

# Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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## Chitrapur Saraswats Win Accolades

**Sangeet Natak Akademi Awards**



Vidushi Lalith J Rao and Pandit Yogesh Samsi received the Award from the Hon'ble President of India Shri Ramnath Kovind

**Young Rishaan Hemady won the All India Best National Cadet Award**



Prime Minister Narendra Modi shook hands with Rishaan Hemady congratulating him on his achievement



Rishaan Hemady proudly receiving the Best Cadet Trophy from Lt. Gen. Malhotra

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Awarded to

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Saraswat Prakashan (Mumbai), a popular Marathi Publication House in Maharashtra, during their 19<sup>th</sup> “Saraswat Chaitanya Gaurav Puraskar – 2019” function organised at the spacious Maratha Samaj Auditorium in Kudal, Sindhudurg on Sunday 10<sup>th</sup> March, 2019 honoured **Kanara Saraswat Association with the prestigious Puraskar**. The Award is given in the name of the Social Worker, Late Shri V.D. Padgaonkar. The Chief Guest, Mr Jaywant Mantri, Senior Journalist and Editor-In-Chief of Marathi Daily “Tarun Bharat.” gave the award. The Honour was in recognition of KSA’s long standing dedicated service of over 107 years to all Saraswats as well as people from other Communities, in the fields of Health, Education and Social welfare with commitment towards the fair and equitable distribution of benefits for their well being.

Kanara Saraswat Association (KSA) feels happy and proud to state that this prestigious ‘Puraskar’ is the result of whole-hearted co-operation and the continuous support it has received at all times from every member of our Community world over. **Hence, it dedicates this Saraswat Chaitanya Gaurav Puraskar to our entire Chitrapur Saraswat Community.**



**Shri Sunil Ullal receiving the Saraswat Chaitanya Gaurav Puraskar on behalf of KSA**



## Kanara Saraswat

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**Attention Pacchis & Maams Come for our  
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by

**Smt. Shanta Gokhale,**  
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## *From the President's Desk....*

The famous Nobel prize winning Indian Economist Dr. Amartya Sen has written a book called 'The Argumentative Indian'. This book is a collection of essays that discuss India's history and identity, focusing on the traditions of public debate, which has become the fulcrum of building a strong Indian culture over the years. According to Dr. Sen, this argumentative culture or the tradition in India is mainly responsible for the strength of the Indian democracy, the defence of her secular forces, removal of inequalities in all parts of life and the pursuit of peace.

But in my view, a typical Indian should be called 'The Apologetic Indian'. We, as Indians, have been permanently apologetic – particularly to foreigners. If you trace our history, over the centuries, we Indians, came to believe that we had no right to run our own country. So, we allowed the foreign invaders to invade India, right from tribal invaders to Moghul and European invaders. Many a times, our own people collaborated with these invaders to allow them to conquer us. You may call them traitors, but in my view these rulers were basically 'apologetic' with a defeatist attitude, as though they had no right to run their own kingdoms or this great Indian Country. All the Indian rulers could have united against the invaders and defeated them. To some extent, they got bogged down by their jealousy against one another. But it was mainly on account of an inferiority complex and an apologetic nature that they became traitors and in turn helped these invaders to become victors.

We Indians have the trait of being too apologetic. Quite often, we are eager to say "Sorry" for our actions which do not warrant an apology. We too often use the word "Sorry" as compared to "Thanks or Thank You". Even when we should use the word "Thank You" we use the word, "Sorry". Our body language when we deal with outsiders is usually apologetic. Perhaps this attitude is due to some inferiority complex. Sometimes it can be because of lack of proficiency in any foreign language. This must be prompting us to say "Sorry" too often and too easily.

While apologising can be a powerful tool for building trust and improving social cohesion, it is important to assert yourself and view yourself as having the right to make your way in the world. If you are constantly apologising, you send a signal to the universe that you are meek, unsure and undeserving. Constant use of the word "Sorry" has a huge potential to undermine your manifestation power. Apologising when we have done something wrong is a real strength, but compulsive apologising is a sign of weakness. In fact, when we needlessly apologise, we end up making ourselves very small and diminish what we need to express.

Dr. Tara Swart, a neuroscientist and a leadership coach says that curbing the constant need to apologise requires the same strategy as in kicking any other bad habit. You need to build a strong desire to change, study your behavioural and thought processes when you apologise excessively and mindfully swap out apologies for other phrases.

On the other hand, we are too miserly when it comes to apologising to our own people. In fact, we always believe that the other person is wrong. Even if we ultimately have to say "Sorry", we do it grudgingly. Why do we have these double standards for our own brethren? But that has been our culture, built over so many centuries. It is an attitude of superiority. Not being apologetic to our own people has been the bane of our country and this attitude is still prevalent amongst all of us. We need to get rid of this at the earliest.

In a lighter vein, I can only say that English is not our mother tongue. Therefore, if we use the word "Sorry" either excessively or sparingly, we all should be excused. In fact, only 12% of Indians living in India can speak English!

**Praveen P. Kadle**

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## Letters to the Editor

**Dear Editor,** Gone are the days when procurement of daily requirements by a household was a routine affair - the same kirana store, the same vegetable market or door step vendor, limited set of products and brands and most purchases made at MRP.

Today, households are spoilt for choice. A visit to a Reliance, Big Bazaar or D Mart store and browsing e com sites like Amazon offers visibility to a range of products and brands and apart from being able to buy a product best suited to one's own needs, considerable saving is possible.

Illustratively, in the last 7 days, on a mix of items we have bought at Reliance, the saving is 10.5% and on two other orders on Amazon, the saving is 20% and 22%. These are all items of day to day consumption / usage and do not include any consumer durables, garments, shoes etc. Incidentally, if payment is made by credit card, there is additional benefit of credit and the convenience of free home delivery provided the order value meets the mandated minimum order value.

Customer centricity is here to stay - a variety of products and brands with shopping convenience at extremely competitive prices.

**Gokul Manjeshwar, Santacruz, Mumbai**

**Dear Editor,** I was very happy to read an article in Samskrit in the latest issue of the KS. I want to congratulate Mrs. Suman Nagarkatte for her article and also request her to send me a copy of her original article. I would like to point out that there are a few printing errors in the article.

**Indukanth Ragade**

**Dear Editor,** I was very impressed by the excellent function organised by K.S.A. on the occasion of International Women's Day, on Sat.9th March 2019, honouring some of our eminent Chitrapur Saraswat ladies for their valuable contribution to society at large in various fields of service.

I came from Pune to Mumbai specially to see the felicitation of Mrs Lalita Lajmi, my maternal aunt, sister of well known film director and actor Guru Dutt Padukone. I was also very happy to see my niece Mrs Chetana Praveen Kadle in the team of Samvit Sudha.

It was great to see Mrs Vimla Patil (nee Gerasappa) ex Editor of Femina after many years. I have known her since the time she grew up in Talmaki Wadi as I also grew up in Grant Rd area. As a free lance journalist I had the good luck to get my first article published in Femina magazine way back in 1965. I also felt happy to meet Mrs. Kalindi Muzumdar, ex President of K.S.A. whom I have met on several occasions in Mumbai off and on. It was great pleasure seeing for the first time Dr Mrs Mira Varalakshmi Savkur, Chief Guest and Ms Deepika Kundaji, one of the awardees.

It was a fascinating experience listening to the interesting speeches of all these dignitaries and the noteworthy work done by them in their diverse fields of expertise.

My hearty thanks to K.S.A for bringing together such gems in our Chitrapur Saraswat community into limelight on an apt occasion like the International Women's Day.

A word of praise is also due to Mr Ullal's round of Introductions of all these prominent personalities in chaste Konkani language penned by scholarly Mr Uday Mankiker.

I wish Mr Mankiker could prepare a dictionary of Konkani words with English equivalent for persons who do not feel at ease while giving speeches in Konkani language.

Extra thanks and gratitude to K.S.A. for providing delicious snacks and sweets catered by Lily Caterers to all who attended this magnificent program.

**Mrs Kusum Gokarn, Pune**

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## Sangeet Natak Akademi Awards for Vidushi Lalith J. Rao and Pandit Yogesh Samsi

REPORT BY JAISHANKAR BONDAL, DELHI

The Sangeet Natak Akademi [SNA] is the National level academy for performing arts [music, dance, and drama] created by the Government of India in 1952-53. Inaugurated by the first President of India, Dr. Rajendra Prasad, its Awards and Fellowships are considered very prestigious. It is the highest Indian recognition given to practising Artists. *[Readers would be interested to know that in the early years of Independent India, it was the efforts of Smt. Kamaladevi Chattopadhyay, freedom fighter and activist for women's causes, and a Chitrapur Saraswat [nee Dhadeshwar] from Mangalore that resulted in the creation of the SNA]*

It is a matter of great joy and pride that this year's Awards list honoured two eminent Chitrapur Saraswat musicians — Vidushi Lalith J. Rao for Hindustani classical [Vocal] music, and Pandit Yogesh Samsi for Classical Instrumental [Tabla]. The Awards were presented to them [and others in the list] in a stately ceremony at the Durbar Hall of the Rashtrapati Bhawan this Feb 6<sup>th</sup>, by the Hon'ble President of India. Representatives of the Delhi Aamchis, Jaishankar and Nirmala Bondal attended the event. Lalith Rao was accompanied by her husband, Jayavanth Rao, himself a researcher and author of a book on the music maestro Khadim Husain Khan. Yogesh was also accompanied by his family.

**Lalith J. Rao** [Lalithakka to most] is the acknowledged doyenne of the Agra-Atrauli gharana. She has been immersed in music since childhood, having been groomed in Bangalore by the gharana veteran Pt. Ramarao Naik. She gave her first public concert at age 12 at Bangalore Sangeeth Sabha. Subsequently she became the youngest artiste to perform at the prestigious Swami Haridas Sangeet Sammelan in Bombay.

With an engineering degree under her belt, she returned to music, under Guru Dinkar Kaikini. In 1969, she came under the tutelage of Khadim Husain Khan, the great maestro of Agra-Atrauli gharana. The Ustad rigorously groomed her into an ace performer, and bequeathed to her a fund of knowledge of the gharana gayakis, ragas and compositions.

Over nearly four decades now, Lalith Rao has honed her skills, and enthralled audiences in major Sangeet Sammelans and music circles all over the country. She has successfully performed in many concert tours abroad in the USA, Canada, UK, France, Switzerland, etc. In 1993, she recorded over 300 traditional ragas and compositions for an archival project for the Ethnomusicology Department of the University of Washington, Seattle, US, and later for a music foundation in Ahmedabad. Her lec-dems on various aspects of music have

proved very popular at home and abroad, as has the unique presentation of "Bhairav to Bhairavi" in Mumbai, Bangalore and Dharwad, and more recently in Delhi NCR. This was acclaimed as a masterpiece of composition.

She was also the first Chief Coordinator of a Ford Foundation archival project to record traditional ragas by several masters of different gharanas organised by the ITC Sangeet Research Academy, Kolkata. As a top grade artiste at AIR and Doordarshan, she has featured in many National Programmes, Akashvani Sangeet Sammelans, and on television. She also has several commercial albums to her credit both in India and abroad. In recent years she has been honoured with many more music awards, such as the Karnataka Rajyotsava award, *Nishagandhi* Award from Govt of Kerala, *Tana Riri* award from Gujarat Sangeet Natak Academy, Life-time achievement award from Bangalore Gayana Samaj, etc. and titles like *Karnataka Kalashree*, and *Ganakala Tapaswi*.

After living in Delhi for nearly 17 years, Lalith Rao and husband are now settled in Bangalore for over 18 years. Currently, she is busy grooming young musicians, both in India and abroad, many of whom have already made their own mark in the music world.

Mumbai based and Delhi born **Pandit Yogesh Samsi** imbibed music in his blood from both his parents [renowned vocalists [late] Pandit Dinkar Kaikini and Smt. Shashikala Kaikini] Among the younger generation of Indian classical percussionists, he has emerged as a consummate artiste, bringing to his style of playing [he belongs to the Punjab gharana] an exceptional combination of sensitivity, tonal clarity and knowledge of tradition. He received rigorous grooming, first from Pt. H. Taranath Rao, and later was under the gifted tutelage of the legendary Ustad Alla Rakha for 23 years, who groomed him to become a brilliant percussionist. Over the years, Yogesh has shown equal versatility in playing solo, at accompanying vocal and instrumental music, even in accompanying Kathak performances. He has proved equally adept at conducting lec-dems and workshops in India and outside the country. The Academy award at his young age is a true recognition of the esteem his skills are held in music circles in India.

In his career, he has accompanied, not only the world renowned Ustad Alla Rakha and his equally famed son, Ustad Zakir Husain in tabla solos and duets, but also the most front ranking artistes as the late Pandit Bhimsen Joshi, Rashid Khan, Shiv Kumar Sharma, Shahid Parvez, Ram Narain, Hariprasad Chaurasia, Birju Maharaj, Amjad Ali Khan

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Register names of Boys & Girls with KSA Marriage Bureau.

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and the legendary sitar maestro, late Vilayat Khan. He has also collaborated with artistes for sounds that fuse music from world traditions, performing with artistes like Taufiq Qureshi, Ranjit Barot, Karsh Kale and Louis Banks. Much of his discography is extremely popular and widely available.

He has been associated with many renowned musical and cultural institutions such as the Music Department, University of Pune, the ITC Sangeet Research Academy, Kolkata, the Durbar Organisation and Saaz School of Music, London [UK]. Conscious of the need to popularize the tabla worldwide, he has also created a syllabus for learning tabla especially for teachers in the West, and worked on an instructional CD for benefit of students. As a faculty member of the Indian Classical Music Gurukul in Pune [Loni] organized by the MIT group of institutes, he is actively working to develop professional musicians of the future.

An A-grade artiste of AIR and Doordarshan, he has participated in many fusion music concerts and given performances in cities such as Berlin, Paris, Cologne, and different venues in the US, Russia, South Africa, Australia, the UK and Japan, besides regular recitals at different festivals and programs in India.

The Chitrapur Saraswat community all over India, and in Delhi NCR, takes this opportunity to warmly congratulate both Vidushi Lalith J Rao and Pandit Yogesh Samsi on the prestigious national honours now bestowed on them, and hopes they will have many more years of sterling performances ahead of them.

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# Singing at the Kumbha

NIRMALA JAISHANKAR, DELHI



The Kumbha Mela at Prayag and the bathing rituals that accompany it for nearly 2 months [usually January to March] is a

gigantic exercise showing the hold of faith on the Hindu civilization since times hoary. The temporary township with all the amenities etc created there for this period covers an area of 2500 hectares [approx.6177 acres], the cost of which could send the balance sheets of many companies tumbling! The previous Kumbha [2013] had 120 million visitors, [sources claim there were over 150 million in 2019] with 30 million dipping themselves on a single day of one of the *Snanas* [baths]



that take place during the course of the festival! Obviously, books of records, including the Guinness, have no relevance here!! Mythology narrates the epic struggle between the celestials [*deva*] and the demons [*asura*] struggling for *amrita*, the nectar of immortality. In the resultant fracas, a few drops of this heavenly liquid fell in 4 places—Ujjain, Haridwar, Nashik and Prayag—at each of which a Kumbha Mela has been held for the past so many years, in fixed cycles of 6 and 12 years by the lunar calendar. The attraction of the Kumbha in popular faith is further fixed by the idea that whoever bathes in the sacred waters of the 3 rivers—the Ganga, the Yamuna and [the invisible] Saraswati— gets *Moksha*—salvation—the release from the circle of births and death. Mark Twain, the noted American writer [of Huckleberry Finn and Tom Sawyer fame] visited the Kumbha at Prayag in 1895, and observes “It is wonderful, the power of faith like that, it can make multitudes upon multitudes of the old, the weak, the frail and the young enter without hesitation or complaint upon such incredible journeys”.

What Twain could not grasp, perhaps, was that the masses who gather at the Kumbha are equally adept at navigating the material world. They may take pride in their halo of otherworldliness, but in reality most of them have their feet

firmly planted on the ground. Religious ardour and a shrewd outlook on life blend smoothly, even as ash dipped



sadhus march past car parks with BMWs parked in them, and the pursuit of Moksha can be in tented accommodation that can cost as much as Rs.35,000/-per night.

What drew me and my siblings to the Kumbha, however, was singing. My two sisters, Shobhana and Shaila and brother Arun, and me have performed as a group—the ‘Gulwadi Quartet’—in different venues over the past 25 years. In 2013, the previous Kumbha, we had given a

performance on the river banks, and recently this year we were invited to perform there again, as part of the cultural festivities associated with the Kumbha. The performances took place in special pavilions erected for the purpose, with ample seating spaces and with glitzy electronic gizmos. Crowds at Kumbha are in constant movement and the audiences are also fluid, who move into the venue, listen to performances and move on, as timings are often staggered. However, we found them attentive and appreciative. Our repertoire was mostly *bhajans* and some *geets*, in a program that stretched about an hour and a half. There were many other cultural programs taking place each day at the venue, including dance performances, classical music and vignettes of drama and ballet from religious classics.

We were privileged to take part in a small but significant part of the program at the Kumbha, which continues to roll on through memories of people long after the curtains have come down on this greatest show on Earth. In the meantime, the quiet flow of the Ganga and the Yamuna....singing the perennial tale of civilizations.....as the poet asked the River: *O my river, I am asking you, where is your country, where do you come from, where do you go? You are always moving, have you no time to stop and talk to me?*

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## Our Cover



National Cadet Corps

# Young Rishaan Hemady wins the All India Best National Cadet Award

Motto of NCC

एकता और अनुशासन ; **Unity and discipline**



NCC Logo



Rishaan Sanjay Hemady of Mumbai has been adjudged the Best Cadet in the country and has received the Best National Cadet Award, Medal and Baton from Honourable PM Shri Narendra Modi on 28<sup>th</sup> Jan 2019 at The Cariappa Grounds, Delhi Cantonment, New Delhi and The Trophy from Dir Gen. NCC Lt. Gen. P P Malhotra VSM.

We are proud of him and congratulate him.

Rishaan says, "I had the fabulous opportunity to attend the prestigious Republic Day Camp, 2019 in New Delhi. My journey started in the month of September 2018, where I started preparing for the Best Cadet competition. The first series of camps which every cadet has to undergo started in the month of October 2018. The first three camps were in Mumbai and on the basis of selection, cadets were selected to train in Pune for the Maharashtra Directorate. This Best Cadet competition primarily consists of a written exam, group discussions, an interview, firing, cultural and drills. Initially the routine of the camps is tough to get accustomed to, but eventually the one with determination copes up with it.

I first became the Mumbai Best Cadet, then the Maharashtra Best Cadet and then after a good performance in Delhi competing with all Directorates, became the All India Best Cadet 2019, Army Senior Division. I was awarded the Baton and the Medal from the honorable PM Shri Narendra Modi.

All the credit goes to my parents, the Officers, JCOs and men who trained me well and made me capable to reach this position.

To conclude, I urge all the youngsters of our nation to join our Armed Forces and serve the motherland with pride. This is one of the noblest professions full of guts, grit, glory and obviously respect.

Jai Hind.

Rishaan Sanjay Hemady

3 MAH. Battalion NCC"



Rishaan Hemady is the elder son of Sanjay and Alka Hemady and the grandson of Malini and Late Mohan Hemady of Sonawala Bldg, Tardeo. He has a younger sibling Karan, studying in Grade 7 at Lakshdham High School, Goregaon.

Rishaan is studying at Ruparel College, Matunga and is appearing for SYBMS exams soon. His next step would be to appear for CDS to join the Indian Army after he graduates in a year's time. He draws inspiration from his first cousin who is serving in the Flying branch of the IAF, Flt. Lt. Risheek Dhareshwar.

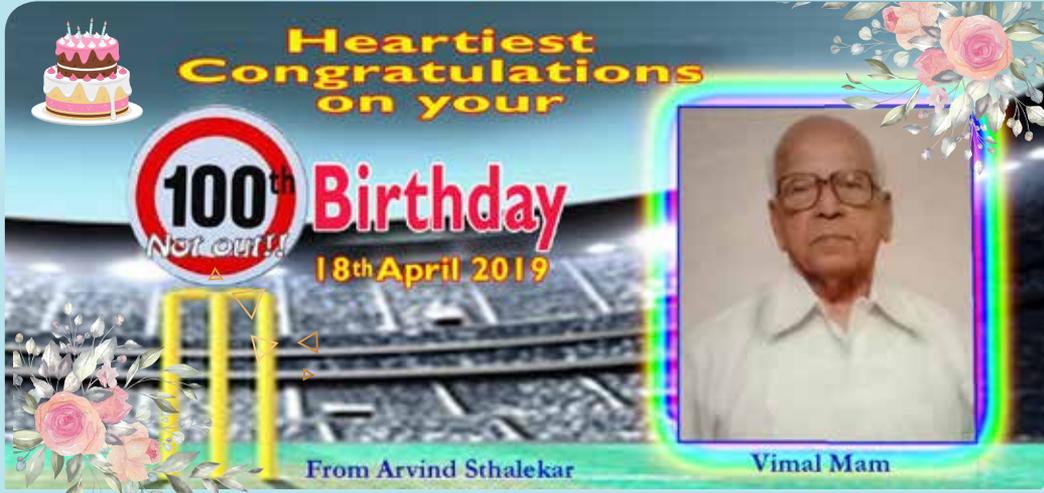
Rishaan believes, one should work hard and follow their dream to AIM, PLAN & ACHIEVE.

He is committed to the Aim of NCC - To Provide a Suitable Environment to Motivate the Youth to Take Up a Career in the Armed Forces. To Develop Character, Comradeship, Discipline, Leadership, Secular Outlook, Spirit of Adventure, and Ideals of Selfless Service amongst the

Pic1. With our Prime Minister Mr. Narendra Modi

Pic 2. With his parents

## Life Sketch Of Centenarian Shri Vimalanand Ramkrishna Pandit by Arvind Sthalekar



My maternal uncle, (Vimal Mam) Shri Vimalanand Ramkrishna Pandit was born on 18th April 1919, in a small town Sirsi, in Uttar Kannada Dist of Karnataka state. This April, he completes hundred glorious years and as such we all will celebrate, his Hundredth Birthday on 18th. He is fondly known as Vimal Mam amongst relatives and friends. He did his schooling from Sirsi and then shifted to Mumbai and Ahmedabad for further studies and ultimately joined the Pharmaceutical company then called "American Products" now known as "U.S. Vitamin" in the sales department as medical representative. As the years passed the company prospered, and because of his hard work and dedication, mam became the Sales Manager to control All India Sales.

In the late Forties may be, around 1948-49, he went into an ownership residence in Dadar West Mumbai. He married Shrimati Sumitra Dattatray Idgunji on the 25th November 1949. Incidentally, my mami also hails from Sirsi. After school education, she came to Pune and joined Wadia College, to make career in Nursing. On gaining sufficient knowledge and experience, she finally joined B.Y.L. Nair hospital, as a tutor in Nursing. Gradually she rose to a post of Matron and towards her retirement, became the head of Nursing Faculty at B.M.C Mumbai.

Both, my mam and mami were identical in nature, hard working, sympathetic towards needy and poor, always helping both physically and financially. During their earlier days they have helped dozens of relatives by accommodating, in their house either for school/college studies, or to guide them for various courses or jobs as the case may be. In some cases they have even helped in getting married and further settle down in their life. Even during my marriage, mam and mami had taken a lead role, organising the hall, the invites and to arrange the stay for those who came from home town, till the marriage.

Helping sick, hospitalized and ailing persons, be it relatives or friends was their Forte. They never thought that their privacy or personal life was being hampered in doing the above act. Together, they were an adorable and made for each other couple.

My mam and mami together had enjoyed their married life for over 6 decades and many of us had the opportunity to witness their Silver Wedding Year 1974. Later in 1993-94 they shifted to Pune due to personal reasons. In the year 1999, they celebrated their Golden Wedding. Lastly in 2009, we could be present to celebrate their Diamond Wedding, which is rare in present generation.

During the year 2011 my mami became ill on account of old age and health related problems and ultimately her sad demise took place on the 13th May 2011. Mam was in trauma, although he did not exhibit it. After staying together for over six decades to lose a life partner left him in a sorry state of mind. However as the days and months passed, he overcame this agony and we could see Vimal mam of earlier days. Joyous, talkative, always smiling, and ready to help in whatever possible way.

My mam has tremendous memory, and inspite of his age, he still remembers good old things. He had passion for reading newspaper and books/magazines. Readers Digest was his favourite. Even at this age, he doesn't miss out his regular activities such as Pranayam (Yoga) chanting of OMKAR (OM). Probably controlled life style and good regular habits are the secret of his sound health. On mami's demise, he has donated Ambulances to various hospitals in her memory as she was closely connected to hospitals.

All in all, volumes could be penned about him, but I conclude herewith. Let us all join in wishing him

"A Very Happy Centenary Birthday" and pray to God, and wish, for his good health, happiness and contented future.

Vimal mam you are really great and no words will be too high in your praise. Once again, wish you all the very best in many more years to come. From all of us at Sthalekar's Dombivli, and well wishers

## Tribute

# Sarala Bhavanishankar Kalthod (nee Amladi)

October 6, 1923 - March 13, 2019



Born to Smt. Krishnabai and Dr. Dattatreya Amladi in 1923 in Karwar, Sarala lost her father early and took the responsibility of her younger siblings. At a time when women did not get any formal education she acquired her B.A. and M.Ed. degrees. After her marriage she shifted to Talmaki wadi and worked for 14 years with the Department of Education, Mumbai as a School Inspectress.

Having a strong liking for Social service, Sarala worked for the social upliftment of Adivasis and also to teach them the importance of hygiene. She helped children from villages to study in night schools.

After her retirement from the Education Department in 1961 she joined the Women's Council where she worked till 1990. She also worked in the Victoria Memorial School without any remuneration, for a year, teaching mathematics to blind children.

She was the principal of the Sundatta High School, Balak Vrinda Education Society and later also worked on their Managing Committee for 8 years.

In 1969 she joined the Saraswat Mahila Samaj, Gamdevi and worked in all capacities as Treasurer, Secretary, Chairperson, Vice president and President. During this time she actively participated in bringing out the English version of the iconic book 'Rasachandrika'. Even after her ill-health forced Sarlapacchi to be homebound she took interest in the activities of the Samaj and gave her guidance and encouragement.

**We pray to the Lord to grant her soul sadgati.**

.... **Balak Vrinda Education Society and Saraswat Mahila Samaj**

\*\*\*\*\*

Sarala Kalthod known as Sarakka / Sarupachi / Sarumami to all her dear and near ones passed away peacefully in Thane in the loving care of her nephew Dr. Uday Andar and his wife, Deepa.

An extremely affectionate, caring, intelligent, honest, and straight forward person.

**She will be deeply missed by:**

Her siblings, Krishnanand Amladi, Nalini Mudbhatkal, Manohar Amladi, and their families.

Families of her late siblings, Sushila Kodical and Shalini Lajmi

Families of her late husband's siblings, Late Shrimati Hemmady, late Tara Surkund, late Sharada Karnad, late Kshama Andar, late Gurudutt Kalthod

Relatives and friends.

\*\*\*\*\*

*It is with great sadness that we bid goodbye to dear Mami. Ever since my wedding in 1981 she has always been my second mother in law. She showered love on me and my children as her own. Though, through the years we have had our fair share of disagreements, she has been a guiding force in my life, teaching me the value of people, relatives and social work. She was a perfectionist, be it cooking or art, social work or just plain keeping relationships. She has been an integral part of our family for years and we cannot imagine life without her.*

... Deepa

**She will be greatly missed by us all.**

**Santacruz Saraswat Colony completes a Century (Report on the adjacent page)**



*Dr. Dilip Nadkarni regaled the audience*



*Pt. Nityanand Haldipur & Pt. Sadanand Naimpalli gave a scintillating performance*



*A rapt audience enjoying the show*

**Reports of 'Our Institutions' on page 53**



*Paying homage to the martyrs of Pulwama attack - Santacruz Saraswat Colony*



*Picnickers of the SSCA - Vasai-Virar*





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# Santacruz Saraswat Colony Completes A Century

REPORTED BY SHRI NIRANJAN NAGARKATTE, CHAIRMAN  
The Saraswat Suburban CHS Ltd, Santacruz (W), Mumbai)

It is indeed a matter of great pride for all the past and present members, residents and all those associated with the Saraswat Colony in Santacruz to witness this second oldest co-operative housing Society in Asia turn 100 on the 12<sup>th</sup> March 2019. The Saraswat Suburban Co-operative Housing Society (SSCHS) which was founded on 12<sup>th</sup> March 1919 performed a Sathyanarayana Puja on 12<sup>th</sup> March 2019 at its office in Saraswat Colony to seek the blessings of the Almighty in its journey beyond the hundred years. The Puja was performed by the Hon Secretary Shri Kiran Bajekal and his wife Smt Madhu Bajekal. Shri Anand Ulman Bhat officiated. The puja was attended by over 150 members and residents in and around the colony.

As a precursor to the main event, a cultural show and a contributory dinner was organised on Saturday the 16<sup>th</sup> March 2019 to observe SSCHS turn 100. By coincidence, this also happened to be exactly One Hundred Years after SSCHS held its first General Body Meeting where the first 8-member Managing Committee was elected. This included our revered the Late Rao Bahadur Shripad Subrao Talmaki who was elected the Founder Chairman of the Society. It indeed is a matter of great pride to be associated with this iconic figure – a visionary and a pioneer of co-operative movement in India who has to his credit the founding of the oldest co-operative housing societies in Asia. It is worthwhile mentioning here that the Late Rao Bahadur Talmaki also founded our SVC Co-operative Bank Ltd in 1906 & the Kanara Saraswat Association in 1911.

The function commenced with the Prarambha Prarthana and observing a two minute silence in honour of all elders not present to witness this centenary milestone and the martyrs who laid down their lives at the Pulwama attack. The traditional lamp was lit by the Chairman and the four senior most elders associated with this Society.

Welcoming the 300 plus audience, Chairman of the Society, Shri Niranjan Nagarkatte briefly took them through the Society's journey of 100 years with more emphasis on the initial 50 interesting years that many present may not be aware. Our Founder Chairman had, earlier in 1915, established the very first co-operative housing society in Asia – The Saraswat Co-op. Housing Society Ltd., Gamdevi (SCHS). The paternal guidance, help and organisational support to procure land at Santacruz provided by SCHS was indeed invaluable.

No wonder the new Society was named The Saraswat SUBURBAN Co-operative Housing Society Ltd. (SSCHS) and became the second oldest co-operative housing society in Asia. In fact, the Registered Office of SSCHS was initially housed at The SCHS, Gamdevi, who were our "Sponsors".

About 10 acres of land was purchased from H.D. Guzdar Family in 1918 and 1920. The then Government of Bombay granted free an area of about 3.75 acres in October 1918. SCHS transferred these plots to SSCHS in August 1920. The Government of Bombay advanced a loan of Rs. 2,49,000/- for construction at 5% interest on the mortgage of the property, repayable over a period of fifty years. The Layout Plan was approved by the Government in November 1921. During the years 1922-24, the buildings Type 'A' to Type 'D' were constructed and allotted to members. Unfortunately, many tenements were never occupied for various reasons with the result that the Society could not continue to repay the Government loan instalments and actually defaulted from September 1939. In 1943, the Government reduced the rate of interest and rescheduled the loan for a further period of 50 years. For the first time, the Government nominated Rao Bahadur P.C. Divanji as their Representative on the Managing Committee of the Society, who provided valuable advice from 1942 to 1947. However, as the financial position was still weak, the Government in 1944, offered a one-time settlement of Rs. 2,00,000/- as against the Society's outstanding liability of Rs. 2,95,000/- but with a rider – the payment had to be made Within One Month.

The Managing Committee at that time led by Shri M.A. Thaggarse, Chairman and Shri B.M. Gokarn, Secretary, accepted the offer as a last resort. They put in herculean efforts and garnered the required amount from generous members of the community and paid Rs. 2,00,000/- to the Government well ahead of the target date. The principal support towards settlement of the Government loan came from none other than our Revered Swamiji, His Holiness Shrimat Anandashram Swamiji of Hallowed Memory through the then President of the Standing Committee of Shri Chitrapur Math, Shri H. Shankar Rau, who himself also helped the cause appreciably. SSCHS is indeed indebted to our Guruparampara for our existence today.

In 1946, the Committee introduced the Tenant Co-partnership Scheme with a view to secure the continuity of tenancy assuring the Society of regular income. During the 1950s & 1960s, the finances of the Society stabilised and the Society undertook major repairs and renovation of the buildings without any additional contribution from the Members. The drainage system was overhauled from erstwhile Septic Tanks arrangement, foundations were strengthened, sagging floors and lavatory blocks were renovated, outer plaster renewed, roofs repaired and buildings repainted.

The Society constructed two new 16-tenement buildings – "F" in 1965-66 and "G" in 1967-68. The year 1968 being the Birth Centenary Year of the Late Rao Bahadur Talmaki, this

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Donate books written by Amchi writers or Books on Saraswat Community to KSA Reference Library for Scholastic or Research Purpose.

new "G" building was named "**Rao Bahadur S.S. Talmaki Bhavan**" and the open space behind the erstwhile Building No. A-1 as "**Talmaki Square**" on 29th March 1968.

Between 1963 & 1969, eleven garages were constructed out of the sale proceeds of the Society's plots at Goregaon and Jogeshwari purchased in about 1930. In December 1974, the Mahasabha of Chitrapur Saraswats was hosted by the Santacruz Local Sabha and other sister institutions of the Colony. His Holiness Shrimat Parijnanashram Swamiji graced the occasion with His August presence and blessed the laity. During the SGM held in March 1977, the Bye-Laws were amended to admit existing non-member tenants as members so that the Redevelopment Scheme being drawn up could proceed smoothly. The actual (Self) Redevelopment commenced in 1977-78 in phases. Tenants of buildings slated for demolition were temporarily shifted to vacant flats in other buildings, Transit camps were set up in the Central Playground and Triangular Plot and even in Saraswat Club Hall which was converted into a flat. Besides paucity in the supply of cement and steel, legal notices/injunctions and periodic Court cases hampered the work immensely. The Redevelopment was completed in 1984-85.

By 2010-11, most buildings had completed a life of 30 years and members had to spend considerable amounts every 3-4 years on major repairs. A Sub-Committee was, therefore, constituted to examine Redevelopment again and in the SGM held on 9th November 2014, members opted for Redevelopment by an overwhelming majority. The Sub-Committee (reconstituted in 2017-2018) is putting in all efforts to take this project forward which was being hampered by the inordinate delay in finalisation of DCPR (Development Control & Promotion Regulations) 2034 which was notified only in November 2018. It is hoped that this will be sorted out and the redevelopment will soon take off to modernise the Society.

Chairman, having steered the audience briefly through the 100-year journey with its ups and downs, concluded by saying that our score board was 100 NOT OUT. Indeed not just not out but still going very strong.

The programme commenced with an entertainment programme by Dr Dilip Nadkarni "MEDLY IN LOVE". Dr Nadkarni kept the audience spell-bound with his exceptional talents presenting film songs and jokes in between. This was followed by a scintillating Hindustani Classical Music performance by Pandit Nityanand Haldipur on the flute ably accompanied by Pandit Sadanand Naimpalli on the Tabla – two great icons in their respective fields. Pandit Haldipur presented Raga Des and a Dadra. Our MP Ms Poonam Mahajan; Adv Ashish Shelar and Smt Alka Kerkar, our dynamic MLA and Corporator also graced the occasion with their presence.

The Managing Committee is working out the details for the main event for the centenary celebrations when all our sister societies will also be honoured.

## Farewell

Memories stir  
Of walking over that bridge  
And underneath it too  
A prayerful Thanksgiving for this Gift of Life  
A shudder runs down my spine  
At the price paid by innocents  
Whilst others turned a deaf ear and a blind eye  
To the aging bridge  
Structural Audits that are meaningless words  
On scraps of paper that are buyable  
Repairs and maintenance a crying shame  
The commoners precious life valued so cheap  
Whilst others have goodness at their feet  
Cars, planes, for their travel  
Whilst the commoner trudges miles for a square  
meal  
Security galore and escorts for them too  
The commoner grumbles not, grudges not  
For him the road is straight ere strait too  
No wreaths, bouquets, nor tombstones  
Only the tears like lava floweth  
From the depths of the grieving hearts  
Of kith and kin all left behind in soulful  
mourning.

**Vanita Kumta**

( An outpouring after the Himalaya Bridge  
collapse in Mumbai on 14<sup>th</sup> March 2019)

### **INCOMPATIBILITY, MARITAL DISCORD AND DIVORCE**

Under the KSA Health Lecture Series, Dr Ashok Balsekar, Medical Practitioner and Counsellor, engaged the audience in an educative, interactive session on '**Incompatibility, Marital Discord & Divorce**' on Sunday 3<sup>rd</sup> March at the Shrimat Anandashram Hall. His Audiovisual presentation covered various issues like importance of timely detection of Marital incompatibility & discord, and gave practical solutions involving mainly the couple and role of family in such matters. His sense of humour, and anecdotes from his practice, reduced the seriousness of the topic, making it very interesting.

For more details, visit YouTube - Kanara Saraswat Association.



# My Dream Of A New India

SUSHMA R PHILAR

(Essay Competition - Group 3 – 1st prize winner)

## Introduction:

"Every great dream begins with a dreamer. Always remember, you have within you the strength, the patience, and the passion to reach for the stars to change the world."

Harriet Tubman

This quote belongs to the famous American political activist, who made around thirteen missions to rescue enslaved people in his country. This was his dream which he managed to fulfill successfully. My dream of course, may not be of that stature, but as a citizen, I love my country and I too, have certain dreams about a New India.

Nowadays, a definite change can be seen in the thinking of our people... e.g. in my case, my patriotic passion flares up when we celebrate the birth anniversaries of great patriots like Shaheed Bhagat Singh, Subhashchandra Bose and Sardar Vallabhbhai Patel etc. Is it not our duty to remember them at least once a year? This leads me to wonder why is it that in spite of seventy years of gaining independence, we have failed to achieve maximum success? Has the selfless struggle of our great patriots gone waste? I think we Indians got everything free on a platter and so have now gone into a relaxed state of mind. I start thinking about what must have gone wrong and slowly fall into a reverie..... some of the points which I would like to highlight here, and think that, if these things are taken into consideration for making a New India, it would be good.....

### 1. Eradication of poverty:

It is known that, India was considered to be a "Golden Bird" formerly by various foreigners who visited our land either as visitor or invaders. They looted and plundered our motherland, leaving her bruised and poverty stricken. It has taken us many years to recover and become self dependent. But there are many people in our country still, who do not get even two proper meals a day, leave alone nutritious food!

When it rains and we sit inside our home, there are many who do not have proper roofs over their heads, especially the pavement dwellers. They do not have proper clothes to wear. There is so much disparity in our society today..... Some people have multiple homes and some do not own any. This leads me to think, is this fair enough? So my first priority would be removal of poverty from the country.

### 2. Education

This is another factor to be considered – education for all adults and children. It is said – "If you educate a man, you educate an individual, if you educate woman, you educate a nation." This is a famous African proverb belonging to the great Ghanaian scholar Dr James Emmanuel. This is true because, the home is the first school in a child's life and the mother is his first teacher.

For a New India, we need better schools where holistic education is given which includes extracurricular activities besides studies. Nowadays there are certain schools which

do pay attention to all these requirements, but all the schools do not have such facilities. I visualize a New India in which, all the schools will have such activities for all round development of the children. Although many schools would be technologically advanced, it would not make sense to replace teachers with computers etc. Technology may progress rapidly, but what is education without the human touch? I also visualize good schools in future sans hefty donations. I hope all children will think, read and write more in a New India.



It would be a dream- come-true if kids took to reading again as in the past! It would be nice to have more libraries with colourful books and encyclopaedias to attract kids. In my dream of a New India, I would prefer kids to stay away from laptops, mobile phones, video games and computers to a certain extent. Over use of this technology is spoiling the kids and their education. They are losing their thinking and analyzing abilities, sometimes even endangering their lives!

In bygone days, mothers had better control over their kids, in the sense that kids were more obedient. In one of his "Man ki Baat" episodes, our Prime Minister Mr Narendra Modi once mentioned that some years ago, mothers would get tired to entreating their kids to return home from play. Nowadays kids have lost interest in outdoor games due to laptops and mobile phones. This is truly a mother's "Man ki Baat"! I fervently wish that kids will play sports and outdoor games increasingly in the New India of my dreams!

### 3. Ensuring safety of kids, girls and women

This would also be on my priority list. Nowadays, we are hearing cases which leave us shocked and disgusted. This leads me to wonder if we are really in Kalyug? Why is it that instances of lust and passion have gone up in recent times? Kids are not safe even in schools! Girls and women don't feel safe in offices, public places and while travelling. According to me, in a New India, the Government and the public have to make efforts to find out the root cause of this menace and eliminate it, before it demoralizes our society. In a New India, people should become more responsible and have strong character. They should develop strong morals and learn to respect women. This is very important for our future generations, as also for a mentally healthy New India.

Due to today's fast moving world and cut throat competition in various fields, people have become like machines. Relations among family members are stressful. Nuclear families have

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replaced joint families, so responsibilities have doubled. Due to these reasons, suicide cases have gone up. Even kids have become very sensitive. Incidents at home or at school are enough to trigger suicides among kids. This was quite unheard before!

Older generations have been brought up experiencing slaps, scoldings and beatings from parents and teachers. But no one thought of taking extreme steps. For a mentally stronger generation certain steps have to be taken by the Government, parents and teachers. Of course cruel corporal punishments should be banned. But this does not mean that we should follow "spare the rod, spoil the child" policy. Strictness should be replaced with sternness in case of kids who are stubborn, to show that we mean what we say.

Now, let me move on with some social and economical problems which are haunting our country today. Some of the social problems which I would like to be eradicated in a New India are –

#### **4. Removal of Child Labour**

In my dream about a New India, I would like to see complete eradication of this menace also. These children from poor families are subjected to child labour. They also have the right to good homes, food, clothes and education. Why should they be left to work in hazardous conditions in firework factories, industries, and hotels etc? This can be very detrimental to their health. They are also a part of our future younger generation which needs to be healthy. We have to work very hard to remove this.

#### **5. Abolition of Social Evils**

In my dream I see a New India without any caste, gender or religious bias. We can be a happy nation only if there is unity among the people. Absence of prejudice will help our New India achieve heights. These age old problems which still nag our present society should go. It is shocking to hear that evil practices like Black Magic and various superstitions still exist in our country. I see a New India where such social evils do not exist, and even tribals get a respectable place in society. Their upliftment is also very important.

#### **6. Clean pollution free environment**

In my dream I see garbage-free clean Indian cities, towns and villages. The garbage problem has been plaguing us for long, and we have neglected it, all the time. It is my sincere wish that in New India, the practice of manual scavenging will be done away with completely. The Ramon Magsaysay Award winner- Mr Bezwada Wilson has been fighting for the scavengers. He also supports the Safai Karmachari Andolan and has been fighting for their cause since 1993. It is time his dream materialized. I wish for a pollution-free New India. This would also mean that the Swachh Bharat Mission has proved to be a success.

Development of Solar and Wind Energy would also help in reducing pollution, to a large extent. Saving our natural resources such as forests, grasslands, rivers and lakes will also help in preserving the environment. A clean and happy environment in a New India will help us climb the Happiness Index. People will be definitely healthier.

#### **7. Affordable health care**

In my dream of a New India, I see sincere efforts being

made for the construction of affordable hospitals for people of all sections of our society. Be it poor or rich. There would be no discrimination on any basis. Nowadays, value for human life is decreasing, and love for money is increasing. Some hospitals charge exorbitant amounts for treatments, which is deplorable. Even some of the doctors are neglecting their moral ethics. Of course, we find exceptionally good hospitals and doctors also, but these are rare. Their numbers have to increase in a New India, so that no compromise is made regarding health issues. The medical profession is a noble one and doctors and hospitals should live up to the reputation.

#### **8. A Healthy Economy**

In my dream I would also like to visualize a strong healthy economy for a New India. Although after independence we have made remarkable progress in industry, we still have a long way to go. And we must remember that, agriculture is the backbone of our economy. A farmer feeds us all. But due to the vagaries of nature, the farmer suffers the most. The Indian farmers are mostly debt ridden and helpless. In extreme cases, they even commit suicides when they are unable to repay loans.

Due to education and job requirements, the farmers' children move out of villages leaving the father to deal with the problems above, with no moral support. Nowadays, some efforts are on to learn techniques of some foreign countries for eg, Israel, for improvements in agriculture. But a lot of time and lives were wasted all this while. In a New India, I think a lot needs to be done for the farmer. He needs to be introduced to the alternative methods of agriculture and farming to avoid loss.

#### **9. Good Infrastructure**

Even after seventy years of independence, we have been absolutely unable to have good infrastructure in our towns, villages and cities. It is deplorable in some of the important cities in our country. I wonder sometimes why we pay Income Tax. The money we pay is used to fill the pockets of contractors and politicians. Innocent citizens are made to suffer on the roads. The condition of footpaths is the worst. Badly constructed roads and footpaths result in accidents involving citizens.

In my imagination of a New India I see good pothole free roads, proper footpaths, well planned flyovers and convenient sky walks. Well planned traffic rules and their proper implementation will go a long way in decongesting roads to help proper movement of traffic.

I also imagine beautiful parks and greenery everywhere which will help to beautify our towns and cities, and add to air purification.

#### **10. A Convenient and affordable Transport System**

In my dream I also visualize, a good transport system which suits all citizens. Introduction of Bullet trains is a good idea but, without proper infrastructure and basic facilities, it would be a waste. Our railways also need innovation so that trains can maintain proper timings. It would be helpful for the public also. Buses with proper seating arrangements and sleeping facilities, is also a good idea. They should have proper restroom facilities also. For a good transport system we need proper roads and systematic infrastructure.

### 11. Technological Innovations and jobs

Technological innovations in all the fields are definitely there on my list for a New India. At present, some of them are doing commendable job and hopefully they will continue to do so. This will help to generate more jobs in our country in future.

But I also have my reservations regarding innovations. They must be such that their use is helpful for the society and people. I have fears about Robots, the over use of which many man lazier as time goes by. Robots have to be used only for specific purposes if at all they become popular in future.

We have already seen the use of calculators, mobile phones, laptops and computers. Although all these innovations are fantastic and very useful, their overuse can create problems also. In future man should not become a slave of machines. He should not allow them to rule over him. We know that Science can be a blessing as well as a curse. It depends on how use it in the future for our purpose.

Here, I would also like to mention that, I very much wish that loudspeakers should be done away with in my New India. They should not be used for religious, political or any such functions, as they cause a lot of sound pollution. They cause a lot of discomfort to everyone and are a major cause of inconvenience.

### 12. A Super Power

I also visualize New India as a super power, which no other country can deter. I also wish that people's respect for the Indian Forces increases in the New India of my dreams.

They are our protectors and we should be ever grateful to them. I also dream that more parents encourage their kids to join Indian Forces, in growing numbers. But I also dream of a future free of war. I would also wish for a future free from any type of violence and terrorism For New India.

### Conclusion

I imagine a New India with mature politicians having a consensus regarding matters of national importance. I see a future sans blame games and squabbling among politicians. I dream of a corruption free country. Here I would like to mention that development of qualities like honesty, integrity, diligence and patriotism etc. are a must for a growth of a nation. So I hope that our people and politicians will develop such qualities.

I wish fervently that, our people will stop imitating western culture more and respect Indian culture more. I also dream of more Indians returning home from foreign countries for the betterment of their motherland.

I dream of India's policy of "Vasudaiva Kutumbakam" becoming reality, so that there is peace in the world.

Lastly , I would like a New India to follow these words of our great leader

"Be the change that you wish to see in the world." – Mahatma Gandhi.

*Sushma Philar (nee Saletore) has done M.A. (Sociology), B.Ed., BLIS (Bachelor of Librray and Info Science) from GNOU. She has worked as a teacher and as librarian in schools for nearly 20 years.*

*:- With Best Compliments -:*

From

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## **A Career In India's Armed Forces**

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

A few weeks ago, I was invited to speak to a group of youngsters about a career in the Indian Armed Forces. It was then that I thought it fit to pass on some major points of my talk to eligible youngsters in our community also so that they can make an informed (and timely) choice about what profession they wish to choose and pursue.

I started by asking the assembled lot what was really their aim in life? What were they looking for? Most could not give a satisfactory reply. Only one boy ventured to dare what was in his thoughts by saying 'ek acchi naukri aur ek acchi chokri.' Very good. The armed forces give you an excellent career I told him. And acchi chokri is no problem for those in service uniform.

At the beginning I started by demolishing a few myths that deter many un-informed aspirants from even thinking of serving in the armed forces. These five myths are –

(a) **'I am from a civilian background. I don't know if I will fit into an army environment'.** Well, it may be news to many, but majority of the intake into the academies is from civilian background. So that is not a valid reason not to try for it.

(b) **Promotions in the army are very difficult.** Today, promotions have been accelerated. Cadets get commissioned directly as Lieutenant, become a Captain in two years, a Major in six and everybody is assured of becoming a Lieutenant Colonel in 13 years. One can finally retire as a Colonel after 26 years of service; unless one opts to go on full pension after serving for 20 years, which is absolutely great. And if one is not worthy of a promotion, which civilian or corporate organisation is going to promote anybody – I asked them. And the armed forces have to be tough. War is a very serious business in which there is no prize for the runner-up and there are no second chances; you have only the victor and the vanquished.

(c) **One doesn't need to study in the army.** Nothing is further from the truth. The NDA exam is reputed to be the tenth toughest exam in the world. If one gets in, one has to study in the academy for his BA/BSc (IT)/BTech degree. Failing in exams could lead to relegation and loss of seniority. Even after commissioning, there are promotion exams to be passed and numerous specialist courses to be attended. If one is not willing to study, the army is not for him. Besides, to join the Navy or Air Force or the technical arms of the army, one needs to study Physics, Maths and Chemistry.

(d) **'If nothing works, I'll join the Army'.** Sorry; such an attitude is a no go. The armed forces are an elite organisation. One has to aspire for it and reach for it. Not only does one need to be a good student, but he has to be physically very fit, courageous, with good personal traits, mental alertness and leadership qualities.

(e) **A poor soldier is a good soldier.** No longer the dictum. The pay scale and pension after the Seventh Pay Commission and OROP is more than adequate. Even in the Indian Military Academy a Gentleman Cadet receives a handsome stipend. Look up the pay scales on the internet.

Payscale, perks and privileges are well defined. What one does not realise are the intangible benefits of serving in the Army/Navy or Air Force. What are these intangible attractions?

The first is Status. The uniform and rank provide instant status. The cadet becomes a Class I gazetted officer straight away on commissioning. It is not a small achievement. Ask any body from a humble background who has managed to become an officer in the armed forces. It is a quantum jump in status, respect, standard of living and acceptance in society. Many civilians have tons of money. But few get their due recognition. I have known many who crave for status, position and recognition.

**Educational Qualifications:** Apart from the graduate degree one gets in the Academy, our military training institutions are affiliated to several universities and some are themselves operating as deemed universities. E.g. if one attends the Staff College, he automatically gets an M.Sc in Defence Studies. Attending the Higher Command course in the War College gets you an M. Phil. etc. More importantly why waste your father's money on college education which one can get without paying anything in the armed forces? All training in the defence institutes of the three services is free of cost.

**Job Security and Job Satisfaction:** Unlike the private sector one doesn't need to fear that one will suddenly be served a 'pink slip.' There is total job security; unless one lands himself or herself in serious trouble and is court-martialled. The armed forces train their personnel thoroughly on the appointments that they would hold, the weapons systems and equipments that they would operate, various skills and management techniques that they need to employ, strategy and tactics at various levels as they rise up the ladder.

**The Pleasure of Soldiering:** An officer of the armed forces commands men whose training, welfare, discipline, personal development and administration is his responsibility. He is fully accountable for the men he commands. He leads them in war. Service with troops is an unparalleled experience which no other organisation can provide.

**Sports and Adventure Activities:** One gets to play games daily. No other organisation promotes team games and individual sports as do the armed forces; the entire gamut from football and cricket to swimming and horse riding, to tennis and golf. Sports facilities are available in every training institution, unit, club or cantonment. And if one has the

adventurous spirit, he/she could volunteer to participate in the Himalayan Car Rally, sail around the world, go sky-diving over the North Pole or whatever.

**Time to Pursue Hobbies:** The NDA itself has over 30 hobby clubs; there is something for everybody -ornithology, trekking, horse riding, sailing, aero-modelling, western music, gliding, shooting and the like, which is a remarkable range of leisure activities to choose from. Many pursue their hobby even after commissioning, particularly things like painting, playing musical instruments, hiking, reading, writing, bird watching and so on.

**One Continuous High:** Once a person dons the uniform he/she forever has a sense of accomplishment, pride and belonging. One is always looking forward to the next landmark in one's career - the next promotion, the next posting, the next course of instruction, doing Staff College, a tenure as an instructor, a foreign assignment etc. and in due course, also getting married, having children, procuring your own house and the like. And as one gets posted in various regimental, staff or instructional assignments, one also gets to serve in different parts of India. Military life is like being continuously on the move.

And while doing so you fulfil your patriotic duty of protecting India from external aggression and maintaining its integrity on the land, and in the sea and the air.

Apart from the pay and the many allowances, one gets the benefit of Defence Services Officers' Provident Fund (DSOPF), group insurance, free rations and accommodation in field, separated family quarters for the family in a city of your choice when serving a field tenure, free medical cover for self and family, leave travel concessions etc. The Army Welfare Housing Scheme builds houses in all major cities and you can buy a house of your choice. Army Public School guarantees admission any time of the year for children of army officers posted during the academic session.

Two benefits that need emphasising are paid study leave for two years if one is desirous of pursuing higher studies and the existence of a Rehabilitation Directorate under the Ministry of Defence which helps retiring personnel to find suitable employment after hanging up the uniform. No other Government, public or private sector organisation to my mind provides such facilities.

Schemes like encashment of leave, gratuity and DSOPF ensure that one gets a hefty lump-sum on retirement. Dearness allowance is adjusted every six months, linked to the cost of living, and a pay commission every decade revises the pay and allowances of the armed forces to realistic levels. The Ex-servicemen's Contributory Health Scheme (involving a small, compulsory, one time, lump-sum payment on retirement) ensures free medical treatment for the rest of the life of the ex-serviceman and his entire family (without any cap) in military hospitals or empanelled civilian medical facilities.

The pomp and glory, the parades and shows put up by the Army cannot be replicated by other organisations. Nothing inspires like witnessing a passing out parade, an air show,

a review of the fleet or a fire power demonstration. Superb events that makes one feel proud that he or she is (or was) a part of it all.

I have deliberately requested the Chief Editor of the Kanara Saraswat to publish this in the April issue because many aspirants would have appeared for the XII board exams and they can immediately apply to the UPSC to gain entry into the National Defence Academy or join through the Technical Entry Scheme, without wasting any time.

So, if after reading this piece, should someone make up his mind to try to become an officer in the Army, Navy or Air Force, my advice is - do not dither. Apply to the UPSC and appear at the very first available opportunity to join the service. Why lose seniority by joining in the second or third chance?

Girls are also lucky in that today, they can get a Short Service Commission in any of the three services after graduation. They are advised to look up the Women's Entry Scheme on the internet. They can also join the Education Corps, or if they have a law degree, the Judge and Advocate General's (JAG) Branch. As doctors they can join the Army Medical Corps or if they feel so inclined, they can opt for the Military Nursing Service.

If anybody needs any clarification or help, please feel free to write to me at **majgenbnrao@yahoo.com**.

Best of luck!

Jai Hind.

*Kabir's Kreations*

**Kabir Kumtha**, a special young man from Saraswat Colony, Gamdevi, Mumbai, loves making *torans* & *haars*.

His preferred flower is the marigold (*jhendu*), but he is willing to give others a try.

He can make up to 5 items at a stretch.

He likes to know who he is making them for and where they will be put up.

Kabir works out the design with help and is learning to select & buy flowers.

He enjoys hand-delivering them to your home & helping you put them up.

So, if you need up to 5 torans, stay up to 5kms from Grant Road, Mumbai and are okay with your order being delivered on the previous evening, **Kabir is your man!**



For orders,  
sms or WhatsApp to  
**+91 98190 36163**  
**+91 99302 75026**

or on Facebook messenger to  
**Kabir's Kreations Facebook page**



## **Poppies and Lillies**

(A short story based on relationships, set during WWII)

BY ANYA BAILUR, 11 YEARS LONDON, U.K.

The war had come as a surprise to us. We had thought that Hitler didn't care about England, and had no intention of invading. But we were wrong. It was a dreary day. Most September days had been recently. The wind was biting, threatening to storm, so we kept inside. Living on Jersey Island, you would know better than to go out when it was this windy. The radio was on. I bet every radio in the country was on that day.

"And the Prime Minister has just stated. England is now at war with Germany."

Father almost spat out his tea. It came as a shock, but soon every household on the island was talking about it. How it was a replay of the Great War. It was true.

But that was almost 9 months ago. Everybody thought that the war was over before it even began. Spring passed, and summer began. The wind stayed down for the most of spring, but as June came, it picked up again.

The attacks started in England. London was getting bombed, and children were being evacuated. But we never guessed that we would be targeted.

A new family had moved in across the street. Father didn't want me talking to them; he assumed they were German spies. I wasn't so sure. They had a girl around my age. I first met her as I was playing along the shore. I wasn't meant to be there, not with the war, but the day was so majestic. Almost as if nature wanted something good to happen.

The sun was shining along the jagged pebbles, making them look radiantly brilliant. I plunged my feet into the water, letting the sand squish in-between my toes. I tried giving the girl side looks, not wanting to look directly at her. She certainly was pretty. Her auburn hair was tied back tight, and not one spot or freckle could be seen upon her fair skin.

It was obvious she had noticed me, but she didn't get up. She simply looked back at me. We stared at each other for a moment, and I could see her judging my windswept hair, and the freckles planted all over my face.

"Well are you going to say anything, or are you just going to stare at me?" she said pointedly. I jumped. I didn't really expect her to say anything! She had a slight accent, something different. I didn't know what to say.

"Sorry," I murmured, looking away.

"You shouldn't be. You're allowed to look, just introduce yourself first!" she said, getting up. "I am Lily." She shook my hand vigorously.

"I'm Poppy," I said shyly. "Both of our names are flowers!"

"Indeed, they are. Now unless you want to get told off, you should go back home. You don't want to be seen talking to the enemy," she said.

"What?" I cried, but before I knew it, she was off, sprinting down the sand. I waited there for a few minutes, before walking home. The sun had disappeared, and there was a flash as clouds infiltrated.

I didn't meet Lily again till later that week. She wasn't at

the local school, and she never went further out than the street. Father was growing more suspicious of her family.

"The whole lot of 'em are spies if you ask me," he said. I was unsure. Lily's words rang clear in my ears though.

**You don't want to be seen talking to the enemy.**

I was simply walking through the park when I met her next. I was on my way to school. She was sitting on a bench, but jumped up as I passed. We walked a few minutes together silently, before I stopped.

"Why are you walking here?" I asked heatedly. "You don't go to the school!"

"So?" she said, casually. "I want to be your friend. To get to know you better" We kept walking down the path. Up above us the clouds were zooming around the textbook blue sky, trying to take over.

"My father doesn't want me talking to you. He thinks you're German spies."

"Smart man," she said.

So, they are spies. I thought. I expressed my thought aloud, yet Lily didn't respond. We reached the park gate, standing there like a soldier in uniform.

"You know that we're meant to be enemies, right?" I asked. She nodded. "So why want to be my friend?"

"Because that's the game," she said, almost at a whisper. Then, just as I suspected, she ran off. And the currently cloudy sky suddenly cleared up.

The sun was playing hide and seek behind the clouds, sheltering from the attacking winds. Lily and I were at the beach, and the June weather was lowering my hopes for a warm summer. The silence between us was misleading, however we were feeling quite tranquil. Lily was tracing something in the sand, and we were quite enjoying each other's company.

"Can I ask you a question?" I said lazily, running my hand through my hair. It was like a fish in a net, trapped and constricted. "Why are you really on this island. It has something to do with the war, doesn't it?" For a minute, I thought I saw her façade of confidence fall, but I blinked, and it re-built itself.

"Of course, it does," she replied, her voice smooth and confident. "But you already knew that." She was right; I did. "Let me ask you one, Poppy." She spun around, making sand blast at me like a machine-gun. "Why do you still talk to me, and not tell me off to anyone, if you believe that I'm up to no good?"

I didn't answer, but I think both of us understood why I didn't. Lily then immediately shot up, as if she had sat on a needle.

And then, she ran off, like a flamboyant flame being carried down the sand. I should have expected it. But then I saw what she wrote in the sand.

**I'm sorry.**

That's when I heard the sirens, and the yells, and the monotonous drone of the planes as the Germans invaded.

**Kiddies' Corner**

**Friendly Fox**



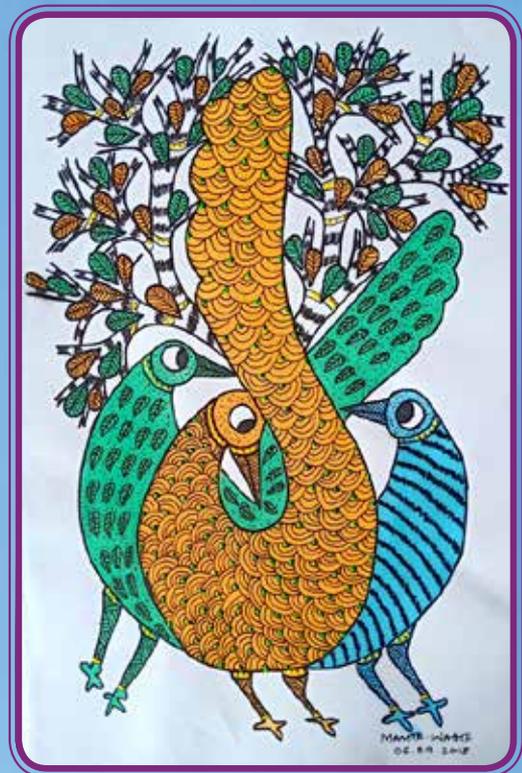
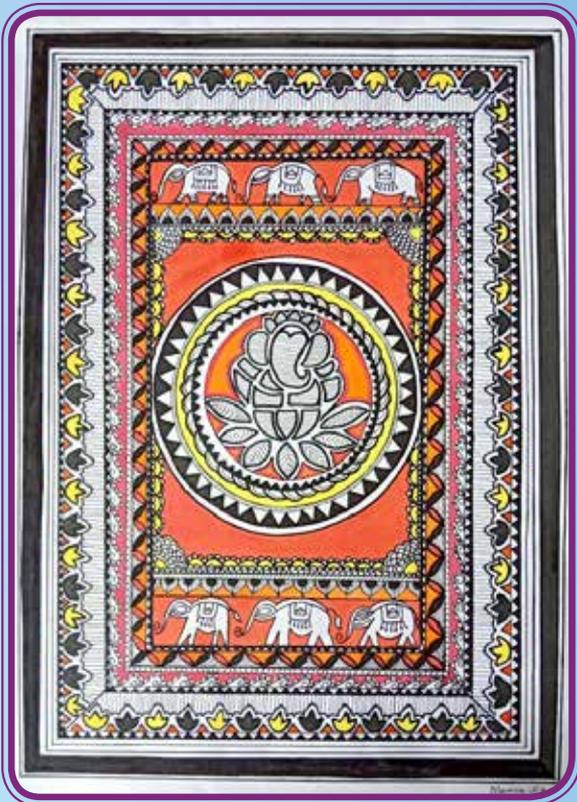
**Netra Ramnathan (7 years)**

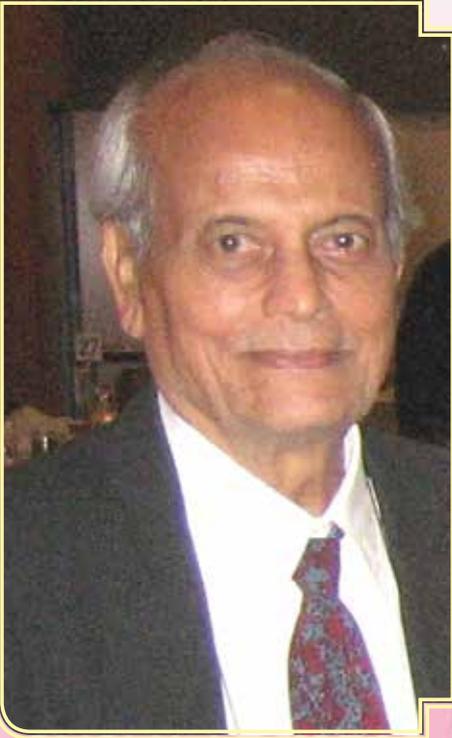
**Peacock**



**Umika Prasad Hattangadi (6 years)**

**Madhubani Painting  
by Mamta Wagle (21 yrs)**





# Shri Vasant Vitthalrao Masurkar

April 3, 1926 to March 8, 2019

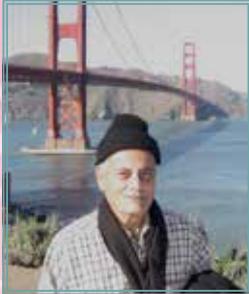
Departed peacefully for his heavenly abode on March 8, 2019 in Pune

## Dearest Papa

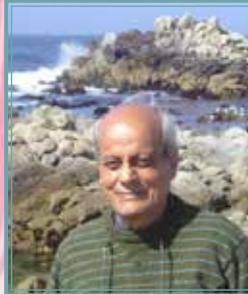
We bid you a heartfelt farewell on your forward journey. We pray to God and our Sadguru to illuminate your onward path into the higher realm and bless you with love, light, and eternal peace. You have been loving, caring, kind, and compassionate! You were deeply devoted to God and Guru. You were adventurous, curious about new things and places. You admired the beauty of nature as well as the beauty of the soul! You made numerous friends who always remember you fondly! You have nurtured our family with such love and care! We are always grateful to you for all your sacrifices for our sake!

Dearest Papa, we love you, adore you, and will miss you!

As a tribute to your numerous adventurous journeys all over the globe, here are some memorable moments we shared with you in the US.



San Francisco



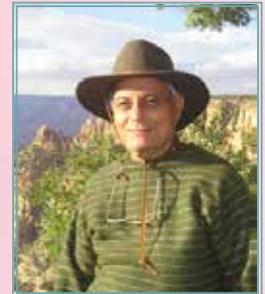
Monterey



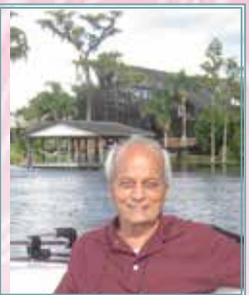
San Diego



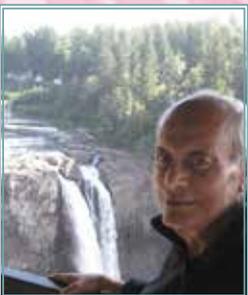
Phoenix



Grand Conyon



Florida



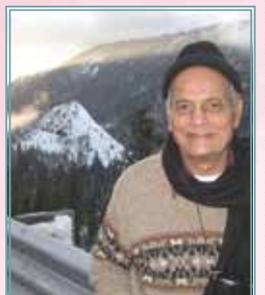
Seattle



Alaska



Alaska Cruise



Lake Tahoe

## Deeply mourned by

Children: Ranjana-Ashok Kulkarni, Kanchan-Deepak Rao, Prasan-Kavitha Masurkar

Grandchildren: Vedant-Rucheeta Kulkarni, Avanti Kulkarni

Amrita Rao-Anmol, Preeta Rao, Akshay and Sanath Masurkar

Great Grandchildren: Janani and Ananya Kulkarni

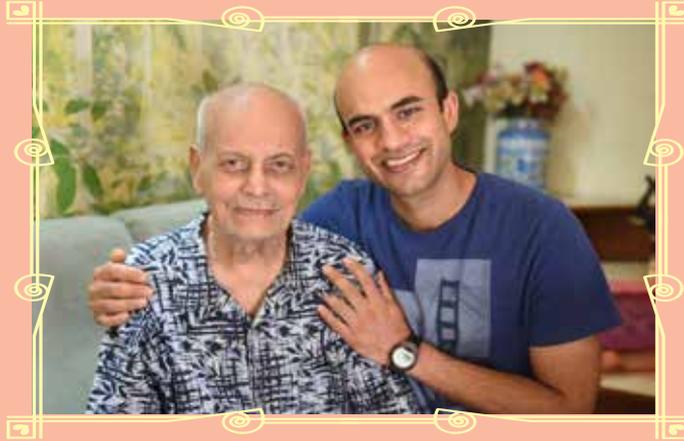
All relatives and friends

## “Best for Health”

A tribute to my late grandfather, Vasant V. Masurkar

by Vedant A. Kulkarni, MD

Davis, CA, USA



His was a life so well lived, with zest and enthusiasm galore.  
When others ran out of energy, my grandfather always had more!  
If he could tell me his secret for health, strength, and speed,  
He would speak these words for me to pay heed:

Herbs, tonics, oils,  
Elixirs and vitamins will  
Maintain your body,  
But health can't be put in a pill!

For a life of happiness and bliss,  
With joy in full bloom,  
These are the critical vitamins  
That everyone should consume!

**Vitamin A** for Adventure  
Should be taken in all years.  
Feast your eyes on new sights!  
May new sounds fill your ears!

In travel, as in life,  
There will be ups and downs.  
But don't let that stop you  
From seeing every village and town!

**Vitamin B** for Bharath  
Is important for heart and mind.  
For a more glorious motherland  
You'll be hard pressed to find!

The culture and traditions  
Of this ancient land

Will be your firm bedrock  
Under life's shifting sands.  
Now **Vitamin C** for Compassion  
Is not a hard pill to take.  
Every day has purpose  
When you live for others' sake!

When **Vitamin D** for Duty  
Combines with **Vitamin L** for Love,  
God's Grace will rain down  
Like a downpour from Above!

What can I say about  
**Vitamin G** for Giving?  
Fulfill the wishes of others –  
It's what makes life worth living.

Your laughter proves you've taken  
The most important tonic of all!

**Vitamin H** for Humor  
Will make all troubles seem small!

This package of supplements  
Is surely true wealth.  
Take them daily, my dear grandson,  
They are "Best for Health!"

# Chitrapur Heritage Foundation

711 Daylily Court, Langhorne, Pennsylvania, USA

## Connecting US Amchis to Chitrapur Math

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

The activities of CHF include:

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

### Satsang of Chitrapur Saraswats in Houston: A monthly gathering to strengthen ties to our Guru Parampara, our Math and for individual Sadhana

(Report by Chaya Sheela Ubhaykar on page 27)



### Houston Satsang families attend NRI Shibir in December 2018



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

# Satsang of Chitrapur Saraswats in Houston: A monthly gathering to strengthen ties to our Guru Parampara, our Math and for individual Sadhana

CHAYA SHEELA UBHAYAKAR

*Shree Gurubhyo Namah, Shree Bhavanishankaray Namah!*

We are excited to share the journey of the Houston Satsang that began in 2002 when a group of ChitrapurSarswat families gathered together. Nearly 17 years later, we continue to gather strength in numbers and in our sadhana.

The genesis of our *satsang* dates back to the Konkani Sammelan of 2002 held in Houston. During the Sammelan, three "ambassadors"—Nayampally Jayavanthmam, Hemmady Mohanmam and Kalbag Raghuvirmam—made an impressive presentation of Param Pujya Shree Sadyojat Shankarashram Swamiji's vision for our *samaj* and the projects implemented by the Math for the local community and surrounding villages of Shirali. When asked what we, the residents of Houston should do to grow spiritually, the ambassadors suggested that the local Chitrapur community start a monthly Satsang modeled along Satsangs being held all over India, under the guidance and tutelage of Param Pujya Swamij. The Satsangs have been designed as a means of continuing our cultural tradition and supporting the spiritual growth of each sadhaka. Thus, started our monthly Satsang in Houston, consisting of Saraswat families with ties to Chitrapur Math, Guru Parampara and to uphold our 300 year old tradition and culture.

The Houston Chitrapur Satsang has adhered to the format outlined by Param PujyaSwamiji and we have a folder for each member. The two-hour session begins with opening sabha prayers and Shankar Narayan Geetam followed by a few bhajans to set the ambience. Then comes the most important part, the Vimarsh, which all of us enjoy and find spiritually fulfilling. The fourth part consists of Deep Namaskar, aarti and concluding sabha prayers.

The host family selects the Vimarsh topic, providing word-by-word meaning of a shloka or subhashita, a succinct meaning of the entire shloka or subhashita and serves as a moderator of the ensuing discussion. Everyone is encouraged to participate and say what the topic means to his/her sadhana. A designated person takes notes. What is stimulating is that our Vimarsh often continues while savoring the tasty refreshments provided by the host and until we disperse!

We celebrated 10<sup>th</sup> anniversary of our Satsang in August, 2012 with Param Pujya Swamiji's blessings and lot of enthusiasm, love and devotion. First, we listened to Param Pujya Swamiji explaining the meaning of Satsang in His ashirvachan on this occasion. "Sat is truth and sang is company. Satsang is listening to the truth. It helps to distinguish between what is and is not important in your life. Your individual Sadhana gives you strength and Sat-sang gives you support and knowledge of how to live your life". Next, Kiran Ubhayakar did a presentation of his rewarding experience of volunteering at the health clinic and eye camp in Shirali under Param Pujya Swamiji's guidance. He

talked about all the projects in and around Shirali in detail and the availability of various volunteering opportunities for youngsters. This celebratory Satsang blessed by Param Pujya Swami's *varad hasth* has a special place in our hearts.

We had a very informative and heartening presentation at last month's (February 2019) Satsang. Three Houston families—Kelkars, Bellares and Nagarkattis—talked about their invaluable experience of attending the Shibir in Shirali. The young adults who attended the Shibir described their five-day experience as spiritual, exciting, fruitful, entertaining and a great learning opportunity about our culture and traditions. Their visits to many villages surrounding Shri Chitrapur Math gave them an opportunity to witness atfirst-hand how the Math sponsored-projects have transformed the lives of villagers economically, educationally and socially. They were very impressed and awed by Param Pujya Swamiji's relaxed interaction with all the youths from different parts of India and the US. The youngsters are so inspired that they are planning to start a *yuvadhara* in Houston in near future. Their

long-term goal is to organize seva schemes locally and raise funds for rural empowerment projects in and around Shirali. The pictures below show our participants of 2018 Shibir in action.

Lastly, about our fundraising: we place a collection box during Satsang. Our annual collection is sent to Chitrapur Heritage Foundation in Pennsylvania and in turn these funds are donated to Srivali High School for sponsoring the education of high school students in Shirali and towards various community projects flourishing under Param Pujya Swami's guidance and supervision.

With Param Pujya Swamiji's blessings, we, Houston Chitrapur Satsang members hope to continue our spiritual growth and strengthen our ties with Shree Chitrapur Math.

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## Love's Victory

Every strand of silver hair,  
Proves love's victory over time's snare;  
Every wrinkle in the face,  
Sweet memories in the mind does trace;  
As the numbness and coldness of death draw  
near,  
The touch of compassionate warmth drives out  
fear;  
As the body sinks earthwards,  
The call of the Beloved beckons the spirit  
heavenwards;  
As life wastes away and moments die,  
Friendly smiles and cheers alone stand by.

**Kusum Gokarn**

From Love Nectar (Pub. 1981)

# Is South Asia the 'Sum Total of the World'?

## Part 2

BY GAYATRI MADAN DUTT

In the previous part of this article published in our March issue, the author has put forward two theories supporting her question. She says, "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 it 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 observation supporting her theory is that - ancestral early humans 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.

The second is language. 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). 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. We continue further -.

The third suggested instance of a 'sum total' of the world which is found in South Asia is in the area of music. It will be noticed that musical modes from every corner of the globe seem to 'fit' without much clash in some types of South Asian music, for example, in Hindi film music, although purists will disagree and have always had a bone to pick with Bollywood in this regard. This 'fit' has been possible long before world music's 'fusion' genres came prominently to the fore in recent years and accustomed our ears to several kinds of music.

Primary, basic 'tribal chants' can be accommodated quite well within Hindi film music. We may take, for example, 'Jajj mala hakk mala ho ya' used by music composer Hemant Kumar in 'O, zindagi ke dene waale, zindagi ke lene waale' from the film 'Nagin', which sits comfortably as a background chorus in this song.

The simple Chinese/Japanese note system also can be incorporated without clash into Hindi film music, as in the O.P. Nayyar-composed 'Woh haseen dard de do, Jisse main gale lagaalun' from 'Humsaya', filmed on Mala Sinha playing a Chinese fan-dancer, and the well-known Japanese-tuned Shankar-Jaikishan composition 'Sayonara, Sayonara, Vaadaa nibhaaongi, Sayonara', filmed on a kimono-clad Asha Parekh in 'Love in Tokyo'.

The more-complex Arabian-style music too has always melded well into Hindi film music, as in Sajjad Hussain's 'Yeh kaisi ajab daastaan ho gayi hai', sung by and filmed on Suraiya in 'Rustam Sohrab', and in Salil Choudhury's 'Ae mere pyaare vatan' from the film 'Kabuliwala'.

The Hindi film industry welcomed with open arms the introduction of Western music's full orchestra, comprising wind (saxophone; trumpet), string (violins; guitar; piano), and percussion instruments (drums, including the bongo).

Their alliance bloomed into a perfect marriage, carrying Hindi film music to a richly versatile level. In this further-complex branch of music too, we can see how neatly Western tunes blend into Bollywood music. We may cite two charming 'waltz' compositions: Sajjad Hussain's 'Teri nazar mein main rahoon, Meri nazar mein toon' from the film '1857', and Naushad's 'Ta ra ri, Aa ra ri, Aa ra ri, Yeh sawan rut, Tum aur hum, Ta ra ra ra' from the film 'Daastaan'. Salil Choudhury employed a passage from Austrian composer Wolfgang Mozart's Symphony No. 40 in G Minor to create his 'Itna na mujhse tun pyar badhaa, Ke main ek baadal awara' (Film: 'Chhaya') with harmonious success. Jazz, rock 'n' roll and disco too made their entry in a big way.

These varied world music systems transplant successfully into the song-compositions of several other Indian regional cinemas and the film industries of many other South Asian countries also, which have all produced their own rich repertoires. Taken all together, South Asian film music has engendered a staggeringly large body of work.

Thus, South Asian genres seem to be able to readily accommodate almost the entire gamut of world music styles, suggesting their highly inclusive 'sum-total' nature. The opposite, however, may not be so easily achieved. Complex South Asian classical music seems to sit awkwardly in other world music systems. We may compare, for example, Beatle George Harrison's song 'Norwegian Wood' which he sang in a 'raaga' mode, playing the sitar as accompaniment, an exercise that not many may have found pleasing.

Could this suggest that music, like ancient and modern humanity, as well as language, too evolved in South Asia; that ancient South Asian music is ancestral to world music; that it passed through every stage of music's evolution and is therefore able to incorporate all world traditions? Music would have followed its trajectory in ancestral South Asia from the first stage of the simple single note/s (the memory of which appears to have been preserved, and recorded in Patanjali's *Mahaabhaashya* 1.2.33 as 'ekashrutī'), and like the language stages mentioned above, moved through sequential stages of increasing complexity. The different world music systems may have separated at sequentially earlier stages from South Asia's mother-system, so did not pass through succeeding stages, and therefore cannot easily accommodate these later stages. After the separations, music would have continued to evolve in South Asia, reaching the high degree of complexity it shows today.

The fourth proposed instance of 'sum-total-ness' in South Asia features the great poet-musician, Amir Khusrau, born of a Turkish father and an Indian Muslim mother. We are told that South Asia holds the world record for the largest number of films and film songs ever produced. In this context, it is light-heartedly suggested here that Khusrau seems to have anticipated this vast cinematic treasury of perhaps

three lakh songs, created in the space of just about ninety years since the first 'talkie' was made in 1931. In his Persian classic, 'Nuh Sipihr' ('The Nine Spheres of Heaven'), written 700 years ago in 1318, and beautifully translated into English by Syed Ali Adeem Rezavi, Khusrau makes this remark about South Asia in Verse 38: "Poets, composers and singers rise from this land/As abundantly and as naturally as the grass..."

Rezavi adds the following: "Khusrau also mentions the linguistic versatility of the Indians. He says that whereas an Indian can fluently converse in any of the foreign languages, people outside India (aqsa-i-digar) are unable to speak Indian dialects". He quotes Khusrau's Verse 20: "[Foreigners] In (speaking) Indian dialects get sewn lips/ But we can speak any language of the world/ As expertly as a shepherd tends his sheep". In Verse 38, Khusrau continues: "Intelligence is the natural gift of this land./Even the illiterate are as good as scholars./There cannot be a better teacher than the way of life of the people./It is this which enlightens the masses. It is a gift of the Almighty!/ This is very rare in other countries./ ... If perchance any Iranian, Greek, or Arab comes by,/He will not have to ask for anything/Because they will treat him as their own./They will play an excellent host and win his heart!"

While Amir Khusrau may have been affectionately biased towards his motherland and his people, his observation on the facility with languages that he noticed among South

Asians makes one pause. It would lend support to the proposal made here that, like humanity's music, human language could indeed have taken birth and developed in steps in South Asia. Language stages (along with music stages) may have separated from the mother-fabric at earlier intervals, so did not pass through later stages, and hence cannot easily accommodate these later-stage language components. Language, however, continued to evolve in South Asia, reaching the full florescence reflected in Sanskrit, which is widely considered the 'most perfect' of languages. Has South Asia's unbroken passage through all linguistic stages gifted South Asians with greater ease in speaking a variety of tongues, since their languages are the amalgam of all world language stages, and more?

Amir Khusrau's other verse-lines describe the capacity of South Asians to inclusively embrace the world, and their ability to learn, grasp, accept and integrate ideas, making even the "illiterate", "scholars". Even today, they are largely curious and interested in, and have basic general knowledge about, and are able to adapt to and embed themselves in, communities around the world. Does this make the South Asian Mind itself, then, alongside 'Narmada', Sanskrit and her Film Music, the fourth instance reflecting South Asia's 'sum total-ness' of the world?

..... Concluded

## The Most Mischievous Missing Muffins

BHARATI KARPE, PUNE



My niece had made these mouth-watering muffins,  
For us to munch on the morrow's mid-morning tiffin.  
For our trip to Cabini Resort, she packed them mindfully,  
While merrily listening to my sister's poetry!!

In the morning of Monday's morrow, yes, it was a Tuesday,  
We moved in a mauve minibus with much baggage, so to say.

The muffins smelt great, sitting on my lap,  
so munching on one,  
I offered each this most delicious, melt-in-the-mouth fun!

We'd just made a mighty meal of Masala Dosas, you see!  
I moved the package away when I got a 'no' from every-  
body.

The mischievous muffins made up their minds from us to  
go missing.  
What else was in their minds, merrily plotting n planning!!

I had to be most mindful, making a multi-pronged  
strategy -  
At the next stop itself, we formed a meaningful search  
party!!  
The mischievous muffins' mother sensed our morbid inten-  
tions,  
Their giggling was muted by mamma-muffin just for their  
protection!

She muttered, भोची मस्त मस्ती नाक्का,  
मुक्काइतल्यांक आम्ही मार्गारी हाडका |  
मनान्तु मुख्य आमेल्या मोक्षची सन्धी सोदका,  
तांगलो फायदो आमका munch केल्यारी, हें तांका दाखोंका

Minipackages were focussed on, and after much shuffling,  
Among many small bags was this muffins' bag hiding!

हांवे म्हळें हास्तची, "माण्डे खावनाकाती मप्फिनातू,  
जायशिलें मेळ्ळें आम्का", हास्ली Mamma Maffin मनांतु

After two days in custody in the bag, very restless were  
they!

The bag split open, out they marched, much to my dis-  
may!

They missed my popped eyes and mouthed with alacrity,  
"Please eat us up before we reach Bengaluru city!!

At that time we were all feeling peckish and extended our  
hands,

They jumped with mighty leaps of joy straight into our  
hands!!

As we munched merrily the muffins, I sensed the close of  
their game,

As the most mischievous muffins had moved us to achieve  
their aim!!

**Dear Yuva, if you have not yet joined the wonderful, multi-faceted platform called YUVADHARA created for young adults under the loving Guidance of our Mathadhipati - Parama Pujya Sadyojat Shankarashram Swamiji, do it NOW!**  
**This lively report by Abhijeet Kabad and Dhvani Padukone on the YUVADHARA SAMMELAN held last year at Shirali will give you a glimpse of the glorious self-exploration that happens when you unearth the 'gifts' and sense of purposeful living hidden within!**

## Discover Yourself!

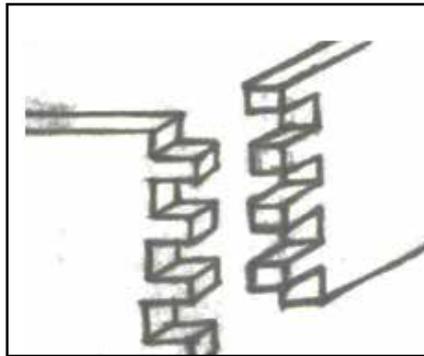
The Yuvadhara Sammelan 2018, conducted from 11<sup>th</sup> to 13<sup>th</sup> of August at Shirali felt like a breath of fresh air for the 26 yuvas present. That weekend at Shirali was also blessed with perfect weather – punctuated by intermittent monsoon showers, making this divine experience an absolute delight!

The *Yuvadhara Sammelan* started with *Deepaprajwalan* by Narayan Mallapur mam, Bhavanishankar Kailaje mam, Chaitanya Gulvady mam and chief co-ordinator of Yuvadhara - Aditya Chandavarkar. Then, a creative, introductory icebreaker was conducted by Maithili Padukone for all the yuvas and *sanchalaks*. Each of us had to introduce and describe ourselves using five adjectives starting with the alphabet we had picked. We also had to talk a little bit about our family, hobbies, education and career. This motivated us to put on our thinking caps, thereby setting the tone for the *Sammelan*. We were then briefed by Aditya Chandavarkar on what to expect in the next few days.

Later that afternoon, we were taken around the Vocational Training Workshop started by Harin Hattangadi mam. Here, Dilip Basrur mam informed us about the work done by the talented students of Standards 8 and 9. The workshop area was customized by the students with things like table, chair, extension boxes, book shelves, wall units all of which they had made themselves! These were either proudly displayed as a part of the décor, or actively used in the workshop. The articles varied in form, function and shape revealing the expertise of a steady hand and the skill involved. Dilip mam also told us about the ease with which the students used the different equipments and power tools. Most of the things were fused together using finger joints, made by cutting a set of complementary rectangular cuts in two pieces of wood which were then glued together without the use of screws or nails (as seen in fig 1). We were not only inspired by the variety of articles made by the enthusiastic young students, but also by the neat and systematic way in which the work-in-progress, their tools and equipment

were displayed. All of us were keen to be mentored so we could learn these skills from them.

We also visited the state-of-the-art Kala Art Gallery where artwork done by the students of Srivali High School was exhibited. The finesse and keen eye for detail showed the creative calibre of the students.



**Fig 1 : Finger Jointed technique  
Sketch by Dhvani Padukone**

The *Ashtanga Yoga* session which followed was conducted by Varun Mallapur, who showed us some stretches and asana sequences. This energized and refreshed us, driving home the importance of exercise in our daily routine. We were later able to watch Parama Pujya Swamiji performing *Shiva Pujan*. Yuvas then participated in the *Ashtavadan Seva* with *bhajans* and *Ashtak*. The first day of the *Sammelan* lifted our spirits greatly and we could not wait to see what was in store for us on the following day.

The 12<sup>th</sup> of August was crammed with activities that had us on our feet, right from the word 'Go'. The day started with all of us prostrating at all the *Sannidhis* in the temple and then attending the *Suprabhatam*. A breathing technique called *Ninaada* was taught by Meera Balsaverpachi, followed by a short session of *Ashtanga Yoga* by Varun Mallapur. After freshening up, the yuvas assembled to participate in the *Devi Anushthana* conducted by Maithili Padukone and Sanjana Hervatte and the yuvakas for the Sankshipta Sandhyavandan conducted by Chaitanya Gulvady mam. Parama Pujya Swamiji took a *Swadhyay* on the stotra '*Shrividameedestavaratnam*' and connected this to our daily *sadhana*. Swamiji also guided us on how *japa* should be done and stressed on the importance of doing it daily. All the yuvas then performed *Paduka puja* and sang soulful bhajans. This was followed by the yuvas serving a large number of devotees at the *Bhojanshala*.

Most young people face difficulties in managing their finances efficiently. Hence, a session on 'The Importance of Personal Finance and Savings' was conducted by Ameet

## Parisevanam

Kalyanpur and Pranav Nagarkatti, from the Thane sabha. An interactive presentation illustrated the importance of investing money at a young age, to help provide for a worry-free and enhanced lifestyle in the future. They also screened two short movie clips which portrayed the message in a crisp manner to all the *yuvas*.

The first half of the *Sammelan* went off in a jiffy and now, it was time for the most-awaited part –an Interaction with our Parama Pujya Swamiji. The heavy rains did not deter us, as we shared umbrellas to the *Dwadashanta Mandiram* – Pujya Swamiji's *Kutir*. There, Parama Pujya Swamiji graced us with His Divine Presence, and spoke about the importance of *Ninaada* breathing in our daily lives. We all had ice-cream together, making the evening even sweeter. All of us sang a bhajan led by Dhrutimaan Padubidri, ending the interaction on a memorably melodious note. A wide smile was written on every face, as the *yuvas* left the *Dwadashanta Mandiram*. Later in the evening Parama Pujya Swamiji performed *Shiva Pujan* which transported all of us to a different realm. Everyone retired for the night, after a blissful day of fun-filled activities.

The last day of *Sammelan* dawned and all of us got ready to start our day practising *Ninaada*. This was followed by 15 minutes of yoga conducted by a *yuva*, Omkar Marballi, who demonstrated some *sookshma vyayama* and *suryanamaskar*, which stretched and flexed our muscles. An enjoyable and energetic session on the rebounder was conducted by Archana Kumtapachi, who told us the benefits of the different exercises which were ably demonstrated by *yuvas*- Amit Nagarmat, Deepak Kolke and Ankita Karnad. All the *yuvas* then tried the rebounder and enjoyed all the jumping and exercises, which readied them for the day ahead.

After breakfast, it was time to do our bit for enriching our environment with tree plantation. Dilip Basrur mam explained the various activities and initiatives implemented by the forest department in the last few years. We walked to the Panchvati forest with enthusiasm and great excitement.

As we reached the 'Rock', we were joined by Ganapati Vaidya mam and Praveen Basrur mam, who had made all the prior arrangements before the plantation started. Pits had been dug; manure, soil, saplings, sand shovels were all kept ready for the *yuvas* to start work without any delay. Even a heavy downpour did nothing to dampen our spirits. Instead, this seemed like a welcome gift to our small saplings. Planting each sapling was accompanied by loud chants of '*Namah Parvati Pataye, Hara Hara Mahadev*' and a small prayer that these tender saplings should soon grow on to become huge trees. It was a moment which was going to stay with us for an entire lifetime.

Getting drenched in the heavy rain was like an added bonus for everyone, as the umbrellas took a break. The forest officer who visited us explained the importance of the Western Ghats and how afforestation drives were being implemented by the Forest Department. A break with some mango juice and bananas energized us to go back to work. Definitely, the group picture taken after the plantation would adorn all phones and bring back memories of all the fun and *seva*!

After cleaning up, a hot *Prasad Bhojan* awaited us at the *Bhojanshala*. Then we were taken through a short but engaging session on "Organic Farming" by Tanuja Nadkarni pachi. She shared her farming experience and anecdotes about how she had to handle snakes on a regular basis and even rescue a calf from a well. She also briefly illustrated the various techniques used in organic farming.

With this, the *Yuvadhara Sammelan 2018* came to an end. As in every *Yuvadhara* event, time went by in a flurry. The three days gave us an opportunity to meet and interact with our fellow *yuvas* from different *sabhas*, while sharing and learning from the different sessions held during the workshop. We are blessed and proud to be Chitrapur Saraswats and will definitely cherish these amazing memories forever.

We thank Parama Pujya Swamiji for giving us this opportunity and we would also like to thank the *Yuvadhara Sanchalaks* for conducting the *Sammelan* with clockwork efficiency.



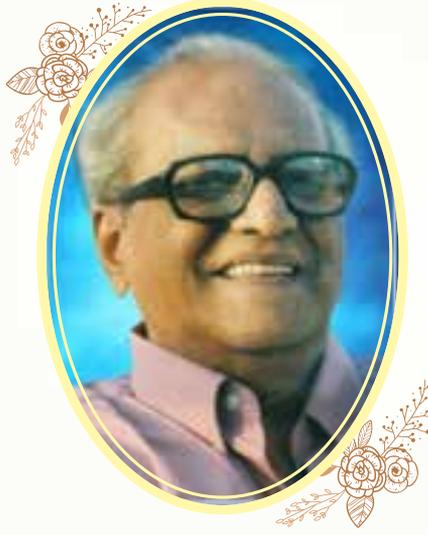
Forest officers addressing the yuvas before the sapling plantation



Group Photo at the end of the Yuva Sammelan 2018

Photo credits: Deepak Kolke and Pallavi Gulvady

**A Tribute**  
**In memory of Shri Kombrabail Radhakrishna Rao**



**28/3/1934 -25/01/2018**

Born to Shri Kombrabail Mukund Rao and Smt. Vimala Bai in Kasargod (then in Karnataka) and brought up in Mangalore, “K.R.” as he was fondly called by all his friends did his schooling from the Ganapathy High School, Mangalore in the compound adjoining the home. He graduated from the Government College in Mangalore with Maths as his main subject.

A gifted sportsman, right from his early childhood K.R. was adept at playing Carrom and people would throng to see how he would clear the board in a jiffy with his silky, smooth play. When he was 6 years of age, a group of boys took him to a tournament to watch his prowess in the game, while his parents were searching high and low for him. They heaved a sigh of relief when the child was safely brought home by the group of boys. As the years progressed, he excelled in games such as Ring Tennis, Table Tennis, Throw Ball, Volley Ball, Basket Ball, Football, Badminton and even Hockey. He could unfortunately not learn Swimming or play Tennis and Billiards as in those days it needed a Club Membership. He has in his lifetime won umpteen cups in Carrom and Badminton which was his passion in Inter Bank and Inter-Society Matches. The old residents of Guruprasad CHS, Vile Parle particularly still fondly remember him for his gentle persona and sporting prowess.

Gifted with a beautiful voice, he was shy and usually sang at home only or in the company of his dear friends. When he moved to Mumbai for his employment he initially stayed at the Karnataka Buildings in Matunga. He also acted in some Konkani dramas & in one of the dramas he sang the opening song.

After completion of his graduation from Mangalore he moved to Mumbai for better employment opportunities as he had the responsibility of his ageing parents and siblings. He joined the Eastern Bank which finally got re-christened to Standard Chartered Bank over the years. He completed his CAIIB during the employment and moved up the hierarchy from being a Clerk to a ‘Covenanted Officer’. His last posting was as an Operations Officer at the India Country Head/Managers Office, Mumbai until his retirement, at the age of 55 years as per his cadre. He was perhaps the only officer from Standard Chartered who was called to be a part of the jury, which was an honor and a privilege.

Very jovial by nature, he would crack spontaneous jokes and could also recite Kabir’s Doha’s with ease. While he enjoyed good health all his life, in his last few years he finally became a victim to the dreaded Alzheimer’s Disease to which he finally succumbed to peacefully in his sleep in January, 2018.

**May his soul rest in eternal peace. We miss him very, very, much.**

**Mrs. Sudha R. Rao, Mrs. Deepali P Rao, Mr Prashant R. Rao & Vedant P. Rao**



She was an angel  
a God's gift to us  
A heart full of love and smile in her  
eyes  
Now she's far away and yet close to  
our heart  
No distance can keep us apart  
We feel her love and gentle hand  
Even as she rests in a peaceful land

Deeply mourned by  
Family and Friends



DEEPLY MOURN THE LOSS OF  
**SAGUNA SUKUMAR TRACY**  
83 JULY 1927 - 28 FEB 2018

### 1<sup>st</sup> Death Anniversary Remembrance



#### **Shri. Dattatraya Vithal Bhat Kaikini**

13<sup>th</sup> June 1934 to 26<sup>th</sup> February 2018

We love you and miss you a lot, Pappa !

We will never forget the sacrifice you made for us. You are the pillar of strength to all of us. Your everlasting smile, dedication and love towards family and your Vaidik profession inspires us.

Pappa you will always remain in our hearts forever. Rest in peace.

#### **Fondly remembered by**

**Wife :** Sushila Dattatraya Bhat Kaikini

**Children :** Vasant and Jyothi Bhat Kaikini

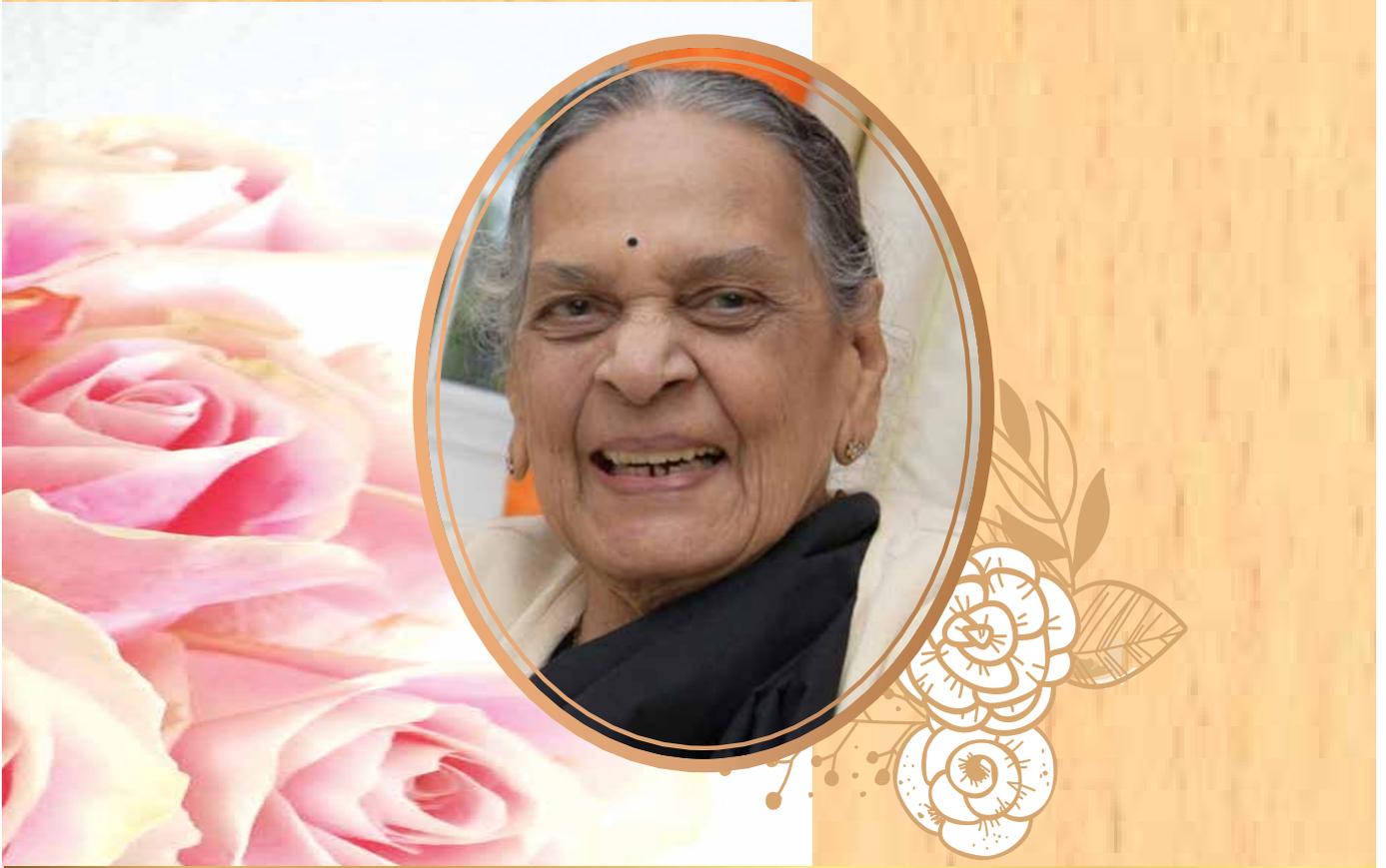
Amita and Ramchandra Baidoor

Mangala and Sandip Nagarkatti

**Grand Children:** Akshay / Aditya Bhat Kaikini

Archana Baidoor

Aniruddha Nagarkatti



In Loving Memory of  
**PADMA UMESH SANADI**  
(NEE SUMATI UGRANKAR)

*12th June 1933 – 6th March 2019*

**"She lived her life with grace and dignity and enriched our lives with love and kindness. We will miss her sweet smile and generous spirit. She will be missed by all her family and friends."**

Shobha, Sunil, Ashwath & Ambika Trasi  
Sona, Dilip, Divya & Sandeep Amladi  
Shivanand, Maitreyi & Smruti Sanadi;  
and Sanadi & Ugrankar families

**Book Review:**

## **Ocean of Mercy**

**Divine experiences of Gajanan Maharaj. ( Copyright)**

**Reviewed by – Shri V. RAJAGOPAL BHAT,**

Dharmapracharak, Sri Chitrapur Math, Editor Chitrapur Ravikiran

**Author – Nitin Gurunath Gokarn**

Publisher: Satchitananda Sri Gajanan Mauli Charitable Foundation Mumbai

Pages -264 Price –Rs. 295/-

OCEAN OF MERCY is a meticulous compilation of the authentic experiences of the devotees of Shri Gajanan Maharaj, the Saint of Shegaon. These experiences of devotees from all corners of the world tell us about the

I wish this book by Nitin Gurunath Gokarn a hearty reception.

For details: contact or call or whatsapp 9821058131/ email nitin.gokarn@gmail.com



L to R - Shri Nitin Gokarn, Shri Shankar Pandit, Smt. Sumati Bapat, Shri Shirang Deshmukh, Smt. Anita Gokarn

abundant grace showered on them by Shri Maharaj in their hour of need. They bear witness to the fact that Maharaj is omnipresent and above time and clime.

The author (Nitin Gurunath Gokarn) has judiciously strung together these divine experiences under meaningful headings, chapter-wise, in a pleasantly readable prose. There are no dull moments and some of the experiences are truly hair-raising. "One who has implicit faith at the feet of Shri Gajanan, can surmount any difficulty or danger" says the Pothi (Shri Gajanan Vijay) and these experiences bear testimony to this eternal truth. Apart from a couple of photographs of Gajanan Maharaj, there are photos of some notable devotees, some of whom are adept at reciting the entire Pothi of 3668 verses by-heart (Mukhodgat Parayan Performers).

Gita speaks of four classes of devotees. The first two are those in distress (Aarta) and those desirous of special favours (arthaarthi) to better their mundane prospects and to be more comfortable. Higher than these are those selfless devotees who have no demand, but offer unconditional Bhakti for Bhakti's sake. The experiences given in this book belong to all these types of Bhaktaas.

Shedding the physical body makes no difference to the mission of mercy of a Mahatma. He continues to be an Ocean of Mercy perennially as is Shri Gajanan Maharaj.

OCEAN OF MERCY promises to be a very good read keeping its readers engrossed at all times. It will fortify the faith of the already faithful and nudge others too to take their leap of faith.

### **A Report on the Launch of the Book**

**By Sharad Kilpady, Santacruz (W)**

Saturday 2<sup>nd</sup> March 2019 marked the day the book "Ocean of Mercy – Divine experiences of Gajanan Maharaj" written by Shri Nitin Gurunath Gokarn was launched at the iconic, serene and acoustically exquisite Vivekananda Auditorium located in the Ramakrishna Mission, Khar, Mumbai. It was a pleasant surprise to see a gathering of almost 200 enthusiastic people attending the event which was conducted with utmost decorum, dignity and spiritual fervour.

The biography is the first ever attempt by any writer universally that captures and articulates the glorious incidents in the life of Shri Gajanan Maharaj after He left His mortal coils in 1910.

The three guests of honour for the evening were Smt. Sumati Bapat (84), Shri Shankar Pandit (96) and Shri Shirang Deshmukh, all three well known and respected in their respective fields. Smt. Bapat has been performing Mukhodgat Parayans of Shree Gajanan Vijay Grantha comprising of 3668 verses, chanting of which takes her 5 hours and she has been doing it devotedly for the last 45 years! She chants the verses in various parts of India too, as a humble offering to her Guru. Shri Shankar Pandit has been in the forefront of translating religious texts like *Das Bodha* and *Manache Shloka* from Marathi to English, apart from the Gajanan Vijay Grantha. He is also the founder of the Maina Foundation, an NGO in the forefront in supporting women suffering from breast cancer. Shri Pandit's son, Vikram Pandit is the former global CEO of Citigroup, New York. Shri Shirang Deshmukh is a popular film maker, producer, director and actor from the Marathi film and TV industry who recently showcased a brilliant film "Ek Nirnay". These three special guests were welcomed and honoured with shawl, *sreephal* and bouquets.

After the customary welcome and *Deep prajwalan* accompanied by an invocation to Lord Ganesha, the three speakers narrated their spiritual journey coupled with anecdotes interspersed with humour, which was well received by the audience. The author, Shri Nitin G Gokarn, was then interviewed about his personal experiences while writing the book during which he shared invaluable information about the noble activities of supporting the underprivileged under the

*(Continued on 36)*

# Varthaman Kaal

## Present tense

MAJ GEN S. G. VOMBATKERE

The present India-Pakistan scene is increasingly tense, due to Pakistan's support and sponsorship of militancy and terrorism in India. Wg Cdr Abhinandan Varthaman has hit the headlines for his courageous tackling and shooting down a Pakistani F-16 aircraft.

The PAF's USA-supplied Lockheed Martin F-16 Falcon is feted as the world's most successful combat-proven multi-role fighter jet aircraft, while India's MiG-21 Bison is to the international combat aircraft industry what Maruti Suzuki is to the Indian automobile industry. On 27<sup>th</sup> February 2019, twenty-four Pakistan Air Force (PAF) F-16 fighters crossed the border to attack military targets in India.

The Indian Air Force (IAF) scrambled eight MiG-21 aircraft to engage the numerically and technologically superior F-16s. An aerial combat ensued, and IAF's Wg Cdr Abhinandan Varthaman piloting a MiG-21, shot down a PAF F-16 aircraft, but immediately afterwards, he was targeted by another F-16. On his aircraft being hit, Wg Cdr Varthaman ejected and parachuted down, unfortunately landing in Pakistan-held territory. He was taken into captivity by the Pakistan Army, remaining unbowed and dignified during interrogation. He has since been repatriated to India.

Wg Cdr Abhinandan's courageous action in taking on a superior aircraft in air combat manoeuvring, once again emphasizes the adage that the "man behind the gun" matters as much and even more than the "gun" itself. Once again? Yes, independent India's Armed Forces have displayed the most conspicuous courage, élan and skill right from 1948 onwards, both at the individual level and at the forces level.

In November 1948, with the winter already having set in, the Indian Army forces reached Zojila (meaning "Blizzard Pass") at 11,500-ft altitude, on roads built by the Madras Sappers from ancient mule tracks in one month under direct enemy fire of Pakistani forces on the heights. The Indian forces commanded by Maj Gen (later General) K. S. Thimayya, were spearheaded by Stuart tanks of 7 Cavalry Regiment and infantry on foot on their flanks. In a classic act of military deception, the Stuarts had secretly been brought from Srinagar over bridges known to be meant only for small vehicles.

The armour-infantry assault by Indian forces at that altitude was the 20<sup>th</sup> Century equivalent of Carthaginian warrior Hannibal's surprise attack on the Roman Republic in 218 BCE, with army elephants crossing the Alps into Italy. In a blizzard and biting November cold, the Indian tanks achieved military surprise, the Pakistani forces were routed, and Zojila was captured. This operation brought Dras, Kargil and Leh under newly Independent India. It was the first time ever that armoured tanks have operated at such altitudes, making military history.

In 1965, in India's short, sharp war against Pakistan's misadventure, Pakistan had US-supplied Patton tanks and US-supplied transonic F-86 Sabre jet aircraft, while India had vintage Centurion tanks in ground battles and subsonic

Folland Gnat aircraft in air battles. Thus, India's strike force equipment on the ground and in the air was inferior to Pakistan's.

India's military displayed its superior fighting abilities when tank battles and dog fights in the air against technologically and often numerically superior Pakistani forces were won decisively, making military history. This was possible because of the unrivalled bravery combined with the motivation, fighting spirit, battle skills and sacrifice of the Indian soldier on the ground and in the air. Even today, captured Pakistani Patton tanks are displayed in military stations all over India, commemorating the superiority of the Indian fighting man.

During the 1971 war against Pakistan, the Indian Navy made naval history with three Russian origin Petya class frigates towing three Russian origin Osa-1 missile boats of limited range, to within close range of Pakistan's Karachi harbour. In the audacious operation, the Osa-1 missile boats closed in to launch their Styx missiles, sinking three Pakistan Navy war ships and destroying Karachi's oil storage facility, thus effectively blockading Pakistan's only sea port. This again was military deception and a surprise achieved by doing what the enemy least expected.

There are numerous acts of the most conspicuous bravery against insurmountable odds in adverse circumstances in the military history of independent India right up to the present, resulting in the award of Param Vir Chakra, Mahavir Chakra and Vir Chakra to personnel of India's army, navy and air force. They are too numerous to relate here. This shows the excellence of India's soldiers, sailors and airmen, who protect and preserve India's sovereignty and integrity.

Wg Cdr Abhinandan Varthaman displayed his courage and fighting skills against a more powerful enemy, and brings to mind Mark Twain writing about bravery in war, who famously said that "It's not the size of the dog in the fight, it's the size of the fight in the dog" that matters.

S. G. Vombatkere was commissioned as an officer into the Madras Sappers in 1962. In 1993, President of India awarded him the Visishta Seva Medal (VSM) for distinguished services rendered during military service in the cold, high altitude region of Ladakh. He retired from active service in 1996 in the rank of Major General.

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*(Continued from 35)*

auspices of the Satchitananda Sri Gajanan Mauli Charitable Foundation, which launched a book for the first time.

Our own Dharmapracharak, Shri V. Rajagopal Bhat, in his short but lucid speech spoke in great depth on the various aspects of Bhakti which captured the imagination of the appreciative audience. Thus it was a wonderful and enriching evening, spent amongst earnest devotees of the Saint of Shegaon, Shree Gajanan Maharaj.

## My Friendly Grandmother

BY ABHIJEET KABAD

Radha Kabad, my grandmother, was born in one of those small towns, in the rural areas of Karnataka. As was the norm back then, she got married to my grandfather by the age of 16 and had 3 children by the age of 21! That might come as a shocker to the younger generation, but this just shows the difficulties that she faced on a daily basis. Apart from her children, she had to cook and take care of her parents and her in-laws, who resided at their place.

When I was born, having a working mother at home was an opportunity for her to take care of me throughout the day. She did this flawlessly. In her 50s, at an age where most people complain of backache and joint problems, we would play hide and seek, run around the home and talk at length.

As my dad got transferred when I was just 4 years old from Ahmedabad to Bangalore, our distance grew, but our conversations and memories didn't. Sundays started to become my favourite day, as every Sunday morning, they would call us up without fail! I would wait in anticipation to talk at length with her about my week's proceedings and she would talk about the times in Ahmedabad. When they would forget to call, I would urge my mother to call them up, and the conversations were usually never ending.

My grandparents would visit us every year and stay for 4-5 months. During this period, our home would be filled with joy, laughter and enthusiasm, especially during the festive season. When Ganesh Chaturthi arrived, she would ensure that all the food items were made at home prior to the beginning of the festival, which included the tastiest of dishes like *chaklis*, *modak* and *phenori*. On the festival day, she would recite the *shlokas* and I would repeat them intermittently, waiting to savour the *modaks* in the kitchen!

When we visited Ahmedabad during the holidays, she would call a cook home to ensure I had the best Gujrati meals. She would apply powder all over due to the summer heat and we would go for walks.

Despite completing her education only till her 10<sup>th</sup> standard, she had a very good reading habit. She would order and read the Kannada magazines, 'Tarang' and 'Tushar', and my grandpa would ensure that it arrived every month without fail. And daily, she would read the stories and anecdotes in it, and translate them, as we would get into peals of laughter and frolic over the moral and the message.

After I came back home from school, she would wash my hands and legs, and then give me lunch as we watched TV together.

Vicks was like a cream to her, rather than just a medicine! She would insist on applying it even if I had a slight cold during the night. Every night before we slept, she would narrate a story and as she slowly started feeling sleepy, her words would get mumbled up and incomprehensible. That was my cue to turn and fall asleep.

Our evening walks to the park were always fun and I would urge her to buy me chocolates or juice. She ensured

that my grandpa bought it for me. When we visited Karla, she narrated the entire history of our math, and I sat agape, listening to every word and asking her questions.

Time flew, and she got Parkinson's disease. Her movements became slower, but she ensured to talk to keep in touch with everyone. As her body movements started deteriorating every year, it hurt even more that my once energetic grandma, who taught me so much, would become bedridden.

On October 13, it's been a year since she left us for the heavenly abode. But her love and compassion for everyone will remain in our hearts forever.

### Kiddies' Corner

While sending pictures to the Kiddies' Corner, please give titles to the pictures.

We request all our contributors to scan the photographs at a minimum resolution of 300 dpi, and send them in .jpeg or .tif format.

### DONATIONS

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## Science Museums for Developing Scientific Awareness

SANJAY GOKARN

Science museums are becoming more and more common the world over and India has not remained behind in this regard. The National Council of Science museums was set up by the Ministry of Culture, Govt of India in the year 1978 to establish and run science museums all over India and works to increase the scientific awareness and interest among the young and old alike. "What is the need for such museums? After all we did not have any such museums to visit and still did we not learn and enjoy science?"

Yes, it is indeed true that we learnt science and enjoyed doing science. "So why can't the present generation do that?" Well, there are several excuses and counter-excuses which invariably lead to unending discussions and arguments best not got into. These museums provide a platform for one and all, especially to the students in the impressionable age to understand science using the play-way method, by directly performing the experiments. In turn, they help propagate the culture of science which is one of the fundamental duties of every citizen as envisaged by our constitution (under article 51h); thanks to our first prime minister Pandit Jawaharlal Nehru. The Nehru Science Centre located on the Dr. E Moses Road, Worli is one such museum that hosts a large number of science related exhibits with several hands on experiments which the visitors of all ages can perform. I am glad to be associated with this organisation for my second innings activity.

I am in no way trying to publicise for this organisation, which is visited by almost 700,000 people every year. Over the past few months, it happened that several of my relatives and friends visited this place and were highly impressed by the different exhibits. One of the ten year old was not tired of talking about this facility for several days about a four-hour visit to Nehru Science Centre. (Well now you can see what you are missing). Hence I thought of using this platform to make you aware of this facility which exists right in the heart of Mumbai on the Dr. E Moses Road, Worli (The road connecting Acharya Atre chowk or Worli Naka and Mahalakshmi railway station). Apart from maintaining a huge museum with about 14 highly informative galleries on different aspects of Science, including Physics, Chemistry, Biology, Space Programmes, Nuclear Programmes, etc, several shows are available such as, the Science on sphere, where a two meter diameter spherical screen is used to display our solar system and its planets. Several earth parameters such as the cloud patterns, temperature variations over the entire earth are depicted using real time data. A 3-D show and a science odyssey theatre are also available. Please vide the photographs accompanying this article which provide you a glimpse of some of the exhibits.

Another activity in this centre is conducting several short term courses, lasting from one day to about two weeks which are conducted for school and college students. Being an institute functioning under the Government of India, the fees are very modest and affordable to all. Most of the experiments involve very inexpensive materials available in our day-to-day life. Several experiments can also be performed with the waste materials which are normally disposed off as garbage.

As far as the school-going students are concerned, the centre runs an Innovation hub, where the students of 8<sup>th</sup> and 9<sup>th</sup> standard learn how to perform and enjoy conducting the science experiments. Those who come up with innovative ideas are helped by the centre to develop their ideas by providing them the scientific as well as financial backing.

Science festivals and science project competitions are hosted all year round, the details of which are available on the centre's web site, (<http://\nehrusciencecentre.gov.in>). One of the most unique and exciting programmes was the exhibition/workshop on brain functioning, held (12-17 Feb, 2019) in association with the McLean Hospital, a Harvard Medical School Affiliate and Dr N S Vahia Foundation. This programme was aimed at removing the stigma associated with the mental illnesses and explaining the clinical causes leading to such disorders to the lay people and the students from the deprived class of the society (although the students from several elite international schools were also invited to participate). A real human brain was on display for the general public to see, feel and hold in their hands, normally a privilege of the neurosurgeons. This is perhaps a never to miss opportunity for most of us. Models of the brains of persons suffering from various brain related diseases were on display in the form of posters. The volunteers were enthusiastically explaining various parts of the brains leading to such disorders. Dr. V. N. Vahia, a renowned psychiatrist was himself on the exhibition floor, tirelessly explaining the different mental disorders in English, Marathi and Hindi to several school children ranging from the international schools to those meant for the underprivileged class of the society.

This is not a one off exhibition. Several such events are hosted in the centre throughout the year. Perhaps you, especially the school, and college going students may find it extremely useful to keep in touch with this organisation through the web site and also by frequent visits to this place. I have shown some pictures from my not so exclusive collection here. Hope you will make best of this opportunity.

Although I have talked about this Science museum in Mumbai, there are two more in Maharashtra, the Raman Science Centre and planetarium in Nagpur, Muktangan exploratory science centre in Pune and Science activity centre

in Pravaranagar (near Shirdi). All the other states in India have at least one or two such museums which work towards promoting Science culture in India. A visit to such museums may go a long way in helping you and the young ones help develop some interest in Science. Perhaps some of the

courses conducted there may be useful in developing newer scientific skills among the students. Give it a try this vacation season. I wish to end this article with some photographs from the Nehru Science centre, Mumbai. Bye for now.



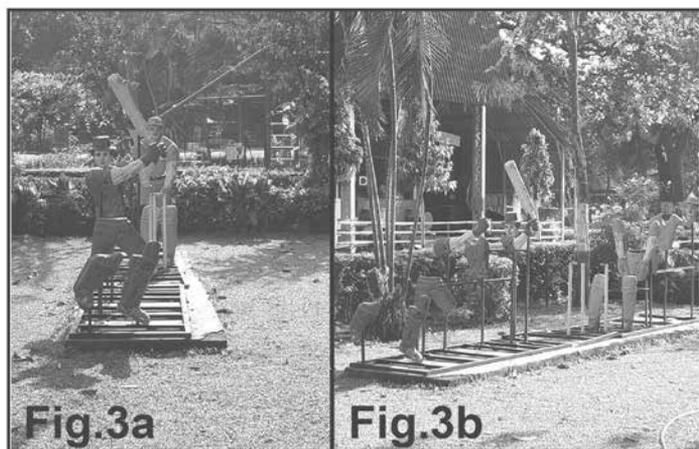
**Fig.1**

Dance on this giant piano to create your own music. Don't worry, the keys can take your weight.



**Fig.2**

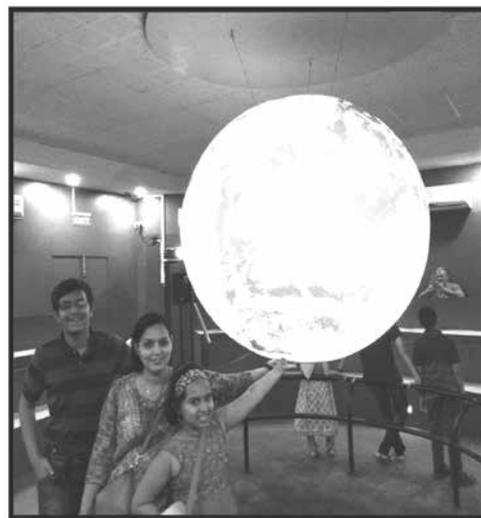
Ever heard of a coal and steam driven lorry? You can see the actual vintage model (only in Nehru Science Centre in Mumbai. I am not too sure whether it is available in any other museum).



**Fig.3a**

**Fig.3b**

A) The batsman playing the ball with the wicket keeper behind. B) Completely cannibalised version is seen from a different angle. Perception of the distances, depth and sizes is clearly demonstrated by this experiment.



In the Science on Sphere theatre. Story of our solar system is depicted on this with about 2 meter diameter spherical screen equipped with four synchronised projectors. Several real life events such as the record of water level in the seas and oceans world over during the 2004 Tsunami can be seen even pseudo real time data on cloud movement and other climatic conditions are recorded and available for display on this sphere (on special request prior to the show).

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

Talking further about the superimposition of the body-mind-sense complex and its attributes over the pure, blemishless *âtma*, Shankarâchârya explains that the experiences such as "I am happy", "I am unhappy", "I did this", "I experienced such and such an emotion" and so on are seen continuously in all transactions of our day-to-day life.. However, these experiences and emotions are not of the intrinsic nature of *âtma*, but belong to the *pancha-koshas*. Why does this superimposition of the properties of *anâtma* on *âtma* take place?

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि

कल्प्यन्तेऽस्वुगते चन्द्रे चलनादि यथाभ्रसः ॥२२॥

When a reflection of the moon is seen in a moving water body, it looks as if the reflection itself is moving. This happens purely out of an illusion born out of ignorance and the nature of the mind to see the movement of water on the reflection.

Similarly, *âtma* which is totally free of any attribute, is always subject to the attributes of the *anâtma* body-mind-sense complex because of the deluded intellect. Thus "I am the doer", "I am the experiencer" and so on are falsely superimposed on "I".

Now a question may arise:how can we say that all the above experiences belong to the *pancha-koshas* and not the *âtma*?

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते

सुषुप्तौ नास्ति तन्नाशे तस्मादबुद्धेस्तु नात्मनः ॥२३॥

All the emotions such as desire, happiness, sorrow and any other emotion belong to the mind and intellect *अन्तःकरणम्* not to the witnessing consciousness (*âtma*). How can one confirm this?

It is common experience that all our emotions, thoughts, doer-ship and enjoyer-ship are only found during the waking state and to some extent, in the dream state. In deep sleep state, none of these thoughts and emotions are experienced. This is because the mind and intellect are folded up into a seed form in deep sleep. Once one wakes up, all the thoughts and emotions reappear in full force. If they belonged to the *âtma*, they would be there permanently, irrespective of whether one was awake or asleep.

This method of explaining a particular phenomenon of co-presence and co-absence of two things is called the logic of *anvaya-vyatireka* (अन्वय व्यतिरेक). This is an important module of teaching in *Vedanta*.

In that case, what then is the real nature of *âtma* (आत्मस्वरूपः)?

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता

स्वभावः सच्चिदानन्दनित्यनिर्मलताऽऽत्मनः ॥२४॥

The nature or स्वभावः of any thing is its natural state of being. This means that the natural state does not change at any period of time. The nature of Sun is light which is an inherent quality of Sun and does not change at any time or place. Similarly, the nature of water is coolness, irrespective of where it is. Of course in the presence of heat, the temperature of water may go up, but then, it comes back to its original temperature once it is out of contact with heat. Similarly, fire is hot even in the coldest of the places. Thus light, coolness and heat are the natural qualities of Sun, water and fire and they cannot be stripped of their inherent nature.

In the same way, the inherent nature or स्वभावः of *âtma* is existence, awareness-consciousness and completeness. It is imperishable, infinite and ever- pure /untainted. Anything other than the above mentioned nature is a temporary superimposition of something else on the *âtma* by delusion.

If this is the nature of *âtma*, what then is the mechanism of cognition in the form of "I know...?"

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम्

संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥२५॥

In any experience the experiencer is able to say "I know this...". This is called cognition. Cognition is nothing but a thought which belongs to the intellect (बुद्धिर्वृत्तिः) and the mind/ intellect are nothing but a flow of thoughts which go on ceaselessly like waves on the surface of a water body. We already know that thoughts are insentient (जडः). In this situation, the existence / consciousness (सच्चिदंशः) associates with the insentient thoughts. Such an association of a thought with borrowed consciousness (वृत्ति चित् संयोगः) is experienced by the *jîva* as "I know". The association between them is not real because an insentient thought cannot really associate with consciousness just like light and darkness cannot co-exist together. Then how should such an association be perceived? *Âtmabodh* says that such an association is also a false projection (अध्यासः) due to ignorance of the true nature of *âtma*.

Vedanta describes cognition as that in which the intellect reflects the *âtma-chaitanyam*, being the most suitable and subtle medium. The reflection thus formed in the intellect is called the आभास चैतन्यम् (reflected consciousness). The reflection makes the reflecting medium(the intellect) bright and sentient. The *vrittis* of the intellect are thus capable of understanding the experience.

(To be continued....)

## सहल निघाली

श्यामला तलगेरी

आमच्या सारस्वत महिला समाजाची सहल दरवर्षीप्रमाणे जाण्याचे योजित होते. एकूण महिला सभासदांची संख्या चाळीस तरी व्हावी म्हणजे जाण्यासाठी वाहने ठरवू शकतो. ज्यादातर ज्येष्ठ नागरिक असल्याने त्यांना सहज व त्रास न होता प्रवास हवा असतो. त्यामुळे गेली दोन वर्षे जवळच असलेल्या मलबारहिल ह्या ठिकाणाला सर्वांची पसंती मिळाली. प्रत्येकजणांनी स्वतःच्या घरून त्या ठिकाणी जमावे जेणेकरून सहल योजणाऱ्यांना वाहन ठरवण्याची जरूरी नाही. सकाळी दहा वाजेपर्यंत नियोजित ठिकाणी जमावे. तिथे चार वाजेपर्यंत मजा करावी. खेळ खेळावेत. सर्वांबरोबर भोजन घ्यावे. परतीला प्रत्येकजणांनी स्वतंत्रपणे आपल्या वाहनाने घरी जावे. ज्येष्ठ नागरिकांना ही सहल अधिक भावली. परंतु दरवर्षी एकाच ठिकाणी जाणे म्हणजे नाविन्य नाही. बसचा प्रवास फार नसावा, परंतु जवळचे ठिकाण असावे असा ठराव झाला. त्यानुसार समाजाच्या कमिटीत असलेल्या दोन-तीन सभासदांनी स्थळाचा शोध घेण्यास सुरुवात केली. त्या शोधात त्यांनी एका ठिकाणची निवड केली. ती म्हणजे “कल्याणी रिसॉर्ट” अहमदाबाद जाणाऱ्या महामार्गावर “विरार”च्या जवळ उजवीकडे एक रस्ता जातो. तेथून आत प्रवेश केल्यावर २० मिनिटांनी “कल्याणी रिसॉर्ट”वर पोहचतो.

सहलीची तारीख अगोदरच निश्चित झाली होती. ती म्हणजे ९ जानेवारी. काय योगायोग पाहा. ही तारीख आमच्या सर्वांच्या लाडक्या, समाजाच्या माजी अध्यक्ष, अध्यापिका, लेखिका असलेल्या दिवंगत साधनाताईच्या जन्मदिनाची. मागील वर्षी त्या आमच्यात होत्या. “सायलंट व्हॅली” येथे सहल गेली होती. तिथे त्या माझ्याबरोबर सतत वावरल्या. चालताना मला मदतीची गरज आहे हे पाहून त्या मला सोडून गेल्या नाहीत, अगदी घरी पोहचतेपर्यंत. ह्यावर्षी त्यांची अनुपस्थिती प्रकर्षाने जाणवत होती. परमेश्वराने निष्पूरपणे आमची ताटातूट केली. साधनाताईचे स्मरण होताच, मनोमनी त्यांना वंदन करून बसमध्ये चढले.

९ जानेवारी, रामप्रहरी सहा वाजता बसमध्ये चढलो. एकूण पंचेचाळीस महिला होत्या. प्रत्येक नियोजित स्थानावरून त्यांना गोळा करून बस आपल्या गंतव्यस्थानाकडे रवाना झाली. नऊ वाजण्याच्या सुमारास आम्ही पोहोचलो. रिसॉर्टचे प्रवेशद्वार महामार्गावर असल्याने बस आज जाऊ शकत नव्हती. बसमधून उतरून सर्वजणी पायी जाऊ लागल्या. रिसॉर्टचा अवाका २ एकर तरी असावा. दुतर्फा छोटी झाडे होती. नंतर चढण आली. अखेर त्या पायवाटेवरून जरा उंचीवर असलेल्या दालनात पोहोचलो. तेथे टेबल खुर्च्या मांडून ठेवल्या होत्या. पन्नास लोक तेथे बसून जेवू शकत होते. सर्वांना भूका लागल्या होत्या. स्वच्छतागृहात जावून स्वच्छ (Fresh) होऊन न्याहारी घेण्यास आलो. तेथे मांडलेल्या पदार्थांचे सुवास नाकात जाऊन सर्वांच्या भूका तीव्र झाल्या. कांदेपोहे,

मिसळपाव, अननसाचा शिरा, चहा यावर सर्वांनी मनसोक्त ताव मारला. त्यानंतर पुन्हा बसमध्ये आरूढ झालो. बस गणेशपुरीला निघाली. जवळचेच अंतर असल्याने १० मिनिटात पोहोचलो. नित्यानंद स्वामीजींचे तेथे वास्तव्य होते. शिवाय निसर्गाच्या चमत्काराने तेथे गरमपाण्याची ३ कुंडे आहेत. त्यामध्ये दुंबण्यास किंवा अंधोळ करण्यास मनाई आहे. गरमपाण्यात गंधक असल्याने त्वचारोगांवर त्याचा औषध म्हणून उपयोग होतो. त्यामुळे तेथून गरमपाणी एका बादलीत घेऊन ते अंगावर टाकून गंधकयुक्त पाण्याचा अनुभव घेऊ शकतो. वेळेच्या अभावी वज्रेश्वरी देवळाचे दर्शन घेतले नाही. तेथून पुनश्च कल्याणी रिसॉर्टवर गेलो. तेथे तीन तरणतलाव होते. एक लहान मुलांना पोहण्यायोग्य. तर दुसरा मोठ्या माणसांसाठी. तिसरा संगीत लावून Rain Dance साठी. हा नाचाचा काय प्रकार आहे त्याचे मला कुतूहल होते. तेव्हा तेथेच काठावर बसून त्यांचा नाच व संगीत पाहत बसले. त्यांच्या आनंदात मी मला सांभाळून घेतले. जगात काय घडते ते पाहावे व ज्ञानात भर घालावी या मताची मी आहे.

भोजन घेण्यास थोडा अवकाश होता, खेळ खेळण्याचे ठरविले. ह्या वर्षी महिलासमाजात काही तरुणतुकांची भर पडली आहे. त्यांना खेळ घेण्याची संधी दिली. तरुण असल्याने जोश असतो. नवीन कल्पना सुचतात आणि नवीन खेळ शोधून काढतात. एक तरुणतुर्क प्रिया बिजुर व मनाने तरुण असलेल्या गीता बलसे ह्यांच्या हातात खेळ घेण्याची धुरा दिली. गीताचा उत्साह ओसंडून जात होता. त्या दोघींनी मिळून वेगळ्या प्रकारच्या गाण्याच्या भेंड्या घेतल्या. काहीना नाचण्याची उर्मी आली. गाण्याच्या तालावर नाचही केले. दोन्ही गटांना समान गुण मिळाले. हार नाही, जीत नाही. सर्वांना एक-एक चॉकलेटची बक्षिसी मिळाली. मध्यंतर झाले. सर्वांना जेवायची आठवण झाली. श्रीखंड, -पुरीचे जेवण होते. शाकाहारी व मांसाहारी दोन्ही प्रकारचे पदार्थ होते. सर्वांनी रुचकर, स्वादिष्ट जेवणाचा आस्वाद घेतला. जेवणानंतर वामकुक्षीची सवय असल्याने झोप येऊ नये म्हणून पुन्हा खेळ घेतले गेले. सर्वांचा आवडता खेळ म्हणजे हाउजी. तो खेळ संपल्यावर मसालेदार चहा घेऊन सर्वांना तरतरी आली. त्या रिसॉर्टमध्ये एका कोपऱ्यात औषधी वनस्पतींची लागवड केली आहे. ती बारकाईने पाहता आली नाही. तसेच एका बाजूने पाण्याचा ओढा होता. ती नदी होती का ओढा हे जाणून घेण्याचे उरले. मुंबईत शिरताच वाहतुकीची कोंडी होते म्हणून लवकर ४ वाजताच सर्वजणी बसमध्ये बसलो. गच्च वाहतुकीतून हळूहळू मार्ग काढत एकदाचे घरी पोहोचलो. तेव्हा संध्याकाळचे ७ वाजले होते. जातांना दीड तासात मार्गक्रमण केले तर येतांना तीन तासात. ज्येष्ठ नागरिकांची ही २०१९ वर्षीची यशस्वी सहल होती.

## एक अवीट आठवण

नलिनी संझगिरी

ही आठवण १९४६ मधली आहे. त्यावेळी मी फर्ग्युसन कॉलेजमध्ये सायन्स शाखेत हाते. तिथल्याच वसतिगृहात राहत होते. मी राहत असलेल्या पहिल्या मजल्यावर उजव्या बाजूला एक मोठी खिडकी, खिडकीला लागूनच एक आंब्याचं झाड होतं. खिडकी उघडून त्या झाडाच्या डहाळ्या आजूबाजूला करून किंचित डोकावून पाहिलं तर समोर डेक्कन जिमखाना दिसायचा. ह्या जिमखान्यावर भल्याभल्या Artists चे कार्यक्रम होत.

पहिल्या दिवशीच तिथल्या बोर्डवर पुढील तीन दिवसांचे कार्यक्रम लिहिलेले असत. चांगले कार्यक्रम आम्ही त्या खिडकीतून आवर्जून बघत असू. एकदा हिराबाई बडोदेकर, कमलाबाई बडोदेकर व त्यांची धाकटी बहीण सरस्वतीबाई राणे ह्यांचा प्रत्येकी एक दिवस असा तीन दिवसांचा सकाळी ८।। ते ११।।पर्यंत कार्यक्रम झाला.

आम्ही मुली खूष झालो. खिडकी साफ करून घेतली. पहिल्या दिवशी हिराबाई बडोदेकर ह्यांचे गाणे होते. त्यांच्यासाठी मोठमोठे माईक्स चारही बाजूला लावले होते. प्रेक्षकांचीही गर्दी होती. ठीक ८।। वाजता हिराबाई बडोदेकरांचा कार्यक्रम सुरू झाला. आम्ही लगेच खिडकी उघडून आंब्याच्या डहाळ्या अजून बाजूला करून ऐकण्यास सुरू केलं. पण काही केल्या त्यांचा आवाज ऐकू येईना. पंधरा मिनिटांनी प्रेक्षकलोकही हळूहळू उठून गेले. कारण हिराबाईंचा आवाजच इतका बारीक होता की प्रेक्षकही कंटाळले व आम्ही तर विचारू नका, निराशेने खिडकीच बंद केली.

दुसऱ्या दिवशी कमलाबाई बडोदेकरांचा कार्यक्रम होता. त्या दिवशीही आदल्या दिवसाची पुनरावृत्ती झाली व खिडकीही बंद करावी लागली. तिसऱ्या दिवशी सरस्वतीबाई राणे ह्यांचा कार्यक्रम होता. आम्हाला कंटाळा आला होता. खिडकी न उघडताही त्यांचा आवाज आमच्या कानांवर पडला. लगेच आम्ही खिडकी उघडून डहाळ्या बाजूला करून पाहिलं व ऐकलेही. सरस्वतीबाई राणे गात होत्या.

त्यांचा तो गोड आणि खणखणीत आवाज ऐकू येत होता. आमचे कान व मनही तृप्त झाले. खिडकी उघडली ह्याचं चीज झालं.

पण लगेच आम्ही पाच जणी त्यांना जिथं राहण्यास खोल्या दिल्या होत्या तिथं गेलो व त्यांच्या (सरस्वतीबाई राणे) खोलीत जाऊन “अभिनंदन” केलं. नंतर त्यांना विनवण्या करून, आमच्या वसतिगृहांत येण्याबद्दल व तिथं त्यांचं पहिलंच म्हटलेलं गाणंही शिकवण्याची विनंती केली. काही आढेवेढे न घेता त्यांनी तेही कबूल केले.

आमचा आनंद गगनात मावेना. लगेच आम्ही त्यांना घेऊन आमच्या वसतिगृहाच्या हॉलमध्ये आलो. बाकीच्या मुलींनी चहा फराळाची तयारी केली होती. पण राणेबाईंनी फक्त चहा घेतला व म्हणाल्या, “आता मी फराळ घेतला तर मी गाणं म्हणू शकणार नाही. दुपारी चहासोबत खाईन.” तेव्हा आम्ही मान्य केले. लगेच आम्ही बाजाची पेटी आणली होती. तिच्यावर त्यांनी “जा घेऊन”... हे गाणं आम्हा सर्वांना पूर्णपणे शिकवलं. आम्हां सर्वांना ते पाठही झालं. म्हणूनही दाखवलं. त्याही खूष झाल्या. साडेबारापर्यंत हा कार्यक्रम चालला.

मग त्यांच्याबरोबरच आम्हीही जेवलो. वसतिगृहाच्या स्वयंपाक्यांनी चवदार स्वयंपाक केला होता.

नंतर दुपार अडीचपर्यंत झोपलो. सर्वांनी आपला चेहरा स्वच्छ केला. तीन वाजता चहा केला. त्याबरोबर सकाळचा तो फराळ. हे सर्व करीतोपर्यंत ४।। वाजले.

शेवटी आम्ही त्यांना एक लहानशी भेट म्हणून एक पाकीट दिले. त्यांनी ते उघडून पाहिलं तर त्यात १२५ रुपये होते. आनंदाने त्या म्हणाल्या की “आम्हाला (Artists) फक्त १०० रु. मिळतात तुम्ही तर बाळा लाजवलांत.” बोलताना त्यांना गहिवर आला.

सर्वांनी त्यांना पुन्हा प्रणाम करून त्यांची खानगी तयार झाली. आम्ही काही जणींनी त्यांची स्वाक्षरी घेतली व शेवटी त्यांच्या खोलीपर्यंत पोचवलं. आहे की नाही ही आठवण अनोखी.

## आन्तरिक सौंदर्य

गौरी येन्नेमडी

एकदा एकं विमानयानं सम्पूर्णतया अधिष्ठितम् आसीत्। किञ्चित् विलम्बेन प्रविश्यमानया एकया सुन्दरीमहिलया स्वआसनस्य अन्वेषणं कृतम्। तदा तया अवगतं यत् तस्याः आसनं एकस्य पुरुषस्य समीपे अस्ति यः बाहुहीनः आसीत्।

अहं अत्र उपविशामि वा न इति चिन्तयन्ती सा विमानपरिचारिकाम् आहूय वदति, ‘अहम् अत्र सुखदप्रवासं कर्तुं न शक्नोमि। अन्यत्र आसनं दातुं शक्यं वा’ इति। परिचारिकया कारणे पृष्ठे सा वदति ‘एतादृशं विकलाङ्गजनं प्रति मम घृणा अस्ति। अतः अहं तस्य समीपे आसनं स्वीकर्तुं न इच्छामि’ इति। एका शालिन्याः महिलायाः एतावत् भाष्यं श्रुत्वा आश्चर्यचकित्वा सा परिचारिका विनयेन वदति, ‘आर्ये किञ्चित् प्रतीक्षां करोतु। अहम् अन्यत्र आसनं रिक्तम् अस्ति वा इति पश्यामि।’ अचिरात् सा आगत्य वदति ‘आर्ये मितव्ययं वर्गे सर्वाणि आसनानि आविष्टानि। किन्तु ग्राहकसमाधानम् अस्माकं प्रथमं कर्तव्यम् एव’ इति उक्त्वा सा प्रथमं वर्गं अन्वेषणं करोति। सत्वरं पुनरागत्य वदति ‘प्रथमं वर्गं एकम् आसनं रिक्तम् अस्ति। अस्माकं निगमइतिहासे प्रथमवारं इदं

यत् वयं मितव्ययवर्गतः प्रथमवर्गे यात्रिकस्य स्थानान्तरं करिष्यामः’ इति उक्त्वा सा तं महाभागम् उद्दिष्य वदति – महोदय, ‘वयं भवन्तम् ईदृश्या कृतघ्नया महिलया सह यात्रां कृत्वा पीडयितुं न इच्छामः। अतः भवान् कृपया आगत्य प्रथमं वर्गं उपविशतु’ इति। एतच्छ्रुत्वा अन्ये यात्रिकाः करताडनं कुर्वन्ति। ते सर्वे परिचारिकायाः निर्णयस्य स्वागतं कुर्वन्ति। तदा सः बाहुहीनः यात्रिकः वदति ‘अहम् एकः भारतीयसैनिकः। काश्मीरयुद्धे अग्रयस्त्र क्षेपणेन बाहुभ्रष्टः भूतः।’ सुन्दरीम् उद्दिश्य-‘एतादृशानां जनानां रक्षणार्थं मया स्वबाहुत्यागं कृतं इति खेदः अभवत्।’

‘किन्तु इदानीं भवतां सर्वेषां प्रतिसादं दृष्ट्वा बाहुत्यागस्य कृते अभिमानम् अनुभवामि’ इति उक्त्वा सः वीरसैनिकः प्रस्थाय प्रथमवर्गस्य आसनं स्वीकरोति। सा सुन्दरी महिला लज्जया अधोमुखी भूत्वा तूष्णीम् उपविशति।

नीतिपाठः – बाह्यं सौंदर्यात् उत्तुङ्गविचारैः परिपूर्णम् आन्तरिकं सौंदर्यं परम्।

*In Fond Remembrance*



***RAGHUVIR GAURISHANKAR KODIAL***

***DOB 27-04-1919***

***DOD 04-07-2005***

**A socialist in the true sense of the term. Served the society without any expectations. Was an atheist & a rationalist in spite of being born in an orthodox family. He was a freedom fighter and also served as Secretary of Saraswat Education Society, Saraswat Poor Students Fund & Saraswat Anathalaya, Mangalore.**

**On his birth Centenary, his near and dear ones are proud of him and his legacy.**

**Love you and adore you Papa.**



## HONAVAR ELECTRODES PRIVATE LIMITED

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**(11<sup>th</sup> July 1922 - 2<sup>nd</sup> March 2013)**

**You will always live in our hearts...**

**Wife:**

Mira

**Children:**

Nandini-Shivaram Vinay-Sujata Kishore-Rita

**Grandchildren:**

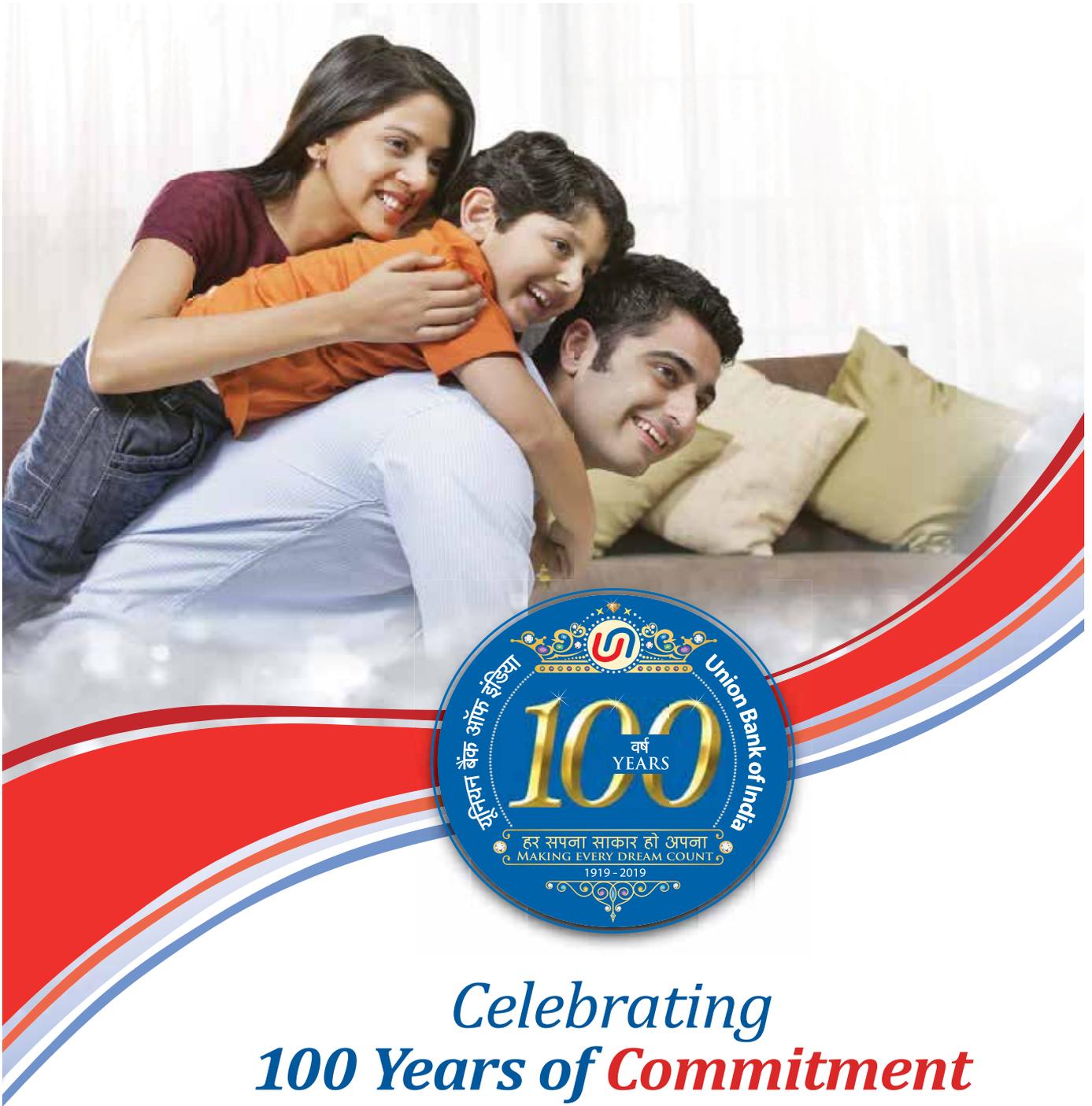
Neeta Sheila-Prashant Amit Anirudh Nikhil-Anjula Namita

**Great grandchildren:**

Aanya Anaaya Ojas Vihaan Vera

**All his near and dear relatives and friends**

**Staff of Entod Pharmaceuticals Ltd.**



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## “ऋणानुबंध” काणी

शीला शिराली

रामरक्षा स्तोत्र म्हणतं म्हणतं कुसुम देवाकुडांतु पूजेतयारी कर्त आशिल्ली. आजी सकाळी उटांवच्याक तडवू जाल्लिल्लो. त्यामिती नित्याकामं सटसटी कोर्नु जाल्ली. मात्र पूजेक लागची फुल्लं अजुनी कशशी हाणेती बा गंगव्वाणे की बागलांतू रांगोळी काडतं काडतं काणावडू फडें मार्त बसल्या बा अशशी एक विचार कुसुमागेल मनांतु आयलो म्हणतना गंगव्वागेलां भिल्लेल स्वरांतू जोरजोराने आपेलेलां आवाजू आयकुनू धस्स जाल्लें.

“कुसुमाका कुसुमाका. हॉरग बररी। बेगा बररी। कानडी भास उल्लेतली गंगव्वा वग्गी यॉ वग्गी यॉ म्हणू कसल्याक काळकेवनू आपैता म्हणू भायर येवू पळेल्यारी कस्लें? बागलामंडारी पतलांतू गुंडाळणू सुपलींतू दवरलेलें निदलेलें चेडु! घराबागलांतुली जाई फुल्लांवाली वाच्यारि जोरजोरानं हालताली आणि नाजूक धंवी फुल्लं सुपलीसुतू पळ्ळेली. वठारांतु एक नरगांळो नाशिल्लो. काण अशशी चॅडाक हांगा दवरुं वचगलें बा अश लॅकतची कुसुम हळू धरूक वचगली आणि चुपं नांकाच्या सावळे रूपावजाच्या त्या गुंडाळी बाबांतू पळपळेतं गुंतू गेल्ली. तितल्यांतू चॅडाने डॉळ उघळ्ळे आणि सुतु पळेत रडू लागले. रळ्ळेलं शब्द आयकुनू कुसुम भानारी आयली. तिन्ने वगवग्गी चॅडाक उकळ्ळें आणि धा इतलें प्रश्न कर्तल्या गंगव्वाक समजायतं समजायतं तिगल्या वशाक कॅल्लें. सटसटी पूजेशास्त्र कोर्नु कुसुमाने बापसुवटू तात्रेक घॅतलें आणि महिलाश्रमांतू वचुगली. बालविभागाची मुख्य जावनू आशिल प्रेमाबाई कुसुमाक पळोवनू मुखारी आयली. तिन्ने म्हळ्ळें, “कुसुमाका गंगव्वाणे हाळ्ळेली चल्ली भो गोमटी आस्स. म्हैन्या चेडु दिस्ता. तिक्का न्हाणोवनू दूद पिवोनु पाळण्यांतू निदकरिल्या. नाव कस्लें दवर्चे तिगलें?” प्रेमाबाईल्या उत्रारी कुसुमागेल डॉळ्याइद्रारी सकाळीं घराबागलांतू जाईफुल्लां सडां पळ्ळेलो आणि मदेंतु सुपलींतू जोरू निदांतुलां गुंडाळी बाबू आयलो. ओहो! चळेचेडु वॅ! जाईफुल्लांगादी नाजूक दिस्ता. जाई म्हणू आपोव्या तिक्का. बालमंदिरांतुल्या चेडूवांनी धॉनपारा जॅवणाक आईलू वॅळारी जाईगेलां बारसा कोर्या. तें पाळणें फुल्लांनी सजेई. ताज्जफुडे डॉ. गिरीमाम्माक पयलें आपोवनू चॅडाक सम तपासूंक सांग. अशशी प्रेमाबाईक सूचना दिवू कुसुम आपणागेल नित्याकामा लागली.

मंगळूर आशिल्या वात्सल्य महिलाश्रमांतू कुसुमाक काम मॅळ्ळे आणि पळपळेता पांच वर्स कशशी वचुगली हें तिक्काची कळणे. विंगविंगड स्थरारी बायलांक यॅवच्यो अडचणी, तांगेल वांट, तांगेल गरजां हे पळेतना बरे वायट विंगविंगड अनुभव कुसुमाक आयले. हातांमुळांतू काम कर्तल्यांगेल धा जणां गेल धा नमुने! मात्र कुसुम आपणागेल अभ्यासू वृत्तीने सतत कष्ट कोर्नु आणि मातें थंड दवरुं सगळ्यांक सांगाती घेवनू काम कर्त राबली आणि महिलाश्रमाकामांतू तिन्ने शिस्त हाळ्ळी. सगळ्यांगेल मन राक्कनू काम केलेल्याक ती कुसुमाका जाल्ली. पळपळेता संस्थेनाव केवल मंगळुरांतु न्हयी तरी सगळ्या कर्नाटकांतू नामांकित जाल्ले. महिलाश्रमांतू बालमंदीर आशिल्लें मात्र राबची व्यवस्था नाशिल्ली. जाईमणके कोवळ्यावया चेडू आपणाच्या बागलांतू दवरुं

वतल्या त्या आवसूलें तिक्का नवल दिस्लें. कोपूई आयलो. त्या मातेचेरी कसली आपती आयली की आपणाच्या कोवळ्या जीवाक रस्त्यारी सॉडचेंइतले तिन्ने कठोर जांका पळ्ळे. खरेंची यावॅळारी आममाने आसका शिल्लें. विचार कर्ता कर्ता आममावटू राबिल्लें कोकराडी गावांतुल्लें जीवन कुसुमागेले डॉळ्याइद्रारी आयलें. आममागेल हातचें रूचकर जॅवण खाण घेवनू हितलांतू निर्मळ फिरतची फुल्लं काडचीं, रांदेकाई हाडची, आममागेल् हातांमुळांतू सांगिली काम कोर्ची हांतू कशशी दीस गॅल्लें म्हणू कळणें. एकपेटी धग्गु वाडील्याक कुसुमाक आंगभरी धग्गाबॉक्के जाल्लें. नाना नमुन्या विरशी आणि वकदारी दूकी कम्मी जाल्ली मात्र हाता तोंडावॅली खल्लं तशीं वरलीं. मूळांतू थंड स्वभावाकुसुम चार जानांतू वचुक मक्षेताली. आपणागेलां अभ्यासू, वाचन हांतूची ती रमली. तेंची तिगली कावेरीताई सम्म विरुद्ध स्वभावची आशिल्ली. तिगल्या बडबडीने घर गलगली जातालें. एक्का जाग्यारी पाय ऊर्नाशिल्लो तिगेले. व्हांवतल्या न्हंये उदकामणके खळखळी स्वभावाकावेरी प्रायेरी आयली म्हणतना आवसूने तिजखातीर सोयरिको पळोवच्याक सुरू कॅल्यो. पळपळेता कावेरीगेल मागणी घालनू लमन जाल्लें आणि ती सिंगापूर वचुगली. त्याची वॅळारी कुसुमाले बापसूक मंगळूराअसल्या हॉड्ड शहरांतू बदली जाल्ली आणि अभ्यासांतू हुशर आशिल्या कुसुमाक समाजशास्त्र विषयांतू पदवी घेवनू मुखारी शिकची संधी मेळ्ळी. चल्यांनी चड शिकचें कस्त्याक, घरसंसार सम चल्लेंच्याक आयल्यारी पूरो या विचाराच्या आममाक गॉमटायेरी फुसलावनू कुसुम पदव्युत्तर अभ्यासांतू रमली. लमन जावनू धूर वचगलेल्या कावेरीगेल्या विरहाने आममाक घरांतू चिंकार दिस्सू लागलो. थंड स्वभावाची, दिस्सूकई सुमार, अशशी कुसुम मुखारी आणि आणि शिकूक पळैता तरी तिगलें लमनाचें जांन्वे कशशी या विचाराने आममागेलां काळजी स्वभाव वाड्डीक लागलो. तांतूची बढतीक लाग्गुनू कामाजबाबदारीने कुसुमाबाप्पुसू हैराण जाल्लो. निराशाग्रस्त जाल्लेल्या आममाक तापानिमित्त जाल्ले आणि पळपळेता ब्लॅक जाँडीस म्हणू निदान जावू तिन्ने जीव सॉळ्ळो. आममागेल अकाली मरणाने कुसुमाचेरी वज्राघातची जाल्लो.

“दॅवा! मगल्या नशीबांतू आस्स तरी कस्लें? अभ्यासांतुल्या यशाने सगळ्या कॉलेजांतु मगलो गौरव जाल्लो म्हणू हांवे खुशी पांक्का तरी मगली माँगो आममाकची तू घेवू वचगलो मं! मगलॉ-कावेरीताईल्लो मगलॉ-आममाल्लो इतलेंची वॅ ऋणानुबंध? मगलू सोडी, आज्जाल्लो तरी तूवें विचार कोर्चो नाक्का वे? तागेल निवृत्तीकाळ लाग्गी आईलू आस्तना तागेले मूळ आधारची तूवे व्हॅल्लो म?” अशशी म्हणतची कुसुम शोकाकूल जाल्ली. मन घट्टी कोर्नु वात्सल्य महिलाश्रमाक तिन्ने वयसुनू घेतलें. राबची व्यवस्था जाल्लमिती घराप्रश्रुई उर्ने. कुसुमाल्या बापसुने सेवानिवृत्त जायनाफुडे महिलाश्रमाच्या विंगविंगड योजनेंतू काम कोर्च्यांतू मन लायले. जाईगेल्या बाललीलाने कुसुमाल्या जीवनांतू सुखद बदलाव आयलो. नवीन पाय आईल्या जाईगेली पुंडपण वाड्डत गेल्ली. तिक्का डॉळ्यांतू तॅल घालनू राक्का पडतालें.

एकफांता सगळ्यांगेलो डॉळो चुक्कोवनू केन्नांतू जाई बागला भायर वचुगली म्हणू कळणे. प्रेमाबाईने कुसुमावडू शोधाशोध सुरू केल्ली. कुसुम पाप सैरभैर जाल्ली. 'जाई, जाई' नामाजप कर्तची काकुळतेने कुसुम आंगणांतू वचगली. पळेल्यारी कसल्लें? आंब्याझाडामाक्षीथाव्णू हात पसरेतची जाई गुडगुडू यॅताली. कुसुमाक पळोवनू आम्मा-आम्मा म्हणतची कुसुमाक घट्टी आप्णे घाल्लें.

'जाई जाई तूं उलौव्च्याक लागली? माक्का तूं आम्मा म्हळ्ळे? माक्का? व्हे गों व्हयी, हांवची तुगली आम्मा!' एककडें रडतची एककडें

हासतची कुसुमाने जाईक पोटोळणु घेतलें आणि उत्स्फूर्त कवन म्हणतची जाईक धांलांवच्याक लागलीं.

“एक पुंडें पील झाडामाक्षी निपलें। टपटप् पान पळ्ळें कान नीट जाल्लें ॥

ऊंच चोंयता बण्णाबण्णा फुल्लं गोंचलें दिस्लें। खुशीखुशी झाडासुतु गुडगुडू नांचलें ॥

बुडकुळीरी पान पळ्ळें भिवू भिवूं जाल्लें। आम्मा आम्मा जप कर्त घरादिकान् धांवलें ॥”

## वयाचे भान

### डॉ. सुनंदा कर्नाड

जन्माक येतधोर्नु वय वाढतं वोच्चे हों एक जीवनक्रम! तांत्रिक प्रगतीमितीं, तशीची सकस आहार, योगा-प्राणायाम कोर्नु, शारीरिक वृद्धी जात आस्ताना, आरोग्य कशशी सांभाळका म्हळ्ळेले भान आयिलेमिती, मस्तजण साठ वर्स सरतानाय सुदूढ, आस्ताती! षष्ठाब्धीचों कार्यक्रम कोर्नु, आमेष्टाळें शुभचिंतन घेनाफुडेन सर्व आपापणाल्या कामांतू व्यस्त जाताती. जाल्यारी निवृत्त जावु घारा बोस्ची वेळ आयिल्याक 'आत्ता वेळ कशशी वोळो?' म्हळ्ळेली चिंता सुरू जाता.

वेळू वत्तं आस्ता, तो कोणाखातिरिय राबबना म्हळ्ळेलेंयि एक सत्य! मस्तजण आनी कसलें काम मेळचों प्रयत्न कोर्नु, स्वतःक व्यस्त दवरताती. तीस-चाळीस वर्स सतत काम कोर्नु, अर्थार्जन कोर्नु, निवृत्त जायनाफुडेन, आपणागेलो वेळू अनेक रीतीने व्यतीत कर्ताती. धार्मिक वृत्तीचें लोक पूजाअर्चा, जप, ध्यान, पारायण कर्ताती, संगीतांतू नाटक-सिनेमा-चित्रकला ह्या विविध कलांतू रस घेवु आपणागेली करमणूक कर्ताती. मित्र-मैत्रिण्यासांगाती. चेडवं-नातवंडासांगाती वेळ कशशी वत्ता म्होणू कळनाचि तांका!

'वय जाल्लें, म्हांतारपण आयलें,' म्होणू भित्तल्यांक मात्र वेळूचि खांवच्याक येता. मन केवळ शारीरिक दुखण्यांचेरी केंद्रित जाता, आनी दिवसांत सात-आठ गुळयों आनी वकदं घेंवच्यांत वेळ वत्ता, जाल्यारी मनाक समाधान आस्सना.

वयाचे भान मनषाक दिल्या स्वतःगेलें संरक्षण कोरूक. तें भान झाडं, पशू-पक्षी हांका आस्तं वें? आम्मी केलेल्या प्रीतिक वय आस्सना. अनुभव केलेल्यो अनेक भावना, संवेदना, खंचे ध्येय, कला साध्य कोरूक केलेली साधना- ह्या सर्वांक वय आस्तवे? आम्मी जोडिल्ले सामाजिक संबंध, आमगेलू विश्वासू, देवाचेरी आशिल्ली भक्ती, चेडवांगेलें बरे जांवका, तांका सुख मेळो म्होणू केलेली प्रार्थना, केन्नाय वयाधीन, पोर्नी जायना. आम्मी वयाक भित्ताती. वय जाल्लें, आता कसलें कोरूक जायना, नवीन ज्ञान ग्रहण कोर्ची शक्ती ना ही नकारात्मक वृत्तीची मनाक, देहाक क्षीण कर्ता. खरे म्हळ्यारी, सक्काणी उठायनाफुडेन, 'आनी एक दिवस 'बोनस' म्होणू मेळ्ळो अशशी विचार कोर्नु देवीगेलें उपकार मानका. तो दिवस समाधानानें, विविध रीतीने स्वतःगेली करमणूक कर्तचि, बरे पुस्तक वात्तचि, दूरदर्शनाचेरी बरे कार्यक्रम पळयतचि व्यतित केल्यारि दिस केन्ना खर्चलें तेंचि कळना.

'म्हांतारपण' ही एक नैसर्गिक घटना आस्स, जे मेळता ते देवागेल्या कृपेने, अशशी भान दवोर्नु घेल्ल्यारी, वृद्धत्व म्हळ्यारी एक सुखद अनुभव जाता.

### “माणुसकीला जपा”

माणुसकीला जपा, लोक हो माणुसकीला जपा  
सदैव रामनाम जपा, तरीही माणुसकीला जपा ॥

हार फुलांनी देवाला सजवा  
पूजा करूनी तयास खुलवा  
तरीही मायबापास जपा ॥ लोक हो...

पकानांनी ताटे सजवा  
अंडी, मासे, मांसाहार करावा  
तरीही दीन बांधवांस जपा ॥ लोक हो...

वस्त्र भरजरी अंगावर चढवा  
दागदागिने घालुनी खुश व्हा  
तरीही लहानांसाठी खपा ॥ लोक हो...

कष्ट करूनी पैका जमवा  
प्रवास जगभर तुम्ही करावा  
तरीही मूक प्राण्यास जपा ॥ लोक हो...

सदैव मोबाईल अपुल्या हाती धरा  
टी.व्ही. संगणक घरी वापरा  
तरीही मदत मागणाऱ्यांचे हात जपा ॥ लोक हो...

- निर्मला कलंबी

(निर्मला कलंबी यांच्या “किमया” या कवितासंग्रहातून)

## आनंदाच्या वाटा

श्यामला भट

आम्ही मैत्रिणी अगदी ठरवून प्लॅनबिन करून तीन महिन्यांतून एकदा तरी जमतोच. बाकी अधूनमधून फोनवर बोलणं, वॉट्सअपवर संवाद चालतच असतात. पण दिलखुलास गप्पा मारायला आमनेसामने बसायलाच हवं ना!

अश्याच एकदा जमलो असताना वॉट्सअपचाच विषय निघाला. अनेक ग्रुप्सवर पडणारा फॉरवर्डस्चा पाऊस- शुभेच्छा, सुविचार आणि अनेकविध विषय. इलेक्शन जवळ आल्याने तर आता त्यात अधिकच भर पडत चालली आहे.

चांगल्या फॉरवर्डस् सोबतच अनेक नकोसे वाटणारेही असतात. त्यातून ग्रूप जास्त असले तर सर्व ठिकाणांहून तेच तेच येतात. काय प्रतिक्रिया देणार? मुकाट्याने डिलीट करावयाचे याला पर्याय नाही.

अशीच चर्चा चालू असताना वर्तमानपत्रात व टीव्हीवर येणाऱ्या बातम्यांचाही विषय आला. आरक्षण, मोर्चे, घेराव, अपघात, अफरातफर, बलात्कार, आत्महत्या. या सोबतच सध्या विरोधकांवर चिखलफेक अशा भरमसाठ निगेटीव्ह घटनाच सकाळी सकाळी वाचाव्या लागतात. हे सारं घडतच असतं. त्यामुळे बातम्या अशा येणारच.

पण काही चांगलं घडलेलंही वाचायला मिळायला हवं ना. मग बोलता बोलता यातूनच एका नव्या ग्रुपचा जन्म झाला. नामकरणही झालं. 'आनंदाच्या वाटा' नियम ठरले. यात एकही फॉरवर्ड नको आणि दुसरा म्हणजे आपल्या आयुष्यात घडणाऱ्या किंवा आपल्याला दिसलेल्या, छोट्या छोट्या का असेनात फक्त आनंदाची बातम्याच द्यायच्या. बाकी माणूस म्हणताना प्रत्येकाच्या जीवनात कधी ना काही चिंता, दुःख असणारच पण त्यांना इथे जागा द्यायची नाही. इथे फक्त आनंदाचे डोही आनंद तरंग.

दुसऱ्या दिवशीच या ग्रुपवर पहिला मेसेज आणि फोटो आला.

'माझ्या कलमी गुलाबाला आलेली फुलं आणि कळ्या' ताठ हिरवा देठ त्यावर फुलण्याच्या वेगवेगळ्या अवस्थेतील कळ्या आणि गुलाबी पिवळट रंगाची नुकतीच उमललेली दोन मोहक फुलं नजरेला सुखावत होती.

आम्ही लगेच प्रतिक्रिया दिली 'सुंदर'

दुसऱ्या दिवशी दुसरीने एक व्हिडिओच टाकला आणि सोबत मेसेज 'आमच्या समोरील झाडावरच्या कावळ्याच्या घरट्यातून पिळ्यांचा क्षीण आवाज ऐकू येतोय.' व्हिडिओत फांद्यावर विसावलेल्या काटक्याकुटक्यांच्या ओबडधोबड घरट्यातून इवल्या-इवल्या चोची दिसत होत्या आणि त्या चोचीत अन्न घालण्याची त्यांच्या आईवडिलांची लगबग. निसर्गाची नेहमीचीच किमया पण पाहताना आनंद वाटला.

त्यानंतर अगदी रोज नसला तरी कधी दोन दिवसांआड रतीब सुरू झाला तो निखळ आनंदाचाच.

'माझी कविता अमूकतमूक मासिकांत प्रसिद्ध झाली. 'कवितेचा फोटो'

'अरे वा, अभिनंदन.'

'आज माझ्या नातीने पहिल्यांदाच केक केला. छान झालाय.' फोटोत एप्रन घातलेली बारातेरा वर्षांची हसरी नात. तिच्यासमोर गोल चॉकलेटी रंगाचा केक आणि कौतुक करणारी तिची आजी.

'कधीपासून प्रयत्न करीत होते पण आज माझा गीतेचा १२वा अध्याय पाठ झाला बरं का. मला खूप खूप आनंद होतोय.'

आमची शाबासकी.

'माझ्या नातवाला स्कॉलरशिपसकट अमेरिकेत अॅडमिशन मिळाली. आनंद होतोय पण...'

सगळ्या आज्यांना कळलंच या आजीला काय वाटतंय ते पण आम्ही अर्थातच फक्त अभिनंदन केलं आणि आशीर्वाद दिले.

'मी ज्या दोन अंध मुलांना वाचून दाखवत होते त्यापैकी एकाला एसएससी मध्ये ८२ टक्के दुसरीला ७५ टक्के मार्क मिळाले.'

त्या दोन मुलांना फुलांचा गुच्छ व मिठाई देतानाचा मैत्रिणीचा फोटो पाहून आनंद आणि अभिमान वाटला.

'माझ्या राणीने आज चार पिळं घातली. श्रांत, विसावलेली राणी आणि तिला लुचत असणारी पिळं. यांचा छोटासा व्हिडिओ.

'माझ्या नातीचं लग्न ठरलं, म्हणजे तिनेच ठरवलंय. काल तिकडची मंडळी आली होती. चांगली माणसे आहेत आणि नातजावई खूप शिकलेला तर आहेच पण ऐटबाज आणि लाघवीही आहे.'

'अभिनंदन! अभिनंदन!'

'आमच्या घरामागे लावलेल्या झाडावरच्या पपया आज उतरवल्या. परातीत चार हिरवट पिवळट रसरशीत पपया.'

'अरे वा, कधी यायचं पपई खायला?' आमचा प्रश्न.

'आज मी वेगवेगळ्या प्रकारचे हार व वेण्या करायला शिकले. ताजी फुलं गुंफताना मन अगदी प्रसन्न झालं होतं.'

'आमच्या घरचे गणपतीबाप्पा. तीर्थप्रसादाला जरूर या.'

सजवलेल्या मखरात बसलेल्या गणपतीबाप्पांच्या सुबक मूर्तीचे फोटो.

'आमच्या घरी नाजूक पाहुणे आले होते. थोडा वेळ इथेतिथे रमले आणि मग भुरकन उडून गेले.' सोबत बागडणाऱ्या फुलपाखरांचा व्हिडिओ.

'मी आज देवबाभळी नाटक पाहून आले. वेगळंच कथानक आणि आगळावेगळा प्रयोग. सगळ्याजणी जरूर जा ग.'

अशा अधूनमधून आनंदाच्या वाटा सापडत होत्या. मधूनच कधी खंड पडायचा. अर्थात रोजरोज मुद्दामहून शोध घ्यायचा नव्हताच. हे आनंदाचं दान सहजपणे पदरी पडायला हवं.

'दिवाळी सण मोठा, नाही आनंदा तोटा', एका कवितेतील ही ओळ खरी ठरली.

'मी दोन तास खपून काढलेली रांगोळी.'

'माझे फसलेले अनारसेफ ताटात चुराचुरा व सोबत हसरे इमोजी.'

‘माझ्या नातवाने चकल्या पाडून दिल्या.’ पाठमोऱ्या नातवासमोर रेखीव, नेटक्या पाडलेल्या चकल्या.

‘दिव्यांच्या माळा व झगमगते कंदील यांचे फोटो. पैठणी नेसून, नाकी नथ घालून ठसक्यात उभ्या असलेल्या आज्यांचे फोटो येतच राहिले. त्यातच दिवाळीच्या दिवशी हॉस्पिटलमध्ये जाऊन लाडू, चिवडा देणाऱ्या मैत्रिणीचा फोटो तर वृद्धाश्रमात जाऊन त्यांच्यासोबत दिवाळी साजरी करणाऱ्या काही मैत्रीणींचे फोटो.

‘आज सकाळी दिवाळीच्या निमित्ताने मुद्दाम पार्लेश्वर मंदिरात

जाऊन आले. गर्दी होतीच तरीही एका कोपऱ्यात पाच-दहा मिनीटे बसले. निरामय शांती समाधानाचा अनुभव तिथे येतोच.’ एकीने टाकलेला मेसेज.

असा आनंदाच्या वाटांवरून आमचा प्रवास चालू आहे. मुळात त्या वाटा होत्याच पण त्यावरून चालताना उमजत नव्हतं. पण आता आम्ही साऱ्याजणी जाणीवपूर्वक ते छोटे छोटे आनंदाचे क्षण सर्व मैत्रिणींसोबत साजरे करत आहोत. जीवनात नवीन रस निर्माण झाला आहे आणि म्हातारपण अधिक जगणेबल झालंय. जय हो वॉट्सॲप.

## प्रसंग स्मृतीतला

### चित्रा शिराली धारवाड

माझी नात, सोनी बाजारांतून काजळाची एक सुंदर पेन्सिल घेऊन आली. मला दाखवीत म्हणाली, “काय आज्जी इथे परदेशी वस्तू मिळतच नाही. साधीसुधी मिळाली.” “मिळाली ना? देशी असो परदेशी असो, आता तुला वापरता येईल ना? एकेकाळी घरगुती काजळ वापरलं जाई. नंतर बाजारात काजळाची डबी आली आता चक्रे पेन्सिल.”, मी म्हणाले.

पेन्सिलीवरून मी ७ दशकं मागे घडलेल्या प्रसंगाची आठवण करून हसू लागले. हसू आवरेना, माझी नात घाबरून गेली. माझ्या तोंडावर गार पाण्याचा हबका मारू लागली. प्रसंगाची आठवण झाल्यावर सगळ्यांचे चेहेरे डोळ्यांसमोर आले. मी किंचाळल्याने आईकडून मारही खाल्ला होता. माझ्या किंचाळण्याने सगळ्यांचा जीव घाबरा झाला होता. त्या दृश्याचा प्रसंगच तसा होता.

माझी आत्या रुकमाका आणि विठ्ठलमामा गोकर्णहून मुंबई दर्शन करण्याकरिता आले होते. दसऱ्याची सुट्टी असल्याने आम्ही भावंडं पण त्यांच्या सोबत हिंडत होतो. विठ्ठलमामा पण हौसेने आम्हाला घेऊन जायचे. त्यावेळी ‘चंद्रलेखा’ नावाचा चित्रपट जवळच असलेल्या Lido चित्रपटगृहात लागलेला. वि. मामानी ठरवले, की आम्हां भावंडांना घेऊन ३वा. शोला जायचे. रुकमाका म्हणाल्या, “मला पण यायचं आहे.” मामा चेष्टेने म्हणाले, “अग सिनेमात वाघ, सिंह आहेत. अंधारात ते अंगावर धावून येतील. म्हणून तू घरी बस.” “आले तर आले,” मी येणार म्हणून हड्डाला पेटल्या. “बरं बाई लवकर तयार हो.” आम्ही भावंडं तयार झालो. अक्कांना नटण्याची आवड फार. गोरीपान देखणी आक्का नऊवारी साडी नेसायच्या. कोनाड्यात ठेवलेली ‘कानडेपेट्टी’ खाली ठेवून केस विंचरायला बसल्या. ‘कानडेपेट्टी’ म्हणजे हल्लीचा Makeup Box. पेटीच्या झांकणाला लहानसा आरसा. त्यात हळदकुंकवाचा करंडा, फणी, कुंकू लावण्यास एक लहानसा साचा व मेणाची लहानशी डबी आणि काजळाची डबी पण. घरात मोठे आरसे नव्हतेच. भिंतीवर लहानसा आरसा. पप्पा त्यात बघून दाढी करायचे. घरातील बायका ह्या कानडेपेट्टीच्या समोर बसून कुंकू लावायच्या. त्या कालावधीत त्या पेटीचे अप्रूप असावं. आमची आन्नमा घरीच औषधी काजळ करायची. ते काजळ एका रिकाम्या स्नो बाटलीत भरून कानडेपेट्टीत ठेवलं होतं.

चित्रपट पाहायला जाताना आक्कांना नटपट्टा करावासा वाटलं. गाणं गुणगुणत पेटीच्या समोर बसून केस विंचरले, स्नो बाटलीतलं काजळ न बघता दोन्ही गालांवर चोळलं. त्याच क्षणी मी त्या खोलीत आले आणि आक्कास पाहून किंचाळले. माझी किंचाळी ऐकून सगळी मंडळी आत आली. तोपर्यंत आक्कांचा चेहरा काजळाने माखला होता. प्रत्येकांचे चेहेरे पाहण्यासारखे झालेले. कोट, टोपी, चढवता चढवता मामा आत आले. मोठ्याने हसत म्हणाले, “चित्रपट पाहायला तोंड काळ करावं लागतं का?” आक्कांनी चेहरा आरशात पाहिला आणि “दे माय धरणी ठाय” अशी परिस्थिती केली. आम्ही भावंडे कधीची तयार झाली होतो. आक्कांना शांत करता करता माझ्या आन्नमाना नाकीनऊ आले. झालंSS आमचा चित्रपट हुकलाच होता. घरांतील गोंधळ ऐकून शेजारचे बाळमाम धावून आले. आक्कांना पाहून म्हणाले, “विविध वेश स्पर्धेची तालीम का? शूर्पणखा होणार का?” मुलं आम्ही हसत होतो. मामा पण चेष्टा करीत होते. १०-१५ मिनिटे घरात गोंधळच चालला.

मामा म्हणाले, “विठ्ठलाची रखुमाई शोभून दिसते. आक्कांना राग आवरेना. तिला सावरायला खूप वेळ लागला. तिला पाहून हसू येत होतं पण आवरणं कठीण होत होतं. खोबरेल तेल तोंडाला चोळलं आणि अन्नमाने फडक्याने होता होईतो पुसून काढलं. चेष्टामस्करी होत होती. शांत झाल्यावर त्याही हसायला लागल्या. ह्या कानडेपेट्टीने मला दगा दिला. पेटीत काजळ ठेवलं नसतं तर असा प्रसंग ओढवलाच नसता. मामा म्हणाले, “चूक तुझी आहे. बाटली उघडून पाहायची. काळी रखमा छानच दिसत होती नाही का?” रागाने मुंबईहून निघेपर्यंत आक्कांनी पेटीला स्पर्श केला नव्हता. दोन दिवस आक्कांच्या चेहऱ्यावर काजळाचा पुसटसा काळीमा होता. तिने बाजारातून एक लहानसे आरसा असलेलं कपाट मागवून घेतलं. कानडेपेट्टी कोनाड्यात ठेवायला लावली. माझ्या आईची आवडती कानडेपेट्टी होती. आईच्या माहेरच्यांनी लम्नाच्या रुखवतात दिली होती. कानडेपेट्टीत स्नोची म्हणजे काजळाची बाटली ठेवल्याने एवढा घोळ झाला होता. तोंडाला काजळ फासून घेतलेली गोकर्णची आक्का हीच तिची ओळख राहिली. बिचाऱ्या कानडेपेट्टीचा दोष नव्हता, ठेवलेल्या काजळाच्या बाटलीचाही दोष नव्हता. दोष होता तो धांदरत स्वभावाचा. पण आजही तो प्रसंग म्हणण्यापेक्षा घडलेला प्रकार आठवला की हसू येतं.

## PERSONALIA

**Divya Karnad** has been awarded the "Future For Nature Award 2019". She will receive this prestigious nature conservation prize and 50,000 euros on May 3, 2019. She is one among the final three chosen from one hundred and twenty-five applications from all over the world.



Divya successfully reduces the unwanted bycatch of endangered sharks along the Coromandel coast of India. Growing up along the coast, it was the sea that inspired Divya to dedicate her life to marine

conservation. During her studies, Divya's interest in marine ecology grew. It inspired her to set up a "Young Women in Conservation" programme, enabling 480 students to participate in local marine conservation. This was just the start of an impressive list of marine-conservation programmes she created.

Alongside her PhD, Divya founded "In Season Fish" as an initiative to tackle the challenge of sharks as fisheries bycatch. She also helped set up the Turtle Action Group. The Turtle Action Group is a self-governed India wide network of NGO's, which Divya trained in conservation research. By drawing connections between people and marine wildlife that don't immediately seem obvious (for instance, by involving chefs), Divya addresses a whole new group of conservationists.

Divya relies on three approaches to achieve marine species conservation, she uses scientific evidence and translates these results so they can be understood by the public. By setting up conservation tools like "InSeason Fish", sustainable fisheries are promoted and the bycatch of sharks reduced.

The International Selection Committee has said "Divya is clearly an outstanding leader, and has already initiated an impressive number of programmes and organisations focused on marine species conservation in India. She is now giving her attention to multiple globally threatened shark species, working with an impressively wide array of stakeholders. She is clearly a creative, serious, focused person with an excellent understanding of social, political, economic and biological issues, and the need to integrate these."

We congratulate Divya and wish her all the best in her future endeavours.

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## Here and There

**Bengaluru :** *Special programmes:* On 7 th February Samaradhana of Shrimat Parama Pujya Shankarashram Swamiji II was observed with Bhashya Pathan, Guru Pujan and Ashtavadhana Seva. On 23 rd February Vardhanti of Pattabhishek of Parama Pujya Shrimat Sadyojat Shankarashram Swamiji was observed with Bhagavadgita, Upanishad and Brahma Sutra Bhashya Pathana and Ashtavadhana Seva.

*Varga activities: Prarthana:* The Prarthana Varga children performed Guru Pujan on the occasion of Ordination day of our Parama Pujya Swamiji. The Senior children performed the Pujan while the junior children recited the Dhyana Shloka and also offered flowers to the Paduka-s during Ashtottara.

*Yuvadhara:* On 24th February, to mark the occasion of 22nd Vardhanti of Pattabhishek of our Parama Pujya Shrimat Sadyojat Shankarashram Swamiji, 11 yuvas learnt Pranaayaam as taught by His Holiness. This was followed by Vimarsh on the words "Shraddha" and "Nishtha". Activities which yuvas regularly conduct and participate are Pujan, Gayatri Japa Anushthana, Devi Anushthana.

*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 :** We performed Monthly Sadhana Panchakam as per schedule. Punyathithi of HH Shrimat Shankarashram II was observed with Bhajans on the 7th Feb. On Feb.23, the Pattabhishek Vardhanti of HH Shrimat Sadyojat Shankarashram Swamiji, we performed Guru Pujan. This was followed by Bhajans.

**Reported by Kavita Savoer**

**Mumbai – Dadar ;** Shri Devi Anushthanam was held at Arun Chandavarkar maam's residence on 4<sup>th</sup> January and 1<sup>st</sup> February. Sanskrit Katta, Swadhyaya and Bhajan Seva were conducted as decided, in the months of January and February and were well attended by our sadhakas who felt enriched through these regular activities.

On the 19<sup>th</sup> and 20<sup>th</sup> of January, our sadhakas attended the All India Saraswat Sammelan. On 27<sup>th</sup> January, our sadhakas were present at Karla to attend a delightful and melodious music programme by Pandit Hariprasad Chaurasiya in the divine presence of Pujya Swamiji. Sadhakas present were left enthralled by renditions of Raag Yogdeep and Raag Pahadi, among others.

On 2<sup>nd</sup> February, our Sadhakas once again had the opportunity to be treated to a brilliant musical evening in the environs of Shri Karla Durga Parmeshwari Temple featuring a vocal recital by Pandit Mukul Shivaputra.

Also, on 2<sup>nd</sup> and 3<sup>rd</sup> February, the josh was high as yuvas, including 2 from our Sabha participated in the annual Yuvathon, organised around the blissful surroundings of Karla Math. Yuvas were also privileged to be a part of an enlightening talk on "Senses and Awareness" by Dr. Sharangpani, in the presence of Pujya Swamiji.

On 7<sup>th</sup> February, on the occasion of Samaradhana of HH Shrimath Shankarashrama Swamiji II, the well attended programme featured a Sanskrit Skit by Prarthana Varga followed by narration of HH Swamiji's Mahima.

On 23<sup>rd</sup> February, the programme to celebrate Pattabhisheka Divas of HH Shrimath Sadyojat Shankarashrama Swamiji, was duly attended by many of our sadhakas. It comprised Namasmarana followed by narration of HH Swamiji's Mahima, Bhajan Seva, Mangalarati and Prasad Vitarana.

4 of our sadhakas performed seva at Karla as a part of Seva Saptaha, from 17<sup>th</sup> – 24<sup>th</sup> February which culminated into 18 of our sadhakas participating in the Sannikarsha on 24<sup>th</sup>.

**Reported by Mohit Karkal.**

**Mumbai – Grant Road:** On 23<sup>rd</sup> February 2019 on the auspicious occasion of Pattabhishek Vardhanti of HH Shrimat Sadyojat Shankarashram Swamiji Gurupujan was done. The gathered devotees also sang bhajans.

On 27<sup>th</sup> February we observed the punyatithi of Shr Samartha Ramdas Swami by chanting Manache Shlok, Karunashtake and Hanumanchalisa ending with Aarati and prasad.

On 4<sup>th</sup> March, 2019 on the occasion of Mahashivaratri, Shivpujan was done by two devotees. There was a good gathering of devotees who chanted the mantras of the pujan. This was followed by chanting of the Mahamrityunjaya japa and japa of 'Om Namah Shivay'.

Our Seva saptaha at Karla Math was observed from 10<sup>th</sup> to 17<sup>th</sup> February.

**Reported by Smita Mavinkurve**

**Mumbai - Santacruz:** On 23<sup>rd</sup> Feb, 2019 in Shrimat Anandashram Hall, Saraswat Colony our Sabha devotees who had gathered in large numbers to celebrate the auspicious occasion of Pattabhishek Vardhanti of HH Shrimat Sadyojat Shankarashram Swamiji, read a chapter from our revered Shri Guruparampara Charitra which specifically mentions the momentous day. Bhajans were also sung by devotees present. This was followed by DeepaNamaskar, Mangal Aarti and Prasad.

**Reported by Kavita Karnad**

**Mumbai – Thane :** A new batch of Sanskrit Aradhana classes was started from 12<sup>th</sup> January by Smt. Sheela Kalawar at Thane. Classes will be held on Saturdays between 8 am and 10 am and will be spread over 24 sessions. The All India Saraswat Sammelan 2019 was held on 19<sup>th</sup> and 20<sup>th</sup> January at Mumbai. The gathering was addressed by the Mathadipatis of 3 Maths: H. H. Shrimat Sadyojat Shankarashram Swamiji (Shri Chitrapur Math), H. H. Shrimat Shivananda Saraswati Swamiji (Shri Kavale Math) and Shrimat Samyamindra Tirtha Swamiji (Shri Kashi Math). Smt. Shailaja Ganguly of Thane

Sabha co-anchored this event with Shri. Narasimha Prabhu of Mangaluru. Eight members of Thane Sabha had the privilege of witnessing this event as also participating in the Sammelan.

Seva Saptaha was offered by Thane Sabha between 20<sup>th</sup> and 27<sup>th</sup> January 2019. Seven sadhakas had the privilege of participating in this. Sannikarsh was offered on 27<sup>th</sup> January by 11 sadhakas.

A recital by Pandit Hariprasad Chaurasia and his disciples, with Tabla accompaniment by Pandit Yogesh Samsi, was held at Karla on 27<sup>th</sup> January. Smt. Shailaja Ganguly compered this event and around 15 sadhakas of Thane Sabha attended the same.

Samaradhana of H. H. Shrimat Shankarashram Swamiji II was observed on 7<sup>th</sup> February with Stotra Pathan and bhajans at the residence of Smt. Lalita and Shri. Mohan Madiman, Powai. The event saw excellent participation of 43 sadhaka-s across all age groups. Shri Arun Dhareshwar and Dhruv Dhareshwar, ably accompanied by Shri. Prakash Haridas on Tabla, enthralled the audience with their bhajan-s. Not to be left behind, the children of Powai, namely Veer Balsekar, Dhriti Heranjali, Sanaa Mangalore and Dhriti Ulpe recited passages recounting the life of Pujya Swamiji from the book Anugraha. A special offering of paej was made on this occasion.

Pattabhishek Vardhanti of H. H. Shrimat Sadyojat Shankarashram Swamiji was celebrated with great fervour at the residence of Smt. Mekhala and Shri. Subhash Nadkarni, Vashi. Forty-one sadhaka-s gathered to express their love, devotion and gratitude to Pujya Swamiji. Yuva Sankalp Nadkarni performed Guru Puja while many sadhaka-s sang soulful bhajan-s. The event saw the participation of 6 Yuva-s.

**Reported by Namrata Heranjali**

**New Delhi :** Saturday the 23<sup>rd</sup> February 2019 – Ordination Day of Parama Pujya Sadyojat Shankarashram Swamiji was celebrated at the residence of Cdr. Chinmay D Kallianpur and Shivani H Kallianpur, with utter devotion. After Sabha opening prayers, Shri Gurupaduka stotra and Shri Parijnana Trayodashi were chanted. This was followed by Devi Anushtana and Shivamanas Puja. Bondal Jaishankar maam then read out excerpts from Swamiji's aashirvachan of 1999. Shivani pacchi later melodiously sang Sudhatanaya's bhajan " Hey Guru bhava sindhu taaraja, purna kari mama kaamana...". The sabha then performed Mangalarati, after which Prasad was served.

**Vidya Kumtakar Kumar**

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## Our Institutions

### **Balak Vrinda Education Society First Prize Winner in Interschool Science Competition- March 2019**

Our Sundatta High School English Medium secured 1<sup>st</sup> place in the Science Exhibition cum Competition organized by the Indian Institute of Geomagnetism, New Panvel where our school competed with reputed CBSE schools like Ryan International, St. Joseph High School, etc. We being the only SSC school, our project and our students' hard work were highly appreciated by the judges and visitors.

The organizers had given 4-5 topics- Health & Nutrition, Water Management, Disaster Management and so on. It was our enthusiastic and brilliant teacher Ms. Rekha Shanbhag who decided upon the project of Disaster Management. Under her guidance and watchful eye 3 students from the 7<sup>th</sup> std prepared a model of a tall building and the other infrastructure. Our Student Master Meet Maru (Std VII), Master Deependra Gupta (Std VII) and Master Abhishek Valmiki (Std VIII) gave a very impressive presentation and explanation about the project and were able to answer all questions asked by the judges and the audience.

The title of the project was "Innovative Life Saving Scientific Techniques" useful during Fire Disaster in tall buildings. There are 3 alternative technologies that can be used together or individually. The technologies used are Saving Sliders, Escape Chute, Emergency Evacuation System and Fire Escape Ladder.

The students also put up another presentation under the title 'Alternative to plastic'.

- Edible Water Ball made using a hypotonic solution of Calcium Lactate and Sodium Alginate which are vegetarian and bio-degradable and are a good replacement for plastic glasses during various events.
- Edible Film Coating : It is made using potato starch and soya xanthine to replace the plastic wrappers.
- Edible Cups & Straws: They are made using vegetarian gelatin and jelly powder.
- Paper Bottle: It is an alternative to plastic bottles as it is made using corn starch, gelatin & water.

We are proud of our students and their teacher Ms Rekha Shanbhag for this achievement. Congratulations to all of them!

**Reported by Geeta Suresh Balse**

### **Saraswat Cultural Forum, Pune**

Anand Bazaar for Amchis at Pune has been a memorable Funfair event for many years. Nadkarni Ramesh mam, his wife Chandra pachi and Ramesh mam's sister Kodical Meera pachi were the pioneers, who introduced the Anand Bazaar to the Forum in 1989. Over the years (close to 3 decades now), it has been an event which our Amchis, with their family and friends, eagerly look forward to every year.

On the evening of 8th December 2018, our last Anand Bazaar was held with great enthusiasm and fervour. There were 25 stall owners, the highest so far. Passionate and creative, as they are inclined to be, with their delicious food products, art & craft items, games & music, the stall owners enticed the visitors with their marketing and selling skills

and had them visit their stalls to sample their creative work.

We had some who could sing (others attempted to sing !) at the Karaoke stall. There were more than 100 footfalls at the ground. It was an evening of joy, happiness, celebration and of course lots of fun. What else would one expect!!

The Managing Committee of the Forum is thankful to the stall owners and visitors for their active participation.

**Sunil Mundkur, Hon. Secretary**

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

Mother's Day was celebrated on 6th March 2019 in the Samaj Hall. Founder members of the "Association for the Welfare of Persons with a Mental Handicap - AWMH", Maharashtra.

Mrs Vilur Shapoorji and Mrs Swaroopa Modi were the Guest of Honour. Priya Baddukuli introduced Mrs Vilur Shapoorji and Padmini Bhatkal introduced Mrs Swaroopa Modi. President Sharayu Kowshik honoured both the guests.

Mrs Shapoorji in her speech explained the main intention of starting this institution to help the people who are mentally challenged / disabled since birth. Mrs Modi explained the working of their institution. She said that 'Early Childhood Intervention' helps them the most as it is within the first six years that these children can grasp maximum basic skills or activities which are useful in later life. AWMH has different centers where they teach children different activities to make them "Independent Citizens".

Usha Surkund thanked the guests. Snacks were sponsored by Smt Shaila Hemmady in memory of Smt Shrimati Hemmady and Smt Sumitra Mankikar

This year's Recipient of Lekhan Puraskar was Mrs Smita Balvally and the Sangeet Puraskar was bagged by young Sanika Kodial, a 9<sup>th</sup> standard student. The programme was held in the Shrimat Anandashram Hall, Talmakiwadi, on 20th February 2019

Vidyalaxmi Kulkarni welcomed the guests. The programme started with Ganapati Vandana "Sur Niragas Ho" by Sanika. Shrikala Vinekar introduced Smita who is granddaughter of the first Lekhan Puraskar recipient Smt Mira Mavinkurve. President Sharayu Kowshik felicitated her with a token of appreciation . Smita then expressed her gratitude with her small Konkani poem (Charoli) and one expressive small story.

Sharayu Kowshik introduced Sanika who is the granddaughter of our very own Kalindi Kodial. Sanika is learning classical music from Panchalbuva. Vidyalaxmi Kulkarni, Vice President of Mahila Samaj awarded her with a token of appreciation. Sanika she sang two light film songs in her sweet voice playing on the guitar. This was well appreciated.

Shamala Talgery gave the Vote of Thanks. The audience then proceeded to enjoy the contributory lunch prepared by Maya Gangavali.

### **Forthcoming programmes**

10th April 2019: Vasantik Sammelan. Kirtan by Smt Ashwini Bhat - (Shrimati Akhyan from Shrimat Bhagwat) at 3.30 pm. Samaj Hall, Gamdevi.

**Reported by Vijayalaxmi Kapnadak**

### **Saraswat Colony Santacruz**

The Saraswat Suburban Co-op Hsg. Soc. Ltd. (SSCHS) - in association with The Saraswat Club (Santacruz West)

organised a 'SHRADDHANJALI' on 16th February 2019. More than 250 candles were lit as a tribute to our beloved Martyred CRPF Jawans, who lost their lives in the Pulwama terror attack of 14th February 2019. Over 200 people assembled on the Saraswat Colony Ground to offer their respects. The SSCHS and The Saraswat Club would like to thank the members and residents for their heart-warming support and active participation at short notice.

**Subodh Rao**

**Senior Saraswat Citizens Association Vasai - Virar**

The managing committee of Senior Saraswat Citizens Association Vasai - Virar, organised an annual picnic for the members at Nirdhar Pratishtan and Amul Dairy on 12th January 2019. About 28 members joined this event which started at 09.45 from Damodar nagar, Saraswati baug.

Our first visit was to Nirdhar Pratishtan which was blessed by PP Swamy Parijnanashram and one of its Trustees is Lt col Manohar Karpe. It houses about 35 mentally challenged inmates of different ages with no caste bar. After spending about two hours there and Lt col Karpe explaining various aspects, rules and conditions, and the members were served tea there. The SSCA gifted some sweets for the inmates, and some members purchased some handicrafts by the inmates. The lunch was arranged at the near by temple.

Around 1430, we went to Amul Dairy. We were briefed about its history with video presentation and complimentary ice-cream of rare quality and taste. We were told that it is the third biggest unit in the world which processes 50 thousand liters per hour. Thanks to senior HR Official of Amul, Shri Dhiraj Chauhan for arranging this nice event in a very cordial atmosphere.

Thanks to our committee officials, Shri. Raghunandan Hemmady, Shivanand Hemmady, Kishore Nadkarny, and Lt col Manohar Karpe for arranging useful informative picnic for the members.

*Reported by Chaitanya Nadkarni*

**CLASSIFIEDS**

**BIRTH**

**A son** (KIAN) to Princess and Mihir Vinekar born on 31st January 2019 in Singapore. Grandson to Santosh and Shyamala Vinekar and Bernardo and Lita Ramirez.

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**DOMESTIC TIDINGS**

**BIRTHS**

*We welcome the following new arrivals:*

Jan 31 : A son (Kian) to Princess and Mihir Vinekar in Singapore.

**MARRIAGES**

*We congratulate the young couple*

Jan 20 : Mohit Bharat Haladi with Sneha Mohan Bangera at Pune.

Feb 10 : Dr.Bharat Mohan Balvalli of Santacruz (E), Mumbai with Namrata Narahari Ingale of Pune at Mumbai.

**OBITUARIES**

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

Feb 2 : Shanta Gurudas Betrabet (nee Mohini Trasi) (84) at Mumbai.

Feb 17 : Raghunandanrao Savoor (94) at Pune.

Feb 18 : Suniti Anand Nadkarni (82) of London at Pune.

Feb 24 : Meera Talgeri at Thane.

Feb 26 : Saguna Sukumar Tracy (92) at Pune.

Mar 5 : Ramesh Dattatreya Kumta of Vakola, (85) at Pune.

Mar 6 : Padma Umesh Sanadi (85) at Mumbai.

Mar 8 : Vasant Vithal Masurkar (93) of Kanara House, Matunga at Pune.

Mar 13 : Sarla Bhavanishankar Kalthod (95) of Talmakiwadi at Thane.

Mar 16 : Shekhar Suresh Rao (Andar) (56) at Santacruz, Mumbai.

Mar 17 : Sharayu Anil Bijurkar (79) at Mumbai.

Mar 19 : Sudha Deepak Basrur (63) at Bengaluru.

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