KSA Celebrates 108th Foundation Day
Konkani Lekhan Puraskar

Smt. Lata Karnad Rao (Ullal)

Smt. Sheela Shirali

Outstanding People Honoured

Smt. Parul Kumtha

Shri. Gurudas Gulgady

Dr. Sunayna & Dr. Sandeep Padbidri Rao

Commander Prakash Upponi (Retd.)

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Kanara Saraswat Association is grateful to the following donors:

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Dr Maitri Yogesh Gupta Rs 10,000/-

(In m/o father Dr Ganesh L Koppikar)

Dr Maitri Yogesh Gupta Rs 10,000/-

(In m/o mother Mrs Kumudini Koppikar)

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Mrs Mrudula Satish Murdeshwar Rs 50,000/-

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Radhakrishna Rao (Vombatkere) Rs 25,000/-

(In m/o grandparents Smt Sundaribai & Venugopala Vombatkere)

Amogh Kate Rs 51000/-

Chitra Gurudutt Kale Rs 30000/-

**SCHOLARSHIP FUND**

Mrs Mrudula Satish Murdeshwar Rs 50000/-

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Radhakrishna Rao (Vombatkere) Rs 25000/-

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HAPPY NEW YEAR
To All Saraswat Samaj Bandvas
From: Raghavendra Bhat And Family
For All Vaidik & Religious Rituals
&
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OSTOMY ASSOCIATION OF INDIA
APPEAL
Hello there,
Have you been diagnosed for cancer of the bladder or colon or large intestine? Don’t worry
Cancer is not what its made out to be, in fact, the CAN in the cancer means it can be cured. The reel perceptions are so very different from real facts. We are an association of cancer patients who have all been similarly diagnosed and have successfully defeated cancer and are proud survivors.
Come join us, we will educate, support and work towards your rehabilitation. There is life beyond cancer and we will help you combat the disease and come out a winner.
Our support groups are all cancer survivors who have all gone through the process you find yourself in, we will help you overcome and get on with life. Cancer is only a word not the story of your life.
All our services are absolutely free.
Call us on 022 22418087 / 9702370310 or email us on Ostomyindia@gmail.com

Kabir’s Creations
Kabir Kumtha, a special young man from Saraswat Colony, Gandevi, Mumbai, loves making torans & haars.
His preferred flower is the marigold (jhendu), but he is willing to give others a try.
He can make up to 5 items at a stretch.
He likes to know who he is making them for and where they will be put up.
Kabir works out the design with help and is learning to select & buy flowers.
He enjoys hand-delivering them to your home & helping you put them up.
So, if you need up to 5 torans, stay up to 5kms from Grant Road, Mumbai and are okay with your order being delivered on the previous evening, Kabir is your man!

OSTOMY ASSOCIATION OF INDIA
APPEAL
Hello there,
Have you been diagnosed for cancer of the bladder or colon or large intestine? Don’t worry
Cancer is not what its made out to be, in fact, the CAN in the cancer means it can be cured. The reel perceptions are so very different from real facts. We are an association of cancer patients who have all been similarly diagnosed and have successfully defeated cancer and are proud survivors.
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All our services are absolutely free.
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Be a member of KSA & get monthly KS Magazine Free. Enjoy other facilities at concessional rates.
Contact: Dilip Sashital - 9920132925
From the President’s Desk....

At the outset, let me wish all of you a Happy 2020, a Leap Year. I hope that this New Year brings prosperity, good health and great success for all of you.

At the beginning of the new year, we all make New Year resolutions. The actual implementation of these resolutions depends on our disciplined approach towards life, determination, strength of mind and will power. All these factors are ultimately linked to our mind. The most important and critical factor for the implementation of these resolutions depends on how strong, disciplined and determined our mind is. So ultimately it is the state of every individual’s mind which will determine the success factor of the execution of our New Year resolutions. The definition of mindset as per the Oxford dictionary is ‘a set of attitudes or fixed ideas that somebody has and that are often difficult to change.’ Most of the dictionaries have similar definitions of the word ‘mindset’. So, what are these mindsets which will be successful in executing the New Year resolutions?

Different research organisations have identified two to fifteen mindsets which capture the entire variety of mindsets. However, I go by the opinion of Dr. Carol Dweck who has identified two critical mindsets one of which she calls ‘growth mindset’ and the other as the ‘fixed mindset’. Dweck believes that if you want to succeed in any aspect of life, you need to build a growth mindset. People with growth mindset believe that their abilities and intelligence can be developed with effort, learning and persistence. They believe that their basic abilities are simply a starting point for their potential. People with growth mindset view challenges as their opportunities. They recognise their weaknesses with honesty and try to continuously work on removing these weaknesses. People with growth mindset work with a purpose and passion. They believe in giving and receiving constructive criticism and learn from the mistakes of others. People with growth mindset reflect on their learning of each day, at the end of day. In fact, these people believe in thinking of this learning as brain training and set a new goal for every goal that gets accomplished. These are the people who live with the principle of positivity, disciplined determination and dedication to achieve what they want. These are the people who will succeed in executing their New Year resolutions.

On the other hand, people with fixed mindset will always hold themselves back from making positive changes. They are averse to changes. These people get overwhelmed by the challenges they face. Those with fixed mindset are prone to negative thinking, lack of confidence and are often found to fall short in executing their new year resolutions. Change of mindset from fixed to growth is something which we all can work on. This will be a continuous process of self-improvement for bringing in self-belief and positivity. The poem ‘Victor’ by poet C.W. Longenecker captures this well in the following words –

“Success begins with a fellow’s will, it’s all in the state of mind.
If you think that you are outclassed, you are. You’ve got to think high to rise,
You’ve got to be sure of yourself before you can ever win a prize.
Life’s battles don’t always go to the stronger or faster man.
But sooner or later, the man who wins, Is the man who thinks he can."

Friends, as the New Year starts, believe in yourself to be a victor and not a loser. Wishing all of you all the best in the New Year!

Praveen P. Kadle

To book our Shrimad Anandashram Hall or Shrimad Parijnanashram Sabhagriha
Contact: Shobhana Rao 022-23802263, 022-23805655. Affordable Rent and Ample Parking Space.
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January 2020
KANARA SARASWAT
6


Kanara SaraSwat
January 2020
KONKANI SAMMELAN 2020
SAN JOSE, CALIFORNIA, JULY 2-4, 2020

WHAT IS THE SAMMELAN?

A convention for Konkanis around the world to unite and celebrate Konkani culture

Goals:
- Preserve our linguistic identity
- Enjoy Konkani food and entertainment
- Meet new friends, form new connections, and strengthen the Konkani community

Konkani Sammelan 2020 is the 10th Sammelan!
Theme: San Jose, Hod Gammath

THE VENUE

San Jose McEnery Convention Center (SJCC)
Located in Downtown San Jose, minutes away from the SJC International Airport
Sights in Downtown San Jose: Tech Museum, San Jose Repertory, Discovery Museum, Japan Town

HOTELS FOR THE SAMMELAN

We have negotiated special rates for rooms at the Hilton San Jose and Hyatt Place hotels near the convention center.

VISITING FROM INDIA?

Chariot World Tours will provide these services to those attending the Sammelan from India!
- Discounted airfare
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- Sammelan registration and hotel bookings

For more information, visit:
www.chariotworldtours.com/location/konkanisammelan-with-usa

Contact:
Mr. Jagannath Shanbhag: +919900003559
jagannath@chariotworldtours.com
Mr. Atmanand Shanbhag: +919945775555
atmanand@chariotworldtours.com

REGISTRATION AND CONTACT

Register at:
www.konkanisammelan.org

Questions? Contact us at
askammani@konkanisammelan.org

SAMMELAN 2020 HIGHLIGHTS

- Entertainment: music, dance, drama, standup comedy, and more
- Keynote Speakers: Konkani celebrities in many fields such as cinema, technology, medicine, social service, and religion
- Youth Events: a separate calendar of events for Konkani youth to socialize and connect
- Amchigele Food: authentic and sumptuous Konkani food throughout the event
Four Generations of Hattiangadis

Sitting (L to R): Hattiangadi Suman Bhat (Great-Grandaunt), Ankita Hattiangadi (Mother) with Baby Laksh Hattiangadi, Rashmi Hattiangadi (Grandmother)

Standing (L to R): Vijaya Y Karkal (Great-Grandaunt), Hattiangadi Premanand Bhat (Great-Granduncle), Tejas Hattiangadi (Father), Kiran Hattiangadi (Grandfather) with photo of Hattiangadi Sundari Shanthananda (Great-grandmother) who passed away this year

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Chitrapur Heritage Foundation
711 Daylily Court, Langhorne, Pennsylvania, USA
Connecting US Amchis to Chitrapur Math

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

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

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

Diwali program organized by Washington DC Metro Bhanaps

On November 2nd, 2019, a Diwali program was held at the residence of Chandrika and Jay in Olney, Maryland and was attended by around 50 people including children. The event started with the recitation of Sabha Prarambha prarthana, followed by an entertainment program that featured a dance performance by Chandrika Jayram (nee Kulkarni) and a dance performance by children. Next was a grand musical performance by Vidyu (nee Udiaver), Jaideep Ganguli on keyboard and Vikram Bailur on guitar. The crowd was then treated with a sumptuous lunch.

Pramod Mavinkurve, from New Jersey (NJ), was the special guest who spoke about how the Bhanaps in NJ meet for different social events like Ugadi, Ganpathi puja, Diwali, etc. and monthly religious programs like Satsangs, Prarthana Varg, and Yuvadhara activities and encouraged the DC Bhanaps to meet often and imbibe the values, culture from our parampara for the younger generations to follow.

The program culminated with singing of Deep Namaskar and Sabha Samapti prarthana.
Our Cover

KSA Foundation Day 2019

Shri Vijay Bhat accepted the award on behalf of his father Late Daramatist and Thespian Shri Madhu Bhat

Shri Ramanand and Smt. Vijaya Sirur accepted the award “Outstanding Upcoming Sports Person of the Year” on behalf of their granddaughter Ria Balwalli from Smt. Shaila Suresh (Bab) Nadkarni

“Celebration of Life of Durgesh Chandavarkar”

(June 25, 1936 – November 29, 2019)

Our dear Annu - Durgesh Chandavarkar, left for his heavenly abode, on November 29th, 2019. He will always be remembered for his passion for music, unconditional love for people and generosity.

A student and devotee of Pt. Chidanand Nagarkar at the Bharatiya Vidya Bhavan in Mumbai, he passed Sangeet Pravin in 1962 and continued learning from him till 1971. However his love for light music, composing, teaching and singing, brought him in touch with Srinivas Khale with whom he was closely associated with, assisting him in all these areas until Khale-mam left us few years ago. From 1968 to 73 he taught light music at Goa Hindu Association and helped in organizing their monthly activities. A graded artiste of All India Radio, he had performed in Karnataka, Maharashtra, Goa and the USA. He taught music in the Bombay Municipal Corporation’s Kannada School during 1964-74 and from 1974-94 he was an instructor at the Municipal Corporation’s Music Academy. He composed music for the Poddar College singing group and has over 75 compositions to his credit. A cassette/CD of his devotional compositions “Omkar Ganesha” was released in 2003 and “Sharnagat Sai” was released in 2007.

Sangeeta, his wife, has been his pillar of strength throughout all his success and challenges. They both were inseparable and looked out for each other during their 56 years of married life. Annu will also be remembered for unconditional love for all his 5 children and 8 grandchildren.
Our Cover

Kanara Saraswat Association (KSA)

Dear Readers,

On the occasion of the 108th Foundation Day of the Kanara Saraswat Association (KSA), we bring to you this special edition dedicated to the "Kiddies Corner". We are proud to announce the 2019 Outstanding Sports Person of the Year Award and express our gratitude to all the contributors who have made this event possible.

Shri Subhas (Baba) hadith, a notable figure in the KSA, presented the awards to the winners, and we would like to congratulate them on their achievements.

Shri N. Murthy, the President of KSA, in his speech, expressed his gladness to see the young talents in the field of sports and highlighted the importance of nurturing such talents. He emphasized the role of parents and teachers in the development of young athletes.

Shri Surya (Baba) hadith, the Vice-President of KSA, in his speech, congratulated the winners and expressed his hope that they would continue to shine in their respective fields.

Late Shri G. H. Sinha, a great sportsman and a mentor to many young athletes, was remembered with a special tribute. His contribution to the field of sports will always be remembered.

Let us join hands to celebrate the success of our young athletes and wish them all the best for their future endeavors.

Kanara Saraswat Association

Jan 2020

Kanara Saraswat

11
Outstanding Upcoming Sports Personality Award 2019

Kumari Ray Krunaand Badwalwali:

Ray Badwalwali ha auranchi chay 16 vas pravechh chalihche, juli 2019 tue Taipai tue Jalayechya World Deaf Badminton spreyh tue amekeve chetane.


Contact: Radhakrishna Kodange : Tel.0253-2580575/2315881, 07507463137
January 2020

KANARA SARASWAT

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

Members

20 dgmªVw eoH$S>mo ^mZnm§H$ _XV Ho$ë`m. VmÁOo[ia Omcoë`m g§ñH$mam§Mmo VmÞo 40-45 OmUm§H$ Zm¡H$ar {Xë`m AmgH$mO. JwéXmg_m_w Xþgè`m§H$ H$m`m©Mmo àMma

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KANARA SARASWAT

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January 2020

KANARA SARASWAT

14

- Employment of Persons with Neurodevelopmental Disabilities in the IT Industry (Digital World 2017, December 2017, Dhaka, Bangladesh)


- Parent Support Groups and their importance in tackling Autism. (South Asia Regional Conference on Autism, Lahore, Pakistan on 16-17 December 2005)

- Facilities for Autism in Mumbai (National Autism Conference, Banglore, India, January 2005)

Autism is a lifelong condition that can affect how a person interacts and communicates. People with autism may have difficulty understanding and processing social information. The journey of Autism in India has been marked by various conferences, workshops, and support groups. The support for autism in India has been bolstered by the work of organizations like CSERS, which has supported the work of organizations like Kabir Kreatives, which aims to create a supportive environment for individuals with autism.

In 2018, there were celebrations of diversity in India, marking the 25th anniversary of the Convention on the Rights of Persons with Disabilities. The event was held in Mumbai, India, and was attended by representatives from various organizations and institutions.

In addition to these, there have been workshops and training sessions for parents and professionals in the field of autism. These workshops have focused on strategies for supporting children with autism, as well as providing resources and information for parents and caregivers.

The journey of Autism in India has been marked by the recognition of the condition and the support for those affected by it. The work of organizations like CSERS and the Kabir Kreatives has been instrumental in creating a more supportive and inclusive environment for individuals with autism in India.
Gynaecology विश्वायतु प्रथम स्थान में रहे। 1985 से डॉ. सुन्दरप्रकाशम में रहे। एनएमए से में रहे। अंतर्राष्ट्रीय तिथि क्षेत्र में शिक्षण और व्यवसाय यथासूत्र में रहे। 1990 से मुंबई के विद्यालय अंतर्राष्ट्रीय विश्वविद्यालय College of Physicians & Surgeons या DGO (Diploma in obstetrics/Gynaecology) अम्याक्रम में रहे।

1995 से हेमसाही विश्वद्वीप अंतर्राष्ट्रीय Obstetrics & Gynaecology विषय पेंच MD जाही।

2007 सालांतु बंगाली डॉ. B. Ramesh विश्वद्वीप Laproscopic Gynaecology के प्रशिक्षण रहे।

इस उद्धृत्तात्त्वणातून, दुरुस्त कोणी, भुतोपातात्त्वणातून खेडांतः होणार आपणांना उद्योगात हासिलप्रमाणे सुरू करतोपर्यंत। जाणून, हा दाखलाचे, खेडांतः पूर्ण वैद्यकीय सुविधा उपलब्ध नाही, आर्थिक दौडांत बदल आपल्याकडे अब किंमताने आर्थिक वैद्यकीय सेवा मेत्रांक हा उद्योग भागावत होतांधार गाढ्यांत स्थानांत करें। व्यावसायी, होतांधारं प्रशिक्षण विश्वायतुंगी प्रतिवेदन सुरू होता। हा दाखलाचे यंत्र कातून लोकसेवक उर्फ जाही।

होतांधारं Astenestesiologists, Radiologists, Pathologists, Blood Bank आपण कोपांतत गंभीर चर्चा करते, समकालीन तसेच अभाव इतरांत तंत्र अनेक आवश्यकंचने वैद्यकीय कोकांत फलक राहू।

हा तलांक आपणांतर्गत व्यवसायीता मात कोपांतत नाही डॉ. संदीपमाम आपण डॉ. सुन्दरप्रकाशम सपेक्षणांत गंभीर चर्चा करते, समकालीन तसेच अभाव इतरांत तंत्र अनेक आवश्यकंचने वैद्यकीय कोकांत फलक राहू।

आर्थिक दौडांत आशीर्वाद सुगंध दंडकंचने उपचार/अस्तित्व कोपांतत घेतांत। कोपांतत होनार बचक शरीर नाही, ते तसेच आवश्यकं वैद्यकीय कोकांत घेतांत।

सुविधा तसेच आपण चेडवांक, बंदे शिक्षण एचकं संध्याकाळ अनिवार्य आपणांतर्गत। मात्रता तसेच प्रतिसादन दिनूं वेदुळ काणू तसेच आपणांतर्गत शेषकंक साधकंत प्रशिक्षणांतर्गत प्रतिसादन करते, हाजीजं अनेक रुपांतर लाभांत हेंच आपण वैद्यकीय विश्वायतुंगींत होतं जाणून आपस।

डॉ. संदीपमाम आपण डॉ. सुन्दरप्रकाशम कुंडकंवाच्यांत सांगणे जाणारं –

तांगांली घुपे दीपी मुंडकर, University of California, san Francisco यांतून MDMAS - Internal Medicine जाणून आपण डॉ. San Diego तुं वैद्यकीय कार्य करत आपस। तसेच बापुमुंडी श्री. सामू जैशी मुंडकर, 19 वसंतशीरा San Diego स्थित Qualcomm या Senior Staffs Engineer म्हणून कार्यरत आपस।

तांगांली चेडू बिवय Cleveland Clinic (Case-western Reserve University, Cleveland, Ohio या MD-Internal Medicine यांतून प्रशिक्षण घेत आपस। आपण तांगांली वृत्त प्रवाहिक, त्वमंगिव Cleveland Clinic या MD-Internal Medicine यांतून प्रशिक्षण घेत आपस।

संदीपमाम आपण सुन्दरप्रकाशमने तसेच आपण वृत्त कार्यालयामधून वेदुळ काणू, आपणांतर्गत छांदांची (Hobbies) जोपासना केलेया।
Whenever we receive an invitation to a wedding or upanayana, or a small important function, we usually refer to the English Calendar, to find out whether the day is suitable to us or not. (The Indian Calendar- the Panchang) is referred to, only when one needs to find a ‘muhoorth’ (an auspicious day) for performing an important function.

Once, when I was referring to the English Calendar, a thought crossed my mind, as to when, and who, had introduced the English Calendar. I then learnt that several years before the birth of Christ, a calendar, called the Roman Calendar - had been in use in the European countries. Emperor Romulus, the founder of Rome, had formulated this ten-month calendar. However, in 46 B.C. shortly after the Romans conquered Egypt, the Julian Calendar was introduced by Julius Ceaser, which was an improvisation of the Roman Calendar. It had a regular year of 365 days divided into twelve months, with a leap day added to February, every four years (it is said that Julian Calendar is still used by the Berber people of North Africa, and on Mount Athos).

As, however, there were some flaws while calculating the extra day, in the year 1582, the Gregorian Calendar (also called the western calendar, and the Christian calendar), was introduced by Pope Gregory XIII, and is named after him. It was a refinement to the Julian Calendar. The motivation of the reform was to bring the date of celebration of Easter to the time of the year, in which the first council of Niceas had been agreed upon, in the year 325 (i.e. to one common date).

It is a Solar calendar, and consists of 365 days, starting from 1st January to 31st December, with one extra day being added to February, every four years.

Even in Europe, the Gregorian calendar was accepted on different days, by the various nations, Greece, being the last to accept it, in the year 1923. However, it is now used as a common calendar, internationally. Today, the vast majority of countries use the Gregorian calendar, as their sole, civil calendar. Countries which have accepted it are Saudi Arabia, Ethiopia, Nepal, Iran and Afghanistan. Some countries like India, Bangladesh, Pakistan, Israel and Myanmar (Burma) use other calendars alongside the Gregorian calendars.

In the recent past, the Britishers ruled over us for two hundred years; our style of living, even the use of their calendar, was influenced by them. So, now I understand as to why, most of us have the English Calendar hanging on our Walls!
In August 2010 we had published a review of the book "The Benegal Brothers – The Story of a family and its Times 1864-1975. The book is written by Kanchan Karopady Bannerjee and was reviewed by Anu Gokarn, Bengaluru. But it is worthwhile to mull over the achievements of the Benegal Brothers and hence we reproduce this article.

- Editor

Dr. Shetty says ‘Our city has produced a great many outstanding personalities, great visionaries and men and women of letters. Many of them are forgotten and remain in the hidden recesses of public memory. The Benegal Brothers are among them. For one that aspires to be a ‘smart city’, Mangalore’s ambitions should include matching up to at least a small portion of the intellectual prowess of our forefathers. It is they who made our city great and honouring their memory can help us to become great again. Here is the inspiring saga of the Benegal Brothers’.

Despite their glorious legacy and contribution to the nation, the trio of Sir Benegal Narsing Rau, Sir Benegal Rama Rau and Benegal Shiva Rau, are today sadly forgotten.

What if I told you that a Mangalorean was once a Prime Minister and was also one of the principal framers of the Constitution of India and that, his equally accomplished brother was the longest serving Governor of the Reserve Bank of India? The headline might sound like click bait, but all of it is true - this is the incredible true story of Mangalore’s Benegal brothers.

Our city has had many eminent and distinguished citizens but probably the most illustrious family ever in Mangalore and probably one of the most illustrious in this country was the Benegal family. But sadly, hardly anyone knows that these super achievers were Mangaloreans nor is Mangalore associated with their numerous accomplishments, something this article hopes to remedy.

Benegal Raghavendra Rau was an eminent doctor in Mangalore.

His eldest son and probably the least well known among the siblings, Benegal Sanjiv Rau, was a Dean of Benares University.

The second son, Sir Benegal Narsing Rau was born in 1887 in Mangalore. He studied at Canara School and was the topper in the Madras Presidency and joined Presidency College, Madras. There he earned degrees in English, Sanskrit, Physics and Mathematics. He then obtained a scholarship which enabled him to study at Trinity College, Cambridge. In 1909 he returned to India and cleared the Indian Civil Service Examination and joined the Civil Service but shortly thereafter shifted to the judiciary. Due to his stellar work he was awarded the Companion of the Order of the Indian Empire in 1934. In 1935 he was appointed as a judge of the Calcutta High Court. He also chaired the Indus Water Commission on the sharing of river water between Punjab and Sind.

Sir Benegal Narsing Rau

He was knighted in 1938, retired from service in 1944 and was then appointed as the Prime Minister of Jammu and Kashmir! Yes, I am not making any of this up. He was appointed the Prime Minister of Jammu and Kashmir from February 1944 to June 1945 by the Dogra Kings. The chief executive of Jammu and Kashmir was called the Prime Minister, and this continued even after Independence until March 1965, when the elected post was re-designated as the Chief Minister after a constitutional amendment. In 1945 Sir Benegal Narsing Rau resigned from the post of the Prime Minister of Jammu and Kashmir following major differences with the Maharaja of Kashmir.

In 1946, he was invited by U Aung San, the Prime Minister of Burma to assist in drafting their constitution. After completing his task there, he began working at the reforms office of the Government of India and was subsequently appointed as the constitutional advisor to the Constituent Assembly. So the first draft of the Indian constitution was prepared by a Mangalorean! Sir BN Rau prepared 243 articles of the constitution. Later the drafting committee headed by Dr B. R. Ambedkar expanded it to 315 articles. Dr Ambedkar himself credits Sir Benegal Narsing Rau for doing a major portion of the work of drafting the Constitution. From 1949 to 1952 he served as India's permanent representative at the United Nations and was the President of the United Nations Security Council in 1950. In 1952 he began to serve on the Security Council but a year into his tenure he succumbed to ill health and died at Zurich in 1953. The third brother, Sir Benegal Rama Rau was born in 1889. Like his elder sibling he too studied at Presidency College in Chennai, and then further at King’s College in Cambridge. Following his brother’s career path, he joined the civil service in 1919, worked as an under secretary and then deputy secretary to the Government of Madras and subsequently as Secretary to the Government of India first at the finance department and then the industries department. Later he was the Deputy High Commissioner for India in London from 1934 to 1938 and High Commissioner of India to South Africa from 1939 to 1941. In 1939 before he was elevated to High Commissioner he, like his brother earlier, was knighted.

He was appointed the first ambassador to Japan in 1947, and in 1948, the Indian ambassador to the U.S. From July
What should I do?

Sushila Savkur

If things don’t work out the way I want them to,
Tear my dishevelled hair,
Or sit calmly on grandpa’s rocking chair

Patience, have patience,
Says a voice within me,
Everything will be alright,
As it should be

Just give Mother Nature
Some time and space,
She’ll put everything
In the proper place

It’s often said
“Every dog has its day”
We humans too
Will have our way...
Keep alert, do not sleep away
When opportunity and good luck come your way.

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Dr Anil Shetty is a Professor of Pediatrics at Father Muller Medical College, Mangalore. He is an avid chronicler of Mangalore’s past.

(Courtesy Mangalore Today, February 2019)
“Everything in India attracts me. It has everything that a human being with the highest possible aspirations can want.” – rightly quoted by Mahatma Gandhi in his Young India journal stands out to be the eternal expression on India’s abilities to consistently make progress and accommodate the dreams of anyone and everyone living here.

The Preamble to the Constitution of India is based on exactly what principles underlie as the foundation. More like a manifesto that is to be followed and preserved for generations as long as possible in terms of India being Sovereign, Socialist, Secular, Democratic, Republic while securing Justice, Liberty, Equality and Fraternity. A blessing to every Indian is the existence of this brilliantly manoeuvred living document - our Constitution.

Suddenly as all these thoughts came rushing to me, I thought, if only from now in this era, India had to start functioning differently, what would it be like? It certainly was one interesting thought to ponder upon… I began to wonder if India was really independent rather free or not. To explain further on grounds of technicality, India is absolutely independent with a fair and independent electoral process, an independent judiciary, a Parliament, a relatively free press and defense forces unbiased by politics; infact these have defined India since freedom created a path. In the words of M. K. Gandhi, “The word Swaraj is a sacred word, a Vedic word meaning self-rule and self-restraint, and not freedom from all restraint which ‘independence’ often means.”

India undoubtedly has one of the most magnanimous and dynamic variation of cultural bio-diversity. We being the world’s largest democracy, a certain responsibility of fulfillment curtailed itself towards the citizens. It is usually said that the value of something is usually known or realized only after losing it. But does that mean every life lost in countries due to negligence of the government is valued for in terms of weighing obstacles to not have similar situations ambush in the future? Or is collateral damage a common escapade for the better good that is yet to be derived? The Indian Judiciary being designed of proper hierarchy has been functioning efficiently. But with a difference of perception the issues are on a rise rather than seeing a harmonious trade flourish among the people. With over 54,013 pending matters at the Supreme Court of India and over ten lakh cases in the subordinate courts, certainly it has become a hassle for anyone to be able to think right. But now is all this relevant to any progress India is making or could make in the future?

That question still remained with me. After a tiring day, I decided to stop and call it a night. I was somehow too deep into the thoughts by now to fall asleep. It was getting tedious to actually stop thinking about what I had in mind before sleeping. I finally managed to shut my mind and sleep. Further in some sphere of the brain it went on if India really needed a new layout to go ahead or was it the insight our forefathers had could be the clandestine which did not find a proper way into implementation in the past. Like Mahatma Gandhi also said – “I feel that India’s mission is different from that of the others. India if fitted of the religious supremacy of the world. There is no parallel in the world for the process of purification that this country has voluntarily undergone. India is less in need of steel weapons, it has fought with divine weapons; it can still do so. Other nations have been votaries of brute force. The terrible war going on in Europe furnishes a forcible illustration of the truth. India can win all by soul force. History supplies numerous instances to prove that brute force is as nothing before soul force. Poets have sung about it and seers have described their experiences.”

Development is abided by steps that are ultimately led by discipline and conduct from each one at large. The next morning while reading the newspaper I came across the unhealthy plunge in rates of the Indian rupee in global currencies followed by a series of rape and murder accusations and robberies and myriads of discouraging articles. What was really happening? Undoubtedly it was not something that looked beneficial in the long run. India ranked 133 out of 188 on the Human Development Index last year. “Who is the development for and is it sustainable and ethical?” is an important question that we need to ask ourselves. But who is that ‘we’ - the common man of India or the authoritarian class who have the power to bring about change minus the interest in the nation’s development. That most certainly is the enigma of the century.

Smartphones being the generation’s sinewy to get through days is absolutely helpful when it comes to giving important updates and that’s when my dearest phone let out beeps notifying me of something interesting to look at. I checked my phone and it read: "BREAKING NEWS: 1) Youth come ahead in groups with the motto of busting drug dealers in every city possible. 2) Civilians join hands to protect and patrol for women safety and collaborate with the Police Force. 5) Heinous Sexual Assaults against any woman or girl under section 375 of the Indian Penal Code not only amounts to life imprisonment but in also death sentences post-conviction under section 376 of the Indian Penal Code. 4) Education minister promises to implement need for basic graduation degree as a mandatory requisite 5) Growth of the Rural-Urban industries on the rise as farmers join hands with industrial agriculture technique.” After reading this I was sure it was either a prank or how could the media start spreading hoax news like that.

Somewhere deep down I felt that maybe the India of my dreams has started laying its shape down. How did the people survive in earlier times where technology was not accessible effortlessly unlike now? But I definitely see many people in the urban and the rural regions now have admittance to operate on technology with the help of the
government various schemes for development. It was a good thing that minimal issues that were addressed at large were slowly getting sidelined by the new comprehension of needs and restructuring of priorities for the welfare of the society. Coming from the current age of techno savvy attitude, I somewhere realized how easily available was the key to idleness.

With the immense progress in the Entertainment Industry in India, it always irks me why there is less enthusiasm and no dedicated engagement extended towards the education sector. With a rise in the viewership of Netflix and Amazon Prime Video there is no way for any person to even let himself be free if accustomed to using it.

With that thought I left the house and as I was walking towards the lift my neighbour who had never even bothered to introduce herself suddenly wished me ‘GOOD MORNING’. Now that although not a big deal somehow gave me a vibe that, oh yes, today seems like an eventful day of epiphanies and surprises. I was headed to college and as I walked towards the railway station I saw a couple of Police constables patrolling around. Each one of them were sincerely looking around and offering help to anyone who seemed in distress. Later ahead I looked on with utter disbelief as I saw people walking up and down the bridge stairs in two lines with volunteers monitoring them. I was sure this was some kind of a dream. As I waited for the train to arrive I was thinking if India invested a lot more in Rapid Economic Growth what would be the probable result. I got into the train and sat down.

I began to think to address this issue we need to account for the interdependence between agriculture and other sectors of the economy which is prone to changes, as the economy grows. The income distribution could be determined for every period endogenously depending on the level of aggregate consumption and the prescribed parameters of the normal income distributions for rural and urban consumption expenditures. The rural population migrates to urban areas depending on the relative per capita Gross Domestic Product from agricultural and non-agricultural sectors. The Indian economy grew after the 1991 economic liberalization India when she achieved 6-7 per cent average Gross Domestic Product annually. In the financial years 2015 and 2018, India’s economy became the world’s fastest growing major economy surpassing China which aligns with the idea of India emerging as a superpower in matter of no time!

irrigation, higher food import limits and Chinese productivity. Rural areas show a higher incidence of poverty compared to urban areas. Poverty is more persistent in the rural areas and is brought down to negligible levels only in the near double-digit growth scenarios.

High Industrial Agricultural growth may be necessary to support the high economic growth in India. The influence of Industrial Agriculture on the growth of Gross Domestic Product is the outcome of maximizing consumption rather than just economic growth under three joint country-specific constraints on the total availability of agricultural output in India: limited resources of land and water, combined with limitations on food imports arising from the importance of food security considerations. This meant that all sectors of the economy would have to compete for a limited total supply of agricultural output for their final or intermediate demands. I had reached my college as I was lost in my world I did not realize when I went to class and sat down my friends called out to me. I did not feel like engaging in any conversation so I waved at them and indulged in this cardinal ladder of thoughts I had built since last night.

Coming back to the economic growth devising to be the main host of development I began to think about other aspects that were contrivances to the evolution of a new India - when the three main facets Defense forces, Law and Culture struck me.

‘Service Before Self’ is the motto of the valiant Indian Army who enlivens my spirit of working in the direction of the progress and development of our country. Taking inspiration from every defense force in our country, each citizen must fathom the paramount of risks strategically tackled by them with grave care and expertise risking their lives at large. What makes them do so? The simple answer I could think of is the love for their nation and dedication towards making it benign for its own people. In this India I see they should be regarded the highest honor. This also deserves to bring into picture the importance of multiculturalism. In a democracy multiculturalism is far more of a supreme achievement. Now that I think of it humanitarian values and interests must prevail over religious differences and leading India to a new direction which in return shall solicit solidarity among the people in unison making them proud of their first identity above all it being *A PROUD INDIAN*. The solitary profit I see that a new modern India is benefitted of is the traditional values that it balances with the twist of pragmatism that rules professionalism.

I heard a giggle beside me and I realized that it was time for the lecture to begin. But then I thought I might as well conclude my thoughts so that they would not bother me later. The professor had already come but she was taking sometime to settle. Looking at her it reminded me of the working women in our country. All of us can fathom the fact that bias free promises can be acquainted with education. Existence of genders seems to be oblivious when spoken or related to the female gender. Of all the divine creations, the woman is an epitome of sacrifice, solicitude, aesthetics

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January 2020

KANARA SARASWAT
and an abundance of qualities. When given an opportunity, women have proved their eminence in all the fields possible; certainly in proving the negative predictions about females getting educated to be wrong. Even with progress happening day and night, there are still many women who have been devoid of education. Every existing mortal is rightfully entitled to educate themselves. Education is a blessing and the most important tool for growth that mankind has. Then why has education from being a right, gone to being a crime for women?

Like each one has their own capability, every woman should have the right to realize and utilize it too. Let us all together be the last generation to see wasted potential and give women justice! Hail equality! My instinct always told me that to be able to do well and good to people it all comes down to the values and discipline one possesses. The contrivance to a successful personality strongly resides in his conscience and faith in the divine. It occurred to me that with such great leaders who are guiding India to a path of new found modern ideas it becomes the responsibility of every Young Indian to adapt and evolve from a very young age; to imbibe and comprehend the principles of justice and ethos of our elders also use it wisely. No country ever can progress truly if the people do not try to move ahead themselves.

My dream of a new India does not only want it to be strategically profound, armed with modern weaponry, politically modest, governed lawfully but also sees every Indian move towards the glorious path of nobility, self-righteousness, patriotism and transform himself with the sole motto of unity for all and love for the country. Perhaps one might want to express their opinions or put forth disagreements but he must choose the power of effective communication over defamation or slander. Small choices made by each individual at one time can take us all a step closer to the place we all want our India reach. It imbues in me immense pride and satisfaction that my grassroots come from the most vibrant country existing and that my identity is strapped by the Tri-colour. Every man, woman and child as we pledge must be proud of our rich and varied heritage and strive to be worthy of it. The success lies in the hands of every citizen today.

I suddenly heard a voice say my name; it was my Aamma waking me up! It all felt so surreal and it took me a few minutes to contemplate. It was all a dream - the whole day I lived inside my grey matter was all a dream. I really went to college that day and in a lecture I was asked to give an extempore on – MY DREAM OF A NEW INDIA.

Well, I was more than just prepared for it. JAI HIND!

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Since I can remember my passion in life has been SCIENCE. My lab at the Aging Institute, University of Pittsburgh (www.agresearchlab.com) is interested in understanding “Why people age differently?” The reason I have picked to dedicate my life to this fundamental question is a personal one. As an observant child I noticed that people age differently. Although, one’s chronological age maybe the same (the age that you calculate from your birth certificate), two people who are 65, rarely feel the same. One seems healthy, strong, may complain occasionally about joint pain- but overall is fit, whereas, the other suffers from diabetes, dementia and heart disease. Why?

When most of us think about “age”, we are always talking about our “chronological age”, i.e. how old we are and not our “biological age”, i.e. how old we actually feel. This distinction is very important, because again, people AGE differently!

Aging is the global, socio-economical challenge of this century. In about 30 years, 1 in 6 people globally will be above the age of 65. With age, there is an increased incidence of several chronic diseases, including cancer, Alzheimer disease, cardiovascular disease - and diabetes. Even if we completely cure one disease, say cancer, it will only be replaced by another chronic degenerative disease. This translates to a tremendous pressure on our healthcare system and a personal commitment from our young to care for our elderly population. Are we really prepared for such a Gray Tsunami?

Instead of finding a cure for one chronic disease (like cancer) at a time, my lab wants to target the root cause of it all and find interventions to Delay Aging! The goal is not to live to be150 years old, but instead be healthy, active and contributing to our society well into prime years. But, there is a bigger challenge before we can apply such interventions- we first need a defined way to assess our biological age: a biological clock of some sort. This is an integral problem that my lab in collaboration with a talented team of geriatricians and data analysts are trying to DEFINE.

How are we doing this? We are looking at what is inherently different in “fast agers” (people who seem to age quickly- have multiple diseases etc) v/s “slow agers” (people who seem to be healthy). We want to find a unique fingerprint that differentiates between these two groups. Please stay tuned for the video of my full TEDx talk describing my strategy of developing such a biological clock on YouTube.

Imagine this, in the future when you visit your doctor for an annual medical examination, a simple blood test can inform us your biological age - and where you are headed. By catching your risk to be an “fast ager” we can perhaps personalize your intervention- help you make adjustments either with lifestyle, such as exercise or a specific diet or even prescribe ‘targeted’ medications help you live a healthier life- so that you feel 20 years younger than your actual chronological age.

In summary, the one common thing I hear among the elderly, is that they want be healthy, active and not a burden to society. My hero, is a 94-year old grandma, Johanna Quaas, who is an amazing gymnast and performs all over the world. Wouldn’t we all want to live like her, be like her? YOUNG FOREVERish.

I also want to take this opportunity to thank my family (+extended) and friends who have instilled passion, ethics and empathy in me. My drive to do something helpful for our society stems from all their unconditional support and love for me. THANK YOU!

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**Tigress Hunt**

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

Lt Gen H S Panag, PVSM, AVSM (Retd) was GOC-in-C of Northern and Central Commands before he retired. Today he is a noted commentator on defence and strategic affairs. He writes about a thrilling incident that occurred when he was six years old and living in Agra Cantt. The details of the hunt were narrated to him, when he was a bit older, by his father, Lt Col Shamsher Singh who was then commanding 17 Sikh.

In Gen Panag’s own words...

The year was 1957. 17 Sikh was located at Agra and commanded by Lt Col Shamsher Singh, whose outstanding leadership and exploits in the 1947-48 war in J&K were part of regimental lore. The unit was out on a training camp in a forest near Shivpuri, which was to culminate in a test exercise.

One day, Sepoy Fauja Singh, who was part of the officers’ mess staff, went to collect firewood for the mess kitchen. Suddenly a tigress jumped out from a thicket and pounced on him. Instinctively he tried to fight her off with his bare hands. After a brief struggle, the tigress caught Fauja Singh’s turban in her mouth and thinking she had got her kill, disappeared into the thicket. Fauja Singh was badly mauled and he was evacuated to the Military Hospital immediately, but more to the point, he was extremely upset about the loss of his turban.

More reports poured in about the tigress with four cubs that had apparently turned into a man-eater. She had killed two persons from a village nearby. True to Indian Army tradition, this didn’t stop the training, which continued as per plan and the test exercise was cleared with honours.

At the end of the exercise Lt Col Shamsher Singh proposed to his Brigade Commander, Brig Danny Misra, that since the tigress had turned into a man-eater and the area was used by the brigade for training, it would be prudent to kill the tigress. Back in those days, shikar was allowed in the country and was a hobby for some. In that spirit, Brig Danny Misra agreed to the proposal, but with a rider. “Shamsher” he said “killing a tiger with bullets is too easy. Can the Sikhs do it with bayonets?” Never one to shy away from a challenge the CO said “So it shall be, Sir”.

The die was cast. Shamsher returned and briefed his unit. He peppep up his soldiers by reminding them of how Hari Singh Nalwa, Commander-in-Chief of the Sikh Khalsa Army, had once killed a tiger with his bare hands by catching hold of its tongue and choking it to death.

It was decided to assault the general area where the tigress was suspected to have hidden in the traditional infantry manner. Once the tigress attacked an individual, he must use the bayonet to counter it’s attack while the personnel on his flanks would turn inwards to attack the tigress with their bayonets and finish the task. The drill was rehearsed to perfection. Next morning two companies of 17 Sikh formed an assault line 200 yards long with the Commanding Officer’s party in the centre. Bayonets were fixed on the Enfield. 303 rifles and the assault commenced.

It was a surreal scene: bayonets glinted in the sun with the soldiers of 17 Sikh shouting “Jo bole so nihal”, out to kill a man-eating tigress with only bayonets. On the far side of the suspected area the Divisional Commander, Gen Dargalkar and Brig Danny Misra sat on an elevated machan with sporting rifles. Brig Misra couldn’t believe that the tigress could be killed with bayonets. He hoped that the assault by 17 Sikh would drive the tigress towards the machan where Gen Dargalkar and he would kill her.

The movement of the assault line was laborious due to the broken terrain but after 20 minutes, the den of the tigress was located. She had fled but her three cubs were found, captured alive, and later presented to the Agra zoo. Fauja Singh’s turban was also found in the den.

The assault line formed again and moved forward with the regimental war cry. After 10 minutes, the roar of the tigress was heard. The CO shouted to his boys “Tagde ho jao” (Gird up and get ready for action) and suddenly the tigress leapt out of the thicket and attacked the assault line. Sepoy Sucha Singh was directly in front and he adopted the traditional bayonet fighting stance, meeting the tigress head on with his weapon. As she came to him he plunged the bayonet into her chest. It got buried to the hilt in the tigress' chest but the momentum of her charge knocked Sucha Singh down. Due to its own momentum, the tigress fell about 10 yards ahead. As per the rehearsed drill the nearest soldiers on the flanks turned inwards and pounced upon it pinning it down with their bayonets. It wasn’t necessary. Sucha Singh’s bayonet had already pierced her heart.

It was then that a rifle shot was heard. Shamsher Singh was livid with anger, thinking one of his men had disobeyed his orders. He rushed to the scene and asked who had fired the shot? The soldiers assured him that no shot had been fired his orders. He rushed to the scene and asked who had fired the shot? The soldiers assured him that no shot had been fired and the report had come from the direction of the machan. Lt Col Shamsher ordered that the success signal be fired with perfection. Next morning two companies of 17 Sikh formed an assault line 200 yards long with the

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offence in the army. Sucha Singh was assured that his rifle had been recovered and he was now nearly at par with Hari Singh Nalwa for having killed a tigress single handedly. He was thereafter evacuated to the military hospital.

Sepoy Sucha Singh was immediately promoted to Lance Naik and on that day, 17 Sikh was rechristened the Tiger battalion.

A telegram was despatched to Fauja Singh who was still recovering from his mauling: “Revenge taken. Tigress killed. Turban recovered.”

The bayonet of Sucha Singh had developed a 10 degree curve due to the force of impact with the tigress. A most unusual occurrence as bayonets are usually made of brittle material designed to pierce and break when it hits a hard surface. The CO ordered that Sucha Singh’s bayonet must be preserved as a trophy. The bayonet with the skin of the tigress along with the newspaper coverage of the event, still adorn the Officers’ Mess of 17 Sikh – the Tiger Battalion.

While Sucha Singh was being taken to the Military Hospital, Lt Col Shamsher Singh went to report the success of the mission to Brig Danny Misra and Gen Dargalkar who were still on the machan. To his amusement and the embarrassment of the VIPs, the CO learnt that during the excitement of the whole action, one of the rifles from the VIP machan had accidentally fallen and got fired. That was the shot that all of them had heard.

Later, the two commanders went to visit Sucha Singh in hospital. The Brigadier asked Sucha Singh "Kya aapne hi sherni ko maartha?" (Are you the one who killed the tigress?) A peeved Sucha Singh replied "Asli bayonet tho maine hi mara tha, Sir, par mari hui sherni par baad mein aur bhi maarte gaye. Aur maine sunahai ki darke mare VIP machan se kisi rifle niche girke fire hogayee." (I’m the one who got her with the bayonet first, but others attacked the dead tigress too. And I heard that someone on the VIP machan got so scared that he dropped his rifle by mistake and it fired.)

Nine years later, Colonel Shamsher Singh, as the Commandant of the Sikh Regimental Centre at Meerut Cantonment was interviewing soldiers going on pension when he heard the familiar voice of Havildar Sucha Singh. He reported that he was proceeding on pension. Colonel Shamsher took a quick decision and directed that the pension orders be cancelled. Instead Sucha Singh was promoted to the rank of Jemadar (the rank is today renamed as Naib Subedar).

There were objections from higher headquarters but Colonel Shamsher Singh had a simple explanation. “Sucha Singh is probably the only man in history to have killed a tigress with a bayonet. He deserves to be a JCO.”
Many explanations were put forward by early investigators - that these animal paintings (as mentioned earlier), represent ‘hunting magic’; or that they are part of totemic or animistic ritual; or are pictures painted by shaman priests who saw them as visions in trance states. Although these theories have helped us to see this art in new ways; with fresh eyes, later scholars have pointed out that there appear to be gaps in these proposals since they explain the images only partially, and not fully. Hence, this entire body of art has continued to remain an enigma.

As to where these artistic people came from, many scientists believe that they were travellers from Africa, which is just across the Mediterranean Sea from Europe. But some have tracked their ultimate origin to South Asia! The British geneticist, Stephen Oppenheimer, has described them in a 2012 research article as “a small branch” which “left a South Asian colony … to populate Europe”. In a 2003 research work, Oppenheimer (as cited by India-based scholar, Michel Danino) has even detailed the route which they took: “through Kashmir [italics added by me], then via Central Asia and Russia, before finally coming into Europe”. Could such a migration have taken place across this long distance? Is there evidence to show that the Cro-Magnon people formerly belonged to the Indian subcontinent?

When Cro-Magnon DNA was extracted and studied, it was seen that these humans bear the maternal gene ‘N’ and the paternal haplogroup ‘IJK’. Maternal ‘N’ has been shown by some researchers to have originated in or around South Asia, and paternal ‘IJK’ is considered to be the descendant of the ancestral haplogroup ‘F*’ which as many as six genetic studies have traced also to South Asia. Additionally, human skeletal materials were found in the Ganga River Basin in South Asia in the 1960s and 70s, which were dated to around 8,000 to 10,000 years old. The English anthropologist, Kenneth Oakley, on viewing photographs of these remains, is reported to have exclaimed, “They look like European Cro-Magnon skeletons!” Although some scientists hold that these bodily resemblances are only minor surface likenesses which the two groups acquired because of the similar lifestyles that they led, the strong signal presented by the genetic analyses which show Cro-Magnon ‘N’ and ‘IJK’ links to South Asia would need to be taken into account. The Gangetic humans, with their resemblance to the European body-type, could, it is suggested here, represent ancestral remnants of the Cro-Magnon “South Asian colony” which populated Europe.

There appears to be a link in the area of stone tools as well. Certain stone implements were discovered in the Kurnool caves of Andhra Pradesh in the 1880s by the British geologist posted in India, Robert Bruce Foote. In 1863, he recognised the first ‘Acheulian’ or ancient Mode 2 stone tool on the Indian subcontinent. Thispushed human presence in South Asia many thousands of years further into the past. In honour of his discovery, Foote was fondly named the ‘Father of Indian Prehistory’. Foote noted in surprise that the Kurnool artifacts were very similar to late Cro-Magnon tools. As Indian archaeologist, K. Paddayya, has noted, many later European and Indian investigators too have commented on the close affinities between these south-central Indian and the Cro-Magnon implements, one of them wondering whether the tool-makers had “attended the same school”!

These genetic, skeletal, as well as stone-tool ties provide us food for thought: Dida south-centrally-located South Asian group move into northern India and then migrate? Did they, as Oppenheimer proposed, settle first in Central Asia, then move into Eastern Europe, and thereafter enter Western Europe? Were the red dots, the hand stencils made mostly by women, the ‘unicorn’ or ‘Tibetan antelope’, the cave lion, the Venus, the Sorcerer, the Lion-Men, which flowed from their creative hands, memorials of their eastern homeland; sacred motifs which they brought to Europe from their region of origin? Can a South Asian key help us to unlock some of the mysteries of Cro-Magnon art?

A new tentative explanation which attempts to throw light on this subject is presented as follows:

All humanity is, genetically, 99.9% identical. This finding has been interpreted to mean that we have all descended from a small clan of ancestors. We have all also inherited one ancestral culture comprising the same myths, the same symbols and the same traditions, as can be seen from the same themes and images that recur worldwide in human art (for example, the hand symbol), as also in human mythology (for example, the Hero-Dragon story). Those earliest ancestors and that ancestral culture, it is proposed here, most likely emerged, not in Africa, as is believed today, but in South Asia, since even minute cultural motifs in other parts of the world are seen to be strongly represented in South Asia, suggesting that she is the ancestral source of these widely-scattered world items.

If this is true, then artworks seen across the world would reflect these ancestral South Asian motifs which migrants took with them from their cradleland to their new places of settlement. It has been said of South Asia that she has nurtured the longest civilisational continuum on Earth. If so, has that first ancestral tradition survived and endured on the Indian subcontinent? The veteran Indian editor, Girilal Jain, has observed that “In India, nothing ever dies.” Are, then, the symbols and stories alive today in South Asia, their ancestral region of origin, part of the same body of traditions which early migrants took with them, many thousands of years ago, to the distant corners of the Earth? If this is so, then it would not be a misplaced exercise to establish connections between ancient Cro-Magnon art and the art imagery that has survived down into the present in modern-day South Asia.
We may compare the red dots at Chauvet Cave, as seen in Fig 1, to the ancient Indian bindu as seen in Fig 2. This round (usually red) mark is said to signify the point at which creation began. It is considered “the sacred symbol of the cosmos in its unmanifested state”.

The hand motif, so ubiquitous on European cave walls, as seen in Fig 3, and thought to be made mostly by women, is regarded today in India (and was revered earlier in the ancient world), as the symbol of the Mother Figure.

When he upward, palm outward, it denotes the abhaya (“do not fear”) mudra. When in the downward-directed, palm outward position, it signifies the varada (“boon-bestowing”) mudra. Ancient handprints, numbering 222, have been found in India in Madhya Pradesh’s Bhimbetka Caves region alone. Making handprints is an artistic practice still alive in India, demonstrating the observation that “In India, nothing ever dies.”

Today, hand impressions can be seen in Sati temples, as seen in Fig 4, mainly in western India, and in tribal villages, and are made largely by women.

The world-renowned French specialist on cave art — particularly on Chauvet Cave Art— Jean Clottes, has said: “India is one of the rare countries in the world with a continuing ethnological tradition which has manifested itself in a vivid tribal life…”

Eminent Indian cave art historian, Meenakshi Dubey-Pathak, has also written: “in India the tradition of hand printing on various surfaces has never stopped ... [with] examples of hand prints not only in rock art but also in tribal art — on both sides of the doors of houses, on grain vats, on cows, on trees, not to mention temples.”

Another well-known cave art researcher, Dr. Giriraj Kumar, further adds: “… in India, [the] tradition of printing hands ... at ritualistic ceremonies, auspicious occasions like the birth of a child, marriage ceremony etc., is still continuing.”

We may see these, as seen in Fig 5, hand prints ranged all along the outer walls of Hori Ram and Dhania’s house in the film ‘Godaan’, made in 1963 by producer-director Trilok Jetley, based on the great 1936 classic by novelist Premchand.

Hand stencils, as seen in Fig 6, as old as or even older than those found in Europe, were recently discovered at the other end of the world - in Southeast Asia, in a cave on the island of Sulawesi in Indonesia.

South Asia lies at their centre, thus strengthening her position as the possible source region from where migrants carried the memory of the ancestral hand symbol west to Europe and east to Indonesia.) The hand, as a woman’s symbol, is also crafted today into beautiful gem-studded amulets in the Judaic and Islamic worlds, as seen in Fig 6. These are reverentially regarded, respectively, as the Hand of Miriam, who was sister of the prophet, Moses, and as the Hand of Fatima, who was the daughter of the prophet, Mohammad.

The unicorn, as seen in Fig 7, is an ancient motif which scholars Jonathan Kenoyer and Richard Meadow say “Greek and Roman sources have traced to India”.

It was popular during the time of the Indus-Saraswati civilisation, when it is seen famously featured on seals. And it is preserved to this day in South Asian Puranic texts, as in the stories of the gods Indra and Vishnu who assume the form of an ‘ekashringa’ (or ‘one-horned’ unicorn) and in tales of the sage Ekashringa who had a single horn growing from the centre of his forehead. If the animal featured is not a ‘unicorn’, but is rather, a ‘Tibetan antelope’, once widespread across the Himalayan region, then it testifies to the Cro-Magnons having retained in memory, remembrance of an animal they knew from an erstwhile ‘Kashmirian’ home-station, Kashmir being specifically suggested by the geneticist Stephen Oppenheimer.
as the region through which Cro-Magnon people passed, and perhaps also stayed in for a period of time, before moving northwest towards Europe.

Europe’s Lion-Men appear to evoke South Asia’s Man-Lion Narasimha myth. European scholars’ categorisation of early art as ‘Fixed’ and ‘Portable’ echo South Asia’s Puranaic concepts of ‘Sthira-Linga’: Fixed Iconic Symbol and ‘Chara-Linga’: Portable Iconic Symbol, which devotees could carry from place to place in a bag, as the worn-out Cro-Magnon Lion-Man is thought to have been carried - the possible threatening raised-arm stance of this Cro-Magnon Lion-Man appears to bespeak the ugra or fierce aspect of Narasimha exactly, whose avatar manifested to slay the demon king, Hiranyakashipu. Fig 8 also shows the raised reararms of the Bhadrachalam Narasimha as in the Man-Lion.

The grey manganese and red ochre powders found applied on this European Lion-Man plate bring to mind the ash-grey vibhooti and red kumkum used in worship to this day in South Asia.

Also mark the lines that run down the arm of the other better-preserved Lion-Man as seen in which resemble the long-ongoing practice of applying horizontal ash marks on their arms, chests and foreheads by devotees in South Asia which continues to the present day.

The mystery of the juxtaposed Venus, Sorcerer and the Lion could also be similarly unravelled. Is it the recollection of an astory featuring Mahishaasura Mardini: South Asia’s still-living legend of Durgaa, her vaahana or vehicle which is the lion, and her taking on the half man-half bison/buffalo demon, Mahishaasura?

In one version of this story, Mahishaasura proposes marriage to Durgaa. Fig 9 draws out the comparison between the Man-Bison, appearing to eye Venus with a desirous gaze in the French cave painting (left). If there is a link between these French and Indian entities, it would carry the antiquity of the prototype/seeds of the Mahishaasura Mardini legend as far back as around 32,000 years ago, which is the date of this Cro-Magnon picture-set in Chauvet Cave.

The vibrant European Cro-Magnon culture vanished at the end of the Ice Age around 12,000 years ago. It is thought that this happened because the warming of the Earth caused reindeer herds to move north towards the Arctic Circle, depriving the Cro-Magnon people of their dietary staple. Their long-hidden and forgotten art was discovered quite by accident only a few hundred years ago. The bison, horse, stag, mammoth-elephant, bear, are among the animals that are seen painted most often—all of these animals figure prominently in important legends in South Asia down to the present day, viz. Mahisha, ashva, mriga, Ganesha, Jaambavan.

It has been said by art historians that Cro-Magnon culture must have been a “deeply satisfying” one, because, over a span of almost 25,000 years, the artists passed down from generation to generation, almost unchanged, memorials of these same “good to think” animals, all painted in the same poses, “illustrating an immortal story”. Compare a similar phenomenon witnessed on the Indian subcontinent: the oral transmission passed down from generation to generation, almost unchanged, of the immortal ancestral stories of the Vedas and Puranas over the course of many thousand years...

The celebrated German filmmaker, Werner Herzog (Fig 10), made a film on Chauvet Cave in 2010 titled ‘Cave of Forgotten Dreams’ from which the title of this article is inspired.

To quote some of Herzog’s words: "The quality of [Chauvet] art is stunning ... It is not the primitive beginnings of painting. It is as if it had burst on the scene fully accomplished. They [were] creating the interior landscape of their souls. But it is still a mystery.

(Cont’d on page 33)
Those we love don’t go away,
They walk beside us every day...
Unseen, unheard, but always near,
Always loved, always missed...
And very...very dear!

Remembering you fondly…
Dearest Aamma,
on your 95th Birthday!

Gayetri Gupta
Prashant Gupta
Nishant Gupta
Bindu Gupta
Ruhaan and Rysa
Nishchay Gupta
Anjali Gupta

Rajendra Nagarkatti
Asha Nagarkatti
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You hardly ever have full answers. We need understanding. We need knowledge of historical events to tie them together. Of course, we know a lot, but it’s the context that’s missing.”

The proposal offered above attempts to trace those ‘historical events’ and that ‘context’. But it is only a tentative proposal which will need to be put through the fire-test of validity. If it passes the test, it could be said that, while the ancient images adorning the French-Spanish cave walls did indeed become ‘forgotten dreams’ in Europe, they are a still-wakeful, still-thriving store of preserved memory in ancestral South Asia.

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### The Hullo-machine

**Sudhir Vombatker**

I first saw a radio set (that was the name - “radio set”) in 1950, when I was around nine. It was a box with many knobs and a shiny glass dial, and songs or a man’s voice came out of it! All India Radio and Radio Ceylon were the only broadcasting stations that our radio set could “catch” in those days in Madras. The word “wireless” had entered my life.

But why wire-less, I had wondered. I discovered wired communication when my father was a Member of the Legislative Council and a telephone appeared at home. It had a circular dial with digits from zero to nine, and it went “Krrrr...” each time it was turned and released. When the phone rang, one picked up the handset, said “Hullo”, the caller said “Hullo”, and this repeated until the caller decided to say something different. We kids called it the hullo-machine.

Years later, I joined the army and my unit was located deep in the Kumaon Himalayas in 1963. My unit had a line connection with the brigade which in turn was connected to the division in Bareilly. The telephone wires went over very difficult terrain and were subject to loose connections and the other ills of temporary lines. The instruments, called field telephones, were vintage – belonged to the Second World War.

A caller firmly held down the field telephone with one hand and with the other, furiously cranked a handle on the side, preferably with a silent prayer. Then one lifted the handset and if prayers were answered, the exchange operator responded. He then juggled the jacks on his exchange board and made the connection while speaking with other subscribers and confusing everybody especially when he said “Please hold”, as if we had a choice.

Although army training emphasised clarity-brevity-security in communications and discouraged the “Hullo” habit, calls were always a shouting match, starting with several “Hullos” of varying duration and intensity. Shouting was not because of animus but because the speech, if that’s the right word, had to overcome line noise. Shouting helped to exercise the lungs and practice voice commands, necessary as part of clarity both on parade grounds and battlefields. Telephones also assisted in brevity, so that the message could be conveyed before the line got disconnected or one collapsed from exhaustion. A convenience of the line communications of those times was the credibility of telling one’s “boss” that his speech was unintelligible over the line noise. One side of every telephone conversation could be heard by anybody 100-metres away who wasn’t stone deaf, putting paid to security.

In 1982, I was a Lieutenant Colonel commanding a unit in Ladakh. My immediate superior, the chief engineer, was located in Srinagar, 480-km away by road. But considering that we still had the same vintage field telephones and equipment, he might have been located on the moon.

One evening, the division commander, a major general, was in my unit officers’ mess, invited to dinner. While we were all standing together conversing, somebody came to me, saying that the chief engineer wanted me to speak with him. I excused myself and went to the telephone, which was in the adjoining room. And the shouting began, as usual prefaced with shouts of “Hullo! Hulooow!”

When I returned to the group, exhausted after the call, the General, in his usual friendly manner asked whether I was having a fight. I stiffly told him that I was speaking with my chief engineer in Srinagar. The General, known for his wit and humour, said “But Sudhir, why didn’t you use the telephone?!”

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(Cont’d from page 28)
After the mahavākyavichara, the last few verses are now reiterating the inherent nature of Brahman as the Upanishads have revealed. In the last verse we saw that the Brahman /Âtma is the very content of the whole Universe including the jîva जीव यथा और यथा. An example of fat pervading every drop of milk was given by Ācharya to indicate this.

Now, a few more aspects of Brahman’s inherent nature are going to be explained:

अनादमयरूपमं तदद्विश्वायस्वभावं ||
अरुपत्तमभविनां तदक्रियास्वभावं || 10

Brahman - the most subtle and that which pervades everything as its content, is said to be the subtlest of the subtle and the grossest of the gross. The first line of the verse is literally reproduced from the Brahadâranyaka Upanishad. Kathopanishad says the same too. As it is the subtlest and not available for experience by any sense organ it cannot be described with any attribute. It is formless, attribute-less and can be only understood by the द्वितीय प्रमाण. Kathopanishad expresses the same as अनादमयरूपमं तदद्विश्वायस्वभावं that which cannot be heard, seen or felt. May one understand that- that Brahman is You.

Another Upanishad says आपूर्तिकृतम् भावता महतो जीवजीव, or - that which is the content of the smallest atom or subatomic particle and also of the biggest ever.

A few more descriptions of Brahman:

यद्वारा भावायनः क्रियृत भावयतु न भावते ||
बैन सर्वनिद भाति तदविश्वायस्वभावं || 11

In this verse, Brahman/Âtma is seen as the light of lights - ज्ञातिः, ज्ञातिः. The Upanishads say that it is the light of consciousness which manifests as the light in all the luminaries. Our worldly sources of light like the Sun, Moon, lightning, stars and fire emerge from the light of consciousness. However, this light of consciousness cannot be revealed by any of these five sources of light. Kathopanishad and Mundakopanishad have a beautiful mantra which elaborates this -

न तत्त्वमात्मो न च जनात्त्वम्
नेम विद्यतोत्त्वम् कुलेऽत्त्वम्
तत्वमात्म आनुभावम् सर्वम्
तत्व भासा वैदिन्तं विभागिता

That which lights up everything and because of which the Universe is revealed, is Brahman. The revealer Brahman reveals Himself and after this everything else is revealed. Being self-revealing, no other light can reveal it. In the Lalitasahranama Stotram we find two names which indicate what is said here-अपराणा यथा भवता, meaning - that which is not an object of perception, but confirms its Presence by revealing itself.

In the next verse, an example is given as to how Brahman, the light of consciousness reveals itself and everything else after it.

भवते विद्यते विद्यते प्रत्यायस्वपिन्नवः

When a ball of iron is in contact with fire, the heat and light of the fire are manifested by the iron ball both from the outside and inside. The redness and the heat of the iron ball does not belong to it, but is borrowed from the fire. Similarly, the luminaries like the Sun, Moon and other heavenly bodies are shining with the light borrowed from Brahman which pervades in and through them. The same is true of every object in the Universe. The jîva’s sentient existence is because Brahman is pervading inside and outside the upâdhi of the jîva. The existence manifested by the sentient world of objects is because of Brahman which manifests within and without every object of the Universe. Kathopanishad expresses this beautifully: विज्ञानं रूपम् न्यायं वायुयथवियोगव: which means, the imperishable Brahman, the light of consciousness manifests in everything from within and without as existence and consciousness.

Now the Ācharya wants to say that whatever is, is Brahman. Anything which seems other than Brahman is mithyâ. The truth of the mirage is sand which has no existence of its own is called mithyâ. The truth of the mirage is sand which has an independent existence and is called satyam.

Our scriptures say that the only satyam, the only truth is Brahman and the entire Universe including our body- mind-sense complex is nothing but a short-lived experience. Our scriptures indicate this truth by two very beautiful statements - सत्यमेव ब्रह्मस्वयम् and भवते मया ज्ञातिः. In fact, there is nothing other than Brahman; all that exists is Brahman with a variety of names and forms. Brahman is the truth and all the names and forms are a mere appearance.

(Cont’d. on page 35)
Personalia

Ira Kumble, 11 years, is the daughter of Sonal (nee Kundapurkar) Kumble and Raghu Kumble, Bangalore. Ira studies in class 6 of S. Cadambi Vidya Kendra. Ira was a part of a 9-member team won a prize in the International Kids Film Festival, 2018. They made a short film for a film-making competition on the topic “Right to Education”. The film titled TANTIA BHIL was about a boy who stole pens from classmates to give it to a construction worker’s son and helped him in his education. Ira was also selected to be a Child Jury Member for the same film festival for 2019. She was felicitated by the Education Minister of Karnataka, Mr. Suresh Kumar, at a function held on 14th November, 2019 at Bangalore. Ira was selected to represent students at Xseed Educational Conference held in August 2018 at Bangalore. Ira not only excels academically but has also won trophies in competitions like GK quiz, memory game, debate, art and craft activities, chess etc. She is an animal-lover and her hobbies include reading books, drawing, horse-riding, listening to music and writing short poems.

Tanvi Chandawarkar, a Master Chocolatier employed with the ITC Hotels Limited in Bengaluru has won the ‘Pastry Queen India’ competition which was held in Gurgaon on Nov 30 and Dec 1. This win qualifies Tanvi to represent India in the World championships to be held in Italy in Jan 2021. Tanvi is the daughter of Shobhana (nee Kundaji) and Rahul Chandawarkar of Goa. Tanvi beat competition from a host of talented women pastry chefs from across India. The contestants had to prepare and present five different items including a piece of art, with Leonardo Da Vinci as the theme for all items. Tanvi was mentored by her husband, Aldrich Kanchan, also a senior pastry chef with the ITC Hotels. Aldrich created the moulds which were used in the competition, while Tanvi’s childhood friend, Aanchal Nagarkatti, a social media expert from Pune helped create the booklet which was presented to the jury members describing all her creations.

Yogesh Shanta Arvind Chandawarkar is a B.Com graduate and a diploma holder in Electronics and Airline Management. A resident of Virar, he is a young multifaceted person. He is the proprietor of SHARC group that conducts coaching classes, acting and dancing classes. He is also a costume designer. He has produced small films like, Imaandaari, Let’s not Tag, Dance Ek Junoon. He is part of the serials of Star Pravah, Special 5, Zee Marathi ‘Mazya navryachi bayko and Colors ‘Swamin’. He is a member of various organizations such as Akhil Bhartiya Marathi Chitrapat Mahamandal, Maharashtra Times Cultural Club, Vasai Kala Krida Mahotsav (Bal Kala Vibhog). He has been honoured as a Jury in various events by schools, colleges, associations, Nalasopara Kala Krida, etc. He has written, directed & produced monoacts, one-act plays and short films.

Atmabodh (From page 34)

Chandogyaupanishad says एकमातिवम् meaning the One without a second. Kathopanishad puts it in another way – नाह नानास्मि किः कन्य, which means there is nothing else other than Brahman and I am this Brahman.

(To be concluded)

VASANTI KALAMBI

(14-1-1934 to 11-11-2019)
Parents - it is because of them that we have this human birth. We are not born as animals subjected to oppression by insensitive humans. Parents tender love and care to the best of their capability and capacity. It is difficult to be strict and loving at the same time. Too much love can spoil a child and an environment too strict can turn the child against the parents. Every child is loved dearly by his parents. They feel drawn to children, who reciprocate their feelings.

To test the devotion of BhaktaPundalika, who was a very devoted son of his parents, God Himself paid him a visit. BhaktaPundalik was so preoccupied with serving his parents that he requested the Lord to make Himself comfortable on a brick until he had finished. Ever since, the Lord is fondly named “Vithoba” or “Vitthal.” “Veett” stands for brick. We can, thus, easily see that God (abundance of good things) waits patiently until we devoutly serve our parents.

BhaktaPundalik was not an ideal son. He was pampered and grew up to be a disobedient son to his parents. After marriage, he became a doting husband to the point of harassing his parents to make his wife’s life comfortable. Disgusted with his son’s and his wife’s treatment, his parents left for a pilgrimage. That is when Pundalik and his wife realized the value of their parents’ hard work. They too set out on a pilgrimage. At a halt with a hermit, they saw three ugly ladies go into the hermit’s hut. After some time, they came out as dazzling beauties. On enquiring, they said that they were Goddesses of the three holy rivers. Their ugliness was as a result of the sins that were washed away by people taking a holy dip/bath in the rivers. The hermit had divine powers to vanquish all the sins ugliness. He was gifted thus because of his devotion to his parents. BhaktaPundalik realized his folly and reformed instantly. He repented ill-treating his parents. He vowed to be a devout son from then on. Treating parents well is akin to worshipping God.

In Hinduism, all happy occasions like birth, marriage and other auspicious occasions include a ritual to remember and express our gratitude to our ancestors. Remembering with fond reverence the death anniversaries of all elders in our lives reminds us to be grateful. Being grateful makes us happy. This automatically makes us less stressed and open to face challenges. “Manu Rishi” not only regards service of parents as a main duty, but declares that so long as they live one must not abandon them and make them seek shelter elsewhere. Mahabharata narrates how a Yogi, who had reduced a hapless bird to ashes with his yogic power, was compelled to seek instructions from a professional hunter who had himself obtained wisdom only through dedicated service towards his aged parents (sourced from Chitrapur Sunbeam).

There is a popular adage wherein God says, “Since there are many children across species, I created parents to take care of them”. Unfortunately, siblings keep shuffling the parents between them and worse still lodge them in old age homes which are as good as disowning them. They are forced to live in pitiable conditions away from their children, for whom they cared so much for so many years. Surely, they do not deserve this treatment.

Sue Fitzmaurice says to her children not to make fun of her because she seeks their help in operating a computer. She gently reminds them that it was she who taught them to hold a spoon and many more things. As we sow, so shall we reap... If we plant a neem tree, can we expect the tree to yield mango? What is sent into this world has to go back! If our parents suffer in their old age because of us, then we too might suffer someday in our old-age. We cannot escape this truth. The effect of our misdeeds is recorded within us. We can hide from the entire world, never from ourselves.

One grave mistake which has been observed is a casual remark about one’s parents - “my parents did not do enough for me.” I have often wondered how much is “enough”? I have observed three generations - the older, the middle and the youngest, with every generation saying the same thing about their preceding generation. Parents do everything to satisfy their children’s needs. Unfortunately, greed can never be satisfied. Of late, children have been exposed to many things that they are not ready for. The materialism that they see too often around can sometimes turn them into money-minded and insensitive individuals. They are too immature to discern whether their parents can afford their wants and also whether they really need it? Can they live without it?

Parents work hard to the best of their ability to provide the best for their children. The children’s expectations are fuelled by peer pressure and media influences. In Hindi, there is an idiom, “to spread one’s feet only as far as the covering sheet can accommodate”. Parents try hard to make their children aware that resources saved today will be more useful in the future. But often, it is sad to see children treating their parents as if “they are around only to dance to their tunes”. I think we have allowed them grow up with that thought.

Every act of the parents in front of their children sets a precedent on their young and impressionable minds. If we keenly observe, children start asking questions at a tender age. Does that not indicate their curiosity to learn the ways of this world? Every answer that we give shapes the character of a future adult. Children learn more by observing than by teaching. For example, if we tell our children to speak the truth while we ourselves lie, our children will naturally blindly emulate us.

We cannot expect our children to be like Pundalik, just as we cannot be like his parents. But in our journey of parenting, it is in our hands to create an environment conducive for them to grow. As parents, we must not only be just good examples, but must allow the blend of love, freedom, firmness and strictness in bringing up our children.
If parents lead exemplary lives, even if the children might go astray, ultimately, they realize what they have in their lives is priceless.

Children learn from parents, elders, teachers and every person they come into contact with. It is, therefore, of utmost importance to expose children to what is good for their growth and all that is necessary to help them grow into strong, kind and compassionate human beings. When children are exposed to the greatness of our culture, every child will grow to be brave, powerful, kind and respectful.

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**Enigma of Spirituality**

**Dinesh Tallur**

The trigger for this piece is an innocuous and a seemingly light-hearted conversation in a WhatsApp group. This was as evanescent, as any conversations in WhatsApp group, despite its profound and thoughtful content. I refrained from giving my “expert” comments curbing my natural instincts. I thought that the topic is more cerebral than what it looked. I felt it deserves a loftier place than an easy-going WA group, needs wider participation and exchange of views and opinions.

Then there was a paradox.

I discovered that yours truly was nowhere near competent or knowledgeable to write or comment on such a “heavy” topic. I then thought of sharing my views with reasonably forgiving readers and test how much of resonance I extract. Though I wouldn’t be surprised if the intent and the content do not convey the impression of being in sync with each other, I would still request you to forgive my audacity to write such a piece in an esteemed forum like this inspite of my stated ignorance on the topic.

Now that I did enough of taxiing, let me take off.

The said conversation in WhatsApp was about the spiritual aspects of life viz., karma, birth-death, rebirth, moksha, consciousness, ethereal world and similar sounding phrases and words. The context was very “spiritual”, although it was not the “spirit”uality that “Old Monk”s preach (pun intentionally unintended).

The whole exchange can be transcripted and summarized as a Question-Answer. Like any other discussions around such topics, nothing coherent came out of that chat (including this piece of writing) but everyone felt I am sure felt a kind of happiness having either asked a question or commented with equally riddle-ridden elements in it. The chat got drifted to the material world with someone posting an eminently forgettable video that captioned “The reaction of his daughter after he shaves is priceless” an apparently viral video where both the faces and the expressions were entirely strange. What was stranger was how that video went viral!

Coming back to the Q&A conversation on the WhatsApp group, it proceeded as follows:

According to shastras, life is a continuum and nothing really dies or takes birth. It only changes form as the material body gets consumed by the very nature that created it. The soul moves on to another body to take another form. And that there is something called as karma (one’s deeds in a life) which will decide the fate or fortune of life in the next birth. So, a creature accumulates the "paap" or "punya" based on these karmas and accordingly will suffer or flourish in its next birth depending on whether it was a bad karma or a good karma.

Now, the questions were:

If the body were to be a beneficiary of a *karma*, the fruits of the karma are to be enjoyed or suffered by the body itself? Why should the soul carry the burden of the karma which benefitted the body?

If the actions or fate or existence of the present life is decided by the *karmas* of the previous birth, then similarly, the fate or existence of your previous birth is decided by the *karmas* of the birth before that. It essentially translates as “B/F –Brought Forward” in banking parlance depending on whether it is “Credit” or “Debit”. The question is “What was your karma when you started the account or when you entered the *punarapi jananam – punarapi maranam* cycle?”

There was no past karma at that stage but then who or what decides your actions and fate in that life?

There are myriad of questions that cross our minds that are more inscrutable and puzzling as the above!

Do we have to go about analyzing, understanding, dissecting, debating and perpetually deliberating on all these questions? Or hit a simple "here and now" answer to calm the churning in those minds who are craving to conquer and find answers to all these questions?

Probably the answer could be:

You are no one to question and evaluate *shastras*. Each of the *shastras* or scriptures had a specific objective and a specific set of “audience” to understand and execute. We, in our exuberance to understand and master every scripture at once, we end up confusing ourselves and start seeking answers that fits all. Despite the variety, all the scriputres carry the same message in their underbelly: that is righteousness in our living.

This definition and the interpretation of this righteousness changes with the audience!

If we are seeking from the sources/ persons/ institutions/ schools who belong to the same “audience” as we are, we would find meaning in our pursuits and would lead to a sense of fulfillment. If on the contrary, we try to find answers from or convince a different “audience”, then it gets chaotic. Ironically, we don’t stay as “audience” of one type throughout our lives. It is a transient phenomenon and we keep moving from one audience type to another.

I will come back with a sequel to this piece on the various types of audience and what are their attributes on a physical level.
For now, we need to pursue what is good for now and here instead of wallowing in intangibles and trying to understand what happens after death, past karmas and future lives. We will never be able to understand or validate our understanding with our material existence. So, it would be good to live righteously in the present.

We live too much for our post-retirement life or carry too many memories of the past and hardly live for now. This takes away our freedom to live in the present, shackles our thinking and limits our ability to be in the moment. We can’t be our best when we are not in the moment!

The Obese Indian
GOKUL MANJESHWAR

India reportedly has the highest number of obese and overweight people in the world after the US and China. What is more worrying is the rising incidence of childhood and adolescent obesity. One survey has reported childhood obesity in India at 24% and another survey shows that the prevalence of obesity among adolescents (aged 13-18 years) has gone up from 16% to 29% over the last 5 years. Experts point out that childhood obesity tracks into adulthood and is an important risk factor in developing ailments at a young age like Type 2 diabetes, hypertension and heart disease.

The fundamental reason for rising obesity levels is a drastic change in food habits (rising income levels have given rise to consumption of energy rich foods, junk foods, alcohol etc.) and lack of exercise (sedentary habits like spending more time before a computer/TV and little physical work, thanks to gadgets which perform domestic chores, servants, elevators, cars/axis etc) which results in higher calorific intake than what is required. The net result is that many lifestyle ailments strike today’s generation at a relatively young age - often in the 20s and 30s - as compared to yesteryears.

So controlling weight through a combination of a healthy diet and exercise is essential. Staying trim and fit through a disciplined and persistent approach to healthy eating and exercising can help in looking youthful and feeling energetic. It is about investing in health so that the saying “Health is Wealth” is translated into reality. A recent study presented at the European Society of Cardiology Congress says that people who have daily moderate exercise such as brisk walking or jogging can add three to seven years to their lives. A daily walk of at least 20-30 minutes is recommended. In today’s competitive world, superior qualifications, IQ, EQ, entrepreneurial skills and an ability to deliver in a volatile and fast changing environment are critical success factors to move ahead of the pack. What many do not realise is that if you are not fighting fit, you will not be able to perform at peak levels and handle the stress of tough targets, long working hours and travel which is very often across time zones.

Therefore you must exercise. What kind of exercise depends on what suits you best and more important, what you enjoy doing - going to the gym, swimming, cycling, jogging, racket games, dancing, pilates, martial arts or plain and simple walking and avoiding the elevator. The key (and this is where most resolutions with respect to exercise fail) is to be persistent and not exercise in bursts of enthusiasm followed by bouts of inactivity. The excuse that there is no time for exercise is more due to lethargy / lack of will rather than genuine shortage of time. If one looks at participants in the Standard Chartered Marathon, many who participate in the half and full marathon are industrialists, top corporate executives and senior government officials; if these busy people can find time to exercise, so can we!

Priceless Drops

When the heart aches with pain
When the eyes well up with tear drops
Take care, let these not spill in vain.
They are not water droplets
They are gems...

Strengthen your resolve
Soothe your frayed nerves
Think again silently...
They are born in the womb of love,
Nurtured by selflessness

Why then let them spill...
Why then show them...
They mean so little to others,
They only belong
To the depths of your being

Inner strength alone
Can hold them,
In that glistening state
On the wings of the eyelids

Precious gems of pain
Born of love...
Borne by emotions...
They are everything, yet nothing
Don’t, hold them back cupped within your eyes.

Vanita Kumta
Stygian clouds clash,
Drizzles a great squall,
Quenches the parched land's thirst,
The nature’s blue wonder.
   The shower pours down,
   Soaking the natures hand,
   Spilling on the dry fields,
   Flourishes the farmers’ land.
Filling the dry lakes,
Overflowing the thirsty dams,
Falls the nature’s cascade,
Drenching the lifeless forests.
   Trees sway merrily,
   In the gusty winds,
   Their shrivelled state vanishes,
   As bathes them a deluge.
The concrete jungle wetens,
The beings here rejoice,
As falls the rain,
Ends the withered climate.
   Droplets dash the ground,
   The view fantasises me,
   To feel the zest at once,
   Out my abode I flee.
To embrace the weather,
I go drench in the pour,
Splashing through puddles,
No worries of muddy clothes.
   Streets wetten up,
   Slippery they seem
   Vehicles slide over it,
   In the squally weather.
A scurry I see,
As run people on the roads,
Seeking for cover somewhere,
As rain cats and dogs.
   Many tunes I hear,
   A "pitter patter" rings my ear,
   The honky traffic jam,
   Disrupts nature’s hymn.
Kids I see around,
Dance in this noise,
Sail they paper boats,
A child in me invokes.
   “Red hearts” roam around,
   As continues the watery storm,
   Spending minutes of love,
   As showers this romance charm.
Flows a chilly gust,
Pour and pour the clouds,
Soaks the busy city,
The first squally shower.
   Drenched up dear me,
   I am back home,
   After nature’s cool splash,
   My heart’s quenched now.
Back home,
I sit by the window,
Relishing the weather,
In the chilly monsoon.
In the golden years of one’s life, all we have is our memories. I have sweet memories of my childhood which I would like to share with all of you. We moved into the Saraswat Colony in the year 1943. My father had chosen a safe and comfortable flat for our family. That is where I had my sweet childhood memories. We had a kind couple as our neighbours - Nadkarni Dattamam and Sumitrakka. They welcomed us with so much love and affection. I still recollect the taste of the tambli and bendi Sumitrakka provided us for the day’s meal. They had two lovely daughters - Sushila and Sunita. We became great friends; Sushilakka would help me with my homework.

Life was very simple with small pleasures. Modern day toys cannot be compared to it. My father and Dattamam took very keen interest in the welfare of the children from the colony. The smaller children were encouraged to practise the art of story-telling, while the older ones were taught the art of oratory. My older brother, Vasant, benefited the most from it. They also felt that there should be a structure to the children's early life in order to strengthen their character and education. They approached Mr. Soparkar, who was a gymnast and a physical training teacher at Poddar High School. The vyamashala started from that time onwards. After school hours, we would go to the vyamashala and learn suryanamaskar, lezim and banati. The boys trained in malkhamb and other sports. We were encouraged to take part in dramatics. Our teacher was Golikare Lalithapachi. After the drama sessions, she would invite all the participants to her home for batataphovu and besan laddoos. It was a great treat for us.

Final exams in school would be over by mid-April. We were free, like birds, to play and explore nature. We had no tar roads in those days. In the evenings during summer, a municipal truck would come to spray water on the parched dirt roads. All of us would run from one side of the road to the other and stretch our legs to get the spray of cool water. The heat from mother earth would bless us with a heavenly scent. Oh, what a divine pleasure it was!

There were about ten to twelve girls of my age in the colony. Once, we all decided to play ‘Atakula Randap’, each one bringing a small amount of ration for oneself. Yederi Chuchamma was our guide and helper. We started to cook dalitoya around 8 am. However, the dali was not ready even by 12.30 pm! We were so thoroughly famished by then. Seeing our sorry plight Chuchamma and Devi-akka came to our rescue by cooking rice and dali for us. We had a sumptuous meal at 2.30 pm.

We girls enjoyed helping our friends’ mothers. It was a session of making vadios. We had to spread straw mats covered with an old saree on the concrete parapet. The mothers would provide us with batter for the vadios. We would compete with each other to see who would make small and round vadios. They looked like small shining pearls. Once dried, there was a special technique to remove them from the cloth. We would wet the back of the saree so that the vadios would detach themselves from the cloth. We never realized how our home making skills were enhanced by these playful activities.

On Sunday mornings, my father would take us and our friends to learn swimming in the backwaters of Juhu beach. He had made a special gizmo with two dried coconuts attached to a strong rope. We had to take turns to lay on it so that we could learn swimming without drowning.

There was another interesting game we enjoyed which modern children would never have the opportunity to witness. On Saturday afternoons, one local kalaiwalla would gather copper and brass pots which needed galvanizing. He would dig a hole in the earth; we children helped him. He would fill the hole with charcoal and attach a bellowing bag to it. Once the fire was lit, we children took turns blowing the air in the fire for heating the pots. This art has now probably disappeared from the big cities.

Our needs were simple. The toys were from mother earth like gazage, jiblis, chinchare and kare. What happiness these gave us! How I wish I could relive the same pleasures again! Well, the Good Lord seems to have had different plans for me. I landed in a faraway country in which all you have to do is to flip a switch. For my age, this has come in handy. I think I should stop here.

My pranams to our Parampujya Gurus and the Lord who has blessed me with such an interesting and beautiful life!
Prologue

Today as of this moment, I feel liberated. I feel like I can take on anyone or anything that comes my way. I have always considered myself to be the type of person who has the greatest of benefits, but when comparing these benefits to the lives of others, it's often not really that great. Well now that's changed and I have become a much better version of myself.

Everything that led to this moment actually dates back to the time I was in School. I was an introvert. I was never able to really master the art of talking to the girls of my grade or even the grade below! Surprisingly my father was quite the popular guy during his time in his school, he was often associated with the name "The Golden Boy" for his super confident personality and for his sense of being an alpha male. When my dad told me stories of his time school I would often feel jealous and wonder why I was different.

The truth was that, I lost all my confidence after I went through a breakup shortly after my 10th grade and before my junior college. I hated myself and blamed myself for the happening of events that led to this. I stopped believing in myself and came to the conclusion that there was nobody else in this world as hopeless and depressed as I. I just accepted myself for being that way and stopped trusting myself.

The Change

I remember the day when my junior college started. I was all depressed and didn’t think I would stand a chance to do anything. Several months passed by with me having the same perception of life. It was until however, the day that my parents were called to school. I was a straight A student and I didn’t do any funny business in school and yet I was worried because the parents who are usually called to school, have kids who are involved in mischievous activities.

The teacher told me to go to the meeting room upon the request of the principal. I was scared to death as our principal was not the type of person you would want to interact with on a daily basis. She called me in and I saw my parents sitting in front of her desk. The principal asked me to come in and she seemed to have a small smile on her face. Once we all sat down, I was all ears and I didn’t speak until I got home because of what I heard.

The Principal called my parents to talk about signing me up for the position of the Head Boy of the whole school. My dad surely had things in his mind. His mind started mass producing different Ideas after we got home. The principal told my parents to think about it and let her know about our decision by that same night.

When we arrived home we had a big discussion, and I seriously mean it. We spoke about everything and I was against it. I was at a point where I convinced myself that I was good for nothing. My Dad’s reply to that was “Oh please!”. So after the huge discussion, my mother finally sat me down and explained to me that it was my choice and that both my dad and my mom wanted only what was the best for me. After hearing that, things started to enter my mind, it was not about me believing in myself but It was about making my parents happy.

I couldn’t sleep at night thinking that my parents will be sad, which is why I decided to try going for this position. So the next day, the Principal called me in and asked me whether I was sure about putting my name in against 5 other competitors. I agreed to put my name. Thus began the preparation for the elections. After I got home and saw the list of students I was competing against, one name appeared which got me scared to hell! He was the most popular guy in school and he had a huge gang of friends, he had the best hair, and personality and everything! He hit the gym everyday and got more muscular day by day! I started experiencing a bad feeling in my body and told my father about it.

He didn’t say much, instead he opened his laptop and searched up the best gym in the city. I didn’t question him about it and decided to go with the flow of events. We had 8 months to prepare, he said, and he also told me that he was sending me to the most popular gym right by the corner. I was a rather skinny guy and you could see it. So I started working out almost everyday and by the end of 3 months I started noticing a change.

Slowly, things started getting better at school and I made a few new friends. They were mostly part of the Physical Education subject and started noticing my body transformation. I started making more friends by meeting the friends of my friends. By the end of the 4th month I got to the stage where almost Half the school knew me. The girls of the school finally started noticing me and I wasn’t Invisible to them anymore or to anyone for that matter.

I started taking long walks with my dad and sometimes my mom joined too, we spoke about what other problems I could face and how I could overcome them, that was how I got emotionally prepared. I started to feel happy again and just started believing in myself. I remember during the 5th month things got a little rough as my dad stopped coming to the gym with me as he got busy in his work, and that’s when my mother motivated me to go. I still lacked the confidence in talking to girls and that’s also something my mother knew a lot about. She helped me gain confidence and helped me control my fears. It took me a week to get the best of my personality and I started noticing an emotional change as well, I became more extroverted and by the end of the 6th month I felt like I was prepared.
As we got closer to the date of the elections, we first arrived at the stage where we had to give a speech. That was a hard time for me because I couldn’t really think of one that would convince the school to vote for me. It was a good thing that I made friends and two of them, are still in contact with me to this date. They were both quite popular as well and they were the ones who helped me prepare a speech that not only won the hearts of the students but also the teachers. They both had girlfriends and I would usually get jealous of that but it was not something I had to focus on.

The Feeling of Euphoria

Finally the day had arrived where we had to give a speech and I gave a rather fantabulous one. It was certainly appealing and I still remember it now. That speech helps me to this day as I also use it to introduce myself to colleagues at work.

After everyone gave the speech, the most popular guy came and gave his speech as well. He got more applauses and a lot of cheering. I remember the time I gave my speech as when I was talking, I started thinking and I thought about what a change had taken place. Just 8 months ago I was a loser who nobody spoke to and was invisible to all girls. And now I had reached a stage where I’m competing against the most popular guys in school!

I was happy after giving the speech and I received a good share of applauses as well. I remember that just the night before the results, we had a small get together where my parents met my friends’ parents and we all had fun. I was sitting with a group of friends and we all spoke about the gym that I visited. One of them later told me that I was so lucky to have good parents who helped in making me a better version of myself. This was true as believe it or not, if it wasn’t for them, I probably would not have even written this extract at this time.

Finally we arrived at the school an hour before the results came out. Beside me were my parents and I had like a rough estimate of 100 friends sitting behind me. They were all my supporters and that made me really happy. It was my source of motivation and at that point nothing else seemed to matter much.

When the Principal got up on the stage she started announcing the results of all other positions first and everyone was quiet. It turned out that 2 of my best friends got elected as the Deputy Sports Captain and the Cultural secretary. I was happy for them and I was also happy about everything that was going on. At last she started with announcing the Head of the school.

She called up on stage the Vice principal to stick the badge on the students. Once it came to the decision of the Head Boy, there was a brief second where time stopped and it was only for me, I looked around and saw my parents smiling, a group of friends sitting beside me which were almost equal to the other half of the school sitting beside the most popular guy who was also my competitor. I was just so happy and then came out the name of the Head Boy.

Well I’m going to tell you that it wasn’t my name that was called out, It was the other guy, the Very Popular one. When his name was called out, everyone from his side clapped but everyone from my side did not. Turns out that there was not much of noise from the audience as majority of the school sat behind me. So with the feeling of happiness that I had achieved, I got up and started cheering for him after he got elected. Behind me everyone else got up and did the same too!

The thing is guys, at that point It didn’t really matter what the result was. He may have won the post of the Head Boy but I won love from everyone that had given me hope. So what if my friends had girlfriends, they may be in love with each other, but I learnt to love myself.

I was much more happy because my parents were proud of me and that itself was enough for the day. I was happy enough that those morning walks we took were still taking place and it’s become more of a tradition now.

Once we got home we had another party and had another get together . I may not have won the post but I had won something greater than that. I won from deep inside my heart. This is why after years of school, Im still able to tell others that by accepting who I am, I am ready to take on anything or anyone, No matter how big the problem may be, as long as I believe in myself. Nothing can truly beat me. This opinion will remain unchanged throughout my life.

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January 2020
KANARA SARASWAT
42
Anathampa Nāth

Pratap divides the page into natural text.
माझे मन

जिथे मी असतो
तिथे रात नाहीं
कारण माझी पुढील
tahi फसत नाहीं,
सुरूवात पाठ कधी
ती दर्शन करत नाहीं।
जेव्हा डोळे पितात
tेव्हा रात होते,
उडव्या डोळे
दिली उमा दिसतो,
मोठेकोपाणी आहार,
म मोकळे केले,
जिथे पाठ घेते
tिथे जावला दिले,
नशील माझे चांगले,
ते चांगल्या ठिकाणी जाते,
इत्यादी इत्यादी गोळी,
नको ते विसरून जाते,
कधी तेचणे बोलते,
कधी ते माझ्या-भाभी,
कबी पाठदा माणसे
बोलून इतरांगी।

चैतन्य नाडकराणी

हवास

‘वसास मजू, वसास तू, हवास तू’ ह्या मराठी भावगीतांमध्ये अभिव्यक्त झाली, आणि गळत वाळूली, माणसाला नितरं वाराणी हवास त्याची ‘घास’ अर्थात, माणसाला वैकडपटसुळ छापणारी।

जन्मत: बऱ्याच माणसांना न केवळ आईच्या दुःखाचे, तर तिच्या उंबऱ्यांना, माहिती-कऱ्यांना ठीक समावेश करणारी. तिच्यांची शांतिरूप, भावनिक आणि भौतिक हवास जमवावे, त्याचे पिछ्या नक्षिणा।

शैलांजनी: त्यांनी एका गृहस्तीतील, म्हणून त्यांनी जमच्या हवासाची गंगळीपूर्ण हवास देते विविध वैश्विक कार्यरत अधिकाऱ्यांमध्ये अस्तित्वात असलेल्या मानवांचे जीवन आणि उद्देश्यांची इतिहासतया प्रकट करतात. त्यांच्या माणसांनी हवासामुळे त्यांच्या वैश्विक निर्माणात सहभागी होतात, त्यांच्या माणसांनी हवासामुळे त्यांच्या वैश्विक निर्माणात सहभागी होतात.
राहिला आफिस अणि... आता लाख्चां तोड़ूँ एकः... हा प्रशांच उत्तर उल्लंघन करो।

अपने तिथियाँ भरवकाली हा टूल्प जाँच टळणे, तेहा मी देखिल तपाई झालो, पन जेहिल महाधी काँडायल सुखत केली, तेहा सज्जले की, एकत्र द्वारधेकरा जवळपास गेले की मातामाती पहरी वर्क आइतेह, तसा माझा उत्तर श्रवण विविधात। १०/१२ दिवस माझालिखित?...

माझे रात्र ज्याले कसे माझी ठोमली कोसिन, मल्ल ताजे माझे माहाय करता कहून ठेव्ये... जागे दे साला, मी आफिस सुनविचार बाग! असा मी विचार केला!

पूर्वत घरां रोज इन्रोज माझी चोरीली चालाविचली, त्या सवेच सोले काठवाली येकाले येखे जगणे। तेहा त्याने जकाले केंद्रीय आयुक्त संघीय असा! त्या दुटूँ माछे विचार बावळ लागले, धार्मिक स्तंभ विचारणे केले, मी विचार केला, आफि हा टूप १२ दिवसली आफि माझे नाहीत?... काय करणं बंद?... हो... आही!... रोज!... त्याचा अनुरोध मनी आही!

मी एक मोडी बार्य बोटोंचे लेणे कारगार टळणे, प्रेमेक जेव्या एकः कोल्ही धरीली तरी, बावी, कोल्ही कसंबं जागविराज ज्यांनी होतं आफि एकः बागी भूग झाडणों माहिती। ल्या, त्या बाग झाले होते!

लोकेच मी श्वस्तचा नव्य स्वरूप सांगून! नव्यने ह्यांच चावी दुःख कारेली आफि आफिस नव्यने सुधिअहिले त्या केदारनाथाचे आभार मंगले।

प्रथमाला सुखवात तर मजेत झाली आही. आफिसने दिल्लीचलो पोहोचेपूर्वक कसलाच प्राय झाला नाही. राजनीतिक प्रमाण महाजो, आपेक्षिक राजेश्वरी यात्रात... त्यानेच दिल्लीच प्रमाण धात तत्कालीन नव्यने नहीत. दिल्लीच चोट दिल्ली राजम मूळ बसता प्रमाण सुख झाला. आपल्या दिल्ली, आफि च्या प्रतिवेदनाचे प्रतिवेदन तनाव केली... स्वाभाविक प्रीतिशीर्षार ध्वनिकेचे खात बस जात होती. माझ ईतिहासिक इतरकथास इतर सविंती शरकसारी असल खाताचा माझ खास काळातून भरो आपल्या लोकांना गेले, बोटर घेऊन अश्विनाने चवाने मिळून खास मजेत होते. असून पूर्ण चार दिवस गेले. मी माझ्याच सुखवाला पोहोचेली आदाल्या राजी माझ्यामध्ये शिवा आपल्या लोकांना, माझ्या मृत माहित चलविण्यात सुख झाली. आफि का होत होते? हे मला समझणारा! माझा आफिस बोकलेला लोणाचा काळाच्या सामाजिक आताचाय देखील सारण होईले. तुम्हाची कोल्हीची साथी आत्मवाजी, पोट्टा मधमसारखांकडून बाढीतला लागणे! मला तर काही काम केले तुम्हाच्या बसेचा. बस कुणाही सांगवात!... तऱ्या देखील हाती ठोकत माझाची कोल्हीची कोलचाचा बाबीली ठेवून दिली आफि सुधिअहिला खास टाकला. सकाळी १०/१९च्या
मिक्का और ज्यूस एक दिन बाहर गए। वे एक अनुभवी दोस्त थे। वे हर साल एक दिन मिलकर भोजन करते थे। उन्होंने कहा, "मुझे इससे बेहतर भोजन करने का मजा नहीं है।" उन्होंने उनके पास एक साल के भोजन की संख्या का कार्यान्वयन किया।
Dear Music, thank you always for keeping my head clear, healing my heart and lifting my spirits.

Health always does not come from medicine. Most of the time, it comes from peace of mind, peace of the heart and peace of the soul. It comes from laughter and love. For me, music is the remedy which keeps me physically and mentally strong and stable.

Music, for me is the Ultimate Spirit and soul Inspiration and Companion.

Every one of us has some hidden talent, which can be nurtured and developed, if one is properly exposed to it. This makes a person relaxed and free from stress. Music – one such talent – can be in any form, viz., classical, ghazals, bhajans, film songs, bhavgeet or naatyasangeet. Each one has its own beauty. Just close your eyes and listen to your favourite songs…I’m sure you will forget the world.

We have now, what is called, music therapy, which can cure physically and mentally without any medicines and their side effects. There are some ragas for specific problems. Here is a list of them:

8. Mental stress – AhirBhairav

Music therapists will train you for some time. Then, they will give you some instructions and you have to follow these and practice the same at home.

So, why not give it a try? Better to light a candle than to curse the darkness and say goodbye to our problems.

All the best and take care!
We, as audience, watch a variety of programs. These programs need lot of rehearsals. Sometimes there are fiascos when they are staged. Since my school and college days, I have been taking part in dramas and other stage related activities. Here, I would like to mention some of the funny incidents that occurred on the stage.

In Solapur, ours was co-ed school, but it was a custom that the dramas were to be enacted by boys and girls, separately, in alternate years. Many times the boys used to forget their dialogues while wearing a saree, managing a pallu and plaits! Once, a drama scene was showing two boys in their roles as wife and her sister-in-law who start arguing and the sister-in-law pulls the plaits of the wife in a fit of anger. To her surprise, the entire wig including flowers etc. came into her hand and the audience was left in splits for quite some time.

When it was girls’ turn to perform, I had taken part in a full-length Marathi drama and played the part of a colonel. The colonel makes the entry in a smart army uniform with a smoking pipe in his mouth. During the practice sessions, I used to do only the action as if I was holding the pipe in my mouth. Just on the previous day of the drama, our director gave me the pipe and showed me the correct way of holding it between the teeth and how to deliver the first sentence in the style of an army officer! On the final day, few minutes before my first entry on the stage, he came hurriedly, filled my pipe with small burning pieces of incense sticks without giving me any prior idea of his plan. Just then it was time for my entry. With a smoking pipe in my mouth, I entered on the stage. When the boys saw me with a lit up pipe, there were whistles, shouts and catcalls, which made me so nervous that I forgot my dialogue and my legs started shivering. The “arrogant rude colonel” was reduced to a timid, terrified character on the stage!! At last with repeated loud promptings from the side screens, I managed to overcome nervousness!

I had gone once to my friend’s college to attend their “College Day” function. In the drama, the main character was a big mustached elderly gentleman, who often proclaims “I am a disciplined and principled man” with a brush of his mustache. In a scene, during an argument, he was required to repeat the words. But unfortunately at that moment, he sneezed aloud and one part of his mustache came off. Without realizing this, he proudly began to brush his mustache! And there were whistles and shouts from the student-audience, “Oye, no mustache, no mustache”, “Mustache gone” etc. The first-time performer student was so nervous, that he fled from the stage!

A Hindi play, “Apradhi Kaun” was staged by an amateur group. In a scene, while the father and son were discussing about their business, the father is shot through the open window. The son runs to the window and shouts, “Who is there? Who has killed my father?” But in the darkness he hears only the speeding bike. Immediately he calls the police and goes to inform the neighbours. After this, the screen was supposed to fall, but did not! Thinking that the screen had fallen, the dead father got up. The reaction was instant. There were howls of laughter and shouts, “the dead man is up and walking.” When a ladder was brought to pull down the screen, the audience realized what had gone wrong!

In another instance, a scene from Ramayana was to be staged by small kids. Ravana, (the only big boy in that skit) comes as a sanyasi to ask bhiksha while Sita is alone and insists that she should cross the Lakshaman Rekha as he is very hungry and tired of walking. Sita pities him and crosses the line. At that moment power went off and there was complete darkness on the stage. Due to the darkness children got scarred and within a minute, the audience heard a cry of Sita, “Ravan anna, where are you? I am scared of the darkness. You were supposed to carry me, I am still here. Please come soon and take me away”. There was a loud laughter in the audience and the power came. The small girl as Sita was ready to cry, got courage and asked Ravana “Did you carry anybody else? I was waiting for you in this pitch darkness!” and again there were howls of laughter hearing the child’s innocent talk.

We, thus, sometimes witness unexpected goof-ups on the stage when a serious tragedy turns into a comedy and a comedy into a tragedy due to slip-ups on stage.
Saraswat Bhavan Jodhpur (10th – 15th October 2019)

PP Swamiji arrived at Saraswat Bhavan from the Samvit Dham at about 5 pm on 10th Oct and was given a Poorna Kumbha Swagat by the women of the Saraswat Samaj Jodhpur. About twenty of them dressed in colourful Rajasthani traditional attire, carrying the मांगल कला on their heads, escorted PP Swamiji towards the venue singing traditional Rajasthani folk bhajan-s.

The main arch was beautifully decorated with a rangoli at the entrance. Upon entering the Bhavan, the office bearers of Saraswat Samaj did Pada-prakshaalan of PP Swamiji who then proceeded towards the well decorated stage. After PP Swamiji was seated, the committee members of the Samaj did Paduka pujan followed by the offering of a shawl.

Shri Ram Kishore Ojha (President of the Samaj) in his welcome speech expressed his gratitude that PP Swamiji had accepted their invitation to come and bless the Saraswat samaj. In the Ashirvachan that followed, PP Swamiji explained why it was necessary for Saraswats to do the aradhana of Ma Saraswati. HH stressed the importance of our body as the vehicle for the Devi to come into our being. For this, it was of utmost importance to have a healthy body and mind. This could be achieved through Pranayama, controlled diaphragmatic breathing and Ninaad. PP Swamiji also explained the meaning of the concluding prayer of our Math nandntu saaQaka: savao-

It was heartening to see many Chitrapur Saraswats from Mumbai, Bangalore, Delhi, Goa, Nasik in the Bhavan. Each day would begin with a session of stretching exercises, Pranayama, Wim Hof and Ninaad conducted by Haldipur Sharayupacchi and her group of volunteers. In the morning session after breakfast, PP Swamiji would conduct Swadhaya-s - one was on the bhajan Bhasura... and another on the Ardhnamishwar Stotra. Swamiji also spoke about the Navaratri Nityapath, Devi Anushthan and about the importance of doing japa everyday. He also said that the menfolk must chant the Gayatri mantra at least 28 times every day.

The afternoon puja of Lord Bhavanishankar was performed by our Vaidiks at 11am on the dais. After this, was Paduka Pujan by the laity and Tirtha Vitarana by PP Swamiji. Every evening after the दीप नमस्कार PP Swamiji would perform the Devata Pujan – Devi Pujan on Friday 11th Oct and Shiv Pujan on Saturday 12th Oct. This was followed by the Ashthavidhaan Seva. 13th Oct being Kojagiri Purnima, PP Swamiji performed “Lakshmi Pujan”. It began at 10 pm and went on till midnight. Everyone was wide awake and participated in the puja with great devotion. We were then served Prasad of keer and khaja- a typical Rajasthani delicacy. A lively and vibrant garba session ensued with the opening bhajan “Aaj sakhi sun...” sung by Swamiji. The Jodhpur Saraswats were so impressed with PP Swamiji’s bhajans, pujans and our participation in them that they even purchased the Stuti Manjari from the Math Publications Stall to enable them to participate too!

“Samskruta Sambhashana” classes were conducted by Mudur Shilpapacchi from 4 to 5 pm every day, and everyone participated wholeheartedly! The Saraswats were also taught the Devi Anushthan by Awasthi Ashapacchi and Pawar Sangitapacchi and the Navaratri Nityapath by Mudur Shilpapacchi and Soukoor Varadapacchi.

On 14th Oct, PP Swamiji visited the Senior Citizens’ home “Aastha” and the Orphanage “Luv- Kush”, both institutions run by the Jodhpur Saraswats. HH was very happy to see that these institutions were being run so efficiently, had all the basic amenities, were neat and clean and were providing such good service to those in need.

PP Swamiji made it a point to interact with the Jodhpur Saraswats informally every day. HH would answer all their questions and clear their doubts patiently. Several of them also took Mantra- diksha from PP Swamiji and a few others expressed their desire to do so in the near future. Most of them showed a keen interest to visit Shirali. “We have never seen a Guru who gives so much without expecting anything in return!” were the sentiments echoed by all.

On 14th October a Dharmasabha was organised by the Jodhpur Saraswats. The Mayor of Jodhpur, Shri Ghanashyam Ojha, offered a shawl to PP Swamiji on behalf of all the people.
citizens of Jodhpur city. Shri Kailash Saraswat gave the kshanayachana. He sought the forgiveness of PP Swamiji and His entourage for any mistakes and shortcomings that may have happened during PP Swamiji’s stay in the Saraswat Bhavan.

Shri Ramkishore Ojha, a senior member of the samaj, in his farewell speech again expressed his gratitude that PP Swamiji had spared His valuable time, blessed all the Jodhpur Saraswats and guided them towards the correct way of doing Anushthan and Pujaan. He stressed on the importance of a Guru, who alone can help sadhaka-s in their spiritual journey and said that we were really lucky to have been blessed with such a Guru. It indeed fills our heart with pride to see our revered Swamiji winning over the hearts of people wherever He goes!

This was followed by Pujaan Swamiji’s Ashirvachan on sarva-bhut Jodhpur. HH stressed that as Saraswats we were all upasaka-s of Saraswati and Her Upasana is primary to us in our spiritual journey. Swamiji also stated that while it is important to participate in social activities it is equally important to undertake sadhana at a personal level in order to establish a soul connection with the Divine, which should be the ultimate goal of one’s life! This would also help one to get rid of the notion of “doer-ship” by offering one’s seva to “Ishvara”.

It was farewell time on 15th Oct. The mood among the Jodhpur Saraswats was sombre. Swamiji came down from His quarters around 9.30 AM and held an informal discussion with the sadhaka-s who had come to seek blessings. Swamiji then proceeded to Mt. Abu after a brief en route stopover at Shri Ghanshyam Ojha’s residence.

Sant Sarovar Somashram, Mt.Abu

After the fulfilling camp at Jodhpur (from 26th September to 15th October, 2019), Parama Pujya Swamiji arrived at Sant Sarovar Somashram, Mt. Abu around mid afternoon on 15th Oct 2019 on a five- day visit. The Jodhpur visit had been in two phases (phase 1 at Samvit Dham from 26th September to 10th October for Navratri celebrations and phase 2 at Saraswat Bhavan from 10th to 15th Oct at the invitation of the Saraswats of Jodhpur). Despite this, and the travel from Jodhpur to Mt. Abu, Swamiji came down to the hall almost immediately for an informal interaction with all the sadhaka-s present there!

The morning of 16th October opened with a Tai Chi class conducted by Chandel Chaitanyamam, especially for senior sadhaka-s. After this Pujaan Swamiji conducted a session of pranayama (laying emphasis on Bhashrika and Kapalabhaati) followed by Ninad. Swamiji concluded the session with the bhajan “ Bhasura Shri Bhavani...” .

Every day after breakfast, Pujaan Swamiji conducted Swadhyaya-s. The first of these was on the prarthana:

This was the routine set for the days to follow. The most wonderful part of the camp was the presence of the Taru-s (youngsters) from the Taru sena of Samvit Sadhakas of Jodhpur who followed Pujya Swamiji like the proverbial Mary’s lamb! Their curiosity, thirst for knowledge, and need for clarification of doubts from Swamiji was commendable indeed and contagious for all of us! With Pujaan Swamiji’s encouragement and bhajan classes by Mavinkurve Shyamalapacchi, the Taru-s started singing bhajans very well and their bhajans became an integral part of every session!

Parama Pujya Swamiji would personally teach and supervise the morning exercises – stretching, Yoga, floor exercises et al before commencing Bhashrika, Kapalbhaati and Ninad. On some days, Haldipur Sharayupacchi would help us with the exercises after which Swamiji would teach us Pranayama. Every day PP Swamiji would reiterate the fact that it is only with a healthy body and a peaceful mind that one can sit for prolonged periods for doing japa. Swamiji also took up “Mahishaantakari Suktam” and “Guru Paduka Stotram” for Swadhyay and explained them in great detail. The greatness of our Beloved Swamiji is that we get fresh insights each time we hear Him de-mystify the same prayer.....

There were “Samskruta Sambhashana” classes for us conducted by Mudur Shilapacchi post- lunch. She has the knack of making the learning process fun-filled by using games, enacting situations and making us memorise the words used therein! Everyone enjoyed the classes thoroughly. Shirur Chitrapacchi and Haldipur Sharayupacchi also taught us how to string a japamala!

One evening, PP Swamiji took all of us to the Adhar Devi temple for Her Darshan. The temple is one of the Shaktipeetha-s and situated atop a cliff in a cave. Some of the more adventurous amongst us trekked up the cliff! The rest of us took the steps -365 in all! It was worth the climb because we could spend considerable time inside the temple with Pujaan Swamiji while He performed Archana and Puja. After that, there was a joyful session in the house of Shri Bharat Rawal, who manages the temple. We were treated to a much- needed hot cup of tea, after which Swamiji sang a few bhajans followed by the Taru-s and other singers in the group.
Every day, after dinner, Swamiji would come to the hall for an informal interaction with the sadhaka-s. Swamiji recollected the time spent with Parama Pujya Ishwarananda Giriji Maharaj and how, all that Swamiji had learnt there had helped in His spiritual journey. He also mentioned how He had been extremely happy working both in and around the Ashram! During these interactions, almost magically, all our doubts would just melt away without our having to ask a single question!

On the last day (20th October) at the Sant Sarovar Somashram, the Samvit Sadhaka-s became very emotional as they bid farewell to Parama Pujya Swamiji. When Swamiji asked them to come to Shirali all of them readily agreed! They too implored PP Swamiji to come to the Ashram again and again!

Ishwarashray Ashram, Kacholi

Swamiji and all of us then proceeded to Ishwarashraya Ashram, the Samadhi Sthal of Parama Pujya Ishwarananda Giriji Maharaaj. A Navachandi Homa was being performed there. This was part of a monthly Homa Anushthan for the Devi, from April 2019 upto March 2020. A Sankalpa had been taken by Bade Swamiji for the Pancha Devas – Shiva, Surya, Ganesha, Devi and Vishnu. Upon completion of the Navachandi Homa, they will begin the Vishnu Homa, which will be performed monthly from April 2020 to March 2021. Pujya Swamiji was present for the Poornahuti of the Navachandi Homa.

The nakshatra on that day was Ardra Nakshatra. It was Bade Swamiji’s birthday as per the tithi and nakshatra. Swamiji performed Guru Pujan at Bade Swamiji’s Samadhi. His Holiness also soulfully chanted the Guru Bhajana Stotram and we all followed. It was a poignant moment for all of us, a moment to be treasured in our hearts for eternity!

In the Ashirvachan that followed, Pujya Swamiji dwelt upon the powers of the Guru Shakti. He explained that this Shakti is always there with us but we are incapable of recognising it. For this it is essential that we develop a Samvit-drishthi which would lead us to moksha.

Post- lunch, Swamiji met the Trustees, Samvit sadhaka-s from Mt. Abu and Kacholi and the local devotees. In the evening around 6 pm, Parama Pujya Swamiji left for Shankarlok, Ahmedabad with His retinue.

Being in the Sannidhya of Pujya Swamiji is indeed like a tirth yatra!
Mr. Dattatraya (Gaju) Upponi,  
98 years, left for heavenly abode on 01-12-2019  

Deeply Mourned By:  

Deepak & Kanchan  
Anuprita - Vikram Honavar  
Prithvika, Yashika  

Prakash & Sadhana  
Abhijeet - Karishma  
Ishaan, Aryan  

Relatives and friends  

IN LOVING MEMORY OF  

You will always be remembered for your generosity, kindness and smiling hospitality.  
Your vibrant presence will never fade from our hearts.  
Your passion for cooking and the little titbits that you always shared will remain with us forever.  

Until we meet again...  

Fondly remembered by:  
Kishore (Son)  
Shantala (Daughter-in-law)  
Dipti & Mayur (Grandchildren)  

Family and friends and everyone whose lives you touched.  

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Kiddies’ Corner

Failure ... Is Not An Option

Our neighbour, so close,
Yet so far,
The white-night sun,
Was tried to be touched.

1969, Neil and Buzz,
Extended the benchmark of,
The space race,
It left the world awed and the Soviets felt flawed.

Even though the Soviets,
Sent Laika and Gagarin and the Sputnik,
NASA, sent Apollo 11.
This race never stopped and will never. It will
only add many more.

Leaving aside NASA and ROSCOSMOS,
India’s ISRO sent satellites so many,
Aryabhata, Bhaskara, to Chandrayaan and
Mangalyaan.
From near space to the Moon to Mars, failure is
not an option.

PSLV, GSLV, Mark 2s and 3s,
Sent our satellites far and wide,
Rohini’s failure to Chandrayaan’s [II] mid-way
success,
Failure... is not an option.

Geographical, communicational to navigational,
We sent tons through Antrix.
Low cost, most effective satellites,
Failure... is not an option.

Even though the ant couldn’t find its colony,
Searched, and searched, did it,
At last! It leaped in the sky and reached the
moon, because it knew,
Failure... is not an option.

This ant searched, and survived, but never lost
any hope,
Hoped it did to find its colony,
Instead made its name for destroying obstacles,
This same ant strived to become one whose
fame is that of an elephant’s.

Majestically it walked, but kept its feet on the
ground,
Known for his will power, never it became selfish,
But helped others come up,
And come up did they, because, failure is not an
option. This ant participated in the race,

A race too long, a race too far,
A never-ending race, it back-lagged and now,
leading the table,
It believed what it is, and was happy.

Will power and strength took it forward,
Known not only to its colony, but now to the
World!!
The world looks upon this ant.
This ant never stopped and never will stop.

However young or old,
Tall or short, big or small,
Victory can be accomplished, though many
obstacles will be seen,
But remember...
Failure... is not an option.

Siddhant Kilpady - 15 years

Mumma
(In loving memory of my mother)

I heard your voice in the wind today
and turned to see your face;

The warmth of the wind caressed me
as I stood silently in place;

I felt your touch in the sun today
as it’s warmth filled the sky;

I closed my eyes for your embrace
and my spirit soared high;

I saw your eyes in the window pane
as I watched the falling rain;

It seemed as each drop fell it quietly said your
name

I held you close to my heart today
It made me feel complete.

You may have died....but you are not gone

YOU WILL ALWAYS BE A PART OF ME MA

I LOVE YOU MUMMA

Disha Ameet Pandit -14 years
Bangalore
Our Institutions

Balak Vrinda Education Society
On 22nd November 2019, BVES Cub and Bulbul Students of English Primary won the Inter School Sports Champions Trophy. Annual Sports were held at Priyadarshini Park, wherein five other schools participated.

The Rotary Club of Bombay Central (RCBC) is associated with BalakVrinda Education Society (English Medium High School). The Interact Club and The Inner Wheel (Ladies Wing) have been conducting various activities. They also provide aid in the form of infrastructural facilities. The Rotary Club of Bombay Central managed the repairing and painting of the school hall and also donated two-learning kits.

A formal inauguration of the newly painted hall took place on 15th November, 2019 with great enthusiasm and joy followed by a demonstration of the e-learning kit. The function saw the RCBC authorities felicitating the BVES Committee members. A vote of thanks was given by the Head of English School, Smt. Sujata Kate. The function concluded with distribution of tasty snacks by RCBC.

Reported by Geeta Suresh Balse

Saraswat Mahila Samaj, Gamdevi
The members of our Samaj had a great opportunity to see a live demonstration of ‘Turning your Spoil into Soil’ by Smt. Vidhya Hemmady and Smt. Priya Bijur, both young and enthusiastic members of our Samaj. The talk and demonstration on Microgreen gardening and Home Composting was held on Nov 6th in the Samaj Hall.

Smt. Priya Bijur had brought a presentation on composting and she explained in detail how the wet garbage can be used for this. She gave a demonstration of preparing compost out of peels of vegetables, fruits and leftover tea powder. She patiently answered questions and spoke about the dos and don’ts. In her presentation she showed her garden and when the pictures of her abundantly flowering plants were seen there were ooh’s and aah’s in the audience.

Smt. Vidhya Hemmady showed off her artistic side by showing small pots with sprouting plants beautifully arranged! She explained that Microgreens are the small and tender shoots of beans and leafy vegetables that sprout when we plant any seeds such as methi, coriander, moong, and such. These are full of nutrients and taste too and can be added to salads or used as garnish. She had brought a number of small pots with microgreens and to the delight of the audience there were ooh’s and aah’s in the audience.

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Smt. Padmini Bhatkal welcomed everybody and introduced the speakers. Smt. Ashwini Prashant proposed the vote of thanks. Refreshments were sponsored by the Bijur Family in memory of Dr. Harish Kodial.

Reported by Vijayalaxmi Kapnadak

On 20th November 2019, a cookery competition was held in the Samaj Hall at 3.30 pm. Beetroot was the main ingredient—one could bring any number of entries in any of two categories- Sweet and Savoury. At the stroke of 3.00 pm we saw a sizeable number of ladies trooping in with their entries to the competition. The hall was bustling with ladies arranging and decorating their dishes. Within no time the tables were laid out with the aromatic and lovely, beautifully decorated delicious looking food items in all shades of pink!

The judges for the day were Smt. Laxmi Shirur and Smt. Purnima Naimpally. Smt. Shirur after her graduation worked for some time. Her interest is cooking, singing and music. Smt. Purnima Naimpally is also from the teaching fraternity, initially with Our Own School and is presently teaching in the Balak Vrinda Education Society. She also enjoys cooking and music.

After the welcome and introduction of these gracious ladies by Smta Mavinkurve, the judging started. It seemed a tough job with such a varied spread and that too with over 20 entries. As the judging was in progress Dr Gouripriya Koppikar spontaneously gave a very informative talk on the nutrition value of beetroot and many other vegetables and other foods with special reference to our own Amchi Cuisine. She remarked that our cuisine meets our nutritional requirements very well. She suggested some necessary changes in our present dietary habits. The audience thoroughly enjoyed her talk. Dr. Gouripriya is a graduate in Chemistry and Microbiology and a Post Graduate in Dietetics with many other credentials as well. She is presently the Consultant Chief Dietician at Bombay Hospital and Medical Research Centre and has been working there since last 24 years.

The prizes were as follows:
- Sweet items -
  1st Prize: Smt. Chitra Bantwal – Date with Beetroot
  2nd Prize: Smt. Geeta Suresh Balse – Unique Beetroot Modak
  3rd Prize: Mrs. Kalindi Kodial: Punjabi Beetroot Breakfast

- Savoury Items -
  1st Prize: Smt. Priya Bijur - Beetroot Hummus
  2nd Prize: Smt. Geeta Suresh Balse - Beetroot Dahi Tikki

Consolation Prize: Mrs. Kalindi Kodial: Punjabi Beetroot Breakfast

The winners were given the awards by the judges and all the participants were given a token gift each in appreciation. The Vote of Thanks was proposed by Srikala Vinekar and thereafter the audience were invited to partake of the displayed beetroot delicacies.

Reported by Geeta Suresh Balse

Forthcoming Programmes


Wed. Jan 22nd 2020 - 11 a.m. to 3 p.m. – Ladies’ Day Out – at a South Bombay Location. Please give your contribution by Jan 18th to help us plan better.

Errata
In our Dec 2019 issue on page 58 the name of the singer has been erroneously mentioned as Sunita. Please read it as Smita.
We apologise for the error ….. Editor
**Here & There**

**Bengaluru :** Special Programmes: On 5th November on the occasion of Janmadinotsava of our Parama Pujya Sadyojat Shankarashram Swamiji, Bhasyakavya Pathan was rendered which was followed by Prasad Vitarana. Sadhaka-s offered Samuhika Devi Anushthana in the Math / their homes on this occasion.

Anniversary of Idol Installation of Parama Pujya Shrimad Anandashram Swamiji was observed at Bengaluru Math on 6th November with Ashvatadhana Seva on that day. Jagrani Ekadashi was observed with Akhanda Bhajan followed by Devi Pujan on 8th November. On 9th November, Tulsi Vivaha was celebrated which witnessed enthusiastic participation across all age groups. On 12th November Samoochik Durga Namaskara was performed.

Three interactive sessions on “Chintana” based on select short audio clips from Parama Pujya Swamiji’s Ashirvashana-s and Swadhyaya-s was conducted by Smt Deepa Murdeshwar on 16th November, 19th November and 20th November. Yuvadhara members also participated in these. On the occasion of Shri Geeta Jayanti, Bhagavadgeeta Recitation competitions were held on 23rd November which was followed by ‘Abhivyakti’ on select shloka-s.

Yuvadhara: On 17th Nov, 26 yuvas trekked up the Shivagange Betta, a hilltop near Tumkur. This was unique as the entire trek was executed in an eco-friendly manner with minimal waste generated and usage of seed balls to scatter seeds of the local trees during the climb!

Regular programmes: Pujan was performed by Gruhastha-s at Bengaluru Math, in garbha-gudi every day and in Anandashram Sthabagriha on Mondays, Thursdays and Fridays. Sadhaka-s performed Samoohika Gayatri Japa Anushthana on Sundays. The series of talks by Smt. Dr. Sudha Tinaikar on Vedanta Dindima continued on every Tuesday. Bhavishya Pathan (Bhagavadgita, 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**

**Mumbai – Dadar:** In the month of November, the Janmadivas of our beloved Ekadasha Guru was celebrated. On the 5th of November, our sadhakas joined others from various cities in offering Devi Anushthana at the Lotus feet of Pujya Shrimath Sadyojat Shankarashrama Swamiji. Then on 13th November, our sadhakas offered Bhajan seva for which Smt. Jayanti Puthli was the co-ordinator.

Samaradhana of H.H. ShrimatVamanashrama Swamiji was observed on 20th November at the residence of Shri. ShivshankarNayampally in Kopar Khairane. Fifteen sadhaka-s participated in this event. Sadhaka-s performed Devi Anushthana which was followed by Deepa Namaskar and Sabha Samampit Prarthana.

On 5th November, members of the community offered Devi Anushthana from their respective homes for Swamiji’s good health and long life. Thirty-seven sadhaka-s from Thane Sabha participated in this event.

Samaradhana of H. H. ShrimatVamanashrama Swamiji was observed on 20th November at the residence of Shri. ShivshankarNayampally in Kopar Khairane. Fifteen sadhaka-s participated in this event. Sadhaka-s performed Guru Poojan and Bhajan-s.

The Smt. Ambabai Heble Bhagwad Geeta Competition 2019 was held on 24th November at the Talmaki Wadi hall. Three sadhaka-s participated in Abhivyakti and Bhagwad Geeta competition.

Seva Saptaha was offered by Thane Sabha between 24th November and 1st December. Three sadhakas had the privilege of participating in this. Sannikarsha was offered on 1st December by seven sadhaka-s.

Prarthana Varga classes have started in Powai at the residence of Nararata Heranjal. Currently two children have enrolled for the same.

**Reported by Savni Haldipur**

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**Saraswat Mahila Samaj, Gamdevi invites applications**

- For Scholarship from Students Studying Fine Arts
- For Medical Aid from those suffering from Kidney disorders especially those undergoing dialysis. Women may apply on behalf of their family members also.
CLASSIFIEDS

BIRTH
Baby girl Khushi to Nisha & Pavan Kalthod on December 1 at Bengaluru. Grand daughter to Pramila & Ranjan Honavar and Manjula Kalthod.

ACKNOWLEDGEMENTS
Manasi and Ajitsingh Doherey of Sanpada, Navi Mumbai, along with Rajashree and Dinesh Mallya of Shahapur Thane, greatly thank all their relatives and friends for their gracious presence, love, blessings and gifts, showered on the occasion of wedding and reception of Nachiket and Seema on 11th November 2019 at Khar Math Mumbai.

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

DOMESTIC TIDINGS

BIRTHS
We welcome the following new arrivals:
Jul 10 : A baby girl (Ishanvi) to Shrishti (nee Aparna) and Chinmay Gokarn at Bengaluru.
Dec 1 : A baby girl Khushi to Nisha & Pavan Kalthod at Bengaluru.
Dec 2 : A baby boy Amay to Akshata and Adarsh Golikeri at San Diego, USA.

MARRIAGE
We congratulate the young couple
Nov 28 : Sonal Vilas Shirali with Sunil Manohar Tallur at Mumbai.

OBITUARIES
We convey our deepest sympathy to the relatives of the following:
Oct 27 : Shyamsunder S Nadkarni (82) at Gokarn, Karnataka.
Nov 21 : Trikannad Shantaram Rao (77) at Andheri, Mumbai.
Nov 22 : Shanta Ramesh Gangolli (84) at Seattle, USA.
Nov 28 : Malini Ramdas Mavinkurve (84) at Mumbai.
Nov 30 : Shaila Krishna Kulkarni (73) in Bangalore.
Dec 1 : Dattatraya (Gaju) Upponi (98) at Mumbai.
Dec 6 : Meera Karnad (70) at Vakola Mumbai.
Dec 11 : Arangady Subbarao Dattatraya (82) at Bangalore.
Dec 17 : Jayanthi Anand Bhat Shukla (82) at Mangalore.
Dec 17 : Chandrakant Mallapur (87) of Pune at Mumbai.

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