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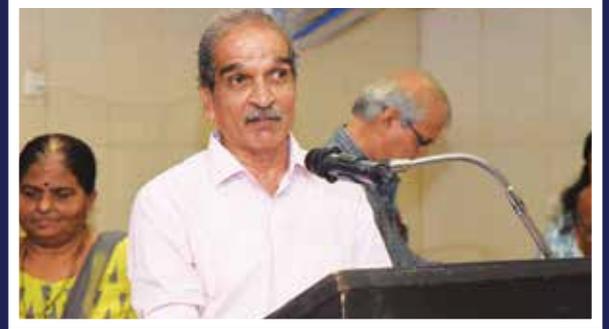


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From the President's Desk....

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 mind set 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

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संक्रमण

चित्रा शिराली (धारवाड)

‘संक्रमण’ म्हणजे कर्नाटकात संक्रांत. शिवाय मकर संक्रातीच्या अमावास्येला येऊ अमावास्येला म्हणण्याची प्रथा आहे. ह्याच दिवशी उत्तरायण सुरू होते. भारतात सर्वत्र ही संक्रांत साजरी केली जाते. संक्रांतीच्या आदल्या दिवशी किंक्रांत साजरी होते. त्या दिवसाला “भोगी” असेही म्हणतात. कोंकणीत संक्रांत, महाराष्ट्रातही संक्रांत म्हणतात. गुजरातमध्ये उत्तरायण व माघी संक्रांत, हिमाचल प्रदेशात शिभुर संक्रांत, हरयाणा, पंजाब, उत्तर प्रदेशात माघी अथवा लोरी तर दक्षिण मल्याळ, आंध्र तेलंगाणात ओणम, पोंगल असे म्हणतात. एकूण ह्या उत्तरायणाची सुरुवात आनंदी, उत्साही वातावरणात होते. नुकतीच गुलाबी थंडी, पहाटेच्या गारव्यात मनाला उभारी देते. निसर्ग देवतेच ऋतुचक्र बदलते. ह्या पर्वातच आपले सण साजरे होतात. जे शेतात उगवते त्याचीच गरज शरीराला असते.

हळूहळू दिवस मोठा होऊ लागतो. पेरलेल्या भुईमुगाच्या शेंगा, वाटाणे, तुरीच्या शेंगा, अनेक प्रकारचे कंद, भरपूर भाजीपाला ह्याची मानवी शरीराला गरज असते. मुख्यतः तीळ. आणि हा तीळ थंडीच्या दिवसात पोषक असतो. पण ह्याचा विचार करित नाहीत. ‘भोगी’ म्हटली की तीळ लावून केलेल्या बाजरीच्या भाकऱ्या, तीळाची चटणी, खजूर आवळ्याची चटणी, भुईमूग सुरसबीची चटणी, आणि सर्व भाज्या घालून केलेली भाजी करून देवीला नैवेद्य अर्पण करून सुवासिनी बायकांना वाण देतो. ह्या संक्रांतीच्या सोहळ्याची मजा मात्र काही औरच असते. माझ्या बालपणात, माझी आजी हौसेने साखरेचा पाक करून घ्यायची. टेबलस्पून तीळ, लवंगा, वेलदोड्याचे दाणे, काजूचे तुकडे, भोपळ्याच्या बिया एकत्रित करून तिळगूळ करायला बसवायची. मी पण न कंटाळता आजीच्या मार्गदर्शनात तिळगूळ करायला बसायची. थंडी पडायला लागल्यावर पहाटे, रात्री हा तिळगूळ करावा लागायचा. माझ्यासाठी एक लहानशी सिमेंटची शेगडी, दोन लहान पितळेची परांत, पुसायला स्वच्छ पांढरी फडकी असे सामान असायचे. हा तिळगूळ, हलवा फुलवायला आठ दिवस लागत. ह्या कालावधीत घरगुती तिळगूळ करित असल्याने, आम्हां मैत्रिणीत चुरस स्पर्धा असायची. कोणाच्या तिळगूळाला नाजूक काटे आले, किती शुभ्र झाला वगैरे. मूठभर तीळाचा डबा भरून तिळगूळ व्हायचा. सुंदरशा ताटात हळद-कुंकवाच्या वाट्या, काही फुले आणि लहानशा परडीत तिळगूळ घेऊन शेजारी पाजारी तिळगूळ द्यायचे. त्या आठवणींनी मन उचंबळून येतं.

ह्या संक्रमणाची आठवण माझ्या पार्वतीआक्कापासून सुरू होते. आज तिच्या आनंदाला उधाण आलं होतं. नुकतेच लग्न झालेली मुलगी, जावई, ह्या सणाला तिच्या घरी येणार असल्याचा तिला दूरध्वनी आला होता. पार्वती आक्का माझ्या घरी काम करायची. तिच्या प्रेमळ लाघवी स्वभावामुळे माझ्या कुटुंबातीलच झाली होती. ‘आज्जी, संक्रमणाला नलू, म्हणजे मुलगी, जावई येणार आहेत, लवकर घरी जाऊन घर सारवायचं आहे, तिळाचे लाडू, चटणी, कडक भाकऱ्यांची तयारी

करायची आहे. मला तुमची मदत हवी.’ ‘कसली मदत ग?’ ‘माझ्या संगत येऊन काळी चंद्रकला साडी पसंत करून द्यावी.’ नलूच्या लग्नात मीच तिला साड्या दिल्या होत्या.

गव्हाळी रंगाची, गोंडस चेहऱ्याची, हुशार आणि कष्टाळू, अशी नलू आईच्या कामात हातभार लावून दहावीपर्यंत शिकली. पहाटे उठून चारपाच घरी धुणीभांडी करून शिकली. समंजस आणि शांत स्वभावामुळे कॉलनीत सर्वांची लाडकी झाली होती. तिच्या मामानेच तिला मागणी घातली. मुलाकडच्यांनीच लग्न करायचं असतं ही त्यांची पद्धत असल्याने पार्वती आक्काने तिला झेपेल असाच थोडाफार खर्च केला. जावई ज्या शाळेत शिकवायचा त्याच शाळेत तिलाही नोकरी मिळाली. पार्वतीचा नवरा गवंडी काम करायचा. पान सुपारी, विडा कशाचही त्याला व्यसन नव्हतं. पार्वतीआक्काच्या शेजारी राहणाऱ्या बायकांनी तिळगूळाचे दागिने केले. जावयासाठी हार व नवीन शर्ट आणला. मला ‘बोरन्हाण’ पाहायला आग्रहाचं आमंत्रण होतं. ठरलेल्या दिवशी मी गेले.

पार्वतीआक्का आणि तिच्या नवऱ्याने मिळून घराची छान रंगरंगोटी केली होती. नलूच्या चेहऱ्यावरचं नव्या नवलाईचं तेज भुरळ पाडण्यासारखंच होतं. तिच्यावर काळ्या नक्षत्रांची साडी खुलून दिसत होती. चहापानाचा कार्यक्रम झाला. जावई, मुलीला हलव्याचे दागिने घातले. चुरमुऱ्याच्या भांड्यात बत्तासे, वाटाण्याच्या शेंगा, बाकी काही भाज्यांचे तुकडे घालून दोघांना जवळ बसवून त्यांची आंगोळ घातली. औक्षण केलं. एकुलती एक मुलगी नलू, काबाडकष्ट करून शिकवलं, कुठेही उसने पैसे न घेता लग्न लावून दिलं. माझ्या उतारवयात अशी ही थाटामाटाची गरीबांघरची संक्रांत पाहताना मी हरखून गेले. कसलाही दिखावा नव्हता. खरंच, तीळ आणि गुळाने जोडणारी प्रेमळ माया होती आणि परंपरेने चालत आलेल्या सण सोहळ्याची रीत म्हणण्यापेक्षा, ह्या उत्तरायणाला घरगुती सोहळ्याला, आम्ही आवाहन करून, वंदन केले. सर्वांशी प्रेमाने राहू अशी तिळगूळाची पापडी वाटली.

नलूने तिच्या आज्जीची ओळख करून दिली. हा सण तिळगूळ पापडीचा नव्हे, जे धान्य दक्षिणायणात पेरलेलं असतं ते उत्तरायणात तयार झालेलं असतं. पंचमहाभूतांच्या साक्षीनं केलेल्या, निसर्गदेवतेने दिलेल्या अन्नधान्याची पूजा आहे म्हणून नवदांपत्याची धान्याने पूजा करून तोंड गोड करायचं असतं. पार्वतीआक्कानं केलेलं निवेदन ऐकून थक्क झाले. ऊसाच्या रसाने केलेला हा गूळ, हा पदार्थ गणपतीच्या आवडीचा शिवाय शरीराला ताकद देणारा, त्याला शूखलेने बांधणारा तीळ. म्हणूनच उत्तरायणाच्या सुरुवातीस तिळगूळ खायचा. आम्हा शिकल्यासवरलेल्या साक्षर लोकांनाही ही जाण नव्हती.

उद्या भाकऱ्या, चटणी, भाज्या, दहीभाताची भूत्ती घेऊन, शेतावर जाऊन पूजा करून जमिनीला भूमातेने दिलेला शिधा समर्पित करायचा आहे. किती सुंदर कल्पना!!!

KONKANI SAMMELAN 2020

SAN JOSE, CALIFORNIA, JULY 2-4, 2020



WHAT IS THE SAMMELAN?

A convention for Konkani 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

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

REGISTRATION AND CONTACT

Register at:

www.konkanisammelan.org

Questions? Contact us at

askammani@konkanisammelan.org

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
- Visa obtainment services
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For more information, visit:

www.chariotworldtours.com/location/konkani-sammelan-with-usa

Contact:

Mr. Jagannath Shanbhag: +919900003559

jagannath@chariotworldtours.com

Mr. Atmanand Shanbhag: +919945775555

atmanand@chariotworldtours.com

CHARIOT

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 Parthana Varga for children, and by celebrating festivals like Yugadi, Ram Navami, Gokulashtami, Ganesh Chaturthi, Navratri, Diwali.

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, Parthana 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.



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.

KSA Foundation Day 2019



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

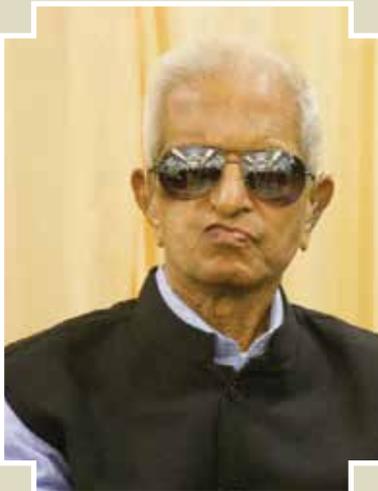


Shri Ramanand and Smt. Vijaya Sirur accepted the award "Outstanding Upcoming Sports Person of the Year" on behalf of their granddaughter Ria Balwalli from Smt. Shaila Suresh (Bab) Nadkarni

"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 Ganesh" 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.

कॅनरा सारस्वत असोसिएशनाचो शतकोत्तर अष्टम वर्धापन दिन (108th Foundation Day of the Kanara Saraswat Association)

कॅनरा सारस्वत असोसिएशनचो १०८ वो वर्धापन दिन समारंभ, मंगळार २६ नोव्हेंबर, २०१९ ह्या दिसु कॅनरा सारस्वत असोसिएशनाच्या श्रीमत् आनंदाश्रम सभागृहांतुं संपन्न जाल्लो. उदय मंकिकरमाम्माने बरेयिल्या निवदेनाचेर, सुनील उल्लाळमाम्माने सूत्र-संचालन केल्लें. ताज्जो वृतान्तु!

आजि २६ नोव्हेंबर, २०१९. २००८ सालांतु, ह्याचि दिसु, मुंबईचेरी दहशतवादी हल्लो जाल्लेलो. तांतु अनेकजण गेल्ले. आमगेल्या पोलीस दलांतुले जवान आनि अधिकारी शहीद जाल्ले. तांगेले विस्मरण जांवचे असाध्य. दोनी मिनिटं स्तब्ध उब्रोव्नु, आम्मी तांगेले पुण्यस्मरण कोर्यां.

आयच्या कार्यक्रमाची माजी अध्यक्ष आनि कॅनरा सारस्वत असोसिएशनाची माजी अध्यक्ष प्रा. कालिंदीताई मुझुमदार, कार्याध्यक्ष जयराम खंबदकोणमामु आनि सर्वश्री शिवशंकर मुरडेश्वर आणि राजा पंडित, हांका वेदिकेचेर विराजमान जांवकाज म्होणु नम्र विनंती!

श्रीगुरुभ्यो नमः

नमस्कारू आनि सुस्वागतम्।

आजि २६ नोव्हेंबर २०१९ कॅनरा सारस्वत असोसिएशन (KSA) ह्या आमगेल्या समाजांतु लोकप्रिय जाव्नु आशिल्या अग्रेसर संस्थेचो, शतकोत्तर अष्टम वर्धापन दिन. म्हळ्यारि 108th Foundation Day. प्रतिवरस, ह्या दिसु KSA, Kiddies' Corner पुरस्कार, कोंकणी लेखन पुरस्कार, Upcoming sports Person of the Year ह्या पुरस्कारांचे वितरण कर्ता. तशीची, विविध क्षेत्रांतु लक्षणीय कार्य केलेल्या आमगेल्या मान्यवरांगेलो सन्मानु कर्ता.

आजच्या कार्यक्रमाची रूपरेषा :

- श्रीमती चंद्रा रमेश नाडकर्णी स्मृति "Kiddies Corner पुरस्कार" वितरण

- श्रीमती गंगा एम. नाडकर्णी स्मृति "कोंकणी लेखन" पुरस्कार वितरण

- श्री. सुरेश (बाब) व्ही. नाडकर्णी स्मृति 'Outstanding Upcoming Sports Person of the Year 2019' पुरस्कार वितरण.

- ऋणनिर्देश (Vote of Thanks)

- स्नेहभोजनाने कार्यक्रमाची सांगता जातली.

एकळाक, हांव प्रतिपेक पुरस्काराची पार्श्वभूमी सांगता. ताज्जे उप्रांते पुरस्कार विजेत्यांगेलीं नांव सांगता. पुरस्कार विजेत्यांनी कालिंदीताईगेल्या हस्तेपुरस्काराचो स्वीकारू कोर्काज म्होणु विनंती.

श्रीमती चंद्रा रमेश नाडकर्णी स्मृति "Kiddies Corner" पुरस्कार :

सदानंद भटकळ मामु हो ललितकलांचो एकु चाहता. सान आस्तना धोर्नु चेईवांक प्रोत्साहन दिल्यारि मुखारि ते खंडित प्रतिभावंत जात्ताति ही तागेली धारणा. तेंचि साहित्याविषयांतु. त्यामिती "कॅनरा सारस्वत"

मासिकाचो संपादक आसतना, चेईवांक, लेखन, कविता, चित्रकला इत्यादिंतु आवडी निर्माण जांवकाज म्होणु तात्रे "कॅनरा सारस्वत" मासिकांतु "Kiddies Corner" हे सदर सुरू केल्लें. हे सदर आजि चेईवांतु प्रिय जाव्नु आस्स. २०११ सालांतु, सदानंदमाम्माणेलें निधन जाल्लें. पुणेचो रमेश नाडकर्णीमामु हो सदानंदमाम्माणेलो परममित्र. २०१२ सालांतु रमेशमाम्माने KSA क चाळीस हजार रुपयांची देणगी दिल्ली आनि ताज्या वाड्डींथाव्नु (Interest थाव्नु) "Kiddies Corner" सदरांतु प्रकाशित जाल्लेल्या उत्कृष्ट लेख/कविता/निबंध/चित्रकला इत्यादिक आपणागेल्या, बायलेगेल्या म्हळ्यारि श्रीमती चंद्रा रमेश नाडकर्णी हिगेल्या स्मृतिंतु पुरस्कार दिंवकाती अशशी आवाहन केल्लें. त्या प्रकार २०१३ धोर्नु ह्या पुरस्काराक सुरुवात जाल्ली. हो पुरस्कार म्हळ्यारि, सदानंदमामाकई आदरांजली म्होणयेद. औदुं ह्या पुरस्काराचें सातवें वरस.

श्रीमती गंगा एम. नाडकर्णी स्मृति "कोंकणी लेखन" पुरस्कार

१९२४ धोर्नु KSA आयोजित "Saraswat Convocation" क सुरुवात जाल्ली. २००० सालांतु गुलबर्गा विद्यापीठाचो कुलगुरू, प्राध्यापक एम. व्ही. नाडकर्णी, हांगेल्या हस्ते यशस्वी विद्यार्थ्यांगेलें कौतुक जाल्लें. नाडकर्णीमामु हो कोंकणी भाषेचेरी प्रभुत्व आशिलो भाषाप्रेमी. २००२ सालांतु तात्रे KSA क एकवीस हजार रुपयांची देणगी दिल्ली आनि ताज्या वाड्डींथाव्नु (Interest थाव्नु) प्रतिवरस "कॅनरा सारस्वत" मासिकांतु प्रकाशित जाल्लेल्या उत्कृष्ट कोंकणी साहित्याक तागेली बायल श्रीमती गंगा एम नाडकर्णी हिगेल्या स्मृतिंतु कोंकणींतु लेखन जांवचेखातिर प्रोत्साहनपर पुरस्कार दिंवकाती अशशी विनंती केल्ली, त्याप्रकार २००३ धोर्नु ह्या पुरस्काराचें वितरण जात्ता. तीनी पुरस्कार दिताति मात्र ताक्का क्रमुना (प्रथम, द्वितीय, तृतीय अशशी) आजि आम्मी नोव्हेंबर २०१८ धोर्नु ऑक्टोबर २०१९ ह्या कालावधींतु "कॅनरा सारस्वत" मासिकांतु प्रकाशित जालेल्या तीनी उत्कृष्ट कोंकणी साहित्य कृतिंक पुरस्कार दित आस्सती.

श्रीमती गंगा एम. नाडकर्णी स्मृति "कोंकणी लेखन पुरस्कार" विजेते २०१९

लेखक/कवीगेलें नांव	लेख/कविता	म्हैनो
श्री. श्रीनाथ मुर्डेश्वर	"भाषेंतुल्यो गमती जमती"	नोव्हेंबर २०१८
श्रीमती लता कर्नाड राव (उल्लाळ)	"खब्बरी फळांगेली", "राक्षसु" (कविता)	फेब्रुवारी २०१९
श्रीमती शीला शिराली	"ऋणानुबंध" काणी	एप्रिल २०१९

तांत्री कालिंदीताईगेल्या हस्ते पुरस्काराचो स्वीकारू कोर्नु आपणा गेलें मनोगत व्यक्त कोर्काज ही विनंती.

श्री. सुरेश (बाब) व्ही. नाडकर्णी स्मृति Outstanding Upcoming Sports Person of the Year - 2019 Award

आमगेली तालमकी वाडी आनि कॅनरा सारस्वत असोसिएशनाचे श्रीमत्

आनंदाश्रम सभागृह म्हळ्यारि, विविध क्षेत्रांतुं नांव पाविल्या आमगेल्या चित्रापुर सरस्वतांगेळी कर्मभूमीची. सुरेशमामु, आम्मी ताका बाबमामु म्हणताले, हो तांतुले पैकीची एक. प्रसिद्ध भानप क्रिकेट आणि टेबलटेनिसपटु. १६ ऑगस्ट २००० ह्या दिसु ऑस्ट्रेलियांतुं तागेलें निधन जाल्लें.

१९५० च्या दशकांतुं आपणागेल्या लेफ्टआर्म गुगर्लीनी, तात्रे तागेल्या संघांक अनेक विजय मेळोवु दिल्ले. Inter Schools, Inter Collegiate, Inter University अशशी अनेक स्पर्धांतुं तात्रे तागेल्या संघाक विजयश्री मेळोवु दिल्ली. एका Inter University सामन्यांतुं, बाबमामुने एका डावांतुं, प्रतिस्पर्धी संघाच्यो पुराय धा विकेटस् घेवु प्रस्थापित केलेलो किर्तीमान (Record) आजकयि अबाधित आस्स.

मागिरी ४३ वर्सांचि प्रायथायि, बाबमामु ACC XI खातिर Times Shield, Kanga League आणि इतर सामने खेळ्ळो. त्यावेळारि ACC XI संघांतुं Rusy Mody, Madhav Mantri, Polly Umrigar, Dilip Sardesai, Babu Nadkarni, Ramakant Desai हांचेवारि दिग्गज क्रिकेटपटु आशिले.

टेबलटेनिसांतुं बाबमामुने दोनी फांता, दिलीप संपत ह्या मानांकन प्राप्त (Seeded Player) खेळाडुक पराभूत केल्ले. तात्रे Siddharth College आणि KSA चेंयि प्रतिनिधित्व केल्लें.

बाबमामुगेल्या स्मृतिंतुं तागेली बायल शैलापाची, प्रतिवरस हो पुरस्कारु दिता. १००१ रु. रोख आणि Rolling Shield अशशी ह्या पुरस्काराचें स्वरूप आस्स.

औंदु ह्या पुरस्काराची मानकरी आस्स, Orlando ची उदयोन्मुख बॅडमिंटनपटु, कुमारी रिया कृष्णानंद बळवळ्ळी (प्राय १६ वर्स)

एकळाक हांव रियागेलो परिचयु कोर्नु दितां, मागिरी तिक्का विनंती की तिन्ने कालिंदीताईगेल्या हस्ते बहुमानाचो स्वीकारु कोर्काज.

Outstanding Upcoming Sports Personality Award 2019 कुमारि रिया कृष्णानंद बळवळ्ळी :

रिया बळवळ्ळी ह्या ओरलॅण्डोच्या १६ वर्स प्रायेच्या चलियेने, जुलै २०१९ तुं Taipai तुं जालेल्या World Deaf Badminton स्पर्धेंतुं अमेरिकेचे प्रतिनिधित्व केल्लें.

रिया ही अर्चना (पूर्वश्रमीची शिरूर) आणि कृष्णानंद बळवळ्ळी हांगेली धुव. तशीची दिवंगत मुरलीधर आणि दिवंगत नलिनी (पूर्वश्रमीची कैलाजे) बळवळ्ळी आणि रमानंद आणि विजया (पूर्वाश्रमीची गुरुकार) शिरूर हांगेली नाती. कृष्णानंदमामु, सध्या Orlando तुं Software Architect म्होणु कार्यरत आस्स.

अर्चनाप्पाची आणि कृष्णानंदमामुनेची रियाक बॅडमिंटन खेळांतुं रुचि घेंवु उत्तम खेळूक प्रोत्साहन दिल्ले. त्यावेळारि रिया १२ वर्सांची आशिली, कृष्णानंदमामु स्थानिक स्पर्धांतुं अनेक पुरस्कार मेळयिलेले उतसुक बॅडमिंटनपटु. रियाने २०१५ धोर्नु स्पर्धात्मक बॅडमिंटन खेळूक सुरु केल्लें. (Junior Nationals Orlando, Florida) रिया Trail

Runner सुद्दायि आशिलेमितीं तिक्का तक्षण लक्षांतुं आयलें की, Trail Running आणि बॅडमिंटन खेळतना, पदन्यासांतुं (Footwork) साम्य आस्स, त्यानंता हलक्या वजनाच्या रॅकेटाचो एक विंगड स्पर्श, अनुभव आस्स. मागिरी, रिया आणि कृष्णानंदमामुने, Orlando तुल्या Clear One Club तुं बॅडमिंटन खेळूक वचूक सुरु केल्लें. थंयिचि, रियाक वैयक्तिक मार्गदर्शन कोरुक, यूएसए राष्ट्रीय चॅम्पियनशिपांतुं कांस्य पदक मेळयिलो Hendry Winarto नामक प्रशिक्षक मेळ्ळो.

रियागेलें मैदानी खेळांतुले विलक्षण कौशल्य, इतर खेळांतुयि दिसुन येता. बॅडमिंटन खेळूक सुरु कोर्चे एकळाक रियाने तायक्काडोंत Black Belt मेळयिला. जाल्यारि, आत्तं मात्र तिन्ने पुराय लक्ष बॅडमिंटन खेळाचेरि केंद्रित केल्यां.

रिया, नित्य, कृष्णानंदमामुलागी आणि प्रशिक्षक हेन्डी हांचेलागी प्रशिक्षण घेता. बॅडमिंटन खेळानंता एक दिसु सोणु एक दिसु रिया BattleRope सुद्दायि खेळता. आणि स्वतःक तंदुरुस्त दवरता. प्रतिदिसु व्यायामु कर्ता आणि शेनवारु, आयताराचें, लागीच्या पार्कांतुं धांवचो (Running) व्यायामु करता.

तिगेलें प्रशिक्षण आणि स्पर्धांथानु वेळु काणु अभ्यासाक, शिक्षणाक प्राधान्य दिता. रियाने, तिगेल्या विद्यालयांतुं, International Baccalauneate Program तुं नांव दाखल केल्या. पदवीधर जायनाफुडे, वैद्यकीय अभ्यासक्रमु पूर्ण कोर्नु (विशेष कोर्नु, Individuals with disabilities क सहाय कर्तलो अभ्यासक्रमु) समाजसेवा कोर्चो, तिगेलो मनोदय आस्स. रिया आमगेल्या समाजांतुं स्वेच्छेने कार्य कर्ता. आत्तं मे महिन्यांतुं हिंदुस्थानांतुं येवु Central School for the Deaf हांचे खातिर तिक्का कार्य कोर्चे आस्स.

दोनी वर्सांमाक्षी, हिंदुस्थानांतुं आयिल्या वेळारि, कृष्णानंदमामु प्रशिक्षण दिवचे खातिर रियाक बेंगळूरुच्या Prakash Padukone Badminton Academy तुं घेवु वचुगेलेलो. थंयि, तिक्का बॅडमिंटन खेळाची सूक्ष्म खासियत शिकुक मेळ्ळी.

आर्तांतुचि Gainesville हांगा विश्वविद्यालयाने आयोजित केलेल्या Badminton स्पर्धेंतुं रियाने प्रथमस्थान प्राप्त केले. आणि ती सुवर्ण पदकाने सन्मानित जाल्ली.

अर्चनापाची आणि कृष्णानंदमामुलागीधावु मस्त शिकचें सारखें आस्स. अगदी स्पष्टची सांगचे जाल्यारि How to convert a handicap into strength." एक अलौकिक कार्य!

रिया, तुक्का तुगेल्या खेळांतुं प्राविण्य मेळो, तूं अनेक पुरस्कारांनी सन्मानित जावो तशीचि वैद्यकीय शिक्षण घेवु, समाजकार्य कोर्ची तुगेली मनोकामना पूर्ण जावो हीचि आमगेली सर्वांगेली सदिच्छा!

चित्रापुर सारस्वत मान्यवरांगेलो बहुमानु :

२०११ सालांतुं कॅनरा सारस्वत असोसिएशनाची शताब्दी जाल्ली. शताब्दी समारंभाचो एक भागु म्होणु २००३ सालांतुं KSA च्या कार्यकारिणीने, २०११ थायि, शंभरी मान्यवरांगेलोपुणी बहुमान कोर्चो

एक संकल्पु केल्लो. आनि ताज्जेउप्रांते, प्रतिवरस, ह्या समारंभांतु ह्या बहुमानाचें सातत्य दव्वोरचें अशशी निश्रयु केल्लो. त्याप्रकार, २००३ धोरु २०१८ थायि KSA ने १२४ मान्यवरांक सन्मानित केल्यां. आजि आनि ६ मान्यवरांगेलो सन्मानु जातलो.

KSA च्या १०८ वर्सांच्या प्रवासांतु अनेकांनी महत्त्वपूर्ण योगदान दिल्लेलेमितीं हो प्रवासु यशस्वी जाल्ला. तांगेले विस्मरण जांवच्याक नज्ज तशीचि युवावर्गाक, तांगेल्या कार्याची माहिती जांवकाज म्होणु २०१४ धोरु KSA क मात्र न्हंयि तरी विविध सामाजिक/सांस्कृतिक/शैक्षणिक/साहित्यिक कार्यांतु लक्षणीय योगदान दिलेल्यांगेलो मरणोत्तर गौरवु कोरूक सुरुवात केल्ली. त्या प्रकार आजि मधुसूदन रघुनाथ भट (मधुभटमाम) हागेलो मरणोत्तर बहुमान जातलो आनि ताज्जेउप्रांते श्री. गुरुदास गुलवाडी, श्रीमती पारूल कुमठा, डॉ. संदीप पडबिद्री राव, डॉ. श्रीमती सुनयना पडबिद्री राव आनि सेवानिवृत्त कमांडर प्रकाश उप्पोणी हांगेलो सन्मानु जातलो. एकळाक हांव तांगेलो परिचयु कोर्नु दितां. मागिरी तांत्रि कालिंदीताईगेल्या हस्ते बहुमानाचो स्वीकारु कोर्नु, आपणागेलें मनोगत व्यक्त कोर्काज ही विनंती.

श्री. मधुसूदन रघुनाथ भट (मरणोत्तर) :

मधुभट म्होणु सुपरिचित आशिलो. तागेलो सन्मानु कोरचो आस्स, त्या खातिर मधुमामागेल्या विषयांतु माहिती कळयि अशशी तागेल्या सान्न चल्याक आजिताक कळयिलें. तांने माहिती पेटयिली. तांतुल्या पैल्या वाक्यानेचि हांव नतमस्तक जाल्लों. तें वाक्य म्हळ्यारि “मधुसूदन भटाक स्वतः गेल्या विषयांतु उलयि, स्वतःगेल्या लक्षणीय कार्याविषयांतु उलयि अशी सांगिले आशिलेपक्षाक, एक स्मितहास्य कोर्नु तो म्हणतशिलो, ‘मधु भट जन्माक आयलो जीवन व्यतीत केल्लें आनि गेल्लो, असंख्य जानांगेले जात्ता तशीचि.’ स्वतः विषयांतु स्वतःगेल्या कार्याविषयांतु ताका केदनाई विशेष महत्त्व दिसने. लोकांक मदत कोर्ची, हाका तांगेल्या दृष्टीने विशेष महत्त्व आशिलें.’

१९३५ सालांतु रघुनाथ आनि शांभवी भट हांगेलो सुपुत्र म्होणु मधुमामागेलो जन्मु जाल्लो. स भावंडांतुलो, सर्वांतु सानु. तागेलो आज्जो कर्नाटक राज्यांतुल्या, कल्याणपूर नामक सान्न हळियेंतुल्या, गणपती देवस्थानांतु भटपण कर्तालो. अत्यंत धार्मिक कुटुंब. मधुमामागेलो बाप्पुसु नौकरीच्या शोधांतु १९०८ सालांतु मुंबई आयलो. उत्कृष्ट आशुलिपिक (Steno) आनि इंग्लिश भाषेचेरि प्रभुत्व आशिलेमितीं ताका मुंबईंतु सहज नौकरी मेळ्ळी. रघुनाथमामु शापुरजी पालनजी कंपनींतु नौकरीक आशिलो त्यामिती तागेलें कुटुंब मुंबईंतु आयलें. एकळाक फोरजेट हिल म्हळेकडे राबलें. ‘साधी राहणी उच्च विचारसरणी वृत्तीचो आनंदु घेतलो. रघुनाथमामु अत्यंत प्रामाणिक, पापभीरू, तत्वशील. तत्वाविरुद्ध काम कोरूक सांगल्यारि नौकरी सोडची, ह्या निश्रयायामितीं तो केदनाई आपणागेलें ‘राजीनामा पत्र’ खिशांतुचि घेवु भोंवतालो.

१९४० तुं, मधुमामागेल्या कुटुंबाने नवनिर्मित तालमकीवाडींतु स्थलांतर केल्लें. थोडे काळाने तागेल्या म्हालगड्या भावागेलें-बाळकृष्णमामागेलें, कॉलरा रोगामितीं निधन जाल्लें. हें दुःख आवसुक सहन जायने आनि ती १९४३ तुं, कॅन्सराचें निमित्त जावु गेल्ली. आठ

वर्सांच्या प्रायेरि, मधुमामु आवसुगेली प्रिती आनि मार्गदर्शनाक वंचित जाल्लो. मात्र तांने जे जे स्कूल ऑफ आर्ट सांथावु शिक्षण पूर्ण केल्लें. उत्तम शरीरयष्टी आनि निकोप प्रकृति ही तागेली जमेची बाजू. N.C.C. तुं आशिलेमितीं शिस्त आनि अॅम्ब्युलन्स कॉर्पासांतु आशिलेमितीं निःस्पृह स्वभावाचो लाभु ताका जाल्लो. वांटांतु आशिल्यांक सहाय कोरच्यांतु तो केदनाई तत्पर आस्तालो. आपणागेल्या जीवनमानांतु तांने ६५० बाटल्यो रक्तदान केल्यां आनि त्याखातिर तागेलें कौतुक सुद्दायि जाल्लें.

शिक्षण पूर्ण जायनाफुडे, मधुमामु Khadi and Village Industries Commission (KVIC) तुं रुजू जाल्लो आनि त्यानिमित्ताने ताका हिंदुस्थानभरी प्रवास कोर्ची संधी मेळ्ळी. हळियेंतुल्या कारागिरांवटु काम कोरचो अवकाशु मेळ्ळो. स्वतः उत्तम चित्रकार, छायाचित्रकार आनि मूर्तिकार आशिलेमितीं तो प्रवासांतु आनंद पावतालो. मस्त शिकुक मेळ्ळे, आमगेल्या हिंदुस्थानी विविध कलांविषयांतु नितांत आदर निर्माण जाल्लो. मुखारि राजकारण आणि व्यापारीकरणामितीं, मधुमामाने KVIC नौकरीचो राजीनामा दिवु एकळाक UTI आनि मागिरी LIC तुं नौकरी केल्ली.

१९६० सालांतु मधुमामागेलें, युनियन बँकांतु कार्यरत आशिल्या उमा पडबिद्रीवटु लग्न जाल्लें. तांका तीनी चेईवं- विजय, संगीता आनि अजित. विजय जाहिरांत क्षेत्रांतुलो नामांकित, संगीता डॉक्टर-अमरीकेंतु स्थायिक जाल्या आनि सानु अजित FTII पदवीधर- सिनेक्षेत्रांतु कार्यरत आस्स.

नाट्यक्षेत्राविषयांतु - विशेष कोर्नु अभिनय आनि दिग्दर्शनाविषयांतु, मधुमामाक खास रुचि आशिली. तांने अनेक कोंकणी आनि मराठी नाटकांतु भूमिका केल्यो, दिग्दर्शनयि केल्लें. ५० वर्सांपशी चड वर्स तांने हौशी रंगभूमीखातिर कार्य केल्लें. ताज्जे अनुषंगाने मधुमामु, नाट्यक्षेत्रांतुल्या अनेक दिग्गजांगेल्या संपर्कांतु आयलो, तांचेवटु घनिष्ट मैत्री जाल्ली.

नांवचि सांगचि जाल्यारि - तलगेरी वेंकटमामु, दादा माविनकुर्वे, सुंदरगोपाळ गोळीकेरी, उल्लाळ सुंदर राव, आर. डी. कामत, एकनाथ हडंगडी, श्यामला हाल्लाडी, नंदकुमार रावते, कृष्णा करवार, सत्यदेव दुबे, कमलाकर सारंग, डॉ. काशिनाथ घाणेकर, दामू केंकरे, अनंत नाग, गिरीश कर्नाड, अरविंद देशपांडे, डॉ. श्रीराम लागू, अमरीश पुरी आनि अमोल पालेकर. त्यामितीं अनेक उत्तमोत्तम नाटकांतु काम कोरची संधी ताका मेळ्ळी- माणूस नावाचे बेट, अवध्य, केशव प्रधान, श्रीमंत, बाधा, पार्टी, शांतता कोर्ट चालू आहे, सुनो जनमेजय आणखी एक द्रोणाचार्य, उध्वस्त धर्मशाळा, आधे अधुरे, गिधाडे, नहुष, राजा शिवछत्रपति, फोन नं. ३३३३३, ऑथेलो आनि चित्रापुर वैभव. १९९०च्या दशकांतुथायि मधुमामाने नाटकांतु भूमिका केल्यो. १९८७ आनि १९८९ तुं कॅनरा सारस्वत असोसिएशनाने ‘चित्रापुर वैभव’ ह्या अजरामर नाटकाचे, अमृतमहोत्सवाच्या निमित्ताने, मुंबई आनि मुंबई भायर अनेक प्रयोग केल्ले. ह्या नाटकाचें दिग्दर्शन आनि नारायणअप्पयागेली प्रमुख भूमिका मधुमामाने केलेली. ही धीरगंभीर भूमिका इत्लीथायि गोमटी आनि प्रभावी जात्ताली की, नारायणअप्पया म्हाळ्यारिची मधुमामु अशशी समीकरणची जाल्लें.

कोंकणी त्रिवेणी कलासंगम ह्या संस्थेने “नंदादीप” ह्या कोंकणी नाटकाचे पत्रासापशी चड प्रयोग केल्ले. ५० प्रयोग जाल्लेले एकमेव कोंकणी नाटक म्होणु Limca Book of Records तुं नोंद आस्स. ह्या नाटकांतु मधुमामु, नायिकेगेल्या वापसुगेली गंभीर भूमिका अत्यंत प्रभावी रितीने सादर कर्तालो. कोंकणी त्रिवेणी कलासंगम ह्या संस्थेने, २००७ सालांतु “जीवनगौरव” पुरस्कार दिवु मधुमामगेलो सन्मानु केल्लो. ‘चित्रापुर वैभव’ नाटक, साक्षात परमपूज्य श्रीमत् सद्योजात शंकराश्रम स्वामीजीं इद्रारि सादर कोर्नु तांगेलो आशीर्वाद घेंवची संधी मधुमाम्माक मेळ्ळी.

परमपूज्य श्रीमत् आनंदाश्रम स्वामीजी, प. पू. श्रीमत् परिज्ञानाश्रम स्वामीजी, साकोरीचे श्री उपासनी महाराज, श्री गोदावरी माताजी, पप्पा रामदास, श्री सत्यसाईबाबा, वज्रेश्वरीचे भगवान नित्यानंद स्वामीजी हांचे असल्या संतांगेल्या आशीर्वादामितींची आपणाक आयुष्यांतु यश मेळुनु आपणागेल्या जीवनाचें सार्थक जाल्लें. अशी मधुमाम्मागेली धारणा आशिल्ली, श्रद्धा आशिल्ली.

मधुमाम, हौशी आनि प्रायोगिक रंगभूमीवैल्या लक्षणीय योगदानाखातिर तुक्का मानाचा मुजरा!

मधुमाम्मागेलो म्हालगडो चलो विजय हांगा आयला. ताका विनंती की, ह्या बहुमानाचो स्वीकारु कोर्नु, तात्रे आपणागेलें मनोगत व्यक्त कोर्काज.

श्री. गुरुदास उमेश गुलवाडी :

मराठींतु एक अर्थपूर्ण शब्द आस्स- “सामाजिक बांधिलकी”. म्हळ्यारि, समाजाचें आपणाचेर ऋण आस्स तें केदनाई पावोंच्याक जायना, मात्र समाजाची, आपणाक जाता तितल्या मद्राक, निरपेक्ष वृत्तीने सेवा कोर्नु थोडेंपुणी ऋण पावोंचो मनःपूर्वक प्रयत्न कोर्चो. हाका निष्काम कर्मयोग सुद्दांयि म्होणयेद. अशीची एक निष्काम कर्मयोगी म्हळ्यारि, गुलवाडी गुरुदासमामु, प्रसिद्धीलागी थावुनु दूर रावुनु अनेक वर्सधोर्नु समाजसेवा कर्तलो एक व्रतस्थु.

गुरुदासमामु हो दिवंगत श्री. उमेश आनि दिवंगत श्रीमती सुशीला गुलवाडी हांगेलो सर्वांतु सानु चलो. तो मुंबईतुल्या सांताक्रुझ उपनगरांतु सान्ना होडु जाल्लो. समाजांतु लोकप्रिय जांवच्याक, मनुष्याने उच्चभ्रु आसकाज म्होणु ना, उत्कृष्ट वक्ता आसकाज म्होणु ना एकेयि चॉक्कपय्या आसकाज म्होणुयिना. तो जरी प्रेमळ आस्स, बरे स्वभावाचो आस्स, राहणी साधी आस्स आनि मुख्य म्हळ्यारि, दुसऱ्यांक सहायु कोर्ची वृत्ती ताज्यांतु आस्स. तरी तो लोकप्रिय जाता. हाज्जें मूर्तिमंत उदाहरण म्हळ्यारि गुरुदासमामु.

गुरुदासमाम्मागेलें शालेय शिक्षण सांताक्रुझच्या पोदार विद्यालयांतु जाल्लें. विज्ञान शाखेचो पदवीधर जायनाफुडे, तात्रे Mahindra & Mahindra Tractor Division तुं ३६ वर्स अधिकारी म्होणु नौकरी केली. १९९९ सालांतु गुरुदासमामु Chitrapur Saraswat Education & Relief Society (CSERS) तुं कार्यकारिणीचो सभासद म्होणु कार्यरत जाल्लो आनि अजुनी थंयी निरंतर कार्यरत आस्स. २००२ सालांतु, Mahindra & Mahindra थावुनु स्वेच्छानिवृत्ती घेनाफुडे, तो CSERS चो संयुक्त सचिव जाल्लो आनि २००४ धोर्नु तो मानद सचिव म्होणु कार्यरत आस्स. CSERS तुं कार्य कोरुंक सुरु करनाफुडे तांगेल्या लक्षांतु आयलें की दूरदूरच्या हळियेंतु राबतल्या आमगेल्या जानांक

आर्थिक सहायाची गरज आस्स. आनि गरजूंगेली संख्या वाडिलेमितीं, ज्या निधीचें वितरण जाता, तो निधी कम्मी आस्स आनि ह्याखातिर संस्थेच्या कायमस्वरूपी निधींतु (Corpus) वृद्धी कोरचें अनवियार्य जावु आस्स.

ह्या आव्हानाचो, गुरुदासमाम्माने एक हाती स्वीकार केल्लो. ह्या संस्थेचो लाभु घेतिल्या माजी विद्यार्थ्यांक संपर्क केल्लो आनि देणगी/सभासदात्वाखातिर आवाहन केल्लें. ह्या लोकांगेलो ठावठिकाण सोदुनु काणु तांका आवाहन कोर्चें किचकरटें काम तात्रे अगदी उमेदीने केल्लें. ११०० लोकांवटु तात्रे संपर्क प्रस्थापित केल्लो. आजिमितिक्त तांतुले ९००पशी अधिक लोक CSERS चे सभासद जाल्याति. २७०० लाभार्थीपैकी ११०० लोकांवटु संपर्क प्रस्थापित कोर्नु ९०० पशी चड जणांक सभासद कोर्नु घेंवचे, तेंवयि एक हाती (Single handadly) हो एक विक्रमुचि म्होणकाज. हे काम कर्त आसतनाचि, गुरुदासमाम्माने, मुंबईंतु आनि आजूबाजूच्या परिसरांतु CSERS च्या कार्याचो प्रचार आणि प्रसार केल्लो. संस्थेच्या सभासदांक तांगेल्या वर्गणींतु वृद्धी कोरची विनंती केल्ली. तांगेल्या वचनबद्ध कार्यामितीं २००४ सालांतु आशिल्लो ६८ लाखांचो कायमस्वरूपी निधी आजिक ३.७५ कोटी जाल्लो. तांतु देणगांचोयि समावेश आस्स. २००६/०७ सालांतु तात्रे ३६० Founder Members आनि २० अन्य सभासदांगेली नोंदणी केल्ली. म्हळ्यारि, दिवसाक एक सभासदु म्होणयेद. गरजवंतांक संकट समयांतु मात्र न्हंयि तरी अन्यथासुद्दांयि मदत कोरुंक गुरुदासमामु सदैव तत्पर आसता. गरजेनुसार मदतीखातिर खंच्या संस्थेलाग्यी वचकाज हाज्जे मार्गदर्शन सुद्दांयि तो गरजूंक कर्ता. प्रत्येक गरजू सारस्वताक, संस्थांमार्फत शक्य तितली मदत मेळकाज हें तांगेलें प्रचार कार्य. गुरुदासमाम्माने “Coordination Committee of All Aid Giving Institutions in Mumbai and other places” ह्या संस्थेचो मानद सचिव (Hon. Secretary) म्होणु कार्य केल्यां. ह्या संस्थेचें कार्य कर्तना, ६ संस्थालाग्यीथावुनु आयिल्या, Education Aid, Medical Aid, Distress Relief इत्यादि खातिर आयिल्या अर्जांची तपासणी कोर्काज पडताली. ताज्जेउप्रांते विविध संस्थालाग्यी मदतीखातिर उपलब्ध आशिल्लो निधी लक्षांतु घेवुनु मदत दिवंचेखातिर, वैध अर्जांचे वाटप कोर्काज पडतालें. थोडीवर्स माक्षी थायि हें काम हात्ताने (Manunally) कोर्काज पडतालें. आतं एक ३-४ वर्सधोर्नु हें काम कम्प्युटरराचेर जाता. प्रतिवर्स हें कार्य कोर्चें म्हळ्यारि एक आव्हानची आशिल्लें.

गुरुदासमामु तांगेलें कार्य अत्यंत निष्ठेने करता. तो प्रतिवर्स विडुल आनि शिराली वत्ता. त्यावेळारी, स्वखर्चाने, आजूबाजूच्या हळियांतु वचुनु तो गरजूंक मेळता. ह्या समर्पित कार्यामितीं, अनेक गरजूंक मदत मेळुक सुरु जाल्ली. मुंबईंत मात्र न्हंयि, तरी समस्त भानप समाजांतु तो “गुलवाडी माम” म्होणु सुपरिचित आस्स.

कोणाक की, गुरुदासमाम्मागेल्या कुटुंबाविषयांतु गोत्तु आस्स, तांका गोत्तु आसतलें की, गुरुदासमाम्मागेलो बाप्पुसु, उमेशमामु, १९४०-१९६० ह्या कालावर्धींतु आमचिगेल्यांक इस्टर्न बँकांतु (मागिरचें ग्रिण्डलेज आनि स्टॅण्डर्ड चार्टर्ड बँक) नौकरीक लायतालो. २० वर्सांतु तात्रे ४०-४५ जाणांक नौकरी दिल्या आसकाज. गुरुदासमामु दुसऱ्यांक मदत कोरच्यांतु तांगेल्या बापसुपशी दोनी पावलं मुखारिचि आस्स. तात्रे २० वर्सांतु शेकडो भानपांक मदत केल्या. ताज्जेरि जालेल्या संस्कारांचो हो परिणामु.

गुरुदासमाम्मागेल्या कार्याची दखल घेवु २०१२ सालांतु, CSERS ने ताका मानद सदस्यत्व (Hon. Membership) बहाल केल्लें. हाज्जेइत्लो होडु बहुमान खंचो आसतलो.

आपणागेल्या संपूर्ण कार्याचे श्रेय, गुरुदासमामु, विठ्ठलच्या अनंतेश्वर देवाक, भवानीशंकर देवाक, परमपूज्य परिज्ञानाश्रम स्वामीजी तशीची परमपूज्य सद्योजात शंकराश्रम स्वामिजीगेल्या अनुग्रहाक दिता. गेल्लें ५० वर्सधोर्नु सांताक्रुझ गांवच्या गोकुळाष्टमीच्या म्हणत्यांतुंयि गुरुदासमामु सक्रिय आस्स.

गुरुदासमाम तुगेल्या “निष्काम कर्मयोगाक” आमगेली विनम्र मानवंदना!

श्रीमती पारूल आनंद कुमठा :

पारूलपाची ही कबीर ह्या Autistic तरुणागेली आवसु. कबीराने, विकासक दुर्बलता आशिल्या दोंगजणांक सांगाताक घेवु “Kabir Kreations” ह्या अननुभवी व्यवसायाचें धाडस केल्यां. २०१० धोर्नु, कबीर "The Anchrage Sheltered Workshop" तुं कार्य करता.

पारूलपाची "The Support Group Forum for Autism" ची संस्थापक विश्वस्तांपैकी एकी. विशेष लक्ष दिंवची गरज आशिल्यांक, विशेष कोर्नु Autism आशिल्यांक कशी समजून घेवचे, तांका कशी आधारू दिवयेद आनि तांका समाजाचो एकु घटक म्होणु कशी समाविष्ट कोरयेद ह्या विषयांतु पारूलपाची आनि आनंदमाम्माने अनेक वर्स कर्थ कोरुन स्वतःगेलें ज्ञान आनि कौशल्य विस्तृत केल्यां. आर्तांतुचि, तांत्री, समविचारी पालकांक, सल्लगारांक सांगाती घेवु "Adult Support Kendra (A.S.K.)" स्थापन कोर्नु Developmental Disabilities आनि Autism आशिल्या प्रौढांगेल्या समस्यांचे निराकरण कोरचो विचारू केला. ह्या कार्यांतु पारूलपाची आनि आनंदमामु पालक तशीची प्रशिक्षित Narrative Practices Counsellors ह्या दुहेरी भूमिकेंतु आस्तलीं.

हिंदुथानांतु आनि हिंदुस्थानाभायर जालेल्या अनेक संमेलनांतु, परिषदेतु आपणागेलें ज्ञान दुसऱ्यांक दिंवची संधी, पारूलपाचेक मेळ्या - उदाहरणं दिंवची जाल्यारि-

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

- Why? A journey of Autism in India (Global Diversity meet at IMFAR, 2017, of the International Society for Autism Research, Son Francisco USA, 10-13 May 2017)

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

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

Autism ची एकी यशस्वी समर्थक म्होणु पारूलपाचेने भारत सरकारावटु जालेल्या अनेक चर्चासत्रांतु भागु घेतला. Persons with Disabilities Act 2016 तुं सुधारणा (revision) जाल्ली. त्यावेळारी पारूलपाची Civil Society ची प्रतिनिधी आशिल्लीं This was done

after India ratified the United Nations Commission for the Rights of Persons with Disabilities.

पारूलपाचे गेल्या TEDX भाषणाचें शीर्षक आस्स- "Inclusion : A Celebration of Diversity."

पारूलपाची व्यवसायाने शिल्पकार, म्हळ्यार Architect, तिगेली स्वतःगेली "Nature Nurture Architects and Planners" नांवाची फर्म आस्स. Universal Design and Barrier free Architecture ही तांगेली खासियत. २०१८ तुं, तांका, तांगेल्या उत्कृष्ट कार्य निष्पादनाखातिर United Nations Global Compact Network India हो पुरस्कार मेळ्ळो. भारत सरकारागेल्या "सुगम्य भारत अभियान" प्रकल्पांतर्गत ही फर्म पॅनलाचेरी आस्स.

पारूलपाचेक तिगेल्या महान समाजकार्याखातिर मानाचा मुजरा!

डॉ. संदीप पडबिंद्री राव आनि डॉ. सुनयना पडबिंद्री राव :

डॉ. संदीप आनि डॉ. सुनयना हे वैद्यकीय क्षेत्रांतुले एक समविचारी दाम्पत्य. एकळाक हांव दोगांगेलोयि परिचय कोर्नु दितां. ताज्जे उप्रांते तांनी बहुमानाचो स्वीकार कोर्नु, आपणागेलें मनोगत व्यक्त कोर्काज ही विनंती.

डॉ. संदीप हागेलो जन्मु २५ ऑक्टोबर १९६१ ह्या दिसु श्रीमती तारा आनि श्री. दयानंद राव पडबिंद्री हांगेलो सुपुत्र म्होणु मुंबईच्या चेंबूर उपनगरांतु जाल्लो. पांचवीथायि तागेलें शिक्षण चेंबूरच्या OLPS विद्यालयांतु जाल्लें आनि मुखावेलें शालेय शिक्षण गोवांतुल्या चारी विंगविंगड विद्यालयांतु जाल्लें. १९७७ तुं गोवा बोर्डांतु १७व्या क्रमांकाने SSC उत्तीर्ण जाल्लो. १९७९ तु पणजीच्या ढेंपे महाविद्यालयांथावु HSC उत्तीर्ण जाल्लो. गोवा बोर्डांतु ७वो क्रमांक.

१९८४ तुं मुंबई विद्यापीठाक संलग्न जावु आशिल्या गोवा वैद्यकीय महाविद्यालयांथावु MBBS पूर्ण केल्लें. १९८१-८२ Forensic Medicine & Toxicology तुं ह्या विषयांतु मुंबई विद्यापीठांतु सर्वप्रथम आयिलेमितीं, संदीपमाम्माक Fali & Boman H. Khan पुरस्कार प्राप्त जाल्लो.

१९८८ तुं मुंबई विद्यापीठाक संलग्न जावु आशिल्या, जे जे हॉस्पिटलांथावु General Surgery विषयांतु MS जाल्लो.

१९८९ तुं नवी दिल्लीथावु DNB-Surgery(Diplomate of the National Board of Examinations) अभ्यासक्रम पूर्ण केल्लो. २००७ सालांतु संदीपमाम्माक, The Association of Minimal Access Surgeons of India हांगेली फेलोशिप मेळ्ळी.

डॉ. सुनयना ही पूर्वाश्रमीची नागरत्ना मोहन होसकोटे. १६ डिसेंबर १९६३ ह्या दिसु श्रीमती सुनिति आनि श्री. मोहन अण्णाजी होसकोटे हांगेली सुकन्या म्होणु मुंबईतु जन्मु. शालेय शिक्षण विलेपार्लेच्या GBES विद्यालयांतु जाल्लें.

१९७९ तुं विद्यालयांतु प्रथम येवु SSC उत्तीर्ण जाल्ली. १९८१ तुं वास्कोच्या MES महाविद्यालयांथावु HSC उत्तीर्ण जाल्ली. (वास्कोंतु सर्वप्रथम आनि गोवा बोर्डांतु १३वी). १९८६ तुं मुंबई विद्यापीठांथावु MBBS जाल्ली. Medicine, Obstetrics & Gynaecology ह्या विषयांतु विशेष गुण (Distinction) मेळोवन Vasco च्या MES महाविद्यालयांथावु उत्तीर्ण जाल्ली. Pharmacology obstetrics/

Gynaecology विषयांतु प्रथम स्थान मेळयिल्लें. १९८८ तुं डॉ. सुनयनापाचगेलेलें डॉ. संदीपमाम्मावड्डु लग्न जाल्लें. लग्नाउप्रांतेयि तिन्ने शिक्षणाचो ध्यासु सोण्णे. १९९० तुं मुंबईच्या वाडिया हॉस्पिटलस्थित College of Physicians & Surgeons थाव्नु DGO (Diploma in obstetrics/Gynaecology) अभ्यासक्रमु पूर्ण केल्लो.

१९९० तुंची गोवा विद्यापीठांथाव्नु Obstetrics & Gynaecology विषय घेव्नु MD जाल्ली.

२००७ सालांतु बेंगळुरूच्या डॉ. B. Ramesh हांचेलाग्यी Laproscopic Gynaecology चें प्रशिक्षण घेल्लें.

इत्लें उच्चशिक्षण घेनाफुडे, दुसरे कोणेयि, हिंदुस्थानांतुल्या खंचेयि हॉड्डु शहरांतु आपणागेलेलें उद्ययावत हॉस्पिटल सुरू कर्तलेशिले. जाल्यारि, ह्या दाम्पत्याने, खंयिकी पूर्ण वैद्यकीय सुविधा उपलब्ध नाति, आर्थिक दौर्बल्य चड आस्स तस्लेकडे अल्प किमतींतु आधुनिक वैद्यकीय सेवा मेळकाज ह्या उदात्त भावनेने होत्रावर गावांतु स्थलांतर केल्लें. त्यावेळारि, होनावरांतु प्रशिक्षित विषेशज्ञांगेली कमतरता आशिली. ह्या दाम्पत्याने थंयि वचुगेलेलेमिती थोडेमट्टाक उणे जाल्ली.

होत्रावरांतु Anaesthesiologists, Radiologists, Pathologists, Blood Bank आनि कठीण प्रसंगातु मार्गदर्शन कर्तले, समकालिन तज्ञांगेलो अभाव आशिलेमितीं, तांका अनेक आव्हानांचो स्वीकारु कोर्काज पळ्ळो.

ह्या सर्व अभावांचेरि यशस्वीरितीने मात कोर्ची क्षमता डॉ. संदीपमाम आनि डॉ. सुनयना पाचेंतु आशिलेमितीं, तान्नी तांगेल्या समविचारी सहकार्याकाऱ्यांक मदतीखातिर प्रोत्साहित केल्लें, हाज्जो अनेक रुग्णांक लाभ जाल्लो हेंचि तांगेल्या विश्वासाहतेचें द्योतक जाव्नु आस्स.

आर्थिक दौर्बल्य आशिले रुग्ण तांचेलाग्यीथाव्नु उपचार/शस्त्रक्रिया कोर्नु घेताति. कोणाक होनावर वचें शक्य ना, ते तांगेले मार्गदर्शन घेताति.

सुरुवातिक तांगेल्या चेर्डवांक, बरें शिक्षण मेळचो संभव अनिश्चित आशिलो. मात्र तांका प्रोत्साहन दिव्नु वेळु काण्णु तांगेल्या शैक्षणिक प्रगतिचेरी लक्ष दिव्नु तांगेली शिक्षणांतुली प्रगति सुनिश्चित केल्ली.

डॉ. संदीपमाम आनि डॉ. सुनयनापाचगेल्या कुटुंबाविषयांतु सांगचे जाल्यारि-

तांगेली धुव दीप्ती मुंडकुर, University of California, San Francisco थाव्नु MDMAS - Internal Medicine जाल्या आनि San Diego तु वैद्यकीय कार्य कर्त आस्स. तिगेलो बाम्मुणु श्री. समीर शैलेश मुंडकुर, ११ वर्सधोर्नु San Diego स्थित Qualcomm तुं Senior Staffs Engineer म्होंणु कार्यरत आस्स.

तांगेलो चळो विनय Cleveland Clinic (Case-western Reserve University, Cleveland, Ohio तुं MD-Internal Medicine तुं प्रशिक्षण घेत आस्स. आनि तांगेली सून प्रवालिका, तिवयि Cleveland Clinic तुं MD-Internal Medicine तुं प्रशिक्षण घेत आस्स.

संदीपमाम आनि सुनयनापाचगेले तांगेल्या व्यस्त कार्यांथाव्नु वेळु काण्णु, आपापणांगेल्या छंदांची (Hobbies) जोपासना केल्या.

संदीपमाम्माक विविध विषयांवैली पुस्तकं वाचचो छंद आस्स. (Voracious Reader)

सुनयनापाच्यी Face Book री सक्रिय आस्स. फेसबुकारी मैत्रीपूर्ण संबंध तिन्ने प्रस्थापित केल्याति आनि ताज्जो सर्वांनी स्वीकार केल्ला. ती उत्कृष्ट छायाचित्रकार आस्स. ह्या विषयांतु तिन्ने प्रशिक्षण सुद्दांयि घेतल्यां. Nature Photography तुं तिन्ने नैपुण्य प्राप्त केल्यां. त्यानंतर शास्त्रीय संगीत आयकुंवच्यांतु तिक्का विशेष रुचि आस्स, उत्कृष्ट पेंटींग्जांची ती चाहती (Adminer) आस्स.

डॉ. संदीपमाम आनि डॉ. सुनयना पाच्यी तुमगेल्या ह्या महान कार्याक आमगेलो मानाचा मुजरा! तुमगेल्या उपचारांनी बरे जालेल्या अनेक रुग्णांगेले शुभाशिर्वाद तुमकां मेळनु तुमगेले हें वैद्यकीय सेवेचं व्रत अशीची अखंड सुरू आस्सो, ही शुभेच्छा!

कमांडर प्रकाश उप्पोणी (निवृत्त) :

कमांडर प्रकाशमामु भारतीय नौदलांतुल्या देदिप्यमान, विशेष सेवेउप्रांते सेवानिवृत्त जाल्लो. “शौर्य चक्राने” तो सन्मानित जाल्लो, ही ताज्जेखातिर मात्र न्हंयि, तरी समस्त भानप समाजाखातिर अभिमानाची खब्बरी जाव्नु आस्स.

प्रकाशमामु १३ जुलै, १९७० ह्या दिसु भारतीय नौदलांतु रूजू जाल्लो. मागिरी ऑक्टोबर १९७४ तुं, लेफ्टनंट म्होणु Clearance Diving Officer ह्या पदाक पात्र जाल्लो.

१ जानेवारी १९७८ ह्या दिसु Air India 747 विमान मुंबईच्या समुद्रांतु पळ्ळें (Crash जाल्लें) तात्काळ मदतीखातिर नौदलाक पाचारण केल्लें आनि तांचे लाग्यी विमान सोदुन काण्णु तांतुलो सामानु वांचोवची याचना केल्ली. विमान पळ्ळेल्याउप्रांते तीनी आठवड्यांतु Diving Operations ची मुख्य गरज आशिली. सुरुवातीक धोर्नु प्रकाशमामु ह्या प्रक्रियेंतु शारीरिक दृष्टीने सक्रिय आशिलो. परिस्थिती अत्यंत कठीण आशिली. उदाकाभितरी कस्लेंयि दिसनाशिलें. अगदी Zero visibility. समुद्राने रौद्ररूप धारण केल्लें. समुद्रांतु Currents तशीची शार्कमासळ्यांगेले भय्य आशिलें. असल्या गंभीर परिस्थितींतु लेफ्टनंट प्रकाशमाम्माने आपणांगेलो वेळु स्वेच्छेने दिल्लो आनि विशिष्ट उपकरणांचो उपयोग कोर्नु (ही उपकरणं पैलेफांता वापरांतु आयिल्लीं) ब्लॅक बॉक्स खंयि आस्स हाज्जो शोधु घेतलो. इंच इंच शोध घेतना, भंग जालेल्या विमानांथाव्नु debris जांथाव्नु वचकाज पडतालें आनि हें सर्व समुद्राभितरी. हें सर्व कर्त आसतना, प्रकाशमाम्मांगेल्या हातांक, आंगाक मस्त मारु लागलो, घाय जाल्ले. मुख्य बोटीलाग्यी आशिलो तांगेलो संपर्क थुंटलो. इत्लें जाव्नुयि, प्रकाशमाम्माने तांगेलें कार्य सुरूचि दव्वरलें. स्वतः गेल्या सुरक्षिततेची सुद्दांयि काळजी घेने. आखेरिक, Digital Flight Recorder पूर्वस्थितीक हाळ्ळें. ह्या विलक्षण कार्याखातिर, प्रकाशमाम्माक “शौर्य चक्र” दिव्नु सन्मानित केल्लें. नौदलाने प्रकाशमाम्माक दिलेल्या मानपत्रांतु नमूद केल्यां - “He displayed great courage, professional skills and determination of a very high order.”

२० ऑगस्ट १९८० धोर्नु ८ ऑक्टोबर १९८० थायि, प्रकाशमामु The Diving Team that salvaged and cleared the Naval Mumbai South Break Water Naval Docks of the Wreckage of Battle practise Target (200 tons) चो प्रमुख आशिलो. ह्या

कार्याखातिर, Cammander-in-chief Western Naval Command ने प्रकाशमाम्मागेली प्रशंसा केल्ली.

ऑक्टोबर १९८१ तुं, Coast Guard चो प्रमुख आसतना, ६ Thai Trarwlers धरलीं आनि ताज्जेरी आशिल्या ७४ जणांक अटक केल्ली. हे थाय नागरिक हिंदुस्थानांतु बेकायदेशीर रितीने रिगचो प्रयत्नु कर्त आशिले.

नोव्हेंबर १९८१ तुं, Command Diving officer म्होणु पंजाब सरकारागेली मदत केल्ली. त्यावेळारी, भाक्रा नानगल कालव्याच्या निर्वाणशाखेंतु, अपघात जावु एक प्रवासी बस्स पळ्ळेलें आनि त्या अपघातांतु मेलेल्यांगेले मृतदेह भायर काडचें हें कार्य आशिलें. उदकाचो जोरू ४ knots current आशिलो आनि अंतर ३५ नॉटिकल मैल आशिले. मस्त मृतदेह भायर काडच्यांतु यश मेळ्ळें.

जानेवारी १९८५ तुं लेफ्टनंट कमांडर प्रकाशमामाने, Indian Naval Rafting Expedition चो डेप्युटी लीडर म्होणु हें expedition यशस्वीरितीने पूर्ण केल्लें. अंतर आशिलें Jamson (Nepal) धोर्नु पाटणा (बिहार).

हे अंतर प्रकाशमाम्मागेल्या संघाने १५ दिसांतु अत्यंत व्यावसायिक सफाईने पूर्ण केल्लें आनि त्याखाति Chief of Naval Staff ने तागेलें मस्त कौतुक केल्लें.

कमांडर प्रकाश उप्पोणीमामु, नौदलाच्या २० वर्सांच्या प्रदीर्घ नामांकित सेवेंथावु १९९० सालांतु निवृत्त जाल्लो. आनि आत्तं समाजसेवेंत व्यस्त आस्स.

प्रकाशमाम, तुगेल्या लक्षणीय कार्यानि, तुवे स्वतः खातिर मात्र न्हंयि तरी आमगेल्या समस्त भानपसमाजाक लौकिक प्राप्त कोर्नु दिल्ली. आमकां तुगेलो अत्यंत अभिमान आस्स. तुगेल्या अलौकिक कार्याक आमगेली मानवंदना!

सर्वांनी स्नेहभोजनाचो आस्वादु घेक्नुचि वचकाज ही विनंती.

धन्यवाद आनि शुभरात्रि!

(अध्यक्षा कार्लिंदीताईगेलें भाषण, पदाधिकार्यांगेलीं भाषणं, मान्यवरांगेली मनोगतं इत्यादि आमगेल्या फेब्रुवारी, २०२०च्या अंकांतु प्रकाशित जाल्लीं)

The English Calendar

NALINI NADKARNI, KANDIVLI, MUMBAI

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!

A Mangalorean Prime Minister and his RBI Governor Brother The Extraordinary Story of the Benegal Brothers

BY DR. ANIL SHETTY, CONTRIBUTED BY VIJAY GOKARN

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 bench of the International Court of Justice 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 undersecretary 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



SIR BENEGAL RAMA RAU

1949 to January 1957 he served as the 4th Governor of the Reserve Bank of India. Among all the Governors of the RBI, past and present, he holds the longest tenure. Sir Benegal Rau resigned from the post of the Governor of the RBI because of serious differences with the then Finance Minister of India T. T. Krishnamachari. The then Prime Minister Jawaharlal Nehru sided with his Finance

Minister and this made the Governor's position untenable and he gracefully resigned.

Sir Benegal Rama Rau's wife, Lady Dhanvanthi Rama Rau, was as illustrious as her RBI Governor husband. A Kashmiri pandit raised in Hubli, she had first met her husband in Madras. She founded the Family Planning Association of India and served as the President of the International Planned Parenthood Federation. She was awarded the Padma Bhushan in 1959.

The youngest brother, Benegal Shiva Rau was born in Mangalore in 1891. He graduated like his brothers from Presidency College in Chennai, worked as a journalist for the Hindu and then the Manchester Guardian. He was a member of the Constituent Assembly and a member of the Lok Sabha from 1952 to



SIR BENEGAL SHIVA RAU

1957 and the Rajya Sabha from 1957-1960. He was awarded the Padma Bhushan. He died in 1975.

The family name 'Benegal' comes from Benegal a small village between Karkala and Mangalore. The Raus were Chitrapur Brahmins. Like the Jews and Parsis, this small community of 30,000 people has had an overwhelming influence on society. Today it seems we have consigned to oblivion our city's and its citizens' history. Nostalgia often renders a rose-tinted perspective of the past, but sometimes we have to look back at our glorious past to realize the accomplishments and contributions of our forefathers, the great deeds and significant actions that shaped our present and will determine our future.

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)

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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My Dream of a New India

NEERAJA RAO

"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 is 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

governments 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!

With high levels of per capita consumption, the demand for better quality and more processed agricultural commodities will increase. If better quality has lower yield per hectare, more land would be needed. Due to growth and migration, there is a shift in the food consumption pattern in the economy. The share of food grains consumption in total consumption of agricultural commodities declines while the share of other crops increases. Poverty gradually decreases over time with economic growth. The decrease in poverty is particularly rapid in the rapid growth scenario with higher

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

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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How Old Are You? No, Really?

Summary of my talk at TEDx Pittsburgh Women (BOLD+BRILLIANT) 2019

ADITI GURKAR, PH.D.

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 be 150 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 a "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 pepped 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 its 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 niha!*", 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 and the report had come from the direction of the machan. Lt Col Shamsher ordered that the success signal be fired with the Very Light Pistol and 500 voices joined him in the long *jaikar* of "*Jo bole so niha!*".

Then Lt Col Shamsher rushed to Sucha Singh who was badly mauled by the tigress, but on inquiring about his wounds said "*Saabji, main tan theek ahan, par woh sali sherni meri rifle lai gayee*" (Sir. I am okay but the damn tigress has taken off with my rifle). The loss of a weapon is a very serious

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 Shamsheer 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 maaratha?" (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 aurbhi 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 Shamsheer 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 Shamsheer 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 Shamsheer 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."

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Caves of Forgotten Dreams: Tracing the Story of Early Art

Part II

GAYATRI MADAN DUTT

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. This pushed 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: Did a 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.

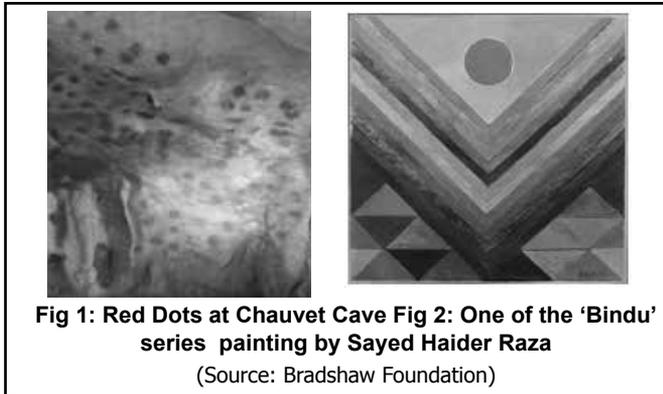


Fig 1: Red Dots at Chauvet Cave Fig 2: One of the 'Bindu' series painting by Sayed Haider Raza
(Source: Bradshaw Foundation)

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.

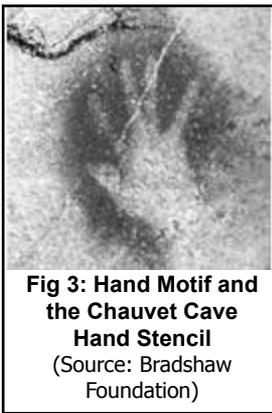


Fig 3: Hand Motif and the Chauvet Cave Hand Stencil
(Source: Bradshaw Foundation)

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 hand

prints 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,



Fig 4: Hand Impressions in Sati Temples in India
(Source: Bradshaw Foundation)

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."



Fig 5: Handprints used in the film 'Godaan'

We may see these, as seen in Fig 5, hand prints ranged all along the outer walls of Hori Ram and Dhanias 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



Fig 6: Indonesian Hand Stencils
(Image Credit: Kinez Riza, Source: Bluewind; Creative Commons and alexandani.com)

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.

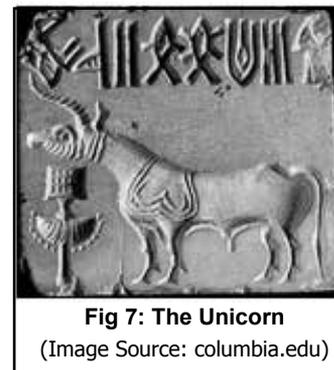


Fig 7: The Unicorn
(Image Source: columbia.edu)

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 Puraanic 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.



Fig 8: Comparison between Cro-Magnon Lion-Man and Narasimha at Bhadrachalam Temple, Andhra Pradesh
(Photo credit: Adityamadhav83)

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 Puraanic 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 avataar 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



Fig 9: Horizontal lines of Vibhuti and Kumkum applied on the Body

(Image sources: Sanatana Sanstha and hindu-blog.com)

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 a story 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



Fig 10: Comparison of Venus and Man-Bison with Mahishaasura Mardini

(Source of Durgaa image: stotrarathna.blogspot.com)

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 *Puraanas* over the course of many thousand years...



Fig 11: German Filmmaker Werner Herzog
(Source: Wikipedia)

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)

Smt. Geeta Suryanarayan Nagarkatti



*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!*

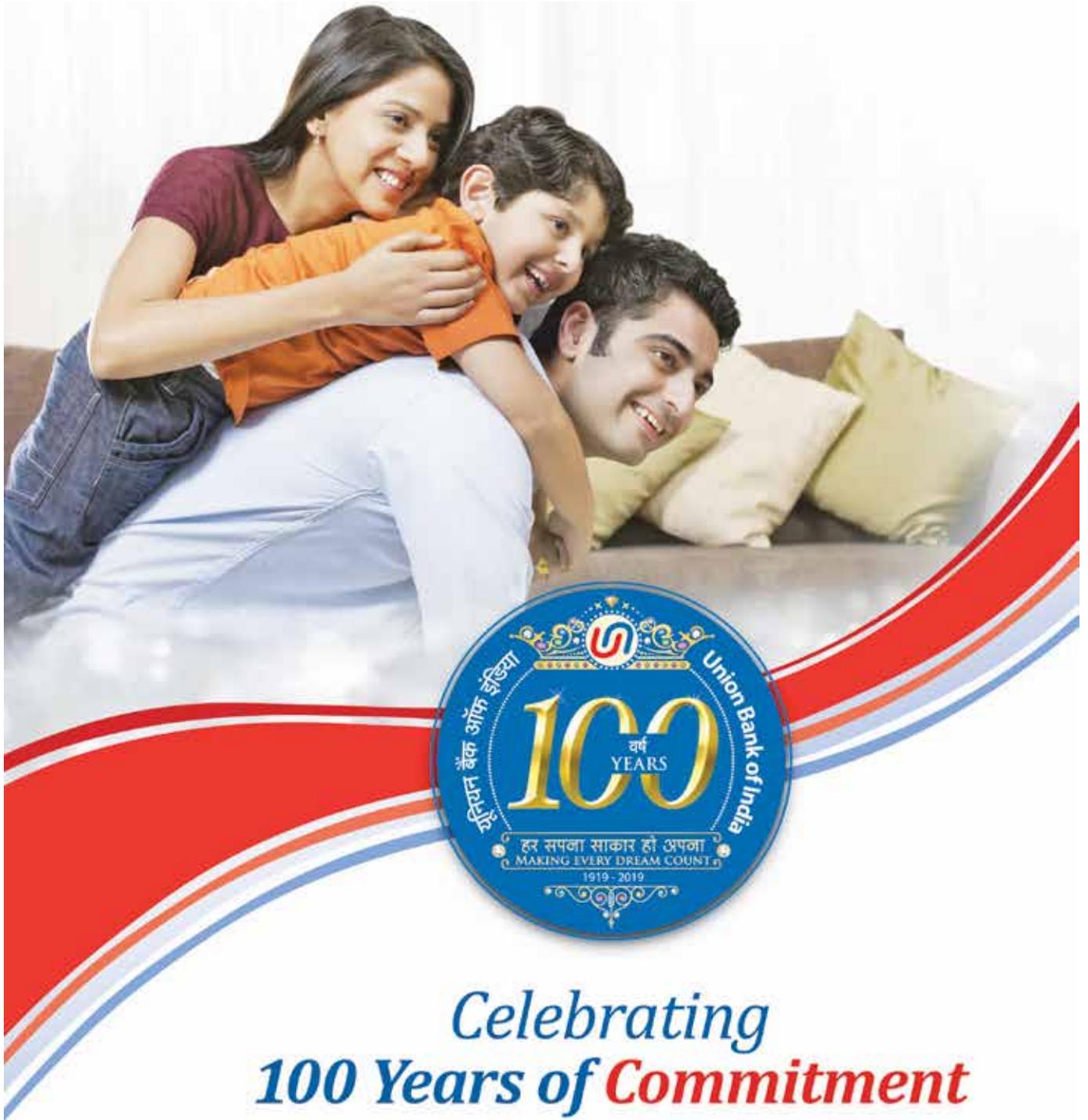
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Dearest Aamma,
on your 95th Birthday!

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Prashant Gupta
Nishant Gupta
Bindu Gupta
Ruhaan and Rysa
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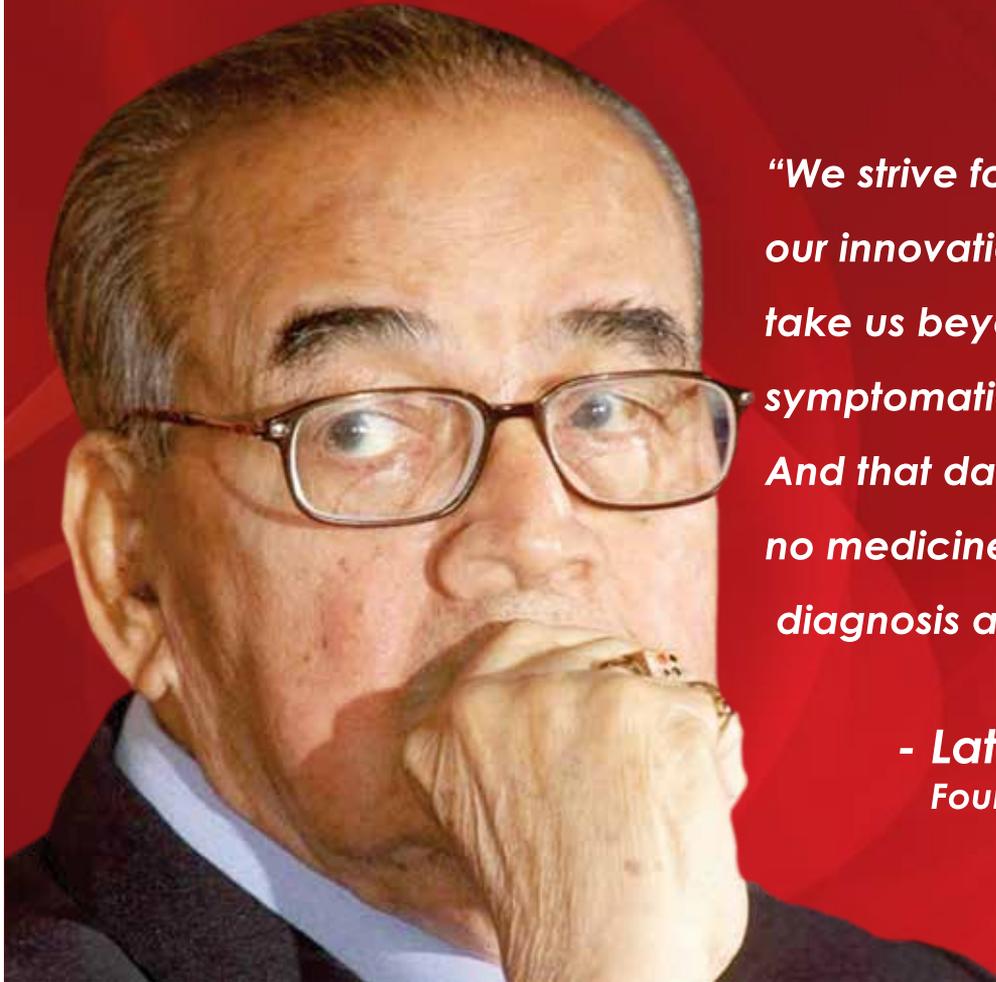
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(Cont'd from page 28)

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.

The Hullo-machine Shouting to be heard

SUDHIR VOMBATKERE

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! Hulloooow!"

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?!"

Scheme by KSA for Differently Abled Young Adults

The Managing Committee is pleased to announce a new scheme for Differently Abled Young Adults, who have started a small Business Venture of their own, in order to be independent.

KSA will allow such Differently Abled Young Adults to insert a Quarter Page Free Advertisement every alternate month in our "Kanara Saraswat" Magazine.

Those desirous of taking benefit of this scheme, are requested to write to:

Admin Manager, Kanara Saraswat Association, 13-1 & 2,
Association Building, Talmakiwadi, Mumbai 400007

or E Mail: admin@kanarasaraswat.in
editor@kanarasaraswat.in or kanara_saraswat@hotmail.com

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.

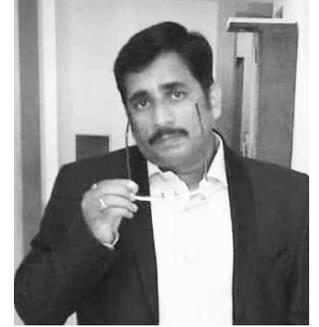


Tanvi Chandawarkar, a Master Chocolatier employed with the ITC Hotels Limited in Bengaluru has won the 'Pastry Queen India' competition which was held in Gurgaon on Nov 30 and Dec 1. This win qualifies Tanvi to represent India in the World championships to be held in Italy in Jan 2021. Tanvi is the daughter of Shobhana (nee Kundaji) and Rahul Chandawarkar of Goa. Tanvibeat back 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 Chandavarkar 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 'Swamini'. He is a member of various organizations such as Akhil Bhartiya Marathi Chitrapat Mahamandal, Maharashtra Times Cultural Club, Vasai Kala Krida Mahotsav (Bal Kala Vibhag). 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 shortfilms.



Atmabodh (From page 34)

Chandogyaupanishad says एकमद्वितीयम् meaning the One without a second. Kathopanishad puts it in another way – नेह नानास्ति किञ्चन, 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)

Vasanti Kalambi, wife of Late Umesh Sadashiv Kalambi, departed for her heavenly abode on 11-11-2019 in Pune. Deeply mourned by daughter Vidya Hemmad and son Vivek Kalambi, daughter-in-law Nilima, son-in-law Bharath and grandchildren Aseem, Amol, Neha Hemmad, Shantanu and Kartik Kalambi and their families.

Why Must We Love and Respect our Parents and Elders?

GAURI KUNDAJE

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 their 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 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.

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 in spite 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 "spirituality" that "Old Monk's" preach (pun intentionally unintended).

The whole exchange can be transcribed 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 scriptures 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/taxis 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

Rain

KEDAR KATE

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 wettens,
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.

7th Death Anniversary

8th January 2020



Mrs Eakta Nandan Trasikar

(13th January 1955 to 8th January 2013)

Each day of the Seven years that have passed,
has made us realize all the more that you
are always with us to support and guide us
throughout our life.

We are missing you Mom

Fondly remembered by

Son: Nachiket, Daughter in law : Seema

Daughter: Manasi, Son in law: Ajit

Grandson: Shaurya

Living in the Yester Years

VINITA M RAO (NEE KOLPE), CALIFORNIA, USA

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 childrens' 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!



Vinay V Gangavali
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The Golden Boy

AYUSH KALYANPUR

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 in 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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अनाथांचा नाथ

प्रिया प्र. बडकुळी

दुपारचे बारा वाजले होते. सूर्याच्या धगधगत्या उन्हात पारू आपल्या तान्ह्या बाळाला गोधडीवर झोपवून सतत ये-जा करणाऱ्या वाटसरूकडे आशाळभूतपणे न्याहळत आपल्या भाजीपाल्याकडे पाहत होती. अधून-मधून त्यांना भाजी घेण्यासाठी हाका मारत होती. आज पहाटेच तिचा धनी त्यांच्या शेतावरल्या कामास निघून गेला होता. जाण्याआधी पारूला भाजी विकण्यास त्याने सांगितले होते. आठ वाजता भाजी टोपलीत टाकून आपल्या तान्ह्याला आपल्या पाठीवरील झोळीत टाकून ती बाजारहाटेस निघाली होती, परंतु पाटीतील सर्व जिन्नस जसेच्या तसेच होते. मेथी-मुळा-पालक-माठ उन्हामुळे करपत होत्या. शेजारी बसलेल्या रुख्माआजीस बाळाकडे लक्ष ठेवण्यास सांगून पारू एक कापडाचा तुकडा ओला करून घेऊन आली व तो त्या पाटीतील भाज्यांवर अंथरला.

बाळ गोधडीवर शांत झोपले होते. त्याच्या जावळातून अलगद हात फिरवून प्रेमाने पारूने त्याचा मुका घेतला. ना तिला आपल्या जेवणाची पर्वा, ना तिला रखरखत्या उन्हाची पर्वा. संध्याकाळ होण्यास आता फक्त तीन तास होते, तितक्यात भाज्या विकून जाव्यात असे सतत तिच्या मनावर दडपण येत होते. हळूहळू सूर्यास्त होण्याची वेळ जवळ येऊन ठेपली तसे तिचे डोळे पाणावले. जड मनाने तिने आपल्या तान्ह्यास पाठीवरील झोळीत घातले व भाजीची पाटी डोक्यावर घेऊन ती आपल्या घराकडे निघाली.

घरी पोहचताच तिने बाळाला आपल्या मांडीवर घेऊन पाजले. त्या झोपलेल्या बाळ्यास खाटेवर झोपवून ती स्वयंपाकासाठी चूल पेटवण्यास आत गेली. तिने भाकऱ्या बनवण्यासाठी पिठाचा डबा उघडला तर फक्त तीन भाकऱ्या बनवण्याइतकेच पीठ त्यात होते. तो रिकामा करून तिने तीन भाकऱ्या केल्या व आपल्या घराच्या ओसरीवर आली. तिथे तिने भाज्यांची पाटी ठेवली होती. तिने अलगद ओले कापड बाजूस सारून भाज्या निवडल्या व साफ करून भाजी बनवली. ही सर्व कामे आटपेपर्यंत रात्रीचे सात वाजले होते. दुपारी उपाशी राहिल्यामुळे पारूला अशक्तपणा आला होता. आपल्या धन्याची वाट पाहत ती ओसरीवर बसून होती. सातचे आठ वाजले परंतु तिचा धनी घरी परतलाच नाही. जसजशी वेळ दवडत होती. तसतशी तिच्या मनात शंका-कुशंकाची पाल चुकचुकत होती. इतक्यात दहा-बारा गावकरी तिच्या धन्यास घेऊन येत असल्याचे तिला दिसले. ती त्यांच्याजवळ गेली तर त्या गावकऱ्यांनी तिला त्यास सर्पदंश झाल्याचे सांगितले. तसेच त्यास प्राथमिक उपचार दिल्याबद्दल सांगितले.

गावकऱ्यांनी तिच्या पतीस खाटेवर निजवण्यासाठी खाटेवरील बाळ्यास अलगद उचलले व तिच्या हवाली केले. त्यास खाटेवर झोपवून गावकऱ्यांनी तिला त्यास तालुक्याच्या गावात घेऊन जाण्यास सांगितले. कारण गावच्या उपचारकेंद्रात दिलेल्या उपचारांवर गावकऱ्यांची खात्री नव्हती. वेळेतच उपचार दिल्यामुळे ते गावकऱ्यांकडे व्यवस्थितपणे बोलत होते. आपले कर्तव्य निभावून गावकरी आपापल्या घरी निघून गेले.

आपल्या बाळ्यास मांडीवर घेऊन पारूने संपूर्ण रात्र आपल्या धन्याच्या शेजारी बसून त्याच्या सेवेत घालवली. ती पहाट केव्हा होईल व आपण

आपल्या धन्यास तालुक्याच्या गावी उपचारासाठी कसे नेऊ याविषयी विचार करू लागली. आपल्या मांडीवरून बाळ्यास उचलून तिने एका वळकटीवर ठेवले व आपल्या हातात कोनाड्यात ठेवलेला कंदिल घेऊन ती घराबाहेर पडली. चालत-चालत तिने मूळ रस्ता गाठला. रस्त्याच्या कडेवर येऊन कोणत्याही बैलगाडीची वाट पाहत उभी राहिली. बराच वेळ निघून गेला. पूर्व दिशा उजळू लागली. त्या अंधुकशा प्रकाशात दुरून एक बैलगाडी येत असल्याचे तिला दिसले. त्या शांत वातावरणात त्या बैलांच्या गळ्यातील घंटांचे आवाज ऐकू येत होते. क्षणभर तिचा जीव भांड्यात पडला. ती त्या बैलगाडीच्या दिशेने धावू लागली. गाडीवानास थांबवून तिने त्यास आपल्या धन्याबद्दल सत्य परिस्थिती सांगितली. ती ऐकताच त्याने तिला आपल्या बैलगाडीत बसण्यास सांगितले. तिला पत्ता विचारून आपली गाडी तिच्या घराकडे वळवली. घराकडे पोहोचताच गाडीवानाच्या मदतीने तिने आपल्या पतीस बैलगाडीत झोपविले. आपल्या तान्ह्या बाळ्यासही ती गाडीत चढली व तालुक्याच्या गावाकडे तिचा प्रवास सुरू झाला. गाडीवानाने सरकारी इस्पितळात त्याची भरती केली. पारूच्या असहायतेची जाणीव ठेवून त्याने तिला खूप सहाय्य केले. तो संपूर्ण दिवस त्या गाडीवानाने औषध-पाणी तसेच त्यांच्या जेवण-खाणे वगैरेची व्यवस्था करण्यात घालवला. वेळेवर सर्प-दंशावरील उपचारांमुळे तिच्या धन्यास बरे वाटू लागले. एक पूर्ण दिवस त्यांस इस्पितळात घालवावा लागला.

रात्र होत चालली होती. पारूला काय करावे हेच सुचेना. पारू इस्पितळाच्या बाहेर आली व गाडीवानास शोधू लागली. परंतु थांगपत्ता लागला नाही. आता काय करावे हा प्रश्न तिला भेडसावत होता. जड पावलांनी ती परत इस्पितळात आली व आपल्या धन्याकडे पाहत एका बाकावर बसली. इतक्यात तिचे तान्हुले रडू लागले. तिने त्यास जवळ घेतले व पाजले. तसेच ते झोपी गेले. तिच्या मनास खंत वाटली की आपण आपल्या धन्यास व तान्हुल्यास कसे बरे घरी न्यावे. विचार करून थकलेली पारू बाकावरच बसल्या बसल्याच झोपी गेली. पहाट केव्हा झाली ह्याचा पत्ताच लागला नाही तिला. कोणीतरी आपल्याला जागवत असल्याचे तिला जाणवले व डोळे चोळत तिने ते उघडले. पाहते तर तो गाडीवान! त्यास पाहून ती चकीत झाली. “अग ए पोरी धनी कसे आहेत तुझे? आराम मिळाला का त्यानला? बाहेर गाडी उभी हाय. म्या घेऊन जातो तुम्हाला घरला. चला लाग तयारीला.” पारूला मनात देवमाणूस भेटल्याचा आनंद झाला. तिचे मन कृतज्ञतेने भरून आले. भरभर इस्पितळाच्या डॉक्टरांचा सल्ला घेऊन आपल्या धन्यासहित ती इस्पितळाच्या बाहेर आली तोवर गाडीवानाने तिच्या तान्हुल्यास सांभाळले. सर्वजण बैलगाडीत बसले आणि परतीच्या प्रवासाला लागले.

आपल्या गावाकडे पोहोचले तेव्हा पारूच्या डोळ्यात आसवे आली, तिने गाडीतून खाली उतरून गाडीवानाचे पाय धरले. कृतज्ञता व्यक्त केली. गाडीवानाने तिच्या धन्यास घरी पोहोचवण्यास मदत केली. त्यास बसण्यास सांगून गूळ-पाणी आणण्यासाठी ती आत गेली व परत बाहेर आली तर तो गाडीवान तिथे नव्हता. धावत जाऊन तिने रस्त्यावर त्याचा शोध घेतला, परंतु कोणीही त्यास पाहिलेले नव्हते. ती खिन्न मनाने घराकडे परतली.

ह्या गोष्टीला किमान वीस वर्षे लोटली होती. एके संध्याकाळी पारू आपल्या युवावस्थेतील बंटीला ही घडलेली घटना सांगत ओसरीवर बसली असताना अचानक एका जर्जर म्हाताऱ्याचा आवाज तिच्या कानी आला. कोण असावा तो हे खात्री करून घेण्यासाठी ती पुढे सरसावली. इतक्यात त्याने हसत गूळ-पाण्याची मागणी केली. तेव्हा पारूने गाडीवान बाबास ओळखले. संध्याकाळी गूळ-पाणी देण्याची प्रथा नसल्याकारणाने तिने काहीही न बोलता आतून जेवणाचे ताट आणून पाट मांडला व त्यास जेवावयास बसवले. युवावस्थेतील बंटी त्यांस पंख्याने वारा घालू लागला. इतक्यात हसत हसत गाडीवानबाबाने कौतुकाने बंटीच्या पाठीवरून हात फिरवला व म्हणाला, “देवकीच्या नंदना, भाळलो मी तुझ्या कृत्याला असाच जाग सत्कृत्याला.” असे म्हणत तो गाडीवान त्यांचा निरोप घेऊन निघून गेला. इतक्यात पारूचा धनी दारात येऊन पोहोचला. त्याने ओझरते त्या वृद्धास पाहिले त्यामुळे ओळखले नाही. जेव्हा त्याने त्याच्याविषयी पारूस विचारले तेव्हा झाला प्रकार तिने त्यास सांगितला. त्या वृद्धास भेटण्यासाठी त्याचे मन उत्कंठीत झाले व तो धावत त्या मागोमाग गेला. परंतु त्याचा तो प्रयत्न निष्फळ ठरला.

माझे मन

जिथे मी असतो
तिथे रात्र नाही
कारण माझी पृथ्वी
तशी फिरत नाही,
सूर्याला पाठ कधी
ती दाखवत नाही.
जेव्हां डोळे मिटतात
तेव्हां रात्र होते,
उघडताच डोळे
दिवस उभा दिसतो,
मोकळेपणाची आवड,
मन मोकळे केले,
जिथे धाव घेते
तिथे जायला दिले,
नशीब माझे चांगले,
ते चांगल्या ठिकाणी जाते,
इथल्या तिथल्या गोष्टी,
नको ते विसरून जाते,
कधी देवाशी बोलते,
कधी ते माझ्याशी,
काय फायदा म्हणते
बोलून इतरांशी

- चैतन्य नाडकर्णी

हव्यास

डॉ. सुनंदा कर्नाड

‘हवास मज तू हवास तू, हवास तू’ ह्या मराठी भावगीतांची आठवण झाली, आणि गंमत वाटली. माणसाला निरंतर वाटणारी हाव- त्याची ‘धाव’ अमर्याद, माणसाला शेवटपर्यंत छळणारी!

जन्मतः बाळाला वाटणारी न केवळ आईच्या दुधाची, तर तिच्या उबेची, मायेची कधी न शमणारी भूक. त्याची शारीरिक, भावनिक आणि भौतिक हाव जन्मभर पुरवते त्याचा पिच्छा!

तरुणपणी त्याला हवे असतात मित्र आणि एक मैत्रिणही! ते

त्याच्या भावना जपतात. तो जपतो त्याचं ध्येय. खूप शिकून खूप कमवून आपलं आर्थिक जीवन समृद्ध करण्याचं! ह्या वयात असते वैवाहिक सुखाची ओढ, कौटुंबिक समाधानाची आणि कर्तव्यपूर्तीची आस!

वय सरत जातं, निवृत्तीची वेळ येते, तरी इच्छा नसते जीवनापासून निवृत्त होण्याची. त्यावेळी हवी असते मुलाबाळांची माया, भावनिक आणि कौटुंबिक आधाराची! शरीर थकत जातं, मन दुर्बल होतं तरी ‘आयुष्यभर जे कमवलं ते सर्व माझं आहे, मला हव आहे म्हणून धरून ठेवतो जुनापुराण्या वस्तूंना! त्या बाहेर टाकून, काही इतरांना देऊन घरातली अडचण दूर करावी असं वाटतच नाही. त्यामुळे पसारा वाढत जातो, त्यात तो आणखी भर घालत राहतो, माहीत असूनही की त्यातलं काहीही वर घेऊन जायचं नाहीय! ‘माझे, माझे भ्रांतीचे ओझे’ घेऊन जगत राहतो.

अशी असते ‘हाव’ आपल्या माणसांची, त्यांच्या प्रेमाची, वस्तूंची, साधन-सुविधांची! कधीही न शमणारी ही हाव, इतरांनाही छळते त्याने गेल्यावर!

आकाशाच्या स्टेजारी

आकाशाच्या स्टेजारी
सुरवेक सूर्याली ऐंटी
सकाळ, धौनपार, सांज
तागेले नाटक तीन अंकी
आकाशाच्या स्टेजारी
मागीर जाता काळोखु
नक्षत्रं चक्रेमक् नांचताती
हीरो आसता चंद्रु!
आकाशाच्या स्टेजारी
कार्ळी मॉडं येताती
वान्यालागी चेष्टा खेळनु
स्वतः टाळियो पिटताती!
आकाशाच्या स्टेजारी
उदेता इंद्रधनुष्य
सात रंगांत बुडलें
काँगालें हें ब्रश्?
आकाशाच्या स्टेजारी
सरकन् नांचता वीज
गम्मत कार्यक्रम अश्शी
आसना फरदो, आसना तिकेट!

- स्व. अरुणा राव कुंडाजे

अण्णा बद्रिकेदारला जातो

विद्या कागल

“अण्णा... आला रे...रे...रे आला...

“गप्पांची शिदोरी घेवूनी आला...

दिनेशचे बालपणीचे जानी-जिगर दोस्त असे दोनच होते. एक अरविंद कलबाग व दुसरा अरुण हेबळे. ह्या तिघांची मैत्री ही आजन्म ‘त्रिवेणी संगम’ सारखी होती! आयुष्यात तिघांचे जीवन प्रवाह जगाच्या तीन दिशांना वाहिले तरी देखील हा ‘त्रिवेणी संगम’ वेळोवेळी घडायचा आणि प्रत्येक वेळी आम्ही सारे आठवणींच्या कारंज्यात भिजून ओले चिंब व्हायचो... त्यातून अण्णा भेटला कि काही विचारू नका! कुठलाही प्रसंग सांगायचा असेल तर, अण्णा प्रथम उभा राहायचा! एका हातात ‘अमृत प्याला’ आणि दुसऱ्या हाताने, विसकटलेल्या केसांचे झुपके कपाळावरून पाठी सारीत अण्णा, त्याच्या प्रसंगात गायब व्हायचा!

मला वाटतं १९६० मध्ये प्रथम मी जो काही stand up comedian पाहिला, त्याचा मान नक्कीच अण्णाला जाईल! (अर्थातच पु. लं.च्या नंतर) अशाच एका भेटीत...

अरे हो, अरविंदचा ‘अण्णा’ कसा बनला हे सांगितल्याशिवाय मी पुढे जाऊच शकणार नाही. “अण्णा” हे नाव त्याला आम्ही मित्रमंडळींनी प्रेमाने दिलेला किताब आहे... त्या मागचा इतिहास तर सांगायलाच हवा! माटुंगा कार्नाटक कॉलनीमधले तारुण्यातील दिवस! आम्ही मित्रमंडळींनी मिळून S.R.C. club (सारस्वत रिक्रिएशन क्लब) सुरू केला होता. त्या निमित्ताने नव्याने आमच्या कॉलनीत नाटके बसवू लागलो. वॉलेंटियरिंग ग्रुप सुरू झाले. आम्हा तरुण मुलामुलींचा वेळ छान जाऊ लागला. असा क्लब सुरू झाला आणि नेतृत्वाची गरज उद्भवली. लहानपणापासूनच अरविंद मजबूत बांध्याचा, ताडामाडासारखा उंच! डोळे तीक्ष्ण, काळीज भेदून जाणारे असले तरी त्यातील मिशकिलता नक्कीच समजायची! त्यातून डोळ्यांवरच्या चष्म्याने चेहऱ्याला एक प्रकारची गंभीरपणाची झालर लागायची! त्याचा पेहेराव देखील नेहमी ठरलेला! एक घळघळीत पायजमा आणि तोकड्या बाह्यांचा कुडता! त्याने कॉलनीमधील वडिलधाऱ्यांशी कुशलतेने वादविवाद करताना त्याच्यात एक वेगळाच आवेश चढायचा! डोळ्यावरचा घसरणारा चष्मा, त्याने आपल्या मधल्या बोटाने नाकावर चढवत, आवेशाने वादावादी करून आमच्या क्लब करता खूपच सुविधा उपलब्ध करून घ्यायला मदत केली होती. त्यामुळे क्लबचे अध्यक्षपद नेहमी त्याच्याकडेच असायचे! आमची वडीलधारी मंडळी देखील, अरविंद, त्यांच्या दिशेने छाती पुढे करून येताना दिसला की दबकायचे! आणि त्यामुळेच त्याला आम्ही “अण्णा” ही पदवी बहाल केली! आमच्या पहिल्या नाटकाच्या सुरुवातीला आम्ही गुडलक म्हणून अण्णा... आला... रे...रे...आला... या घोषणेनेच सुरुवात करायला लागलो! या प्रसंगानंतर अण्णा हा शिक्षा त्याला कायमचा पडला!

इंग्लंड, अमेरिकेत आम्ही जिथे जिथे होतो, तिथे त्याने आम्हाला भेट दिली आहे. त्याच्या असल्या भेटी अगदी अविस्मरणीय आठवणी झाल्या आहेत आणि त्या मी माझ्या आठवणींच्या बटव्यात बंद करून ठेवल्या आहेत.

तर अशाच एका भेटीत, गप्पा गोष्टी करत असताना, नयन आणि तिची फॅमिली, नुकतीच बद्दीनाथ आणि केदारनाथच्या ट्रीपला जाऊन आल्याच समजल आणि मी तिला विचारलं, कशी झाली ग तुमची ट्रीप?... थांब थांब! मी सांगतो... असं म्हणून आमचा अण्णा उभा

राहिला आणि आणि... आता त्याच्याच तोंडून ऐका... ह्या प्रश्नाचं उत्तर...

अरे दिनेश काय सांगू? च्यायला! नयन आणि तिच्या भावंडांनी ह्या ट्रीपला जायचं ठरवलं, तेव्हा मी देखील तयार झालो, पण जेव्हा माहिती काढायला सुरुवात केली, तेव्हा समजलं की, एकदा बद्रिकेदारच्या जवळपास गेलं की मांसाहारी पदार्थ वर्ज्य आहेत, तसा माझा उत्साह क्षणात विरघळला. १०/१२ दिवस माशांशिवाय??... मासे जसे पाण्याबाहेर आल्यावर तडफडतात ना दिनेश, साला... तसा मी माशाविना तडफडेन आणि या कल्पनेनेच मी कासावीस होत होतो! इथे रोज सकाळी माझी ठरलेली कोळीण, मस्त ताजे मासे माझ्या करता काढून ठेवते... जाऊ दे साला, मी आपला मुंबईतच बरा! असा मी विचार केला!

परंतु घरात रोज इतर सर्वांची बोलणी चालायची, त्या सर्वांचे बोलणे कानावर येऊ लागले. तेव्हा लक्षात येऊ लागले की ‘बद्रिकेदार’ सारखी संधी येणे, ही देखील आयुष्यातील सुवर्णसंधीच असते! त्या दृष्टीने माझे विचार बदलू लागले. माझ्यापुरते स्वतंत्र प्लानिंग केले. मी विचार केला, आता ही ट्रीप १२ दिवसाची आणि मासे नाहीत??... काय करावं बरं??... हां... आली... रे... आली... सुरेख कल्पना मनी आली! मी एक मोठी बाटली भरून कोलंबीचे लोणचे करायचे ठरवले. प्रत्येक जेवणाला एक कोलंबी धरली तरी, बावीस कोलंबी कसंबसं जमण्यासारखं होतं आणि एक बाटली बॅगेत सहजपणे मावेल. व्वा, क्या बात है!

लगेच मी स्वतःचा निर्णय सर्वांना सांगितला. नयनाने लगेच माझी दृष्टच काढली आणि आपल्या नवऱ्याला सुबुद्धी दिल्याबद्दल त्या केदारनाथाचे आभार मानले.

प्रवासाला सुरुवात तर मजेत झाली. आम्हा सर्वांना दिल्लीला पोहोचेपर्यंत कसलाच त्रास झाला नाही. राजधानीतील प्रवास म्हणजे, अगदी राजेशाही थाटाचा... जेवणाची चिंता नव्हती! मांसाहारी जेवणाची काळजी पहिले दोन दिवस तरी नव्हती. दिल्लीला दोन दिवस राहून पुढे बसचा प्रवास सुरू झाला. आयल्या दिनेश, आता बसच्या प्रवासाची तऱ्हाच वेगळी... रस्त्याच्या परिस्थितीनुसार धकेबुके खात खात बस जात होती. मात्र इतर वेळी हॉटेलमध्ये इतर सर्वांनी शाकाहारी अन्न खाताना मी मात्र खास बाटलीतून भरून आणलेलं लोणचं, बरोबर घेऊन अतिशय चवीने मिटक्या मारत जेवत होतो. असे पुढले चार दिवस गेले. मी माझ्या सुचलेल्या कल्पनेवर खूप होतो. आता बद्दीनाथला पोहोचायच्या आदल्या रात्री माझ्या मनात जे विचार यायला लागले, त्या मुळे माझ्या मनात चलबिचल सुरू झाली. असं का होत आहे? हे मला समजेना! मला आपल्या बॅगेतल्या लोणच्याच्या बाटलीची साधी आठवण देखील सहन होईना. नुसत्या कोलंबीच्या साध्या आठवणींनी, पोटात मळमळल्यासारखं वाटायला लागलं! मला तर काय करावं हे सुचेना. बरं कुणाला सांगायचं! तर... तर ते देखील माझ्या ‘पुरुषत्वाला कमीपणा आणवेल का?’ अशी हूरहूर मला क्षणभर सतवून गेलीच... दुसऱ्या क्षणी मन शांत झालं. मनाचा निश्चय झाला! तेव्हा कुठे मला शांत झोप लागली.

दुसऱ्या दिवशी हॉटेल सोडताना खोलीच्या कोनाड्यात ती लोणच्याची बाटली ठेवून दिल्ली आणि सुटकेचा श्वास टाकला. सकाळी १०/११च्या

सुमाराला ब्रदीनाथला बस पोहोचणार होती. बसला वारंवार लागणाऱ्या धक्क्यांनी, शरीराची हाडं खिळखिळीत झाली होती. पोटातील सर्व इंद्रियांनी, पोटातल्या पोटात बऱ्याच गोलांढ्या मारलेल्या होत्या. च्यायला सर्व गात्रांचे लोणचं बनलं होतं रे! त्यांना आता कशाचीच कदर वाटत नव्हती! अशा परिस्थितीतदेखील आम्ही सर्वजण डुलक्या काढत होतो.

चलो... चलो...बद्री...पहुंचे...ब्रदी! बसमधल्या साऱ्या प्रवाशांनी सुटकेचा निःश्वास टाकला. मी तर खुशीत होतो. मी प्रथमच ठरवून टाकले होते, की केदारनाथला जाणे माझ्या आवाक्याबाहेरचे असल्याने (देहाच्या आकारामुळे) मी एकटा बद्रिकेदारला राहणार होतो. त्यामुळे ब्रदीनाथ ह्या नावाच्या घोषणेनेच आम्हा सर्वांना तरतरी आली. व्वा! मुक्कामाचा स्टॉप एकदाचा आला! मी खिडकीबाहेर पाहिलं, तर एक मोठ्याच्या मोठ्या लोकांचा झुंड त्यांच्या बसच्या मागोमाग धावत येत होता. ड्रायव्हरने अगोदरच कल्पना दिल्याने, साऱ्या प्रवाशांना ठाऊक होते की हा सारा झुंड, केदारच्या पायवाटेला जाणाऱ्या लोकांकरता, घोडे आणि डोलीवरती नेणाऱ्यांचा आहे. त्यामुळे मी निवांत होतो. मी नयनला आणि इतरांनाही पुढे जायला सांगितलं.

बस थांबताच, मेमसाब यहाँ चलो, देखो हमारा घोडा मजबूत है... भाईसाब, यहाँसे निकलो साब... आणि जरा वयस्कर किंवा मजबूत लोक दिसली की... हमारे पास एकदम नयीवाली डोली है... फीक्र मत करो. चार लोग उठायेंगे चिन्ता मत करना भाईसाब... अशा घोषणा करत, खाली उतरलेल्या सर्वांभोवती गराडा घातला होता. मी खिडकीतूनच सर्व प्रसंगाचा आढावा घेतला आणि आता माझ्याकडे कुणाचं लक्ष जायचं नाही असा विचार करून हुश्या करत खाली उतरलो. हॉटेल कुठे असावं! असा विचार करून बसकडे पाठ करून चौफेर नजर टाकतोय तोच भाईसा... बबब! अशी चार-पाच लोकांची हाक ऐकू आली! मी त्या दिशेने नजर फिरवली तर काय!... ही मोठ्याली टोळी माझ्याच दिशेने धावत येत होती... अरे च्यायला, लेकाचं कुठे घोडं उधळलंय की काय, म्हणून मी, त्या टोळीबरोबरच धावलं बरं! असा विचार करतोय, तोच त्या टोळीने माझ्याच भोवती गराडा केला. मी क्षणभर गांगरूनच गेलो. शेवटी साला तुमच्या ह्या अण्णाच्या अंगात संचारलं! मी माझं नेहमीचंच आपलं रौद्ररूप धारण केलं. पहिलं म्हणजे, सदऱ्याच्या दोन्ही बाह्या वर केल्या, केसांची जुल्फे पाठी सारली आणि कंबरेवर हात ठेवून क्या हुआ बे? असा प्रश्न त्यांनाच उलटून केला. त्यातल्या सर्वांमधला जरासा तंदुरुस्त म्हणजे दोन किलो वजन जास्त असलेला लुकडा पुढे सरसावला... कुछ तो नहीं भाईसाब! हमारे पास बडीवाली डोली है। साब आरामसे बैठ सकेंगे आप, मेरे साथीदार तो मुझे से मी तंदुरुस्त है साब... कौन मैं? मी फिल्मी हातवारे करत म्हणालो. मुझे केदार जाना ही नहीं है। यहाँ गेस्ट हाऊस में रहनेवाला हूँ! आणि चालू लागलो. ओ भाईसा...ब! माझा पाठलाग करता करता तो म्हणाला, साब यहाँ तक आके केदार नहीं जायेंगे तो आपकी यात्रा सफल हो ही नहीं सकती। 'केदारनाथ' का आशीर्वाद नहीं मिलेगा साब!! "अरे बोला ना एक बार! नहीं जाना मुझे" असं त्या पोराला सांगायला मी वळलो. तर चार पाच तगडे तरुण एक डोली घेऊन माझ्या दिशेने धावत येत होते. आयला, माझ्यासारखे मजबूत आणि धिप्पाड गिन्हाईक त्यांना सोडायचेच नव्हते! एव्हाना त्या चार तरुणांनी ती डोली आरतीसारखी माझ्या पायासमोर ठेवली देखील.

पुढे जे घडलं ते फारच अकल्पित होतं! त्या चारांपैकी दोन तरुण माझ्या आजूबाजूस बसले आणि दोघे पाठी उभे राहिले! हां साब...?

मी एकदा बारकाईने स्वतःच्या पार्श्वभागाकडे पाहिलं, आणि खाली ठेवलेल्या डोलीकडे पाहिलं... अरे भई... नहीं होगा ये... चलो भागो यहाँसे! बोला ना... असे म्हणपर्यंत मागे उभ्या असलेल्या एकाने माझा उजवा हात धरला आणि खाली उजवीकडे बसलेल्याने माझा उजवा पाय त्या डोलीत घुसवला. ते संपताच डाव्या बाजूच्याने देखील तेच केले! आता मात्र मी त्या डोलीच्या जाळ्यात पूर्णपणे अडकलो होतो रे!... हे इतक्या झटकन झाले की मला समजलेच नाही. मी रागाने फुत्कारा सोडण्याकरता डोकं वर केलं तर!... आतापर्यंत माझ्या चारी बाजूला लोकांचा गराडा पडलेला होता. लहानसहान शेंबडी पोरं, गावातले रिकामे टेकडे लोक, माझ्याकडे 'आता काय करतोस बघूया' असा चेहरा करून पुढे काय घडणार? म्हणून एकमेकात चर्चा करत होते! मी नजर वर करून नयन किंवा माझे नातेवाईक आहेत का? म्हणून आशाळभूतपणे चोहीकडे पाहिलं. परंतु एव्हाना ती मंडळी केदारच्या मार्गास लागली होती. आयुष्यात प्रथमच मी अशा केविलवाण्या परिस्थितीत अडकलो होतो. यापूर्वी मी स्वतःच सर्वांना अशा परिस्थितीत अडकवायचो. आता क्षणभर मला त्या माकडा माकडीच्या खेळातल्यासारखं मीच माकड झालोय असं वाटायला लागलं. तोवर माझ्या बाजूचे चौघेही ती डोली माझ्या पायावरून वर चढून कंबरेवर चढवण्याचा व्यर्थ प्रयत्न करू लागले होते. माझा आता तोल जाऊ लागला होता. मी बाजूच्या दोघांच्या खांद्याला घट्ट धरून ठेवले होते. प्रसंग अजून बिकट झाला होता. माझा स्वतःच्या पायांवर देखील ताबा नव्हता रे. आता माझ्या दोनही पोट्या डोलीमध्ये अडकल्या होत्या. नंतर जे घडलं ते तर भयंकर होतं. माझ्या बाजूला असलेले पोरगे, त्या डोलीचे दांडे धरून, पोत्यात बटाटे भरावेत तसे, वर खाली करून मला डोलीत चेपण्याचा प्रयत्न करत होते. आयला! आणि बिचारा मी, दोन्ही हात हवेत फिरवून माझा तोल सावरण्याचा प्रयत्न करीत. ए...ए... साला अभी तुमने ये सब रोका नहीं तो... देखो कैसी धुलाई करता हूँ!... असं म्हणताच. सर्वजण जिथल्या तिथे गप्प झाले. पहिल्या प्रथम मी मान वर करून आजूबाजूस पाहिले!... पूर्वीच्या आठ-दहा लोकांच्या घोळक्याला,

आता वेगळंच स्वरूप आलं होतं. आता लोकांनी मोठ्या गराडाच घातला होता. "अभी निकलो यहाँसे सबके सब. क्या, तमाशा देखने आये हो क्या... अस्सल शिव्या... बोला ना... नहीं जाना मुझे... असं म्हणून मी बाजूला उभ्या असलेल्या पोर्याच्या पाठीत एक जोराचा गुद्दा हाणला!... ह्या अनपेक्षित घटनेने तो पोरटा चक्क फूटभर उडाला... पण माझी डोली दोन्ही बाजूने मागे पुढे हेलकावे खाऊ लागली... आता बाजूची दोन्ही पोर, अनपेक्षित काठीच्या धक्क्याने तोल जाऊन धडपडली... एव्हाना मी चवताळलेल्या नरसिंहासारखा दिसत होतो रे! तेव्हा मात्र "आपण ही मोठी घोडचूक केली, हे पोर्याच्या लक्षात आलं होतं. ठहरो साब... हम निकालते है आपको बाहेर... असं म्हणत, ती डोली खाली ओढायला सुरुवात केली... पण माझं दुदैव संपलं नव्हतं. ती डोली माझ्या जांघेवर अडकली होती. माझ्या पॅटच्या चुण्या आणि डोलीचं कापड यात सूत जमलं होतं, त्या पोराना काही केल्या हा गुंता सोडवता येईना! आणखी एखादा गुद्दा नाही ना पडणार? ह्याची देखील त्यांना काळजी वाटत असावी. हुतूतू खेळल्यासारखं एका हातानं माझा पाय सोडवत होते, दुसरीकडे माझ्या चेहऱ्यावर नजर ठेवत होते. अन् प्रेक्षक देखील फुकटचा सल्ला द्यायला तय्यार होते. तब्बल १५ मि निटानंतर माझी पूर्णपणे सुटका झाली. माझ्या झाडून साऱ्या हिंदी आणि अस्सल मराठी शिव्या संपल्यानंतर कुठे मी ताळ्यावर आलो होतो. तोपर्यंत त्या पोराना डोलीसकट पळ काढला होता.

एक मोड्डा सुस्कारा देऊन मी गेस्ट हाऊसच्या दिशेने निघालो. तिथे जाऊन खोलीची किल्ली मिळवली आणि खोलीवर जाऊन पलंगावर आडवा पडलो. माझ्या मनात विचार घोळू लागला. हा सर्व प्रसंग का बरं घडला असावा??... एकतर माहीत असून देखील मी जवळ जवळ बद्रिनाथपर्यंत कोलंबीचं लोणचं आणलेलं देवाला आवडलं नाही का... केदारनाथला न जाण्याच्या हट्टाची शिक्षा होती ही...? पण लगेच मला

माझ्या बुद्धीची लाज वाटली. परमेश्वरा! आणि मी असा विचार तरी कसा करू शकतो?...

ठक्क... ठक्क... ठक्क... साब चाय लाया... गरमागरम चाय... ओ साब... चाय साब!

अरे चार वाजले डुलकी लागली वाटतं!

आणि अण्णा उठला... रे... उठला!

रम्य ते बालपण

इत्ते सांगचे सानपणाचे
गमतींतू काळळे दिवस
विसरूक जायना ताज्जी गोडी
कितले जाल्लेरि वरसं॥१॥

होळांतु पोंवचे तळेंतु उडचे
खेळचे कबडी लगोरी
आकाशगडु तयार कोरनु
चडोंचे माडा रुकारी॥२॥

चार बोर कांटे कणेर
काज्जु आंबे पणस पे
खानु रूचकर फळ फिरले
खंचे सोणणे मुल्ले॥३॥

मितरा सांगाती होनावर पावलो
झोरू पावसाडींतु
धरले कुरले जाळ पसरून
भंडरीगले घरांतु॥४॥

घारा आयलो पपाक भीवु
चड्डींतु वल्ले केले
जाल्लेरी मज्जेरी दया येवु
आइने पोटीळनु घेतले॥५॥

कांदे दोडडक आंकरे तंबळी
वात्सल्याने भरलेले
मध्यराती उडुनु पळळे
माजरा झगडेन किळचल्ले॥६॥

वर्साक दोनी नवे कपडे
पाय्याक चप्पल ना
जाल्लेर सुद्दा मजा वेगळी
आत्त केन्ना मेळशी ना॥७॥

- अरुण उभयकर मल्लापूर

MUSIC

VRINDA UDYAVAR

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, bhaavgeet 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:

1. Heart trouble – Bhairavi, Shivranjani ; 2. Diabetes – Jonpuri, Jayjayvanti; 3. High blood pressure – Hindol
4. Cancer – Shree; 5. Leukemia – Asavari; 6. Asthma – Kedar, Shyamkalyan; 7. Fear – Sohoni, Puriya
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!

Slip-ups on Stage

LATA KARNAD RAO (ULLAL), CHENNAI

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 Lakshman 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.

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MAGICAL MOMENTS!

In the concluding half of Ameeta Shiroor's in-depth report on our Beloved Mathadhipati- Parama Pujya Sadyojat Shankarashram Swamiji's camps in Rajasthan, read about the shivir-s at the Saraswat Bhavan, Jodhpur and Sant Sarovar Somashram, Mt. Abu and also about the memorable visit to Ishwarashraya Ashram, Kacholi

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 मंगल कलश 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 puja* 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 *Pranayaam*, controlled diaphragmatic breathing and *Ninaad*. PP Swamiji also explained the meaning of the concluding prayer of our Math नन्दन्तु साधकाः सर्वे. The *sadhaka* has to be sincere in his *sadhana* and only then can he become a shishya. In this manner he can achieve eternal happiness and also make his Guru happy.

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, *Pranayaam*, Wim Hof and *Ninaad* conducted by Haldipur Sharayupacchi and her group of volunteers. In the morning session after breakfast, PP Swamiji would conduct *Swadhyaya-s* - one was on the *bhajan Bhasura..* and another on the *Ardhanarishwar Stotra*. Swamiji also spoke about the *Navaratri Nityapath*, Devi Anushtan 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 *pujan* with great devotion. We were then served *Prasad* of *kheer* 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 Shilpapakchi from 4 to 5 pm every day. and everyone participated wholeheartedly! The Saraswats were also taught the *Devi Anushtan* by Awasthi Ashapacchi and Pawar Sangitapacchi and the *Navaratri Nityapath* by Mudur Shilpapakchi and Soukooor 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

~~~~ Parisevanam ~~~~~

citizens of Jodhpur city. Shri Kailash Saraswat gave the *kshamayachana*. 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 *Pujan*. 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 Pujya Swamiji's Ashirvachan on सारस्वत उदययनं . 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 Pujya Swamiji conducted a session of pranayaam (laying emphasis on Bhastrika and Kapalabhaati) followed by Ninaad. Swamiji concluded the session with the bhajan " Bhasura Shri Bhavani..".

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

ॐ आप्यायन्तु ममङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि |
सर्वम् ब्रह्मोपनिषदम् माऽहं ब्रह्म
निराकुर्याम् मा मा ब्रह्म
निराकरोदनिराकरणमस्वनिराकरणम् मेऽस्तु |
तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु ते मयि सन्तु |
ॐ शान्तिः शान्तिः शान्तिः||

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 Pujya 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 *Bhastrika*, *Kapalbhathi* and *Ninaad*. On some days, Haldipur Sharayupacchi would help us with the exercises after which Swamiji would teach us *Pranayaam*. 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 Shilpapakchi 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 Pujya 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.

Parisevanam

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 Maharaj. 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 Deva-s* – 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-drishti* 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* !

काशीक्षेत्रं निवासस्तव चरणजलं जान्हवी श्रीगुरो नः |
साक्षात् विश्वेश्वरो नस्तव वचनतया तारकब्रह्मबोधे
त्वत् श्री पादांकिताभूरिह भवति गयास्त्वत् प्रसंगः प्रयागः |
त्वत्तो न्यत् तीर्थ देवः क्वचिदपि च वयं न प्रतीमः पृथिव्याम् ||



Saraswat women from Jodhpur waiting to welcome Pujya Swamiji with Poorna-Kumbha



Pujya Swamiji performing Devi Pujan at Saraswat Bhavan



Jodhpur Saraswats doing Paduka-pujan



Group photo at the Mayor's residence



**Mr. Dattatraya (Gaju) Upponi,
98 years, left for heavenly abode on 01-12-2019**

Deeply Mourned By:

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Prakash & Sadhana

Anuprita - Vikram Honavar Abhijeet - Karishma
Prithvika, Yashika Ishaan, Aryan

Ajay - Anila
Arjun

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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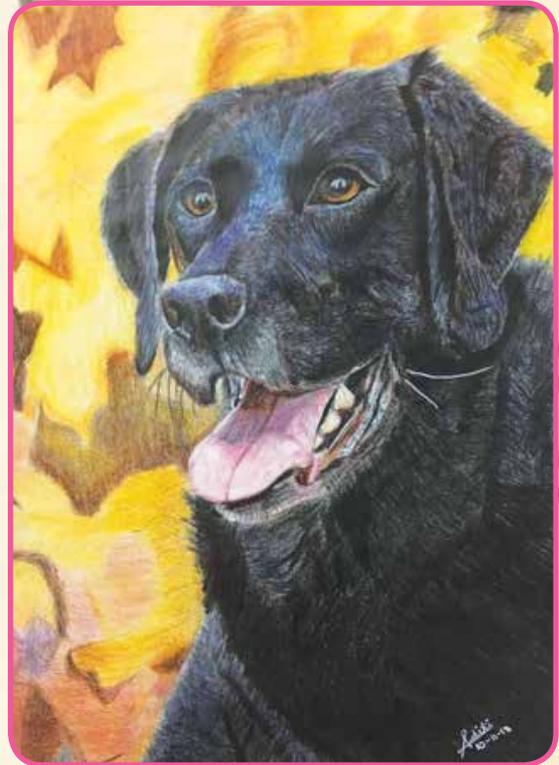
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Shriyans Hattangadi - 5 years

My Black Beauty



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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 e-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 these were served with a salad at the end of the programme. It was indeed an innovative and pleasant way to 'GO GREEN', a promise every member made to herself on the way back.

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 Smita 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

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

Sat. Jan 18th 2020 at 3.30 p.m. in the Samaj Hall – Sankranti Sammelan – Program by Anandashram Bhajan Mandal of Bandra/Khar. Refreshments sponsored by Smt. Maya Maskeri in memory of Smt. Shobha Beltabgady and Smt. Ratna Maskeri.

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, Bhasya 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 Ashtavadhana 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 Samoohik 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 Sabhagriha 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. Bhashya Pathana (Bhagvadgita, Upanishad & Brahmasutra) practice is held every Sunday morning. A short 5-minute Ninada practice was a part of all regular activities.

Reported by Saikrupa Nalkur

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 HH Vamanashrama Swamiji was observed on 20th November. To mark the event, our sadhakas, including one yuva performed Shri Guru Pujan.

At the Bhagawad Gita recitation competition & Abhivyakti, organised by Mumbai Grant Road Sabha on 24th November in Talmakiwadi, Dadar Sabha was well represented in both activities with 16 sadhakas in the recitation competition and 24 sadhakas participating in Abhivyakti.

Reported by Mohit Karkal.

Mumbai – Grantroad : The annual Bhagwad Geeta

Recitation Competition and Abhivyakti were held on 24th November at the Smt. Indirabai Kallianpurkar Hall and the Balak Vrinda School. Over a hundred children, yuvas and adults took part. The event was beautifully and entirely handled by the Yuvadhara members of our Sabha.

Dattajayanti Utsav was celebrated from 6th to 13th December. On 8th December the Mumbai Sabha Prarthana Varga Cultural Programme was held and appreciated by all. On 11th December the palki utsav was held and Yuvas offered their seva through an enjoyable cultural event.

Reported by Smita Mavinkurve

Mumbai – Thane: Janmadivas of Param Pujya Sadyojat Shankarashram Swamiji was celebrated on 5th November at the residence of Shri. Dhananjay and Smt. Vijaya Nadkarni at Chembur. Twenty-three sadhaka-s participated in Guru Poojan, chanted the Shri Guru Paduka Stotra, Shri ParijnanashramTrayodashi, and Bhajan-s. Kum. AadyaKombrabail read out chapters on Pujya Swamiji from the book Anugraha. Nineteen sadhaka-s performed Devi Anushthana which was followed by Deepa Namaskar and Sabha Samampti Prarthana.

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

Samaradhana of H. H. ShrimatVamanashram 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 Namrata Heranjali. Currently two children have enrolled for the same.

Reported by Savni Haldipur

Saraswat Mahila Samaj, Gamdevi invites applications

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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, gratefully 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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