

Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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Kanara Saraswat Association Celebrates 107th Foundation Day

Dr. Jayesh Bellare
for his pathbreaking
research

World
renowned
Tabla Maestro
Pandit Yogesh Samsi

Management
Guru and Cricketer
Prof. Bharat Nadkarni

Young Sportsman
of the year
Aditya Balsekar

**Amchi
Achievers
Felicitated**

(L to R) Front row - Siddharth Tallur, Smita Mavinkurve, Yashodhara 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, Shivshankar Murdeshwar, Rajiv Kallianpur, Dr. Prakash Mavinkurve



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(More details will appear in KS, April 2019 issue)



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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.

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*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.

P R O G R A M M E

Saturday, 23rd March 2019	:	Religious ceremonies including "DURGA HOMA"
9.00 A.M. TO 12.00 P.M.	:	followed by Kumarika Pooja, Aarti and Prasad
Sunday, 24th March 2019	:	VARDHANTI DAY
9.30 A.M. to 10.30 A.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

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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 Ullal 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 Puraskaar –

Smita Balvally was felicitated for her article "मध्यम प्रायेच्यांगेल्यो समस्या". 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 "प्रेमळ टीकेचो फवारो" 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 Udaymam. 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.



Yashodhara Sirur



Neeraja Narayan Rao



Sandeep Balwalli



Siddharth Tallur

The Upcoming Sportsperson award was given to young Aditya Balsekar for his performance in Tennis. The prize has been instituted by the Nadkarni Family in memory of renowned Table tennis and Cricket player Suresh (Bab)

Register names of Boys & Girls with KSA Marriage Bureau.

Contact: Usha Surkund - 8108294931 or Dilip Sashital -9920132925 or Geeta Kulkarni - 9969552759

Nadkarni. Aditya was interviewed by Sunil Ullal. To the questions posed by Sunil he said "I started playing at the age of 7 with the main intention of remaining fit. But my interest increased as I started participating in tournaments. My hero is Raphael Nadal. My ambition is to represent India in this game. My coach is Navdeep Singh, who is ranked within 80 in the world. I play at the Dadar Club".

Aditya ended by thanking the KSA. He said "Jai Shankar. On the occasion of the 107th Foundation Day of the KSA I take this opportunity to thank them for inviting me and recognizing me as a proud, Amchi sportsman. In my childhood Lawn tennis was like any sports activity. Slowly my interest in it increased. I don't remember a single day when I missed my coaching session. I realize that if you have passion, dedication and hard work in any activity be it sport, academics or art, you will enjoy it without any regret. In competitions, winning has encouraged me and losing has taught me to accept loss with humility, retrospect on my shortcomings and helped me to start afresh. Winning and losing has taught me to deal with the ups and downs of life. My daily japa and the blessings of our Guru Swamiji has helped me to develop mental and spiritual strength. During my trips all over India and abroad I have been exposed to different cultures and cuisines and this has made me a better person. In the end I thank my family, friends and coaches for their constant support and encouragement. Thank you."

Maj. Gen. B. N. Rao (Retd.) who is a regular contributor to the KS magazine (Military Musings) and who had mooted the idea of holding an essay competition was felicitated and invited to speak. He said, "Good evening everyone. I confess that I am a bit of a writer or I think I am, especially on subjects related to the military. When you are in the army, the freedom of expression, free speech is taken away from you. So there is a great longing in us to express ourselves. And this manifests in many ways – some join political parties, some give talks on the TV, some write in newspapers and so on. I wrote an essay "My Dream of a New India" and sent it to the KSA. Then I thought it would be nice to have a competition on this topic. I am glad they have taken it up and I hope they continue it in forthcoming years also. Thanks KSA for honouring me! Thanks!"

Pandit Yogesh Samsi – Celebrated Tabla Player. Pandit Samsi had come directly from the airport after one of his trips. After accepting the felicitations he was invited to speak. He said "My greetings to all the people on the stage and my friends in the audience. So much has been said about me and my art. I thank you. Classical music and spirituality are very closely related. The parampara of both is over hundreds of years old. The Gurushakti has been flowing over hundreds of years and is functioning perennially over generations. It is this Gurushakti which took me to Ustad Allarakha and I received abundantly from him. So I try to give the same to my disciples. I thank all my Gurus for the praise and honors

heaped upon me and offer it at their feet. I thank the KSA for inviting me and honouring me here today. Namaskar."

Shri Sadanand Nadkarni (posthumous): Smt. Neelratna Sadanand 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 Petta! 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 "व्हाय रे तू काली बरें खेळलो खंयी!"

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 philanthropy! 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 cricketing 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 "आत्ता तरी जागा

हो" ! 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

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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!

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to keep as cherished memories of
your 'Golden Years' together.*



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Guruparampara and Our Param Pujya Shrimat Sadyojat Shankarashram Swamiji,
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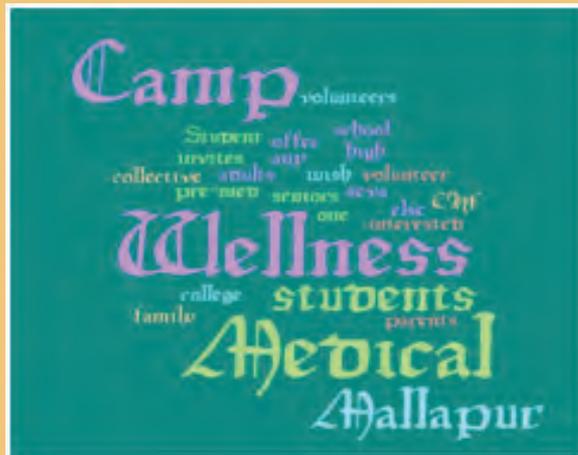
Connecting US Amchis to Chitrapur Math

Founded in 2005, Chitrapur Heritage Foundation (CHF) is a Section 501 (c)(3) not-for-profit charitable organization. The mission of CHF is to provide a vital link for Amchis in the US to stay actively connected with our Chitrapur Math and our Guruparampara. Currently, CHF Chapters are located in four main regions across the US. Over the past decade, Amchis in the US have supported students' education, temple restoration & cladding, and promoted women's empowerment in the villages of Chitrapur and Shirali.

The activities of CHF include:

- Facilitate the collection of annual "Vantiga" payment from every earning Saraswat in the US - "Vantiga" supports and maintains the upkeep of our spiritual centers in Bengaluru, Gokarn, Mallapur, Mangaluru, and Shirali;
- Promote cultural heritage by supporting temple restoration projects and maintenance of Chitrapur Museum archives;
- Support education of 100 students at the Srivali High School through the "Sponsor-A-Student" Scheme; and
- Preserve the rich cultural heritage of the Chitrapur Saraswat community in the US through Monthly Satsang and Prarthana Varga for children, and by celebrating festivals like Yugadi, Ram Navami, Gokulashtami, Ganesh Chaturthi, Navratri, Diwali.

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

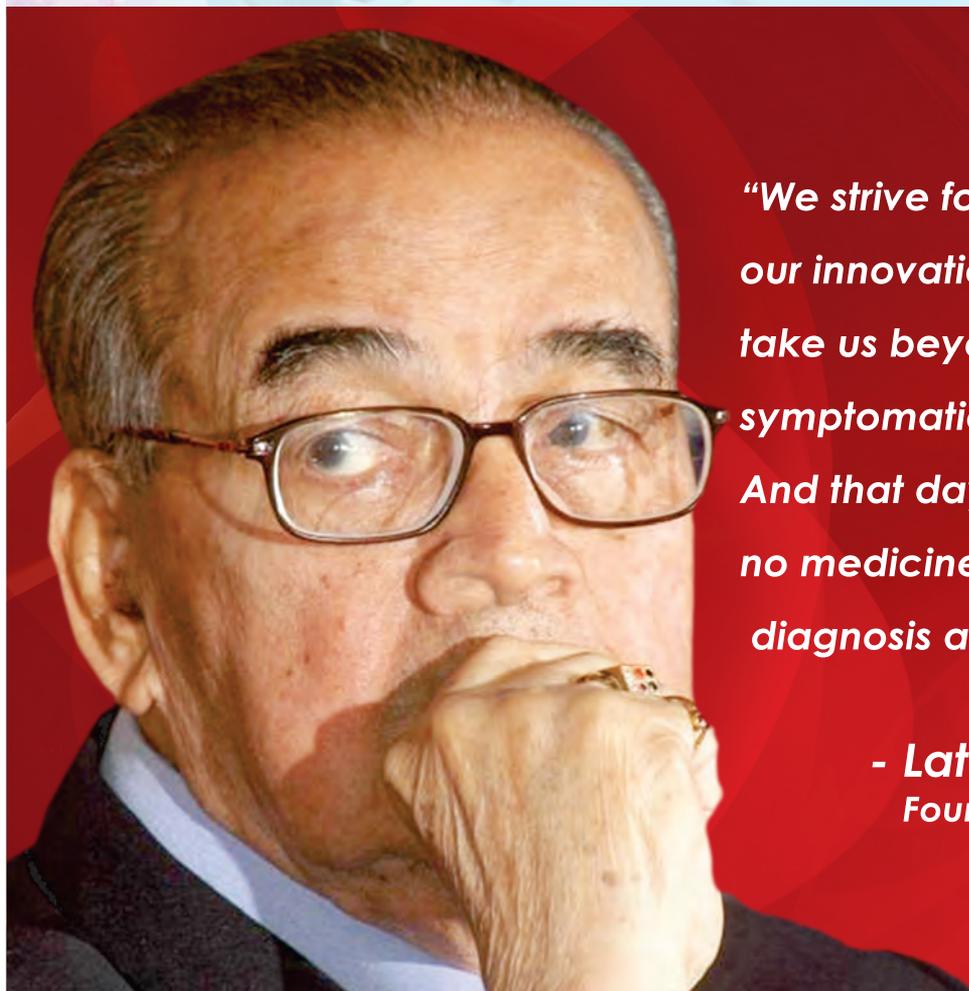


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Profile:

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 Niranjana, 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 it has AMCHI AMRITA RAO enacting a very difficult role to prove her talent. Congratulations and all the best to you for your future in the acting field where each has to struggle to survive, and YOU have proved it to the dot. Thanking KS for this issue and Congrats. All the best.

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, Ghanashyamam 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

Form IV (see Rule 8)

Statement about ownership and other particulars about the Kanara Saraswat Magazine to be published in the first issue of every year after the last day of February:

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I, the Publisher of ‘Kanara Saraswat’, hereby declare that the particulars given above are true to the best of my knowledge and belief.

28 February, 2019

Smt. Smita Mavinkurve

Signature of the Publisher,
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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 diktats, 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 any person 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.

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 followed by 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 -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)

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

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 From..The Desert Blossom

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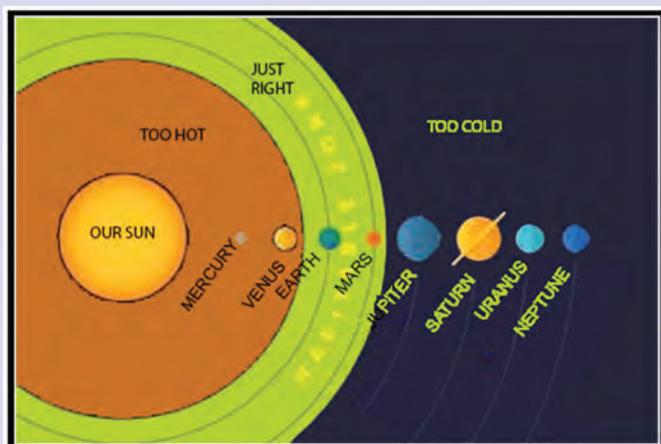
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Goldilocks zone (green band) defined around our Sun where the life forms are possible. The orange band around the sun is too hot (more than 400°C) and blue zone is too cold (less than -40°C). Position of all the planets in our solar system is also shown.

Personalia

Dr Chaitanya Gulvady was bestowed the "Fellowship of the IAOH" Award by the Indian Association of Occupational



Health at its National Conference OCCUCON 2018 held at Rajkot, Gujarat on the 9th of January 2018. This Award handed over by the Hon. Labour Minister, Gujarat State govt, was in recognition of his outstanding contribution to the cause of Occupational & Environmental health in India.

Prateek, son of Meera Prasanna Nayak (Nee Manjeshwar) Bankikodla, Gokarn, was felicitated with 2 gold medals for securing 1st rank in MSc Physics specialized in Soft and Condensed Matter Physics at the convocation held at Karnataka University, Dharwad on 4th Feb 2019. He had topped the Karnataka University in his Bachelor's Degree (BSc). He has been a recipient of the prestigious 'INSPIRE AWARD' awarded by the Dept. of Science and Technology, New Delhi during his Bachelors and Masters degree for being a part of the top 1% among all the Pre-University students of Karnataka. He has also secured 1st rank in Physics and 4th rank in Chemistry PG CET (Post Graduation Common Entrance Test) at the Karnataka University, Dharwad in July



2016. Prateek is a proud alumnus of the Anandashram High School, Bankikodla established by a group of visionary minded Chitrapur Saraswats way back in 1884 (one of the oldest schools of Uttar Kannada district).

Despite coming from a remote hamlet, without access to any kind of additional coaching, Prateek has consistently been able to achieve high academic excellence throughout his schooling and college.

Many primary and high school going students from the vicinity needing help in subjects like English, Science, and Mathematics have benefitted immensely by taking free tuition from Prateek.

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.

100TH BIRTH ANNIVERSARY

Date of Birth - 26th March 1919



VATSALA (Manam) NAGESH BASRUR

(d/o Ananthbhat & Tarabai Kallianpur)

Muralidhar Ananthbhat Kallianpur (Brother)

Nandita/Gautam/Amogh Amladi

Vijayanand/Shirali/Lakshmi Kallianpur

Children: Uma, Nandini, Krishnanand (Bab)

Geeta, Taranath, Sumant

Grandchildren: Mahesh, Jaidev, Janaki, Kalpana, Lotika, Shweta

Deepa, Suvratanand, Arup, Mathews, Amit

Great Grand children: Ameya, Anirudh, Dhruv, Rianna

Nieces: Jayavanthy, Nainatara

Kishore

Kallianpurs, Basrurs, Haridas-s, Gulvadis, Hattangadis, Ragades

BIRTH CENTENARY REMEMBRANCE

(26/03/1919 – 26/03/2019)



SHRI. DINKAR SHRIPADRAO KULKARNI

26/03/1919 TO 13/07/2010

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You are fondly remembered on your 100th Birth Anniversary (26/03/2019) by -

Children :- Shri. Vinay Dinkar Kulkarni, Smt. Vrinda Sudhir Balvally & Smt. Vasanti Jayant Herwathe

Daughter in law :- Smt Aruna Vinay Kulkarni

Grand Children:- Mrs Suvarna Ravikiran Naimpally

Mrs Nivedita Pranay Kaushal

Mr Dattaprasad Jayant Herwathe

Great Grand Children:- Nishka Kaushal & Kabir Kaushal

Also remembered by – Kulkarnis / Vinekars / Balvallys / Herwathes / Nagarkattis / Idgunjis / Pais / Savnals / Mallapurs / Bijurs / Mavinkurves/ Mirjankars & Gulvadys

Parisevanam

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

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



गुरुदेवों की अमर शक्ति से निकले प्रेम प्रवाह की जय हो . . .



goshala, the animals were fed with all leftovers from the *bhojanshala* 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.



~~~~~ Parisevanam ~~~~~

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-breeds 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 Parijnanshrama 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 Pujya 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 Pujya 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 *khadava*-s approaching the *goshala* after *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!

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 Asian '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 populational 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.

.....To be continued

A Spring in Every Step

Every day...
 A spring in my step...
 A hum in every breath...
 A goo-goo-goo and a gaa-gaa-gaa !
 A Tra La La La La !
 A jive in the drive, I feel very alive !
 A wink in my eye...
 A smile quite so shy...
 Here's to the Sun, here's to the Sky!
 Love Life, now and always. There's no reason to ask why!!

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 Kapalabhati. 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, Tulsidas 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.

Priceless drops

When the heart aches with pain
When the eyes well with them tear drops
Take care ,let them not spill in vain
They are not water droplets
They are gems
Strengthen your resolve
Soothe your frayed nerves
Think again silently
They are born in the womb of love
Nurtured by selflessness
Why then let them spill
Why then show them
They mean so little to others
They only belong
To the depths of your being
Inner strength alone
Can hold them
In that glistening state
On the wings of them eyelids
Precious gems of pain born of love
Borne by emotions
They are everything,yet nothing
Don't,hold them back cupped within your eyes.

Vanita Kumta

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.

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

Indumati Atmaram Koppikar

(12th April 1926 to 13th January 2019)

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

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



**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

हिमुलि काणी भाग - ५

जपॅन गांवांचि लोक कथा

गायत्री मदन दत्त

हांव जपॅन पाव्ळां ! हांव जपॅन पाव्ळां ! हिमु नॅलारि ना !
गॉम्टॉ देशु, जपॅन । हिमु दोंळे चिमि कर्नातिलें सुतु
दिस्तलि दर्शनं पळ्यता: बौध धर्माचि



शांतिमय देंवळं;
कलात्मक आकाराचें फुल्लं आंगणं ।
महामार्गाचें दोत्री दिक्काक चेरि-ब्लॉसमांतु पांग्रोन राब्ल्यांत
सुलक्षण झाडं । हीं चित्रं पोळोनु, हिमु भूल्ल वचोलॉं ।
चिक्के इद्रारि, मस्त मनुषं दिस्ताति । तीं एक हॉड राबळाराचें



दिक्काने वताति । तीनि दार्लें हिमु लाग्गि थाव्न वचोले । हिमुनें एकल्याक निम्मिलें,
तुम्मिं खयिं वताति, मित्रा ? । मनुषांनें हिमुक तुच्च कोर्न पळ्यलें । येदे सॉस्या, तुक्क इतें हांव खयिं वता, म्होणु ? हंम्म... तूं निम्मिल मिर्ति, हांव
सांग्ता । आम्मिं जपॅन देशाचि राजकुमारी, फुमिको, लें स्वयम्बराक वत आस्सति । इद्रारि राजभवन दिस्त वे ? ती थयिं राब्ता ।

हिमु म्हणालॉं, तूं माक्का तिक्क पोळोंचाक व्हर्त वे ? । ना ! हांव व्हर्ना
तुक्का ! वच्च मगल वाट्टेरि थाव्नु । हिमु दुक्षे मनुषा लाग्गि वचोलॉं ।
तूं माक्का राजकुमारीक पोळोंचा व्हर्त वे ? खंडित व्हर्ना । इत्याक हांव तुक्क
व्होर्का ? उस्सळ हांग थाव्नु ! । हिमु तिस्रे मनुषा लाग्गि आय्लॉं । तागेल
फाट्टेरि मस्त सामानु । तूं पुणि माक्का व्हर्त वे ? तिस्रॉं म्हणालॉं, आम्मिं तेग्जाण भाव ।



हांव इत्यांपशि सानु । हांव मगल दोनि हॉड
भावांगेल सामानु धोर्नु, तांच सांगाति वत आस्स । तूंय आमच वोटु यॉ, सान सॉस्या । चड मगल
फाट्टेरि । खुशालेने हिमु, सान्न भावाले सामाना ऊंच उड्लॉं ।
तीं राबळार पांवल्लिं । रायु आनि राजकुमारी शिंवासनारि बस्ल्यांति ।

कित्लि गोम्टि आनि नाजूक आस्स, जपॅनाचि राजकुमारी !
हिमु सामाना मद्देंथाव्न निलकुन सक्ड पळ्यत आस्स ।

एका माक्शि एक, दाल्यांक, राजकुमारी फुमिको पळेता, आनि मनाफ म्हण्ता । दार्लें, तॉन्ड सान कोर्नु, वॉपस वताति । म्हालगडिं भावांगेल बारि
आय्लि । तान्निं आपु-आण्णाल ज़ोर शिपारस कोरु सूर केल्लें ।

हांव धन्वानु, हांव हॉडु घराचॉं... हांव अशिश... हांव तशिश... । राजकुमारी, नॉळेत तांकां पळ्यतचि, विचारांत पळ्या । सान भावाक, म्हालगड
भावानिं, कूलि म्हण्के बाग्ला लाग्गि राबय्ला ।

हांव धन्वानु, हांव हॉडु घराचॉं... हांव अशिश... हांव तशिश... । राजकुमारी, नॉळेत तांकां पळ्यतचि, विचारांत पळ्या । सान भावाक, म्हालगड
भावानिं, कूलि म्हण्के बाग्ला लाग्गि राबय्ला ।

हिमु सामाना ऊंच थाव्न पिट्कनि तोग्गु देव्लॉं । फुमिकोने ताक्का
पळ्यलें । हांग यॉ, मॉग्गण सॉस्या, ती म्हणालि । हिमु येव्न
तिगल पाय्यारि उड्लॉं । तिगल कान्नांतुं हगूर सांगु लाग्लॉं,
हीं दोंग्जाण मनुषं तुगल लायक नयिं । थॉडें सुदां पाप-पुण्य
ना तांकां । दोंग्गय स्वार्थि आनि घमंडि । मात्र, तॉ थयिं
बाग्ला लाग्गि राब्ला, पळे ?



तॉ हांगेल सान भावु - चांगु, मायस्तु, करुणामय चल्लॉं । ताज्ज म्हण्के बाम्मुणु, तुक्का खयीं मॅळ्श्रा । फुमिकोने सान्न भावाक
इद्रारि येंव्चाक सांग्लें । ताक्का पळ्यलेंचि, ती म्हणालि, हेंचि तॉन्ड, हांवें मस्त फंता सॉपनांतुं पळ्यल्यां । हांव हाक्काचि राक्कुनु बशिलि । हॉचि
ज्रायि माक्का, बाम्मुणु ।

म्हालगडे भावांक ज़ोर कोपु; राय्याक आनि जानांक आस्चर्य आनि खूशी !
फुमिको आनि सान भावु, मात्सुयि, गेल होळिडक ज़ाल्लि ।
तांगेल लग्ना मुद्दि दिव्चें कार्य, हिमुने केल्लें ।



हॉक्कल-होरेताक हिमुने दांतुनाक आनि ओकिरि आशिशलि सगळ्यांक, मेळुक व्हेल्लें ।
आनि तेगानिं तांगेल दीसं वोटु मज़ेने काळ्ळे ।



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 *allaripu*. 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 Emile, Mohan asked his mother, if Emile too was constipated!

My grandson, when he was three years old, asked his mother to open her mouth. She did so, but he kept on saying "wider, wider". When she asked him about what 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 Ganesha'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, HUBBALI

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

चेईवांकोरोवु करेयिलें गुरुपूजन

रूपा उदय मंकिकर

माक्का सान आस्तना धोर्नु चेईवं म्हळ्यारी प्रीति. तांका शिकोंवचें, तांचेवट्टु खेळचें ही मगेली आवडी एक छंदुचि म्होणयेद. त्यामि तीं माँटेसरी कोर्सु पूर्ण कोरुन हांवे बालकवृंद एज्युकेशन सोसायटीच्या शाळेंतु माँटेसरीची शिक्षिका म्होणू कार्य केल्लें. चड न्हंयि-दोनी तीनी वर्स. मागिरी प्रापंचिक जबाबदान्यांमितीं फक्त संसारादिकाक लक्ष केंद्रित केल्लें. जाल्यारि, चेईवांक शिकोंवका, तांचे वट्टु खेळका ही उर्मी मनांतु तशीची आशिशिली.

आमगेल्या परमपूज्य सद्योजात शंकराश्रम स्वामीजींनी, आमगेल्या समाजांतुं गुरुपूजनेचो, क्रमु घालनु दिल्लो. हो गुरुपूजनेचो क्रमु सान्नधोर्नु म्हालगडींथायि उपासना रूपेण कर्ताति. हें गुरुपूजन सान्न चेईवांक शिकोंवचो अवसरू माक्का मेळ्ळो. तांतु मेळ्ळेले अनुभव तुमचे वोडु वांटुन घेंवका म्होणू विचारू आयलो, म्होणू हें संभाषण.

एकळाक, गुरु ही संकल्पना चिके स्पष्ट कोर्नु, गुरुपूजन कसल्याक कोर्का, ताज्जें महत्त्व आनि फल, हें प्रास्ताविक रूपेण पोळोंवया.

गुरु म्हळ्यारी विश्व व्याप्त गुरुतत्त्व-कोणेयि व्यक्ती विशेश न्हंयि अशिश आमगेले गुरुचि सांगताति. तशशी जाल्यारि आमि “गुरुपूजन” कोणागेलें कोरचें? आमकां सामान्य जानांक “तत्त्व” हें अव्यक्त आसतनां कल्पना मात्र कोरुन ताज्जि उपासना कोरूक जायना. अव्यक्ताची उपासना कष्टसाध्य अशिश गीतेंतुयि सांगल्यां. “अ, आ, इ, ई” हीं मुळाक्षरं, चेईवांनी शिकतना, “अ, आ, इ, ई” ही संकल्पना अक्षररूपाने तांगेल्या मनांतु घट्टी बोसचे पैलें, अवनासांतुलें “अ” आम्मांतुले “आ” अशशी प्रत्येक अक्षराचें सगुण रूप मास्तर दाकेयिताती, तशिश, गुरुतत्त्व मनांतु दृढ जांवका जाल्यारि, ताज्जें सगुण रूप गुरुमूर्तिरूपाने आम्मी पळोयिताती.

सगुण रूप म्हळ्ळेंकी, ताक्का त्या त्या रूपाचे गुण आनि त्या त्या गुणांचो आदरू कोरचें योग्य. म्होणू ह्या सगुण गुरुरूपाक आम्मी षोडषोपचार पूजन करताति. आम्मी कशिशकी मान्यवर अतिथींगेलो सत्कारू करताति, तशीचि गुरुपूजनेंतु सत्कारू म्हळ्यारि, तांकां आवाहन कोरचें, तांनि येनाफुडे तांगेले पाय धुवंचे. फलाहारू दिंवचो, निविद्यु कोरचो, गुरु म्हळ्यारि तेजोरूप, त्या तेजाची आरती कोरची इत्यादि. आमगेल्या शास्त्रांतुं सोळा विंगविंगड “उपचार” नेमसुनु दिल्याति, ते कोरचे, आनि सर्व पूजा जायनाफुडे समर्पित भावनेने आम्मी जें जें केल्यां तें गुरुंगेल्या चरणांतुं अर्पण कोरचें. “हांवे केल्लें” हो भावु दव्वरनास्तना, “तूवे कोरोवु घेल्लें-हांव निमित्त मात्र “हो भावु ह्या गुरुपूजनांतु दृढ जांवका.

पूजनेचें महत्त्व आनि फल म्हळ्यारि, आमि जें करताति ते सूत्रबद्ध कोरचो प्रयासु, अनायासेन पूजनाद्वारा जाता. ताज्जेखातिर साधनसामग्री वोडु कोरची, सर्व व्यवस्थित रूपेण कोरका ही तीव्र इच्छा हें महत्वाचें. नित्य नेमाने केल्यारि, एक सातत्य येवु अध्यात्म मार्गारि

क्रमेण प्रगति जाता. आनि मुख्य म्हळ्यारि, “हांवे केल्लें” हो अहंकारू हगहगुर नाश पावता. हांव निमित्त मात्र ही भावना मूल धोरूक लागल्यारी पूजनेंतु प्रगति जाल्ली म्होणयेद. परमात्म तत्वालागी जोडसुनु घेंवच्याक ही “क्रिया” अनिवार्य आस्स. कित्लेंयि वाचन, मनन केल्ले तरी, केदनाथायि मनुषु क्रियाशील जायना की, तेदनाथायि ह्या मार्गारि प्रगति जायना, म्होणू ही पूजनेचि क्रिया- हो क्रमु सांगला.

ह्या प्रास्ताविकानंतर हांवे मगेल्या मैत्रीणींगेल्या सहकार्याने सान्न चेईवांक गुरुपूजन शिकेयितना आमकां आयिले अनुभव थोड्याभित्ती सांगतां.

डॉ. गजानन मंकिकर माम्मागेल्या गुरुपूजनेची DVD पोळोवु हांवे आनि मगेल्या मैत्रीणींनी गुरुपूजन कोरूक सुरुवात केल्ली. संस्कृत श्लोकांचे, मंत्रांचे योग्य उच्चारण कशशी कोरचें हें आमकां विवेक हालालीमाम्माने शिकेलें. गुरुपूजन म्हळ्यारी कसलें आनि तें कसलेखातिर कोरकाज हें कृष्णानंद मंकिकरमाम्माने सांगलें. गुरुपूजनेंतु एक सातत्य आयलें आनि ताज्जि गोडी निर्माण जाल्ली. प्रतिवरस, आमगेल्या तालमकी वाडींतुं आमगेल्या गुरुंगेले. परमपूज्य सद्योजात शंकराश्रम स्वामीजींगेलें, श्री दत्तजयंती महोत्सवाच्या निमित्ताने १९९८ धोर्नु आगमन जाता. तांगेल्या पवित्र उपस्थितींतु नित्यपाठ, अनुष्ठान इत्यादि जाता. राती स्वामीजी गुरुपूजन, देवीपूजन, शिवपूजन कर्ताति. साधारण १२ वर्सांमाक्षी चेईवांकोरोवु गुरुपूजन कोरोंवकाज म्होणु एकु विचारू जाल्लो. हांवे आनि मगेल्या मैत्रीणींनी चेईवांक गुरुपूजन शिकोंवची जबाबदारी घेल्ली. गुरुंगेलीची प्रेरणा ही.

एकळाक, ८ ते १० वर्सांच्या वयोगटांतुली चेईवं आयलीं. पूजेचीं साधन म्होणु घारा आशिले पेले, चमचे, चंबू, प्लेट इत्यादि घेवु सुरुवात केल्ली. पुरायि चेईवं इंग्लिश माध्यमांतु शिकतलीं. जाल्यारि आम्मी म्हळ्ळेलें आयकुनु तांका मंत्र इत्यादि. बायपाठ जाल्ले अगदी अष्टोत्तरसुद्दांयि. दिवाळी रजेंतुं आम्मी सुरुवात केल्लेली. अगदी प्रतिदिसु गुरुपूजन शिकतालीं. एकळाक झगोणु घेतालीं. चेईवंची तीं. आम्मी तांकां फुसलायतालीं, “गोमटें कोर्नु शिकल्यारी, चॉकलेट दिंवया, आईस्क्रीम दिंवया” म्होणू सांगताली. आनि दितालीं सुद्दांयि. हगुर चेईवांतु एक आत्मविश्वासु निर्माण जाल्लो, गुरुपूजनेची आवडी निर्माण जाल्ली, एक सातत्य आयलें. मागिरी आम्मी तांचेखातिर साधनं घेंवया म्होणू विचारू केल्लो. थोडीं साधनं, उदाहरणार्थ, चौरंग, आसनं, सोमसूत्र, चांदीचे बिल्वपत्र इत्यादि देणगीरूपाने मेळ्ळें, इतर साधनं चेईवांगेल्या पालकांनी घेल्ली. माधवबाग, माटुंगा, मंगळूर थावु हाडैलीं. प्रत्येकालागी एक संच जाल्लो. स्वतःगेली साधनसामग्री घेवु गुरुपूजन कोरच्यांतु चेईवांक एक आनंदु मेळतालो. शेनवारा गुरुपूजन जायनाफुडे चेईवं आमगेल्या धारा भातुकली कर्तालीं, खेळतालीं, आमकांयि खुशी जाताली. सर्व तयारी आम्मी कर्तालीं, मंत्र आम्मी म्हणतालीं आनि चेईवं गुरुपूजन कर्तालीं. देवालागी दिवो लांवचो, आरती लावनु दिंवचे आमकां कोरका

पडतालें. पूजन जायनाफुडे तीं चेईवंची निर्माल्य एकडे कर्तालीं, तीर्थ एकडे कर्ताली, प्रसादु वांटतालीं, तांतांगेली साधनसामग्री धुवनु-पुसून बंगांतुं दव्वरतालीं. हेरदिसु होचि क्रमु. एकळाक आमगेल्या घाराची हें जात्तालें, मागिरी चेईवांगेल्या संख्येंतु वाढी जाल्ली. आम्मी वाडींतुल्या श्री दत्तमंदिरांतुं गुरुपूजन सुरू केल्लें. पंधरा दिसांभित्तरी चेईवांक मंत्र बायपाठ जाल्लें. तांन्नी अगदी एकाग्रचित्ताने गुरुपूजन कोरूक सुरू केल्लें. गुरुंगेली प्रेरणा आनि अनुग्रह जाल्यारी कशशी एक कार्य जात्ता हाज्जो आमकां अनुभवु आयलो.

त्याचिवरस, श्रीदत्तजयंती महोत्सवावेळारी परमपूज्य सद्योजात शंकराश्रम स्वामीजींगेल्या पवित्र उपस्थितींतु ह्या चेईवांनी पैलफांता सामुदायिक गुरुपूजन केल्लें. तांगेलो आत्मविश्वासु, एकाग्रचित्ताने गुरुपूजना कर्तना तांगेल्या तोंडावेलें खुशी समाधन पोळोवु आमगेल्या दोंळ्यांतु आनंदाश्रु आयले. गुरुपूजनेउप्रांते स्वामीजींनी सर्व चेईवांक आनि आमकां आशिर्वाचित केल्लें. आशीर्वाद घेतना हें केल्लें सर्व आम्मि गुरुचरणांचेरी अर्पण केल्लें. हें गुरुंनीचि कोरोवु घेतलें ह्या समर्पित भावनेने नमस्कारु केल्लो. एकी चिरंतन अनुभूति।

आत्तं हीं चेईवं हॉड्डु जाल्यांती, शिक्षणांतु, व्यवसायांतु व्यस्त आस्सति. जाल्यारी केदनायि मेळ्यारी म्हणताति “पाच्चे गुरुपूजन वापस कोर्या न्हंयि.” आनंदु जात्ता. जीवनाचें सार्थक जाल्लें अशशी दिसता.

(आकाशवाणी मुंबई केंद्राच्या कोंकणी कार्यावळीने प्रसारित केलेलें अनुभवकथन)

स्वाम्यांगली कनकांजली

सद्योजात-शंकराश्रम। हे स्वामीदेवा।
तुमगल-दर्शनाने आम्मी। पावन जाल्ले देवा। हे स्वामीदेवा।।

शिवपूजन आमका शिकोनु। स्वामींनी पूजा केल्ली।
देवपूजनानेSSSS। लोकांतु भक्ती वाढली।
आजी गुरुपूजन कोर्नु। तांगली सेवा कोन्यां (२)।।१।।

चेईवांखातीर युवधारा। स्वाम्यांनी सुरू केल्लें।
शिबीरांतु तांका जीवनाचे ज्ञान दिल्लें।
परिज्ञान म्युझियम। शिरालींतु काळळें।
सगळ्या देवांक-आमकां थंई। पोळोंच्या मॅळळें।।२।।

प्रवचनांतु संस्कृत-स्लोकाचो। गोंमटों अर्थु सांगलो।
मनसा वाचा क्रियेचे। मार्गदर्शन केल्लें।
संसारांतु कशशी चलचे। हाज्जे ज्ञान दिल्लें (२)।।३।।

स्वाम्यांनी आमकां अमूल्य। उपदेशु केल्लो।
तांनी सांगिल्या मार्गाने। चलचे प्रयत्न कोन्यां।
स्वाम्यांक-कनकांजली खातीर। इच्छा व्यक्त कोन्यां।
तांगेल्या आयुष्य-आरोग्याखातीर। देवाला सांगुन घेंव्यां।।४।।

- सुमन नागरकट्टी

यशसः रहस्यज्ञानम्

अनुराधा कर्णे

अस्माकं गृहस्य पार्श्वे एकः वयोवृद्धः आपणिकः वसति। तस्मिन् परिसरे स्थितेषु आपणिकेषु सः अन्यतमः। तस्य स्वभावस्य एकं वैशिष्ट्यम् अस्ति यत् तस्य तत्त्वज्ञानविषये पारमार्थिक विषये च महती रुचिः। तेन जीवनस्य पुस्तकं सम्यक् रीत्या पठितमस्ति इति दृश्यते। सः महाधनाढ्यः न, तथापि सुखेन जीवनयापनाय यावत् आवश्यकं, तावत् तु धनम् अस्ति तस्य। सः सुशिक्षितः न, किन्तु तस्य आचारविचाराः अन्यानाम् आपणिकानाम् अपेक्षया भिन्नाः खलु! कस्यचित् न्यूनातिन्यूनं लाभप्राप्तेः अनन्तरं, वा कस्याश्चित् सुघटनायाः अनन्तरं तेन भूरूपेण भगवते धन्यवादाः दातव्याः एव ! बहुधा यत्किमपि तेन उक्तं, तस्य वचनेषु किमपि मननीयं, ग्रहणीयम्, अनुकरणीयमपि सर्वदा अस्ति, एषा तस्य विशेषता ! एकदा अहं तस्य आपणं गतवती, कुशलप्रश्नोत्तरानन्तरं तं पृष्ठवती च ‘भोः मया एकः प्रश्नः प्रष्टव्यः अस्ति। अपि पृच्छामि?’ ‘पृच्छतु मान्ये, निश्शङ्कया!’ तस्य उत्तरम्। अहम् उक्तवती “भोः! ‘श्रमः यस्य, फलं तस्य’ इति आभाणकः श्रूयते न वा? अस्माकं परिश्रमस्य फलम् अस्मान् यशसः रूपेण लभते। अस्मि न् यशसि दैवस्य सहभागं कुत्रास्ति?” तस्मात् सयुक्तिकम् उत्तरम् अपेक्षितम् आसीत्, किन्तु तेन सविवेकं यत् उक्तं तत् विचारप्रवर्तकमेव आसीत्। सः अवदत् “भवती वदतु, धनागारे (bank) भवत्याः रक्षामञ्जूषा(locker) अस्ति न वा? तस्य द्वे कुञ्चिके वर्तेते। एका कुञ्चिका भवत्याः समीपे, अपरा कुञ्चिका रक्षामञ्जूषायाः व्यवस्थापकस्य समीपे वर्तते। रक्षामञ्जूषायाः उद्घाटनसमये द्वे अपि कुञ्चिके योजनीये। तदैव तस्याः उद्घाटनं शक्यम् अन्यथा न। सत्यं खलु?”

मया उक्तं “सत्यमेव, किन्तु मया यत् पृष्ठं तस्य प्रश्नस्य अस्मिन् कः सम्बन्धः?”

सः उतवान् “अस्माकं यशसः निधेः व्यवस्थापिका अस्ति अस्मिन् एकं नियतिः। तथा परिश्रमस्य कुञ्चिका अस्मभ्यं मानवभ्यः दत्ता। अन्या दैवगतेः कुञ्चिका तथा भगवते दत्ता। यदा वयं परिश्रमस्य कुञ्चिकया यशोनिधेः उद्घाटनं कुर्मः, तथा तस्य उद्घाटनं न भवति।

यदा ईश्वरः अपि अस्माकं दैवगतेः कुञ्चिकया यशोनिधिम् अनर्गलं करोति, तदा एव निधेः उद्घाटनं भवति, अन्यथा न।

यशसः प्राप्यर्थे परिश्रमस्य तथा दैवगतेः इति द्वीपि कुञ्चिके योजनीये। ताभ्यां विना अस्माकं यशोनिधेः द्वारं पिहितमेव भवति। परिश्रमं कुर्वता मनुष्येण सर्वदा ईश्वरस्य नामस्मरणं करणीयं तदैव सः यशः प्राप्नोति नो चेत् तस्य सर्वे प्रयत्नाः विफलाः भवन्ति। केवलं परिश्रमः निरुपयुक्तः। परिश्रमं विना भक्तिरपि व्यर्था एव।”

आपणिकस्य कथनं मम आत्मावलोकनस्य कारणम् अभवत्। अभिवर्धनाय अस्माकं सन्ति एव अवकाशाः। यदि वयम् अन्तरङ्गध्वनिं श्रोतुं शक्नुमः तर्हि तस्य कथनस्य प्रतिध्वनिः श्रूयते निश्चयेन!

लपंडाव तो चक्रवाकांपरि

शैलजा वैद्य (मासुरकर)

लहानपणी चक्रवाक पक्षांची गोष्ट ऐकलेली काहीशी आठवते. ती म्हणजे हे पक्षी बदक किंवा हंस पक्षांच्या जातीचे असून तलावामध्ये विहार करतात मात्र त्यांना जवळचे दिसत नसल्याने जोडीदार शेजारी किंवा जवळ असूनही ते एकमेकांना शोधत आवाज देत गोल फिरत राहतात.

अशीच काहीशी घटना बऱ्याच वर्षांपूर्वी आमच्या बाबतीतही घडली होती. लग्नानंतर आम्ही दोघं एका आठवड्यासाठी गोव्याला गेलो होतो. परदेशात बरीच वर्षे राहिले असल्याने माझ्या पतिराजांना विमानाचा प्रवास, उच्च ह्युद्याच्या लोकांना भेटणे, बोलणे सहज जमत असे. त्या मानाने मी फार मोठ्या शहरातून आले नसल्याने पुढाकार घेऊन कोणाशी बोलणे मला जरा कठीणच वाटायचे. खरं म्हणजे मी पण नोकरी केली होती, बडबडी होते पण तरीही जरा बुजरी व भिडस्त स्वभावाची होते सुरुवातीला.

आम्ही विमानतळावर गेलो. माझा पहिलावहिला विमान प्रवास त्यामुळे मनात धाकधुक चालली होती. सामानाचे (बगांचे) चेक-इन होऊन पुढे गेलो आणि इमिग्रेशनसाठी थांबलो. तिथे स्त्री-पुरुषांसाठी स्वतंत्र दालने बघून मी गडबडले आणि ह्यांना म्हणाले, “तुमचे आधी काम झाले तर सरळ पुढे निघून जाऊ नका हं. मी बरोबर आहे हे विसरू नका.” तेव्हा ह्यांनी हसण्यावारी नेले. येनकेन प्रकारेण आम्ही सर्व सोपस्कार आटपून एकदाचे विमानात बसलो. सर्वच नवीन असल्याने माझी परिस्थिती एखाद्या अडाण्यासारखी झाली होती. पण ह्यांना त्याची पूर्व कल्पना असल्याने समजूतदारपणे सर्व निभावून गेले.

गोव्याला पोहोचलो. हॉटेलचे बुकींग असल्याने सरळ तिथेच गेलो. संध्याकाळ झालीच होती. चहा घेऊन फ्रेश झालो. कपडे बदलून हॉटेलच्या जवळपास चक्कर मारून जेवण्यासाठी परत आलो. बसायचा हॉल भरपूर मोठा होता. मात्र मध्येच मोठे रुंद खांब होते. आम्ही एका टेबलावर बसलो. मेन्यू कार्ड आले, ऑर्डर दिली व वाट बघत बसलो. तोपर्यंत मी उठून हात धुवून आले. नंतर हे पण “आलोच” म्हणून उठून गेले. काही वेळ गेला. मी लक्ष ठेवूनच होते ह्यांच्या वाटेकडे. तेवढ्यात एक वेटर मोठ्या ट्रेमध्ये पाण्याच्या तांब्याएवढा मोठा खेकडा आणि त्यासोबत एक छत्री व छोटी हातोडी घेऊन जातांना मला दिसला. हे दृश्य मला अगदी मजेशीर वाटले. एक तर एवढा मोठा खेकडा मी त्या आधी बघितला नव्हता आणि त्याबरोबरची आयुधे कशी वापरून तो खेकडा कसा खाणार ह्याचे मला कुतुहल वाटले. तेवढ्यात तो वेटर एका खांबाआड अदृश्य झाल्याने माझ्या जिज्ञासेला समाप्ती मिळाली. ह्यांना नक्की काही माहीत असेल ह्या विचाराने मी मान वळवली आणि मला जाणवले की स्वारी अजून परत जाण्यावर आलीच नव्हती. बराच वेळ झाला होता त्यामुळे मी नर्व्हस् झाले. मला विसरून खरंच कुठे गेले नाहीत ना ह्या शंकेने पुन्हा मला घेरले. त्यात भर पडली ती दुसऱ्या एका वेटरच्या विचित्र वागण्याने. तो आमची ऑर्डर घेऊन आला होता पण

गोंधळल्यासारखे माझ्याकडे बघायचा नि मग बाजूच्या खांबाकडे जाऊन तिथे डोकावून बघायचा. काय करावे हे अर्थातच त्याला सुचत नव्हते. त्याच्या वागण्याने मीही बुचकळ्यात पडले होते. शेवटी त्याला मी काय प्रकार चाललाय असे विचारले. तेव्हा भीत भीत त्याने सांगितले की, आप यहाँ है लेकिन साब वहाँ बैठे हैं, फिर खाना, किधर लगानेका? त्याच सुमारस ह्यांच्याही लक्षात आले की काहीतरी घोटाळा झालाय. वेटरच्या पाठोपाठ हे उठून आले आणि मला बघून त्यांना हायस वाटले. मी अर्थातच काय रिअॅक्शन द्यावी ह्या विचारात होते. “अहो, तुम्ही कुठे होतात इतका वेळ” असे विचारल्यावर हसून सांगू लागले...

हे वॉशरूममधून बाहेर आल्यावर मी खांबाआड असल्यामुळे ह्यांना दिसले नाही आणि अंदाजाने ते एका टेबलापाशी जाऊन माझ्या येण्याची वाट बघत बसले. ते टेबलही खांबाआड असल्याने मला ह्यांचा पत्ता लागला नाही.” अशा रितीने समजुतीचा नव्हे तर “खांब” घोटाळा झाला होता आणि त्यामुळे त्या डायनिंग हॉलमध्ये आमची चक्क चक्रवाक पक्षांसारखी अवस्था झाली होती. आता वेटरच्याही जीवात जीव आला. आम्ही भांडून वेगवेगळे बसलो आहोत की काय अशा (गैर) समजुतीने बिचारा गोंधळात पडला होता!

नको शारदे मारूस डोळा

सुनंदा वसंत नाडकर्णी

एक भगिनी मला सारखी विचारायची ‘काय नवीन लिहिलं आहे?’ मी मनात म्हणायची, ‘थांब आता तुझ्यावरच लिहिते.’ पण मोक्या मिळत नव्हता. एकदा मैत्रिणींची थड्या मस्करी चालली होती आणि तिने डोळा मिचकावला आणि ही कल्पना सुचली. शारदा नावाच्या मुलीचं लग्न ठरलं. मुलगा, मुलगी एकाच कॉलनीत राहत होती. त्यामुळे जाता येता ती एकमेकांना पाहात होती. पण त्या काळात लग्नापूर्वी एकमेकांशी बोलण्याची पद्धत नव्हती. मुलगा खाणाखुणा करायचा आणि ती लाजून नाहीतर हसून प्रतिसाद द्यायची. हळूहळू तीही धीट झाली आणि एकदा त्याच्या खुणा बघून तिने चक्क डोळाच मारला. तेव्हा त्याची परिस्थिती काय झाली हे त्याच्याच शब्दात एका. तो म्हणतो,

नको शारदे मारूस डोळा । जीव माझा होई गोळा ।।

नकोस लाजू तुला सांगतो । सत्य असे हे आणे सोळा ।।

नाजुक बांधा रंग गोरा । लोभसवाणा तुझा चेहरा ।।

चालण्याचा पाहून तोरा । जीव माझा ग होई बावरा ।।

केस कुरळे मऊ रेशमी । इवले नाक इवली जिवणी ।।

रम्य तुझे ते हास्य पाहुनी । कलिजा माझा खलास झाला ।।

तुला शोभती कर्णभूषणे । गोऱ्या हाती रम्य कंकणे ।।

उरले का ग काही सांगणे । सांग पुन्हा ग कधी भेटणे ।।

(हे काव्य लिहून तिला दिलं तेव्हा ती आज्जी झालेली होती.)

निरोप

सुनंदा कर्नाड

‘निरोप’ म्हटलं की मी रिटायर झाले त्या वेळचा एक प्रसंग आठवतो आणि मन भावूक होतं. मिठी मारून काही मुली ‘मॅम जाऊ नका नं’ म्हणत रडत होत्या, तर काही मुलं वाकून नमस्कार करीत होते. त्यांची समजूत घालून चार शब्द बोलणं कठीण झालं. पस्तीस वर्षं एकाच महाविद्यालयात काम करून, विद्यार्थ्यांकडून मिळालेल्या आदरयुक्त प्रेमाची पुंजी घेऊन मी सर्वांचा निरोप घेतला.

असे निरोप देण्याचे-घेण्याचे अनेक प्रसंग आपल्या जीवनात येतात. त्यावेळी विविध प्रकारच्या भावना मनात उचंबळून येतात. उदाहरणार्थ, शाळा संपून आपल्या शिक्षकांचा निरोप घेताना, मुलांना वाईट वाटतं, त्याचवेळी पुढील जीवनाविषयी एक अनामिक हूरहूर, अनेक आशा-आकांक्षा मनात दाटून येत असतील. लग्न होऊन माहेर सोडताना नववधू बाववते, आई-वडिलांचं मायाछत्र नसेल ह्या कल्पनेनं ती घाबरेते. पण त्याचक्षणी वैवाहिक जीवनाविषयी मनात साठलेल्या अनेक कल्पना तिला संभ्रमित करतात.

अखंड सहजीवनाच्या आणाभाका घेतलेले प्रेमवीर, काही कारणांनी प्रेमभंग झाला किंवा एकानं साथ सोडली की किती यातना होत असतील ते ‘जावे त्यांच्या वंशा’ कळे!

सदासर्वदा एकाच ठिकाणी राहणं अनेकांना शक्य नसतं. आपजनांना सोडून दूर जाण्याचा योग किंवा सक्ती होते. उच्च शिक्षणासाठी परदेशी जाणाऱ्यांना, लग्न होऊन दूरदेशी जाणाऱ्या विवाहितांना, देशासाठी लढायला जाणाऱ्या सैनिकांना किंवा आर्थिक कारणासाठी प्रवास करणाऱ्यांना, निरोप घेण्याचे प्रसंग येतात. निरोप घेणारे पुढील जीवनाविषयी संचित असतात, तर देणाऱ्यांना ‘पुन्हा भेट होईल की नाही’ या भीतीने प्राणांतिक दुःख होत असतं. एकूण निरोपाचा क्षण तसा अवघडच!

जीवनातील अनेक स्थित्यंतराचा अनुभव घेऊन वृद्धत्व आलेल्यांना ही निरोप घ्यायची वेळ कधी ना कधी येतेच. शरीर-स्वास्थ्य टिकवून, सत्तरी ओलांडलेले अनेक ‘चिरतरुण’ उर्वरीत जीवनाचा आनंद लुटत असतात. स्वतःच्या घरात किंवा ‘वृद्धाश्रमात’ प्रत्येकाला वाटत असतं, ‘मृत्यू’ हा अटळ आहे पण तो सुखेनैव यावा. कुणावरही अवलंबून न राहता, कुणालाही त्रास न देता, सर्वांचा निरोप घ्यावा. ‘अनायासेन मरणं, विना दैन्येन जीवनं, देहान्ते तव सान्निध्यं, देहि मे परमेश्वर!’ असं वाटलं तर नवल नाही.

परंतु व्याधीरहीत वृद्धत्व सर्वांच्या नशिबी नसतं हेही तितकंच खरं! असह्य यातना देणारा एखादा आजार काहीना ‘नको जीव’ करतो, त्यावर अनेक उपचार करूनही मृत्यू यावा, असं वाटूनही तो जवळ करीत नाही. अशा ज्येष्ठांना निरोप देण्याची प्रबळ इच्छा असते, तर तो देण्याची घाई इतरांना असते. सर्वच वाट पाहतात आणि सुटका झाली की त्यांना दुःखमिश्रित समाधानाही वाटतं!

टाईमपास

सकाणी-सकाणी खिडकेवैरी बैसुनू
कायळो काव-काव-काव-काव करतालो
कल्ले रे सकाणी जाल्ली वे तुक्का
दिनेशू हासत-हासत म्हणालो ॥१॥
दिनेशू खिडकीलाग्गी आयलो की
कायळो दोत्री पाक्क हाळयतची नांचू लागलो
तागलो नांचू पळौवनू दिनेशू हासू लागलो ॥२॥
अचानक ताक्का सान्नपणीचो उगडासु जाल्लो
दूध पिनी जाल्यारी
तागलो आनु तशीची हातू हाळवनू नांतालो ॥३॥
सट्कने तागल्या तोंड्हाथानू
“पप्पा” अशशी शब्दू आयलो
गळो “वैरी तग्गू” कोरनू नांतना
कायळो जशशी कायी व्हयी-व्हयी म्हणतालो ॥४॥
नांत-नांत कायळो
खिडकीच्या जाळी लाग्गी आयलो
दिनेशाने हासत-हासत बायल दिपीकाक
“पप्पा” आयला खिडकीलाग्गी
वग्गी-वग्गी यो म्हणालो ॥५॥
दिपीका कावळ्याक पळौवनू इशश म्हणाली
हि कसली गम्मती करता सकाणी फुडे म्हणाली
दिपीकाक पळौवनू कायळो खूश जाल्लो
पाक्कं हाळवनू नांचू लागलो ॥६॥
भ्यांड आणि काराते आन्नाक आवडनाशिले
दिनेशू तिक्का केदनाई सांगतालो
ताज्जो तिक्का उगडासू जाल्लो
राब हांव तागली परीक्षा घ्याता ती म्हणता ॥७॥
किचनां थावनू ती सांन भ्यांड आणि काराते हाडता
दोत्री कायळ्या इद्रारी दव्वरता
गळो वांकडे तिकडे-वांकडे तिकडे कोर्नु
कायळो दोत्रीक पळैत उब्रता ॥८॥
सट्कने भ्यांड-कारत्याक लाथ मारता
आणि खुशिने पाक्क हाळवनू नांचू लागता ॥९॥
कायळ्याने दोत्रीक लाथ मारलेली पळळौवनू
होची दिनेशागलो आनु दिसता
अशशी दिपीकाली खात्री जाता ॥१०॥
माग्गीरी ती एकू सानू पॅढो
कायळ्या इद्रारी दव्वरता
पॅढो पळौवनू कायळो नांचू लागता
आणि पॅढो चोंचीतू घेवनू
उब्बूनू वत्ता ॥११॥

- मुरलीधर बेट्राबेट

‘शेवट केदनाई गोडु जांवका नवे’

सौ. प्रिया प्रभाकर बडुकुळी

मंदाकिनीआक्का म्हळ्यारी एक विंगड व्यक्तिमत्व. वय वर्स फक्त अठ्याहत्तर. घरांतु तिगेळो बाम्मुणु वल्लभमामु, तशीची तांगेल दोनही पूत आणि दोनी सुत्रां, तांगेली चेडवं अशी तांगेलो होडु संसारू. मंदाकिनीआक्काक नात्रं म्हळ्यारी भारी प्रिती, जाल्यारी तीगेळ कडक वागचं नमुन्याक पळौनु, नात्रं तिज्जेलाम्गी वचुक भित्तालीं. वल्लभमामु तिक्का खुशालेक ‘‘हाय कमांड’’ म्होणु आपैतालो.

मंदाक्काक मात्र दिस्तालं कि, घरांतु काणई आपणालागी लक्ष्य दीनाती, त्यामिती ती विचारू कर्ताली कि कसल्यै तरी कोर्नु आपण कुटुंबाची फजिती कोर्का म्हळ्यारी आपणालं महत्त्व वाढतलं.

मंदाक्कालं घारा एकी आज्ज-पिज्जांगेल काळांतुली आरामखुचीं आशिली, ती तिनं एक दिसुऽऽ ताणतची आपणागेल्या दिवाणखान्यांतु हाण्णु दवरली. घरांतु काणै नाती आणि वल्लभमामु माग्दरा झाडाक उद्दाक घालुक वचगेलेलं पळौनु तानं यौचंफुडेंची धांवतची वचुनु ती आराम खुचींरी बसली. आपणाक मरण आयलं अशी घरच्यांक दिसका म्होणु आपणाली दृष्टी वैलं दिकानं खंडीकी व्होर्नु कसलीय हालचाल कर्नाशी ती नॉळेत बसली.

थाडें वळानं वल्लभमामु कामं सरौनु दिवाणखान्यांतु आयलो आणि मंदाक्काक ‘च्या’ कोरुक सांगुक लागलो. एक-दोन फंता सांगुनुय तिज्जेरी कसल्यै परिणाम जायनी म्होणु पळौनु, तौ तिल्यागी वचुगेळो जाल्यारीय कसलीय हालचाल ना-नजर माडारी! आतं कसलं कोर्का? हाळ्ळोनु पळैलं तरी उटायना म! वल्लभमामानं आऊट-हाऊसालाम्गी वोचुनु पांडू-जनाबाईक आपैलं. दाँघे धावत आयलीं. तांनी मंदाक्कालं ताँडारी पैलं उद्दाक मासलं माग्गीरी कसलै जायना म्होणु पळौनु हाँणं व्होर्नु मंदाक्कालं नांकाल्यागी तान्नी धलें. जाल्यारियु ती धातारि यॅना तँ पळौनु तांगेलं घारा मस्त वर्स धोर्नु काम कर्तल्या जनाबाईने ‘‘ये दॅव्वा, आम्मा गेल्ली- आम्मा गेल्ली’’ अशी म्हणतची हॅक्यारी मारुनु घेवुनु जाँरानं रोडच्याक सुरू कॅल्लें. पांडुनं वल्लभमाम्माक हगुर हात्ताक धोर्नु सोफ्यारी बसैलं. कुड्ले माम्मानं आपणालू फंतांक मोबाईलारी फोनु कोर्नु मंदाक्कानं गेल्लेली खबरी कळेली आणि घारा वग्गी यौंचाक सांगलं. खबरी कोळचंभित्तरी दाँघे पूतसुनां आणि नात्र घारा यौनु पावली. घरांतु यॅत्ना यॅत्ना प्रत्येकजण मंदाक्काक पळौनु रडत आशिलें. एकूणएक परिस्थिती भो भयंकर दिस्ताली. अचानक घडलेलं हें धक्क्यानं वल्लभमामु मुखारी यौंचं ‘एकलेपणांमिती बँजारानं मात्यारी हातु घेवुनु सोफ्यारी बशिलो.

हगहगुर शॅज-वसारची तशीची समंधीक सगळीं थंडी वट्टू जाल्लीं. अंत्यसंस्काराखातीर लागच्यां सगळ्यां वस्तू तान्नी थंडी हाळ्ळ्यां. नात्रंपुराई भिवनु दूर एक मुल्यांतु राबुनु निपुनु पळैतालीं. तितलंभित्तरी थंडी जमलेल्यांतुलं काँणकी म्हळं कि, डॉक्टराक आपौनु अंत्यसंस्कार कोर्चे पैलं खात्री कोर्नु सर्टिफिकेट घेंवका पडता म्होणु तक्षण म्हालगडं चल्यानं फोनु कोर्नु डॉक्टराक आपैलं. तपासणी केल्ली तावळ्ळी मंदाक्का जीवंत आस्स अशी डॉक्टराक संशयु आयलो. वल्लभमाम्माक आणि म्हालगडं चल्याक माग्दरा आपौनु व्होर्नु डॉक्टरानं ‘मंदाक्का जीवंत आस्स, जाल्यारी अशी बेशुद्ध जाल्ल्या आसू फाव आस्स.’ अशी सांगलं. आतं कसलं कोर्चं, खंचं आस्पत्रींतु व्होर्चे म्होणु थंडी आनु-पुतांतु चर्चा झाल्ली.

तँची वळारी दिवाणखान्याचं माडारी जनाबाईक एकी सोकणी दिसली. साळणी घेवुनु तिक्का धांवडांवचं गौजेंतु ती सोकणी मंदाक्कालं खांद्यारी पळ्ळी. मंदाक्काक आंगांतु कशीऽकी जाळ्ळं तरीही तिक्का मृतावस्थेचं नाटक कोर्चेची आशिलं जालेंमिती नॉळेत बोस्का पळ्ळं. हगहगुर ती सोकणी तीगेळ तोंडारी चोडुक लागली तावळी मात्र मंदाक्कालो संयम सुटलो आणि ती किळचतऽ उटायली. तिक्का पळौनु थंडी उपस्थित आशीली सगळी कळ्ळंकी विचित्र घडत आस्स अशी गैरसमज जावुनु ‘‘भूत-भूत’’ म्हणतची धांवच्याक लागलीं. तांकापुराय राबोवुनु तांगेलो गैरसमज दूर कोर्चेखातिर वल्लभमाम्मानं सगळ्यांक खरी खबरी सांगली. आपणासुतु जमलेलं जानांक पोळोवुनु मंदाक्काक जोरू हासां आयलो आणि ती म्हणाली- ‘‘कशी खुशाल केली हावं तुमगेळें सगळ्यांगेली! तँ आयकुनु सगळीं थक्क जाल्लीं. हँ सगळें तिगेळें नाटक आशिलं- हँ पळौनु, वल्लभमामु, तशीची तांगेल पुतांक मंदाक्काचेरी मनांतु जोरू कोपु आयलो, जाल्यारी करतलं कसलं?’’

वल्लभमाम्मानं मंदाक्काक म्हळ्ळें- ‘‘आयील्यांक आतं कसलेंई तान्नेक दी! पाप, दूरदूरथावुनु धावुनु आयल्यांती मंदाक्कानं सगळ्याखातिर ‘च्या’ आणि चूडा- बशींतु घालुनु उपस्थित जानांक दिल्लो. सगळ्यांनी मंदाक्काक म्हळ्ळें- ‘‘हँ फंता आम्मी सगळ्यांनी तुगेळें चिवड्याचेरी भागौनु घेंतलं, जाल्यारि मुखार्वेलं फंता आमकां ‘मिष्टान्नभोजन’ जांवका इतँ!’’

ताजेरी मंदाक्का म्हणाली - जायद की दिव्या इत्याक म्हळ्यारी’’ शेवट केदनाय गोडु जांवका नवें? अशीची हावं, अंदाजु घेंतलो मगेळें अंत्ययात्रेंतु काँण काँण समंधीक येंतलं म्होणु! वल्लभमाम्माक मात्र म नांतु आयलं, मुखारी मंदाक्कागेल्ली बद्द अंतयात्राई लोकांनी चॅष्टा म्होणु लॅक्नीजाल्यारी पूरों!

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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 Pujan.

Varga activities: Yuvadhara -The yuva-s offered the funds collected during Anandmela on 2nd December as Padakanika 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 entitled "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 - Pujan, Gayatri Japa Anushthana, Devi Anushthana. Regular classes for Prarthana Varga and Girvanapratishta continue to be held as scheduled.

Regular programmes: Pujan was performed by *Gruhastha-s* at Bengaluru Math, in *garbha-gudi* every day and in Anandashram Sabhagriha every Monday, Thursday and Friday. Sadhaka-s performed Samoohika Gayatri Japa Anushthaan every Sunday. The series of talks by Smt. Dr. Sudha Tinaikar on Kathopanishad continued on every Tuesday. Bhashya Pathana (Bhagvadgita, Upanishad & Brahmasutra) 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 Kavita Savoor

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 sun, 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 Parijnana 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 Pujya 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 Tattwa' 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 Anushthan 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, nestling 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 Housie, conducted by Padmini Bhatkal 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 and memories of this lovely place in the company of our dear loving friends.

Reported by Geeta Suresh Balse

On Wednesday 16th January 2019 the Samaj had organized a **Sankranti Sammelan**— a music program titled “Bhaktisang” by Shubhaswaranjali Mandal, Thane. They were a group of 7 ladies, with their teacher Smt. Pushpa Lele and accompanied on the table by Sanjay Dixit. They sang bhajans, bharuds, gondhal and jogwa with interesting narration by Smt. Lele. It was thoroughly enjoyed by all. A welcome and introduction was given by Smita Mavinkurve and the vote of thanks by Padmini Bhatkal. Refreshments were sponsored by Neeta Yaderyand Haldi-kumkum and Til-laddoos by Samaj.

Reported by Vijayalaxmi Kapnadak

Forthcoming Programs

Sun. Mar. 10th 2019 at 4:00 p.m. in the Samaj Hall - Yuvati Diwas – Variety Entertainment Programme by the Yuvatis. Refreshments sponsored by Smt. Vidya Kodial in memory of Smt. Premlata and Shri Kodial Shankar Rao.

Sun. Mar. 24th 2019 at 10.00 a.m. in the Samaj Hall - Kadambari Vachan by Smt. Chandrama Bijur – “त्रिकोणाची चौथी बाजू”. Refreshments sponsored by Geeta Balse in memory of Lata Bhalchandra Kulkarni and by Priya Baddukuli in memory of Vimalabai L. Amembal.

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DOMESTIC TIDINGS

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

Dec 24 : Omkar Sanjay Balsavar at Chitrapur Math, Bengaluru.

MARRIAGE

We congratulate the young couple

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

Dec 17 : Omkar Chandrakant Shibad with Shraddha Chandrakant Tulsankar at Goregaon, Mumbai.

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

2019

Feb 9 : Nishtha Datt Sharma with Adieetyaa Suhas Rao (Mankikar) at Mumbai.

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

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 Hattiangdy (81) at Vile Parle, Mumbai.

Feb 2 : Suman Taggarshe (82) at Nasik.

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

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

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