2 - 3rd prize winner)

Humankind has had a long romantic relationship with innovation. Our ape-like ancestors perhaps developed a taste for innovation when they first tamed fire and discovered that food could be cooked, and our species has never looked back since then. One may say that the pace of innovation has definitely accelerated in the last millennium, and one could question whether or not such growth is sustainable or desirable, but the engines of innovation will always keep chugging along and board that train we must. The fascination towards innovation is a fact most surprising because our species is also perhaps the stubbornest when it comes to change. Innovation is bound to change a situation, way of life, perspectives etc. and the accompanying change is always very uncomfortable, and our deep-seated primitive biological construction then forces us to be these schizophrenic beings that we are, engaged in a love-hate relationship with innovation and change.

With that pretext, let me share my thoughts on the idea of ‘India’ and what innovation and change I dream of for a ‘new India’. With our age old history and continued foreign influences on contemporary civilization over the millennia, India is simultaneously a country and an ideology that has largely retained its character over centuries while it draws inspiration from and morphs and changes with the times. As a technologist, it would be natural for me to dream of technological changes that are necessary to now imagine an India that would be at par with the best developed nations in the world. However, the fact that we have an astronomically large population density compared to some developed nations, suggests to me that perhaps we should not engage in a race to the top, but perhaps introspect on who we are, where have we come from, where we are heading, and should we change something about this status quo. In a few years, we are set to overtake China as the most populous nation in the world, while the standard of living lags decades behind that of our more flamboyant neighbor. In my dream of a new India, I see a nation that should first reflect upon where we stand, and take corrective actions to chart a new course as a responsible nation, both towards its citizens and in the global arena.

Having spent a few years living outside the country, and now having been back for a couple more, I am now sensitive to issues that I was blind to before being exposed to a different culture. And in this newly found insight, I am not alone. I see lot of debates and discussions on tolerance, libertarianism, harmony and secularism going on in today's India. So let me tackle this point head on, as I now begin stating the specifics of my dream. While we as a nation may not have made any technological advances at par with some other nations, we have at the very least allowed such advances to penetrate into our social lives seamlessly as compared to some of the nations that gave birth to these technologies in the first place. The cellphone revolution in our country is unparalleled, with both the phone hardware and usage plans functioning in a sustainable economy at prices that are orders of magnitude lower than some developed nation. Very naturally, this has led to a large portion of our population with immediate access to the internet and the plethora of information it has to offer. However, the sense of responsibility needed to act upon such information is sadly missing. Over the years, we have been conditioned to think and act emotionally, as encouraged in our movies, tele-series, mythological stories, media propaganda etc. When you let emotions take over the wheel and rationality takes a back seat, in a vehicle fueled by the vast amount of information access that we are currently living, the common sense to differentiate fake news from reality, and having a healthy debate on whether or not something is good or bad goes for a toss. It was sad to see the first reports of lynching of innocent civilians over something as basic and fundamental to a right to live as food, and even sadder to see the trend continue with politicians and civilians alike divided into polarized camps in support and against such activities. My dream of a new India is a country where we truly put into practice the philosophy of ‘Live and let live’. In a tightly packed country such as ours, where it is impossible to walk fifty steps without bumping into somebody, we all must really learn to mind our own business. While my generation and the generations that have come before me (being the stubborn homo sapiens that we collectively are) are perhaps not the best stewards to usher in such changes, we must do what is necessary to ensure that future generations will definitely be better than us in this regard. I see a country that teaches its children to cherish and celebrate diversity, both in appearance and thoughts, in culture and food, in festivals and ways of celebrating them. If that means putting our biases and prejudices aside, then we must all make that tiny bit of additional effort to blind ourselves to see past these obstacles that get in the way of progressive thinking. Charity, very rightly, begins at home. So instead of waiting for policy decisions, Supreme Court dictats, or change of heart and style of reporting in our fourth estate, I see a new India where every citizen takes a pledge to be more tolerant and cherish the company of their fellow citizens.

Coming to my second, yet closely related specific wish in my dream of a new nation, I wish we turn into a nation of more responsible citizens with sane civic sense. While the
Olas and Ubers have meant that we commute and travel in great leisure and luxury (relatively) as compared to our parents, and the dependable Swiggy and Foodpanda roadies deliver food to our doors, the penetration of vehicles into our poorly designed roads and highway infrastructure has not come with the civic sense necessary to extend the live and let live philosophy when it comes to driving. Most Indians perhaps imagine themselves to be Schumacher (or Senna or Hamilton or Vettel, depending on which generation of F1 fans you come from!) when they take the wheel. And perhaps they imagine the world they are living in is a video game, where there are no real world consequences of their poor and rash driving on other human beings. The home delivery madness and the flooding of streets with poorly trained tempo drivers racing to deliver the Amazon prime and Flipkart deliveries to their impatient customers with astronomical expectations of customer service has definitely made stress and hypertension a part and parcel of life for anyone who regularly drives in his daily life. As an engineer, it is heartening to see technology seeping into the very basic strata of our daily lives, but the responsibility to handle this luxury is missing. In my dream of a new India, I see all of us as citizens with greater civic sense, that question the apparent as well as hidden costs of the choices we make. The recent steps taken to curb plastic pollution is a commendable step taken by the administration in the right direction, but not surprisingly, the implementation was poorly planned and the poorly trained personnel tasked with enforcing the ban botched the whole initiative and made a mockery of what should have been a good move (demonetization debate, anyone?). In my dream of a new India, any such choices or initiatives will not be after-thoughts like they are now, but planned more meticulously and put into action by rational human beings with an eye on the collective good.

Let me now get to my blue-sky ideas for a new India, with no clear thought process on how to get there. It is shameful that poverty continues to plague our nation decades after independence (and perhaps for several millennia before independence). Perhaps a capitalist mindset is not what a country like ours with its large population density and heavily constrained resources needs. A socialist or communist mindset is also perhaps not the most conducive to encourage the innovation that is needed to solve our problems. A massive debate and brainstorming activity with several pilot grass-root initiatives are perhaps what is necessary to tackle this problem. Speaking of politics and ideologies, it would also be nice to have mechanisms that self-select administrators with good intentions and high level of integrity, and a lot of guts to take on the tough problems that surround us. While not all of us notice it, education (especially higher education) is slowly but surely becoming so expensive, that very soon we may reach a stage where it gets treated as a luxury and not a necessity. Perhaps we are already there to some extent. In this internet age with its massive pool of resources for online learning and courses, perhaps in a new India we take a fundamental second look at our education system and engineer a structure that leaves no child behind and does not impoverish their parents and guardians in this quest. It is possible to keep going on and on about the problems we face, without offering solutions. And that is one of the things that I would like to change in my new India. So let me conclude my rants here, and get back to thinking of solutions!

In summary, I see a new India where we all take small but definite steps to transform ourselves into rational and responsible citizens, with large degree of self-awareness and awareness of our fellow human beings. The sense of responsibility should also extend to the environment, our place in the global arena and all things we interact with in our daily lives. This requires us to introduce change at the very core of our beings, and change is always uncomfortable. But change we must, and I hope that in our true Indian spirit, we all set ourselves on the path to be influenced by ideas that may not be our own to be better human beings, as we retain our core identities.

Siddharth Tallur has completed his B.Tech., Electrical Engineering at IIT Bombay, M.S. and Ph.D., Electrical and Computer Engineering at Cornell University. He is presently Assistant Professor in Electrical Engineering at IIT Bombay.

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The Wings of Grace

I) The Wings of the Sparrow –
So light and so delicate;
With grace
They are carrying –
This plump, weightless Sparrow;
But
The Wings carry no weight.

II) With a breezy lightness
The Wings
They are fluttering;
With grace
They are fluttering–
These tiny, light Wings.

III) With a rapid fluttering
And a flicker so mild;
With grace
They are moving –
With Spirit
These Wings revive.

IV) The Wings of the Sparrow
A wavering path
They follow
They follow the wavering Wind;
With grace
They are wavering –
They are
The Wings of grace!

Veena Bantwal
Hi Goldilocks you from Goldilocks me

SANJAY GOKARN

Yes. You are Goldilocks and I’m Goldilocks too. We are all Goldilocks because we have neither too much nor too less, just the right amount. Of what? Well, of everything. Last month, I talked about how Dinosaurs went extinct, and huge forest cover was destroyed following the (then) new plant form known as the grass (Sugar cane, wheat, rice are also forms of these grasses) developed, monkeys had difficulty in continuing their lifestyle and had to transform into humans.

But the basic question is why these things happened only on earth? Why not on Mars or Venus? Or for that matter on so many of the countless planets in the universe? The answer is that many things are just right here on the earth; not too much and not too less. We shall investigate these aspects and list some requirements here. It may not be possible to list all because the list is long and also, there may be many of them, about which nobody knows at present.

But first, why this metaphor? Are we the only life form in the universe? Is there any other planet somewhere in the universe where life exists? Man has always wondered about these questions. The task is daunting, in every respect. Hence to make this task less daunting, the scientific community made ‘filters’ to simplify. The first filter was obviously the temperature. As explained later, life (at least the one similar to ours) can survive only in a limited temperature range of 0 to -50°C, where the water is “molten”. This is possible only at a specific distance range from the sun or the other stars, where just the right temperature exists (vide Fig. 1). This region is termed as the “Goldilocks zone” after the character in the fable.

Our atmosphere contains 21% Oxygen, 78 % Nitrogen, 1% Argon, 0.03% Carbon dioxide, etc., with just the right amount of Oxygen. Although oxygen is vital for life, excess of it can be fatal. Medical Doctors call it “Hyperoxia”. Of course decrease in the oxygen level is also fatal. Hence, we, Goldilocks have just the right amount. The atmosphere protects us in many other ways. The well known Ozone layer (Ozone is an unstable molecule with three oxygen atoms whereas, normally the stable oxygen has two atoms). This only 3 mm thick layer protects us from the harmful ultraviolet radiations and is easily destroyed by carbon dioxide and some compounds of carbon and some halogens (fluorine and chlorine) which were used earlier as the coolants in the air conditioners and refrigerators.

Another important aspect of the atmosphere is the atmospheric pressure (or the pressure exerted by the air surrounding and above us), which is caused by the gravitational force acting on the air molecules. The air column exerts weight of 1.023 kg on every square centimetre of our body at sea level (or mean sea level, MSL). Thus in standing position we carry about 1000 kg of air on our head and shoulders. Our children carry about 500 kg weight of air on them even when they don’t carry the school bags. We don’t feel this weight because it acts from all directions (including from inside our lungs). If you go to high mountains such as Leh or Khardung La (in J&K), by flight, you may have difficulties in breathing. You normally receive advice to sleep for first one or two days and drink a lot of water, etc. This is because at these altitudes (3000 meters and above) the air pressure drops to about 2/3rd of the MSL value. Normally the mountaineers carry a small oxygen cylinder while climbing to the Mt. Everest (altitude: 8800 meters). Again as we go deep in to the sea, the pressure increases. The Guinness record for deep sea diving is 330 meters and corresponds to 33 times the atmospheric pressure at MSL, but any pressure above 2.5 atmospheres (25 meters of water column) can be fatal. Thus the goldilocks zone for pressure is 0.6 - 2.5 atmospheres.

As far as the water is concerned, it should be neither too hot to be gas (vapour) nor too cold to get frozen, just liquid which is so important for our life. This is the case in most of the continental areas. There are several places where it is in frozen form and is still useful because most of this ice helps in replenishing water as and when required, (All the Himalayan rivers, the Ganges, Indus, Brahmaputra and their tributaries). It is replenished to the land (from the seas and oceans in the form of clouds and then rains).

Temperatures in the range of 15-25°C are normally comfortable for the humans or with some difficulty, we can manage to live through extremities of 0 and -50°C, although some temperature related fatalities occur in this extended range. Thus generally earth has reasonably conducive temperatures for our existence. Mars may also be considered to be on the border line of the Goldilocks zone (with Max, Min and Ave of -140, -63 and +86°C) where we can find some places to survive. However it is impossible for our kind of life to exist on Venus (with average temperature of 462°C) or Mercury (average temperature of 162°C). Other planets are too cold and have no solid surface, although some moons of the other planets may be somewhat suitable. Thus only earth and mars are in the Goldilocks zone.

Atmosphere, water and temperature along with several tectonic processes play their role so well that we have the privileges of Goldilocks. It is the story year after year that the temperatures in places such as, Bhopal, Nagpur and the entire north Indian belt shoot to the higher forties (45+ and at times even low fifties in the summer and dip to zero and sub-zero during winter. We on the west coast in close proximity of the sea are bestowed with moderate temperatures for a comfortable life. The reason? The water acts as the moderator; it needs a large amount of heat to increase its temperature during the day and releases this heat more slowly in the night, thus stabilising the temperature of the land masses along the coast. This property of the
materials is known as the specific heat (amount of heat in calories required to increase the temperature of one gram of the material by one degree Celsius). Water has a specific heat of one calorie (meaning that one gram of water requires one calorie of heat to increase its temperature by one degree C) whereas the continental rocks need only 0.2 calories for this. This means that with a given amount of heat, the continents heat by five times more and faster than the water bodies. Similarly in the night the continents cool about five times faster than water bodies. That’s why the large waterfronts provide moderate temperatures.

Another use of this trio is that air over the continents heats more than the air on the water bodies during the day and vice versa in the night. Hot air expands and cold air contracts. Thus high and low pressure zones are formed over different hot and cold zones respectively, which results in the flow of air from high pressure zones to the low pressure zones. As if this is not sufficient interaction, the 23.5 degrees’ tilt in the axis of rotation of the earth causes uneven sunlight on the two hemispheres.

The monsoon rains in India are the gift of the seasonal wind patterns developed due to this tilt. Well as I said earlier, several other factors exist which have worked and are still working to provide us a comfortable stay here. I leave it to you to find those many more aspects. Bye.

(Picture on the next page)

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**To a Bird in the Cage**

You who are born  
In a cage within a cage  
Are you happy?  
Can you conceive any thought,  
You who are fed  
On the crumbs of charity?  
Can you fly into dream,  
You whose feet are clogged  
To reality?  
And even you could,  
How far would you go?  
There’s always a cage within a cage  
Balanced on the edge of void  
You have at least  
The comfort of the bars  
You cannot help surrendering  
To the nature  
Of your singing  
Surely, you must look  
For happiness  
Within

Kusum Gokarn  
From..The Desert Blossom

---

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Sanchita Ashwin Dhareshwar (Age: 14 years), daughter of Meena (nee Kaval) and Ashwin, has garnered an honourable mention for her visual art submission for an international competition held by the Bowseat Organization. Her submission was selected from over 1000 international submissions and can be viewed at https://bowseat.org/gallery/ocean-in-a-bottle/

Sanchita currently studies at the School of the Arts (SOTA) in Singapore where she was admitted on an Arts Scholarship in recognition of her talent. Having won several other national art competitions, she is also good in academics winning several school awards for highest scores in individual subjects.
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Geeta, Taranath, Sumant

Grandchildren: Mahesh, Jaidev, Janaki, Kalpana, Lotika, Shweta
Deepa, Suvaratanand, Arup, Mathews, Amit

Great Grand children: Ameya, Anirudh, Dhruv, Rianna

Nieces: Jayavanthy, Nainatara
Kishore

Kallianpurs, Basrurs, Haridas-s, Gulvadis, Hattangadis, Ragades
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In this introspective essay veterinarian GAURISH PADUKONE describes how the loving Guidance of the Gurushakti has helped him discover that when work is done in the spirit of worship

Seva becomes Sadhana

Since August 1992, I have been doing joyful seva for the welfare and care of cattle at the goshala-s of Shri Chitrapur Math. In whatever manner possible, to the best of my capacity and professional experience, I help the staff at the Math and supervisors of the goshala-s, to look after the buffaloes, bulls, bullocks, cows, and calves.

When I began visiting the goshala at the Math regularly, it had a variety of cattle which included buffaloes of Dharwadi / Pandharpuri breeds and a few cross-bred cows and bulls. Like a typical goshala, the animals were fed with all leftovers from the bhojanashala with a mixture of cattle feed. Productivity was not a major issue, nor was the reproductive performance. My focus then, was to provide practical suggestions to correct the husbandry of animals — care of animals, computing a balanced dairy ration and adopting correct breeding practices to maintain a fair reproduction rate. Whenever the need arose, I treated sick animals and this continues to date.

From April 1997, the seva that I was rendering at the goshala transformed into something different. By then, the goshala had become a feature of my daily routine. I was already having a dairy farm of my own at home so it was not always easy for me to adjust to this new responsibility. But I ‘made’ time to visit the goshala and check on the health of the cows. I started enjoying these visits even more when the discussions regarding improving the herd’s reproductive health status became very interactive. People at the administrative levels could understand my inputs related to the goshala, but the hands-on staff would sometimes make mistakes while implementing the prescribed treatments for the sick animals. I do not know how or exactly when everything changed for the better, for after 2001, I somehow felt ‘empowered’ with a sense of belonging to offer this seva at the goshala!

In my profession I have to deal with many illiterate and ignorant animal owners, to whom I have to explain the disease, prognosis, and treatment to be followed. This requires quite a lot of patience, which I know I have developed due to Pujya Swamiji’s influence. Unconsciously, I have been able to shed some of my unwelcome personal traits. Controlling anger is the first lesson I have learnt. Instead of complaining about the inefficiency of fellow workers, I have learnt to explore various possibilities of tackling problems positively. Serving at the goshala has made me understand the higher purpose of my work. The final result of my diagnosis / treatment is only an incidental, temporary phenomenon. What is more permanent is the lesson that I have learnt, to accept both...
success and failure with equal magnanimity. My views on life and dharma have also changed for the better.

As a veterinarian, I am on call for any medical emergency and consultations at all times. I cannot have a fixed timetable every day. I need to keep my routine flexible and adjustable. Therefore, there are no fixed timings for my meditation/japa/worship. Instead, I offer every action as an offering to God. My work is not separate from worship for me.

For me every animal is divine. Animals are a vital part of creation. As a young vet, treatment of different breeds of buffaloes in dairy farms in and around Mumbai kept me busy. There were very few cows among the animals I treated and because these animals were part of commerce or the dairy business, I treated them as patients, period. No bonding was possible with them. Only upon leaving Mumbai and settling down at Kodsul, did cows become a major species on my patient list.

Apart from treating various animals as a profession, I started advising farmers on dairy farming. In spite of a language handicap, encouraging young dairy entrepreneurs in Bhatkal became a passionate hobby. My idea about ideal dairy farms had to be modified to suit local factors. I had to first understand the actual need of the owner to maintain the animal, suggest simple ways to improve poor housing infrastructure in which the farmer kept his cows and buffaloes and energize the poor quality of cattle feed that was fed to the animals.

Locally bred Malnad Gidda cows and cross-bred cows became a majority of my patients. Whether they are cross-breds or indigenous breeds, cows are cows.... my heart melts just by looking at them and touching them. Treating sick cows takes me to a different level all together. The very look in her eyes is enough to tell me that a cow is in distress. Thanks to a ‘Blessing’ from our Parama Guru Parjijnashrama Swamiji III, I am able to immediately single out a sick cow from a group.

Observing our beloved Mathadhipati - Parama Pujya Sadyojat Shanakarashram Swamiji’s interest and concern about minute details of the functioning of every department in the Math, gives me the inspiration to put in that bit of ‘extra’ in my seva. It is so reassuring when Puja Swamiji ensures that any worthy suggestion to improve the care of the animals or the day-to-day functioning of the goshala, is implemented immediately.

Visits to the goshala with Puja Swamiji to feed bananas/fruits to the cow may not be part of a daily routine. But it is a treat to watch and hear the cows mooing loudly at the sound of Swamiji’s jalabhisheka at the Math. How the cows know that Swamiji has taken a turn towards the goshala to feed and fondle them, is something that I simply cannot explain. His extremely sharp observations about certain aspects in the handling of animals never cease to astonish me.

Strong and repeated evidence indicates that the maintenance of an institution involved in regular spiritual practice has beneficial effects in nearly every aspect of social concern and policy. I believe that having a goshala at the Math reinforces the laity’s belief in certain timeless values that our ancient scriptures endorse. Having a goshala at a Math which provides many essential items to its residents and visitors, is a soulful experience. The Chitrapur Saraswat samaj is blessed to have both at its main hub at Chitrapur, Shirali and at Karla spacious, comfortable and scientifically built goshala-s to house cows, bulls and calves. The biggest blessing for the goshala-s is the Presence and Love of Pujya Swamiji.

My job as a rural vet involves, to a great extent, treating patients who have been wrongly treated by the local quacks, as well as the government appointed para-veterinary staff and doctors. Earlier, as a qualified and experienced vet, my ‘ego’ would naturally play its part when called to treat such animals. Guru-aadesha now reminds me that the knowledge and experience that I have gained is all because of His krupaprasad and I should use it for the good of the animal - without bothering about the applause or accolades.

Frequently, when I have been called to treat a animal I have come across situations and cases when these question stare at me – Is it possible? Will I be able to solve this case? Whenever I have found myself facing such professionally challenging, tough situations, I just leave them at my Guru’s feet. I tell Him, You have put me in this situation... so You are going to help me give the best treatment possible and guide me in the surgery. Invariably, when I decide to treat difficult cases with this bent of mind... the patient makes an uneventful recovery.

I have started understanding the value of introspection and I realize it is a great instrument for self-improvement. Introspection has helped me correct my thinking and made me realize the positive side of life. The calmness I feel in the midst of very challenging situations is because of the suraksha kavach provided by Pujya Swamiji. So how does one express gratitude to a Master who makes my entire life meaningful, who gives direction and purpose to all my activities? I truly cannot imagine what my life would have been without His Compassion and Guidance.

As I become more and more sensitive to life and the various things it has to offer, I start seeing my Guru’s Grace behind everything. This devotion is the shield that protects me and my family. My connect with the Gurushakti is becoming so strong, that no matter how big the obstacle, I feel assured of His Support whenever I need it...and I need it all the time...

Jai Shankar!

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Photo credit: Anushravas Archive
Is South Asia the ‘Sum Total of the World’?
Part 1
BY GAYATRI MADAN DUTT

It has been said: “If you see South Asia, you have seen the world.” There is clear evidence for this statement when we consider South Asia’s highly diverse populations and the wide variety of her geographical regions. All the four so-called human ‘races’ which speak the tongues belonging to the four main language families of the world are ranged one beside the other in South Asia since millennia. Also, almost all the climatic regimes of the world: the tropical, sub-tropical, temperate, and even the extreme arctic, are found widespread within South Asia, occurring uniquely side by side, due to the presence of the lower-slope and high-mountain zones of the Himalayas. Also to be seen here are regions of desert (in Rajasthan), dense rainforest (in Kerala and North-East India), salt flats (in the Rann of Kutch, Gujarat) and extensive mangroves (in the Sunderbans of Bengal). This region, then, not only nurtures most of the world’s ecosystems, but the special presence of the universal human and linguistic spectrum within it seems to place the stamp of distinction on South Asia as the nursery that seeded the world and, if one may say it, makes the world appear like a mirror reflecting the face of South Asia.

The four South Asia ‘races’ appear to have micro-evolved to perfectly ‘match’ the greatly contrasting habitats where they reside even today, displaying an exact ‘fit’ which is found nowhere else in the world. It will be seen that, elsewhere on the planet, despite there being a variety of climatic zones, there is only one main ‘race’ in Africa, one in Asia, one in Europe and one in the Americas. South Asia is situated right at their centre. It would seem that the four ‘races’ received their initial pre-sculpting in South Asia’s four climate belts, after which branches of these ‘races’ streamed out from this central homeland to the western, eastern, north-eastern and north-western portions of the globe via geographically contiguous corridors. The goodness of fit in South Asia of people-to-climate speaks strongly in favour of the proposal that she is the cradle of modern humanity and culture rather than Africa.

We may digress a little here: The reason why Africa is currently taken to be the modern human cradle is because tribes (such as the Khoi, San, and Pygmy) who bear modern humanity’s earliest genes are found there today. This is one of the main factors that led to the formation of the ‘Out-of-Africa’ theory (which takes its name from the 1985 Oscar-winning film of the same name starring Robert Redford and Meryl Streep). However, it is suggested here that, by placing human origins in Africa for this reason, scientists may have arrived at an erroneous conclusion. This could be why: Human genetic studies cannot detect the original geographical residence of either modern or ancient humans. They cannot tell researchers where groups lived in the past. Therefore, since genes are not tied to space, the ancestors of humans, whose skeletal remains as well as genes are found today in Africa, may well have lived elsewhere in earlier times, such as in South Asia, and arrived in Africa only later on.

It is also true that Africa has yielded an abundance of early human fossil material, whereas there is a great dearth of early human skeletal evidence in South Asia. This situation too has suggested an African origin for humans, and weighed against South Asia being considered the human cradle. But the archaeological maxim “Absence of evidence is not evidence of absence” may apply here. Heavy biannual monsoons destroying relatively lighter-built human skeletons and washing away archaeological soil-layers, deep burial of ancient sites and bones under river sediments, as well as other factors, may have worked in concert to prevent a rich human fossil record from accumulating / being accessed or properly identified in South Asia.

Another possible reason for the scarcity of fossils may be this: In contrast to many regions of the world which appear to have been quite thinly populated and, to top this, seem to have time and again undergone major population crashes / extinctions and culture collapses, South Asia has been found to have had a higher ‘demographic dividend’ even in that early time (as it does today), and very long population and cultural continuity. And it has been widely acknowledged by researchers, such as anthropologists Alan Walker and Pat Shipman in their book ‘The Wisdom of the Bones’, that in such areas of continuous residence, human fossils rarely form due to constant cleaning/clearing and trampling by generation upon succeeding generation.

To return to the main subject of our article: the occurrence of Earth’s kaleidoscopic range of climate zones, human ‘races’ and language families within South Asia marks her out as, indeed, the ‘sum total of the world’ in these three areas. In addition, she displays four other telling instances of ‘sum-totalness’.

The first instance is ‘Narmada’, the sole early human skull to be unearthed in South Asia. This fossilised partial brain case was discovered in 1984 on the banks of the Narmada River in Madhya Pradesh, by the geologist Arun Sonakia. (Source of the photograph of the Narmada skullcap: Frontline.)

The finest palaeo-anthropologists of the 1980s and 90s were invited to examine the remains of this very robust (probably female) early human. Prof. Kenneth A.R. Kennedy, the American expert on South Asia, and Dr. Arun Sonakia himself, along with other researchers, studied the fossil minutely. It was concluded that it could be around 200,000 years old. (Studies by other researchers suggested that it was older, or perhaps younger. Unfortunately, to this day, due to archaeological time-layer disturbance and other reasons, it has not been possible to accurately date the Narmada human.) More importantly, however, the Kennedy-and-Sonakia-led team described the fossil as showing, in different regions of its brain case, close similarities with contemporary
human fossils that have been unearthed in Africa, Europe and East Asia. To quote the observations made by the team-members in their 1991 paper: “the Narmada fossil exhibits a [broad] suite of morphological and mensural characteristics suggesting affinities with early Homo sapiens fossils from Asia, Europe and Africa, as well as demonstrating that it possesses unique anatomical features” (which could have resulted from further evolution). The features of the Narmada fossil, therefore, appear to be the ‘sum total’ of all the fossils of its time, and more. Since ‘Narmada’ is as yet undated, could we see her lineage as ancestral to early humans who migrated from the South Asian cradle land to the other parts of the world? This would present South Asia as, not just the modern human heartland, but the source-region of earlier human ancestors as well.

Side by side with ‘Narmada’ could be placed another instance in South Asia which appears to represent a ‘sum total’ of the world: the Sanskrit language. Like ‘Narmada’, Sanskrit has been found to possess characteristics of languages from Asia, Europe and Africa, as well as bearing unique linguistic features (which could have accumulated from further evolution). The South Asia scholar at Harvard, Michael Witzel, has concluded from his studies that Sanskrit contains traces of all the major language families of the world, whose ancestors, it is proposed here, are the presently-existing language families of South Asia (just as the present four human ‘races’ of South Asia are ancestral to the world’s ‘races’). These daughters of Sanskrit, born one after the other in rising stages of complexity, each building sequentially on its foregoing sibling, are: (1) simple, single-syllabled Tibeto-Burman, branches of which dispersed and are found largely today in North-East Asia; (2) the di-syllabic Austro-Asiatic or Munda, branches of which moved mostly to South-East Asia; (3) the early true-grammatical Dravidian, which has close links to the languages of Africa, Australia, North and South America, Turkey, Hungary, Finland and the Middle East; and (4) the complexly-grammatical Indo-European, segments of which migrated to Europe. (Later in time, when they expanded further and met, these languages would borrow elements from one another.)

The earliest-known human tongues, it is thought, are those spoken by the Khoi-San tribes of South Africa. These are the tribes, mentioned above, that also bear the oldest genes of humanity, and who may have migrated to Africa from their South Asian cradle so very long ago that any signals of this event have been totally obliterated. Interestingly, a Khoi language has been found to be close to Mundari, an Austro-Asiatic Munda language of east-central India.

There are also three so-called ‘isolate’ languages in South Asia which are so old or divergent, that it has been difficult to relate them to any of her major language families. These three are: Kusunda of Nepal, Nihali of central India and Burushaski of Pakistan. Michael Witzel has found that Sanskrit also contains traces of these three ‘isolate’ languages. These tongues which stand alone at these far-flung points in South Asia appear to be ‘relics’, ‘remainders’ or the last ancestral traces of small language-clusters which left South Asia’s shores for other regions.

The American language researcher, Joseph Greenberg, proposed a language sub-group which he named “Indo-Pacific”. Kusunda of Nepal has been linked to this group and could be the ‘remainder’ of this sub-family of ‘islander’ tongues which are spoken today by groups settled on several Asian islands, from the Andamans to Papua New Guinea near Indonesia to the Solomon Islands in the Pacific Ocean.

Nihali of central India appears to be the ‘relic’ of a language sub-cluster related to the tongues spoken by the Ainu tribes of far northern Japan. And Burushaski of Pakistan seems to be the ancestral ‘remnant’ in South Asia of a sub-family of languages spoken today in the Caucasus Mountains of West Asia.

A fourth tongue named Bangani, spoken in a remote region of the north-western Indian state of Himachal Pradesh, is thought to be also a ‘relic’. It has retained, as confirmed in the research of the Indian linguist, Anvita Abbi, a feature of European languages where a ‘k’ sound is used in place of a ‘s’ sound. This ‘sa’ and ‘ka’ dichotomy is found even at the other end in north-eastern India: note the name of a tributary of the Brahmaputra River, pronounced ‘Subansiri’ in Assam, which is pronounced ‘Kubankiri’ just across the state-border in Arunachal Pradesh.

Thus, Sanskrit contains traces of this entire galaxy of tongues that are spread out across the planet. This is, indeed, thought-provoking. Just as the Narmada fossil appears to be the ‘sum total’ of the world’s fossils that were contemporary with it, Sanskrit too appears to be the ‘sum total’ of the world’s language families. She may hence be the ‘loom’ on which their beginnings were all originally woven. She would, then, also be their mother-fabric which formed on the ‘loom’, since all their threads are visible within Sanskrit’s weave, or to use a genetic comparison, since all the strands of their DNAs are nestled within her own.

A Spring in Every Step

By Indrayani Amladi
Manhattan, NY.
Harmonise body, breath and mind to manage stress

CONTRIBUTED BY: GAURI DEEPAK MUDBIDRI

Each individual experiences some sort of stress which, irrespective of its intensity, causes mental, emotional and at times, physical disturbance. If we observe and introspect, we will find that the root cause of stress and disturbance is our own mind. It then becomes imperative to manage the mind better. A song from a Hindi film Kajal,' Tora mann, darpan kehlaye' (Your mind is your mirror), explains precisely what the mind is. Mind is the mirror and we are a reflection of our mind. Our mind directly impacts the way we function, therefore, none can escape it.

There is a saying in Sanskrit, ‘Mana eva manushyanam karanam bandha-mokshayoh’, that is, the mind plays a dual role and is the root cause of our bondage and liberation. This duality of mind in a single context is both great and glorious and it is our choice to stay bound or exercise freedom. A dull, negative, lethargic mind leads us to sorrow. However, if the mind is cheerful, we see brightness everywhere. Whatever the mental state, mind is the base. One can run away from the world but no one can run away from the mind. Sage Patanjali, who compiled the Yoga Sutras, says, 'Yogas chitta vritti nirodha', which means, yoga is to make the mind free from various modifications that may be pleasant or unpleasant. To be a good vidhyarthi (student), grhastha (householder), professional, leader, manager or yogi, it is important to manage the mind, else one would end up being a bhogi, a person who over-indulges in pleasing the senses, or a rogi, a person with an unfit, unhealthy body.

Thus, the essence of yoga is mind. Practice of Raja Yoga- the royal path- yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi- helps us deal with the modulations of mind with a positive disposition and overcome stress and disturbances.

The root cause of our stress is the conflict within. Our body, breath and mind are not in harmony. Conjoining these three to attain harmony is the aim of yoga. Yoga starts with breath because breath is the medium that connects mind to the body. Our mind has two parts- conscious and unconscious. The conscious mind is active when you are awake and forms a very small part of the whole mind. Remaining awake, the mind is receiving, processing and acting through cognitive and active senses. But, a huge part of our mind is the unconscious mind. The purpose of yoga is to attain balanced mind and make this unconscious part of mind conscious.

Approaching the mind directly is difficult owing to its monkey-like nature. To overcome the negativity of the mind, one must learn to practice meditation which is an integral part of yoga. Some of the early steps one must follow are: to breathe correctly through diaphragm and practice yoga asanas and pranayama, which will help to establish a smooth link between the body and mind.

One would find Makarasana, the crocodile posture, helpful to establish diaphragmatic breathing. Body flexibility and agility can be maintained through exercises for joints and glands. Surya Namaskara, Sun Salutation, is a set of twelve asanas which makes every part of our body flexible.

Initiate rhythmic breathing through pranayama such as Anuloma Viloma and Kapalbhati. When we are able to address physical discomfort of the body and establish smooth breathing like an oil stream, our mind automatically begins to calm down and has a positive impact on our psychology.

Most individuals are karma yogis. We relentlessly perform our duties at work and home. For us Raja Yoga is the path to freedom. For different people, different paths work such as Bhakti Yoga - the path of devotion, Jnana Yoga - the path of knowledge, and Karma Yoga - the path of selfless action. Chaitanya Mahaprabhu, founder of Gaudiya Vaishnavism, forgot everything else in his devotion to Krishna. Meerabai, Ravidas, Surdas, Tulsiadas and Kabirdas followed the devotional path to seek god and inner peace. Adi Shankaracharya, credited with consolidating the teachings of Advaita Vedanta, followed the path of knowledge.

The crux of yoga is to keep the mind under control. If not controlled, the darkness in the mind will not let us remain in peace and if controlled, there will be light everywhere and we will find ways to counter stress and experience joy.

Source: The author of the above article is Shri Vijay Dhasmana, which was published in the speaking tree issue on January 20, 2019.
Report

My NSS Camp
FROM THE DIARY OF ADVAIT SANJAY TRASY (18 YEARS), ANDHERI

The 7-days NSS Camp was a unique and great learning experience. The hands-on training in delivering community service was an amazing experience throughout. It speaks volumes about the NSS programme. The following is an account from my diary of the varied activities undertaken during the NSS Camp:

DAY 1: We met all the students and teachers at Andheri Station at 7 a.m. As soon as Nikhil Sir (Mumbai University) arrived, we boarded the train which was relatively empty. Soon our compartment got crowded. With slight difficulty we successfully made it to Virar station. We continued our journey by boarding the bus at 10.45 a.m. and arrived at our camp at 12 noon. We relaxed under a tree for a while before having our lunch at 3 p.m. and a nap thereafter. In the evening, we had an introductory session where we learnt about the camp rules and NSS. All the youth volunteers who opt to serve the nation through the NSS-led community service wear the NSS badge with pride and a sense of responsibility towards helping the needy. The Konark wheel in the NSS badge has 8 bars and signifies the 24 hours of the day, reminding the wearer to be ready for the service of the nation round the clock i.e. for 24 hours. The red colour in the badge signifies energy and spirit displayed by the NSS volunteers. But the blue colour signifies the cosmos of which the NSS is a tiny part, ready to contribute its share for the welfare of mankind. The motto of National Service Scheme is NOT ME BUT YOU!

We were divided into 3 groups for coordination activities (ice-breaking session). This helped us to know each other and maintain discipline. We also learned about the army stance – “Vishram” and “Savdhan”. At 8 p.m. we discussed about the day’s experiences and gave the feedback. We had our spicy dinner at 9 p.m. and headed straight to bed.

DAY 2: We started the day at 5 a.m. by assembling in front of the apartment. We began with warm-up exercises for the entire body. We continued the morning routine with yoga. We felt very peaceful post the yoga session. This was followed by a jog / run around the neighborhood. We then had breakfast. The next volunteering activity (Shramdaan) was to paint the trees for two feet from the ground. We started off by mixing limestone, fevicol and water which made the paste ready. By the time we finished painting a few trees, it was brunch time. Next we had a session on leadership and team building by Nikhil Sir, which consisted of various activities such as team skit on human transformation into pyramid, machine, vehicle and animal. After this interesting session, we had lunch. Post-lunch session was on disaster management and preparedness, which was a combination of theory and practical knowledge. Late in the evening, we had drama practice. This was followed by dinner, review and sleep.

DAY 3: We started the day early at 5.30 a.m. with exercise, jogging and yoga. The first task of the day was Shramdaan. It consisted of cleaning the colony, watering the plants, etc. Next, we had breakfast at around 9 a.m. Then Bhupinder Sir (Guest Faculty) took a session where he taught us how to tackle problems in life and develop our personality. He also shared his life experience from which we concluded that one should always think positively and believe in the law of attraction i.e. what we think is what happens. Then at 2.30 p.m. we had our lunch. Next, we played some games organized by Bhupinder Sir. He also participated in the games with us even though he had a leg injury. Sir left at 5.30 p.m. after which we practiced for the street play about ‘Nasha’ (drinking habit). We finished the day with dinner and review for the day.

DAY 4: We woke up at 5 a.m. and assembled in the front of the apartment. We did morning exercises till 7 a.m. followed by jogging and yoga. Next, we did Shramdaan and also painted a few more trees. Then we had our breakfast. We continued with practice for the street play including singing. After lunch, we had a group discussion on all the four days at the camp and the progress till date. During discussions, we learnt from our mistakes and our achievements. We had dinner, another short review and headed to bed.

DAY 5: We started the day with exercise, jogging and yoga from 5.30 a.m. to 7.30 a.m. I was made overall in-charge of the camp. I had to make sure everyone was doing their work properly. In Shramdaan, we cleaned and painted the tree trunks. Few members put gobar (cow dung) at the base of the trees. Next we had breakfast at 9 a.m. We had some additional work left of the Shramdaan, so we worked a little more after breakfast. Next we practiced our street play and song. We had lunch. Again we rehearsed the play for the final time till 5.30 p.m. We had the street play in the village. We waited for some time for the crowd to gather and then we performed the street play. The message was well received by the attentive audience. We had dinner and went to sleep.

DAY 6: We started the day at 5 a.m. to get ready for performing the street play at a local school. At 6.30 a.m. we had our practice for the street play. We had a rally at the local school till 11 a.m. After breakfast, we performed the street play at the school from 11.30 a.m. to 12.30 p.m. We had lunch followed by rest till 3.30 p.m. Then we went for a long walk to create awareness using handmade posters on social issues, after which we made arrangements for a camp fire. We had dinner followed by camp fire. We went to sleep after the enjoyable camp fire.

DAY 7: We bid farewell to the helpful staff at the campsite and some villagers who came to say goodbye to us. After thanking our respected teachers who cheerfully supported us throughout the camp, we returned to our respective homes - sweet homes.

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March 2019

KANARA SARASWAT
Atmabodh

The sixth instalment of the de-mystification of a compact and insightful spiritual text by our erudite contributor Dr. SUDHA TINAIKER

In the last verse, Atmabodh described ātmā as that consciousness behind the entire body-mind-sense complex because of which the activities of the said complex are possible.

A possible doubt arises here. It is seen that the body-mind-sense complex as an active group is engaged in action all the time. There must then be an active doer of all the actions and an enjoyer of the results of such actions. Who is this? Could this be the ātmā? Atmabodh says that ātmā is neither a doer nor an enjoyer. All the actions and the enjoyer of the results of such actions take place in the ātmā. There is absolutely no doer-ship or enjoyer-ship in the ātmā. Similarly, all the activities of the body-mind-sense complex are falsely superimposed upon the ātmā which is unmoving and in its place. Similarly, all the activities of the body-mind-sense complex are falsely superimposed upon the ātmā.

If this is so, how then can a non-sentient body-mind-sense complex carry on its designated functions so accurately and in such a harmonious fashion?

Atmabodh says that the body-mind-sense complex has the capacity to borrow sentence from the witness consciousness and with the borrowed sentence it carries on all its activities. An example of sunlight is given here. As the morning dawns and sunlight starts pervading the earth, all the living beings including plants automatically get into their designated activities. Sunlight is a mere witness and by its presence makes the whole world function. However, sunlight itself never gets sullied by either the actions, or the results of those actions of the living beings.

Similarly, the ātmā is never involved in any of the actions of the anātmā and never gets influenced by them. Now the problem will be:

a. Is ātmā totally different from the body-mind-sense complex? If so then the very message of advaita is at stake because there will be two things (entities).

b. Is ātmā non-different from the body-mind-sense complex? If so, then all the attributes such as change, death and so on will apply to ātmā also.

c. Is ātmā partly different and partly non-different from the body-mind-sense complex? If so then, it creates a logical fallacy.

The above mentioned ideas form the basis of various philosophies proposed by various philosophers (भद्र वादः, अभेदः वादः, भवाभेदः वादः) Vedanta strongly says that none of the three is correct with respect to the ātmā. This is explained in the next verse.

So, what is the relationship between the ātmā and the body-mind-sense complex?

We see the sky. It is nothing but space. However, it looks blue. It looks like a dome. It also looks as if it is associated with clouds and dirt. If we look deeply into this phenomenon; is the sky really a dome? Is it really blue? Does it really have dirt and clouds associated with it? None of these qualities are really associated with the sky. It is absolutely un-tainted (निलेपः). All the qualities of a shape, blueness, dirty appearance, cloudiness are superimposed on the sky by our intellect.

In the same way ātmā “I”, is taintless and blemish-less. It is neither connected nor un-connected with the body-mind-sense complex. All the actions of the complex such as speaking, moving, seeing, eating, breathing belong to the complex and are falsely superimposed upon the ātmā.

When I say “I am speaking”; the speaking action is happening in the organ of speech which borrows the capacity to speak from the ātmā, but the ātmā is by itself neither the speaker nor the organ of speech.

We can understand this better with a common example of a movie being projected on a screen. The screen is neither different nor the same nor a mixture of both with regard to the movie. The screen is a mere support for the projection of the movie. The screen is neither involved nor affected by the movie, but in its absence, the projection does not take place. This is called superimposition or अवबिचयनः. Ātmā is the support. अवबिचयनः for the projection and the body-mind-sense complex is the projected. अवाययः.

Similarly all doer-ship, enjoyer-ship, emotions, experiences of happiness and all else are but superimposition on the pure crystal-like consciousness - “I” आत्माः.

(To be continued...)
Kiddies’ Corner

My colourful Balcony

Shraddha Kaikini - 12 years

A Proud Peacock

Sankalp Kaikini - 8 years

Colourful bird

Umika Prasad Hattangadi - 6 years

Kingfisher on a tree branch

Ishani Dhiren Naimpally - 11 years
We are many, many smiles short,
For you left us too soon..
And countless good deeds short,
For your actions were pure selflessness,
But deeply cherished are the moments,
That we got to spend with you..
And the warmth of your embrace,
That held us all together..

Deeply mourned by Near and dear ones

Deeply mourned by
Shashikant (Son)
Rasika (Daughter in law)
Shrikant (Son)
Sudha (Daughter in law)
Grand Children, All Koppikars, Bhats,
Extended Families & well wishers

Attained peaceful Sadgati
At her residence at Tardeo

IN MEMORIAM
NIRMALA GOURISH CHIKRAMANE
16th August, 1939 – 23rd November, 2018

Indumati Atmaram Koppikar
(12th April 1926 to 13th January 2019)
In loving remembrance of
RAGHUVIR NARAYAN VINEKAR

27 March 1919
on the occasion of your centenary.
You were the very embodiment of kindness, thoughtfulness, and generosity.
You have set a noble example for all of us to follow.

Vinekars
Koppikars
Kalles
Bijurs
Taggarses Nilekanis
Sirurs
Parthasarathys
Jeppu Raos
Sthalekars
Relatives and friends

March 2019
KANARA SARASWAT
हिमुल काणी भाग – ५
जपन गांवाची लोक कथा

गायनी मदन दत्त

हंग जपन पालत । हंग जपन पालत । हिंदु नंतार ना ।
गॉट्ट देसू, जपन। हिंदु द्वित विषिय कनाशिते सुतु
हिंदसित दाखन पक्रवा; बींध प्रभाणि

महामागच्छ दोनी दिलह शैर-क्वलसांतू पाळोवा राजन्याची
सुलखण ब्राय । ही विणवे पौलाव, हिंदु भूषन बकरोला
विक्रे इतरी, मरय मंजुच दिलसित । ती एक हरो राजपार्चे

dिखाणे बचाणी । तीन दाखन हिंदु लागणी मरय करोले । हिंदुंने एकलाफ बिंदमले,
तुम्म बिंद बचाणी, मिरया । मुमुव घरुइ हिंदु तुक करो पखले । व्येद सोवा, तुक हीं हंग बिंद बचता, मोहुया । हरम । हिंदुंम विषिय मिरय, हंग सोवा।
आयमी जपन देणी राजकुमारी, मुखिक, उर स्वभाषाच्या बत आयमी । इतरी राजवंश दिले वे । ती बिंद राजा।

हिंदु महागल, तूं माझा लिन्द पोटोचक बरत वे । ना । हंग बरनी
तुक ! क्वल मरय बाउली बायनु। हिंदुं दुनी मुख्यच लागणी बकरोलाची
तूं माझा राजकुमारी पोटोचक बरत वे । बाउली बरती।
इतरी हंग तुक
र्योकों ! मसतत हंग बायनु ! हिंदु नीसे मुख्यच लागणी अगरया।
तोगोल फाडी हंग सागुन । तूं पुणे माझा बरत वे । तिरल महागल, आयमी तेघणाच्या भाव ।
हंग इतवंचिल सागुन । हंग मरय दोनी हंडु बायनु
भावरोल सागुन चांदू, तांब संगात हंग आसस।
तूंब आच्छ चुटक वां, साह संस्या। बड मरय
फाडी । खुसलेन हिंदु, साह भावरोल सागुन उर्वर।
ती आयमी पायली। रायु आयमी राजकुमारी विधाताच्या बल्लाणी
किंवले मोटे आयमी तटयुक्त आसस, जपनींच राजकुमारी!
हिंदु सागुन मरयंदान निवितन सांढ पकट आसस।
एका माक्षर एक, दल्म्बे, राजकुमारी मुखिक पखले, आयमी मनाक-महणा।
दाळे, इंदण साह कोटो, बर्षव बचाणी।
हिंदु राजकुमारी बारी आयमी।
तांब आय–आयमयाच वोर निवित काळे मुखी केडे।
हंग भावरु, हंग हंडु पार्चच । हंग अविली । हंग तांबी ।
राजकुमारी, नोकें तंकं फतांच, विषयांत पक्रवा।
साह भावरु, हिंदु भावरु, कृल भमके बागणा लागणी राजवंश।

हिंदु सागुना ऊंच धाव चिकलक तोणे देखल्या। मुखिकोने ताका
पखले । हंग वां, महणण साहणी, ती महागली।
हिंदु भेंव जिनापण पायलाई उर्वर।
हिंदु कालांतूः हूः सांगु लालह, ही दोळाण मुख्य तुक मरयक नीली।
र्योकों दुनी पाप–पूर्ण
ना तंकं।
हिंदु स्वर्णी आयमी प्रभाणि। मरय, ती बिंद
बायना लागणी राजवंश, पढ़िे ।

ती होळेल साह भावु । चांदु, मास्तु, क्वलक्ष्म चांदु।
ताके भमके बामुणु, तुके खांवी मरयक।
मुखिकोने साह भावक
इतरी चेंबरक सांगले।
ताका पखलर्वच, ती महागली, हीं होळेल, होळेल, होळेल,
होळेल पंचं सांगु लालह, होळेल होळेल।
होळे जाय माझा, बामुणु।

हिंदु भावक जोर कोटो; राजकुमारी आयमी आयमी आयमी खुशी।
मुखिको आय माझा, मास्तु, गेल घोडळक जाही।
ताके भमके बामुणु मुही देखले काळे, हिंदुंमे केडे।
तांबी इतरीत निवित दल्म्बे आयमी ऑक्सिरी आयमी नश्वरक सांगवंक, हूः बकरी केडे।
आयमी तेघणी ताके भमके बामुणु मजे देखले काळे।
Infantile Logic

Kalindi S Muzumdar, Mumbai

Children, at times, make the most astonishing but logical statements which leave us dumbfounded! I have often wondered how the tiny brain in the tiny imp functions and catches us on the wrong foot!

Five year old Arjun was taken by his parents to a Bharatnatyam performance. The child was obviously bored but somehow sat quietly through the alaripu. He could not control himself after the second and long drawn out performance. He asked his father at the top of his voice ‘when do we throw the money on the stage?’ Apparently he had seen street dancers!

Six year old Jaya played with her mother every evening. She saw her mother muttering something after the prayers. One day she asked her mother, what she was muttering. The mother replied that she prays to God to give a promotion to Jaya’s Dad, to get Pradip - Jaya’s brother, admission to a good medical college, to get a good husband for Jaya when she grows up and for the overall health and happiness of the family. The child was amazed! Spreading her arms wide apart, little Jaya asked her mother, ‘Mom, you give a tiny cotton wick soaked in a spoonful of oil to God but ask for sooooo much!’ (Something for all of us to think about!)

The other day, my four year old grand nephew, Nimayi, listened to his mother and grandmother talking about that day being the birthday of his late great grandmother. He, quickly, asked his mother whether they should buy a cake and give it to the crows!

Nimayi used to collect coins and put them in his piggy bank. He would grab any coin lying around the house. When asked by his mother why he does so, he replied, ‘I am saving money to buy food when I grow up. Both you and dad will no longer be living and dada (his elder brother ) will not go out and get food for me.’ Good long term planning, eh?

Four year old Mohan was suffering from constipation and had to sit on the potty for a long time. One day he saw a picture in the newspaper of the world class sprinter, Emile Zolopeck, running in a race. Looking at the expression of the picture in the newspaper of the world class sprinter, Emile Zolopeck, running in a race. Looking at the expression of Emile, Mohan asked his mother, if Emile too was constipated?

My grandson, when he was three years old, asked his mother why he wanted to see, he said he wanted to know how she had swallowed the baby! She was in her eighth month of pregnancy!

Another gem from seven year old Neel. He and his family live in the US and whenever I visited them I used to tell him stories from Ramayan and Mahabharat. Once, I completed the episode about Lord Shiva beheading tiny Ganesh, not knowing that it was his own son guarding his home. When I finished the part of elephant’s head being replaced by Ganesh’s own head, pensive Neel asked me two questions:

1. If Lord Shiva beheaded Ganesh, the head must have fallen in the vicinity of his home. Why didn’t he pick it up and put it back on Ganesh?
2. Lord Shiva being a God may have hit Ganesh’s head so hard that it may have gone into cosmos! But after all Shiva is the Lord of the Universe. He could have easily retrieved it! (I had never thought of this. Had you?)

Jyoti, my four year old grand niece, was visiting us. My husband gave her a banana and asked her to eat the skin first and then the banana. She looked at him intensely and said, “Please you eat it first and tell me how it tastes?” (Clever self defence!)

We have a lot to learn from children. Don’t you agree?

Prostate Gland

G. R. Balwalli, Hubballi

The Prostate Gland is a walnut-sized gland that forms part of the male reproductive system. Benign Prostatic Hyperplasia (BPH) is an enlarged prostate gland. Though the prostate continues to grow during most of a man’s life, the enlargement doesn’t usually cause problems until late in life. BPH rarely causes symptoms before age 40, but more than half of the men in their sixties and as many as 90 percent in their seventies and eighties have some symptoms at BPH. As the prostate enlarges, layer of tissues surrounding it stops it from expanding, causing the gland to press against urethra.

The bladder wall becomes thicker and irritable and begins to contract even when it contains small amount of urine, causing more frequent urination. Eventually, the bladder weakens and loses the ability to empty itself, so some urine remains in the bladder. The narrowing of urethra and partial emptying of the bladder cause many of the problems associated with BPH. Family history of BPH appears to increase risk of developing the condition.

Size of the prostate does not always determine how severe the obstruction or the symptoms will be. In a small number of cases, BPH may cause the bladder to be blocked, making it impossible or extremely hard to urinate. This problem may cause backed-up urine (urinary retention), leading to bladder infections or kidney damage. BPH is not a precancerous condition and does not lead to prostate cancer. Other affectations include prostatitis, a condition that involves inflammation of the prostate and sometimes the area around it. Symptoms include chills, fever, burning during urination, inability to empty the bladder, frequency, urgency and dribbling of urine accompanied with interrupted flow.

I have come across a unique medicine “Prostate Aid” which has given nearly 90% relief to many people. This medicine is a Homoeopathy combination of six medicines. It has given immaculate result and relief for prostate affectations without the need for surgical intervention.

PREVENTION & LIFE - STYLE CHANGE

1. Limit daily fluid intake to less than 2000ml
2. Limit or avoid alcohol and caffeine
3. Try to urinate at least once every three hours
4. “Double-voiding” may be helpful- after urinating, wait and try to urinate again
5. Stay active as cold weather and immobility can increase the risk for urine retention
6. Try to achieve and maintain a healthy weight
यथायोगली कनकांजली

सद्योजातःशंकरश्रमः हे स्वामीदेवा।
तुमाला-दर्शनानं आगमी। पावन जाह केवा हे हे स्वामीदेवा।
शिवपुजन आमका शिल्पकृते। स्वामीनी पूजा केवा हे।
देवपुजनाञ्चन्त्रतात्स भक्तानुमतेत्र दर्शनानं तालां विद्वा हृदय सर्वोक्तानं आगमी।
इंद्रज्ञ गुप्तपुजन केवा हे। तारार सेवायं कोषायं (२)।।
चंद्रबालाकृतीं चुपराः। स्वामानी सुरु केवा हे।
शिरीराङ्गं ताका जीवनाशें जान दिहः। यशोज्ज्वल भक्तां।
पार्श्वां मनुष्यस्मारं शिवा तालां विद्वा हृदय सर्वोक्तां।
संसारां कथ्यां आमांकं अनुवर्तकं। पोतियां च मांकं। (२)।।
प्रवचनांसंतुकम-स्लोकाकां गाँठाः अर्थं सुंगलं।
मदासा बांधा धिकृवें। मनादेशन केवा हे।
संसारां कथ्यां चतुर्वेदी। हांजः जान दिहः (२)।।
स्वामानी आमांकं अनुवर्तकं। उपरेतुः केवा हे।
तारी संगिनिया मागनी चतुर्वेदी प्रवचनां कोषाः।
स्वामांकं-कनकांजलीं खाते। इंद्रज्ञ धक्षं कोषाः।
तांगन्याध्यायकांती। देवाला संगमं चच्चं। (२)।।

- सुभाष नागरकृष्ण

यशसः रहस्यज्ञानम्

अनुग्रह करेः

असमकं गृहस्त पावे एकं: यवोयुः। आपाणिकः वसित।
तस्मि तपस्विः सिद्धिते आपाणिकेः स: अन्यम्।
तस्य स्वभावस्य एवो बोधिष्ट्यम् अतिः यत् तस्य त्वज्ञाविषये पावयिनी विनये च महति सुचि।
तेन जीवस्य पुष्करसः समकष्ट तीया पावतमात्रिते इति दुःखः।
स: महाप्रभुः न। तथा पुरुषः पुरुषायामाः सत्यः
आवस्यकः तत्तवं धनम् अतिः तस्य। स: सुहितकमः न।
किंतु तस्य आचार्यविषयं: आयामाः आपाणिकानाम् अपेक्ष्या भिन्न: खलु।
कस्यचैत्य न्युनतिपूर्वतं लाभमात्रं: अन्ततं। वा कस्यवृत्ति सुप्रथायाः
अन्ततं ते भूरिगृहस्य भगवनं ध्यायिन्या: द्वार्ता:। एव । बहुधा विविधम्
वि तेन उःशं। तस्य चतुर्वेदी प्रवचनं मनोमिः।
श्रावश्येः श्रवणां श्रवणां श्रवणां व्यक्त:। इति
उपरेतुः केवलके तालां विद्वा हृदय सर्वोक्तानं आगमी।
इंद्रज्ञ गुप्तपुजन केवा हे। इति
उपरेतुः केवलके तालां विद्वा हृदय सर्वोक्तानं आगमी।
इंद्रज्ञ गुप्तपुजन केवा हे।

(आकाशाविनी नवंबे कंग्रेशचा कोषकीणी प्रसरित केलेये अनुक्रमयन)

March 2019

KANARA SARASWAT
March 2019

KANARA SARASWAT

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(he काल्य तिरित तिरित दलित तेवच ती आज्ञा जानली होती.)
अखंड सहजीवनचाचा अण्वणाचा म्हणून त्याची भावना असतील ते ‘जावे त्याच्या वंचाव’ करते!

सदावर्ती एका दिवसादि आहे अनेकांना शक्ति नसत. आयणांना सोडवून दूर जाणारी वाच विषयांची सर्वसाधन, त्याच्या शिक्षणाच्या पद्धती जणाच्या, लप्न होणे दुःखारी जणाच्या संविधानात, देशालाही लहानलाही जणाच्या वैशिष्ट्याना किंवा आर्थिक करणार्याचा भागा जणाच्या, निरो मेघाची पुढील जीवनात्मिकता समिध्यत असत. तर देण्यांना ‘पुन्हा भेट होईल की नाही’ या भीतीने प्राणात्मिक दु-ख होत असत. एकूण निरोगात्मिक क्षण तसा अवयवाची!

जीवनातील अनेक यथायथताचा अभ्यास पेहेला ढूळत आलेल्याना ही निरोग धार्मिक वेद भर्ती ना भर्ती चित्र, शैक्ष-स्मर्ती रेक्क्यु, सतारी औलांडेलर अनेक ‘यस्ताचा’ उपर्युती जीवनाचा अनेक लुट असत. स्वतंत्र-चतुर हाताची कुंडल प्रतिक्रिया बांदी असत, ‘मृत्यू’, हा अटक आहे पण तो सुविधेने वाच. कृषणांही अवलंबून न राहता, कृषणांही प्राण न देता, सर्वथा निरोगपण्या. ‘अपराधातिर नरण विना देवी जीतें, देवी मे परमसंगत!’ असं बांदी तर नवर नाही.

पापु धृष्टिहोत हुदुळ साधारण नरणी हसत हेही तिकंचक खंर! असंहार याणासे देखील आजार काहीही ‘नको जेव’ करतो, त्याच अनेक उपचार करण नृत्य याचा, असं बांदी ही तूक करत नाही. अशा वेदान्तिक निरोग डेयची प्रति बांदी असत, तर ती देयची घडी इतरांना असते. सर्वथा बांदी याचत आणि सुटका झाली की त्यांना दु-खिमीत हसें माधवांही बांदी!
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Here and There

Bengaluru: Special programmes: Nagapuja and Vardhanti Puja was held on the occasion of Vardhanti of Naga, Annamma, Chamunda, Marikamba Sannidhi-s at Bengaluru Math on 21st January and Bhashya Pathana was offered along with the evening Puja.

Varga activities: Yuvadharma -The yuva-s offered the funds collected during Anandmela on 2nd December as Padanika which was used to procure a router machine for the Vocational Training Workshop at Srivali High School. The remaining funds have been earmarked for battery operated screwdrivers drills and bagless vacuum cleaners for the vocational workshop. On 20th Jan, a workshop entitiled “Basics of Using your Cell Phone,” was conducted for senior citizens. A total of 15 yuvas helped 26 seniors demystify their phones. Activities which yuvas regularly conduct and participate are - Puja, Gayatri Japa Anushthana, Devi Anushthana. Regular classes for Prarthana Varga and Girvanapratishtha continue to be held as scheduled.

Regular programmes: Puja was performed by Gruhastha-s at Bengaluru Math, in garbha-gudi every day and in Anandashram Sabhagrhiha every Monday, Thursday and Friday. Sadhaka-s performed Samoohika Gayatri Japa Anushthana every Sunday. The series of talks by Smt. Dr. Sudha Tinaikar on Kathopanishad continued on every Tuesday. Bhashya Pathana (Bhagavadgita, Upanishad & Brahmsutra) practice is held every Sunday morning. Bhajan classes are also conducted regularly every week. A short 5 minute Ninada practice was a part of all regular activities.

Reported by Saikrupa Nalkur

Chennai: On January 1, evening we had our annual Saravajanik Satyanarayana puja. Ved Goutham Bhat officiated the same with the President of Saraswat Association Shri Gulwady Pradeep & Jyoti pachi as the Hor. Monthly Sadhana Panchakam too was conducted.

Reported by Saikrupa Nalkur

New Delhi: Saturday the 22nd December 2018 – Gita Jayanti, along with Datta Jayanti - Delhi Sabha celebrated "Gita Jayanti in the Park" at the 80 acre Nehru Park, Chanakya Puri – the diplomatic area of the city. Holding the function outdoors in the verdant greens, under a happy warm wintery weather was a literal treat for the senses.

Our members Shirali Krishna maam and Kumar Rakesh maam started in earnest, right from locating the right canopied shelter, to cleaning it with a broom resting in a hedge. This only enthused the rest of the gathering to quickly arrange for the event, even as steaming cups of tea and coffee were doled out by Balsavar Anu pacchi.

The programme began with Sabha opening prayers, Gurupaduka stotra and Parijñana Trayodashi. This was followed by recitation of Dhyana Stotra and reading of Chapters 12 and 15 of the Bhagavad Gita. Tavanandi Vasant maam read out excerpts from the Aashirvachan of Parama Puja Parijnanshrama Swamiji, on the significance of Bhagavad Gita, from a 1975 Sunbeam publication. Udyavar Lakshmi pacchi then threw open an interesting quiz on the Gita. Some responses were then reviewed, especially with reference to application in our daily life, which was very informative to all members. Vidya Kumar pacchi had planned a game wherein each participant picked up a slip of paper bearing a topic that had a shloka in the Gita dealing with the topic. Due to lack of time however, participants were asked to do it as ‘homework’. The bhajan ‘Jaane kya jaadu bhara hua, Shri Krishna tumhari Gita mein’, ‘Datta Digambara bhaja re, trayemurti atri tanaya re’ and smaran ‘Digambara Digambara Shripada Vallabha Digambara’ were sung exuberantly by all participants.

Yuvatis Shambhavi Padukone Rana and Ishani Rajpal read out excerpts from old Sunbeam issues on the topics of ‘Guru Principle’ and ‘Datta Tattva’ while Yuva Udyavar Shankar read out an excerpt on The Gita from the “Call of the Divine” by P.P. Ishwarananda Giriji.

Closing prayers marked the end of the function, followed by a joint picnic lunch….some of which was sponsored by Hemmad Shyamala pacchi.

Reported by Vidya Kumtakar Kumar

Mumbai, Santacruz: Punyatithi of HH Shrimat Shankarashram Swamiji II was held on 7th February 2019 (Thursday) in Shrimat Anandashram Hall, Saraswat colony.

After Deepa Namaskar, Bhajans & Stotras were sung by devotees and Prarthana Varga children. This was followed by Mangal Arati and Prasad.

The gents of our colony perform Shri Gayatri Anushtahan every 2nd and 4th Sunday in Shrimat Anandashram Hall regularly.

Reported by Kavita Karnad

Our Institutions

Saraswat Mahila Samaj, Gamdevi

On 9th January 2019, we had a Ladies’ Day out! The Samaj organized a picnic to “Kalyani Village Resort” Virar- a picturesque place, nesting in the midst of nature. We left early in the morning in a bus and reached the Resort by 9 am. A beautiful place surrounded by trees and bushes and flora with small “kutirs” in between and small “kattas” around the trees, which reminded us of a “Vana” – a rustic look with the Taansariver flowing by.

We were served a delicious sumptuous breakfast. The weather was cool and the steaming tea/coffee was very welcome. After this we were all taken by a guide to the holy place of Ganeshpuri a few minutes ride from this resort – where we visited Shrimad Nityanand SwamiJI’s Math, the famous hot springs “kunda” and an old Shiva temple. We returned in about 45 minutes and we were given a lovely “kutir” to camp for the day.

After that we took a walk around the resort enjoying the beautiful verdant surroundings. Some of us joined the rain dance along with some other groups. All of us went back to our childhood days and feasted on the icegolas, popcorns and candy floss.
Then followed a spate of games. Some interesting games were conducted by Geeta Balse – novel quizzes based on well-known songs – like a Musical soiree with some presenting dances.

After a lip-smacking, finger-licking lunch we strolled around observing the herb garden. Then followed more games. An amusing game of straws being fixed into the hairdo of the lady participants was held. The lady with the maximum number of straws was the winner. They looked like tribal queens with the straws on their head, the winner having almost 85. Then came the favourite game of House, conducted by Padmini Bhaktal and Priya Bijur. Finally the concluding game was a unique game “Bhajiwalis lost in the Bazaar” conducted by Geeta Balse. All the games were thoroughly enjoyed by one and all.

Our day of fun and mirth ended with the Resort serving us hot tea / coffee and biscuits and we departed with joy of Vimalabai L. Amembal.

**February 2019**

**OBITUARIES**

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

2018

Nov 8: Devraj R Ullal (57) at Bengaluru.

2019

Jan 16: Sudhir Ganesh Nadkarni (74) at Mumbai.

Jan 24: Sundari Shantanand Bhat Hattangadi (85) at Bangalore.

Jan 25: Vivek Narayan Kulkarni (80) at Canada.

Jan 29: Shridhar Bhavanishankar Burde (90) at Dahisar, Mumbai.

Jan 31: Arvind Anant Haldipur (83) at Tardeo, Mumbai.

Jan 31: Malati Hattiangi (81) at Vile Parle, Mumbai.

Feb 2: Suman Taggarshe (82) at Nasik.

Feb 4: Nalini Umesh Hemmady (78) at Anandeshram, Grant Road (East) Mumbai.

Feb 16: Shanta Gurudas Betradet (85) at Mumbai.

**DOMESTIC TI DI NG S**

**MARRIAGE**

We congratulate the young couple

Dec 12: Santosh (Sachin) Durgadas Padukone with Sunita Suresh More at Mumbai.

Dec 17: Omkar Chandrakant Shidad with Shraddha Chandrakant Tulsvankar at Goregaon, Mumbai.

Dec 30: Sanjana Santosh Hervatne with Dr. Akshay Bantwal at Bangalore.

2019

Feb 9: Nishtha Datt Sharma with Aditya Suhas Rao (Manikar) at Mumbai.

Feb 10: Esha Anand Hoskote with Dinesh Ramesh Bijoor at Mumbai.

**BIRTHS**

We welcome the following new arrivals:

Jan 1: A son (Tanay) to Varada (nee Deepa Shirali ) and Varun Vivek Kaikini at Mumbai.

**THREAD CEREMONY**


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**CLASSIFIEDS**

**MATRI MONIAL**

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March 2019
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