

Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

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November 2019

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Kanara Saraswat

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Parisevanam: Food For Thought! ... Praveen Kumar Basrur	26
Osto-Musings ... Uday Kerwar	28
Trusted Hope (Poem) ... Kedar Kate	29
The Guru (Poem) ... Kusum Gokarn	29
Kiddies' Corner: Human Beings (Poem) ... Samvit Mavinkurve	29
The "Moksha" Destination – Gaya ... Sanjay Mudbidri	35
I dream a dream (Poem) ... Vanita Kumta	36
Nature's Laws ... Chaitanya Nadkarni	36
A Break from the Current ... Gurudutt Mundkur	37
Memories - Unpleasant and Pleasant ... Nalini Nadkarni	37
Atmabodh-14 ... Dr. SudhaTinaikar	39
Down memory Lane: Those were the Calcutta Days (sigh!) picnics & outings ... Sunil G Savur	40
Anagram ... Vrinda Udyavar	41
The Man of Principle ... Uday Gokarn	41
सूर्यफूल... विद्या कागल	42
सांगावयाचे काही राहून गेले... शैलजा वैद्य (मासुरकर)	43
Ishta Devata ... Saguna R Udiaver	43
Report: Mallapur Chaturmas 2019 ... Arun Ubhayakar	45
Personalia	46
Here & There	46
Our Institutions	52
Classifieds and Domestic Tidings	54

Next Issue... A Centenary Issue of KS!

April 1919 was the month in which the Kanara Saraswat Magazine made its first appearance. It was then printed Quarterly and was named 'Saraswat Quarterly'. After a lethargic beginning it metamorphosed into a monthly called "Kanara Saraswat" - a black and white booklet with about 24 pages!

This year the magazine has completed 100 years. We propose to bring out a Centenary Issue and invite articles from our readers and contributors. The articles should reach us by 16th of November 2019 and can be upto 800 words.

IN THIS ISSUE....

From the President's Desk	5
Letters to the Editor	11
Our Cover: Shri Gurunath Shivrao Gokarn ... Uday Mankikar	12
Profile: Ramesh Gangolli .. My Life In Music – Part 2 In conversation with Usha Aroor	15
Military Musings: Helicopter Recovery At Siachen Contributed by Maj Gen B N Rao	18
Statue of Unity- A Tribute to Sardar Vallabhbhai Patel ... Gauri Mudbidri	19
Karwari Mejwani with Shyamsunder Basrur! ... Ramkishore Mankekar	21
Kiddies' Corner : Drawings: A house in the mountains Belthangadi Aditi Rao	25
The friendly dinosaur ... Avani Santosh Sajip	25

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**cordially invites you to the
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PROGRAMME

- Distribution of **Chandra Ramesh Nadkarni Memorial Prizes** for Kiddies' Corner.
- Distribution of Awards for Konkani Articles in Memory of **Smt Ganga M Nadkarni**.
- Distribution of Award for an outstanding upcoming Sports personality in memory of **Shri Suresh (Bab) V. Nadkarni** to **Ms. Ria Balwalli** (16 year-old teen who represented USA Deaf Sports Federation in World Deaf Badminton Tournament at Taipei in July 2019).
- Felicitation of eminent CSB personalities for their contributions to community, society and our nation:
 - **Dr. Sandeep Padbidri Rao and Dr. Smt. Sunayna Padbidri Rao**—serving the rural areas particularly to the poorer sections in and around Honavar for 30 years through medical services in Surgery and Gynaecology.
 - **Smt. Parul Kumta**—for social work benefitting differently abled persons especially autistic persons and the Parents' Support Groups.
 - **Shri. Gurudas Gulvady**—for outstanding contributions in providing education, medical and distress relief aid through the Chitrapur Saraswat Education & Relief Society (CSERS), Santa Cruz for over 20 years
 - **Cdr. (Retd) Prakash Upponi**—a Shaurya Chakra Award winner, for his meritorious service in Indian Navy with dedications and courage.
 - **Late Shri Madhu Bhat (Posthumous)**—for his valuable contribution to Konkani Amateur Theatre.
- Honouring jointly the **Members who have served on Editorial Committee of "KANARA SARASWAT"** magazine during last 25 years to commemorate the Centenary Year of the Magazine.

Shri Praveen Kadle, President, KSA will preside over the function

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From the President's Desk....

In life, quite often, we come across people who are sycophants. The Cambridge dictionary defines a sycophant as 'someone who praises powerful people or rich people in a way that is not sincere, usually in order to get some advantage from them'. Sycophants usually rise to the top when a powerful person discourages his team members from giving frank opinions. Usually sycophants have weak personalities and low self-confidence but would like to seek a continuous advantage by praising powerful people.

Sycophancy also gets reflected through obsequious behaviour. Obsequious people are usually not being genuine; they often resort to flattery and other fawning ways to stay in the good graces of people with authority. They are never trustworthy and would someday betray the persons whom they praise, when they are no longer useful to them. Like Charles Dickens said in his novel *Barnaby Rudge*, "a sycophant is one who never knew what honour, truth or courage meant, but was one who crawled and crept through life, wounding the hands he licked, and biting those he fawned upon".

Then there is another category of sycophancy where you find people who perpetually display the attributes of a 'Yes Man'. These people agree with everything that is said by a superior, or continuously endorse or support, without any criticism, every opinion of the superior in order to earn that person's approval. A typical 'Yes Man' is a weak person just like a typical sycophant. His survival depends on agreeing to everything that his superior says.

This is a classical definition of a 'Yes Man', a sycophant whose sole objective is to praise the superior with a view to getting his ulterior objectives achieved. Such people are happy with degenerating the world into a world of false beliefs of progress and success which is built on deceit. Such a world will never progress. We have seen enough examples of nations which are built on sycophancy and obsequiousness by typical 'Yes Men'.

Contrary to this, in my own personal dictionary, the 'Yes Man' is made-up of completely different attributes and characteristics. In my dictionary this 'Yes Man' exhibits positive attributes such as self-confidence, a strong desire to succeed, creativity, originality of thoughts, a desire to challenge the unchallenged, innovativeness which should not be typecast into a predictable culture but be known as something which is unique but positive. So, according to me, a typical 'Yes Man' will be objective and not someone who will praise his superior just for the sake of praising with an ulterior motive. Such a 'Yes Man' would like to win over the challenges through his own initiatives. He will not be a sycophant and certainly not an obsequious person. My kind of a 'Yes Man' will like to change the world into a more positive world. He will not be a 'nay-sayer'. In fact, this new 'Yes Man' will abhor flattery and false, insincere praise. He would like to surround himself with people who are frank and believe in constructive criticism with a view to looking for the ultimate truth and transparency.

Our society today needs this kind of a positive 'Yes Man' who does not believe in sycophancy but has a positive frame of mind to create a new world of openness and frankness.

So, in this festive season, let us all hope that we will be ushered into this new positive world built by true 'Yes Men'.

Praveen P. Kadle

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॥ Aum Shri Gurubhyo Namaha ॥

Five Generations



Back Row: Bhavani Hosangdi Nayel (Grandmother)
Sitting: Rabindranath Hosangdi (Great Grandfather) Dr. Adur Sitaratna (Great Great Grand Aunt),
holding baby Aarin Nayel Talawadekar, Uma Hosangdi (Great Grandmother)
and in Front Vaishnavi Nayel Talawadekar (Mother)



Dr. Sitaratna Adur, after an illustrious career as a gynaecologist spanning almost four decades, devoted her time and effort in the selfless service of society in general and our Math in particular. She retired as the Superintendent of Kasturba Gandhi Hospital for Women and Children, Triplicane, Chennai in 1975. She was well known for her medical abilities and held in great regard, not only by our Bhanaps but also the public at large. She had the privilege of hosting Param Pujya Shrimat Parijnanashram Swamiji III during His visit to Chennai. She is at present living in Bengaluru in the loving care of her nephew Deepak Adur and niece Veda Adur. She enjoys the company of friends and relatives especially the newest addition to her family, her elder sister (late) Saguna Hosangadi's adorable three month old great-great-grandson, Aarin.

Dr. Sitaratna is in good health and has completed 99 fulfilling years. May God Bless her and help her on in becoming a centenarian and beyond!



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Founded in 2005, Chitrapur Heritage Foundation (CHF) is a Section 501 (c)(3) not-for-profit charitable organization and donors receive the maximum charitable deduction allowed by law. 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 United States of America. Over the past decade, Amchis in the US have supported students' education and promoted sustainable development of the village of Shirali.

The activities of CHF includes:

- Facilitate the collection of annual "Vantiga" payment from every earning Saraswat in the US - "Vantiga" is used to support and maintain the upkeep of our spiritual centers in Bengaluru, Gokarn, Mallapur, Mangaluru, and Shirali
- Support education institutions administered by Math-sponsored trusts: Srivali High School, Kotekar Campus of Saraswat Education Society, and Parijnan Vidyalaya.
- Finance the education of post-primary education of 100 students at the Srivali High School through the "Sponsor-A-Student" Scheme
- Contribute towards the preservation of the rich cultural heritage of the Chitrapur Saraswat community in the US, by celebrating festivals like Yugadi, Ram Navami, Gokulashtami, Navratri, Diwali, Monthly Satsang, and Prarthana Varga for children

CHF is a philanthropic organization that provides an avenue for US-based "amchis" to support the operation and maintenance of Shri Chitrapur Math as well as support the post-primary education of students in Chitrapur, Karla, Mangalore, and Shirali, and women empowerment programs administered by Parijnan Foundation.

CHF is set up with many Corporations/Organizations such as Bristol Myers Squib, Johnson & Johnson etc. to receive Matching Gifts. CHF has also registered with Benevity in order to make it easier to participate in workplace giving programs such as those at Apple, Google, and Microsoft.

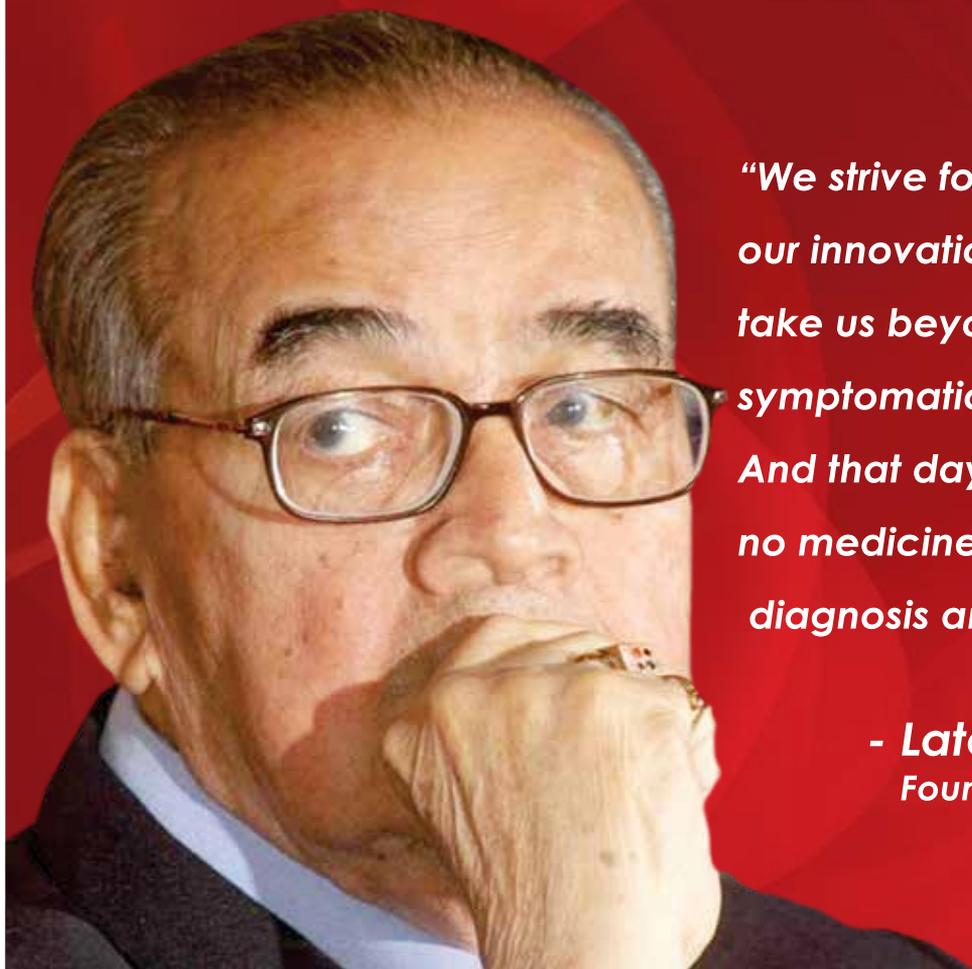
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Letters to the Editor

Dear Editor, I thoroughly enjoyed the article in the October 2019 issue of KSA "Those were the Calcutta Days, sigh a Pilot's Life." It triggered nostalgic memories of meeting Gangadhar(bhaayya) in Chikmagalur, when I had just moved there and joined High School, living at his parental home (Ganesh Sundar and Shanthabai). True to what author Sunil writes, about Gangadhar bringing novel items from trips, I remember getting my very first taste of rasagollas that he had brought, and also listening to interesting personal anecdotes. Much later I met in Bangalore both Gangadhar(bhaayya) and Padma(akka), a lovely endearing couple.

Dinkar Chandragiri

Dear Editor, Our Srivali students writing Swa Rachit Kavan at such a young age is remarkable and a great achievement. Kanara Saraswat has really given a grand exposure and encouragement to these students by printing their poems. This Ancient Kanarese (Kannada) language is not new for our bhanap community or to our Math at Chitrapur Shirali. Most of our original documents e.g. land records like 7/12 extracts, communications, religious books like nitya paath, Astavadhaan Seva, Sandhyavandan, Bhajans etc even

colloquial exchange of views and opinions are in Kannada language. On reading these small Kavans (small stanzas in poetic forms) many of our Bhanaps who know this language may get excited to recapitulate the grand old days.

I hope KS will henceforth accept short stories, poems and scripts from these young students to encourage and also keep up our tradition.

Shrikar Talgeri

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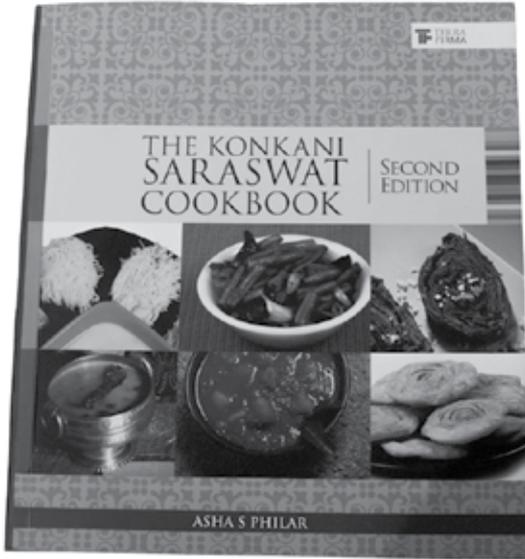
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Shri Gurunath Shivrao Gokarn "PILLAR OF THE KANARA SARASWAT ASSOCIATION"

UDAY MANKIKAR

The first issue of "Kanara Saraswat" saw the light of the day in April 1919. It was a "Quarterly" Magazine for keeping the various members in touch with one another and with the Association. Though it seemed a mere convenience before, now it has become an imperative necessity. In those days people jokingly used to call it "गोटर्ली" referring to the slow pace at which the issues would be published. "Saraswat Quarterly" was renamed as "Kanara Saraswat" in 1922. Subsequently, it became so popular, that it was converted into a monthly magazine in August 1929.

2019 is the Centenary Year of our popular magazine. On the occasion of this, we thought of publishing Shri Gurunath Shivrao Gokarn's (Gurunathmam for all of us) interview in this issue of "Kanara Saraswat". Gurunathmam started working for KSA and "KS" magazine from 1960-61. He became the Editor in the year 1979 and continued upto 2001. During this period, for some time he was not the Editor, however, he was on the Editorial Committee. Currently he is the Managing Editor of the magazine that he has nurtured like his own child. Even when his wife was hospitalized he edited the magazine, sitting outside her room. We salute his dedication and passion!

Our Editor-Smt. Smita P. Mavinkurve, Dr. Prakash Mavinkurve (M.C. Member of KSA) and I met Gurunathmam at his Khar residence on 29th September, 2019 and established "Susamvaad" with him. He is 95 years young today! This Susamvaad lasted for about two and half hours, despite that, he was looking fresh, cheerful and energetic. When asked, his younger son Nitin said, "When the subject is KSA/KS, Pappa is always fresh, cheerful and energetic."

Uday: Pranam Gurunathmam. We have come here to have a "Susamvaad" with you, regarding your unstinted, energetic, devoted and dedicated social work – over five decades with specific emphasis on Kanara Saraswat Association (KSA).

GSG: Uday, you have spoken about me on a couple of occasions-when I was honoured by KSA on its Foundation day in the year 2009 and its concluding Centenary Year Celebrations in 2011 and also during one of the Sangeet Sammelans. So, you know my biodata, better than me.

Uday: Gurunathmam. This is going to be a detailed "Susamvaad" May I start with your kind permission?

GSG: Okay.

Uday: Gurunathmam, please tell us about yourself-parents, birth, childhood, education etc.

GSG: My parents, Shivrao and Bhavani Gokarn used to live in



**Dr. Prakash Mavinkurve (M.C. Member of KSA),
Smita Mavinkurve (Editor),
Uday A. Mankikar (Associate Editor),
Gurunath Gokarn (Managing Editor)**

Halyal. I was born on 2nd Jan 1925 in Halyal. I did my primary schooling there, secondary schooling at Benon Smith High School, Belgaum, Inter Arts from Lingaraj College, Belgaum, Graduation (B.A.) from Khalsa College, Mumbai and Post Graduation (M.A.) from Mumbai University.

Uday: When did you come to Mumbai for your livelihood?

GSG: I came to Mumbai in the year 1947 and was staying with my eldest sister Smt Radhabai Basrur at Sonawala Bldgs, Tardeo. Initially, I worked with M/s Continental Steel Corporation. I got the job in Mantralaya after my marriage, i.e. after 3rd May 1948. I was posted in Bengaluru for two years (1956-1958). After coming back to Mumbai in 1958, we had no house to stay (by then we had two children- Bharati and Deepak). My wife Meera (nee Basrur) got irritated and directly approached the then Housing Minister, late Shri Yashwantrao Chavan, at Mantralaya and managed to get quarters for us at Worli! Subsequently we stayed at Vakola and then Khar, where I continue to stay.

Uday: How did you get to know about KSA and how were you inducted by KSA on its Managing Committee?

GSG: In 1951 and 1961 I had worked for the Govt of India, in their National Census Project and had received a certificate of Appreciation, Citation and a Medal. Late Gopal (Dada) S. Mavinkurve approached me in the year 1960, to help KSA in its Census Project 1961 and that is how I came to know

Register names of Boys & Girls with KSA Marriage Bureau.

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

about KSA and started working for it, and got the opportunity to bring out KSA-Census Directories in 1961, 1971, and 2000. Vimochan of these was done by H.H. Anandashram Swamiji, H.H. Parijnanashram Swamiji III and H.H. Sadyojat Shankarashram Swamiji, respectively. I had the good fortune of receiving the copies of the Directories from them. So, I am working for KSA since 1960-1961, on its Managing Committee etc. I was also the Vice President of KSA in 2002 and 2003.

Uday: How did you join the Editorial Committee of 'KS' magazine? Who all were there with you on the Editorial Committee over a period of time?

GSG: In the year 1960-61, when Late Dada Mavinkurve introduced me to KSA, I started working on KSA's Editorial Committee. I got the opportunity to work with stalwarts like late S/ShriSadanandBhatkal, Dada Mavinkurve, B. U. Kumble (Babudi), and Krishna Kurwar.

Uday: Who is your most favourite Editor of 'KS' from whom you learnt the intricacies of editing the magazine? Did you get the freedom at work?

GSG: Late S/Shri B. U. Kumble (Babudi), Dada Mavinkurve and Sadanand Bhatkal are my favourite editors. I learnt the rules of maintaining a magazine from Babudi, of administration from Dada Mavinkurve and about layouts and design of a magazine from Sadanand Bhatkal and sincerity from Sadu Nadkarni. However, I enjoyed my innings as a member of the Editorial Committee the most, under the Editorship of Sadanand Bhatkal. As I was working as a Govt. Servant I was not allowed to publish my name as the member of the Editorial Committee, but, I did not bother about name and fame and worked for the magazine and nurtured it as my own child. I was given a free hand by all the editors with whom I worked.

Uday: When did you become the Editor of 'KS'?

GSG: Babudi passed away in the year 1979 and from then on I took over as the Editor of 'KS' and worked in that capacity upto 2001 (except for some time), and since then I am the Managing Editor. I inducted Ms Sujata Haldipur as an Editor in 2001, who worked upto 2005, Smt Jyoti Moodbidri worked from 2005 to 2010 and Smt Smita Prakash Mavinkurve who is working as an Editor since 2010. Uday, you have also been of great help to me since 2002, when I inducted you on the Editorial Committee.

Uday: Apart from Magazine, you successfully organized and handled 18 Saraswat Sangeet Sammelans under the banner of KSA-Kala Vibhag. Tell us about that.

GSG: Late Sadanand Bhatkal was a connoisseur of performing arts. So, in the year 1971, when he was the President of KSA, the first Sangeet Mehfil was arranged, when all bhanap artists were brought on one platform for the first time. I have been associated with Sangeet Sammelans since then. With the sole purpose of giving platform to young upcoming

artists, Sadanandmam created KSA's "Kala Vibhag" for organizing dramas, classical music programmes, fine arts etc. Sadanandmam, Mavinkurve Dinumam, and myself organized several Sangeet Sammelans. After Dinumam's death and Sadanandmam's sickness, I took up the responsibility on my shoulders and organized Sangeet Sammelans, the last one being the 18th one organized in 2018. Pt Omkar Gulvady, Pt Nityanand Haldipur, Pt Sadanand Naimpalli and Late Prakash G Burde (I used to call him "Adab") helped me a lot, without their help it would not have been possible for me to organize the Sammelans successfully. I am happy that most of the young upcoming artists who participated in these Sangeet Sammelans are established artists now.

Uday: I have heard that 'DURGA' is your favourite raga and there are some memories attached to that. Please tell us about that.

GSG: Yes. Durga is my favourite raga and that too sung by Vidushi Smt Lalith J Rao. I used to go to bed after listening to her audio recording of *Durga raga*, I had mentioned this to Uday Mankikar. During one of the Sangeet Sammelans, we had honoured Vidushi Smt. Lalith J Rao. Uday was compering the programme. While introducing Vidushi Smt. Lalith J Rao, Uday mentioned – "गुरुनाथमाम्माक ललीतपाच्चेने म्होणचोदुर्गा राग भो प्रीती आनी निददोंचे फुडे तों आयकुंवचो हों तागलॉ नेमु". On that day she not only sang *raga Durga* but sent the audio cassettes of the same to me.

Uday: You have worked with other institutions also, other than KSA. Please tell us about that.

GSG: Yes. I was the President of Bandra-Khar Local Sabha for more than ten years. Late Bijoor Dattmam took me to work for our Khar Math and brought me into limelight. I have been working for our Shri Chitrapur Math-Shirali, right from H.H. Shrimat Anandashram Swamiji's time. I was also the member of our Math's Publication Committee. I got the opportunity to work for *Konkani Sahitya Samiti* and subsequently to get it merged with KSA. I also got the opportunity to bring out the Souvenirs for our various bhanap institutions. I was also the President of Coordination Committee for giving aid.

Uday: Gurunathmam, you were in service and simultaneously working for KSA. How did you balance your office work and social work?

GSG: My office supported me in my social work.

Uday: How did you balance your office work, social work and work on domestic front? Did you get support from your family?

GSG: I used to leave for office in the morning, after office, I used to go to KSA directly and from there I used to reach home at night. My wife used to get irritated initially. However, when she realized that I was getting recognition and appreciation, she started supporting me. Subsequently,

whatever I could achieve is only because of her support.

Uday: Please tell us about some memorable events in your life.

GSG: (Gurunath mam listed some brilliant and unforgettable events in his life...)

- When I received blessings form H.H. Shrimat Sadyojat Shankarashram Swamiji on 14 occasions for the work that I did for KSA, our Math and other Bhanap Institutions;
- When the "Saraswat Abharan Puraskar" was presented to me at the august hands of H.H. Shrimat Sadyojat Shankarashram Swamiji;
- When I was honoured by KSA in 2009 and 2011;
- Whenever the audience and my collogues have appreciated my efforts after each and every programme organized/initiated by me;
- Even now, when I receive affectionate calls from my friends and well-wishers, I am overwhelmed;
- My wife Meera was a "good hostess". Hence I used to organize get-togethers at my home and my friends and well-wishers like late Shri Savoor Amrutmaam, H.N. Rao, A.S. Rao, N.S. Rao, D.A. Bijoor, Suresh Hemmady, Dinesh Kalyanpur, Nagesh Kalbag, Sadanand Bhatkal, B.U. Kumble, Dada Mavinkurve, Sadu Nadkarni, Krishna Kurwar used to attend. Meera, though a vegetarian

herself used to prepare good non-veg food for such get-togethers.

Uday: Whenever I have met you, I have always found you fresh, energetic and cheerful. What is the secret?

GSG: Regular exercise, sincerity, devotion and dedication in whatever work I do!

Uday:What advice you would like to give to the younger generation?

GSG: Whatever work you do or is assigned to you, do it sincerely with devotion and total dedication.

Uday: Gurunathmam, do you feel that you have led a contented life? Or you feel that you wanted to do certain things / achieve something, which you could not do / achieve?

GSG: I am happy and contented in my life with the love and affection I receive from my family members, friends, well wishers, near and dear ones. I am thankful to the Almighty and our glorious Guruparampara and our Ekadash Guru H.H. Shrimat Sadyojat Shankarashram Swamiji for their blessings.

Uday:Thanks a lot Gurunathmam. You spent your valuable two and half hours with us, shared your rich experiences and established "Susamvaad" with us and above all enlightened us. We offer our pranams to you and pray to Almighty and our Guruparampara to give you a healthy and a peaceful long life!!!

Shri Chitrapur Math Mumbai (Grant Road) Local Sabha Announces Smt. Ambabai Heble Bhagwad Geeta Competition - 2019

On Sunday, 24th November 2019 at 3.00 p.m.

at Smt. Indirabai Kallianpurkar Hall, Balak Vrinda Education Society, Off Talmakiwadi, J. D. Marg, Mumbai 400007

Shlokas for Recitation : Adhyaya 13 Shlokas 1 to 18

Shlokas for Abhivyakti :

१. वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोपराणि । तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २/२२	३. मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये । यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७/३
२. आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते । योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६/३	४. मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥९/३४
	५. यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति । शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१२/१७

Please give your names to your Sabha Co-ordinator & come to the venue by 2.30 p.m.

Trace your Ancestry & Build / Update Family Tree - For Guidance
Contact Dr Sudhir Moodbidri 9820369258 or moodbidri.sudhir@gmail.com

Ramesh Gangolli My Life In Music – Part 2 In conversation with Usha Aroor

Courtesy – Canara Newsletter (Continued from Part 1 printed in our October issue)

We are so interested in the Bhatkhande translation you undertook.

That was about six or seven years ago. The Agra gharana has always interested me although I have listened to all gharanas. And as far as the compositional material is concerned, there is material from all of them. And they have borrowed between the traditions. The idea that traditions work in isolation is completely wrong. Bhatkhande collected about 1,800 compositions and put them together with notations. We don't fully know where they came from. A large number came from Gwalior singers. For example, Govind Narayan Natu. Another was Rajabhaiyya Poonchhwale. I know that Bhatkhande also went to Rampur and interviewed Wazir Khan, Mohammed Khan and several other musicians there. He too collected a number of compositions from them.



Bhatkhande

Were these tape-recorded?

No, there was no tape in those days. This was between 1910 and 1924. He just listened to the songs and notated them. He travelled all over India.

How did he manage to do this, visit all the libraries...

Astonishing! In the second or third Volume of his Hindustani Sangeet Paddhati (HSP), he has made a list of the important musical works in the libraries at several different places, ranging far and wide all over India.

And there is easily a list of maybe 150-200 works. He simply listed them. He picked only a few of them, about 25, for his compilation. Those which were most important. And they were printed by his friend Yashwant Sukhtankar.

The way he was able to do this is also very interesting. He was a lawyer by profession and had practised at the Karachi High Court but in the influenza epidemic of 1905, his wife and his daughter passed away. He eventually moved to Mumbai. He was naturally very depressed. But because he was always interested in music, he decided to pursue this. But around that time and I don't know which year, the patriarch of the Sukhtankar family died. There was a large amount of property involved and because he died without a will, there were some

legal issues and the estate became administered by the court.

Bhatkhande was appointed administrator of the estate while it was being resolved and he had a very generous remuneration because it was a large estate. It was many years before the estate was settled.

In the meantime, although he didn't have to pay too much attention to the administration, he could collect his stipend and he used that to travel the length and breadth of India. He didn't practise law again, he became a full-time musical scholar. And he did a number of things. He travelled, interviewed people, visited libraries, made copies of those granthas, collected the lyrics and the music of compositions from various musicians, and notated them. He could instantly notate, which was a great skill. He organised conferences where he got singers from all over India to come and discuss what, in their opinion, would be the best version of a particular raga. There were discussions, and I believe that

the minutes of these conferences have been preserved, but I do not know exactly where. There were three conferences—in Baroda, Gwalior and Delhi, maybe Allahabad or Lucknow too.

Then he wrote four volumes of the HSP. These volumes were published finally in 1930. The work was done between 1910 and 1924, but the last volume was published in 1935. The manuscripts

were ready but he became ill in 1932, was paralysed, and died in 1935. His prime student, Ratanjankar, collected the manuscripts he had left, added some notes to them. And the last volume was published—with, I think, a fair amount



S N Ratanjankar



contributed by Ratanjankar—months before Bhatkhande's death. So all this huge corpus of work was there.

For any Suggestions / Complaint regarding KS Monthly Magazine - Contact Raja Pandit 9821049688

We know you have worked on the volumes of the Hindustani Sangeet Paddhati compiled by Pandit V N Bhatkhande.

Yes, I translated these volumes into English. There is some intellectual history in the background of Bhatkhande's work. He was born in 1870 or thereabouts. When he came of age, around 1890, the Indian National Congress had been founded, people were thinking about British influences, there was a reaction against Macaulay's infamous minute on Indian education, written in 1837, and those policies were being implemented after 1857 when the British took over India as a part of the Empire, and the British parliament became responsible for the administration of it.

Earlier, the civil servants were fewer, and generally more liberal and tended to be more interested in Indian culture than the people who came as officers after the British Empire took over. The latter were more numerous and they were more influenced by Macaulay's opinions and so on and were much less tolerant of Indians than the earlier ones. So after Macaulay, when the education system began to get more biased against Indians, there was a reaction among Indian intellectuals. They were trying to find things that were clearly valuable in our culture.

Macaulay used to say openly that all the culture, all the literature of Asia—famous sentence—was not worth even one shelf of books by European writers. There was that kind of extreme opinion, but there were several who could not help being influenced by it. And certainly, the education policy was contrary to Indian culture. There was an intellectual reaction to this trend. The aim was to find sophisticated contributions to knowledge which were clearly the product of indigenous effort, and which could clearly negate Macaulay's view. Music was one of those things.

Bhatkhande was one of those people who showed that Indian music had medieval and ancient Indian roots far before the British came and has developed into a complex and valuable and difficult system, without any Western influence. He wanted to explore the roots of Indian music.

There were five volumes...?

The first edition, published in the early years of the 20th century, consisted of four volumes. The fourth volume was the largest. When the work was reissued in 2000 by Popular Prakashan, the fourth volume was split into two volumes, so it became five volumes totally. Other, ancillary, things were added but I was not interested in translating these.

Bhatkhande had quoted from ancient and medieval Sanskrit works on music, but he had not translated them into Marathi. He just left the quotations in Sanskrit as they were because he felt that they would be intelligible to any cultured person. That might have been true for some educated Brahmins of Maharashtra at that time but certainly was not a realistic assumption for general readers. Even at that time, Sanskrit was not understood by more than a fraction of the people. So as a result of this, the work was not read very widely. My translation is the first one where the Sanskrit

quotations have been translated. I was involved with that for the last six or seven years.

Remarkable! Could you tell us some stories about people you met, or discoveries you made.

Stories are anecdotal and come up in conversations really. I remember we had a concert by Bhimsen Joshi. He had come through Spicmacay. That time there was a young man called Ashok Imaneni, who was President of the local Spicmacay chapter. As we know, Spicmacay is a strictly student thing and I was an advisor. They were going to present a concert. With your help, they said to me, we can get university facilities for the performance.

It was simple. All I had to do was sign a document saying they should be allowed to do it and they had the right to use the university facilities because it was a university student chapter. Bhimsenji was going to perform on a Wednesday. I asked them what arrangements they had made for their stay, and they said Bhimsenji's cousin's son lived in Issaquah, a suburb of Seattle, and had agreed to put them up.

About two and a half weeks before the concert, I got a call from Bhimsenji. Ginde-ji had told him that if he went to Seattle, he should stay with me. So he called me from New York. 'Professor Sahib,' he said in Marathi. 'Please don't call me Professor,' I said and we both laughed. 'Whatever it is,' he said, 'I must stay at your place. (Listen, I am staying with you, all right? That nephew of mine has no understanding of music!) It turned out that he, his wife, son, daughter and two accompanists came to stay with us. We would have no problem accommodating them! Shanta would cook for them and look after them with some help from others.

Now, they were arriving on a Monday. The previous Friday, Shobha Gurtu was performing in Seattle. She spoke Konkani and was very much at home with us. She was performing in Vancouver on Sunday evening. From there the plan was that she would come to Seattle by bus and leave directly for India from the airport. As scheduled, she went on Sunday morning. On Sunday afternoon she phoned. 'I don't feel welcome at my host's place,' she said. 'Can I come back to Seattle on Monday morning and can someone give me a ride to the airport on Tuesday?' 'No problem,' I said.

But, remembering that Bhimsenji and party were expected on Monday, there was a problem of sleeping accommodation. Shanta's sister Shaila was visiting us from India, and my mother also lived with us at that time. Shobha was coming with her daughter-in-law and granddaughter, plus two accompanists who earlier had stayed with Mohan Khandekar and would this time too. So we were a bit pressed for bedrooms.

What did you do?!

We were now going to be the four of us and six from Bhimsen's group. And Shobha was coming with her daughter-in-law and granddaughter. We had housed large numbers before and had help from others, and the idea was that Shobha and group would eat with us and sleep at a friend's. She arrived as expected on Monday with a friend who brought

her from Vancouver, and the friend asked if he should bring her bags in. 'Don't bother,' we said. 'She will spend the day with us but will go to her host's place for the night. 'At this point, Shobha started to cry. 'I want to stay here, with you, please,' she pleaded, 'I like it here with you! You are like my sister. We can sleep on the kitchen floor.'

So Shaila shifted to my mother's room and Shobha, her daughter-in-law and granddaughter shared a room quite happily. And when Bhimsenji and group arrived that afternoon, we had a wonderful time, chatting late into the night. It was a memorable time.

I remember another story. In 1991, the SRA troupe came to Seattle. Vijay Kichlu was bringing the troupe. They had many concerts lined up so we didn't plan one with them. Now three weeks before they were to arrive, we got a call from Vijay Kichlu. He was desperate. 'Rameshbhai, we have a bad problem,' he said, 'please help us.' It turned out that the person who was to arrange their visas had let them down badly, and for a flimsy reason. So they had only three weeks and the visa had not been applied for.

In those days, visas were not as complicated as they are now but the lead time needed was two months—and we had only three weeks. I promised to do what I could. Ragamala had a grant from the National Endowment for the Arts that year. I told the director of our grant what had happened. 'If I can arrange a J1 visa for the group through the University, can we make a proposal to the grants committee? Can you allow us to add this concert as an extra?'

The committee had to approve the proposal from their side and since we had not originally proposed it, we needed permission to add it. He asked me what I could tell him about the SRA. I told him it was the premier conservatory for vocal music in India and told him about the work they had done. 'The quality of the artistes will be very high,' I said. Among the artistes were Protima Bedi, V G Jog, Vijay Kichlu and Rashid Khan.

He said there would be no problem, in fact, they would give us an additional \$3,000. I thanked him and he asked, 'How are they going to do the visas?' I explained that they would get a J1 visa for each individual, which would allow them to perform at other places also but they come as exchange visitors. The University can give them the documents.' So I had to get 13 sets of documents processed. The International Office at the University was very supportive and processed them within 3 days. We then couriered the consent forms to Calcutta and they got their visas!

We could not pay them much but they were so happy, they were willing to perform for free, but of course we did what we could for them, with help from the NEA grant.

In 1981, Lalith and Jayavanth had come to Seattle and Lalith performed there. Taranath-maam and his wife had come from Los Angeles. Tar-maam was to accompany Lalith at that concert. I remember she sang Darbari Kanada and

it was a wonderful concert. Immediately—maybe the next day—Lalith had to go to Vancouver since she was performing there on the weekend. Taranath-maam was to accompany her on the tabla again. I was reassuring myself that Tar-maam had brought his passport and asked him. He said to my utter surprise, 'Why do I need a passport, Vancouver is just couple of hours drive from here.' Little did he realise that Vancouver was in a different country! Since it was only a Friday, I thought we could ask someone in LA to courier the documents to Seattle. When I suggested this he said, 'No my child, our passports have gone to the immigration department for the renewal of our visas!'

There was no way we could get them in time, since the next day was a Saturday and all offices were closed. So Lalith had to go her concert in Canada without the tabla accompanist. At this time there was a young man, Benji Wertheimer, who had learnt tabla from Zakir Hussain and fortunately he was in Seattle and had come to play tabla at our place the previous Thursday at our weekly music sessions. He was the only person who could go with us since he had no visa problems, he was an American citizen. So he came with us and played at the concert.

Tar-maam had done so much for people. When Pandit Ravi Shankar was at our house, he told me that Taranath Rao supported him in Mumbai when he first came to that city. Ravi Shankar stayed with Tar-maam for three months, and Tar-maam even supported him financially to some extent.

I remember you telling us about Pandit Jasraj...

Yes. Once, he came to Seattle to perform and was to go to Canada from there. He had a visa but he did not have a document from a Canadian organisation inviting him to perform there in Vancouver. I was driving him across and just when I was reassuring myself that he had the invitation letter, he told me that there was 'some' letter— 'But I don't have a copy with me!'

At the border, non-American citizens have to go to the immigration officers' cabin and show them the documents. I went with him pretending that he did not know English. I explained to them that he is a well-known musician from India, which didn't impress the officer! Fortunately, we had a poster or a flier of his performance. The officer insisted on a document from Canada. I explained to him that the Indian Musical Society had invited him and he was performing as could be seen on the poster. He then said he wanted to talk to the person at the hosting end. I gave him the phone number and he tried to call the person, Anand Paranjape. There was no response! I told him the programme was in the evening and perhaps they were all busy making arrangements at the auditorium. He seemed convinced and allowed us to go through. Today it would have been impossible!

These are some of the stories from my experience!

<<<>>>

Helicopter Recovery At Siachen

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

Reproduced below is an article forwarded to me on the social media. The writer is believed to be Air Marshal Manmohan Bahadur, himself a retired IAF helicopter pilot.

"The report about recovery of an Army Dhruv helicopter from Khanda, a post at around 16,200 above MSL on the Siachen Glacier, in 2018, is wonderful news.

Besides the fact that a flying machine has been recovered, it is also great credit to the professionalism, and bravery of the men and aircrew of the Army Aviation Corps and the infantry men who helped recover the machine.

Reading the news coverage took me back to my days flying in that most inhospitable terrain – rightly christened the highest battlefield in the world. While the aircrew are in the limelight most of the time, it's the technicians who have been the unsung heroes of the Siachen recovery. Now, heated hangars have been constructed but in yesteryears – and that's just ten odd years back – the technicians would be up before dawn in those terrible sub-zero temperatures, to get the machines fly-worthy for early morning take-offs. It was worse at Base Camp, where in winters your breath would freeze on exhaling and the skin would be left on a metal part it touched with bare hands – but the aircraft mechanics pressed on regardless.

If one may add for the uninitiated that this was routine day-in and day-out stuff on the glacier – and is ongoing to this day since 13 April 1984 when Operation

Meghdoot was launched! But the glacier throws up different challenges off and on, of a kind that tests one's resolve, technical expertise and guts of the extreme kind.

One such incident occurred on 03 June 1990 when a Cheetah of 114 helicopter Unit (christened the Siachen Pioneers) flown by Flt Lt WVR Rao and FgOffr Suresh Nair had an engine malfunction on landing at Amar Helipad situated at 19,500 ft (yes, you read it right; 19,500 feet above MSL). During those days, Siachen was a live battle zone with intense exchange of artillery fire between Indian and Pakistani troops. The aircraft just plonked on the matchbox sized, makeshift 'helipad.' The 'buddy' helicopter rescued the crew of the stranded helicopter from Amar even as the Pakistanis started shelling the post, as the crew could not have stayed back because they were not acclimatised to those heights.

A mind-boggling planning had to be charted out to change the engine of the unserviceable helicopter at that height in an inhospitable terrain and adverse weather conditions, under live fire from the enemy and without heavy lift equipment. This had never ever been done in the history of aviation! The Cheetah engine weighs 182 kgs and requires a portable crane to lift it out and install a new one. At the best of times, at the helicopter base, it requires expertise and workmanship of a very high order, besides checks and double checks by many supervisors. Also the Cheetah can carry only between

25 kgs to 75 kgs of load to Amar due to the extremely reduced air density.

To cut a long story short, the following events happened. Amar was manned by troops of the Sikh Light Infantry (Sikh LI). These tough troops manhandled the unserviceable helicopter out of the small helipad to make space for the incoming rescue helicopters. How the Sikh LI troops managed to do this, only God and they themselves know. To do this they first made a snow wall ahead of the post to shield it from direct observation of the Pakistani post just ahead.

There was no time to lose. So in the subsequent days a technical team under Flt Lt G Sreepal was dropped by helicopter at an army post at about 15,000 ft for a shortened acclimatisation period. Some aviation fuel in 20 litre Jerry-cans was positioned at Amar, while in the helicopter carrying the engine it was planned to be kept at bare minimum to reach there. Wg Cdr Mahandra Goli, the Commanding Officer, flew the mission after a week to transport the engine. To carry the 182 Kg engine, the Cheetah was stripped of all non essentials by removing the tail rotor guard, rear seats, side panels, doors and after the aircraft was started up, the battery itself! The crew had no radio contact with anyone else thereafter, and could not have restarted their own engine if it failed in flight. Wg Cdr Goli landed at Amar and on hearing the noise the Pakistanis started shelling the post. The engine was off loaded by the infantry in double quick time while the helicopter was simultaneously refuelled using the 20 litre jerry cans. And while this was going on, artillery shells started falling around the helipad (thank God for the snow because the shells just get buried deep before bursting). Luckily there were no direct hits and Wg Cdr Goli returned after the off loading.

Flt Lt Sreepal and his team who had been positioned at Amar by another helicopter, started removing the engine using a portable crane. Due to the extreme cold the metal had become brittle and it broke. Now the Sikh LI

Soldiers and the IAF team manhandled the engine off the helicopter and fitted the new engine using sheer brawn – no words of praise can be enough for those brave Indian Army jawans and Air Force technicians. And by the way, they worked through the evening and night in freezing cold with a bitter wind blowing. Additionally while walking at those altitudes is a task in itself due to lack of oxygen, these people changed an engine that required opening tightly wound nuts and bolts, disconnecting pipelines and ensuring proper alignments – and the reverse for mounting the new engine. And the IAF men had gone there with a shortened acclimatisation schedule, a sure recipe for high altitude medical emergencies, if they occur.

On 13th June 1990, SqnLdr 'Chinky' Sinha and Flt Lt J S Malhi were dropped at Amar for the retrieval. After a quick

visual inspection of the repaired chopper, and as he says, with a prayer on his lips, he vented the engine and put the switch to start – and it started at one go. At that altitude, in normal conditions, the engine would have been allowed to run and additional checks would have been done. But this luxury was not there as the noise would have activated the Pakistani troops. He just engaged the rotors and took off. Back at the Base Camp, once again in Chinky's words, 'it was sheer bedlam' when he touched down – sheer ecstasy for having pulled off an engine change under such circum-

stances and the safe recovery of an helicopter from 19,500 ft. A world-record for sure, unbeaten till date.

Folks, it is a different class of people who operate there; the Indian Army jawans, the IAF technicians and the aviators; if they have a little bit of swagger, give it to them!

And above all, God is working overtime to for each one of those brave Indians operating on the glacier and keeping them out of harm's way."

Statue of Unity- A Tribute to Sardar Vallabhbhai Patel

GAURI MUDBIDRI

Sardar Vallabhbhai Patel was a father figure to the whole of India. A quintessential self-made man, Sardar Patel's life story exemplifies the sheer power of will, hard work and sincerity as he scripted a life for himself first as a lawyer, and then as a freedom fighter and nation-builder amid trying circumstances. Sardar Patel exemplified humility and ideals of simple living and high thinking. He was India's first Home Minister and also the first Deputy Prime Minister. Sardar Vallabhbhai Patel was the chief adherent of Mahatma Gandhi during the Indian independence movement.

He was highly respected for his leadership in uniting the 565 princely states of India to form a single Union of India.

The Statue of Unity was built as a tribute to this great Indian freedom fighter, also known as the "Iron Man of India".

History

Prime Minister Narendra Modi first announced the project, to commemorate Sardar Vallabhbhai Patel, on 7th October 2013 at a press conference to mark the beginning of his 10th year as The Chief Minister of Gujarat. At that time, the project was dubbed "Gujarat's tribute to the nation".

Shri Narendra Modi, the then Chief Minister of Gujarat, laid the foundation stone for the project on 31st October, 2013, the 138th birth anniversary of Sardar Vallabhbhai Patel. He marked the birth anniversary of Sardar Vallabhbhai Patel as "Rashtriya Ekta Diwas" to honour his legacy. A marathon entitled 'Run for Unity' was held on 15th December 2013 in support of the project. The main purpose of the marathon was to encourage people of India to run together as a tribute to Sardar Patel.

Location

The Statue of Unity is located in Kevadiya Village in the Narmada district of Gujarat. It is constructed on a river island named Sadhu Bet, 3.2 km away and facing the Narmada dam

downstream. The statue and its surroundings occupy more than two hectares of land and is surrounded by a 12 km long artificial lake formed by the Garudeshwar weir-cum-causeway on the Narmada river.

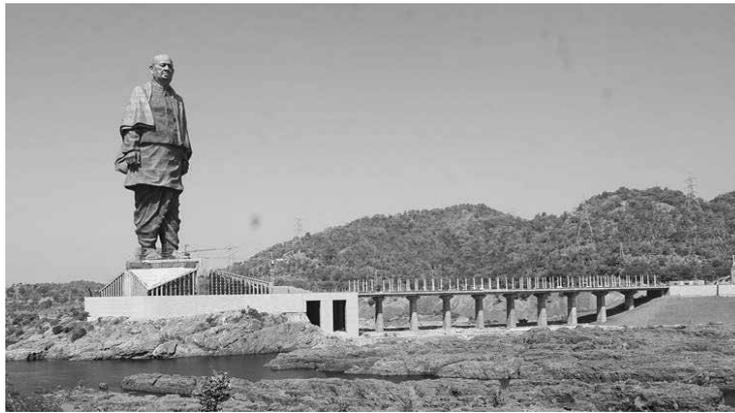
On a hillock, standing amidst the scenic background of the Narmada river, Satpura and Vindhya hills, Sardar Patel's monument is the tallest statue in the world with a height of 182 metres, roughly the size of a 60 storey building and at a full height of 240 metres tall including the pedestal.

A 250 metre long bridge provides connectivity to the island. It rises 54 metres higher than the previous record holder, the Spring Temple Buddha in China's Henan province. The statue can be seen within a 7 km radius. The 182 metre height was decided to match the number of constituencies in the state.

Design and Construction

a) Design: The Statue of Unity is an enlarged version of Sardar Patel's statue installed at Ahmedabad International Airport. It depicts Sardar Patel as one of the prominent leaders of the Indian Independence movement.

Teams comprising historians, artists and academics, after studying various Sardar Patel statues across India, zeroed in on a design proposed by Noida based sculptor Ram Sutar. The 92 year old sculptor known for his iconic statues was assisted by his 59 year old son Anil in this project. The father-son duo who hail from Maharashtra, have their studio in Noida. For the final statue, they made iterative scale models of 3ft, 18 ft, and 30 ft statues. The face itself was 70 ft in height and they made a scale model of 15 ft for final rendering. Once the design of the largest model was approved, a detailed 3D-scan was produced which formed the basis for the bronze cladding cast in a foundry in China. Commenting on the design, Ram Sutar's son, Anil Sutar, explains about the statue



of Sardar Patel, that "the expression, posture and pose justify the dignity, confidence, iron will as well as kindness that his personality exudes. The head held upright, a shawl flung from shoulders and hands are on the side as if he is set to walk".

Sophisticated state of the art technologies like light detection, ranging technology and telescopic logging to assess rock joint were adopted. The breathtaking statue required tricky engineering and a complex amount of reinforcement to support such a statue. According to a report, the specifications of the statue like showing Sardar Patel's dhoti-clad legs and the use of sandals for footwear rendered the design thinner at the base than at the top thereby affecting its stability. This was addressed by maintaining a slenderness ratio of 16:19 rather than the customary 8:14 ratio of other tall buildings. The statue is built to withstand winds of up to 180 kilometres per hour and earthquakes measuring 6.5 on the Richter scale which are at a depth of 12 km below the statue. This is aided by the use of two 250-tonne tuned mass dampers which ensure maximum stability.

b) Construction: The Statue of Unity is an epitome of architectural and engineering masterpiece. A special purpose vehicle called "Sardar Vallabhbhai Patel Rashtriya Ekta Trust" (SVPRET) was established by the Gujarat government to ensure seamless execution of the entire project.

The construction of the statue started on 31st October 2014, after a formal launch of the project a year earlier. Building a statue of this impressive life was a tough task. Representing a life of hardship and struggle, suffering and freedom, a statue had to depict it all. It was not going to be a mean feat by any chance considering the courage of the great man. The daunting scale and nature of the project was a monumental task.

The construction was done in four stages. The statue development went through a mock-up, three-dimensional scanning techniques as well as computer numerical production technique for accurate reproduction of minute details.

The first step towards connecting the entire nation with the statue was the iron campaign, in which an agricultural implement made of iron was collected from around 7,00,000 villages India, melted and used. In all, 135 tonnes of iron was donated by farmers to support the project, for which PM Modi's slogan was Ek Bharat Shreshtha Bharat (One India, Noble India). This nationwide farm tool collection drive, was launched as a symbol of "unifying the country".

A consortium comprising Turner construction, Michael Graves and Associates and the Meinhardt Group supervised the project. Indian infrastructure company Larsen & Toubro was given the construction contract for the project.

L&T employed over 3000 workers and 250 engineers in the statue's construction. The core of the statue utilized 2,10,000 cubic metres of cement concrete, 6500 tonnes of structural steel and 18,500 tonnes of reinforced steel. The outer facade is made up of 1700 tonnes of bronze plated and 1,850 tonnes of bronze cladding which in turn comprise 565

macro and 6,000 micro panels. The bronze panels were cast in Jiangxi Tongqing Metal Handicrafts Company. These were then transported over sea and then by road to the workshop near the construction site where they were assembled.

Features

The Statue of Unity which was unveiled on 31st October 2018 attracts lakhs of tourists from all over India.

The statue is divided into five zones of which only three are accessible to the public. From its base to the level of Sardar Patel's shins is the first zone which consists of three levels viz-exhibition area, mezzanine and roof. The base of the statue, with an exhibit floor, houses a memorial garden and museum with 40,000 documents, 2,000 photographs on the life and times of Sardar Patel on a multimedia platform. An adjoining audio-visual gallery provides a 15 minute presentation on Patel and also describes the tribal culture of the state. The second zone reaches up to Sardar Patel's thighs, while the third extends up to the viewing gallery. The two elevators at the base of the statue carry visitors to the viewing gallery in just 30 seconds. The viewing gallery has the capacity to accommodate a batch of 200 people. The gallery offers a view of the Satpura and Vindhyachal mountain ranges where the borders of Gujarat converge with Madhya Pradesh and Maharashtra. The fourth zone is the maintenance area while the final zone comprises the head and shoulders of the statue.

There is also a section called "Valley Of Flowers" on the hillock adjoining statue where a variety of flowers will be grown. Besides this, there are many recreational facilities that are divided into different sections viz - Entertainment, Gardens, Adventure, and other attractions such as a food court, a mall etc.

Upcoming tourist attractions

The upcoming tourist attractions near Statue of Unity will provide a tremendous boost to the tourism industry in Gujarat.

- The Sardar Patel Statue will have a Shreshtha Bharat Bhavan which is a 3-star hotel with 52 rooms and two tent cities with 250 tents near it, besides boat rides on the Narmada River. It will also house the departments of all state governments.
- A five star hotel along with several other amenities is also under construction. It will also house a research facility for agriculture and tribal development.
- A shopping centre along with a selfie point has been readied a few metres away from the statue.
- A Tiger park and Crocodile park are also going to be developed in a phased manner.
- The large modern canopied plaza, overlooking the Narmada river and the statue, comprising food stalls, ornate gift shops, retail kiosks and other amenities is being built which will provide visitors a well-rounded tourist experience.

(Source: Indian Express, Ahmedabad/ Vadodara Times)

Karwari Mejwani with Shyamsunder Basrur!

RAMKISHORE MANKEKAR

In September, I happened to be in Karwar on work at the District Collector's Office, alongwith Dr. Gajanan Mankikar of Pune, regarding our Shree Janardan Temple. The day before, we had a meeting with Mr. Narayan Mallapur at Shirali Math regarding the same and he had told us to get in touch with Shyamsunder Basrur after we reached Karwar as he would help us get our work done. His one liner was that, "Shyamsunder Basrur is the most influential person in Karwar and he will help your work get done!" Since we were quite early, Dr. Gajanan Mankikar whom I had accompanied, suggested that he would like to visit the over 300 year old Sita Rameshwar Temple there - a place he had visited about 60 years ago as a seven year old! So off we went and by the time we completed the temple tour as well as the Maruti Temple located bang opposite, we were joined by Shyamsunder Basrur. He is the principal patron for the maintenance of both the temples and told us that there were only four Bhanap families resident in Karwar now, with most of the Aamchis having gone and settled in cities across India or overseas.



Shyamsunder Basrur at the entrance of Swetha Lunch Home, Karwar.

At first sight, Shyamsunder Basrur comes across as a very simple 'aamchigelo'. But after a few minutes with the gentleman, one becomes aware that he is no ordinary person but a really well known personality in his own right, not just in Karwar but all the way up to Mangalore ! As we entered the District Collector's office, every second person would get up and respectfully wave at him with a smile. Little did we know, until a while later that the whole of Karwar knows him! And no prizes for guessing why - all of them have had a meal at his restaurant, Swetha Lunch Home, one time or the other, with most becoming regulars!

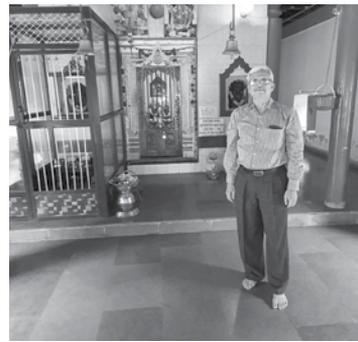
Work at the DC's office partly completed, we accompanied him for a quick lunch - no prizes for guessing - at Swetha Lunch Home, before our departure for Pune.

Shyamsunder Basrur's fame lies in the fact that he has been running 'Swetha Lunch Home' a restaurant on Green Street in Karwar since 2000. He initially started off as a mechanical engineer and had a car servicing centre which unfortunately folded up one day. Having incurred heavy losses, Shyamsunder recounted how with just Rs. 350 in his pocket, he thought of buying a gas stove and starting a small eatery. Both he and his wife had a passion for cooking and very soon they had built up a loyal clientele of office goers who would drop in every day for lunch and dinner. Shyamsunder's secret of success has been using only natural ingredients in all his recipes and avoiding synthetic stuff like Aji-no-moto and baking soda etc. The home cooked taste

spread through word of mouth and very soon, he and his wife were running a restaurant that comfortably seated 50 people on the ground floor. To cater to travelling folk, he created another 25 seater air conditioned facility on the first floor.

Shyamsunder makes three trips between early morning to noon every day and personally selects the fresh catch of the day. Over the years, he and his wife have trained locals to cook in the kitchen their home grown recipes that are not too spicy and just right for the patrons, both locals and those like us who come in whilst travelling.

Today, Swetha Lunch Home serves vegetarian and non vegetarian food. While Dr. Gajanan Mankikar opted for a pure vegetarian thali, I ventured for the non-vegetarian thali which came with a chunky fried Surmai! And knowing my propensity towards seafood, Shyamsunder brought for me to savour, 'Bangda Aamshe Tikshe' steamed in haldi



Dr. Gajanan Mankikar, inside the Sita Rameshwar Temple, Karwar

paan, crunchy Belinji fry and Saundeli curry. I had told him in advance that I was avoiding crabs, shells and prawns to control my cholesterol, else he would have plied me with samples of those too! There is an exhaustive eight page menu in his restaurant which also serves Chinese food including Chicken fried rice and I was pleasantly surprised to hear people

ordering for 15 plates of the same to take away.

Around 2008, Swetha Lunch Home shot to prominence when the "Highway on my Plate" team from NDTV visited and tried out the fare offered by Shyamsunder and his wife. The telecast of that episode, "A taste of Karwar" put Swetha Lunch Home into the right orbit of foodies from across the world! Then in 2018, popular TV anchor Vinod Dua also did a foodie shoot at the restaurant. And now, since 2015, for four years running, Swetha Lunch Home has won the Tripadvisor's No.1 Excellence Certificate for the Best Food in Karwar! A wonderful recognition for Shyamsunder, his wife and his sister in law and brother Chaitanya Basrur who has settled in Karwar post his retirement from FDC, Mumbai and helps in the management of the restaurant.

So fellow Bhanaps, the next time you are any where close to Karwar around lunch time, do step into Swetha Lunch Home, 477/4, Ananda Arcade, Green Street and sample the simple home cooked fare. You will agree that it beats the swanky competition in Karwar hollow! I would recommend dinner only as a last resort because most of the catch for the day would have been devoured by the ardent fans of Swetha Lunch Home and your choice would be limited to only what is available then!

100TH BIRTH ANNIVERSARY



Shri. Vithal Ganesh Padbidri

Birth Date – 6th November 1919

Dearest PAPP/AJOBA – HAPPY 100TH BIRTHDAY IN HEAVEN!

We were very fortunate to have your guiding presence in our lives.

We miss and love you a lot.

Fondest wishes and love from all of us.

Wife: Late RukmaVithal Padbidri

Children: Late Manjula – Late Mohandas Bijoor, Nirmala – Late Ashok Mallapur,
Nagendra – Gauri Padbidri, Late Sunila – Gautam Hemmady, Late Urmila – Ajit Tallur.

Grand Children: Sangeeta – Chetan Sashital, Anand – Sheetal Bijoor, Deepa – Rohit
Kalyanpur, Rajeev – Amrita Mallapur, Aruj – Sukhada Padbidri, Nehal Padbidri,
Namrata Hemmady – Muktar, Nandita Hemmady, Aashay – Khushboo Tallur.

Great Grand Children – Taejusvin, Tanushree, Sargam, Raunak, Anoushka,

Aarav, Armaan

YOU WILL ALWAYS BE CHERISHED IN OUR HEARTS

Mother-in-Law-hood: Looking Back, Looking Forward

Shobhana Haldipur

My son is engaged to be married soon, and I will welcome home a daughter-in-law. This set me thinking about the time I got married. It is now more than three decades. I had never thought much about the kind of mother-in-law I would have. However, I ended up having a kind mother-in-law. I also don't know if my mother-in-law had any thoughts at that time about how her son's wife should be. If she had any, she never expressed those. When I was introduced to her by my fiancé Rajesh, she warmly welcomed me without the slightest reservation. She jocularly said there were a few who were interested in her son, but she told them she had no idea of whom he was "eyeing" and finally he ended up marrying an "Iyer"!

It will be a decade this November since my mother-in-law, Chitra Haldipur, passed away. I knew her for twenty-five years, including the period before my marriage to Rajesh. A quarter of a century is surely long enough to know a person fairly well. Even before my marriage, I visited my in-laws innumerable times in Karnatak Society where they lived. They later chose to move to Thane to be closer to their children.



I chose to call her Amma from day one without any prodding from anyone. It came to me naturally as I felt instantly welcome into the family, and very happily also took up my married surname. Amma had a peaches-and-cream complexion and typical "amchi" looks inherited from her mother Lalitabai Kasargod, who was like a goddess of beauty and grace. Neither needed or ever used any sort of cosmetics.

Amchis are literally, "khaate peete log" - this I realised very soon. Every two hours, there would be rounds of tannek or khaan in between meals. Any time you woke up was breakfast time, no matter how early. My father-in-law willingly made uncounted trips to the famous sweet meat shop "Sandesh" in Matunga to replenish stocks at home.

Amma, though a working lady, was not really the ambitious type. She was upright, good at English drafting, devoted to her work and possessed an enviable work culture... traits rare to find in most Government offices. Having done her schooling from a convent in Mysore, her English vocabulary was extensive. In fact, the first time I heard the word "condescending" from her, I had to look up the dictionary! She would love to play Scrabble with my husband, and many a times, they would fight like little children over whether a word would qualify for getting points or no. Her favourite pastime in post-retirement days was to solve cryptic crossword puzzles. When it came to languages, she was equally proficient in spoken Konkani, English, Hindi, Marathi, Kannada and Tulu.

Within the house, she would manage everything related to children, finances, investment and interiors. She was happy to be financially independent and very averse to seeking help from anyone. Financial freedom clearly empowered her and gave her a sense of self-worth and freedom.

Being a foodie and good cook herself, Amma's definition of being a good host was to feed a person heartily. She was very fond of entertaining guests, and no one would ever return hungry from her home. Some of her very tasty dishes that I too learnt were batata-saung and stew, kairas, tomato saar, vaingansukke and ghadi chapatti. She loved to hum as she worked, but her eternal regret was she could not learn music. It made her happy that I had learnt music and was passionate about singing.

During my first pregnancy, she took great care of me as I was advised complete bed rest. She would sponge me, keep food and medicines ready for the entire day and then leave for office. Grandchildren were her weakness and pride, and she would go to any lengths to indulge them.

I sometimes thought that she lived a life of contradictions, On the one hand, she was very forward in her outlook, in aspects that would set the most educated and enlightened person thinking, and on the other hand she had her own sets of traditional beliefs that did not have much rationale, but since these never affected others, it didn't matter in her relationships.

Just two examples of her forward thinking would suffice:

When she had to be operated for brain surgery and her head had to be shaven off, while all others were tense, she was very composed and commented that she felt lighter.

Wanting to be useful even after her death, she instructed us to donate her eyes and body for medical purposes, something that many admire but few actually end up doing.

Amma would often mention that during her childhood, an astrologer had predicted that she would die at the age of 55. However, she lived to see her 70th birthday. She would have been delighted to meet her grand-daughter-in-law with whom she could have chatted away in Tulu.

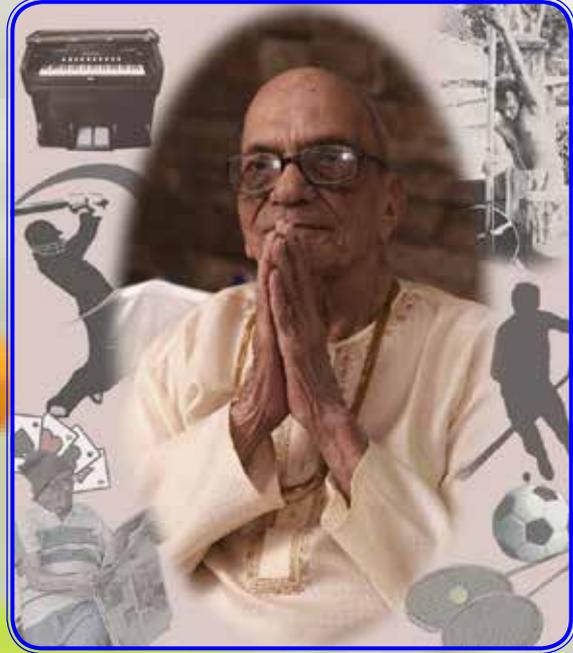
Will miss you both, Amma and Pappa during Raunak's wedding...

!!! AND THAT'S THE END OF AN ERA !!!

Remembering and celebrating the Life of Dr. Sadanand Ganapathrao Hoskote



Born on 26-05-1918



Passed away on 08-10-2019

Dear Pappa was unusually restless on the 8th of October, the auspicious day of Dussehra. When the entire world was busy celebrating victory of good over evil, perhaps he wanted to be closer to the good and that he decided to bid goodbye to us and join his dear spouse Sunanda, whom he has been silently missing for almost two decades. He breathed his last quietly in his sleep on that day around 8 in the night and commenced for his heavenly journey. He lived a full life for 101 years 4 months and 13 days. He has been a candle, imparting light to the people around him in a lifelong spirit of generosity.

Pappa, we shall always remember and cherish-

- your sacrificing lucrative professional opportunities for betterment of the villagers
- your relishing healthy "Pejje Jevan" with "Appinmidi Lonche", before leaving for the dispensary
- your cycling everyday to your dispensary at Ambagil, irrespective of whether in the hot-sun or thunderstorm
- your very extraordinary skill and ability to diagnose ailments of your patients
- your uncanny tricks of providing psychological treatment to patients
- your dedication to patients on 24 X 7 basis
- your noble and philanthropic nature, helping deserving patients financially for buying medicines
- your moving around with a lantern/torch in the midnight on visits to attend critically ill patients
- your habit of keeping yourself updated with the knowledge of medicine by reading medical journals
- your voracious habit of reading novels, magazines and literature
- your love and dedication for music, drama, sports alike
- your listening to radio for running commentary on cricket, hockey and tennis
- your contribution for promoting education in the village of Bijoor
- your kind heart for patients and your family alike
- your coming home tired and hungry at 2 pm and having quickest of the lunches
- your watering plants by drawing water from the well using dotte (a bucket)

- your moving around in the “hittal” (garden) for its maintenance and upkeep
- your bringing Bon-bon chocolates for us over the weekend
- your keeping hot water ready for all of us to bathe in the morning..... these memories are endless and precious.

All these will be remembered by us, people living under the shelter you have provided, for life. You have left behind a huge legacy, which is very difficult for anyone to follow and practice in real life. But, we assure you, we will try our best to live upto your expectations from us.

There is a great emptiness left by you dear Pappa, but the strength of your love, the aura of your very strong character and the punya of good deeds that you and dear Aayi have left behind, will perhaps help us get through these difficult times. We will always honour your memory and cherish the good times we spent together with you and dear Aayi. You will always remain in our hearts and memory, as a great personality and we will try to follow and emulate you by our good deeds. Though you may be far away from us, the emotional bond and love between us will remain very strong and blessed always.

We wish and pray to the Almighty to grant Sadgati to your Atma.

May you remain happy and contented with your dear Sunanda up there.

Daughter Chitra and Jayanth Kalyanpur
 Grand-daughter Darshana and Shyam Nileshwar
 Great Grand Daughter – Sannidhi Nileshwar
 Grand-daughter Deepali Kalyanpur
 Daughter Vinaya Praveen Sirur
 Son Vivek and Vidya Mangalore Hoskote
 Grand-daughter Swati and Rahul Bhirud
 Grand Son Sagar and Darpana Shirur Hoskote
 Son Vikram and Suchitra Haldipur Hoskote
 Grand-daughter Niyati Hoskote
 Grand Son Nihar Hoskote

Kiddies' Corner

A house in the mountains



Belthangadi Aditi Rao – 11 yrs

The friendly dinosaur



Avani Santosh Sajip – 9 yrs

Food For Thought!

After any prolonged period of sincere, intense and disciplined spiritual activity, a small break spent with other *sadhaka*-s in the lap of Mother Nature and in the Divine Presence of the *Gurumauli* can be very rejuvenating indeed! Let us have a peep at the joyful scenario of a *Vanabhojan* organised after the fulfilling Mallapur *Chaturmas* by Praveen Kumar Basruram who is the Assistant Conservator of Forests, Kumta Sub-division and Joint- Secretary, Sagar Local Sabha of Shri Chitrapur Math

What a serene and enticing environment it was!!! Call of the lion - tailed macaque from one side; the sound of a stream flowing towards river Sharavati in the background; camouflaged tent houses; Rani Chennabhairadevi's picture at the backdrop of the amphitheater inviting all amchi s; the aroma of special delicacies prepared by the Sagar volunteers tempting our taste buds!!!

This was the wonderful scene at the Vanabhojan venue. It was the lion -tailed macaque Conservation area Eco park at Gersoppa, under the management of Honnavar Forest Division. This land of Rani Chennabhairadevi has some link with amchi- s, as she is the first queen who gave asylum to Gowda Saraswats who fled from Goa due to threat of Portugese invasion. When our ancestors ran away from Goa with the idols of our Kuladevata-s, the queen made all possible arrangements for our shelter, trade and worship. She even fought with the Portugese army on our behalf. We can see the traces of Saraswat families settled in villages ranging from Karwar to Bhatkal till date. So, it was, in a subtle way, like going back to our roots for all amchi-s. (Ref: Swapna Saraswath

by Sri Gopalakrishna Pai).
No need to say that



it is a great combination to have batata wada, dal wada and hot tea when it is raining heavily outside. The day's plan included many activities, snack and lunch-time, games and Antakshari and of course, the icing on the cake being Pujya Swamiji's Upadesh and bhajan. All arrangements had been made for a slow cycle race, and tug-of-war but the rain did not permit this, alas! In spite of a strict warning from the forest staff, our youths were enjoying swimming in the chilling stream!!! Our Mams and Pachis were busy watching the video presentation about forest and wildlife of Honnavar division at the Interpretation center. I could hear the cheer 'Wow' from all the viewers, out of amazement, when we showed them the documentary on the life of the lion -tailed macaques. They were so thrilled to hear that this Conservation area has been now upgraded to a Sanctuary. Some youths got busy identifying the tree species in and around the campus. Some were busy

~~~~~ Parisevanam ~~~~~

roaming around the Chaturmukh Jain Temple which was the central place for trade and culture during ancient times. The little ones from Mallapur enjoyed the adventure games, zip line, rope nets and so on.

The serene atmosphere became divine all of a sudden when Parama Pujya Swamiji entered the campus. A gathering of 225 amchi-s welcomed His Holiness with jaijaikar-s. As all were waiting for Swamiji's Ashirvachan and bhajan, Swamiji, who never disappoints His devotees, gave Upadesh and sang a bhajan, truly glorifying the ambience.

Now it was time for lunch. The hyper-charged volunteers from Sagar had prepared mouth-watering dishes which included roti, ennegayi (masala-filled baingan), madke kalu usli, pulav, curd rice, bisibele bhat, dal wada, jilebi, kayiholige, and to top it all - fruit salad.

Now, after a santrapt appetite, how can amchi-s sit quiet?? Antakshari was all that was needed there at the moment. It was a happy coincidence that when Parama Pujya Swamiji entered the place, the rain had

just stopped. I was singing "Toofan ko aana hai, aakar chale jaana hai, baadal ye kuch pal ka, chhakar dhal jaana hai" from the song 'Ek pyar ka nagma hai.' Goutam Padukone Mam's romantic note, Kumble Kishore mam's two-voiced 'ek chatur naar', were added attractions of the day. Swamiji was so happy that he asked Kishore mam to sing once more. The day concluded with Swamiji's Nirop upadesh and bhajan.

It was a Vanabhojan in the true sense. Amchi-s of all age groups enjoyed the day in their own special way. I was little bit worried about the arrangements on the previous evening when I got a message late at night about more number of participants than expected. But all thanks to Durgesh Chandawarkar mam and Uday Gurkar mam, who were there to inspect the arrangements. As they said, when Swamiji is backing you with His Ashirvad, everything has to go off well. I realized My Guru was happy, my people were happy, even Mother Nature seemed very happy for She blessed us by showering us with heavy rains all through the day.

Om Namah Parvati Pataye Har Har Mahadev

With Sashtang Pranipat at the divine feet of
Param Pujya Sadyojat Shankarashram Swamiji

We offer our Humble Wishes on the **JANMADIVAS OF PARAMPUJYA SWAMIJI**
Raghavendra Bhat, Gayathri Bhat and Family

FOR ALL VAIDIK & RELIGIOUS RITUALS
&

Horoscope Matching & Predictions

In the City of Pune / Mumbai

CONTACT Ved. Raghavendra Bhat

Mob. No. 8169463662 / 9987790883

For Bridal Make-up

You can Contact Smt. Gayathri Bhat

Mob. No. 9834455296 / 9004301737

Osto-Musings

An article on the state of Cancer patients with Stoma in India

UDAY KERWAR, CHAIRMAN (HON) OF OSTOMY ASSOCIATION OF INDIA

What is Ostomy ?

This is a very common and basic query asked, surprisingly, even by a few from the medical fraternity ! The lack of awareness on Ostomy is extremely widespread and the type of disease that it is, people hesitate to speak of it.

Ostomy is a type of surgery required when a person has lost the normal functions of the bowel or bladder due to Cancer, birth defect, Ulcerative Colitis etc., however, Cancer is responsible for over 90% of the cases. An Ostomy allows normal body wastes to be expelled through a surgical opening called a "STOMA" on the abdominal wall into a special appliance fitted over it.

Patients with Stoma are generally referred as Ostomates. There are three kinds of Ostomies,

- Urostomates : These are bladder cancer patients and on removal of bladder pass Urine through the Stoma in a bag attached externally to the body.
- Colostomates : These are Colon Cancer patients who pass Stools through the Stoma.
- Ileostomates : These are generally Colon cancer and/or IBD patients whose Large intestines cannot be treated with medication.

In all the above cases, the patient **loses natural control** over waste expelling and an external bag needs to be attached to the body to collect the waste 24 x 7, **for life.**

Post radiation/chemotherapy, when ostomy patients become Cancer survivors, the remnants of the disease never really leave the body and there is a real need to take great care permanently.

The life saving stoma needs to be nurtured every moment. The ostomy appliance is a necessity for life. It needs changing every 7-8 days, in summers this change may need to be done every 2-3 days due to leakage. On an average, an ostomate changes his appliance 75 times per year. Over 90% of the appliances are imported and with 22% customs duty (post set off) and 12% GST, the appliances sell for Rs.700-900/- a piece !!

There were as many as 93677 as per GLOBOCAN 2018 : India) new Ostomy related cancer cases reported in 2018 alone with a mortality rate exceeding 65%.

Experience shows that 75% of all ostomates come **from middle to lower middle class and the prohibitive cost of appliances has a deep impact on patients who prefer to die rather go through surgery and incur a lifetime of expense for the appliance.** This cannot go on and needs to change. There is an urgent requirement to include Ostomy appliances (HS code 3006 9100) under National List of Essential Medical Device (NLEMD) and have it included in the list of disabilities.

While the Stoma creation is a life saving measure; however, it does leave a deep psychological scar on patient when it becomes apparent that there is a visible change in

physical appearance and worse, a total loss of natural control.

The permanency of use of the appliance (lifetime) is a huge shock followed by a nagging fear of the appliance falling off or of offending others because of malodorous secretions can make ostomates avoid social contact with friends and even their family. Awareness and stigma are some of our most challenging issues.

Unfortunately, even as life saving it is, stoma creation, in reality disables a patient for life. Due to this an ostomy patient has to go through lot of hardships and challenges, a few are mentioned below;

- Difficulty in Running.
- No Sprinting and Jumping
- Inability to use crowded public transport (Stoma needs protection)
- No lifting
- Difficulty in bending
- Inability to use Indian style toilet
- Inability to sit on the ground
- Difficulty in sleeping
- Sexual problems
- Deficiency of vitamins and minerals in body (no control on outflows)
- Risk of skin irritation and infection in stoma area
- Ostomy associated medical complications (like recurring Hernia)

There is a definite need to get Ostomy brought under the physically handicapped category with severe disability so that they will also get benefits at par with other physically handicapped persons.

Ostomy is a real disability that needs urgent attention from all of you. While everyone is sympathetic, it's a fact that lack of awareness of such a major disability is so widespread that no medical bulletin or govt. gazette even hints at Ostomy.

Ostomy is conspicuous by its absence in any official records, it simply does not exist !

For every ostomate in the mainstream there are three or four who are closet ostomates. There is an urgent need to reach out to these ostomates to support and rehabilitate them and to ease them into the mainstream. Life is short, its much shorter for such ostomates. There is life beyond ostomy, a life equally, if not more fulfilling.

Ostomy Association of India (OAI) was founded in 1975 by Dr.D.J.Jussawala, Shri Ramakant Shah and Shri Hiralal Narang and put under the umbrella of Indian Cancer Society (ICS). Dr.Jussawala, India's first Oncologist had earlier founded ICS alongwith Shri Naval Tata in 1951. OAI pioneered the cause of serving ostomates across the Indian subcontinent. We offer free pre and post op counselling including free counselling by our in-house Enterostomal Therapist at our Stoma Clinic. OAI is a self-help group of people who have all undergone diversionary surgery of the

Gastro-Intestinal and Genito-Urinary tract. As a not-for-profit association, OAI is totally reliant on the support of Donors, members, friends, volunteers and a very dedicated staff team. OAI holds free camps in disease intensive areas as well as awareness camps in other areas. Apart from supplying ostomy appliances at cost, OAI also gives free appliances to the poor

and disadvantaged.

OSTOMY ASSOCIATION OF INDIA, (affiliated to Indian Cancer Society) Gr.Floor, Indian Cancer Society Bldg., 74, Jerbai Wadia Road, Bhoiwada, Parel, Mumbai-400012 Tel.022 24128087 Email : ostomyindia@gmail.com www.ostomyindia.com

Trusted Hope

KEDAR K

Down in agony,
Writhing endlessly,
I call for you,
Worrying profusely.

Don't you turn up,
Don't you come,
No sign you show,
You've proven me dumb.

No way to go,
No door to knock,
Yet you are,
A rigid black rock.

No light you lead,
No path you show,
You still ain't here,
How will i go...

All hopes lost,
My trust is live,
My faith consoles me,
Your help will arrive...

A road will build,
Your light will guide,
My pain will vanish,
In your healing tide.

Will you appear,
Will you take me,
To the place destined,
Where you want me to be...

The Guru

KUSUM GOKARN

Worship the Sun-Guru,
Who shines
Upon the bird and the blossom,
Alike.

Worship the Sun-Guru,
Who illumines
The earth and the moon,
Alike.

Worship the Sun-Guru,
Who enlightens
The man and the woman,
Alike.

Kiddies' Corner

Human Beings

A species of emotionally strong beings,
Who try to fly without their wings.
To succeed is their need,
For their family they need to feed.
They often portray they are all happy and gay,
Though their thoughts go another way,
Wondering what other people may say.
Lost in their own dreams,
From birth to death, their world streams.
Such are the species called human beings.

The shine of the sun would one day die,
And yet, no one would cry!
They would blame Him for losing His gift
And between the humans and the sun,
Would begin a rift!
The character of a man can seldom be judged at first sight.
Is his mind black or white?
In a human lies an arrogant creature,
A human's worst feature.
An obsession for earning money,
For which they can even commit felony.
But we can't stop them,
This magnificent gem called human beings.

They'll not cry forever for someone.
Soon this incident, they will try to forget.
And they would succeed,
For, it is a need.
For, a thought should not disturb a mind for long.
If such bad thoughts for long throng,
The man would sing only melancholy songs.
And will lose all the good thoughts;
But all men have a few good thoughts,
Which many changes to the world has brought.
Such are the good characteristics of the species called human beings.

A creature like man only few,
With much skill can review.
Man is such a unique creature,
Whose characteristics person to person differ.
But what more can I say of them?
This magnificent gem,
Called human beings!

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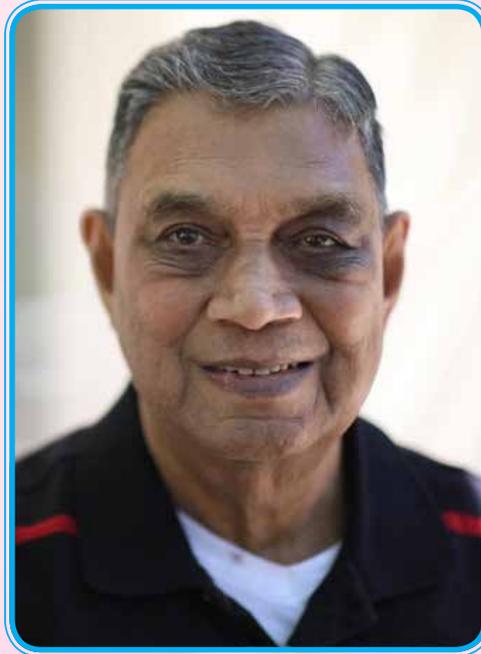
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Obituary



Vijaykumar Kolpe

(January 31, 1938 – September 16, 2019)

Vijaykumar (aka Vijay, Babudi), was born in a simple home and a loving family in Bombay on January 31, 1938. He grew up with older siblings Vasant and Vinita with simple and beautiful Konkani traditions in Vakola and Saraswat Colony, Santacruz West.

His young life was marked with him being a table-tennis and a cricket player and he was also committed to a gymnasium "Vyayamshala" where he helped the teacher (Bhai) and gained respect of his peers.

His promising career as a pharmaceutical representative with Glaxo and Hoechst Pharma was cut short by a rare illness that resulted in a major stroke and paralysis at the young age of 38. He persevered to fight and come to a new normal level of independence and raised Vivek and Vaishali, with an amazing partnership from wife, Jyoti.

Jyoti has been his pillar of strength since his first bout of illness in 1976 through the latest in 2019; and he in turn, was inseparable from her during their 52 years of married life.

Together they travelled across India and many countries abroad, were doting grandparents and enjoyed everlasting friendships in India, US and elsewhere. Their move to Simi Valley, California in the last five years brought great happiness to both by being close to Vivek and his family. Annu and Amma adapted quickly to life in the US and made wonderful friends in their apartment complex and the community.

A true gentleman, his signature smile, vigorous left-handshake, and love and care for others, is how everyone will remember him.

Deeply loved by:

His wife and life partner – Jyoti

Son: Vivek, Manasi, Vir, Malvika

Daughter: Vaishali, Vikran, Kashish, Kiara

Siblings: Vasant, Vinita

Relatives: Maya Maskeri, Vandana (niece), Viju (SIL), Vinay (Nephew) and many more.

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Mathādhīpati, Shrī Chitrāpur Math, Shirālī
has kindly consented to grace the occasion.

PROGRAMME

27.11.2019	Wednesday	Mārgashira-Shuddha-Pratipadā	6.00 a.m. Mṛttikā-Haraṇa from Ādisthala 9.00 a.m. Koṣhāgāra-Pūjā
28.11.2019	Thursday	Mārgashira-Shuddha-Dwītiyā	9:00 a.m. Sāmūhika-Prārthanā 12.00 noon Dhvajārohaṇa, Mahāpūjā 8.00 p.m. Maṅgalārati and Utsava
29.11.2019	Friday	Mārgashira-Shuddha-Tṛtīyā HH Shṛīmat Parijñānāshram Guru Pādukā Pratiśhthā Vardhantī	8.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
30.11.2019	Saturday	Mārgashira-Shuddha-Chaturthī	9.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
01.12.2019	Sunday	Mārgashira-Shuddha-Pañchamī	8.30 p.m. Mahāpūjā, Maṅgalārati 9:00 p.m. onwards Mrgabete-Utsava
02.12.2019	Monday	Mārgashira-Shuddha-Shashthī	9.30 a.m. Mahāpūjā, Maṅgalārati 12.00 noon Mahā-Rathotsava 10.00 p.m. Mahāpūjā, Maṅgalārati
03.12.2019	Tuesday	Mārgashira-Shuddha-Saptamī	8.00 a.m. Avabhṛthotsava 12.00 noon Dhvajārohaṇa, Mahāpūjā, Maṅgalārati, Sāmūhika-Prārthanā, Aṅkura-Prasāda-Vītaṛaṇa 5.30 p.m. Nāga-Tāmbila at Nāgākāṭṭe
01.01.2020	Wednesday		Kirishashthī

- Note: 1) At noon - Mahābhīṣheka, Pūjā, Nitya-Bali and Santarpaṇa on all days
2) In the evening - 5:30 p.m. to 7:30 p.m. - Bhajana-s, Dīpanamaskāra 8:00 p.m. onwards - Raṅga-Pūjā and Utsava on all days.
3) Devotees' meeting will be held on 01.12.2019 at 4:00 p.m.

Special Seva Rates for Shashthī Mahotsava 2019

a) All Sannidhi-Sevā	Rs. 800.00
b) Nāga-Tāmbila-Sevā (On 26th, 27th Nov. 2019 and 3rd, 4th Dec. 2019)	Rs. 500.00
c) Raṅga-Pūjā-Sevā (From 28th Nov. to 2nd Dec. 2019)	Rs. 1,000.00
d) Tulābhāra-Sevā (From 28th Nov. to 1st Dec. 2019) (Excluding Material cost)	Rs. 1,000.00
e) Gaṇa-Homa -1 coconut (30th Nov. 2019)	Rs. 1,200.00
f) Dīpotsava at Kumāra-tīrtha (1st Dec. 2019)	Rs. 4,000.00
g) Vasanta Pūjā	Rs. 7,500.00
h) Santarpaṇa-Sevā	Rs. 15,000.00
i) Flower Decoration Sevā (All Sannidhi and Anantheshwar-Guḍī)	Rs. 10,000.00
j) Pālakhī Utsava Sevā	Rs. 15,000.00
k) Bombe -Chavara (Lalakhī) and Silver Pālakhī Sevā	Rs. 15,000.00
l) Nāgākāṭṭe Flower Decoration Sevā (3rd Dec. 2019)	Rs. 10,000.00
m) Malige-Puja/Mrigabete-Lalkhi Seva/Ratha Seva/Kavalige-Katte seva	Rs. 40,000.00

For Sevas of Rs.10,000/- and above, the devotee will be entitled to seva at Anantheshwar-Sannidhi, Paduka-Puja and Shri Bhiksha Prasad.

The devotee performing Malige-Puja/Mrigabete-Lalkhi Seva/Ratha Seva/Kavalige-Katte seva (Rs.40,000/-) is entitled to All Sannidhi seva Prasad, Paduka Puja and Shri Bhiksha Prasad. Donation and contributions for the Shashti Mahotsav celebrations may please remitted through Cheque/DD/NEFT/IMPS and other digital channels to the SB Account No.107003130000250, SVC Co-operative Bank Ltd., Crystal Arc, Balmatta Road, Mangalore - IFSC Code SVCB0000070.

REMITTANCE IN FOREIGN CURRENCY may please be sent to SB Account No.107003130003872, SVC Co-operative Bank Ltd., Crystal Arc, Balmatta Road, Mangalore - IFSC Code SVCB0000070. The purpose of remittance, copy of self attested Passport, full address, contact number and email-id is required as additional information.

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The "Moksha" Destination – Gaya

SANJAY MUDBIDRI, MANGALURU

According to the Hindu calendar, the **Pitrapaksh Mela** starts from Anant Chaturdashi of Bhadra Suklapaksh every year. Pitrapaksha has a religious, traditional and historical significance in Hindu mythology. A large number of Hindu devotees visit Gaya every year and do Pind Daan so that their ancestors are granted moksha or salvation. It is also customary to worship and perform Pind Daan at Vishnupad Mandir, Falgu River, Akshaya Vat, Pretshila and Punpun River.

Adi Ganga – Punpun is the first place for Pind Daan

Punpun river is considered the first place of obeisance. Devotees perform Pind Daan at Punpun which is 13 km from Patna - the capital city of Bihar. It is believed that Lord Ram had performed puja for his ancestors on the bank of river Punpun, a tributary of Ganga and also called Adi Ganga. Thereafter he had offered Pind Daan on the bank of river Falgu in Gaya. This tradition has prevailed and followed by a large number of devotees till today.

According to Hindu mythology it is believed that the soul remains attached to the materialistic world after the death of the body because of the love, affection and desires towards the people and its belongings. In such a situation the soul suffers and remains in immense pain. It is the act of Pind Daan at Gaya by the successors or family members of the deceased which releases the soul from this attachment and cycle of rebirth.

According to a legend, the name Gaya has been taken from demon Gayasur who was blessed by Lord Vishnu and is manifested in Pretshila, one of the hills surrounding the city of Gaya. It is believed that performing Pind Daan at Pretshila not only releases the soul from the cycles of rebirth but also is blissful for the worshippers.

Time frame for Pind Daan

Though one can do Pind Daan any time of the year, the period of Pitrapaksh is considered to be most significant and appropriate for the purpose.

During the fortnight of Pitrapaksh, 10-15 lakh devotees visit Gaya to do the Pind Daan or Shraadh for their ancestors. The devotees offer balls of wheat flour and barley called Pind, and offer prayers. The symbolic offering of mud balls is also done by some pilgrims.

In Gaya, the Pinds are offered at "Vishnu Pad Mandir", "Akshayvat", Falgu River, "Ramkund". "SitaKund", "Brhmmangalpuri" and "Kambali". It is customary to do Pind Daan wearing new clothes.

Gaya is approximately 100 kms from Patna. The ancient city of Gaya was a part of the ancient Magadh Empire and is located on the banks of the Falgu River. It is considered among one of the sacred cities for Hindus. Three hills Pretshila, Ramshila and Brahamyoni surround it on three sides and make it a beautiful, picturesque site.

Gaya is a sacred place for followers of Buddhism too as it is believed that Lord Gautama Buddha, the founder of Buddhism spent time in and around this area meditating and

later delivering sermons.

Vishnupad Temple is the most prominent of the places of worship. It is situated on the banks of river Falgu and the foot prints of Lord Vishnu are engraved on basalt rock in this temple. The ancient Vishnupad Temple was reconstructed by Ahilya Bai Holkar, the queen of Indore in the 18th Century. The footprints, located at Vishnupad, are revered as Lord Vishnu's footsteps by Hindus and as Lord Buddha's footsteps by Buddhists.

As per a legend Lord Ram accompanied by Devi Sita had offered Pind Daan to his ancestors in Gaya city for salvation of their souls. Gaya is equally revered by Buddhists as this was the place where Lord Buddha preached about "Adityaprayaya" to 1000 villages who were fire worshipers. It was with the influence of Buddha's preaching that the people adopted Buddhism.

Places of Pilgrimage in Gaya

The river Falgu has visible flow of water only in the monsoons. But during the other seasons it flows below a layer of sand and can be seen only after digging a little bit of sand from the surface. This flow below the sand is believed to be as a result of the curse of Devi Sita.

Sita Kund

Opposite Vishnupad Temple, Sita Kund is located on the banks of the Falgu river. This is a small temple which depicts the spot where Sita performed Pind Daan for her father-in-law.

Akshayvat

The famous Akshayvat, a sacred fig tree, is located in the vicinity of Vishnupad Temple. The Akshayvat was blessed by Sita to become immortal and never shed its leaves in any season.

Mangla Gauri

The famous temple is situated on a small hill to the south of Gaya. This temple is located near Akshayvat Temple. According to mythology, due to the demise of Devi Sati, Shiva got very angry and danced the Tandav. To reduce the intensity of the Lord Shiva's anger, Lord Vishnu cut the body of Devi Sati into several pieces with his Sudarshan Chakra. These pieces fell at different places on the earth that were established as different Shakti Pithas. Mangla Gauri, the temple of Devi Sati is believed to be the one where her breasts fell and has become a Shakti Peeth (a sacred place to worship Devi Gauri).

Ramshila Hill

This hill situated at the south-east of Gaya is considered to be a sacred place as it is believed that Lord Rama had offered Pind Daan on this hill. The name of the hill is associated with Lord Rama. A number of stone sculptures belonging to the ancient period can be seen on and around the hill which suggests the existence of some ancient structures or temple.

The temple situated on the top of hill called Rameshwar or Pataleshwar temple was originally built in 1014 A.D. and had gone through many restorations and repairs in succeeding periods. Pindas are offered by the Hindu devotees during Pitrapaksh for their ancestors at this temple.

Pretshila Hill

Pretshila is about 10 km from Ramshila Hill. Brahma Kund is situated at the foot of this hill. After taking bath in this Kund (Pond) people go for the Pind Daan. On top of the hill, Ahilya Bai, the queen of Indore built a temple in 1787, popularly known as Ahilya Bai Temple. This temple has always been an attraction for tourists due to its unique architecture and magnificent sculpture.

I visited Gaya during the recent Pitrapaksh month to perform the Pind Daan rituals for the departed souls in our family and it was truly a heavenly and blissful experience.

Courtesy: Bihar State Tourism Development Corporation Ltd.

I dream a dream

VANITA KUMTA

I see not the boundaries of caste, creed, language nor religion,
nor do I vie for special status or reservation.
I am looking forward to the day,
When such man made boundaries will dissolve
and the world at large will integrate,
When nature will bloom and forests will beckon,
When none will die of starvation,
and there will be enough water to quench the thirsty,
but none to waste.

Natural resources will flourish taking care of the twain.

When none will be illiterate and jobs will be aplenty for vibrant minds,
When no one will be mighty or any weak,
and none will hurt another with weapon nor speech.
Environment will be untarnished and health will be at its peak.
Minds will be sane and rejuvenating constantly
with the ring of love and affection cast far and wide.

Channelising the expenditure on arms and armaments,
for the good of humanity,
for the preservation of nature,
for the flourishing of the ecosystem,
With respect for life and living.
Would that we aim to build such a paradise,

We could, if we would concentrate our thoughts to energise such action,
To build not destroy, for PEACE not WAR, goodwill to all.

Nature's Laws

CHAITANYA NADKARNI, GOREGAON WEST

Nature has its own rules and laws which are stable and firm in their application and execution. It has its own penal codes to monitor and control when these rules and laws are interrupted and manhandled. Most important of these rules is "give and take" - it gives life and takes it back. As far as life is concerned it is the prerogative, only of Nature! But for the life that it has created, they are all interconnected on this very principle. It also comes across as a part of adjustment between different entities and individuals. The barter system perhaps was found or evolved on this very principle!

In our human life, our connections and relations are purely based on the "give and take" principle, which again depends on personal needs and necessities. And therefore, adjustments are bound to be addressed and settled in any and every kind of relationship. Those who know how to balance these adjustments alone can sail smoothly in life.

All the different forms of life, ranging from plants and animals to human beings, are all products of the same earth. These life forms are nothing but different combinations of the four elements of Nature and the universe. This truth is well known to the enlightened people! They preach to worship and to respect the creation in its various forms around us, which are part of the larger eco-system. Over the years, the selfishness and the greed of human beings has blossomed and dampened the intellectual wisdom, which has led to the man-created destruction of nature. This action will ultimately boomerang to destroy all the existing life-forms on earth! The extinction of various species is the sign of the beginning of erosion of human life.

<<<>>>

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A Break from the Current

GURUDUTT MUNDKUR

Sometimes finding the answer is as easy as taking a break and stepping back from the situation. Many of you would be practising what I am about to suggest. If yes, this would enhance the value of what you are doing.

On quite a few occasions we get so wrapped up in our thoughts that we wind up going round and round in circles, finding it difficult to concentrate on things and, because we are so distracted, we do not really accomplishing much. There may be signals—mental, emotional, and physical—that tell us we need to slow down and relax. Since we are so involved in the things that are external to us, however, we may easily overlook what is really going on inside of us. It is during these times that we need to step back from the things that occupy our minds and take time out to connect with our inner self, giving our minds, bodies, and spirits the time they need to reenergize and heal.

At first it may seem that by taking a break we may not be as productive as we would initially like. In reality, a healthy period of rest is something that gives us a real sense of the unlimited nature of our true potential. Spending a couple of minutes walking outside, doing a few yoga poses, meditating, or simply becoming attuned to the rising and falling of our

breath enables us to let go of our worries. This act brings our focus back to the things that are truly essential for us, such as our sense of oneness with the universe and our inner peace and well-being. As we begin to get in touch with this part of ourselves, we will find that our usual everyday troubles and worries become less critical and that we not only have much more room in our lives to really reflect on the issues that mean the most to us, but we are also able to bring a far more positive and healthy outlook to all the situations we encounter.

Giving ourselves some respite from our daily concerns is like giving a gift to ourselves. By stepping away from the problems that seem to saturate our thoughts, we lessen the weight of our troubles and instead become more receptive to the wisdom and answers the universe has to offer us.

With the increase in the use of the computers and laptops, it has been advised that one need to take a break after every twenty to twenty-five minutes. But that is for physical reasons, including the de-straining our eyes. Nevertheless, doing that would help in more ways than one. One should not be carried away by the presumption that our trend of thought will be broken. Even if does, it will very soon return.

Memories - Unpleasant and Pleasant

NALINI NADKARNI, KANDIVLI, MUMBAI

The other day, while browsing through old issues of the Kanara Saraswat magazines, I came across Mrs. Muktabai Chandaver's article "Life's like that" (about a roadside vendor), in the October 2016 issue, and was reminded of a couple of incidents about such vendors.

When I was a school girl my classmate Rose D'Souza was my best friend. Once Rose could not find her English composition exercise book, though both of us looked for it everywhere. Our teacher gave Rose only two days' time to submit it; so Rose and I were very worried as to where to look for it.

The next day, during the lunch break, our common friend Sheila offered us some roasted peanuts, which she had bought from a roadside vendor standing outside the school gate. She opened out the paper cone containing the nuts, and held it before us. To my amazement, I saw that the sheet of paper was one of the pages of Rose's exercise book! We all went to the peanut vendor to ask him from where he had got the sheet of paper. He said that many of the school children sold him old books as "raddi"; so he could not say who had sold the exercise book and we could not think of anyone. We then took the 'peanut' page to our teacher and told her the whole story. She was then convinced that Rose had not lost the book through her carelessness; so she gave Rose permission to re-do the assignments in a new exercise book,

in four days' time. However, as theft was a serious offence, she reported the matter to the headmistress, Miss Coelho.

The next morning, during assembly, Miss Coelho told the whole school about the theft. And the sale of the exercise book, and sternly warned that if the culprit did not own up within the next two days, the students of the whole school would be punished. Unfortunately, the culprit did not own up, so the mystery was never solved; but the students of the whole school had to take punishment for a fault they had not committed!

The second incident, however, is a pleasant one. A long time back, I had read in a film magazine, that the former film actor- the late Ashok Kumar- had once visited the 'Chor Bazaar' in Bombay (now Mumbai), out of curiosity. While taking a look round, he came across a vendor who had spread a white sheet of cloth on the ground, and placed on it, for sale, an assortment of old articles – books, old photos, costume jewellery and the likes. Ashok Kumar picked up a couple of books, browsed through them, and put them back. Then, idly, he picked up a faded black and white photograph. At a closer glance, he was surprised to see that it was his own photograph, taken while he was in his twenties! He incidentally purchased it, as he did not have any photos of his prior to his becoming an actor. He was very happy that he could now show his children how he looked, when he was young!

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Shri Vasant Mavinkurve



Our beloved Pappa, Shri Vasant Mavinkurve, 87 years, retired Gazetted officer, CAG, left for his heavenly abode on 15th September 2019.

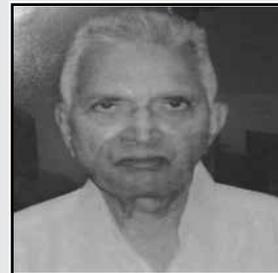
May he attain Sadgati at Lotus feet of the Lord.

Aum Shanti!!

In grief:

Uday, Medha, Nanda, Harish, Nandini, Malavika, Mavinkurves, Basrurs, Upponis, Khambadkones.

My Loving Daddy



Suresh Subrao Nadkarni

20th February 1938 - 20th September 2019

A very loving, kind-hearted person, a generous and warm personality, always ready to lend a helping hand to those in distress. A Source of strength for us.

The values you have instilled will always be our guiding light.

We will always walk on the path of righteousness with you as our guiding star.

Deeply mourned by :

Suchita Nadkarni - Wife,
Gauripriya – Daughter, Raghuvveeran – Son-in-law,
Renuka & Anoushka – Grand-daughters,
and all relatives.

Parisevanam Atmabodh

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

Âtmabodh described a jîvanmukta in the last few verses. In the last verse, Âcharyâ described him/her as the one who has given up entanglement with the objects of the world and revels in his own nature, fulfilled and complete. How does he live?

उपाधिस्थोपि तद्धर्मैरलिप्तो व्योमवन्मुनिः।

सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥५२॥

A jnâni is also called a munih. A munih is the one who constantly dwells upon Brahman (मननात् मुनिः) A jîvanmukta is not affected by the body-mind-sense complex, though he is intimately associated with this upâdhi. He has no doubt that he - the sat-chit-ânandaâtma is in no way affected by the doer-ship, enjoyer-ship (कर्तृत्व भोक्तृत्वम्) and the attributes such as old age and disease which belong to the upâdhi (उपाधिधर्मः अलिप्तः).

Here an example is given. Space occupying a pot or any other object is not affected by the contents of the container. Such a Brahman exists in this world as if he knows nothing.

He being the knower of Brahman is a sarvajna (सर्वज्ञः). Knowing that one thing which is the very stuff with which the entire Universe is made, he knows everything (Mundakopanishad1-1-3). He moves about quietly continuing to do whatever he did like a quiet waft of wind without getting affected by where it blows and what scents it carries.

In the next verse, Âtmabodh talks about videhamukti (विदेह मुक्तिः) as the natural consequence of a jîvanmukta.

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।

जले जलं वियद् व्योमि तेजस्तेजसि वा यथा ॥५३॥

What happens to a jîvanmukta when his body falls? In an ignorant person, the physical body merges into the five gross elements and the jîva (the subtle body, causal body and the bundle of sanchita karma-s) travels in search of another body. The travelling jîva embodies itself when the prârabdha karma fructifies and it is time for the jîva to experience its karma phala-s. Thus, the cycle of birth and death continues infinitely for an ajnâni jîva.

For a jîvanmukta, there has already been a destruction of the ignorance of the Self and so the seed that sprouts into the subtle and gross bodies no longer exists. All his accumulated karma-s of millions of births have been destroyed by abidance in the âtmaswarûpa. The subtle body merges into its respective subtle elements. The gross body also merges into its respective gross elements. Thus there is no traveller left behind to come back again in search of a new body. This is called videhamukti in Vedanta.

A beautiful example is given here as to how effortlessly

the three bodies of a munih (jîvanmukta) just merge in their respective totality. When flowing rivers go towards the ocean, they merge effortlessly into the waters of the ocean. It is not even possible to differentiate the water as that of the river and that of the sea. When and where the merging of waters takes place is also not clear. When a pot breaks, when and where the pot-space becomes one with the total space cannot be made out. When sparks come out of a conflagration of fire, when and where the light and heat of the sparks merge into the fire cannot be made out. Similarly when a jîvanmukta leaves his body, there is nothing left behind, no traveller jîva and no new body to come back to. These three examples are beautifully cited in Mundakopanishad and Kathopanishad.

A term vishnu is used in the verse (विष्णौ विशेन्मुनिः). Here the word vishnu does not mean the Lord with shanka, chakra, gadhâ and Padma. The word here means "all-pervading" which is a synonym of Brahman. Some Upanishads, especially kathopanishad use this word to indicate all-pervading Brahman. This only means that the jîvanmukta becomes inseparable and one with Brahman when the upâdhi disappears.

What is the nature of this Brahman?

यल्लाभान्नापरो लाभो यत्सुखन्नापरं सुखम् ।

यज्ज्ञानान्नापरं ज्ञानं तद्वत्स्मेत्यवधारयेत् ॥५४॥

Chandogyopanishad says सर्वं खल्विदं ब्रह्म which means that all that is here is Brahman. One who sees himself as Brahman has attained the highest and nothing else remains to be known. Bruhadâranyaka Upanishad says यो वै भूमा तत्सुखम्, Brahman is infinite and complete. There is no fulfillment higher than Brahman. The Bhagavad Gîta says यज्ज्ञात्वा नेह भूयोन्यज्ज्ञातव्यमवशिष्यते. Vedanta and the Gîta vouch that Brahman is the highest one can think of; there is nothing more to know, nothing more to gain and nothing more complete than knowing oneself to be that Brahman. Kathopanishad says सा काष्ठा सा परागतिः May you know that to be you the Brahman.

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवेत् ।

यज्ज्ञात्वा नापरं ज्ञेयं तद्वत्स्मेत्यवधारयेत् ॥५५॥

Upon seeing which, nothing else is left to be seen, after knowing which the desire to become something ceases all together, that which is the only thing worth knowing - is Brahman. It is said that it is difficult even for devâs (denizens of heaven) to know. Know that Brahman to be yourself...

(To be continued....)

Those were the Calcutta Days (sigh!)picnics& outings

SUNIL G SAVUR

This is the fourth in my series about growing up in Calcutta. As in the earlier articles, this too is a product of the collective memories and experiences of my parents, my three sisters and myself. Picnics were part and parcel of growing up in Calcutta from the 50's to 70's – mainly because of pappa's infectious enthusiasm of going out to see places and having fun. Pappa, as mentioned in my previous article used to fly out a lot but whenever he was at home, he would get everyone out of the house for a picnic or an outing. These picnics also helped us when guests would stay at ours and ask – "hanga kalle polonche assa" and "khanyee vocchha". We kids could reel out names of places that we could visit.

Of course, travelling around in Calcutta with family required a car as public transport was inadequate and inconvenient. So, all our picnics centred around the family car. One of my earliest memories was the 1957 model Morris Minor – a convertible which could comfortably sit my parents and my elder sister, myself (the younger two sisters were not born then), and our dog Mickey a Fox Terrier who was one day brought home in a box by pappa on his return from one of his flights. Later when the family grew, Papa acquired the ubiquitous Ambassador. There were only paper maps of the Automobile Association of Eastern India to rely on as smart phones and apps were still some 50 years away.

Being interested in planes and cars, one of pappa's favourite trips was to the Barrackpore Car Races, 27 km north of the city. The first car rally in India was in 1892 from Calcutta to Barrackpore and later the first race using exotic cars was in 1902. During our trips in late 1950s, majority of the cars were Ambassadors and Padminis. It was a two-hour drive in our Morris Minor and with the exposed top, we would love the fresh air blowing through our hair and so would Mickey with his flapping ears and flared nose and mouth. Lunch was home-prepared sandwiches, pulao, papads and bought-on-the-way Bengali sweets.

The Calcutta Maidan was another draw card. If no one had ideas of where to go next, it would be the Maidan. In fact, we used to go there so often, the local vendors would greet us with "Kemonacchain" (how are you), "bhelcomebhack" (welcome back). The Maidan, originally a 5 sqkm flat grassy stretch of land between the Hooghly river and Chowringhee Road, was divided up by the British into several recognisable sections – The Eden Gardens, Victoria Memorial, St. Pauls' Cathedral and Fort William, and after independence by the local government into the football stadiums, Netaji indoor stadium, Birla planetarium, Rabindra Sadan among others. The left-over Maidan was still large enough to attract huge numbers of people. There was enough space to play soccer, cricket, fly kites, ride horses and camels, play catch-catch, or just run around. The Maidan also served as a vantage point for political rallies with their trademark cries "cholbe na cholbe na", "amader dabi mantey hobey" (this will not work, you have

to accept our demands). We would go there well before sunset, walk around the Maidan and finally occupy a quiet spot with a "zamkhan"(a picnic rug). The travelling-vendors would not leave anyone in peace. Every few minutes there would be a "puchka-wala" selling freshly made pani-puris, a trolley selling fake Kwality ice-cream, balloons and other assorted things. Home-made eats did not muster much demand when the puchka-wala ambled up to us. We would stand around him along with others and everyone would be served one puchka at a time in rounds. We would joke "today it was a bit salty because the puchka-wala was sweating a lot"!! Some would drop off if they had enough – but the puchka-wala would know exactly how many each would have eaten and charge them accordingly.

Dhakuria Lakes now known as Rabindra Sarobar created in the 1920s with 73 acres of water was one of the highlights of weekend outings. Just 3 km from our house and a ten-minute drive from home, it was just perfect for early morning walks or a lazy afternoon picnic on any given day. We would find a bench under a tree on the banks of the lake, watch the rowers from the boat club go around in their coxed pairs and eight-in-ones, or watch the winter migratory birds which some said were from as far as Russia, or the joggers, walkers and runners, or the occasional amateur fisherman or we would just fling flat stones across the water to see them skip on the surface. Apart from home-made eats, we would yearn for "jhall mudi" – a mixture of puffed rice, spice, coriander, chillies, and a dash of mustard oil stuffed in a hand-rolled conical shaped holder fashioned out of newspaper squares. From there, later in the evening, we would plead our parents to take us to the nearby South-Indian restaurant Prema Vilas for a fill of dosas and uttapams.

A longish trip was the Belur Math and the Dakshineswar Kali Temple. Belur Math about 20 km north of Calcutta across the Hooghly river and an hour's drive from home. Founded by Swami Vivekananda, built in 1938 it is the headquarters of the Ramakrishna Mission. The very peaceful location has some of the most spectacular gardens and views of the river. After the customary visit inside the temple and brief prayers, we would settle down on the grassy slopes for our picnic. After lunch, we would drive up to the Kali Temple, just 5 kms north of the Math. Famous for Sri Ramakrishna Paramahansa as the presiding priest, the Kali temple is a must-visit site for both tourists and the spiritually-inclined. One of the highlights of this trip is that it requires crossing the Hooghly river twice – once each on the famous Howrah Bridge and the Nivedita Bridge.

The most anticipated picnic of all was probably the annual amchee Saraswat Samaj picnic. The Samaj had a membership of almost all amchee families and the occasional bachelor in Calcutta. In addition to the Janmashtami celebrations, families would get-together for a picnic every year at different

locations such as the lawns of jute mills in Budge Budge about 25 kms from the city. Every family would be allocated a particular dish – idli-chitny, vadas, vegetable pulao, potato bhaji, sandwiches and assorted sweets among others. There were games for all ages before and after lunch. Sack race, three-legged race, lemon and spoon race were popular with kids and adults alike. One game that has stuck in my mind was creating country contours for example the shape of India or the shape of playing cards – clubs, diamonds, hearts and spades – by nibbling on a slice of bread. You could hear peals of laughter at some of shapes that were produced. Most such picnics would end with several games of tambola and finally with a lucky dip.

While we used to frequent other sites such as the Alipore Zoo, dog shows, Victoria Memorial gardens, the Republic Day parades on Red Road, two other locations stand out for their uniqueness -the great Banyan Tree in the Royal Botanical Gardens and the tidal bore on the Hooghly. The Banyan Tree is about 250 years old and covers an area of about 4.5 acres. There's not enough grass under it to sit on, but the experience was worth cherishing. The tree hosted several families of monkeys, so finding a suitable spot was important. Papa used to keep an eye on the paper and the radio for the announcement of the arrival of the tidal bore. During Spring, at the right time, the river level would rise and a wall of water about 5 meters would travel at high speeds down the river. We would go early to get a vantage point and look out for the wave. When spotted, people would roar "aeshey gacche" – here it comes. Untethered small boats would get damaged and washed away. Large boats would sound the alarm "hoot-hoot". After the excitement, we would settle down for a meal.

The joy of these picnics and outings are re-lived now whenever there's a family get-together with the next two generations somewhat at awe wondering how we managed to do so many things without smart phones and its apps!

Down Memory Lane

Anagram

VRINDA UDYAVAR

"I am going to change your name from Vidya to Vrinda," he said. "Oh, yes! Because we got engaged on Tulsi Lagna, that's why, na?" I asked. "No, it is an anagram." "Anagram, what is that?" I asked him. Being a Marathi medium student, I was not very fluent in English. "Anagram means having the same alphabets in our name." Oh! I started thinking... Arvind-Vrinda... yes, he was right!

19th February, 1973, an IIT engineer, working for Mahindra & Mahindra and I tied the knot. Then, in 1979, it was announced that M&M was going to shift to Igatpuri and he didn't want to move cities. So, we shifted to Bengaluru where he joined Escorts. After working there for a few years, he decided to start his own business, but it didn't work. So we wound up everything and came to Belgavi where he got a job in Atlas Gears. We bought our own flat and were comfortable. One fine day, he changed his line from Mechanical

Engineering to Automobile Auditing and joined a Belgium based company called Vincotte International. And we moved from Belgavito Delhi, Gurugram and finally, Pune. There, he became the All India Head. We started liking Pune and wanted to settle there.

Being a workaholic, he used to get irritated if his subordinates and auditors didn't work properly. Jokingly, he used to say, "Sometimes I just want to disappear and see if anyone would miss me."

And now, we really miss him. Destiny played a wicked game and snatched him away. My dear husband passed away suddenly three years back in Pune. I shifted to Belgavi but was not comfortable. I am shifting back to Pune to fulfill his dream of settling down in Pune.

Now, no Anagram – only Vrinda is left. I must conquer my loneliness and must be happy with myself as you don't get to choose how you are going to die; but you can decide how you are going to live. Some beautiful lines I had read in one book sum it all up – "Perhaps they are not stars but rather openings in the heaven where the love of our lost ones pours through and shines down upon us to let us know they are happy."

The Man of Principle

UDAY GOKARN

There was a man of principle
who perceived a lack of wise counsel in people;
So he took upon himself the task he thought simple
to make people understand that their lives should be based
on principles.

Of ethics and integrity there should be no dearth
he declared, Without principles life has no worth.
We have to base our lives on these and such other
if we have to prosper and be happy without a bother.

It's not difficult and you will not fail
you just have to stay on track and not derail.
For this you need determination strong
of character and upbringing you cannot be wrong.

The sure way ahead is to go straight and do what's right
and that's how you can live your life without a fight.
Life need not be a struggle full of uncertainty and trouble,
you just have to put principles into your life on the double.

Take it upon yourself as your own mission,
and tell others to live by principle on their own admission.
Our vision for the world should be clear and upright,
we should make the world a better place outright

This we can do quite easily
by putting principles to work breezily;
And the day is not very far,
when our plans will materialize speedily.

Provided our principles are our rising star...
The guiding light for our children and their progeny
and the people of this world so many...

पहाटेची सुखद झुळूक माझ्या चेहऱ्याला स्पर्श करून जात होती. जाता जाता नव्या दिवसाची ती सलामीच होती म्हणाना!! गुलाबी, केशरी रंग शिपीत, नारायण धरणीमातेला अलगद जागे करत होता. हळूहळू नव्या दिवसाची हालचाल सुरू होत होती. माझी दररोजची पाऊलवाट, माझी वाटच पाहत होती. उन्हं माथ्यावर चढण्या अगोदरच परतायला हवं ना!!

आज रोजच्यापेक्षा जरा उशीरच झाला होता. मी माझी चालण्याची गती वाढवली. रोजच्याप्रमाणेच माझा फोन दंडावर 'वाकी' सारखा सज्ज झाला होता! कानात आधुनिक 'कर्णकुंडले (microphones) विभूषित होती. तर खुद्द कुमार गंधर्व, माझ्याकरता खास भूपाळी गात होते. हे एवढं भाग्य कमी म्हणून की काय, माझे डोळे, आजूबाजूचा निसर्ग पाहून 'वृक्षवल्ली आम्हा सोयरी' याचा प्रत्यक्ष अनुभव घेत होते!! मी तर निसर्गात विलीन होऊन गेले होते...



क्वॅक...क्वॅक...क्वॅक... आवाजाने मला भानावर आणले!!!... एक बदक आपल्या पाच बछड्यांना घेऊन, बाजूच्या तलावाकडे लगबगीने जात होते.

त्या प्रेमळ मातेने एकटीनेच, पाच बछड्यांना शिस्तीने जीवन जगण्याचे धडे देताना पाहून, माझा 'स्त्री' बदलचा आदर आणखीनच वाढला... स्त्रीजन्मा ही तुझी कहाणी!!

वर नजर करून पाहते तर तलावा सभोवार सूर्यफुलांची रांग आम्हाला सलामी देत उभी होती. मंद पहाटवारा त्यांना अलगद धक्का देवून आदबीने मस्तक नमवायला शिकवत होता! शेवटी काय आपली हिंदू संस्कृती हेच शिकवते ना!!!... बाजूलाच असलेल्या बाकड्यावर बसून मला हा निसर्गमातेचा संसार निवांतपणे पाहायचा होता. त्या गावठी सूर्यफुलांचा आदबीचा मुजरा डोळे भरून पाहायचा होता... कितीवेळ तिथे बसले होते काही समजले नाही. अकस्मात मला ही समोरची फुले, आपल्या माना हलवून, त्यांच्या फांद्याच्या हातानी जवळ बोलावित आहेत असं वाटलं आणि त्या भारावलेल्या

स्थितीत मी उठून त्यांच्या दिशेने चालू लागले... आता माझा नेहमीचा छंद गप्प बसू देईना! माझी कर्णकुंडले उतरवली. कुमार गंधर्वाना देखील हुश्या झालं असावं! आणि फोनवर झटाझट फोटो काढण्याचा सपाटा लावला.

हा निसर्ग आहे ना, तो अगदी समजूतदार असतो! म्हणजे नुसतं फोटोच्या बाबतीतच बरं का! नाहीतर माझी नातवंडं!! कधी माझं ऐकणार नाहीत... कॅमेरा काढला की टिवल्याबावल्या सुरू!

...तर काय म्हणत होते, हां! तर जेव्हा मी त्या सूर्यफुलांच्या पाकळ्यांवर focus करू लागले तेव्हा माझ्या लक्षात आले की प्रत्येक पाकळी हसते आहे, पण प्रत्येकीच्या हसण्यात एक विलक्षण गूढ आहे... जसं मोनालिसाच्या हसण्यात आहे ना... अगदी तस्सं!... एक लाडिक गालात हसत होती. एकीच्या चेहऱ्यावर तिच्या खडतर आयुष्याच्या खुणा दिसत होत्या. तर एकीवर दारिद्र्याची लक्तरं दिसत होती. दुसरी, कंबर मुरकत, ठुमकत, नाचत होती.

मी पटकन घरी आले आणि प्रत्येक फोटो परत परत निरखून पाहू लागले. जणूकाही मी हे सूर्यफूल... नव्याने पाहत होते. प्रत्येक पाकळी जरी स्वतःच एक स्वतंत्र अस्तित्व घेऊन आली होती, तरीसुद्धा प्रत्येकाचा आकार, त्यांच्या रंगाच्या छटा, निरनिराळ्या होत्या. परंतु त्या एकत्रित वेगळ्या अन् रुबाबदार दिसत होत्या. जशा काही राजदरबारातील घरंदाज महिलाच!!!

त्यांचं केंद्रस्थान त्यांनी, आपल्या मध्यस्थानी घट्ट पकडून ठेवलं होतं! बाहेरच्या जगाची खंत त्यांना नव्हती! आपल्या अंतरस्थानी त्या खूप होत्या... कारण त्या 'अंतरस्थानी' देखील त्यांचं लक्ष, त्या आदित्यापासून दूर गेलं नव्हतं! आदित्याचे दर्शन हे तर त्यांच्या जीवनाचं उद्दिष्ट! तसं पाहायला गेल्यास, आदित्य... सूर्य... दिनेश... हेच त्यांच्या जवळचं उज्ज्वल प्रकाशरूपी भविष्य होत. प्रभावित, स्वच्छ!

जीवन हे असंच जगायला हवं मला पण सूर्यफूल व्हायचंय!

Errata: In our October issue an old report of Vile Parle - Vakola Sabha was printed by mistake. The correct report has now been printed. We apologise for the error... Editor

सांगावयाचे काही राहून गेले...

सांगावयाचे काही राहून गेले
तुम्हांस आई अन् बाबा॥१॥

आज मनीं कां हे वादळ उठले
कुणास ठावे काय अचानक झाले
आठवण येते तुमची प्रतिदिनी प्रतीक्षणी
आणि येता मन गहिवरूनी
तीव्र जाणीव होते तत्क्षणी
बोलावयाचे काहीं तुम्हांसवे राहून गेले॥१॥

बालपणीच्या आठवणीत रमता
एकामागुनी एक दृश्ये पलटता
धावत जाऊनी तुमच्या कुशीत शिरता
स्वर्गसुख ते अनुभवता, हात तुमचे हाती घेऊनी
आवर्जून काही म्हणावयाचे राहून गेले॥२॥

ओथंबुनी तुमचे ते प्रेम बरसे
आम्हांवर सदा जणू अखंड झऱ्यापरि
प्रेमळ डोळे तुमचे, निरागस स्वभाव
प्रसन्न हसरे चेहरे, निगर्वी लोभस व्यक्तिमत्त्व
जिकुनी घेई कुणाचेही मन क्षणांत
दृष्ट न लागो तुम्हांस, प्रार्थना करावयाचे राहून गेले॥३॥

सर्वास वागविले सदा समान
वरिष्ठ असो वा कनिष्ठ नोकर गण
श्रीमंत असो वा हीन दीन
नाही केला भेदभाव कधी कोणात
शोभलात तुम्ही एकमेकांस हृदयी सर्वास सामावून घेत
मातृ-पितृ ऋण फेडावयाचे राहून गेले॥४॥

संसार केलात कसा काटकसरीने
गोड वागुनी, हसुनी, सर्वांची जिकलीत मने
नाही बोललात कुणा कधी कुत्सितपणे
नाही काढले कधी कुणाचे उणेदुणे

नाही कधीच ओरडलात आम्हांस मुलांस रागाने
कौतुक तुमचे मोकळेपणाने करण्याचे राहून गेले॥५॥

सर्व कलांमध्ये आई तू पारंगत होतीस
अव्वल नंबर, बक्षिसे सदा मिळविलीस
कागदी फुले असोत वा लेखन शैलीत
बॅडमिंटन असो वा टेबलटेनिस
मिळविलीत उभयतांनी किती बक्षिसं
बोलणे मधुर अस्खलीत असो ते मराठी, हिंदी वा इंग्लिश
अभिमानाने मिरविण्याचे राहून गेले॥६॥

छायाचित्रे तुमची बघुनी
विचार, वादळे येती किती मनी
करुणा असे का तयांच्या नयनी
जरासे का विलग ओठ दिसती
वाटते सांगावयाचे होते तुम्हांस काही
कां कळले आम्हांस नाही
शेवटचा निरोप घेणे राहून गेले॥७॥

हळूच येता तुम्ही स्वप्नी माझ्या
स्पर्श उत्कट तुम्हांस करू पाहता
दूर दूर तुम्ही जाता, पकडून ठेवूनी
मिठी मारण्याचे अखेरचे राहून गेले॥८॥

साश्रु नयनांनी पाहता, आठवता तुम्हांस
डोळे भरुनी शेवटचे पाहीन, भरभरुनी तुमच्याशी बोलेन
मनमोकळे करून सांगेन, काय दडले अंतरी माझ्या
देवा, प्रकट करी एकदाचं समोर माझ्या त्यांस
प्रार्थना करिताना तुला हे मागावयाचे राहून गेले॥९॥

- शैलजा वैद्य (मासुरकर)

Ishta Devata

SAGUNA R UDI AVER, VIRGINIA, USA

The well known keertankar of yesteryears, Late Sri. Kalyanpur Sanjeeva Rao was my maternal uncle by marriage. In his Harikathas, he always used to narrate a lot of "Upa-kathas" with subtle humor to emphasize certain morals.

Once, he narrated a popular story of three men of different religious faiths who embarked on a boat journey in turbulent waters. One was a Muslim, one a Christian and one a Hindu. As the water got choppy, the boat was about to capsize. The Muslim and Christian called out to Allah and Jesus respectively for help and they were saved. The Hindu called out to Vinayaka to save him. By the time Vinayaka got on to his Vahana, the mouse, he heard the Hindu call out to Shankara to save him. So Vinayaka retreated knowing Shankara would

go. But by the time Shankara could even tell his consort Parvati that he was going to save the Hindu, he heard him call out to Vishnu! So he went back in thinking Vishnu would go. Vishnu was in his Anantha Shayana position. Lakshmi heard the call and asked Vishnu to go help the Hindu who was crying desperately. By the time Vishnu could get there, the boat capsized and the Hindu drowned!

With this story, Sanjeev mam conveyed the underlying point that however many temples we may go to and however many avatars of God we worship on various festivals, we must have absolute FAITH and total SURRENDER to our ISHTA DEVATA. We can then confidently say He will come to our rescue when we are in unpropitious circumstances!

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Mallapur Chaturmas 2019

ARUN UBHAYAKAR

Recently held Mallapur Chaturmas went off very well by the blessings of Lord Bhavanishankar and P.P. Sadyojat Shankarashram Swamiji. But it had certain surprises and challenges in store for us.

Prior to Chaturmas started we sighted a big cobra in the toilet but we took it as blessings of Lord Shiva. Shri Praveenkumar Basrur, Local A.C.F., came to our rescue and it was successfully caught in a big bottle by the snake-charmer and later left in the deep forest.

On the previous evening of Guru Purnima, a large crowd of devotees was waiting for ParamPujya Swamiji's arrival at the Mahaganapati Temple. The rain god was in a fury, causing tension to the organizers. But when Swamiji arrived and after having darshan of Lord Ganapati and Lord Gopalkrishna, the devotees were much relieved to see that the rain had stopped and Swamiji was seated on the decorated Ratha leading to Guru Math safely.

The Guru Math was decorated with flowers and coloured lights. The Dharma Sabha started with the welcome song by the local volunteers written and composed by Arun Ubhayakar. After the welcome speech by Shri Nandan Balwalli, Convener, Chaturmas Committee, the new Vantiga Directory was released by P. P. Swamiji. In His Ashirvachan, Swamiji stressed that more time should be devoted during Chaturmas for Anushtana and Sadhana.

This time Varun Deva blessed us with record rainfall and all the rivers were flooded causing landslides and damaged the crops everywhere. Train lines and roads were washed out, and the devotees who had booked advance tickets, had to cancel their trip to Mallapur. But all these natural calamities did not dampen their spirits and they tried hard to reach Mallapur later.

One day was worth remembering - the flood water from the nearby stream was about to enter the dining area, every volunteer was very anxiously observing the water level rising. Every one prayed fervently and lo! the flood water receded without causing any damage to the floor. All the devotees realized that it was Guru Shakti which saved them and they heaved a sigh of relief.

During the same period symptoms of viral fever were seen to be on the rise. People were complaining of high fever, head ache, and cough. But timely help from the local doctors helped the devotees to recover soon.

Certain special programs were organized during the Chaturmas, the details of which are listed below:

- Vasant Hosangadi mam trained the young volunteers in melodious singing of songs composed by him.
- Vocals rendered by the following talented artists soothed the hearts of music lovers:

- ◆ Vocals by Pt.Ashok Huggannavar, Head of Music Dept, S.D.M. College, Honavar
- ◆ Vocals by Smt.Shivani Haldipur-Kalyanpur and Smt. Prajna Mallapur-Mavinkurve
- Dance programs in Bharat Natyam by Nadashri Dance troupe, Kumta and Alka Lajmi had a professional touch and drew a large crowd.
- Pravachans by Shri Mangesh Kadam of Alandi, Guru Mata, Smt. Sudhapachhi and Shri Ravindra Bijur threw light on the life of saints namely Jnaneshwar, Tukaram, our Swamijis etc.
- A one-act play on Krishna-Sudama written and directed by Arun Ubhayakar and enacted by local children was much appreciated by a huge crowd.
- Recitation of Konkani poems by Chaitanya Ubhayakar also was enjoyed by the audience for its interesting and comic theme.
- The Masala Dosa event will go down in the memory of all devotees whose joy knew no bounds when P. P. Swamiji joined them during breakfast, putting everyone in a relaxed mood. It was a scene to be enjoyed when Swamiji took care to see that all were served hot dosas.
- Special mention needs to be made about the active volunteering of ladies who not only served food but also helped the cooks in cutting the vegetables and making hot chapattis everyday for lunch and dinner.

The chaturmas came to an end with Seemollangan at the beach of Aghanashini (Manki) very systematically with the cooperation of Ajit Pai. After that the ShobhaYatra started from Guruprasad High School ground with a huge crowd that included the folk dance troupe, Chandevadya, dhol, panchavadya, Tirupati Venkatramana idol and a tabla on the vehicle.

A special surprise awaited the devotees at the end of the ShobhaYatra; as the devotees entered the Math, all of a sudden there was a heavy downpour. In the Dharma Sabha, Nandan Balwallimam, Convener, expressed gratitude to every one including P. P. Swamiji for the smooth conduct of the Chaturmas program. Shri Praveen Kadle mam, President, Standing Committee in his speech expressed his happiness about the rise in the Vantiga collection. P. P. Swamiji expressed in his ashirvachan that He is very happy with the devotion of the devotees which helped to maintain discipline and a joyful atmosphere during the entire Chaturmas. The Vanabhojan (picnic) arranged at Gersoppa helped everyone to relax and return to their homes joyfully.

<<<>>>

Personalalia



Aishwarya Pandit, daughter of Mahesh and Pratibha Pandit passed her M.C.A. examination with 7.47 CPI.

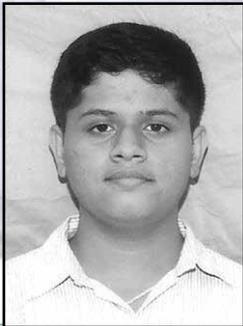
Jayati Nayel, daughter of Sandhya and Shantish Mohan Nayel, grand daughter of Kumud and Mohan Nayel and Rabindranath and Uma Hosangdi returned to India on 28th July, 2019 after completing her 6 month internship at La Corniche, Pyla-Sur-Mer, Bordeaux, France.

She is now in her final year of her Bachelors in Culinary Arts at the Welcome Group School of Hotel Administration, Manipal, Karnataka.



Shivom Ashish Karnad, son of Vishaka Ashish Karnad and Ashish Sunai Karnad, scored 91% at the SSC examination conducted by the Maharashtra State Board in 2019. Shivom, a student of Udayachal School Vikhroli, is also keenly interested in Western music and is pursuing his training in playing the keyboard. He has won music competition in his school and

also performed live on stage. He has won medals for NELTAS ECAT examination for the last three years.



Anandita Koppikar, daughter of Sushma and Gurunandan Koppikar passed her SSCE examination with 84.80% marks.



Here and There

Bengaluru: Chaturmasa programmes: As a part of the Chaturmasa Seva, Bhajan Seva was offered by Srilekha Katre Goveas, Sujata Katre, Jutika & Rekha Nadkarni, Sharmila Kumble, Chitra Aldangadi and Savithri Gunawanthe, Divya Ullal Kombrabail, Suvarna Pandit & Pradnya Pandit, Smita Baljekar and Bengaluru Samvit Sudha volunteers. Hindustani classical was rendered by Deepika Sorab, flute recital by Deepak Baidur, tabla performance by Prithvish Kumble, Bharatanatyam recital by Champa Sorab and Kum Jahnvi & Shreyasi Sorab. 'Bhaja Govindam', a "tri Vargi" play on Adi Shankaracharya was also performed on this occasion.

Special Programmes: On 1st September Gita Pathan, Bhashya Pathan and Astavadhana Seva was rendered on the Samaradhana Diwas of Parama Pujya Anadashram Swamiji which was followed by Deepalankar and Mouna. Samoohik Gouri and Ganesh Pujan was performed on 2nd September on the occasion of Ganesh Chaturthi. On 13th September which marked the end of Chaturmas, Ashtavadhana Seva was rendered .On 29th September , Samaradhana of P.P. Shrimat Parijananashram Swamiji II was observed with Bhashya Pathan and Ashtavadhana Seva. On 29th September, Navaratri commenced which was observed with recital of Navaratri Nityapath, Devi Anushthan & Devi Pujan on all days

Varga-s: On 8th Sep, yuvas participated both on and off stage in Bhaja Govindam - the Trivargi Prathama Prayogah, 4 yuvas offered Chaturmas Seva in Mallapur from 13th to 15th Sep. On 29th Sep, 7 yuvas performed Devi Anushthan at the Bengaluru Math on the first day of Navratri.

Regular programmes: Pujan was performed by Gruhastha-s at Bengaluru Math, in garbha-gudi every day and in Anandashram Sabhagriha on Mondays, Thursdays and Fridays. Sadhaka-s performed Samoohika Gayatri Japa Anushthan on Sundays. The series of talks by Smt. Dr. Sudha Tinaikar on Aparokshanubhuti continued on every Tuesday. Bhashya Pathana (Bhagvadgita, Upanishad & Brahmasutra) practice is held every Sunday morning. A short 5 minute Ninada practice was a part of all regular activities.

Reported by Saikrupa Nalkur

Goa: Although no report of the activities of the Goa Local Sabha has been sent since last so many months, the members of this Sabha have been carrying out the activities as usual. The latest of these, was the observance of Durga Ashtami on 6th Oct at Margao at Divgis. On this occasion Sadhana Panchakam, Devi Anushthan and Devi Pujan were performed. During the earlier months, Yugadi was celebrated at Satish Rao's residence followed by monthly Satsangs at Masurkars', Ashok Aroor's and, Mudbidris' residences.

Reported by Arun Mudbidri

Mumbai - Dadar : August – September 2019 - A gamut of spiritual activities, including Devi Anushthanam, Swadhyaya, Samskrita Katta, Bhajan Seva etc. was conducted through the months of August and September.

On 1st and 2nd August, the programme titled "Sara! Bhagavad Gita," was conducted by Smt. Chandrama Bijur



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मातृ देवो भवा

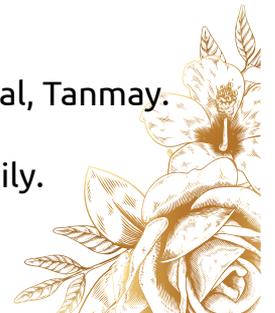
No matter what we do to move on from this pain, deep down inside we all know that we will never get to hug our **Aayee** again.

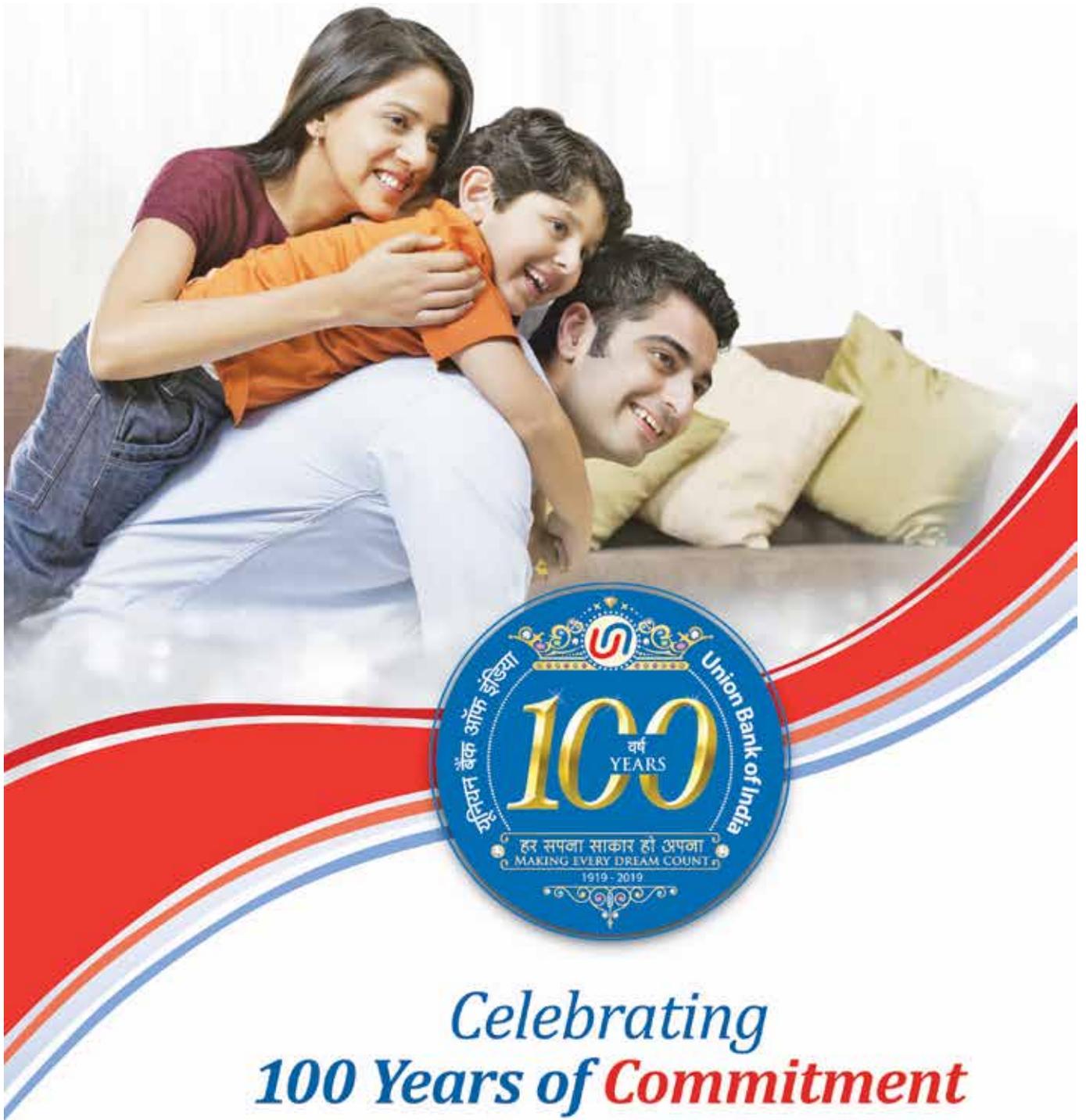
Fondly remembered by:

Vivek / Sunila Shiroor, Vandan / Revati Shiroor, Veena / Kishan Kailaje.

Grandsons : Rahul, Akshay / Komal, Tanmay.

Brother: Mangesh Mugwe & Family.





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Those we love don't go away, they walk beside us every day
Unseen, unheard, but always near,
Still loved, still missed and very dear.



Mr Anandrao (Ananth) Amruthrao Kallianpur

Born – 25th October 1919

Attained Sadgati - 12th March 1997



Mrs. Premalata Anandrao Kallianpur

Born – 19th July 1929

Attained Sadgati – 11th May 1999

**Inserted in memory of my Papa
Who would have completed 100 years this year**

Late Chitra / Ravikiran
Mangalore

Chaitanya / Anjali
Kallianpur

Sheela / Sanjay
Sawant

Grand Children

Anoop / Sumana & Ameet / Aditi

Esha

Siddharth / Sushreeta

Great Grand Children

Tejas Anika, Aashay, Myra

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where she carried out the narration. The singers included Smt. Uma Bolangady, Smr. Vrunda Talgeri, Shri Kartik Shukla, Shri Omkar Bhat and Smt. Smita Mallapur. They were accompanied by Shri Vivek Kaikini and Smt. Jaya Trasi on the tabla and harmonium, respectively. Previously, on 31st July, Smt. Uma Bolangady, in her wonderful music programme sang some lovely Hindi and Marathi bhakti songs accompanied by a short commentary.

Rg Upakarma ceremony was organised on the morning of 14th August at MMM hall, Karnatak CHS. Smt. Chandrama Bijur's "Manache Shloka" programme was held on 18th August and also during Matunga Mitra Mandal's Ganeshotsava programme. On Monday, 19th August, on the occasion of Samaradhana of HH Shrimath Parijnanashrama Swamiji III, Katha Kathan by Smt. Shobha Puthli was held at MMM hall, Karnatak CHS. 35 sadhakas attended the programme. Subsequently Krishna Janmashthami celebrations were also held at A5 Karnatak CHS on 23rd August.

Despite the possibility of rain on 1st September, our sadhakas were in high spirits as they participated in the Palkhi Utsav, organised under the joint auspices of Dadar Sabha and Matunga Mitra Mandal, to pay homage to HH Shrimath Anandashrama Swamiji on His Samaradhana divas. On 13th September, our sadhakas participated in the Ganga Pujan and Shobha Yatra held at Mallapur, and this heralded the end of the Chaturmasa Vrata, 2019.

On 25th September, on the occasion of Samaradhana of HH Shrimath Parijnanashrama Swamiji II, the programme included a narration of Swamiji's Mahima by Smt. Sangita Pawar, followed by Bhajan Seva.

Reported by Mohit Karkal

Mumbai – Grant Road : Gokulashtami was celebrated with Mhantynos being conducted by the Canara Bhanjan Mandal at the Shrimad Anandashram Hall. This year a good number of devotees attended and bhajans were sung with gusto. A cradle was hung with a small Balkrishna Murti and some newly married Yuvatis took turns at swinging the cradle.

On Hartalika day Gurupoojan was offered on the occasion of the Samaradhana of Shrimad Anandashram Swamiji at Shri Anandashram CHS. A large number of devotees participated.

Reported by Smita Mavinkurve

Mumbai - Santacruz: Venue: Shrimat Anandashram Hall Saraswat colony:

A) Samaradhana of HH Shrimat Parijnanashram Swamiji (II) was observed on 25th September 2019. Bhajans & Stotras were sung by devotees. This was followed by Deepanamaskar, Mangalarati & Prasad.

B) Punyatithi of Shrimat Shankarashram Swamiji (I) was observed on 3rd October 2019.

Local devotees chanted Navratri Nityapatha & performed Shri Devi Anushthana.

This was followed by Deepanamaskar, Mangalarati & Prasad.

C) Gayatri Havan during Parama Pujya Swamiji's Visit To our Santacruz Saraswat colony, in December, 2019:

It has been planned to complete chanting of 2,40,000



Gayatri Japas (2,222 malas approx.) by Purusha Varga before Swamiji's arrival in December 2019. The Sankalp for this was taken on Sunday 29th Sept. at 8.45 a.m. with Ved. Anand Ulmanbhat officiating. Chanting was done from 9 a.m. to 10 a.m with 56 devotees. Sessions are being held on all Saturdays, Sundays and Bank Holidays falling in October and November. Participation has been approx. 45 each time. We expect to complete the chanting by early November.

Reported by Kavita Karnad

Mumbai - Thane: Shiva Pujana was performed on the occasion of Shravan on 3rd August by twenty-two sadhakas at Dombivili. Fifteen sadhakas gathered to perform the same on 12th August at Badlapur.

Shraavan-Sudhaa, a Sanskrit Sambhashana Shibir was organized for all by Girvanapratishtha at Anandashram Math, Khar on 18th August. Three sadhaka-s from Thane sabha attended the session.

Samaradhana of H. H. Shrimat Parijnanashram Swamiji was observed at the residence of Smt. Shreya Mavinkurve of Thane on 19th August, 2019. This was attended by thirty-two sadhakas. They performed Guru poojan, stotra pathan, and bhajans.

A One Day Plantation Drive in Karjat was held on 25th August. Eleven sadhakas, including six yuvas, participated in this event. The sadhakas planted cucumber seeds and Mayflower saplings, visited rain water harvesting and Continuous Contour Trench sites.

Samaradhana of H.H. Anandashram Swamiji was observed at the residence of Smt. Vasanti Beltangady, Dombivali, on 1st September. Twenty sadhakas attended this event and performed Guru Poojan and bhajans.

During the auspicious Chaturmasa period thirty-two sadhakas performed Vishesh Sadhana comprising Shri Chitrapur Guru Parampara Charitra Pathana, Vishesh Japa, Bhagavad Geeta Pathana, Devi Anushthana, StotraPathana, Navratri Nithya Pathana and Mauna Vrata. The completed sadhana was offered at the Lotus feet of H.H. Swamiji on 13th September at Mallapur. Poshak Seva and Kanika was offered by Shri. Rajendra and Smt. Vaishali Koppikar, on behalf of Thane Sabha at the culmination of Chaturmas in Mallapur.

Seva Saptah was offered by Thane Sabha between

8th and 15th September. Four sadhaka-s had the privilege of participating in this. Sannikarsh was offered on 15th September by three sadhaka-s.

Samaradhana of H. H. Parijnanashram Swamiji (Dwitiya) was observed at the residence of Smt. Alka Lajmi of Vashi on 25th September. This was attended by sixteen sadhakas from different areas of Thane Sabha. They recited stotras and sang bhajans.

Reported by Savni Haldipur

Mumbai – Vile Parle–Vakola: Upanyas by Dharma-pracharak Shri Rajgopal Bhatmam on "Saptashati Durga Stotram" was organized by our Sabha from 11th Jan to 13th Jan, 2019 at the residence of Smt. Shyamala Bhat. He introduced the topic by explaining the significance of Durga and Saptashati. During the discourse he presented a comparative analysis between the Saptashati and the Bhagwad Gita. The content of the discourse was very enlightening for the Sadhakas who were fortunate to be present.

Our Sabha observed Samaradhana of H. H. Shrimat Shankarashram Swamiji II on 7th of February, 2019 and H. H. Shrimat Parijnanashram I on 3rd of May, 2019 by reading out excerpts from Bodhamrut Book and thereafter concluded with Group bhajans, Deepa Namaskar, Ashtak, Mangal Arati & Prasad Vitaran. On 9th of May, 2019 Shankar Jayanti was celebrated at the residence of Shri Anand Amladi. This event commenced at 4.30 pm with Adi Shankaracharya Pujan which was performed by Smt. Radhika Chittar. This was followed by a few stotras and bhajans based on Adi Shanakaracharya. The programme concluded with Mangal Aarti and Prasada Vitaran.

On 19th and 20th February 2019, a few Sadhakas from our Sabha participated in the "All India Saraswat Sammelan" held at Dadar.

On 23rd February, Pattabhishek Vardhanti of P. P. Shrimat Sadyojat Shankarashram Swamiji was celebrated with religious fervor at the residence of Shri Ashwin and Smt. Nita Bellare. Guru Poojan was performed by Smt. Nita Bellare. Sadhakas expressed their love, devotion and gratitude by singing melodious Bhajans and were gratified with peace and energy generated in the blessed atmosphere. Programme concluded with Mangal Aarti, Deepanamaskar and Prasad Vitaran.

On 1st March, about 20 Sadhakas visited Karla Math to attend Shishya Sweekar Day Celebration of H. H. Shrimat Parijnanashram Swamiji III. They participated in Sadhana Panchakam, Palakhi Utsav and Grambhojan. Sadhakas also willingly partook in Shloka Pathan during the Grambhojan.

Mahashivratri was observed by a few Sadhakas from our Sabha. They arrived in Karla on 4th March evening to participate in the Mahashivratri Char Yaam Pooja, led by Dr. Chaitanya Gulvady. Smt. Sujatha Mudur and Smt. Ahalya Panemangalore from our Sabha performed Shiva Poojan at the residence of Smt. Sujatha Mudur on Mahashivratri day. 22 Sadhakas participated in this event. Siva Poojan was followed by 'Rudra' Chanting by Smt. Sujatha Mudur and Smt. Ahalya Panemangalore.

Seva Saptah was offered by our Sabha from 10th to 17th

of March, 2019. On the day of Sannikarsha a few Sadhakas performed Guru Poojan and recited Sadhana Panchakam at Devi Sannidhi. A few Purusha Devotees performed Gayatri Anushtaan at Samadhi Sannidhi.

Sadhakas from our Sabha were privileged to attend Upanyas, this time by Shri Krishnanand Mankikar on 7th and 8th of April, 2019 on "Shivataandava Stotram" organized by our Sabha. To begin with he explained the concepts and types of Arthas in each Shloka and the incidents / events underlying the conceptualization of the Shivatandava Stotram. His word by word explanation of the entire Stotram enthralled the audience.

On 6th of April, 2019 Yugadi Day, our Sabha members gave a warm welcome to "Vikari" Nama Samvatsara in the Quadrangle of New Guruprasad Society at 6 pm. Programme started with Sabha Prarambha Prarthana followed by Guru Paduka Stotram and Shri Parijnanashrama Trayodashi. Shri Vedmurty Yogesh Honavar Bhatmam performed Guru Ganesh Pujan, Panchang Vachan and Rashiphala. This was followed by Managalarati. On this special occasion our Sabha organized a talk of Dr. Ashok Balsekar on "Anger Management" which was inspirational & informative. Besides, the Day provided an opportunity to Samvit Sudha and Shant Sukhada for arranging display and sale of their products, which attracted good response.

On this Yugadi Day, for the first time, our Sabha took an initiative for E-waste collection. Many members brought E-waste items such as old / to be discarded CDs, Cassettes, electronic / electric goods, etc. for which they found a window for disposal. This innovative drive was very well appreciated and received good response from the Members of our Sabha.

Reported by Radhika Chittar

Our Institutions

Saraswat Cultural Forum, Pune

Konkani plays being a rare feature on the social calendar of Pune, the Konkani Karrara Komedu 'Golmaal Once Again' was a much awaited and indeed a Sunday morning treat for the local Bhanaps who came in large numbers.

'Golmaal Once Again', a two act play, a KSA (KalaVibhag) production and directed by Bipin Nadkarni was staged at the Smt Shakuntala Jagannath Shetty auditorium, Pune on 13th Oct 2019 under the aegis of the Saraswat Cultural Forum, Pune.

The play with crisp humorous dialogues, typical Konkani colloquial twists, delightfully presented by Bipin Nadkarni and acted out by his talented troupe kept the audience hilariously entertained.

The spontaneous rendition of the dialogues from the promo video by four of our talented next gen 5-7 year olds not only regaled the audience but would have certainly drawn the attention of director Bipin Nadkarni himself.

Saraswat Cultural Forum thanks Bipin Nadkarni and his team and KSA for coming from Mumbai to entertain the Konkani speaking folk of Pune with this side splitting play.

Reported by Sunil Mundkur

Saraswat Mahila Samaj, Gamdevi

The 102nd Foundation Day of Saraswat Mahila Samaj was celebrated at Shrimat Anandashram Hall, Talmakiwadi, Mumbai on 21st Sept. 2019. Chief Guest Dr. Anjali Kirtane, a renowned artist, writer and Film Maker was the Chief Guest.

The function started with a warm welcome by Vidyaxmi Kulkarni, Vice President followed by the President's Address-Smt Sharayu Kowshik and the Treasurer's Report read out by Srikala Vinekar. Dr Anjali Kirtane was introduced by Hon. Secretary Smita Mavinkurve. Dr Kirtane, after passing her graduation with Marathi as her main subject scored 1st class. She a Gold Medalist in her field. She has won many prestigious scholarships. She subsequently acquired her Ph.D. She worked for a fairly long period with Popular Prakashan and headed their Marathi section. She has been a freelance journalist and has written many articles in Marathi Newspapers. Her journey in the field of literature and research helped her chance upon the life story of Dr. Anandi Gopal Joshi. She was overwhelmed with the character of Dr. Anandibai Joshi, the young 1st Indian woman to become a Doctor and who studied in USA. A true life story which prompted her to write a book – "Anandi Joshi – काळ आणि कर्तृत्व". She has also made a docu-drama on Dr. Anandibai. So touched was Dr. Kirtane by her life that to make this documentary she resigned from her job and did a 6-month shoot course at the Film Institute of India-Pune. She produced this docudrama doing all the aspects of the film making right from the scriptwriting, casting, cinematography and shooting, location selection, etc. The story of Dr. Anandibai Joshi is a very poignant one and the film revealed all the trials and difficulties that young Anandibai went through in her short life.

Then followed an interesting conversation session between Dr. Kirtane and Geeta Bijoor and then the film was screened. After this followed a question and answer session wherein Dr. Kirtane gave very informative answers. The programme concluded with Vote of Thanks by Priya Bijur. This was followed by tasty refreshments. It was a very well spent evening.

The AGM of the Saraswat Mahila Samaj was held on 25th September 2019 at the Samaj Hall. 34 Members attended. The following were elected to the Committee

President – Smt. Vidyalakshmi Kulkarni, Vice President – Smt. Padmini Bhatkal, Chairperson – Smt. Srikala Vinekar, Secretary – Smt. Priya Bijur, Jt. Secretary – Smt. Usha Surkund, Treasurer – Smt. Smita Mavinkurve, Jt. Treasurer – Smt. Ashwini Prashant, Programs & Publicity – Smt. Geeta Suresh Balse and Smt. Vijayalakshmi Kapnadak, Library – Smt. Maya Maskeri and Smt. Vidya Hemmady and Smt. Ameeta Bijurkar,

Reported by Geeta Suresh Balse

Forthcoming programmes-

6th November, 2019, Wednesday – "Microgreens gardening and Home Composting" - Demonstration by Smt. Vidya Hemmady and Smt. Priya Bijur. Refreshments sponsored by Bijur family in memory of Dr. Harish R. Kodial.

20th November, 2019, Wednesday – Cookery Competition – Ladies may bring sweet and/or savoury items using beetroot as the main ingredient. Multiple entries per contestant are welcome. Kindly bring your entries to the Samaj Hall by 3.00 p.m. along with a neat well-written recipe. Please do not write your name on this recipe.

Saraswat Mahila Samaj (Santacruz) :

15th January, 2019: (Sankranti Sammelan) We had a demonstration of mocktails and Punjabi dishes by Gits India. This was followed by games and lovely gifts were distributed by Gits, India.

6th February, 2019: A get together was organised at Khar Gymkhana instead of our Annual Picnic. Games were conducted by Neeta Mundkur and Namita Kodikal. Surekha Kodikal, Shaila Betrebet, Shobha Betrebet and Anita Kundapur surprised us by giving dance performances that were choreographed by Surekha Kodikal. This was followed by a sumptuous lunch.

8th March, 2019: The International Women's Day was celebrated with a Cookery Competition. We had asked the participants to prepare the dish, either savoury or sweet with paneer as the main ingredient. Prizes were given in memory of Smt. Nalini Panemangalore (our Ex-Chairperson) by her children.

On the same day we had an interesting talk by Shri Jayant Hattiangdi on 'How To Avoid Stroke & Heart Attack' and on Cosmetic Yoga.

10th April 2019: Observing the Samaj Day and Vasanthik Sammelan, we felicitated our Committee Members who have completed 50 glorious years, are working even now and organizing programs even at this age which is really commendable. The Chief Guest for this occasion was Dr. Laxmi Rao (retd. Judge). This was followed by a talk on gemstones, diamonds, diamond jewellery and its maintenance by Shri Vikram Padbidri. This was followed by a contributory lunch.

12th July, 2019: On the occasion of Ashadhi Ekadashi, the Parijnan Bhajan Mandal, Santacruz organized bhajan seva.

2nd to 7th September 2019

2nd Sept: Sarvajani Ganahoma was performed by Ved Sri Ulman Anandbhatmam. Morning pooja and evening visarjan pooja was performed by Smt Deepa Bijoor

3rd Sept: Bhajan Seva by Swara Sadhana Group (Santacruz)

5th Sept: Saptasur (devotional songs from Hindi films) by Smt Geeta Khanolkar and her group.

6th Sept: Programme by the children in our colony. There were bhajans, songs, playing of musical instruments and dances. The program was highly appreciated by all who attended.

7th Sept: It was the Ganapati immersion day. The unique feature of Ganapati immersion of our colony is that all the Ganapati idols are brought in the Saraswat Club Hall before the immersion. All the heads of our sister institutions perform the arati with all the residents singing the arati. After this all the Ganapati idols are taken in a procession for immersion along with our colony children doing the Lezim. We have been following this tradition for the past 93 years.

Reported by Sujata Nadkarni

Saraswat Samaj UK - Konkarnival 2019

The SSUK was proud to organise a new summer event: the aptly named Konkarnival, a heartily attended get-together featuring a homemade foodmarket, a variety of games, and even the SSUK Annual General Meeting (AGM).

Rainfall fortunately held off on Saturday 17 August, and indeed the glorious sunshine made it a pity the food stalls weren't stationed outdoors! But everyone had a lovely time. As often happens with brand-new SSUK events, attendance was high: 68 adults, 12 children, and a convivial atmosphere in which young and old were sampling the delicious foodstuffs on display.

There were nearly a dozen stalls, featuring a range of goods: from aloo paratha to batat'photo ravaidli, not to mention pau bhaji (with onion garnish!) and lemon rice. Many of the stall-runners were youths, and accordingly, there was no shortage of sweet stuff: one stall featured chocolate brownies, walnut-and-coffee cake, and vegan chocolate-chip cookies, while another featured some structurally ambitious desserts.

There was also a stall selling earrings and bracelets, a "target practice" stall where users could fire foam bullets from toy guns to hit targets for prizes, and a "Pin the shendi on the bhat maam" stall (which fortunately featured a paper bhatmaam, not a real one).

Each stall owner charged whatever they wanted for their goods and games, and most if not all stalls made a tidy profit – with all the proceeds going to charity. The total amount raised was £403; of this, £233 went to the Saraswat Education Society, India; £85 to the Karla School, India; and £85 to Mary's Meals, UK.

Everyone was having so much fun enjoying the food that the AGM started very late – and once it finished, there was scarcely time for a cricket match. We look forward to organising a cricket match another time. But there were calls to make Konkarnival an annual event – and so perhaps we will see many of the same faces, and plenty of new ones too, at Konkarnival 2020.

Reported by Arjun Sajip

CLASSIFIEDS

BIRTH

Baby boy Aarin Nayel Talawadekar to Vaishnavi Nayel Talawadekar and Siddarth Talawadekar on July 05, 2019 at Bangalore - Grandson to Devesh and Bhavani Nayel and Shyam and Sanjeevani Talawadekar and Great grandson to Kumud and Mohan Devarao Nayel and Uma and Rabidranath R Hosangdi.

OBITUARY

Ravindra Taranath Arur, age 77, passed away at Gurgaon on 29th September 2019. Deeply mourned by relatives and friends.

PUROHIT

For all Dharmik Vidhis Contact Shukla Ruthwik Bhat (Santacruz-East), Contact No 9740670573.

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DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

Jul 5 : Baby boy Aarin to Vaishnavi Nayel Talawadekar and Siddarth Talawadekar.

MARRIAGE

We congratulate the young couple

Oct 13 : Vrushali Mangesh Mantri with Salil Nitin Gokarn at Mumbai.

OBITUARIES

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

Jul 21 : Hemalata Gajanan Kuber (nee Hema Hemmad of MGM, Udipi), (80) at Bangalore.

Aug 3 : Hemalata Gajanan Shedde (90) at Mumbai.

Aug 6 : Nirmala Krishnarao Mudbhakal (94) of Hubli, at Vasai.

Sept 7 : Tara Shivashankar Hemmady (94) at Bangalore.

Sept 22 : Vimala Raghuvveer Koppikar at Mumbai.

Sept 29 : Ravindra Taranath Arur (77) at Gurgaon.

Sept 29 : Mohan Udiaver Kumar (83) at El Paso, Texas, USA.

Sept 30 : Manjeshwar Narasimha Bhat (76) of Vittal at Mangalore.

Sept 30 : Sharayu (nee Sumati Amladi) Gopalrao Mangalore (90) at Mumbai

Oct 4 : Sagar Krishnamurthy (83) at Bengaluru.

Oct 4 : Tadagaje Ramanand Rao (92) of Puttur at Hubli.

Oct 8 : Dr. Sadanand Ganapathrao Hoskote (101) at Mumbai.

Oct 11 : Ram Mohan (Vittal) (88) at Mumbai.

Oct 14 : Sangeeta Uday Balse (nee Sunila Sadanand Lajami) (69) at Santacruz, Mumbai.

Oct 16 : Sadanand Anant Marballi (89) at Goregaon, Mumbai.

Oct 17 : Sita Shantaram Shiroor (97) at Grant Road, Mumbai.

Oct 17 : Deepa Ameet Pandit (nee Bellare) (43) at Bangalore.

Oct 18 : Shradha Chaitanya Ubhayakar (69) at Vasco, Goa.

Oct 20 : Anilchandra Talgeri (73) at Santacruz Mumbai.

Oct 21 : Pradeep Ganguly (72) (husband of Shailaja Ganguly nee Udyavar) at Navi Mumbai

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