

Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Vol. 25 Issue 3 Mumbai

March 2020

Pages 120 Price : Rs. 20/-

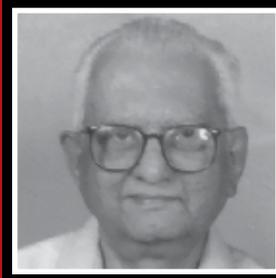
OUR STALWARTS



H SHANKAR RAO



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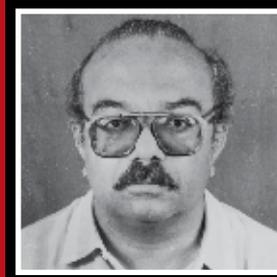
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100

KS CENTENARY ISSUE
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॥ श्रीभवानीशङ्करो विजयते ॥
श्री चित्रापुरमठ संस्थानम्
शिराली (उत्तरकन्नडम्)



स्वस्ति। श्रीमत्परमहंस परिव्राजकाचार्यवर्यं पदवाक्यप्रमाणं पारावार पारीणं यमादि अष्टाङ्गयोगानुष्ठाननिष्ठं तपश्चक्रवर्तिं रमणीयचरणं सर्वसर्वसहासञ्चरणं समुद्रोदितं सच्छिष्यं महाजनं भक्तचिद्धरणं श्रीचरणं श्री गौडपादाचार्यप्रवर्तितं श्रीमज्जगद्गुरु आद्यशङ्करभगवत्पाद सत्सम्प्रदाय परम्परा प्राप्तं सकलनिगमागमसारहृदयं वैदिकं मार्गप्रवर्तकं भक्तियोग वैभवसिंहासनाधीश्वरं श्री गोकर्णक्षेत्रादि प्रतिष्ठापितं श्रीमत् राजाधिराजं श्रीगुरु सारस्वतमण्डलाचार्यं चित्रापुराधीश्वरं शरावतीतीरवासं श्रीमत्प्रथमपरिज्ञानाश्रम गुरु सत्सम्प्रदाय विलसितं श्रीभवानीशङ्करं श्रीराजराजेश्वरी दत्तात्रेयं दक्षिणामूर्तिपादपद्माराधकं श्रीविद्यावरिव्यासमासक्तचित्तं श्रीमत् तृतीयपरिज्ञानाश्रमस्वामी गुरुकरकमलानुग्रहसञ्जातं अविच्छिन्नपरम्पराप्राप्तं तुरीयाश्रमोचितं अनुष्ठाननिष्ठं श्रीमतीयं साम्प्रदायिकं देवताराधनपरायणं

श्रीगुरु सद्योजातशङ्कराश्रमस्वामिभिः
विदितं नारायणं स्मरणपूर्वकं शुभाशीर्वादाः

॥ श्रीः ॥

॥ श्रीगुरुभ्यो नमः ॥

॥ तन्मे मनः शिवसङ्कल्पमस्तु ॥

Mahāshivarātri - an occasion, an invitation to experience the grandeur of Shiva - a time when the great Yogī-s, the Siddha-s, the celestials are all propitiating Shiva in a special manner. The subtle, but compelling, *spandanā-s* generated by their Shiva-*Ārādhana* spread far and wide and assist *sādhaka-s* who are doing their Mahāshivarātri Vratam of *Upavāsa*, *Tāgarāna*, *Shiva Pūjana*, *Shiva Nāma Sankīrtana* and *Shiva Mantra Tapa*. This is the *sādhaka-s*' seeking through their *Tapas* and *Shiva Chintana* - a release from the obsessions of *Iva Bhāva* to an apprehension of Shiva as the *Sarvātman*.

The *Rishi-s*, the high-souled ones, have perceived Shiva as their own self, and in that joy expressed that transcendental experience through words that we have received as the *Rcha-s*, the *mantra-s* of the *Veda-s*. Their understanding of creation as an exuberance of Shiva, as the great mystery of the One manifesting Itself as the many finds expression in the Vaidic *Mantra-s* of the *Rudram* - *mantra-s* that are chanted during every *Rudrābhishēka*. The *mantra-s* of the *Shiva Sankalpa Sūtra* acknowledge and rejoice in the power and the speed

of the mind and urge it to dive deeper into its very source - Shiva; to experience Shiva in every perception. तन्मे मनः शिवसङ्कल्पमस्तु । It is in the charged atmosphere of Mahāshivarātri that a sadhaka's mind given to frequently sinking in despair or tremulously begging for strength begins to resonate in harmony with the eternal and vibrant notes of the Shiva Saikhalpa Sūktā mantras. Shedding its rags of self delusion and impoverishment it rises to be clad in the divine protection of the Shiva Kavacham. It dares to declare - करिष्ये वचनं तव !

Regularity in Upāsana and Manana on the words of the Āchārya-s bring to this awakened mind a state of poise and peace in the clear conviction of त्वैवास्मि ! - I belong to You and to You alone. The culmination of this Shivarāchanā is reached by the Grace of the Gurm where this mind is sublimated in the realization शिवोऽहम् !

On this, the 100th Anniversary of the Kanara Saraswat Magazine we are very happy to observe the excellent work that is being carried out by expressing the Shiva Saikhalpa through so many activities. It has helped keep members of the Samāja connected, provided a forum to let them share their joys and sorrows, made assistance available to those in need, and proudly lauded and encouraged talent and enterprise.

May the Prayers of the R̥shi-s inspire and guide all to fulfilment.

With love and blessings,

सद्योजातशङ्कराश्रमः

Camp - Shri ShivaR̥shaya Mandir,
Hubli.

Mahāshivarātri 2020.

Divine Memories of our Guruparampara



ध्यानमूलं गुरुमूर्तिः पूजामूलं गुरुपदम् ।
मन्त्रमूलं गुरुवाक्यं भोक्षमूलं गुरुकृपा ॥

Commemorating Centenary of MahaSamadhi
of Shrimad Pandurangashram Swamiji and
Shishyasweekar of Shrimad Anandashram Swamiji
Kanara Saraswat Cover - June 2015



HH Anandashram Swamiji with Shishya HH
Parijnanashram Swamiji in deep contemplation



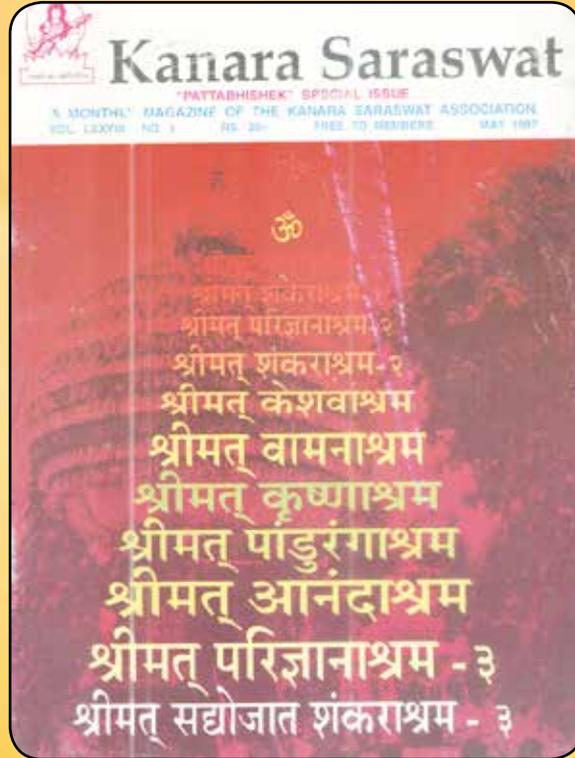
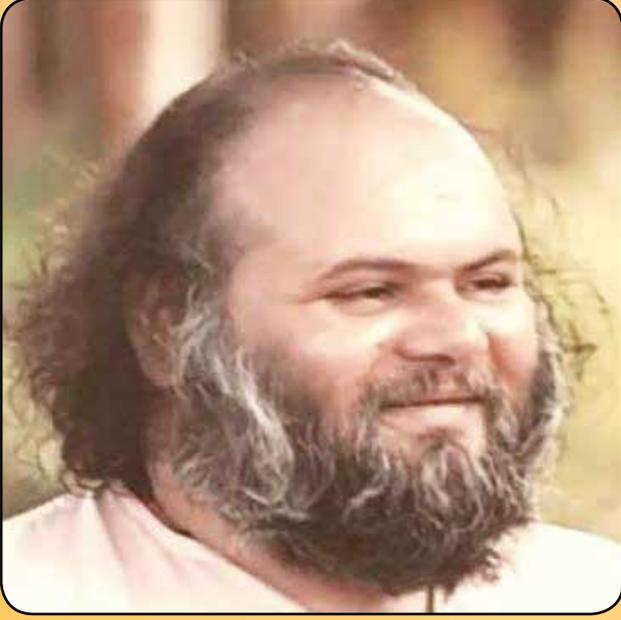
HH Shrimad Parijnanashram Swamiji as a
young Batu on Shishya Sweekar Day



Flag hoisting in Talmakiwadi by
HH Shrimad Parijnanashram Swamiji

**Koti Koti Pranams at the Lotus Feet of HH Shrimad Pandurangashram Swamiji,
HH Shrimad Anandashram Swamiji and HH Shrimad Parijnanashram Swamiji**

Our Divine Guruparampara



May 1997 - Pattabhisheka Issue

Koti Koti Pranams at the Lotus Feet of HH Shrimad Parijnanashram Swamiji and HH Shrimad Sadyojat Shankarashram Swamiji



Kanara Saraswat

A Monthly Magazine of the
Kanara Saraswat Association
Office: 13/1-2, Association Building,
Talmakiwadi, Near Talmaki Chowk,
J.D. Marg, Mumbai 400007

Website: <http://www.kanarasaraswat.in>

Vol. 25, No 3, March 2020

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**We thank Shri Jaikishan Kandlur for sharing photos of
Shishya Sweekar.**

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OUR COVER

Hattiangadi Shankar Rau - Was President of KSA in 1917-18 and in 1931-32. He worked for the Dept of Controller of Currency and later, the Finance Ministry. When the Reserve Bank was being nationalised in 1932, he was offered its Deputy Governorship, but he declined the offer to devote himself to the cause of the Chitrapur Math. Shri H Shankar Rau (or HSR) as he was known as, did sterling work in stabilising links between the Math and the laity at large.

Mangesh R. Sirur - Fondly known as 'Kogmaam', he co-founded the Dadar Book Depot and set up the iconic Sirur Printing Press in 1938. He was a philanthropist and provided jobs to many Bhanaps. He was Vice President of the KSA for a number of years. The KS magazine was printed in the Sirur Printing Press for over 30 years.

Gopal Mavinkurve – Affectionately known as Dada, he had wide interests in the fields of Konkani drama, sports, art and literature. He served the Konkani theatre for over 50 years in all areas – acting, direction, production, lighting. He presented plays for 'Doordardshan' and AIR ('Akashwani'). Many stage artists blossomed under his training. Associated with many social organizations including KSA, he was the editor of KS for many years.

Bhaskar U. Kumble – Babudi as he was called, was an active member of the KSA Managing Committee from 1953 to 1974 and held several portfolios. A quiet worker, he helped many but shunned publicity. He was on the Editorial Committee of the KS and worked as its Editor from 1976, till his untimely demise. An avid reader, he was known for his witty style of writing,

Sadanand Bhatkal –As Editor of KS Sadanand improved the quality of the magazine substantially, A four time President of KSA, he successfully organised the Saraswat Cultural Conference in 1942, the first Saraswat Sangeet Sammelan in 1971, established "Kala Vibhag" to encourage artists, invited well-known personalities for giving talks. He initiated the renovation of the Hall, and got the famous artist P.G. Sirur to paint the Portrait Gallery of the thirteen "Founding Fathers" of KSA.

Krishna Kurwar –was the editor of the KS magazine for a number of years. A lover of the Konkani language he worked for numerous publishing houses like Usha Printers, Popular Prakashan, Karnataka Press etc. He also did tremendous work for Konkani stage and was honoured for it.

Dinesh D. Kalyanpur – A social worker at heart, he worked selflessly and sincerely for over 37 years for the community and KSA. A smiling and friendly personality, he was a good Table tennis player as well. He organised sports and Konkani drama competitions and was actively involved in the fund raising for and construction of the Nasik Holiday Home.

Gurunath Gokarn – Our 95years young Managing Editor! Devoted to the development of the KS magazine for over 50 years, he brought the magazine up. He encouraged many people to write for the magazine. Today, at this age, Gurunathmam still smiles and perks up when the magazine is being discussed! We still consult him when we land in a quandary and his advice is valuable!



From the President's Desk....

This is the Centenary year of Kanara Saraswat Magazine, popularly known as 'KSA Magazine'. Over these last hundred years, KSA Magazine has created a niche for itself and has become a Must-Read Magazine amongst the Bhanap community members.

The history and all the interesting aspects of the magazine's journey are well captured by the Editorial Team and some members of our community who were associated with the magazine, in this special issue. So, I would not like to replicate what my colleagues have stated. However, in the next few paragraphs, I shall make an attempt to analyse why KSA Magazine has remained relevant for many of our community members as a part of their cultural, social and familial life over these hundred years.

The first and the foremost reason for the successful longevity of this magazine is the PURPOSE and the VISION of the founders of Kanara Saraswat Association and its Magazine section. The magazine was started with a view to disseminate information related to the social, cultural and religious events in the community to the members of KSA, provide scope to our community members to hone their skills in literary writings and provide a medium of expression to pay homage to departed and respected personalities of our community. The fact that this PURPOSE and VISION have remained relevant even after hundred years signifies the importance of establishing a Great but Simple Purpose and having the Vision before setting up an initiative.

Being RELEVANT at all times is the next important contributor to the success of KSA magazine. The magazine has always remained relevant to the readers with changing times in different eras of our community's journey over the last hundred years, before independence, during the struggle for independence or in the post-independence era. Despite changing social tides, economic depressions and booms, post-liberalisation in early nineties of the previous century and migration of many of our community members beyond the shores of our motherland, KSA magazine has remained RELEVANT to our members in all these years.

The third major contributor to the success of the magazine to my mind, is the CONSISTENT COMMITMENT of the successive Editorial Teams, Support Staff and the Managing Committee members. The DEDICATION, DISCIPLINE and DETERMINATION with which this magazine has been nurtured and supported by these teams over the years is commendable.

RESILIENCE is another important contributory factor for the success of the KSA Magazine over this period of hundred years. In this journey of the magazine, it went through many difficult and turbulent times. However, the fact that the magazine not only survived these arduous times but emerged as a very successful magazine is a testimonial of the RESILIENCE demonstrated by various team members associated with the magazine over these years.

You cannot succeed in achieving your objectives, goals, vision etc unless you have PASSION. This, in my view, has been clearly demonstrated by the successive members of the teams that have supported the KSA magazine over these hundred years. Over these years this contribution by the members of the Magazine team has been voluntary. This shows the PASSION of these team members to make this magazine successful.

Over its long journey of a hundred years, the KSA Magazine has emerged as one of the most popular and well-read magazine. According to me, this is because of the PURPOSE and VISION of the founders, the CONSISTENT COMMITMENT, DEDICATION, DISCIPLINE and DETERMINATION, PASSION and RESILIENCE shown consistently by the successive Editorial teams, Support Staff members and the Managing Committee members. Of Course, the foremost important factor for this success has been the fact that the Magazine has always remained RELEVANT despite changing times.

What is true for the success of this magazine is also true for an individual to be successful in life.

I take this opportunity to wish the KSA Magazine All the Best and Great Success for the future.

Praveen P. Kadle

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Acme Soap Works was established in 1947 by Shri Raghuvir Kallianpur with his father Shri Gopalrao Kallianpur. Raghuvir was just 21 but had already begun his entrepreneurial journey even when in school. Gopalrao was a staunch Gandhian. Gandhiji's call for economic independence along with political independence inspired him and spurred him into action. He sold his house in Bangalore and moved to Mumbai around the year 1946 with four young sons. With the sale proceeds of the house as capital (bank financing was very difficult those days), and with Gopalrao's **eldest** son Raghuvir as the moving force, Acme Soap Works was established on the auspicious Ramnavami day in the year 1947, just before India achieved Political Independence.

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मनोगत

कॅनरा सारस्वत असोसिएशनाक/कॅनरा सारस्वत मासिकाक संबंध पाविल्या समस्त हितचिंतकांक सविनय अभिवादन!

१९१९ सालांतु “त्रैमासिक” म्होणु सुरु जाल्लें, आमगेल्या कॅनरा सारस्वत असोसिएशनाचें मुखपत्र “कॅनरा सारस्वत” शतायुषी जाल्लें. कृष्ण धवल (Black & white) रंगांतु सुरु जाल्लें आनि आतं ते रंगीत स्वरुपांतु नियमित प्रकाशित जाता. ह्या शंभरी वर्सांतु, दिवंगत सर्वश्री एच. शंकररावमामु, सदानंद भटकळमामु, दादा माविनकुर्वे, कृष्णा करवारमामु, भास्कर (बाबुडी) कुंबळेमामु हांचे असल्या दिग्गजांगेले, ह्या मासिकाचेरि संस्कार जाल्ले. १९६० धोरुं गोकर्ण गुरुनाथमाम्माने संपादक मंडळाचेरि कार्य कोरुक सुरु केल्लें. १९७९ तुं तो संपादक जाल्लो. आतं व्यवस्थापकीय संपादक (Managing Editor) म्होणु कार्यरत आस्स. पन्नासापशी चड वर्सधोरुं तात्रे “कॅनरा सारस्वत” मासिकाक आपणागेल्या चेड्वांवारि वाड्डयिल्लें, विकसित केल्लें. आमचेपैकी बहुतेकांक गुरुनाथमाम्मानेचि प्रोत्साहन दिव्नु, मार्गदर्शन कोर्नु, संपादक मंडळाचेरि कार्य कोरुक उमेदी दिल्ली, प्रवृत्त केल्लें. आनि ताज्जे फलस्वरुप आणि आमगेल्या ‘कॅनरा सारस्वत मासिका’ची खंचेयि व्यावसायिक मासिकावटु तुलना कोरुक जाता. त्याबद्दल आम्मी तागेले ऋणी जाव्नु आस्सति.

कॅनरा सारस्वत असोसिएशनाच्या कार्यकारिणीने आमकां आमगेल्या कार्यांतु सदैव स्वातंत्र्य दिल्यां. त्यामितिं, मासिकाखातिर कार्य कर्तना, एकी गंमति येत्ता, समाधान मेळता. त्याबद्दल तांका धन्यवाद.

संपादक मंडळाचेरि कार्य कर्तना अनेक लेख वाचुक मेळताती. चड्वांगेले, हॉड्डांगेले विविध क्षेत्रांतुल्या लक्षणीय कार्याविषयांतु वाचनाफुडे अभिमानु दिसता एकी प्रेरणा मेळता. दिग्गजांवटु संवाद प्रस्थापित करनाफुडे, तांगेल्या कार्यांमुखारि नतमस्तक जांवची संधी मेळता. त्या सर्वांगेले आभार!

मासिक वाचचनाफुडे, वाचकांगेले फोन येताति, कौतुकाची कागदं येताति, बरें दिसता, एकी नवीन उमेदी मेळता. म्हालगड्यांनी ज्या उद्देशाने “कॅनरा सारस्वत” सुरु केल्लें तो सफल जात आस्स हाज्जे समाधानयि मेळता. वाचकांगेलेयि मस्त आभार!

मासिकांतु जाहिराती, निवेदनं दिल्ले हे मासिकाचे आधारस्तंभ. हो आधारु अशीचि मेळत उरो म्होणु सविनय विनंती.

बरे बरे लेख, कविता आनि इतर साहित्य पेटेयाति अशी लेखकांक विनंती. मासिकाविषयांतु कौतुकावटु सूचनायि कराति आनि म्हालगड्यांनी केल्लेले संस्कार मुखारि व्होरुक सहाय कराति आनि दर्जेदार साहित्य प्रकाशित कोर्ची आमकां संधी दिव्याति, अशी आमगेल्या वाचकांक विनंती.

आमगेल्या कार्यांचें कौतुक कोर्नु, आमकां पुनःश्च उमेदी दिल्लेले खातिर कॅनरा सारस्वत असोसिएशन आनि तुमगेले सर्वांगेले आम्मी ऋणी जाव्नु आस्सति.

धन्यवाद!

उदय मंकिकर, सह संपादक

स्मिता माविनकुर्वे, संपादिका

The Making of the Centenary Issue - A Labour of Love

When we started work on the Centenary Issue the first job to do was to look at our old issues. A HUNDRED YEARS AND 12 ISSUES PER YEAR! 1200 issues!!! Wow!!! It was a daunting task!

We had to check in what form and how accessible they were. Shobhana Rao, our manager and a veritable encyclopedia on all matters concerning KSA came to our rescue. She had all the old issues taken down from the cupboards. Each year's issues had been hardbound in a book. But the books were old and the paper was yellowing and tearing. It is thanks to the dedicated work of Gurnath Gokarn and late Raghunath Gokarn, who have had these books carefully opened, each page scanned, and a soft-file created for each year & month. These have been stored on CDs. These soft copies were also made available to us. We had crossed the first hurdle!

As we started reading these, we were amazed with the varied subjects the articles addressed. The languages used were English, Konkani, Marathi and occasionally Hindi and Sanskrit. They handled so many topics – the condition of our people in the early 20th century – economic want, education, emancipation of our women, questions on marriageable age for girls, our Math and Swamiji's visits, the independence struggle etc.

The feature which we put today as 'Here And There' was called 'News and Notes' and had our people reporting from as far as Rangoon, Karachi and of course our Kanaras!

Initially we had decided to print interesting articles from all the past years, but it was a gargantuan task. We had to keep the issue size within limits too. So we decided to take articles from 1919 to 1960, though we did pick up a few from later years. Further on we will be printing interesting articles in a column titled "From our Archives". While scanning for interesting articles, we came

across many advertisements which we thought gave an idea of the entrepreneurship in the community. We have reprinted some of them, giving brief details of the persons who started the business. Some of the businesses have closed, some continue to go strong, and some have moved into newer fields.

Uday Mankikar, our Associate Editor, known for proficiency in Marathi and Konkani also has an elephantine memory regarding KSA, its activities in the past and the people involved. He went through all the magazines and narrowed down on few interesting articles in each. We then divided these magazines decade wise between the members of our Editorial Committee and selected the articles. These were printed out and were entered by Shobhana Rao and Swati Nadkarni from our office. Initially we were a little worried about burdening them with this work in addition to their regular work. But not only did they accept it cheerfully but they also completed it error-free in record time! Our manifold thanks to them! Thanks are also due to Sujata Masurkar who patiently made the layout, revised and re-revised it a multiple times before finalizing and Devyani Bijoar who shouldered the responsibility of picking the smallest of errors. We also thank SAP Printers for co-operating with us to deliver this large issue within time.

We have tried to present a birds-eye view of the articles from our past issue. We hope you will like what we have presented. We welcome your feedback in the form of letters and emails.

Happy Reading!

Editor, Smita Mavinkurve

Some interesting pictures of 1928



Mrs. Sunderibai D.N. Sirur
President, Kanara Saraswat Mahila Samaj,
Bombay



Miss Mathurabai Ramrao Nadkarni
First Saraswat Lady student of the
Gordhandas Sunderdas Medical College



Miss Kamalabai KrishnaRao Baidoor
M.A. B.T.
Professor of Philosophy, National College, Benaras



Miss Anandibai KrishnaRao Baidoor
B.A. B.L.
First Lady Lawyer in the community



Mr. D.M. Gangolli, B.A. MSc. Chemical Analyst to the
Rangoon Municipality, who has proceeded to England for
higher studies



Mr. B.B. Mundkur M.A. who has proceeded to America to
specialise in Plant Pathology

Congratulations K S A

KALINDI MUZUMDAR

Let me begin by congratulating the KSA's editorial board both past and present which have strived to showcase the community's writing talent. The KSA has subscribers all over the world as it gives those living abroad a sense of belonging.

The magazine also invites those who prefer to write in Marathi, Konkani and even in Hindi. The inclusion of Kiddies Corner is an excellent way of encouraging writing skills and arts among children

It is heartening to note that the magazine never misses an opportunity to honour Saraswats who have achieved fame in various fields. Hence army personnel, artists, students and housewives have been honoured for their achievements

Recently a competition was organized for youths on the subject of nationalism. The articles were both interesting as well as recreating, as this depicts the thoughts and ambitions of the youth regarding our beloved nation. The Kiddies Corner includes articles, poems and paintings by children. They are thus encouraged to write on various topics as per their choice.

The KSA publishes a detailed account of Membership, Corpus Fund and disbursement of aid. This leaves no room for doubts and accusations regarding funds collected for various reasons.

During our struggle for independence, various freedom fighters utilized the writing media to strengthen the feeling of patriotism among Indians, e.g. Tilak's "Sakal" and Gandhiji's "Young India" and "One's Experiments with Truth." Hence the written media is an active agent of change. The KSA strives to fulfil some of Gandhiji's idea of oneness among all Saraswat. Yet it is inclusive and not exclusive of respect for other communities.

May I venture to suggest that the KSA should encourage songs which will keep strengthening the community's noble ventures in future. A Committee may be appointed to select the song which would be the future "Anthem" of the Saraswat Community and reflect our national integrity.

Messages from our Sister Institutions

Saraswat Mahila Samaj, Gamdevi –

Congratulations to KSA magazine on reaching a historic century. Started as a news source, today it's a great ice breaker with many amchis, many conversations at gatherings include, "KSA magazinenu vachilen...!" It has been an invaluable source of information and entertainment to many families for over 75 years and with a next-generation settled abroad, we eagerly wait for the print and online version each month. Here's looking forward to another 100 years of success.

President, Saraswat Mahila Samaj

The Canara Union, Bangalore –

That the Kanara Saraswat magazine has completed a hundred years of service to the community is wonderful to know. we salute the efforts and the tireless work done by the editors and members of the committee to keep it relevant and offer spiritual insights and a wide variety of articles of interest. Also importantly, the magazine has kept the community informed about personal happenings (DOMESTIC Tidings), events and other news.

The Canara Union, Bangalore, sends warm congratulations and good wishes for its continued contribution to society.

Prakash Aroor, President, Canara Union, Bangalore

Canara Union Newsletter, Bangalore –

The *Kanara Saraswat* magazine has completed a hundred years—what an extraordinary milestone. We feel proud of this achievement, especially knowing how challenging it is to keep all the features of the magazine alive and appealing to the community all these years. So many generations of readers have grown up with it.

The *Canara Union Newsletter* has drawn so much inspiration from the mother magazine, the *KS*, and its ability to reach out to so many. We have also valued occasional collaboration with the *KS*, and deeply appreciate the interest shown in our work. The committee sends its admiring good wishes to the Chairman, Editor and all those connected with the Kanara Saraswat.

Usha Aroor, Editor, Canara Union Newsletter, Bangalore

Saraswat Cultural Forum, Pune –

On behalf of the Saraswat Cultural Forum, Pune, it gives me great joy to congratulate the KSA on the completion of a glorious hundred years of the Kanara Saraswat magazine.

For me personally, I grew up with the magazine – and I recall with nostalgia, my grandparents and parents reading it

with as much delight as the youngsters in our house would! So month after month, year after year, this magazine brought in articles of varying interest with humour, reminiscences, information, experiences and thoughts, poems and tributes to the departed ... the list is vast. Reports from various Amchi centres kept us informed of all that was happening in the Amchi World - especially during those days when social media platforms did not exist. And today - despite the abundance of media of varying sorts, every member of my family reaches out for the Kanara Saraswat Magazine. I am sure this holds true in every Amchi house!

For the Saraswat Cultural Forum, Pune, the Kanara Saraswat Association has played the role of a parent organisation. Many programmes were conducted in Pune under the auspices of the KSA. Hence, we feel proud to witness and be part of this momentous event of the centenary issue of the magazine and convey to you our best wishes.

Vivek R Bijur, President, Saraswat Cultural Forum

Saraswat Samaj UK –

We, as the Committee representing the Chitrapur Saraswat community in the United Kingdom, wish to express our pride in our flagship journal the 'Kanara Saraswat' which has just completed a century.

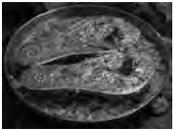
The 'Kanara Saraswat' has provided steadfast platform to showcase the treasure of talent in our community. It has been a beacon for all members of our community. It must be added here that it is only because of the blessings of Lord Bhavanishankar and our most revered Guruparampara on our community.

It is highly commendable to see how the 'Kanara Saraswat' has progressed with time in its attractive presentation, by adding new features such as 'Kiddies Corner' and very importantly by going on-line. Congratulations to all at the Kanara Saraswat.

Finally, on behalf of the Saraswat Samaj UK, we wish to thank you and everyone associated with publication of the 'Kanara Saraswat' for giving us opportunities on various occasions to report on SSUK events.

May the 'Kanara Saraswat' continue flying the flag for many years to come.

Rohit Sthalekar, President Saraswat Samaj UK Committee



ChitrapurEbooks: A Journey of Continuing Discovery

JAISHANKAR BONDAL

.....So, why did we create this website? And having done so, quo vadis?

We do not tell stories; we let the stories speak for themselves. Over a century ago, the Social Club of our Community in Bombay [now Mumbai] started a broadsheet, the "Kanara Saraswat Quarterly", which soon became a monthly magazine, a much loved and awaited house- journal of the Community that continues to this day. In the Centenary Year for the journal, it would be a good time to think of how the many heritage writings created through it are being transformed digitally for future preservation. Heritage constitutes not only buildings and palaces, as is commonly thought. It is also ideas and opinions, mirroring the life and times in which these ideas originated. It is this heritage of ideas and opinions that my collaborator Shantish Nayel [earlier in Delhi, now Bangalore] and myself [in Delhi] have, over the last 7 years, sought to collate in a website—a digital library, where we have used a highly selective process to digitize rare, out of print [but physically extant] books and articles that narrate the development of our Community, along with some of its "movers and shakers" in the modern era—the last century or more when people moved out of rural existence to urban living, a time when employment changed from land holding/farming to industrial and commercial jobs in rapidly growing urban population clusters.

A journey of discovery. As we pause a moment to look at

our Community, we realize that there are two images—one of a distant past, of migration shrouded in popular/folk jargon, without a proven geographic indicator by way of epigraphs, or mention in parallel texts—in short, a matter of debate. And then there is the recent past [last 300 odd years] that emerge clearly in the prism of history and records. Our effort has therefore been to present writings by, and for, the Community that are iconic in our collective memory. We aim to look at the present and the future through the prism of this past. Works presented on the site are unedited, mirroring the life and times they were written in. E-books have dipped into the cornucopia of heritage thought to bring to readers the very best of these writings which are freely downloadable. The Chitrapur Saraswat community has, over last two centuries "pulled itself up by its bootstraps", so to speak. It found its place under the sun even as the country was undergoing socio economic ferment, the nationalist churning where the democracy of ideas often outstripped the democracy of practice. Each phase in time has seen its struggles, its successes and failures, and our Community has been no exception to this.

A consistently high level of literacy in local languages over these last centuries, supplemented with a steady increase in English language knowing population spurred awareness of other regions of India, and the world. Besides, the Church missions along the Konkan coast e.g. the Basel Mission

in Mangalore and its environs had active printing presses which churned out [besides religious tracts] secular works in Kannada / Konkani on a large scale. Though with limited print runs, they gave authors from our Community, often teachers, lawyers and government officials, their first chance to add to local literature. Works covered subjects as geography, history, country remedies, plays and novellas, short stories as well as comments on systems of governance, social practices [both good and bad]. Many were what in today's parlance could be termed "blogs". Much of this remains unknown to us, partly because works exist in local languages, but more so because contemporary generations are unfamiliar with the physical and mental terrain in which this body of work was set. This corpus of thought is also part of the heritage of the region, and we have barely scratched its surface. One can surmise that there are a large number of works yet to be uncovered: books that were privately circulated/published; ones that never made it to a library; those that exist in the dusty corner of a private collection; those that predate the digital catalogue era, or forgotten books authored under names like "Rao" which are sometimes difficult to identify as of *Aamchi* origin.

Many of us are familiar with the saga of the American scholar who "chanced" upon our community in the 1970s, and worked on it for his doctoral thesis. Devoid of hyperbole, Dr. Frank Conlon's *magnum opus* is based on documented facts, examining oral / written evidence to record the exponential transformation of a micro community from its sleepy, rural existence in 18th century coastal Karnataka to its hyper urban[national and international]*avatar* in the 20th century. His narrative, however, stops in the inter-World War space. Speaking of our community, it can be confidently said that, since that time, never have so few achieved so much, in such a short time span!! And, we hope, there is plenty more to come, and chronicle! The strands of thought and words we hope to build up via this web library, and beyond, should,

symbiotically, serve to carry the story forward from where Conlon left off. We can then bring the late 20th, and 21st century *Aamchi* goals, mores and values in the ambit of our study.

As our efforts at documenting and digitizing progress across time, we acknowledge and thank all who have encouraged and assisted us, and given of their time over the years. First and foremost, our abiding gratitude remains with Parama Pujya Swamiji, whose benedictions we treasure as a true signpost for future of our venture. A sterling and key role played by my collaborator, Shantish Nayel, cannot be put down in mere words. From the word "go", he was beavering away at signposting and selecting relevant material, formatting it, giving valuable suggestions and ideas that created the foundation bricks, as it were, for the website. He has since constantly updated it, bringing about changes to make the structure more attractive and user friendly. His enthusiasm has always been infectious and steadfast, keeping our [mental] engines well oiled! Well done, Shantish!! But we still have miles to go, and heights to climb!! And I am sure, as he is, that we will get there.....

Over these years, the website has built up a close collaboration with the Kanara Saraswat Association, and I would like to thank our interlocutors who have always maintained a graciously helpful attitude towards us—Praveenmam Kadle, President, KSA, Rajamam Pandit, past Chairman, Jairammam Khambadkone, present Chairman and Smitapachi Mavinkurve, Editor of the KSA magazine. I sincerely hope that our collaborative efforts will have a ripple effect within the Community, and set new horizons to understanding a glocal community that is Chitrapur Saraswats.

ChitrapurEbooks congratulates the KSA journal on the occasion of its Centenary, and hopes that it will continue its yeoman service to the Community for a long, long time.

From Sudha Philar, Bangalore -



Thank you Sudhapachi for your beautiful card Editorial Committee

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2nd March, 2020

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Two Gentle, Loving, Kind Souls, with personalities like Chalk and Cheese,
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Together and steadfast, facing all the adversities in life- Helping everybody with a smile.
Supporting each other Lovingly and Unconditionally, without much ado and talk.
Our Warm, Enthusiastic, Happy, Mischievous, Ever Smiling & Helpful Pappa
and Kind, Quiet but Strong Amma who expresses her Love and Care through her little actions.
Always taught us, by example, to be Positive and Face our Difficulties courageously.

**Dearest Amma and Pappa,
May God and our Guru-s always bless you with Happiness & Good Health.**

With Lots of Love from:

Sanjay, Kirti, Omkar Anupama, Prasad, Shanthanu and Aditi,
Balsavar-s, Chandavarkar-s, Turme-s, Hemmady-s, Kalambi-s, Trikannad-s, Ubhayakar-s, Ullal-s, Karnad-s
& All loving Well Wishers and Friends.



Wishing You On Your 80th Birthday.

Dr. Anilkumar Umesh Masurkar

20th March, 1940

जीवेत शरदः शतम्

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Akka, Shaila, Sudhir/Kausalya and Families.
Sital and Children.

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सद्गुरु श्रीमत् आनंदाश्रम स्वाम्यांनीं हृषीकेशीक वत्ना मुंबईतु मुक्काम केलेले वेळारि मुंबईतुल्या शिष्यवर्गानें सन्निधीक अर्पण केलेलें मानपत्र

॥ श्री ॥

नमोस्तु गुरवे तस्मै इष्टदेवस्वरूपिणे।

यस्यवागमृतं हंति विषं संसारसंज्ञकम्॥

श्रीमत्परमहंस परिव्राजकाचार्य- श्रीमत्पांडुरंगाश्रमानुग्रहीत-

श्रीमत् आनंदाश्रम

श्री परमपूज्य गुरुचरणारविदांक साष्टांग वंदन आसो.

आम्मी मुंबई आणि आसपासच्या उपग्रामांतु राबतले तसले श्रीचित्रापुर मठाचे अनुयायी श्री सन्निधिने हांगा आयिल्यानिमित्तीं जाळेलो भारी उल्हासु प्रगट करताती. ह्या दिकाने आमगेल्या जनानीं येवतु राबुक सुरू कोरुनु अर्ध शतका ऊंच जाळें, त्या कांलांतु असली संधि ही पहिलीचि. तत्पूर्वी मठाच्या शिष्यवर्गाचें वास्तव्य दक्षिणउत्तर कानडा जिल्ह्यांतूचि चडावत जावुनु आशिल्यानिमित्ती मठाधीशांगेलें येणेंवचणें त्या भागांतूचि जात्तलें. क्रमेण विद्याभ्यासाखातिर जावो अथवा जीवनाथ जावो तो देशु सोणुणु भायर वच्यें अवश्य पळ्ळेल्यांक तसल्या येणेंवचण्याचो सुयोग मेळना जालो. आतं जाळेली सन्निधिचें येणें हृषिकेशीच्या यात्रेक वत्ना थोड्या अवकाशांतु एक मुक्काम म्होणयेद. हें येणें अल्प कालांतु घणुणु आयिल्यानिमित्तीं योग्य रीतिचि विशेष संप्रमाचि पूर्वतयारि कोरुक साध्य जायनातिल्याखातिर आमकां बेजारु दिसता. तथापि, ह्यामुखारि सन्निधिच्या दर्शनाचो लाभु आमकां तात्तावळि मेळच्याचें हें येणे एक प्रथमारंभु म्होणुं आमि आशा करताती. सन्निधिचें आमकां आतं मेळ्ळेलें दर्शन थोड्या अवकाशांतु जाळेलतरी

ताज्यानिमित्तीं सन्निधीक संतोषु आनि आमच्यांतु धर्मजागृति जावो, आनि मठाच्या विषयांतु आमगेली भक्तीयी दृढ जावो अशि आमि प्रार्थना करताती. कालान्तराने आनि परिस्थितिच्या अंतराने आमगेल्या आचारविचारांतु काही फरक पळ्ळेलें प्रसिद्ध आस्स; जाल्यारि थोड्या गौण संगत्यांतु चडउणें जाळेलतरी मुख्य आशिल्या विषयांतु धर्मबुद्धिचो अंकुरु अजुनी सजीव आस्स, आनी केदनाई नष्ट जाइशना, अशि आमकां धैर्य दिसता. सन्निधिच्या तपोबलाने आनि अनुग्रहानें हो अंकुरु वृद्धि पावतुं मठु आणि शिष्यवर्गाभितरलो प्रेम वाडुनु सर्वांगेलें कल्याण जावो म्हणु आमि मागुन घेताती. आनि फूल नंथिजाल्यारि पाकळी ह्या न्यायानें आमि केलेल्या अल्प सेवेंतु जाळेलें कांहीं उणेपण सन्निधिने मनांतु व्हरनास्तना ती सेवा स्वीकार कोरुनु मठाविषयांतु आनि सन्निधि विषयांतु आशिलि आमगेलि भक्ति वाडच्याक पूर्ण आशिर्वादु दिंवका म्हणु आमगेली मागणी आस्स.

आनि हृषिकेशी क्षेत्रांतु आत आशिल्या अतिशय थंडीनें किंवां इतर कारणांनी सन्निधीक कसली शारीरिक बाधा जायनास्ताना यात्रा सुखरूप जावो आणि स्वस्थानाक निर्विघ्नतेनें परत पावशि जावो म्होणु श्री भवानीशंकर देवाकडे आमि हात जोणुणु मागुनु घेताती.

मुंबई. मुंबई आणि उपग्रामांतु राबतले तसल्या. शिष्यवर्गाची श्री सन्निधीकडे ही विनंति.

अक्षय सं. पौष्यशुद्ध १४.

श्रीमदानन्दाश्रमस्वामिविरचिता गेरसप्पा-जलप्रपात-प्रशस्ति:

ताताज्ञया दण्डकमाश्रितेन रामेण लीलापुरुषेण भूमेः।
निस्सारितं वारि यदम्बुतीर्थे शराग्रतः सैव शरावतीयम् ॥१॥
नो चेतप्रपातं गिरिमूर्धतोऽस्याद्रष्टुं जना भूरिधनव्ययेन।
विहाय कार्याण्यपि दूरदेशात् सन्तुष्टचित्ताः कथामात्रजेयुः? ॥२॥
असौ चतुर्था प्रविभिन्नमूर्तिः स्वश्वेतकान्त्या विधुगर्वहारी।
स्वलोकधेनोर्भुवमागतायः स्वयं विनिर्यान्किमु दुग्धपूरः ॥३॥
किं प्रस्थिताया जनकात्मजाया वनया भर्त्रा सह सद्व्रतायाः।
कृते दुकूलं वनदेवताभिर्निर्मातुमाशोधिततूलशेषः ॥४॥
तुङ्गाच्छुङ्गादिह परिपतन्वेगतो भूधरस्य
घाताशमोद्भवभयवशाद्वेपमानश्च गर्जन्।
भूयो गच्छन्नुपरि सततं शास्त्ययं बाष्परूपात्
“नीचैर्गच्छत्युपरि च दशा चक्रमेमिक्रमेण” ॥५॥
नदी सुरम्या गिरयो महान्तो घनान्यरण्यानि विविक्तदेशः।
सर्वस्य मूर्च्छयैष जलप्रपातः किं नाम तद्यत्र मुदेऽस्तु नोऽत्र? ॥६॥
निसर्गरम्यास्ति वनस्थलीयमेतां पुना रम्यतमां चकार।
दिदक्षुवृन्दस्य मनोऽनुरक्त्यै साधुर्महेशीशूरनराधिपालः ॥७॥
तथाहि हर्म्यं शिलया निबद्धं समास्तृतं चित्रयुतेष्टकाभिः।
सुधोपलिप्तं सुपरिष्कृतं च व्यधायि वासाय मनोऽभिरामम् ॥८॥
तथाऽवरोढुं भिरिगव्हरास्यं यत्र प्रपातः प्रविलीयतेऽन्तः।

सोपानपडिक्तः पवनादवृत्तिः शिलोपलैरारचिता सुगम्या ॥९॥
वने विहाराय महीध्रपाश्वरे क्रोशद्वयायामवती चकास्ति।
सृतिर्निशाभ्यन्तरसाधिताऽत्र नृपोत्तमस्यागमकाल एषा ॥१०॥
स्वान्तं लोकव्यवहृतिमुखव्लेशतसं प्रपातं
दृष्ट्वाटित्वा वनपरिसरे शीतमम्भोऽवगाह्य।
विस्मृत्याथो सकलमचिरादेव बाह्यं प्रपचं
ब्रह्मध्यानानुभवमुदितं क्लेशमुज्झाञ्चकार ॥११॥
किन्वस्ति जलपातस्य सौभाग्यं धातृनिर्मितम्।
यदत्र सक्ता दृष्टिर्नः पुनर्नाऽऽवृत्तिमीप्सते ॥१२॥
यद्ययं क्रियते जातु प्रपातो दृष्टिगोचरः।
स्वान्तं मुदा द्रवीभूतं तेन सारूप्यमशुते ॥१३॥
जलधाराऽविच्छेदं परिपतितान्तर्निलीयते दर्याम्।
ताद्वन्मानसवृत्तिस्त्वच्चरणगता निलवयतां शर्वः ॥१४॥

[These delightful verses from the pages of the Visitor's Book at the Travellers' Bungalow, Gersoppna, were penned by His Holiness Shrimat Anandashrama Swamiji during His visit to the famous Falls, last year. E.C.K.S.]

(ऑक्टोबर 1938)

Our Poets' Corner

(During His Holiness Shrimath Anandashram Swamiji's visit to Coondapoor in the Datta Jayanti week this year, the following seven Marathi *Abhangs* composed by Mr. Balkrishnarao Manel, on shree Satchidananda Dattatreya were presented by him at the sacred feet of His Holiness on the auspicious occasion, implying thereby that, as expressed in the *Abhangas* the actual incarnation of Shree Dattatreya presented Himself in human form to bless His devotees during the *Jayanti* celebration.



The first *Abhanga* represents the devotee's initial stage of *Dhyana* from where gradually rising, by earnest prayers he reaches the stage expressed in the 4th *Abhanga* and begins imploring the Lord for his presence in the 5th *Abhanga*, and then ultimately realises His, presence (i.e. experiences Sakshatkara) in the 7th *Abhanga* which depicts the final realisation and divine bliss.

These seven *Abhangas*, incidentally, represent as well the 7 days of Gurucharitra Saptaha.)

(E.G.K.S.)

अभंग

- १) अखंडित ध्यानी। “दत्त गुरु” जप मानी ॥१॥
अवधूत नाम जप। हेचि माझे महा तप ॥२॥
ऐसें आलें अनुभवासी। सहज तेणे, तत्त्वमसि ॥३॥
पावलिया पद। सहज विरला तो आनंद ॥४॥
संदेह अवघा फिटला। बाळ म्हणे उदय झाला ॥५॥
- २) सखया दत्तात्रेया। घडो दंडवत पायां ॥१॥
ऐसें करी अखंडित। शुद्ध प्रेम शुद्ध चित्त ॥२॥

- वेध एक माझ्या चित्ता। हाचि लागे अवधूता ॥३॥
बाळ विनवीतसे चरणीं। तारि दत्ता भक्ताभिमानी ॥४॥
- ३) असंख्य अवतारां सार। तोहा सदगुरु निर्धार ॥१॥
रुप गोजिरे सुंदर। गळा वैजयंती हार ॥२॥
ज्ञान योगाचा पूतळा। तो हा दत्तगुरु प्रेमळा ॥३॥
भस्मोदलित शरीर। माथां शोभे जटा भार ॥४॥
बाळ दृढ धरी चरण । वारि ताप जन्म मरण ॥५॥
 - ४) ब्रह्मा वंदी ज्याचे पाय। त्याचि अनुसूया ती माय ॥१॥
ब्रह्मांड ज्याचें पोटीं। तो हा दत्त जग जेटी ॥२॥
चंद्र ज्याचा प्रिय बंधु। पाय त्याचे क्षीर सिंधु ॥३॥
वेद चार ज्याचे श्वान। त्याच्या पार्यीं ध्यान मन ॥४॥
बाळ विनवी जोडूनि हात। तारि या चरणांचा अंकित ॥५॥

- ५) येई येई बा दत्तात्रेया। ध्यास लागला हे दयामया ॥१॥
कधि मजला भेट देसी। उत्कंठा लागे मनासी ॥२॥
धांव घेई करुणाघना । झणिं दावि मला चरणां ॥३॥
जसें मत्स्य जला वाचून। किंवा धेनू वत्सा वीण ॥४॥
तळमळ सोसवेना देवा। बाळ मागे चरण सेवा ॥५॥

(तीन शिरे साहा हात.... या चालीवर)

- ६) तुझ्या चरणांचा महिमा। काय द्यावी नेणो उपमा ॥१॥
दया सागर होउनि दत्ता। किति चाळविसी तूं आतां ॥२॥
पद कमलीं लीन जाहला। रजक तो कसा उद्धरिला ॥३॥
दावुनि विश्वरूप मुनीला। त्रिविक्रम भारती तारिला ॥४॥
कित्ती विनवूं तुझिया चरणां। बाळ मागे कैवल्य दाना ॥५॥

पद

- ७) धन्य जाहला, बाळ। दत्त पाहिला ॥
अवधूत पाहिला ॥१॥
सर्वरूप एकनाम। एक रूप सकल नाम ॥
परब्रह्म आत्माराम। पूर्ण एकला ॥
देव, आज पाहिला ॥१॥
पूर्ण ब्रह्म सनातन। सगुण अगुण एकजाण ॥
ओळखणें हेचि ज्ञान। धर्म जाणला बाळ, दत्त पाहिला ॥२॥

Progressive Views of Swami Anandashram

LATE DR. GOPAL HATTIANGDI
'Fifty Years of Bliss'

Anandashram Swami's enlightened and progressive approach to socio-economic problems is well known. This is reflected in four incidents which took place in the decade under review.

(i) Khadi (1927): During the visit to Bombay in 1927, one of the things which attracted His Holiness was the hand-spinning activity of the Bhanap ladies. As a token of his approval, He made His first appearance in Bombay in khadi and often wore it thereafter.

(ii) Hindi (1929): In December 1929, when His Holiness visited Vittal, the South Kanara.Hindi Premi Mandal staged a Hindi drama, 'Mewad Patan'. When the performance was over, He gave a pleasant surprise to the audience by making a speech in chaste Hindi in the course of which He said that Hindi might well be adopted by Saraswats as their mother tongue.

(iii) Foreign Travel (1933): The Mahasabha held in December 1932 had removed the restriction on foreign travel imposed by previous Mahasabhas. As an indication of his support, Anandshram Swami participated in a Gram Bhiksha at Mangalore in February 1933 and sat together with England-returned Bhanaps and other members of the community, including those who had once strayed from the

fold. Nearly 1000 women and men took part in this event.

(iv) Gowd Saraswats (1932): During the visit to Madras in June 1932, members of the local Gowd Saraswat Sabh gave a reception to Anandashram Swami. Rao Bahdur M. Keshav Pai made a speech welcoming His Holiness on behalf of the Sabha. In a brief reply, Swamiji said He was very much touched by the cordiality of the welcome, and expressed great pleasure at the charitable work the Sabha was doing to help the poor students. The Sabha was performing true service as enunciated in the Bhawad-Gita and He hoped that all members of the community would co-operate in the work of the Sabha.

The liberal outlook of His Holiness which permeates the above incidents is as gratifying as it is significant of the times.

Thought for the Month

June 1968

I hear it constantly said that had we been given the opportunity we might have accomplished great things. Opportunities are never given, but man has the divine power to create; he can, if he wills it, create the necessary condition and determine his destiny.

Sir Jagdish Chandra Bose

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आचार्य वे. गणेश शास्त्री हळदिपूर

अस्माकं पूर्वजैः प्रातस्स्मरणीयैस्तपोधनैः।
गोकर्णेशप्रसादेन सर्वसंकटपारगम्॥

संस्थानभासकं देवं भवानीशंकरं तथा।
परिज्ञानाश्रमगुरुमज्ञानतिमिरापहम्॥

दैवतं गुरुसान्निध्यमेवं लब्धा परं पदम्।
प्राप्तान्गुरुजनान्ध्यात्वा पूजयामो गुरुन्सदा॥

अस्मन्मान्यमठाधिदैवतपरिज्ञानाश्रमान्सदुरून्।
तच्छिष्यान्गुरुशंकराश्रमयतीत्योगीन्द्रवंद्यान्मुनीन्॥

तच्छिष्यांश्छुतिसारकोविदपरिज्ञानाश्रमान्निर्मलान्।
तच्छिष्यान्परशंकराश्रमवरान्भक्तैककल्पद्रुमान्॥

तच्छिष्यान्यतिकेशवाश्रमगुरुन् सद्भक्तवृन्दार्चितान्।
तच्छिष्यान्मुनिवामनाश्रमयतींस्तच्छिष्यकृष्णाश्रमान्।
तच्छिष्यान्गुरुपादपद्मनिरतान् श्रीपांडुरंगाश्रमान्।
तच्छिष्यान्करुणानिधीन्हृदि मुदानंदाश्रांस्तत्परान्॥

आनन्दाश्रमपादपूजकपरिज्ञानाश्रमान्सदुरून्।
क्षांत्याद्यैस्सहजैर्वीरुणगणैः रव्यातैः सददृढकृतान्॥

भक्तानां सततं भवार्तिशमकांस्तत्कामकल्पद्रुमान्।
साक्षाच्छंकरपूज्यपादसदृशान्भक्त्या भजामो वयम्॥

ध्यात्वैवं गुरुपादाब्जं कामयामोऽद्य भूरिशः।
यदस्माकं तथास्माकं वंशजानां दिवानिशम्॥

शास्त्रवाक्ये गुरोर्वाक्ये सत्यबुध्यानुशीलनम्।
वेदशास्त्रोक्तधर्माणामनुष्ठानैकनिष्ठता॥

तथैव धर्मपीठस्य ह्यनुशासनपालने।
क्षमता धीरता चास्तु तथा विनयशीलता॥

यथा वयं साधयामः श्रेयोऽभ्युदयसाधनम्।
धर्मं तज्जं सुखं नित्यं तथा शास्तु गुरुः सदा॥

तदर्थं वै गुरोः पीठमाचंद्रार्कं यथा स्थिरम्।
भवत्तेथाऽनुगृह्यन्तु भवंत इति सर्वदा॥

प्रार्थयित्वाऽद्य वो धर्ममूलं पूर्वजसेवितम्।
चरणं शरणं यामो मनोवाक्कायकर्मभिः॥

भवद्दयासुसंप्रातमत्यन्तं लक्षणान्वितम्।
अनुगृह्य बटुं चामुं शिष्यत्वेनानुकम्पया॥

सारस्वतब्रह्मवृन्दसमाजं मोः समुद्धर।
भवत्कृपाप्रसादेन तरिष्यामो भवार्णवम्॥

अस्मत्समाजे परिशुद्धवंशजम्।
सद्वृन्दमध्ये विबुधादिसंस्तुतम्॥

शुक्लाख्यवंशस्य ललामवत्स्थितम्
श्रीशंकरानुग्रहपूर्णभाजनम्॥

श्रीवेंकटेशात्मजलक्ष्मणस्य।
ज्येष्ठस्यसूनोर्गुरुवाग्रतस्य॥

नारायणाव्होत्तरभागयुक्तां।
तां शमराख्यां वहतोऽग्न्यासूनुम्॥

शांतिप्रियं, पूज्य, रविन्द्रमेनं।
कौण्डिन्यगोत्रं समुपागतं त्वाम्॥

स्वीकृत्य योगिन् कुरु पीठपालनम्।
स्वाभीष्यकं चास्त्विति कामयामः॥

अष्टादशशताब्दूर्ध्वं शाकेऽशीतितमेऽब्दके।
संवत्सरे विलम्बाख्ये सप्तम्यां माघवद्यगे॥

सुमुहूर्ते द्वितीये तु रवौ सन्यास तो गुरुः।
अन्वगृह्णात् बटुं प्रेम्णा परिज्ञानाश्रमाख्यया॥

पांडुरंगाश्रमाख्येऽस्मिन्नगरे रम्यमंडपे।
प्रेक्षामहे समारंभं भवानीशंकरो ध्रुवम्।
प्रचोदयेद्धर्ममार्गे धियोऽस्माकं सदेति शम॥

सारांशु

आमगेल्या पूज्य म्हालगड्यांनि रात्रंदिस गोकर्ण महाबळेश्वरालागि प्रार्थना कोर्नु प्राप्त जाल्लेलें तस्लें उपास्य-दैवत श्रीभवानिशंकर तशीच श्रीसन्निधि परिज्ञानाश्रम आनि तांच्यानंतर जाल्लेलि गुरुपरंपरा हांगेलें ध्यान कोर्नु आनि तांका प्रणामु कोर्नु प्रार्थना कोर्चि कस्ली कि म्हळयारि आमच्यांतु आनि आमगेल्या वंशजांतु शास्त्रवचन आनि गुरुवचन सत्य म्होणु पालन कोर्चितस्ली बुद्धी, वैदिक धैर्य आनि नम्रता येवु इहपर अभ्युदयु, आनि मोक्षु अर्थात धर्मपालन केल्लेलेमिति मेळचें तस्लें नित्यसुख प्राप्त जावो; तशीचि हें आमगेलें गुरुपीठ चिरकाल स्थिर जावु चोळो.

श्रीसन्निधींगेल्या चरणकमलांक आम्मी मनोवाक्काय कर्मानि शरण येवु माग्नु घेताति कि तांगेल्या कृपेने प्राप्त जाल्लेल्या बटूक शिष्य म्होणु स्वीकारु कोर्नु आमगेलो उद्धारु कोर्का. हो बटु आमकां पूज्य जावु आशिल्ल्या शुक्ल वंशातुल्या श्री शंकरनारायणागेलो पुत्रु जावु आस्स.

ह्या आमगेल्या प्रार्थनेक सम जावु शालिवाहन शक १८८१, विलंबी संवत्सर, माघ वद्य सप्तमी, रविवारु, दुसरो मुहूर्तु ह्या शुभ समयाचेरि “श्रीमत् पांडुरंगाश्रम नगर” म्हळलेल्या रम्य मंडपांतु श्रीमत् आनंदाश्रमस्वाम्यांनी शिष्यस्वीकारु कोर्न शिष्याक “श्रीमत् परिज्ञाश्रम” म्हळलेलें नामकरण केल्लें.

अशीचि आमगेली बुद्धी सदधर्मांतुचि सदैव तत्पर जावु आस्सो म्होणु श्रीभवानिशंकरालागि आमगेली नम्र प्रार्थना.

(मार्च १९५९)

Our New Shishya Swami

March 1959

Destiny has a strange way of fulfilling itself and one of its strangest feats that we have witnessed during these many years is the transformation, one fine morning, of Kumar Ravindra Shankernarayan Shukla, a school boy of twelve, into H.H. Parampoojya Parijnanashrama Swamiji the successor designate to the holy gadi of the Chitrapur Guruparampara, "Who is this lad and why, of all the people, he has been selected for the august office of our future guru" is the question that haunted the minds of many an inquisitive enquirer. The following sketch is therefore given to satisfy the legitimate curiosity of the public.

Young Ravindra was born at the picturesque village of Chitrapur, Shirali on 15th June 1947, and he is eldest son of Shri Shankernarayan Laxmanbhat Shukla and Shrimati Shantabai. There was nothing spectacular or singular about his birth. He grew up in Shirali till the age of

six, under the tender care of his parents and studied upto the second standard in Kanarese. One striking feature of his life during this period was his popularity in the neighbourhood.

The family shifted to Bombay in 1953 and Ravindra continued his education by joining the Poddar High School, Santa Cruz. His school days in Bombay were very happy as he was not only bright in his studies but smart in all the school games. He particularly liked cricket and cycling.

He was very religious-minded from his childhood. He was taught selections from Ramaraksha, Marutistotra etc. mostly by his mother at a tender age. When at Shirali, he used to attend punctually all poojas, deepanamaskars, and other religious celebrations every day. His thread ceremony was performed on 16th May 1056 at the age of eight. He was regular in the performance of Sandhya-vandana.

His horoscope showed that he was possessed of keen intelligence and that he would one day become a man of great learning. Acting upon this cue, the parents decided to give him the best of education.

His school career, short as it was, gave ample evidence of this prognostication coming true. One of his creditable performances of this period was that he recited without blemish the whole of the twelfth chapter of the Gita before H.H. Shrimat Anandashrama Swamiji during the competition of Gita recital at Matunga. He had prepared himself for this recital only a fortnight before the event. True to his innate religious bent of mind, he was used to reading religious books and stories and was also fond of bhajans and kirtans.

He has great taste for instrumental music and plays harmonium and tabla and the flute. It is just as well that this taste for music should accompany a devotional frame of mind.

Ravindra was in the sixth class when he was selected for Shishya-Sweekar. It speaks of his pre-disposition towards his future mission that when the news of his selection for the peetha was communicated to him at Shirali on Gokulashtami Day in 1958, he was neither scared nor surprised, but readily gave consent to the proposal provided his parents were willing. Those that have had the privilege of watching him closely during the Shishya –Sweekar ceremonies know how he was ready all the time for the psychological change implied in his elevation to the holy office of Shishya Swami.

The Shishya Swami is of an amiable and affectionate disposition. Characteristically enough, he displayed a non violent nature during the pre-ordination days also. He would never beat anyone but would be ready to accept the blows from others with cool dignity.

By all accounts, the Shishya Swami shows the signs of a bright future in his predestined role of spiritual ministry. The main equipment for this role, namely innate religious disposition, scholarly bent of mind and impressive personality, is already there. And we may confidently hope that by the grace of God Bhavanishankar and the blessings of the past Gurus and H.H. Shrimat Anandashrama Swamiji and the good wishes of the whole community, he will be able to do full justice to his mission in the days to come.



Shishyopadesha

Photo credits: Shri B.G. Kalthod



Guru Pada Pooja



Presentation Ceremony at Karla

December 2004

At a ceremony held on 31st October 2004, at Karla, Lt. Gen. Prakash Gokarn, President, Kanara Saraswat Association and Sadanand Padbidri, presented a “framed original message” conveyed by H.H. Swami Parijnanashram to Shri Bhaskar Chandavarkar, Trustee of Shree Trust and Chairman of KDPT at Karla Math.

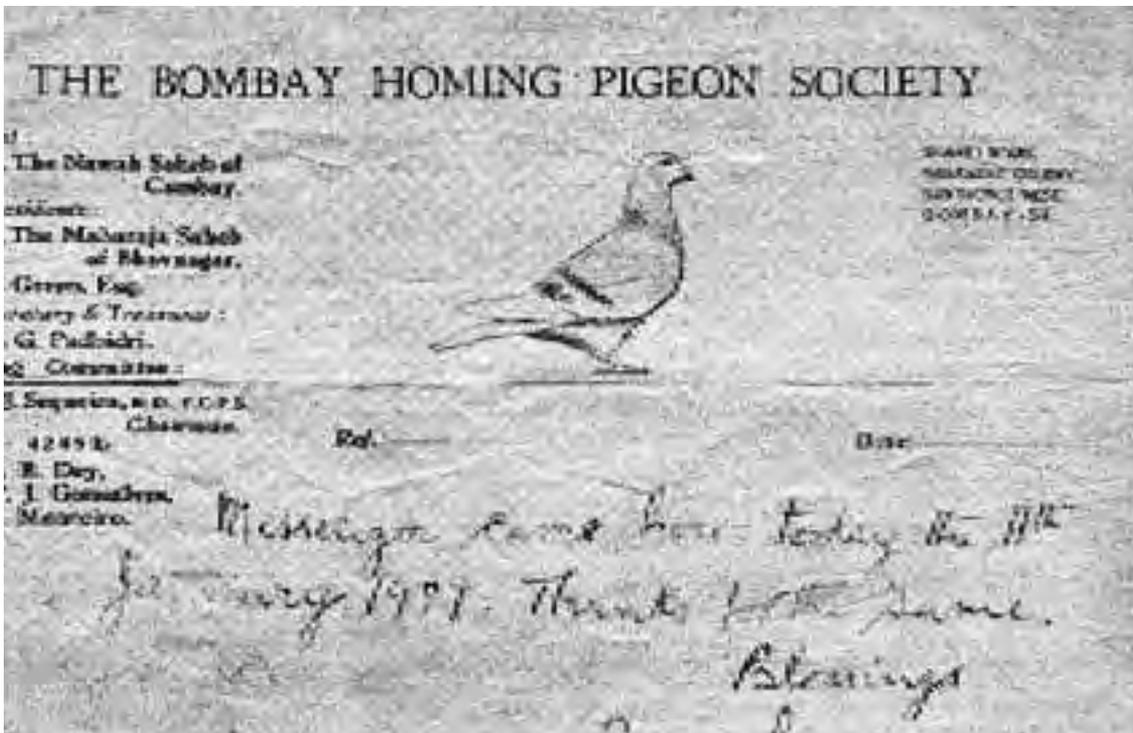
Speaking on this occasion before a distinguished gathering that had assembled at Karla, Lt. Gen. Prakash Gokarn, said: “In 1947, septuagenarian, Shri Sadanand Padbidri of Santa Cruz, whom I had not met earlier, sent me a few photographs relating to his experiences in the Territorial Army, as a trainer of messenger pigeons. He had learnt the art in his childhood in the vicinity of Vamanashram Math, Mangalore. I had the good fortune of meeting this wonderful person only in 2003 and discussed with him the measures of this dying art. He also gave me a rare yellowing paper with the letter head of the now extinct Bombay Homing Pigeon Society. This was a message sent by H.H. Swami Parijnanashram on 11th Jan 1977 through a pigeon. After writing in the K.S. Magazine in the March 2003 and in the souvenir issue of the recently concluded Defence Convention at Pune, I went to return his precious document to Sadanandmam. He graciously said I could keep it and that I could do whatever I wished with it”.

“H.H. Shrimat Parijnanashram could not only communicate on the spiritual plane but also enjoyed sending messages by various means such as wireless and pigeon service. H.H. was also a firm believer in the collection and preservation of heritage items. Under the circumstances, I felt that as Part of the Defence Initiative of Project Amchis (Archival Mission of Chitrapur Saraswats) initiated by Mahesh Kalyanpur, the best place to conserve this document was near the Samadhi of His Holiness. I am sure the Trustees will display it prominently where maximum devotees can see it at eye level. Therefore on behalf of KSA we present to you this rare document duly framed”.

“We also present on behalf of KSA, our gold plated Saraswati Memento to Shri Sadanand Padbidri for this magnanimous gesture of parting with this precious document. Lastly, we present the Souvenir issue and Directory- Defence Convention to the Trustees of Shri Karla Math and Temple. Thank you.”

On the dais were Shri Sadanand Padbidri, Shri Bhaskar Chandavarkar, Lt. Gen. Prakash Gokarn, Shri Ratnakar Gokarn (President, KSA Designate), Dr T Satyendra (Vice President Designate) and Shri Uday Nileshwar.

Thereafter Shri Padbidri spoke on H H Parijnanashram’s love for nature, birds and animals. Shri Bhaskar Chandavarkar stated that he was overwhelmed by the gesture of KSA and that the beautifully crafted frame would find pride of place in the Karla Math. He also urged the New President Shri Ratnakar Gokarn to open avenues so that there could be greater togetherness between KSA and Karla Math. President Designate Shri Ratnakar Gokarn reciprocated the sentiments of Shri Bhaskar Chandavarkar. Shri Uday Nileshwar gave the Vote of Thanks.



The Saraswat Quarterly



This is how the KS Magazine was born.....

The Saraswat Quarterly

(Organ of the Kanara Saraswat Association,
Gamdevi, Bombay.)

Vol. I | April 1919 | No. 1

OURSELVES.

At last the Saraswat Magazine has seen the light of day, and may it have many a bright day. Its advent was heralded by the last Annual Report of the Kanara Saraswat Association whose official organ it is intended to be, and needs no apology. The largest number of members the Association could boast of during the first quinquennium of its existence was 102 and consisted almost entirely of members residing in the city of Bombay and its suburbs. The last year, however, witnessed a marvellous rise to 712 of whom no fewer than 405 were non-resident members spread over as many as 145 in different places. A Magazine for keeping the various members in touch with one another and with the Association, though it seemed a mere convenience before, now became an imperative necessity. Accordingly, the General Body of the Association unanimately voted for its establishment at their last General Meeting.

Being the organ of the Association, the journal will record the doings of that Body. Being mainly a communal concern, it will also deal with questions of special interest to the Saraswat community. But the Saraswats must and do own kinship with other children of the sacred soil of India, and therefore the Magazine will humbly but cheerfully co-operate with the other communities of India in the common task of the uplifting of the Indian nation.

It will not carry on or identify itself with any political agitation so long as the parent institution, viz., the K. S. Association remains a nonpolitical body. The Magazine however is as free as is the Association to deal, in a dispassionate, academic manner, with the principles.

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Our First Editorial

APRIL 1919

Founder Editors

R. S. Paddidri, H. Shankar Rau, R. K. Golikeri, R.R. Padukone, S . K. Divgikar, U. A. Mudbidri

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Within or without the Saraswat fold, this little magazine will strive to uphold the principles of brotherhood, co-operation and social service which appear in the forefront of the Association's aims and objects.

We wish to conclude with a few remarks on the size of the journal. It will be limited for the present, in view of the high cost of paper, to about 24 pages of reading matter; this limit has been exceeded in the first number owing to the accumulation of matter, which makes it, as it were, a double issue.

H. Shankar Rau

Reprint of an old ad of 1980

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THOUSAND PAGE BOOK ON ANY SUBJECT. NO JOB IS TOO
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FULLY EQUIPPED WITH LINOTYPES, CYLINDERS AND
AUTOMATIC COLOUR PRINTING MACHINES

A self-made man, Mr. Mangesh R. Sirur (fondly known as 'kogmaam'), who ventured to erstwhile Bombay from Baindur co-founded the Dadar Book Depot. The setting up of the iconic Sirur Printing Press by him in the year 1938 not only demonstrated his entrepreneurship but also his qualities as a philanthropist that has etched on the minds of many Bhanaps of that time who migrated from their village in Karnataka to the then Bombay in search of a job. Sirur Printing Press served as a stepping stone to them for other better opportunities. Mangeshmam was the Vice President of the KSA too for a number of years. The kS magazine was printed in the Sirur Printing Press for over 30 years.

The Need for the CENSUS

Relation to Vital Statistics

A.H.K.

January 1932

The periodic enumeration of a population is the basis of Vital statistics, which are the foundation of all sanitary effort, and have been defined as the science of numbers applied to the life history of Communities and Nations; for, upon this base must be raided the store-house containing the essential requisites of all knowledge concerning health, fecundity, prosperity, disease and death.

The census is thus the most important means of gaining insight into the various sociological problems with which the statesman and the administrator, the educationist and the sanitarian are so deeply concerned.

Census on a Communal Basis

The figures of census as taken in India, though affording valuable material for study and thought from a National or International point of view, cannot enable us accurately to judge of the problems of any particular class or community, owing to considerable variations in the conditions governing the different classes of people in our country. In order, therefore, to render the figures useful in this direction, and thereby enhance value, they require to be supplemented by communal censuses on the lines proposed by this Association.

Its Object

The object of a communal census is, or should be to ascertain chiefly the geographical distribution of a community, its social, economic and hygienic conditions, and the changes which take place in those conditions, at stated intervals, and to find out the causes which make for, or retard, its progress in these various directions; with a view chiefly to ameliorating the ills of the community by seeking to amend the circumstances by which they are occasioned. Thus, the census is, or should be, a starting point for the formulation and adoption of further measures for amelioration and advancement.

The Saraswat Census of 1896

The first organized census of our community residents in Bombay and its suburbs was taken in January 1912; but it was not the first census of our people. For, in 1896 a synchronous enumeration of our entire community was attempted, under the patronage of the Late Mr. ShamraoVithal; who first conceived the idea as an integral part of a larger programme, which he planned for the collection and publication of various dates regarding religious, social, economic, educational and literary history of our community. His whole scheme was carefully thought out, and propounded in a letter which he addressed in 1894 to the religious Head of our community

under whoseauspices Mr. shamrao was anxious that the collection and collation of information should be commenced and continued, an account of which is contained in a very lucid and inspiring report made by Mr. N. S. Kowshik.

In a report which RaoBahadur S. S. Talmaki submitted, in 1909, to the Managing Committee of the ShamraoVithal Co-operative Credit Society, Ltd, he took occasion to remind them of the importance of a classified enumeration of our people as the starting point of any organized effort for the promotion of common weal.

The idea of periodic census revived

The idea of making fresh efforts for the enumeration of the whole community had since 1912 exercised the minds of many amongst us, especially of those who had helped in the labours of 1912 and are fortunately still with us. On every suitable occasion, at any considerable concourse of our people, the idea was now and again discussed, but at no time did it seem to sufficiently appeal to the imagination of the young and more energetic amongst us.

The suggestion taken up

In March last year Mr. G. A. Chandavarkar made a suggestion in the *Kanara Saraswat* that it was high time to take a census of the whole community. This was supported by Mr. H. Shankar Rau, our President in the November issue of the *Kanara Saraswat*. The newly elected committee has undertaken this task with great alacrity and it is to be hoped that a large measure of support would be accorded to them.

When the figures are correctly ascertained under the different heads proposed by us, they will not only enable us to understand our numerical strength, but also furnish important data for a study of some of our social and economic problems, and might even engender in us an impelling force capable of directing our activities into useful channels, making for the general progress and well-being of the whole community.

The Committee takes this opportunity to appeal for Volunteers and they feel sanguine that our brethren, both in and outside Bombay, will cheerfully respond to the call of duty, and be ever ready to render assistance in the cause calculated to promote the common objects and general well-being of the whole Community.

It is needless to say that advantage will also be taken, while engaged in the operations of the Census, to make known the aims and objects of the Association to all the members of our Community, to enroll new members and to enlist their sympathy on its behalf and invite co-operation, suggestions and subscriptions to enable the Association to be more and more useful to the Community.

Two Important Events

S. R. D.

January 1927

The years 1926 and 1927 A.D. will go down in the annals of the history of the Kanara Saraswat community of Bombay as memorable years. On the 25th day of December 1926, the first Kanara Saraswat Conference was held in Bombay. On the 16th day of January 1927, His Holiness Shrimat Anandashram Swamiji of Shri Chitrapur Math graced Bombay by his presence, and was given a reception by the Kanara Saraswat residents of Bombay and its suburbs which, in its splendor, fervor and sincerity, was perhaps unequalled at any time in the history of the community. These two events, which came so close upon each other, were nevertheless so unlike and far removed from each other in their character and significance, that it is worth while pausing for a moment, in the midst of the whirl of life to which we in Bombay are accustomed, to consider whether they throw any light on the psychology of our community and whether we cannot draw any lessons from them.

In the short interval between the two dates mentioned by me, the pendulum swung from one end to the other. The watchwords "Reform and more Reform" were replaced by the watchwords "Orthodoxy and Loyalty to the Math". The zealous, and even pugnacious, reformer of December 1926, who in his reforming zeal had left the Math severely alone, so much so that the President of the Conference complained in his presidential address that the Conference had done "small honour to that sacred and vulnerable institution..... by treating it with severe neglect, and by omitting it altogether from (your) consideration," was transformed into the most loyal disciple of the Math and the Swamiji.

We shall attempt to discover the cause of this sudden and wonderful transformation, and also consider how far it is likely that the change will be lasting.

In my humble opinion, it is the magnetic personality of the Swamiji that has wrought this sudden transformation of which I have been speaking. Personalities have been known to work wonders. The sight of the young Swamiji, endowed by God with an attractive figure and a most charming address, with sparkling eyes which bespeak a keen intellect and an ardent desire of acquiring more and more religious knowledge and spiritual training, has captivated the hearts of all the Kanara Saraswats. A halo of religious romance surrounds the Swamiji, and it would require a mind sadly wanting in imagination and a heart devoid of all religious emotions, not to be drawn, as if by an invisible power, towards the Swamiji in a spirit of reverence and love.

The visit of the Swamiji to Bombay, the first of its kind during the stay of Kanara Saraswats in Bombay for half a century, as pointed out in the address presented to the Swamiji by the residents of Bombay and its suburbs. It did more, within a couple of days, than any amount of propaganda could have

done, to revive the loyalty of Kanara Saraswats to their Math from which they were drifting further and further way, in the words of the President of the Kanara Saraswat Conference. The religious fervor and devotion to the Swamiji displayed by them during that short period was little short of a miracle, seeing how only a few days earlier the same persons, many of them, were loud in their denunciation of the orthodox modes of life which are associated with strict followers of the Math.

We may now pass on to the next question, namely, whether this religious fervor and loyalty to the Math will continue, now that the Swamiji has left Bombay.

The question is not easily answered. Possibly it may, but there are equal or, perhaps, greater chances that it may not. In any event, there has been a sort of religious renaissance, an awakening such as Mahatma Gandhi created in another sphere of life on a larger scale by his personal example. It is now up to us, Kanara Saraswats, not to let this wave of religious enthusiasm subside, but to take the tide at the flood so that it may lead on to the religious progress of the community. The loyalty is no doubt there for the present, but it is not deep seated enough. It is not enough to have given a magnificent reception to the Swamiji. It is not enough to have paid lip-homage or shown any kind of external devotion to His Holiness while He was here. There must be a real change of heart. The strayed lambs must go back to the fold. At the next conference the mistake should not be repeated of leaving the Math out of consideration, if the sentiments expressed in the address given to the Swamiji are sincere. I do not mean that there should be no reform at all. Let there be, but let us take to heart the words of the Swamiji that, while we must no doubt move with the times, we must not become the slaves of the times in which we live.

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 -7
or E Mail: admin@kanarasaraswat.in or
editor@kanarasaraswat.in or
kanara_saraswat@hotmail.com**

Break the quill !

UMANATH DONGERKERY

April 1928

A clerk was I and typist too,
And drove my quill so fast
Though I turned out the work of two
My pay was low and downcast!

I had to wear a decent dress,
To please my masters kind
'Tis only dress that doth impress
And move employer's mind

So I spent my dear friend
A moiety for my dress,
The other half, please do not laugh,
Was spent no doubt for mess.

My wife was wild, but I kept mild
And showed her my empty purse,
She got no pie and with a sigh
From her I got a curse!

No peace at home, much did I roam
In search of money's source
Sporting friends drew me then
Right to the Race-Course!

Sometimes I won, more often lost,
Lost all I had in bet

Then raised a loan, began to groan,
When drowned I was in debt!

To be frank , to Shamrao Bank
I bend my steps, but they
Send me out, with grave doubt
If gamblers can ever pay!

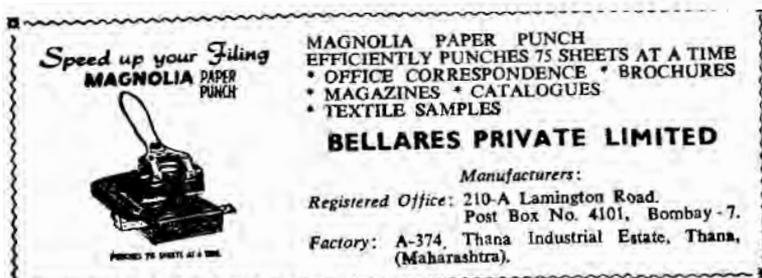
My loving wife, partner in my life
Doth pawn her ornaments
My little child, with tears wild
To sell its toys consents!

Unhappy life! I tell you my wife!
I break my cursed quill
In native place I seek solace,
My ancient fields I till!

Now come to me and kindly see
What plenty I possess
My fields are rich, and the bewitch
And honest sweat doth bless!

So break the quill and lands do till,
Take up this real line
Yours too will, to keep out ill,
Be blessed and in plenty shine

Reprint of old ads



Speed up your Filing
MAGNOLIA PAPER PUNCH



PUNCHES 75 SHEETS AT A TIME

MAGNOLIA PAPER PUNCH
EFFICIENTLY PUNCHES 75 SHEETS AT A TIME
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BELLAES PRIVATE LIMITED

Manufacturers:
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Post Box No. 4101, Bombay - 7.
Factory: A-374, Thana Industrial Estate, Thana,
(Maharashtra).

May 1966



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INSIST ON
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EVERY PINCH
AN
INSPIRATION



Try the most delicious
BELLARE'S FRESH GROUND PURE
COFFEE
AND
MAGNOLIA TEA
MAGNOLIA TEA
& ASSAM
BELLAES BROS.
MUMBAI
20, BOMBAY

July 1966

The manufacturing of snuff and other tobacco items was started by late Shri Krishnarao Bellare in 1918. After his passing away, his son late Shri Anantrao K. Bellare took over this business from 1950 onwards. Manufacture of Heavy Duty Office Punching Machines was started from 1964 onwards. Thereafter from 1967 manufacture of Cheque writers for protecting the Cheques from being tampered, by perforating on them, was started.

The KSA's Magazine - Its Early Travails

D. R. UGRANKAR

October 1969

The year 1916 was unique in the history of the Association, in as much as in that year it acquired out of its own funds a permanent habitation for its office and its activities, viz, a tenement in the Saraswat Co-operative Buildings at Gamdevi, specially designed as a Hall. With the easy availability of this amenity there was a proliferation of activities in our community under the auspices of the Association.

That year-1916-17- also saw the appearance of a new class of members on the rolls of the Association under the head "Non – Resident" i.e. resident outside the town and island of Bombay. The idea of enrolment of non-resident members originated with Shri G P Murdeshwar and Shri D V Nadkarni, (the then Chairman and Secretary respectively) and was enthusiastically propagated by Shri R K Golikere with the result that the membership grew in number. Whereas the local members could get the benefit of all social, the mofussil members could not. Moreover, it was desirable that some contact with non-resident members be established through a medium of the Association. That was how the idea of magazine, quarterly to start with, originated in the Committee. Shri R S Padbidri gave it a concrete form. He was, I believe, the Chief of the Editorial Committee. The editorial of the first issue stated the aims and the policy of the magazine.

In the very second year after the birth of the Saraswat Quarterly, the Managing Committee convened a Special General Meeting of the members of the Association to consider the question of its discontinuance on the plea of paucity of funds!

It must surprise anybody why sanguine calculations of 1919 should have gone amiss by July 1920. The story of the contemporaneous happenings to which this "catastrophe" can be linked may have some instructive value and so may interest readers of this Number.

That year saw the birth of an institution by the name "All India Saraswat Association" with its organ by the name "All India Saraswat"- a quarterly magazine. G P Murdeshwar happened to be chosen as Chairman of its Managing Committee and R K Golikere as one of its Hon. Secretaries. There was a movement for the unification of all sub-sects of Saraswats settled in Deccan and South India under the style Samyukta Gowd Saraswat Parishad and prominent leaders of our community such as R B Gangolly, Raghavendra Rao, S B Koppikar V V Kallianpurkar and many other had taken part thereat.

Their acceptance of the office of Chairman and Secretary respectively carried with it the responsibility of recruiting members, whose subscriptions would be required for the publication of the material for it. No wonder then that letters went to the mofussil residents of our community, who happened to be members of this All India institution; and though such letters may not have suggested transfer of members, their effect was reflected in the nonpayment of subscriptions

by a considerable number of the Association's nonresident members and the consequent depletion of funds available for publication of our magazine.

It is not surprising that some minds should have reacted to this situation by doubting the necessity of a separated organ of the K S A, when the news relating its activities and to our community and its institutions in general could be incorporated in the pages of the 'All India Saraswat', not surprising that the Managing Committee should feel obliged to do some rethinking and to consult the General Body of members. At the Special General Meeting, however practical commonsense prevailed and it was resolved to persevere in our effort to publish an organ of own, even in a skeleton size of economy.

So the Saraswat Quarterly survived through this crisis but had to submit to a fresh christening- the Kanara Saraswat- to distinguish it from the organ of the bigger institution whose membership was open to all Saraswats. If the name had been accurately descriptive of the sub-caste mark of our membership, why 'Chitrapur Saraswats' was not thought of for substitution in the name of our Association, as well as its organ, passes my comprehension. The magazine was somehow kept alive until 1923 in which year my term of office in the Association came to an end.

It gladdens my heart to see that this magazine of the Kanara Saraswat Association, which in its infancy had to be somehow saved from the throes of death, has survived and thrived by the efforts of loyal workers of the later period- among whom grateful mention must be made of R K Golikere who after his release from Mahatma Gandhiji's staff gave his devoted attention to his first love- the Association's magazine now celebrating its Golden Jubilee.

To all those who have thus contributed to this success my humble salute.

From the beginning of the Magazine, a 'Thought for the Month' used to be published on the first page.

Thought for the Month

Sept 1968

"He stepped at the thresholds of the huts of the thousands of dispossessed, dressed like one of their own. He spoke to them in their own language. Here was living truth at last, and not only quotations from books.

For this reason the Mahatma, the name given to him by the people of India, is his real name. Who else has felt like him that all the Indians are his own flesh and blood? When love came to the door of India, that door was opened wide. At Gandhiji's call, India blossomed forth to new greatness, just as once before, in earlier times, when Buddha proclaimed the truth of fellow feeling and compassion among all living creatures".

- Guru Dev Tagore

Through the (P) Ages

PANDURANG N NADKARNI

'Bending over Backward' published in the Golden Jubilee Number (October 1969) outlined the brilliant work of this journal during its first 50 years

THE GENESIS:

The Kanara Saraswat Association was ushered into its existence in July 1911 as the 'Friends Social Club' which appellation was soon shed for the present one on the 26th November of the same year.

The membership of the Kanara Saraswat Association rose quickly from 64 in 1911 to 712 in 1917-18, a journal for keeping the various members in touch with one another becoming an imperative necessity, the Association decided to start a journal of its own, and the first issue appeared in April, 1919.

The journal was not without its ups and downs, and underwent several transformations in the very first decade of its existence: started in April 1919 as the **Saraswat Quarterly**; the title was changed in January 1922 to **The Kanara Saraswat**; commencing as a quarterly, it was made into a monthly in July 1929, after a joint number in April / July 1921, it ceased to be published until its revival in 1922.

The lethargic pace at which the Quarterly issues were brought out, earned it the nickname **Gotarli** (centipede).

DECADE 1: 1919-1929

In the first decade, the principal contributors were H.N.R. (Hattiangadi Narain Rao), S. S. Talmaki, S.N. K. (S.N. Koppikar), R.S. Padbidri and S.R. Dongerkeri; and authors who used pseudonyms included Rusty Rustic, Recluse, Faddist, and the irresistible Trob and Gach. If Bhagwat-Dharma, Removal of untouchability, the Parishad, and Religious Education were 'heavy' reading, one could turn to our Friend the Cigaretti. The Perfect Wife, The Story of a Gramophone Record, or How to Kill and Institution etc., were on the 'lighter' side. Our departed worthies were not forgotten, and nearly two dozen biographical sketches were published.

News concerning far-flung members of the community first appeared in January 1922, in the shape of "Our Calcutta letter" by H.S.R., and this was followed by similar letters or Notes from Karwar, Dharwar, Madras, Nasik, Hubli, Delhi, Simla, Mangalore, Bhatkal, Coondapur, Burma and Rangoon. There was a separate item, 'News and Jottings', which briefly covered, among other things, happenings to members of the community in London, Cambridge and Manchester! The "Domestic Occurrences" included Births, Upanayan Ceremonies, Betrothals, Marriages, Forth Coming Marriages and Deaths. Successes in University Exams (changed to University Results and later to Examination Results), Council Elections, New Year Honours and Benefactions, were reported separately. The journal also ran a symposium and published a series of articles on "What is the most Pressing Need of the Saraswats at the present Day? (1919) "Saraswat Industrial Enterprises" (1919), and "How to improve the Status

of the Chitrapur Math and its Relations with the Community" (1928); published the "Census of Saraswats" of 1922 and fully covered Saraswat Conference held at Santa Cruz in December 1926, and the first official visit of H.H. Shrimat Anandashram Swamiji in January 1927.

DECADE 2: 1929-1939

In the second decade, the journal was dominated by H. Shankar Rau, who contributed 53 articles! Other Principal contributors were G. A. Chandavarkar, S.N. Koppikar, G. Annaji Rao, V.M. Chickermane, S. R. Dongerkeri, S.B. Nayampally and R. R. Talcherkar; occasional writers included 14 ladies, of whom Kamla S Dongerkeri contributed 5 articles, and authors, who wished to remain anonymous included Omkar, Outspoken, Obscures, and Options. The articles ranged from topics covering the historical, social, cultural and religious aspects of the community to other progressive matters of the day to physical culture and health. Letters to the Editor appeared in column entitled "Our Mail Bag" likewise, book reviews, were published in "Our Library Table", and poems in "Our Poet's Corner". One of the poets was none other than H.H. Shrimat Anandashram Swamiji whose poems in Sanskrit on the Gersappa Falls appeared in the October 1938 issue. The "Editorial" was unpredictable; it did not always feature on the first page; It was sometimes called Editorial, and on other occasions Editorial Notes, and from April 1937 three more features were added- A Thought for the Month, Editorial Chat, to bring the readers and Editors close to each other, and a concluding Special Number. For sometime during the decade, the journal covered the special features entitled "Konkani Column", "Marathi Column" and "Ladies Section". Also, towards the end, "Household Hints" began to figure in every issue.

DECADE 3: 1939-1949

In the third decade, H. Shankar Rau, G.A. Chandavarkar, G. Annaji Rao, and V M Chickermane were joined by Dayanand Dhareshwar, B. Sanjiva Rao and Dr S.S. Ugrankar. At least 8 ladies contributed articles and anonymous writers included among others Cynic, Bickerstaff, UNO.ME and Flash. As in the previous decade, the "Editorial" was entitled thus or as "Editorial Notes". "Newsy Notes" settled down as "Here and There" in July 1947. "Domestic Occurrences" was rechristened as "Domestic Tidings" in May 1948; new feature items were "Children's Page", "Random Jottings" "As We see it" and "In the Focus"

Despite war time restrictions, the journal extensively reported the major events of the decade viz., the opening of a newly constructed building to house the Kanara Saraswat Association (1939) the Silver Jubilee of the Ordination of H.H. Shrimat Anandashram Swamiji (1940), the attainment of Independence of the country (1947) and assassination of Mahatma Gandhi (1948). On the occasion of its Silver Jubilee

in (1944) the journal oriented and article entitled "The Kanara Saraswat" – A chip of the Old Block" in which Pandurang N Nadkarni dealt with its excellent record during the 25 years of its existence.

Decade 4: 1949-1959

The fourth decade saw the rise of two new writers Mr N S Ullal and K Gurudatt besides the principal contributors in H. Shankar Rau, Dayanand Dhareshwar and R. K. Golikere. By a strange coincidence, three founder editors and mainstays of this journal- R.S. Padbidri, H. Shankar Rau and R.K. Golikere- joined the Lord in rapid succession and the periodical dropped a filial tear on each occasion.

The major events of this decade – The Third and Fourth Mahasabhas of Chitrapur Saraswats (1950 and 1955); the fifth Konkani Conference (1953); The Chitrapur Saraswat Census and its Report and Directory (1956) the Golden Jubilee of Shamrao Vithal Coop Bank Ltd., (1956) the homage paid to the centenarian of the Community, Laxminarayan Sheshgiri Haladipur (1956) and Saraswat Convocation presided over by H.H. Shrimat Anandashram Swamiji (1957) were reported extensively by this journal.

Decade 5: 1959-1969

In the fifth decade, the main contributors were Prabhakar N Nadkarni, N.S. Ullal, K. Gurudatt, Dayanand Dhareshwar and Dr G.S. Hattiangdi. The emphasis now had shifted from articles to news and notes. Apart from the Deepawali Numbers the remaining 11 issues rarely contained any articles of permanent value

The major events reported in this journal during the decade were: The acceptance of a Shishya by H.H. Shrimat Anandashram Swamiji (1959), the Golden Jubilee of the Kanara Saraswat Association (1961) the passing away of Jawaharlal Nehru (1964) the Golden Jubilee of the Ordination of H.H. Shrimat Anandashram Swamiji (1965) the last official tour of H.H. Shrimat Anandashram Swamiji (1964-65), the fifth Mahasabha of Chitrapur Saraswats (1966), the Golden Jubilee of the Saraswat Mahila Samaj, Bombay (1967) the Opening of the KSA Holiday Home at Nasik (1968) and the Birth Centenary of Rao Bahadur S. S. Talmaki (1968). Among the correspondents were P. Annaji Rao, K. Shankar Rao, T. Nagesh Rao, K.P. Appaji Rao, D. Annaji Rao and R. R. Talcherkar.

Towards the end of the decade in the Sept 1969 issue, there was an article, "Marriage among Saraswats" By Dr Shankar Koppikar, in which he lamented the fact that although our community was the most forward and cosmopolitan in many respects, it continued to cling some old customs like arranged marriages. He urged the young men to take lead in reforming the unnecessary and antiquated portions of our marriage customs. He pooh-poohed the 'horoscope-matching' substantiating his convictions by stating that nowhere in Vedas was there mention made to the matching horoscopes before marriage. This article brought in a flood of comments both pro and against the stand taken by Dr Koppikar. Amongst these "A Mother" from Bangalore, justifying Dr Koppikar's views goes on to add that not only

the matching horoscopes be stopped but also pleads that the practice of taking the girl to the boy's house for the 'dheko' be discontinued and thus "save our girls their self-respect, embarrassment and humiliation". So much for Women's lib!

Decade 6: 1969-1979 & (1980)

In the 70's there were Shanta Bajekal, L.N. Baidur, as also Sadhana Kamat who wrote on this institution of marriage in our community asking to do away with the practice of matching horoscopes on the grounds that our community had always been in the forefront in social reforms like widow marriage, abolition of untouchability, education of and equality of status for women, as such, this was totally unwarranted in the 20th Century while choosing life partners. 'Shriman' and 'Mangirish', however through a series of laborious explanations, concluded that horoscopes are used not because we are blindly bound to traditions but as they serve as "Letters of introduction". Lively articles concerning marriages in our community have continued in rather sporadic bursts throughout the 70's and now gradually crept into the 80's too! By this time the journal started reporting of nearly 20% of inter-caste marriages.

The February 70 issue carried an article about the 'Sensational' findings of Bhanap Pathologist that Chitrapur Saraswats were prone to a rare kind of incurable hereditary anemia, known as Cooley's anemia.

Important events covered in this magazine during this decade were: The Mahasabha in Madras (1969), The Illustrated Weekly of India's reportage on the community (1970), The opening of India's first international quality recording tape manufacturing plant through the efforts and enterprise of a Bhanap (1970), the Census of our community (70-71), Bhanap writers meet (1972) and Indo- Pak Conflict (1972).

During the tenure of Sadanand Bhatkal as President of the KSA in 1971m a new column "Letter from the President" was started as a monthly feature alongside the Editorial. Amembal Sunder Rao continued it as "From the President's Desk". Editorials were dropped for a short time and have not appeared since.

In 1976, the format was changed from the Royal Size (6 ½ x 9 ½) to the Crown size (7 ½ x 10). The coverage has since then constantly undergone new innovations in a bid to brighten up the magazine.

Women found a place on the Editorial Committee for the first time in 1971, Suman Chickermane, Sushma Nadkarni and Shaila G Hattianadi served on the Committee for some years. Kunda Kagal is a member of the current Committee.

Some of the regular contributors to the "KS" during this period were Dumble Raja, Jyoti Nirodi, Sadhana Kamat, H.N. Rao, Dayanand Dhareshwar, B.U. Kumble (whose LOH became a household favourite), Savitri Babulkar, R.P. Nadkarni, S.S. Talmaki, N.S. Ullal and others.

'Drama- Reviews' started appearing regularly in the 'KS' magazine from 1971 onwards. Chief contributors were Ramkumar Mallapur, Gopal S Mavinkurve, and B.U. Kumble who also covered the Kala Vibhag activities with great zest. Sports events were covered by D.B. Gangolli and Nitin

Gokarn. Articles on Music by Mohan D Nadkarni were well appreciated.

The Golden Jubilee Survey concluded with some musings: "What about the future?" We have, as readers know, issued a questionnaire in the July 1980 issue, inviting suggestions and hints for the improvement of this journal. Some friends have responded to this. We would however, like to wait till the end of the year for receiving more suggestions and then venture to make our own comments on the same.

All of us are, nevertheless, convinced, as our former editors wrote that: This little magazine will strive to uphold the principles of brotherhood, cooperation and social service which appear in the forefront of the Association's aims and objects".

Source Golden Jubilee Number KS October 1969

Moving Ahead -

The years 1981 onwards saw many more writers and poets contributing their articles. The year 2000 saw the KS donning colours and the cover page became more attractive. As the printing technology improved, we moved from Letterpress to offset printing – Shri Dev Nadkarni helped in this phase, - and then to totally computerized printing.

More women started contributing – Muktabai Chandavar, Savitri Babulkar, Nalini Nadkarni, Rekha Rao are regular contributors and many more send in their articles now and then. A column for recipes, old and new was started and saw contributions from Nina Murdeshwar, Shantabai Vokethur, and many others. We even had a series of articles from

Prathamesh Kumta, a chef in his own right!

Mayur Kalbag has been sending copious articles on different aspects of Personality development and Management techniques. Many others write on diverse topics ranging from economy and finance to fiction, travelogues, reminiscences and medical advice.

New Features

Our 'Kiddies Corner' feature has become popular, thanks to the enthusiastic parents who send in their children's artwork to be printed. Prizes instituted by late Shri Ramesh Nadkarni for the best contributions has no doubt added to their enthusiasm!

'Down Memory Lane' also is popular with many seniors sending in their memories. The 'Science Corner' received a fillip with Shri Sanjay Gokarn's articles.

Unfortunately the 'Young Viewpoint' feature did not receive much response. It may be that they find the electronic media more attractive ...

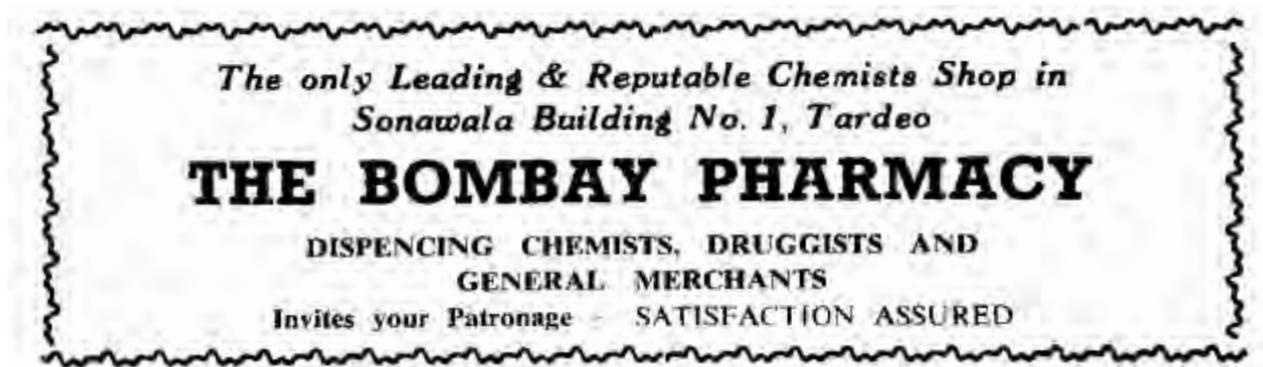
As always the KS strives to give publicity to our people who excel in their fields. to those who get awards and those who toil in the fields of social work, education etc.

Recently, keeping up with the times, the Kanara Saraswat magazine has gone green ... a softcopy is available to our readers instead of a hard copy should they so wish. We hope more readers will come forth and opt for this initiative.

We wish the magazine more popularity in the years to come.

... Editorial Committee

Reprint of Kaikini's Bombay Pharmacy Ad



Born in July , 1907, in Kaikini , a sleepy village near Murudeshwar, Ramakant Kaikini was one of few bhanap pharmacists of the early 30's. He founded The Bombay Pharmacy, which went on to become a leading pharmaceutical distributor and dispensing chemists which he managed till the early 60's.

An avid musician and dramatist, he was one of the key members of the bhanap drama venture , "Natya Kala Mandal". He was known for his portrayal of the role of " Sindhu", in the Konkani version "Ekuch Ghot" of the famous Marathi play "Ekach Pyaala".

His wife Malati and children supported him in his ventures in Arts and business.

He passed away in 1985. His creative legacy is carried forward by his son and 3 daughters.

Son Ravi is a noted stage magician (Magician Ravindranath), his eldest daughter Shakuntala (Manelkar) is a gifted creative artist , known for her paintings and handicrafts, his 2nd daughter Late Damayanti (Shiroor) was also an artist and well known chef . His youngest daughter Purnima (Anupama Deshpande) is a Filmfare Awardee , and a well known Hindi and regional films playback singer.

Convocations

The Convocation which is called 'At Home' today has been started as long ago as 1920! Given below is the list of the illustrious people who have graced the occasion as Chief Guests and addressed our students over the years.

Year	Chief Guest	Year	Chief Guest
1932	H. Shankar Rau	1988	M. R. Pai
1936	S. R. Dongerkery	1990	Vimla Patil
1939	Kamlabai Dongerkery	1992	Dr Vijay Gupchup
1941	Hattikudur Sakharam Rao	1994	Dr Guruprasad Murthy
1946	Justice S. R. Tendolkar	1995	Dr D. R. Sardesai
1948	Mr G. N. Joshi	1997	Shri Julio Rebeiro
1949	Dr B. P. Divgi	1998	Ms Pratibha Gopujkar
1950	Mr P. M. Lad	1999	Shri Jeppu Krishna Rao
1951	Justice P. B. Gajendragadkar	2000	Prof (Dr) M. V. Nadkarni
1955	Kumari Sulabha Panandikar	2001	Dr Pramod Talgeri
1957	H. H. Shrimat Anandashram Swamiji	2002	Prof Smt Mohini Mankikar
1958	Prof G. D. Parikh	2003	Dr(Smt) Indu Shahani
1959	Principal T. K. Tope	2004	Dr Shantanu Nagarkatti (Shri Govind Das)
1960	Smt Rama Rau	2005	Dr Ajit Phadke
1962	Dr. R. R. Hattiangadi	2006	Prof Vijay Gupchup
1964	Mahamahopadhyaya Datto Vaman Potdar	2007	Dr Mohan S Mankekar
1966	Dr. V.K.R.V Rao	2008	Smt Shyamala Vinekar
1967	Shri Dinkar Desai	2009	Shri Kuldeep Kalavar
1969	Shri V.P. Varde	2010	Dr Urmila Rai
1970	Shri T.A. Pai	2011	Prof Sadhana Kamat
1973	Shri S K Wankhede	2012	Dr Meena Chandavarkar
1974	Judge Shri Balmukund B Nadkarni	2013	Smt Nirmala Bellare
1975	Padmashri Smt Avabai Wadia	2014	Smt Shobhana M Bijoor
1976	Dr K S Basu	2015	Shri Kuldeep Kalavar
1978	Shri Sharu Rangnekar	2016	Dr Aruna Narayanan (Nee Udyavar)
1980	Dr Salim Ali	2017	Dr (Prof) Suneela S Mavinkurve
1983	Sushilarani Patel	2018	Dr (Smt) Urmila Thatte (Nee Jamalabad)
		2019	Dr Jayesh Bellare

KSA now using technology for an additional channel for two-way communication with members

WHATSAPP Messenger

WHATSAPP NUMBER +91 8879557536

Please include KSA in your WhatsApp contacts & send us a message giving your details (full name, address, mobile number & email). We shall include you in the KSA WHATSAPP Group through which we shall disseminate information regarding events, activities, announcements etc. Having registered your mobile number as above, you may also send Short Text messages for matters requiring our urgent attention like updating information, change in address, classified advertisements etc.

- Do not send attachments like articles for magazines, photographs, paid advertisements etc – email may be used for such matters and if you desire you may send Whatsapp message informing us that you have emailed details.
- Please do not use this number to make phone/voice calls (phone on silent mode and may not be answered).
- Please refrain from sending any FORWARDS and unsolicited messages.

<https://www.facebook.com/kanarasaraswatassociation>

<https://www.youtube.com/channel/UCmYx7Yvds0TQrplxNVEbSAQ>



Avail KSA's NASHIK YATRA PACKAGE

Avail a 5 Nights / 6 Days Nashik Yatra Package @ just ₹6500 per person with a stay at our homely NASHIK HOLIDAY HOME (NHH). Price includes:

- 5nights stay at our Holiday Home
- Breakfast & Dinner at the Holiday (vegetarian only – non vegetarians are free to order their dishes from outside at their cost)
- Travel to various places of pilgrimage/sight seeing (see itinerary below)
- Cost does not include cost of travel from your place of residence to Holiday Home; lunches/dinner while on travel; entry tickets and items not included in itinerary.
- Above pricing based on group size of 12 persons; **Smaller groups (to facilitate families) also welcome subject to a higher price (particularly transportation).**
- Rooms on twin sharing basis with two rooms sharing one toilet and one Indian WC.
- 4 Nights / 5 Days package possible @₹ 5500 (subject to minimum group size)



14-Mar-20	Arrival of all the Yatris to Nashik Holiday Home (NHH). Check in Time 12 Noon. 7.30 pm: Introduction of Yatris and Dinner at Nashik Holiday Home Lawns
15-Mar-20	8 am – Breakfast • 9 am – Visit to Navashya Ganpati built on the banks of River Godavari. This temple is 5 kms from NHH and was built in the year 1774 by Shrimant Raghoba Peshwa and his Wife Anandibai. • 10 am – Visit to Someshwar Mahadev Mandir and Balaji Temple on the banks of River Godavari • 11 am – Visit to Sula Wines. (Wine Tasting Tour) • 1.30 pm - Return to NHH for Lunch • Till 4 pm – Rest / Free Time • 4 pm – Tea and Biscuits • 5 pm – Departure to Panchavati (3 Kms from NHH); Ramkund (Godavari Ghat) - this is the place where Kumbhmela happens every 12 years • Visit to Shree Sharadamba Temple (Shringeri Shankarayacharya Math) and Kalaram Mandir in Panchavati. (Walking Distance from Ramkund) • 9 pm – Dinner at NHH
16-Mar-20	6 am – Departure to Trimbakeshwar - 30 kms from NHH (packed breakfast) • Visit to Trimbakeshwar Jyotirling (One of the 12 Jyotirlingas in India) • Visit to Kushavarteerth (Walking Distance from Main Temple) • While Returning visit Coins Museum (Indian Institute for Research in Numismatic Studies) • Return to NHH for early lunch at 12.30 pm • 2.30 pm- Departure to Swantantrayaveer Vinayak Damodar Sawarkar, Residence (now a Museum) in Bhagur – 25 kms from NHH • Visit to Artillery Centre Museum, Deviall and Shree Samarth Ramdas Math, Takli (Hanuman Idol Created by Hand by Samarth Ramdas) and also the items used by Samarth Ramdas himself are on display in the Temple • Return to NHH expected by 8 pm. 9 pm – Dinner at NHH.
17-Mar-20	Morning 6 am – Departure to Shirdi (Saibaba Samadhi) – 90 kms from Nashik. Lunch at Shirdi. Further Proceed to Shani-Shingnapur (Famous Temple of Shanidev) – 72 kms from Shirdi. Dinner also enroute to Nashik.
18-Mar-20	8 am - Breakfast at NHH • 9 am – Departure to Shree Saptashrung Nivasin Devi Devasthan (Vani Devi) – 65 kms from Nashik. Vehicles now go upto the Fernacular Trolley Station, onwards travel by Trolley to the Temple • Onwards Departure to Saputara Hill Station – 50 kms from Saptashrung Temple • Lunch at Saputara • Places to Visit at Saputara – Table Top, Ropeway, Lake (Boating), Tribal Museum • Departure from Saputara for NHH at 5 pm • 8.30 pm onwards - Farewell Dinner at NHH Lawns – Karaoke / Light Music Session can be arranged (Yatris can also participate)
19-Mar-20	8 am – Breakfast at NHH • Photo Opportunities / Free time • Guests Checkout at 12 Noon after Early Lunch

The above itinerary is suggestive and subject to change to suit the needs of the group.

For further details, queries and booking contact:

Mr KishanChandavarkar / Mr. Radhakrishna Kodange

KSA HOLIDAY HOME

New Pandit Colony, Off. Sharanpur Road, Nashik-422 002.

Phone: (0253) – 2580575 / 2315881 / 2232841.

Mobile No: +91 9822320601 / 7507463137 Email : nashikholidayhome@gmail.com

*Our dear Aai, Manorama Pandurang Sashital
(daughter of Vishveshwar Nagappayya Koppikar)
Completes 104th and Enters 105th year on Gudi Padwa day,
25th March 2020*



*Love you lots
Dilip - Roopa
Aparna & Navin Suri
Anuj Sashital
Great-grandchildren- Krishna and Kabir*

*With Best Wishes From
Sashitals, Koppikars, Suris, Hosangadis, Bijurs, Naimpallis
Near and Dear Ones*



Mr M R Rao: The Man Behind Anaesthetics

Mr. Mundkur Raghuvver Rao started a small firm manufacturing and selling anaesthesia equipment on the advice of his brother Mr. G. S. Mundkur. After obtaining a licence in 1951 he set up shop at H7 Anandashram, Proctor Road, Grant Road, Bombay and this is how "Anaesthetics" started ! At that time there was no Indian manufacturer & supplier; his only competitor was the foreign company British Oxygen Ltd., which later became Indian Oxygen Ltd., based in Calcutta.

As the business grew he got his own gala in Vakharia Industrial Estate, Ram Mandir Road, Goregaon West and increased the range of products to include laryngoscopes, manually operated bellows, vaporizers, masks, and other anaesthetic instruments which were essential for anaesthetists starting their private practice. He would attend all exhibitions to display and popularise his products. By word of mouth the news spread that Mr Rao of Anaesthetics provided high quality instruments for a newly qualified anaesthetist. He prepared a kit ready with all the essentials for any anaesthetist starting his career, even providing it to those who could not afford it, free of cost on a 'payable when able' basis. It was his aim to provide all the requirements of anaesthetists under one roof and develop & offer indigenously manufactured import substitutions at economical prices. He was known for his after sales service including sending out his representatives to provide delivery, service and minor repairs on site. Most anaesthetists and nursing homes sourced their equipment from him.

Even today Mr M. R. Rao is held in great esteem and revered by senior anaesthetists in India. Anaesthetics came to be known as a reliable and honest establishment due to Mr Rao's hard work, dedication and customer focus. He was an easy-going and fun loving bachelor who dedicated his life to building the firm.

Sadly, he passed away in 1992 but not before introducing his nephew Mr. Nitin Koppiker, who follows in his footsteps. His elder brother had taken over the running of the company on the strong foundation laid by Mr. Rao. Since he also passed away in 2003, Mr Nitin Koppiker and his son Nitish run the company with the same dedication and vision as it's founder Mr Rao had since its inception in 1951. The company remains a successful enterprise despite several competitors who have entered the market, selling equipment at much lower prices. The firm's integrity and service shines through and is the essence of Anaesthetics today !



Anaesthetics India Pvt. Ltd.

Critical Care, Oxygen Therapy & Anaesthesia Equipment

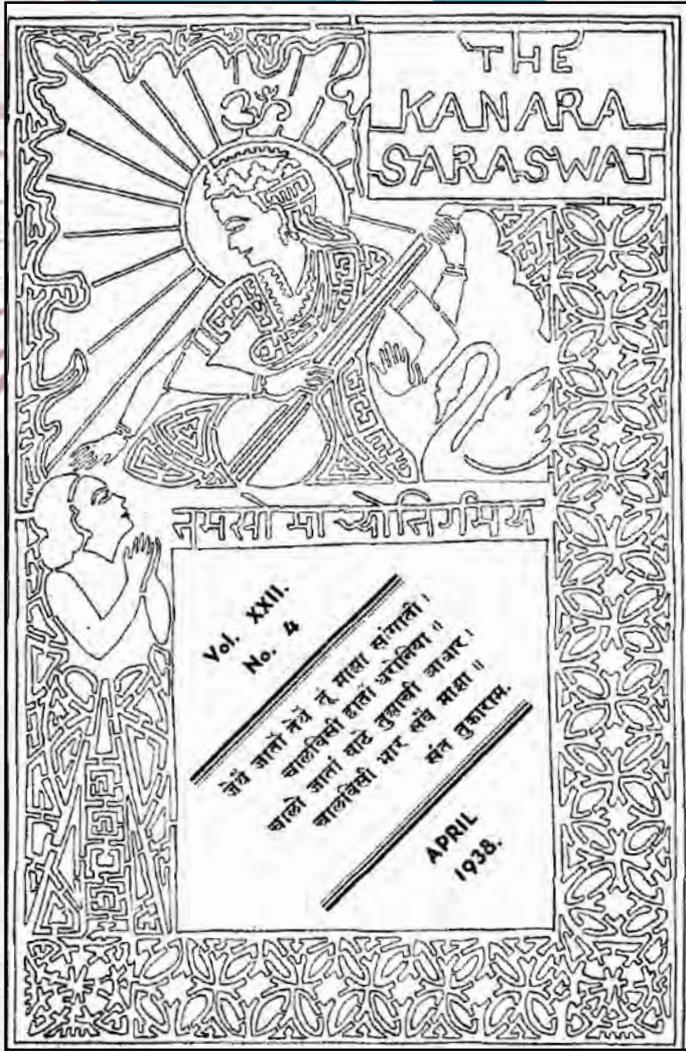
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101, 102 Amar Business Centre,
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The Shrimad Ananteshwar Temple, Vittal

H.S.R.

March 1938

TRADITION has it that, about the year 1560 A.D. a member of the community proceeded to Subramanya, and worshipped the God; the God appeared to him in a dream, directed him to take away an image for future worship, instructed him to install it in a particular place, and disappeared. Accordingly, he brought with him an image to Vokkettur, a mile to the north east of Vittal, erected a shrine there with the help of the community, and consecrated and image in it.

It is related that, under instructions from the God, the image was transferred to, and installed at, Vittal about 1660. And, in token thereof, it is custom to this day to bring some earth from original spot at Vokkettur, to sow a little grain in it and let it sprout, and to hand the sprouted grain to devotees as prasad prior to the commencement of the annual shashti festival at Vittal.

It is believed that this Ananteshwar Temple at Vittal was the first temple of the community in Kanara. Until fairly recently ,

a choula vantiga of 8 annas per household was being collected for it each year from the members , from Gokarn in the North and Nileshwar in the South, by priests who used to go about with prasad; there was darshan at the temple from the start; large crowds congregated at the shashti car festival and on other sacred occasions; lepers used to take prasad, bathe daily in the adjoining tank and be cleaned; vows and offerings were being made from different quarters; and the temple prospered.

Before Vittal came into British possession in 1800, it was being ruled by the logal Heggade. He imagined that the temple was a gold mine and planned to plunder it in 1791. But the temple priest got scent of this, hid the valuables and frustrated the plan. Later, in 1800, when the greater portion of the district had been wrested by the British from Tippu, the Heggade, who had sided with the latter, made a second, and this time a successful, attempt , had the temple plundered , and took away property worth Rs 8360 (Siddharthi, Vaishakh Shudh 5). The Brahmans in charge, however, managed to save the images, removed them to Mangalore, arranged for worship there for about a year and half, and brought them back to Vittal only after the Heggade was safe in the custody of the British. Thereupon, in 1804, the temple was reconstructed and the image re-consecrated by Shrimat Keshavashrama, our fifth Guru (Rudhirodgari, Vaishakh Shudh 13). This was followed in 1810 by the installation of a shivalinga in the temple.

But more was to come. 1821 saw the temple destroyed by fire. Mr Manjeshwar Babannaya and the Bantval people had it rebuilt , however- only to see it devastated by the same agency once more, even before its re-consecration. Finally, in 1835, the work was taken in hand again, the roof of the inner shrine was copper -plated, and the following year witnessed its re-consecration by Shrimat Vamanashrama, our Sixth Guru (Durmukhi, Jesht Shudh 15). The building of the chandrashalas which had also been commenced in 1835, was, however, completed only in 1855.

In course of time, the process of darshan stopped, probably about 1860. It was deemed necessary to have a further consecration, and the Bramhakalasha ceremony was performed with great éclat, under the aegis of Shrimat Pandurangashrama, our eighth Guru, on February 23, 1912 (Vidodhikritu, Phalgun Shudh 5)

The above account is based on the Kanarese introduction to the report of the ceremony which was prepared by Mr Padukone Ganesh Rao and others in 1912 after verification, where possible from the records of the Shri Chitrapur Math.

The temple is presumably the oldest now possessed by the community in the Kanaras. It has had a chequered history and survived numerous shocks. And its origin and survival alike are of more than passing interest. Curiously enough, even its name has undergone a change. What was the "Shrimad Ananteshwar Temple." At any rate till 1801, has been known as the "Shri Madananteshwar Temple" latterly; much as "a norange" has been transformed into "an orange", observes a Puttur friend. Yes, the dear old institution has suffered a lot- plunder, fire, and bad grammar!!!

HH Shrimat Anandashram Swamiji's Address On Convocation Day

October 1957

Swamiji began his address in a humorous vein with a reference to his toothless condition. He said that when the Chairman of the Managing Committee approached him a few days ago with a request that he should deliver the Convocation Address this year, he was little diffident about the undertaking as, apart from other considerations, he was laboring at the moment under the disability of a dental vacuum. Any outward physical defects could be successfully concealed or camouflaged by the resources of modern photography, but he was not sure whether the same could be said of defects in speaking arising from a state of toothlessness. He had yet to hear about the possibility of such vocal deficiency being made up by the skill and cunning of tape-recording technique and that was where he currently suffered from a great disadvantage. He, however, accepted the invitation owing to the importance of the occasion and in deference to the earnest desire of the public who would not mind his halting delivery in the circumstances.

Turning to the present day conditions, he said that the world was today in a state of terrible flux, an unprecedented revolution which was threatening to root out the old ideals and traditions and no one can foresee the upshot of all this startling change. It is not that there were no radical changes in the history of mankind in the past; for example, the institution of yajna, which was so popular and deep rooted in our social and religious life during the Vedic period disappeared almost entirely at a later stage yielding place to the idea of self-control and meditation. All the same, this ideological revolution furnished no parallel to what was taking place in this modern world of speed. For one like him, with a conservative outlook, it was difficult to keep pace with the times, and this made him wonder whether he was quite the kind of person who could justice to the task of advising the students, notwithstanding the magnificent expectations of Dr Kowshik about his competence in the matter.

As regards instruction to the students, Swamiji said that he could do no better than invite their attention to the relevant Upanishadic precept, the celebrated advice which the Acharya gave to his pupils when the latter after completion of their studies at the Gurukul, were about to enter the work-a-day world namely सत्यं वद, धर्मं चर, मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव which means 'Speak the truth, act according to Dharm, revere your father and mother and respect your Guru.' These teachings were the bedrock of a successful worldly career and would contribute not only to individual happiness but also social peace, harmony, and progress. It was necessary that one should respect one's teachers even though they might be imparting secular education only. Such an attitude and conduct were really profitable to us in the same way in that a cow, when tended lovingly, yields good and nourishing milk to us. Nowadays it is observed that the

Acharyas themselves have to be afraid of students, which is quite undesirable. Under such conditions, the Acharyas have no encouragement to give their best to the students. It is only when they enjoy the love and affection of the students that the latter can derive the maximum advantage from them. Similarly, they should respect and revere their parents, however high their own station in life might be and whatever be the drawbacks of the parents that came to their notice when they are grown up. It has been rightly stated that one can never repay the debt of gratitude one owes to one's parents. Egoism, अहंकार अभिमान was the besetting sin of mankind which was responsible for discourtesy and disrespect which they displayed towards parents and teachers and it was up to the students to avoid this pitfall.

Swamiji then referred to the common misconception that with the end of their academic careers, it was no longer necessary for them to maintain studious habits. There was no end to knowledge and one's efficiency and ability to face life often depended upon one's stock of knowledge which should be enriched continuously by discriminating study and reflection. This meant maintenance of reading habits and devotion of some time daily and regularly to अध्ययन even after one passed out of school or college. Knowledge was of two kinds, namely, पराविद्या (spiritual knowledge) and अपराविद्या (secular knowledge). While the latter was important for one's material well-being, the former was even more important, both from the points of view of material and spiritual welfare, as without it the true mission of life could not be said to be fulfilled. Our national leaders were good examples of dedicated lives and worthy of emulation by the younger generation. But this did not mean that they should be followed or imitated blindly. Their good points should be noted and copied, but when they are found to be weak – and every great man has his weaknesses and shortcomings, their weak points should be rejected. For example, a leader who had scant regard for religion deserved to be ignored to the extent justified by his irreligiosity and one should make good such shortcomings by one's own steady conformity to religion. The same attitude of discrimination was necessary in one's relations with elders, but should be joined with dignity and respect for them.

Swamiji then turned to the subject of married life, on which the students would embark sooner or later. The real object of married life was procreation (प्रजोत्पादन) and continuation of family traditions (कुलचार). Nowadays, however, the idea was spreading that the sole object of marriage was भोग, काम, that is sensual enjoyment, which was the cause of much unhappiness. Formerly, the parents used to select brides and bridegrooms, as the case may be, by a careful examination of such vital factors as character and heredity. The modern trend was towards what are called 'love marriages' which more often than not ended in failures. This was because

kama (passion) was mistaken for प्रेम (love) and it was natural for immature and impressionable youths to rush into such mistakes which they realized and regretted later, after the initial effusion of 'love' had subsided. He was not against love marriages as such, he wanted the public to realize the dangers latent in them. Pure love was not bad. In fact, it was a noble and exalted ideal and impelled its votaries to the highest kind of sacrifice, a thing which was not so common in this world. What passed for love was only a fleeting emotion and the momentary excitement which smacked of nothing better than carnal attraction and appeal. If modern boys and girls preferred to make their own selection, they should do so after due regard to the considerations just mentioned and after obtaining the consent of the parents. Love for the other partner to the exclusion of any consideration or respect for the parents or other members of the family denoted a narrow and mediocre (संकुचित) mind and ingratitude towards the elders. The suffering of the mother during conception and the pain and the worries which parents undergo for our sake throughout cannot be repaid even after serving them for one hundred years. 'Do not bow down to काम and भोग and tinsel love. The so-called love endures only so long as the other party is serviceable whereas real love will persist even when the other party is unserviceable. The former was fickle and opportunist while the latter was enduring and ethical. Although this subject is not an immediate problem with the students, it will have to be faced by them at some future date' said Swamiji.

Swamiji then made a call for a life of moral discipline and restraint नैतिक जीवन that is, a life of plain living and high thinking. We did not mean by 'plain living' a life of poverty. There was nothing wrong in earning wealth by right means and using it for the right purposes. One was entitled to the employment of wealth rightfully acquired, but only in moderation. Surplus wealth was to be diverted for charity दान and religion धर्म - . The ideal to be followed was a life of continence and according to moral principle, free from the taint of attachment and hatred. Such a life made possible to devote time for spiritual pursuits and the Realisation of God which was the true end of human existence . The Upanishads attach less significance to rituals यज्ञ याग and give more importance to high thinking and simple living. Ours was a धर्मप्रधान ideal of life and artha and kama were subordinated to Dharma which was the means to attain Moksha, the final goal of life. Our religion, while permitting restrained enjoyment of material goods, exalted a life of renunciation and service to humanity.

Referring to the role of Brahmins, Swamiji said that they were born to propagate noble ideals and set up a high standard of ethical living नैतिक जीवन. The injunction of धर्ममन्त्र did not mean observance of mere rituals but ordering of daily life in accordance with the tenets of Dharma. Man owes his wealth , his education and his progress to the society which makes these possible for him and it is only by the service of the society that he would discharge the debt he owed to the society. Social service was really a part of our

religion and it is best done when there is behind it the intention of discharging one's debt to the society and not the egoistic notion of 'doing good to others' which was preposterous. One should also learn the dignity of labour and the art of self-reliance as man prospers by these qualities.

Swamiji then dwelt upon the basic necessity of Faith in God as the governing principle of life. Gayatri Mantra was the means of putting oneself in tune with God and it behooved us to hold fast to this mantra even if we were not able to perform several rituals owing to the stress and strain of present-day living. This mantra purifies our life, strengthens our mind and spirit and enables us to lead a noble life and be true to Brahmanya. The holy thread was a symbol of dedicated life and should be worn by all Brahmins.

Swamiji concluded his address by blessing the students and praying to God Bhavanishankar for their moral and material progress. He also hoped that they would turn out to be true servants to the society.



A Tree Politician

S. ANNAJI RAO

August 1957

I went and sat beneath a tree
That stood on the sands of Chowpatti
Where Leaguers, Royists and Congress speak
Of their achievements, week by week.

Suddenly the tree got an inspiration
To speak on trees to the nation
Pointing out to all us men
It made bold for oration.

The tree began "Sisters and brothers
Our slogan is 'All for Others'
We live for you, we die for you,
We bear those fruits and flowers for you.

We give your body shelter and shade
In sun, rain and weather so bad
Smilingly with all our might
We serve you day and serve you night.

But never a day we complained yet
For fame and prestige like hypocrite
Silently for service we firmly stood
But you people call us only wood."

I, the poet, who heard this speech
Have a lesson for you to teach,
Give and Give but never take,
Live and Die for other's sake.

Saraswat Convocation

Address by Justice S. R. Tendolkar

November 1946

Declaring that India as a nation lacked character, Mr Justice Tendolkar blamed parents for giving their children a bad start in life. Mr. Justice Tendolkar was addressing the Kanara Saraswat Convocation, a function revived after a lapse of four years, at the Association's Hall, Talmakiwadi, on Sunday, the 18th August 1946.

Mr Justice Tendolkar began with a compliment to the Association, whose activities had greatly impressed him. Turning next to the students he remarked that every student who passed any examination deserved congratulations, irrespective of the fact whether he had done so with distinctions or not, because it marked the end of his period of apprenticeship and brought him to the threshold of the realities of life.

It would be well for the student at that stage to ask himself – “What has education done for me? What has been purpose of my education – was it intended merely to enable me to secure lucrative employment, or a wealthy father-in-law, or (in case of a girl) an I.C.S. husband?”

The speaker hoped that every successful lady succeeded in getting an I.C. S. husband and that boys got all the comforts in life. But was that, that they came into the world for? Did they owe nothing to the society in which they were born? Service to the country was not the privilege of any particular class or sector.

Even the most ordinary individual, one not well-placed in life, had it in him to give something to the country in which he lived. Let each one do something that will satisfy at least his conscience and make him feel proud that he had done his bit for the country.

India, Mr Justice Tendolkar remarked, was on the eve of democracy. Was the youth of the country going to prove itself worthy of that independence? Independence could not be conferred by foreign power. In fact it could not be retained in such circumstances.

It was then that Mr. Justice Tendolkar made his assertion about lack of character among Indians. “There are”, he said, “so many petty things in which we all try to cheat that, it is matter of shame to confess that Indians as a class lack character. I am sorry to have to say this, but unfortunately, it is true”.

“How is that such a great nation as ours with all its high traditions and philosophy lacks character? It all starts with the father, which in order to save half-an-anna during a tram journey minimizes his son's age. Does he ever give a thought to the effect such conduct has on his child? Will not the child become a confirmed believer in the potency of untruth?”

“In schools we see another form of cheating. There is a race for monitorship and the reason for this competition is

that the student occupying that position can lay his hands on chalk-sticks, ping-pong balls and such other things, belonging to the school. His excuse is that if he does not take them the teacher will. (Laughter)”

“It is not the fault of the student but that of the environment in which they live”.

Mr Justice Tendolkar contrasted student life in India with that in England and said while he was in London University he was a member of an excellent lending library. The library had no staff. Students chose their books, themselves made entries in the register and took away the books they have chosen. A fortnight later the books were back in the places. The speaker was surprised and asked the librarian how the library could risk such a procedure The reply was that “trust begot trust” and that hardly 200 of the thousands of books taken out by the students were lost to the library. On the other hand, the library saved the expenses of supervising and issuing staff. ‘Not only do we save the money, but we also teach the students to be honest.’ was the comment of the librarian.

In direct contrast to that was the library started by the Indian Students' Hostel in London. The library opened with 3000 books, but at the end of six months hardly 400 remained. Another note-worthy example of lack of character was within the experience of most people. When the Swadeshi movement was beginning to take root there were enough unpatriotic people who turned it to their own advantage by palming off coarse mill-made cloth or cloth imported from Japan as hand-spun khadi.

These were comparatively trifling incidents in every day life, but they all went to show lack of character among the people as a whole. Bribery, and corruption were everywhere in evidence and black marketing was a scourge which no government would be able to abolish for at least half a dozen years.

“Why does this happen?” asked the speaker. Providing the answer himself he added: “if you and I decide tomorrow that no matter what happens we shall not buy anything in black market the scourge will disappear in no time. But this requires public consciousness of what is right and what is wrong”.

Concluding, Mr Justice Tendolkar said,, “No matter how you are placed in life, you must always be able to hold your head high. If you keep truth as your guiding principle, no matter where you are placed in life, you will be happy. It will certainly give you strength in your days of adversity. If you do that one thing in life you will have proved that you have been worthy of the education imparted to you. If, on the other hand, you lead a life of untruth, your education will have been utterly wasted.”

भानप विद्यार्थ्यांगले स्नातकांगले सम्मेलन

प्राध्यापक एम वी नाडकर्णीगेलें भाषण दिनांक २१.१०.२००० आनंदाश्रम हॉल

विविध पदव्यां घेव्नु. श्रेय प्राप्त कोर्नु घेतिल्या विद्यार्थ्यांनो. म्हालगडयांनो आनि भाव भैष्यानां पैलें हांगा जमील्या सगळे विद्यार्थ्यांक तुमतुमगल्या अध्ययनांतु अभिवृद्धी. वृत्तींतु प्रगती जीवनान्तु यश आणि वरंपण जाव्वां म्होणु हांव मगेल्यो हार्दिक शुभेच्छा व्यक्त कर्ता.

तुम्मी सर्वांनी विशेष जाव्नु कॅनरा सारस्वत संस्थेचो अध्यक्ष श्री सुरेश हेम्माडी आनि उपाध्यक्ष श्री दिलीप सशीतल हांनी माक्का प्रीतीने आपोव्नु तुमच्या सगळ्यां सांगाती मेळचो अवकाश दिल्लेल्याक हांव कृतज्ञ आस्सं.

विद्यार्थ्यांगल्या मार्गदर्शना खातीर चारी शब्द उल्लोका म्होणु दिलीपाने माक्का सांगल्या. ताज्जे काम चार हजार वर्सांमाक्षी त्रैतेरीय उपनिषदाने केल्यां. आश्रमांथाव्नु भायर पडतल्या स्नातकांक तांगेल्या कुलगुरूंनी एकु उपदेशु दिंवचो आशिलो तों म्हळ्यारी 'सत्यं वद. धर्मं चर. स्वाध्याय न् मा प्रमद.' स्वता: कोर्चे चुक्कोनाक्काती 'मातृदेवो भव. पितृदेवो भव. आचार्यदेवो भव. अतिथीदेवो भव.' हों उपदेशु. आदेशु आतंयी प्रसुत आस्स.

आम्मी अभ्यासु, अध्ययन कर्तना जावों, आमगेल्या वृत्तीच्या कार्यांतु जावों तांतु यश मेळका. तें जायना जाल्यारी कस्ले कोर्का त्या बद्दल छंदोग्य उपनिषदांतु सांगिले आस्स. परीणामकारक अथवा कार्यकुशल कामाक उपनिषदांतु वीर्यत्वकारं म्हळळेल्या शब्दांचो उपयोग केल्ला. ह्या उपनिषदांतु सांगल्या यदेव विद्या-श्रुद्धया उपनिषदा करोती तदेव वीर्य वक्तरं भवति. जे खंचे काम ताक्का जायि जरूर आशिले कौशल्य आनि ज्ञान वापोर्नु श्रुद्धेने आनि सखोल गंभीर विचार कोर्नु केल्यारी तें परीणामकारी जात्ता.

आम्मी कस्लेंयी काम कर्तना ताज्जो उद्देशु स्वतः हिताखातिर मात्र वें म्हळळेलो प्रश्नु येत्ता. चिके विचारू केल्यारी कळता की स्वतःचे हित कुटुंबाच्या हिताक जोण्णु आस्स. तशीची, कुटुंबाचे हित समाजाच्या हितासांगाती समाजाचे हित राष्ट्रासांगाती आनि राष्ट्राचे हित जगाच्या सांगाती जोण्णु आस्स. ही विशाल दृष्टी घेव्नु खंचि व्यक्ती, खंचे समाज काम करता की, त्या व्यक्तीक आनि समाजाक यश आनि श्रेष्ठता प्राप्त जात्ता. आमगेल्या भानप समाजाक तरी एकु गौरवु आनि श्रेष्ठता जाइ जाल्यारी आमी आमगेल्या व्यक्तीगत स्वार्थाखातिर मात्र काम केल्यारी तें मेळना. आमगेल्या स्वाम्यांनी श्रीवली ट्रस्ट स्थापन कोर्नु शिरालीचे आसपास आशिल्या सगळ्या जानांक बरेपण जांवका म्होणु केल्लेली ही योजना ह्या दृष्टीने अत्यंत स्तुत्य आणि स्वागर्ताह्य आस्स. ह्या कार्याक आम्मी सहाय दिवचें आमगेलें कर्तव्य. ताज्जाने आमगेल्या जातीक मठाक मेळचो गौरवु मस्त वाडतलो.

आम्मी आमगेलें काम बरे रितीने केल्लेले तरी किल्लेकी फांता निराश जांवचो अनुभवु येत्ता. तावळी ह्या जगांतु अर्थु ना संसारांतु सार ना म्होणु वैराग्य पाव्नु, आम्मी आमगेलें कर्तव्य केन्नायी सोण्णु दीवनये. एका प्रवचनांतु श्रीमत् आनंदाश्रम स्वाम्यांनी गोमटे कोर्नु आमगेल्या अदृष्टाची रेखा अथवा गती कर्शी निर्णीत जात्ता म्होणु स्पष्टीकरण केल्या. आमगेल्या अदृष्टामाक्षी तीनी शक्ती आस्सती म्होणु तान्नी म्हळ्यां. पूर्वजन्माची कामं. देवेच्छा आनि आम्मी ह्या जन्मांतुची आतंची कोर्ची कामं. आम्मी ह्या जगांतु ह्या जन्मांतु कोर्च्या कामांकयी महत्व आस्स. ह्या तिन्नी शक्त्यांतु दैवेच्छेक आनि आम्मी आतं कोर्च्या कामांक एकी गांटी आस्स. आम्मी बरी कामं केल्यारी आमकां देवागेली कृपा

आस्ता. आनि नैतिक धैर्य आस्ता. पैसो कोर्चे पाप न्हंयी जाल्यारी पाप कोर्नु पैसा कोर्नये अनेतिक कामाने आमकां धैर्य वत्ता. आनि देवागेली कृपा मेळना.

आतांच्या युवजनांक मगेली आन्नेकी विनंती आस्स. आमगेलो समाजु सानु आशिलेमिती आमगेली संस्कृती, भास हीं आनि थोडे वर्सांतु नाची जांवचो अपायु मस्त आस्स. आमच्यामदें आमगेल्या घरांतु उल्लैतना सुदांयी आतं इंग्लीशानेची आम्मी उल्लैताती आयचो हों समारंभु सुदांयी मगेली चारी उत्रं सोळ्यारी, सगळो इंग्लीशांतुची जाल्लो. आम गेल्या कॅनरा सारस्वत मॅगझीनांतुयी इंग्लीशाकची प्राशस्त्य. जोक्स सुदांयी इंग्लीशांतुची. सरदारजी जोक्सो म्हणकेची भानप जोक्सयी आस्सती. आतं तें पुरा आमगेल्या म्हालगडयां सांगातीची वत्ताती. आमगेल्या समाजाक विशिष्ट संस्कृती जी आमगेली भास ती विस्सोर्नाक्काती.

मगले हें सान भाषण पूर्ण कोर्चेपयलें सगळे विद्यार्थ्यांक वापस मगले हार्दिक अभिनंदन आनि शुभेच्छा!

“स्त्री जीवन और शिक्षण”

कु. शांता धारेश्वर, हैद्राबाद दक्षिण

“चोदयित्री सुनृतानां चेतंती सुमतीनां यज्ञं दधे सरस्वती.”

इस वेद मंत्र के अनुसार भारतके स्त्रीको सुशिक्षिता और सुशीला बनकर अपने कर्तव्योंका पालन करते हुवे परिवारका सुख बढ़ाने में लगी रहना चाहिये. जिस स्त्रीने आपनी आत्माको सुशिक्षाके अलंकारसे भूषित किया है वही स्त्री अपने जीवन के प्रत्येक कार्य क्षेत्रमें सफलता प्राप्त करके देश, जाती, धर्म तथा संस्कृति की रक्षा कर सकती है। हम देखते हैं की संसार में किसी भी प्रकारकी वैयक्तिक, सामाजिक, राजकीय उन्नतीका केंद्र शिक्षामें है, अतः सबसे प्रथम शिक्षाका प्रयत्न करना चाहिये. विना शिक्षा प्राप्त किये हमारे बहिनों की दशा नहीं सुधर सकती है। आज हमारे भारतकी शतमुख अवनती के अनेक कारणोंमेसे एक प्रधान कारण हमारी बहिनोंका अशिक्षित रहना ही है। प्रत्येक स्त्री को इस बातका स्मरण रखना चाहिये कि हम उसी भारत माता की पुत्रियां हैं जिस भारत माताने वीर कन्या कृष्णा कुमारी, अपनी चतुराईसे पती को कैदसे छुडानेवाली सती पदमिनी, देश भक्ती से प्रेरित होकर अपने प्रिय पुत्रका बलिदान देनेवाली उदार पद्मादाई, शिवाजी जैसे वीर पुत्रको जन्म देनेवाली धन्य जिजामाता, अपने प्रजाको संतान समझकर न्यायपूर्वक शासन करनेवाली अहिल्यादेवी, तथा झांसी की अनुपम शूरा लक्ष्मी देवी जैसी अगणित वीरांगनाओंको जन्म देकर अपना नाम संसारके इतिहासमें अमर बनाया है। हमारी बहिनों को अब भी उन्ही आदर्श स्त्रियों के समान बनने का प्रयत्न करना चाहिये. विद्वानोंका कहना है कि बालक बालिकाओंको माताकी गोदमें रहते जो शिक्षा मिलती है उस शिक्षा का प्रभाव जीवनभर रहता है। अतः यदि संतानको सुशिक्षित नागरिक तथा कंटकमय जीवन संगर में पूर्ण विजयी बनाना हो तो स्त्रियोंको सुशिक्षित बनाना आवश्यक है। पुनः भारतकी उन्नती की आशा तभी संभव है जब हमारी बहिने परिक्षा में उत्तीर्ण होने के ध्येय के साथही 'विदुला तथा मदालसा' जैसी वीरमाता बननेकी इच्छा रखती हो। यह शिक्षा किस तरह होना चाहिये यह विषय पर और कभी मेरे विचार प्रकट किये जायेंगे।

The Indian Mercantile Marine Training Ship “Dufferin”

G.K. Koppikar, B.A., B.Sc., B.T.

December 1938

Most people in Bombay have heard about or seen the training ship “Dufferin” lying off Mazagaon Pier, a little more than a mile away. Perhaps they have seen the cadets in their smart white uniforms, in some of the thorough-fares in Bombay on their shore leave days, and may have wished they were cadets too. To such people a brief account of what the “Dufferin” is doing will be of interest.

Aims and Objects

The aims and objects of this institution are to obtain suitable Indian candidates for the Indian Mercantile Marine and to train them in such a way that they may, with confidence, be expected to follow the sea as a career, and be fit in all respects to hold their own as good and efficient officers.

The Curriculum

With this object in view, boys are taken at an early age (between thirteen years eight months and sixteen years), and a sound general education lasting for three years is given them which is of a standard recognised by the Government of India and the Universities as equivalent to the Matriculation Examination. Coupled with this, a knowledge of elementary engineering, practical mathematics, applied mechanics, mechanical drawing, etc. is given to Engineering Cadets; and navigation, chartwork meteorology, nautical astronomy and seamanship to Exercise Cadets. An extensive workshop is maintained to train the band in fitting, carpentry and forging – so essential to an engineering career. A well equipped laboratory for practical work to mechanics and heat is fitted out. For Executive cadets taking compass bearings, plotting on a Bombay Harbour chart, the use of the sextant astronomical observations, etc. are taught.

In addition to these facilities, the daily routine boats from Ship to Pier and back are manned by cadet crews, thus enabling them to become good boat- handlers and drivers.

Other Activities

To foster a spirit of healthy rivalry and team spirit among the cadets they are divided into tops, each consisting of 20-25 cadets. Inter-top races in pulling, sailing and swimming are frequently arranged. The ship has large playing fields at Hay Bunder, where the cadets land for the games in the evenings. Hockey, Football, Tennis and other games are provided for. In the morning on board, they have their Physical Training. Instruction in boxing is also given. The “Dufferin” boy is noted for his healthy physique and smart appearance.

Evening Lectures and Entertainment

To make up for the restriction imposed upon them by a sea-faring life, the cadets have their cinema shows in the evenings. Educational pictures and talks are given with the help of the Projector and Magic Lantern. Sometimes, visitors

are invited to give talks to them.

The boys have their concerts, once or twice, every term. These are very much appreciated by them. They take great pains and make the programme interesting and humorous.

Hobbies

Proficiency badges for various hobbies are a feature of “Dufferin” training. Boys are encouraged to win these badges by making use of every minute of their spare time. There is so much keen competition amongst them that there are few boys who do not possess a badge. The winners have to satisfy the authorities that they maintain proficiency in the particular hobby for which they have earned their badge.

Discipline and Character

These qualities, which are so very essential for a ship's officer, receive particular attention on board. Each top is in charge of a senior Cadet Captain who is selected by the Captain Superintendent from among the senior cadets. This rank is highly valued by the cadets. The Cadet Captain can be relied upon to be trust-worthy and of good character. He is the model whom his top copies and emulates. He has certain powers and responsibilities. Any act of disobedience or defiance of his order by the cadets is reported to the Court of Honour, which again consists of the cadets themselves, and suitable punishment is meted out. The officers guide the Cadet Captains who take their orders from them.

A day in the life of the Cadet

The life on board is a busy one for everybody, not excluding the cadets. Punctually at 5.50 a.m., the bugler wakes the cadets from their slumbers. By 6.15 the cadets have made their beds and finished their washing, tea etc. At 6.20 they fall in for prayer, then clean the decks. From 7.20 to 7.30 they have their P.T. then their bath, and at 8.10 they sit at their desks for one period doing some school preparation or ‘homework’. 8.50 brings the long awaited breakfast. Then “School” is sounded at 9.30 and lasts upto 12.45 with an interval for divisions and drill. At 12.45 the lunch is taken in the Mess room, the cadets sitting according to tops, with the captains at the head of the table. The afternoon school session begins at 1.30 and lasts till 4.20 p.m. The cadets fall in on the upper deck and the evening activities are detailed. Some parties land for games, some go out for sailing and others remain on board for boxing or other games. At 6.20p.m. the cadets are on board again after hard day's work. They bathe and are glad to have their supper at 7.20. Then after till 9.15 when the last post is sounded, they have free time for recreation.

By 9.45 they are all in bed, except the duty top who keep watch at night.

The “Dufferin” is a huge family of about 130 cadets, besides the officers and crew. They hail from different parts of India,

but are there to share in common the hardships and joys of life at sea. The ship, though not a sea-going vessel, is regarded as such, and the activities are so designed as to give the cadets an idea of what sea life is, and how essential a sense of discipline and esprit de corps are for such a life. The cadets appreciate and imbibe that spirit. They learn to sink their personal prejudices for the wider interests of the ships to place the ship before their tops, and the tops before themselves. Nothing illustrates this more than the ship's song:

We're on the road, we're on the road to anywhere
With never a heart-ache and never a care,
Got no home, Got no friends,
Thankful for everything the good Lord sends
We're on the road, we're on the road to anywhere
Where every mile stone seems to say,
That the road to anywhere, the road to anywhere
Will lead to somewhere some day.

Editorial - M.R. Sirur

FEBRUARY 1941

We offer our hearty congratulations to Messrs Mugwe Bros. on their plucky victory in the finals of All India Badminton Championship Tournament held at Calcutta recently. It is not the winning of the match so much as the initiative which these young men, so little known in big sport, displayed in making a debut in an All India event with such conspicuous success. We commend their example to our young friends in Schools and colleges. Athletics and sports do not receive as much attention at the hands of our students as they should. It is indeed a pity that this aspect of education is so lamentably neglected. How else can one explain that such an important match as the finals of the Inter University Cricket Championship Tournament which was played in Bombay between the Bombay and Benaras University teams was witnessed by hardly 200 spectators in the specious stands of Brabourne Stadium? In any country of the west, cricket enthusiasts would have mustered in their thousands to cheer their own men play or to watch the prospective aspirants of Test cricket at play. The fact is that education in our country has never been understood as something that fits a man for life. The importance of a well developed body and good health to life cannot be sufficiently emphasized. We hope our young men who are still at school or in the University will not fail to take advantage of the facilities provided in their own schools or colleges for physical education. Let Messrs. Mugwe Bros. who have brought credit not only to themselves but to their college and community inspire them to greater effort.

Sports Sphere

August 1950

A record was created by our members when no less than seven of them, representing their colleges, were seen in action in the recently concluded Inter Collegiate Table Tennis Tournament conducted by the University of Bombay

New Collegians M. V. Halady, and S. V. Nadkarni, representing Siddharth College were the cynosure of all eyes, in the Open Tournament that was conducted last week. M.V. Halady gave his flashing display to shake the popular player Sudhir Thakersey in extending him and then in partnership with his colleague Yatin Vyas snatched the title of the Doubles events by surprising the last year's winners V. M. Nadkarni and N.B. Mistry. Halady's fast and effective forehand drives are a factor worth mentioning and a little more experience will earn him the T.T. titles. He has also fared pretty well in the Open Tournaments and lost only to the seeded players.

S. V. Nadkarni has achieved a similar distinction in the tournaments. But the greatest triumph was that of V. M. Nadkarni, who with his usual dazzling style won the mixed doubles event. In addition, he was the winner in the Doubles in the St. Xavier's Open Table Tennis Tournament. Partnering with N.B. Mistry he went on creating surprises even to beat Kumar Ghosh and Shroff in the final.

Others who represented their respective colleges were: Ashok Amladi- Siddharth College; R.D. Halady and R.M. Ugrankar – Wilson College; Ms Leela Nadkarni and S.N. Kumta – G.S. Medical College; Ramdas Chandavarkar – Ismail College.

The Managing Committee of the Kanara Saraswat Association has pleasure to announce that the Bombay Provincial Table Tennis Association has given us the permission to hold Open Table Tennis Tournaments in the first week and the second week of December 1950. The Committee also takes this opportunity of requesting our Bhanap T.T. enthusiasts to be well prepared for these duels. It is hoped that all will cooperate with us to make their first O.T.T. T. a grand success.

D. G. Mugve

September 1979

The issue of "The Evening News of India" dated 4-8-1970 bore the bold headlines thus: "BIG HAUL SEIZED" followed by a detailed narration of the drama at sea that took place in the high seas off Apollo Bunder the previous night. The drama concerned two country crafts in the turbulent sea, the first one running in zig-zag manner at high speed and the other giving it a hot chase. The second craft, after an hour's chase in rough seas and against odds such as poor visibility on account of torrential rains, is successful in catching up the first one and one Officer immediately jumps into it and arrests both the occupants. Finding a rope in the craft roping towards its keel and over into the water, the officer tries to retrieve it by pulling up the rope. Sensing that some heavy matter is submerged in water at the end of the rope, the officer with over a quarter of an hour's hard trying, stumbles over and gets hold of a few gunny bags, all wet, and what are the contents- lo! 25,000 tolas of pure glittering gold worth Rs 75 lakhs, all smuggled. A rich catch indeed! The officer concerned is none other that Shri D. G. Mugve, the Asst. Collector in the Directorate of Revenue Intelligence.

Like the above, Shri Mugve has to his credit many such rich seizures, the major among them deserving mention being: 70,000 tolas of gold worth Rs 2 crores on 14-9-1966 from Shri T. G. Gaonkar, gold and watches totally valued over Rs 2.20 crores on 23-5-1970, ganja worth Rs 55 lakhs on 30-7-1970 near Bhiwandi. The other seizures numbering over hundreds, through smaller in value, if taken together, will run into another Rs. 10 crores.

It was only on October 14, this year, Shri Mugve retired as Asst. Collector, in the Directorate of Revenue Intelligence, 15 months before his time to continue his 2nd L.L.B. to qualify for the legal profession.

Joining the Central Excise & Customs in 1941 as a Preventive Officer, after his graduation, Shri Mugve, by sheer dint of hard work and merit, got quick promotions in this department, as Examiner and thereafter as Principal Appraiser within 16 years. On transfer to Directorate of Revenue Intelligence as Asst. Collector, he held the post over 15 years, which itself is considered a record in this Directorate.

His service of 15 years in the Directorate was both meritorious and hectic- "meritorious" because he won the President's Gold Medal in 1965 and "hectic" because his work entailed dealing with the bringing to book the notorious and well-organised international gangs of smugglers in diamonds, gold, silver, watches, ganja, narcotics, foreign exchange, etc. The smugglers often change their modus-operandi. Because they deal in crores and run a parallel economy, (of over 4,000 crores) their use of latest armaments, though illegally, for their own safety, is not without reasons.

In the course of his tenure in the Customs, Shri Mugve, the immediate brother of Shri M.G. Mugve, the present Commissioner of Police and Additional I.G.P., Bombay was personally responsible for apprehending over 500 wanted persons for smuggling and seizing a record of over Rs 15 crores worth of goods. Shri Mugve was instrumental in apprehending 'Jagru Jagan' who was caught in the act of smuggling diamonds worth Rs 5 lakhs, neatly concealed in a pram. To effect the seizures, Shri Mugve often had to don many disguises including that of a khalasi, fisherman, a porter or even a 'begger' outside the Metro Cinema in Chowranghee in Calcutta. On another occasion, he entered straight into an opium smuggler's den in the guise of a local narcotic buyer!

Just before his retirement, Shri Mugve used to deliver lectures to the new recruits and officers in Customs on the intricacies of the Customs' Act, methods of cultivation and harnessing of intelligence sources and informers, modes of effecting seizures and arrests and investigation and presentation of a case in Court before Judges and Collectors.

Shri Mugve has also equally carved a niche for his name in sports. He won the All India badminton title thrice once in 1940 with his younger brother, Shri M G Mugve, then with Khandu Rangnekar in 1944 and with Bala Ullal in 1949. He represented India in the Thomas Cup against Canada in 1948 and in the All-England at Wimbledon in 1949.

Interviewing Shri Mugve at his residence at Saraswat Co-op. Buildings, Gamdevi, the other day, hearing his anecdotes and going through the various photographs taken soon after each seizure, showing gold and silver ingots, ganja/narcotics etc, and scanning the various back issues of newspapers, its cuttings neatly pasted on plain fool-scape papers took me over an hour and I was so much engrossed in it that even the cup of hot coffee that I was sipping in between had gone cold. In one corner of the drawing room was an old styled but well polished glass cup-board, crammed with medals, trophies and shields, all won by Shri Mugve, which spoke volumes of his prowess in badminton and athletics right from his childhood and Dattu giving them a nostalgic look with a benign smile and this, they deserved because they were all his prized collections, lovingly treasured.

The experience gained and instances of adventures quoted by Shri Mugve, one after the other, are so varied and many that they can easily fill a comprehensive book, which, we hope, Shri Mugve, would certainly bring out in right earnest.

After enacting in the dramas in the high seas quite successfully, I am glad that Shri Mugve intends to take part in the dramas in high court (i.e. in Court Room) on completion of 2nd L.L. B. I wish him all success.

The Tall Man of Ebony

GOSH

October 1969

On Dussera Day this year, I was listening to a radio commentary on the Third Cricket Test Match between India and New Zealand which was being played at Hyderabad. The pathetic performance of our batsmen was matched only by that of the commentators. Switching off the radio, I decided to call on a friend of mine whom I had not met for some time and who, in more senses than one, can be described as the greatest Bhanap cricketer of all time

Vasant R Amladi was born at Calicut on 27th January 1919. And is a product of the Podar High School, Santacruz, Bombay. His early boyhood was evenly distributed between education and sport, but it was soon clear that the “open” lured him more than did the classroom. Any game which suggested speed and skill attracted him greatly, and he had an innate aptitude for whatever he took up, athletics, volleyball, hockey, badminton and cricket. Apart from occasional advice and a word of cheer from Mr R. D. Kumbhar, the sports master, Vasant had no systematic coaching as is now understood. Through sheer perseverance and self training, he blossomed into a fine athlete; he was the Champion Athlete of our community from 1931 to 1936, and represented the South Kanara team in the Bombay Olympics.

Vasant saw the peerless C.K. Nayudu for the first time in the early '30s, and became an admirer of his magic prowess: with the willow, with the leather, on the green and as a leader of men. Himself, a keen student of this game, Vasant saw intuitively that CK's success lay in his “attacking” approach. So passionately did he devote himself to the game that he rapidly graduated to the level of a first class cricketer. Small wonder that, in 1937, when he was barely 18, Vasant was offered an appointment by the BEST, for whom he played competitive cricket for four years. He joined the House of Tatas in 1941, and has been with them ever since.

Vasant started his cricket career as a medium-fast bowler and always opened the attack. He represented Bombay in the Ranji Trophy tournaments from 1947 to 1949, and had the distinction not only of opening the attack but also of capturing a wicket in the very first over which he bowled in the tournament! Holding the leather, Vasant had but one objective; to beat the bat and get the opponent out. His run up to the wicket and the follow through were easy and natural, and belied how hard he concentrated on but one stump.

As a batsman, Vasant was a strong player in front of the

wicket, his drives to the off as well as on being outstanding features of his batting. Possessed of supple and powerful wrists, he hit the ball tremendously hard, usually from the middle of the bat and invariably along the carpet. The cover drive was his favourite stroke, but he took equal pleasure in hooking a fast rising bumper. In the early days, Vasant went in the middle of the batting order but, later on, he used to open the innings. Vasant scored many centuries in a long and distinguished career, but the innings he fondly remembers is one of 101 runs which he scored for Bombay on his first appearance in the Ranji Trophy Tournament. That was in 1947, and he scored the century going in after the fall of 7 wickets!

Tall, slim and full of vitality, Vasant's fielding was a delight to watch.: he did the most amazing things in bending, stooping and turning to catch or stop a ball. He excelled in the slips, and his throws to the wicket from the mid-off and mid-on were unerring.

In 1955, Vasant was appointed as Captain of the Tata side, a position in which he distinguished himself until he retired from the game in 1962. His planning of the game and his understanding of the men who played with him were remarkable. One had only to see the little, measured wave of his hand while arranging the field to know that he was a born cricketer.

The Bombay Cricket Association appointed Vasant as a Coach in 1962, and, in the following year, he was elected a member of the BCA's Coaching Committee. Cricket practice has always meant to him a minimum of one hour devoted to batting or bowling, and one hour to fielding – running, sprinting, jumping, picking, catching and throwing. A great believer in the maintenance of health and discipline, he instills into the minds of the youngsters whom he is now coaching, a respect for these ideals.

Vasant holds the unique record of having played for a Quarter-Century (1937-1961) in the Times of India Shield Tournament. During those 25 years, the finest bowlers suffered from his punishing bat, and the finest batsmen groped and grumbled at his bowling. On the eve of his retirement from first-class cricket, the House of Tatas honoured him appropriately as the Best Sportsman of the Year.

Vasant, is not only a fine athlete and cricketer but an equally fine sportsman and gentleman. This tall man of ebony love his cricket, he also loves his family and friends. Long may he live to teach us the importance of discipline, devotion, concentration and team spirit.



A new landmark in our history

By H. SHANKAR RAU , C.I.E.

1945

The event which will take place before our eyes in a little while, namely, the opening of the Kanara Saraswat Association's new building, will be an important landmark, not only in the history of the Association, but also in the history of the community. In order to understand its significance, it is necessary to grasp two outstanding facts. In the first place, thanks to the seemingly unending exodus from the Kanaras, Bombay, which once seemed so forbidding, has now become the most important centre of our population. In 1896, Bombay had 226 Chitrapur Saraswats, in 1912 as many as 1252; and now we are over 3000. In the second place, the Association, which was no more than a social club in 1911, has now blossomed into the most important social institution of the community. And this it has done through its invaluable monthly magazine, through the lead it has been giving in various matters concerning the welfare of the community.

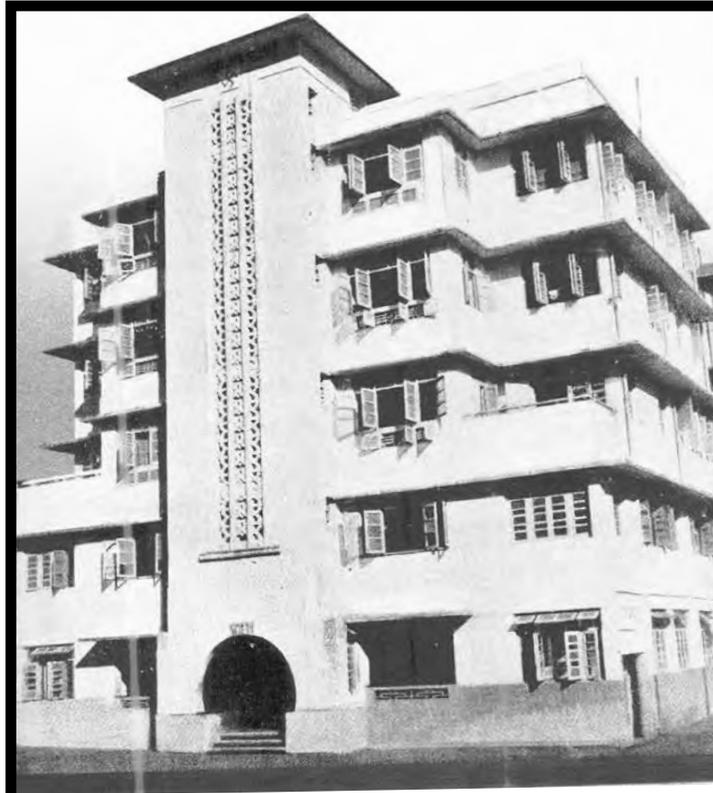
That such an institution should have a habitation of its own was a question of time. At its very start in 1911, it was content to have the use, on hire, of a room rented by Mr. B. Dattaram in Shete's building, Lamington Road. Very soon thereafter, in the same year, it was using a room at 343, Cross Lane, Grant Road, jointly with the Kanara Saraswat Hostel, then managed by the Late Mr K Sanjiva Rao. In 1913-14, it rented one independent room at Andrade's Place, Chikhawadi. And on January 1, 1916 it moved into the hall now occupied by it in the Saraswat Co-operative Buildings, Gamdevi. Its membership, which was 64 in the first year, is about 800 now, and includes a large body of non-resident gentlemen distributed all over the country.

The idea of a Building Fund was first mooted in 1914-15 when the Association had decided to be a tenant member of the Housing Society and had to make its contribution in that capacity. The end of 1935 saw the Fund still at Rs 2,375, but it rose to Rs 7,515 by the end of 1938, as a result of the very determined efforts made by Mr S R Dongerkery, the

energetic President of the jubilee year. The Reserve Fund of the Association, which was being slowly built up from the very first year, stopped at Rs 15,804 at the close of 1938, having been made up mainly of contributions from patrons and life members.

The possibility of an independent building was first considered at a Conference of Presidents etc in October 1936. In August 1937, the Managing Committee of the Association

appointed a Special Committee in this behalf. In February 1938, that Committee made its report. In April 1938, a special general meeting of the Association approved the report in the main and appointed a Board to advise the Managing Committee. In July 1938, the annual general meeting appointed a Special Board with executive powers. After considering various alternatives and after some delay necessitated by war rumours, the new Board published a detailed scheme in December 1938. The building was to be erected on the Plot 13 of the Talmakiwadi Estate of the Housing Society, more or less on lines approved in April of that year. Later in response to public opinion, the Board decided to add a



The Kanara Saraswat Association Building - 1939

mezzanine floor with an internal gallery. The foundation stone was laid on April 23, 1939, by Mr S. N. Kalbag, a founder and past President, while the preliminary religious ceremonies were performed on November 22nd and 23rd.

I am glad to be able to say, firstly, that all contracts were signed in good time prior to the recent rise in prices, and, secondly, that the requisite finance through deposits, which all bear interest at 3 percent, per annum, has also been fully arranged.

Let me say how grateful we are to the Managing Committee of the Housing Society for their ungrudging co-operation at the various stages in the negotiations. They have not only sold Plot 13 to the Association, but have also placed it under a great obligation by agreeing to sell Plot 11

to it at half price on condition that it should be kept open for the common use of the Society and the Association. The open plot, small as it is , will provide much needed room for games, pandals for ceremonials etc. and will be useful to members of the Association and to tenants of the colony alike. But for this concession, the cost of land would have been higher by Rs 5700. I do not think it is incorrect to say that the Housing Society owes its origin to the revelations of the Bombay census undertaken by the Association in 1912, and I consider it is in the fitness of things that the Society should have come to the Association's aid this year in the manner just narrated, and enabled it to have its abode in a colony which is growing fast and which will soon house a third of our entire population in Bombay and its suburbs.

It is my duty now to announce the names of the principal donors, names which, under the arrangement approved by the Special Board, will be inscribed on a marble tablet which is to be installed in a prominent place in the building. At the top of the list is the Late Mr D.N. Sirur, who was a patron and past President of the Association, and who , in the jubilee year, had promised a donation equivalent to the proceeds of the sale of one-fourth of the plot of land owned by him at Santa Cruz. In the conditions created by the war and by the levy of the immovable property tax by the Government of Bombay, the prospects of selling the land seemed rather distant, and when the position was explained to Mrs Sundrabai Sirur, the worthy lady readily agreed to pay Rs 5,000 in full satisfaction of the earlier promise. The donation has been received , and the Board has decided to name Plot 11 as the "D.N. Sirur Square" in memory of the generous donor to whom the Association is greatly indebted. Next on the list is a valued friend who has promised Rs 2,500 , but who , despite all my entreaties, still persists in remaining anonymous. I am hoping to persuade him to lift the ban in due course , but I cannot help saying now that he did magnificent work for the institution when he was connected with its administration, and that he continues to have the true interests of the community at heart. Third on the list is the Shamrao Vithal Cooperative Bank Ltd, our premier co-operative institution, which donated a slice of its profits regularly from year to year between 1924 to 1934. These donations total Rs 1025, and we cannot be sufficiently thankful to the Bank for the help rendered in this manner before the Association seriously thought of a building of its own. Finally, we have Mr. S.N. Kalbag, Mr S.R. Dongerkery and the speaker each of whom has given or is giving Rs 1000 to the Building Fund.

Turning next to the revenue position of the undertaking, I am glad we have secured tenants for all six tenements on the three upper floors. The new Hall has an area of 1,535 square feet against 600 square feet which is the area of the present one. In addition , we have a specious verandah the two rooms on the ground floor, and the mezzanine floor. All these should be able to accommodate 400 to 500 persons, while the open space around should hold a somewhat a larger number.

Our architects, as you know, are Messrs Nadkarni, Talgeri & Co., who have agreed to charge us the same rate of fees as they charge to the Housing Society, namely, 2 ½ percent, but have promised to let us have half the amount back as donation. For this special kindness we are truly grateful to them. Our Contractors for the building and its sanitary installation are Messrs Ratilal & Co., who are a model of courtesy and have given no room for complaint. I should say the same of Messrs. J. D. Mody & Co., who are the contractors for the electric installation.

I have just three minutes more, and in those three minutes I intend giving you a welcome surprise. That surprise is in the form of a gracious message from our beloved Swamiji. It is in Hindi and runs thus (The message was printed in the December issue). His Holiness has also been good enough to favour us with a personal donation of Rs 101 for the Building Fund. For the prayers, good wishes and blessings conveyed in the message as also for the kindly thought which prompted the donation, we are, in all humility, duly grateful.

For my own part I wish to say just a few words in conclusion. I strongly feel that what the Math is to the community in the realm of religion, the Association is to it in the social sphere. They are the community's two vital connecting links. And, as in the case of Math, so in that of the Association, I thank God from the bottom of my heart for allowing me to share with my colleagues in the privilege of doing our humble bit of service to it, through it, to the community.

I now request you, Mr Vice President, to be so good as to declare the new building open....

A KONKANI PRAYER

(The following is the prayer composed by Dr. M. Rama Rao which was sung on the occasion of naming of the Association Hall as Anandashram Hall.)

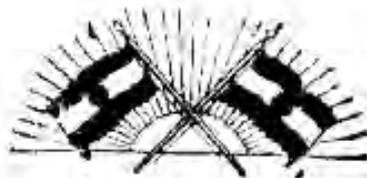
॥ ॐ ॥

प्रथम नमन श्री आनंदाश्रम सदुरूच्या पायां।
मान्य प्रार्थना केल्ली, त्यांचो आभारू मान्यां ॥१॥
दिवसु सुमंगल आजि उगवलो अपूर्व भाग्याचो।
कळसु उभार्लो आनंदाश्रम प्रेमळ नावांचो ॥२॥
सुप्रेमाचो दिव्य पताको शुभ्र मंदिराक।
सद्भावाने समाज सेवा सुरळित चोलच्याक ॥३॥
ऐक्य परस्पर उपजो अंगीं भगिनिबांधवांतू।
कला कुशलता वाढत जावो जाती वर्गांतू ॥४॥
विद्या बुद्धीची संपत्ती प्राप्त जनां जावो।
संसारांतू सत्कार्याची इच्छा उबजुवो ॥५॥
आनंदाश्रम नावांची ही सौख्याची खाणी।
गुरु कृपा ही पुण्याईची अमोलीक देणी ॥६॥
अंतःकरणापासुन कोर्यां विनवणि भक्तीची।
दया क्षमेची छाया आस्सो सदुरुरायांची ॥७॥
सेवक जावू आस्यां आम्हीं शाश्वत चरणांतू।
स्थिर शांतीची मेळतलि श्रेणी इहपर लोकांतू ॥८॥

THE DAWN OF A NEW ERA

15th August 1947

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MESSAGE

FROM

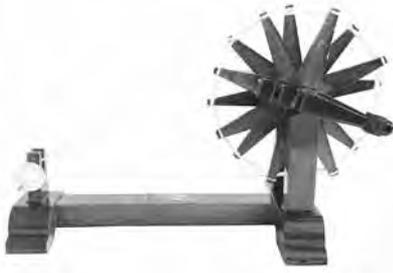
Sjt. S. K. PATIL,

PRESIDENT OF THE BOMBAY PROVINCIAL CONGRESS COMMITTEE.

No day during the last thousand years of our national history could be called half as momentous and historic as to-day. Whatever the critics, genuine or fancied may say, the importance of to-day is simply unique. The joy of the nation could have been complete and unbounded if circumstances beyond our control, and not of our making, would not have forced a division on us.

If the nation grasps the unique opportunity which presents itself to-day and uses it in developing and consolidating our national strength and solidarity, our voice is bound to be heard even by those who appear to be our enemies for the time being. Depression, sullenness and cheap heroics are not going to make us either strong or united. Our inherent strength and determination alone are going to lead us to that unity. Let us, therefore, on this supreme and solemn occasion, lift up our hearts in the fullest faith of our nation's destiny and make to-day the starting point of a new national struggle of a liberated land.

Participation in India's struggle for Independence



The Song of the Charkha

BY G. ANNAJI RAO, M.A., B.T.

October 1928

I am the wheel of India's Fortune,
And greater far than Mars or Neptune
And while I play my destined game,
My critics sneer at my name!
I merely spin for India's sons,
I bring the food to starving ones;
The pittance that I gladly give
Is worth a Nation's late reprieve!
They can't intern me nor extern,
While round and round I ever turn,
My whirr is pleasant to the peasant's ear,
My presence driveth off his fear!
To every child or girl or boy,
I'm both a useful and pleasant toy!
The aged, poor and infirm souls,
I help them now to earn their doles!
As round I move on merrily now,
I chase the cares from every brow!
I'm born of Vishnu's revolving Wheel,
I vanquish foes quicker than steel!
The Demon Sloth my presence flees —
The Demon Hunger bends his knees —
The Demon Death with the money I bring
Is chased away minus his sting!
I lure back Lakshmi to India's doors,
Who erstwhile fled from India's shores!
I save the country crores of sums,
I'm welcome more than costly gems!
The shapeless mass that's cotton called,
I change to yarn and thence to gold!
I clothe the naked, feed the poor
And bring a blessing to every door!
Hark! Hark! to my whirring sound!
With me a Nation's life is bound—
With me will India earn her dower —
Through me will Indians gain their power!
For I'm the wheel of India's fortune

And greater far than Mars or Neptune!
Thus the wheel in joyous song
Calls on us to join its throng!
But we are wise and cannot see
What good in it there can be!
We shut our eyes — our vision flies!
'Tis thus a helpless Nation dies!
Unto those who shut their eyes
And grieve they cannot see!
Annaji says - "for once be wise
And use what God has given Ye!"

*Reproduced from the Indian Daily Mail with the
permission of the Author.*

Motherland

RAMABAI C. T.

Sept 1941

Courage, Faith and Love
Let these three be mine,
Through my selfless service
May Motherland reshine.

Every man is always born free,
When on him a yoke is thrown,
He has every right to rebel,
Till his freedom is his own,
In all embracing Motherland,
Let us forget the caste and creed,
A source of strength in unity
Is India's present need.

India shall fight through her way
- Opposition may arise —
India will come out winner
It shall not be otherwise.

Indians too shall act and think
Live again a nation free.
Indians shall hoist up once more
The Banner of Liberty.

Carnage holds the field today,
The Clarion call has come
Love united Motherland
March onward freedom.

India - Arise !

(Being a message to India By Swami Ramdas of Anandashram)

July, 1941

The time has arrived for India to conserve and release her immense spiritual power to counteract a mighty destructive force which is striving to subdue and dominate the human race. India is a land of many religions and has given birth to a galaxy of saints and sages. The divine heritage which has been handed down to the present generation from india's hoary past is abounding with infinite possibilities for good. India is a mother who fosters under her care various races and faiths. The time has come when the children of this sacred soil should rouse themselves up and unite in peace and harmony for invoking Divine help and grace for extinguishing the blazing conflagration of war which is causing incalculable disaster and havoc in the world.

Real political, social and economic progress and freedom in the life of nations can depend only upon the spiritual awakening and the realization of unity of mankind. The recognition of the spiritual values of life can alone knit people with people and bring harmony and goodwill on the earth. The liberation and peace of the individual is surely based upon his or her contribution towards the collective human happiness and harmony.

Every man and woman is a store – house of inexhaustible spiritual energy. Only this latent energy has to be made manifest. India must give up her indifference and lay aside her lesser preoccupation and stand up united in the glory of a divine revelation to guide mankind along the path of mutual co-operation, love and goodwill. The Spiritual Power is omnipotent. The way is to propitiate and raise the Power and make it shed its beneficent light and peace upon mankind. India should purify and elevate her heart to make it throb in unison with this universal power – God. Prayer is the most efficacious means, Let a tremendous wave of pure and selfless devotion and aspiration rise from the heart of India towards the immanent and transcendent God. India knows fully the miraculous power of prayer. All the more wonderful is its work when it starts simultaneously from the hearts of millions for achieving a world unifying purpose. For, prayer releases an invincible Divine Power that stands for righteousness, harmony and peace. World adjustment along various other lines have been tried without abiding results. True and lasting peace and freedom of humanity can be possible only when its affairs are controlled and set in the light and realization of the inner Spiritual Kingdom which is at the basis of this world manifestation.

Now, what is the practical course to be adopted by India to utilize for the good of humanity her latent spiritual potentialities? People of all religions and sects in India can join, in their own way, in this great and urgent task of conquering the dehumanizing spirit of hate and greed rampant in the atmosphere of the present day, and of disseminating the soothing grace of Divine Love and Kindness. Let a day in

a week be appointed on which congregational or individual prayers are offered to the Almighty in every temple, mosque, church, ashram, math and home. In this universal prayer let Hindus, Muslims, Christians, Sikhs and Parsis and others freely participate. God of all religions is One – the same Merciful Master of the worlds. An appeal to Him, with a heart longing for the uplift of mankind, is bound to bring about a transformation in its outlook and illumine its mentality. Prayer purifies, softens and enables the human heart. By its power we can certainly avert the impending world catastrophe. We hear of the wails of countless human beings in the throes of agony in the battle-field of Europe and elsewhere. A veritable orgy of slaughter and bloodshed is going on, on a vast scale. Humanity has suffered long and suffered intensely. Let every heart melt in the fire of this terrible dance of death and reveal the glory of the Spirit so that his grace and power may prevail on this earth to create an atmosphere of peace and harmony. It is high time for God to come to the rescue – God seated in the heart of mankind – God of peace, compassion and love.

Let every Indian dedicate the enlightened powers of his or her head and heart for liberating the world from the grip of strife, war and misery. Now comes the clarion call to India to make a great spiritual endeavour to stem this Asuric tide that threatens to engulf the entire mankind, and instead to usher in the era of peace and goodwill among the nations of the earth. By the Divine Grace all things are possible. May God guide India and use her as an instrument to fulfil His plan of regeneration of mankind.

Form IV (see Rule 8)

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

- 1) Place of Publication: Mumbai
- 2) Periodicity of its Publication: Monthly
- 3) Printer's Name: SAP Print Solutions Pvt. Ltd.
- 4) Nationality: Indian
- 5) Address: Shankarrao Naram Path, Lower Parel, Mumbai 400 013. Maharashtra, India
- 6) Publisher's Name: Smt. Smita Mavinkurve
- 7) Nationality: Indian
- 8) Address: Association Bldg. 13/1-2, Talmakiwadi, J.D. Marg (Tardeo), Mumbai 400 007.
- 9) Name & Address of owners of the Magazine: The Kanara Saraswat Association, Bldg. 13/1-2, Talmakiwadi, J.D. Marg (Tardeo), Mumbai 400 007.

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

29 February, 2020

Smt. Smita Mavinkurve
Signature of the Publisher,
Kanara Saraswat

I was in the I.N.A.

RAMESH BENEGAL

August 1946

December 9, 1941, dawned with anxiety and excitement for the half million inhabitants of Rangoon. "Pearl Harbour attacked" screamed the morning radio news bulletin. "Japan declares war on Britain and the U.S.A." were the headlines in special supplements of the local newspapers. Most of us had read with horror vivid descriptions of the ravages of war. Few had dreamt that we, too, would go through this hell. The nightmares of the few were to become a grim reality!

The first and worst raid was on the 23rd December when a horde of Jap bombers swooped down on Rangoon and swiftly performed their deadly mission. Worst, yes, because Rangoon's inhabitants, not knowing what bombs and bullets actually meant, rushed out into the streets to watch the fireworks and fell by the hundreds. Days later, one could still get the stench of dead bodies piled up on streets and in gutters. And so event followed event with stunning suddenness, Singapore, the stronghold of the East fell into Jap hands. Rangoon was captured, then Yenangaung, Mandalay, Shwebo and finally Myitkyina. Practically the whole of Burma and other countries in East Asia had been wrested from British and American hands by the end of 1942.

After a few months of Jap occupation, Burma conditions approximated to normal and there was peace and quiet save for a few British and American raids. Admittedly, during the interim period when the British ran away after opening up jails and madhouses, many Indians were looted and massacred by "armies" of dacoits and lunatics. The Japs, however, put these undesirables away, and ensured internal law and order. Meanwhile, the Indians in East Asia lost no time in forming the Indian Independence League under Sjt. Rash Behari Bose. Soon the League expanded. Capt. Mohan Singh, a British prisoner in Jap hands, formed the first I.N.A. Due to some misunderstandings the 1st I.N.A. was soon dissolved. Our Independence movement lacked leadership at that stage, but God was kind. The dynamic personage of Netaji Subhas Chandra Bose appeared on the scene.

Netaji was an inexhaustible generating dynamo to the whole of East Asia. The day after he arrived in Syonan (Singapore), the I.N.A. was formed. Three months later, the Provisional Govt. of Azad Hind was declared to the world and recognized by Germany, Italy, Japan, Ireland and some other countries. Soon, civilians were absorbed into the Army and training camps were opened all over Malaya, Thailand and Burma, Netaji assumed his post as Head of State, Arzi Hukumat-e-Azad Hind(Provl. Govt. of Azad Hind)President of the Indian Independence League which had become part of the Government and Supreme Commander of the Azad Hind Fauj.

It was in October 1943 that I joined the I.N.A. and after three months of preliminary training was absorbed into the Field Propaganda Unit of the I.N.A. at Rangoon. Two months

later, I was one of the four cadets from Burma selected by Netaji to be sent to Tokyo for higher military training. The memorable night before my departure to Tokyo is one never to be forgotten. We were given a farewell dinner by Netaji at his bungalow in Rangoon and the advice he gave us will always be remembered. Our journey from Rangoon to Syonan via Bangkok was full of adventure. We travelled by famous Burma-Thai Railway, popularly known as the "Death Valley" because of the thousands of lives sacrificed in its construction, flimsily built bridges and wild animals being the least of our perils. Dead bodies all along the road told their own story. It took 21 days to reach Bangkok. Here we recouped our health and proceeded by rail to Syonan. We appeared for our final examination before actually leaving for Japan, and had to undergo a medical examination which was very strict. Six cadets selected from Malaya joined our batch of four and owing to lack of air transport we decided to go by sea.

Our convoy consisted of nine ships, four gunboats and a destroyer. While in the South China Seas we experienced our first submarine attack. The very first torpedo hit our engine room. The ship reeled over to an alarming angle and started sinking rapidly. We jumped into the water, from the top deck – a terrific height. One of our brother cadets was drowned. Out of 2000 on board, only 250 were saved. After floating in the sea for over 3-1/2 hours we were rescued by a gunboat. The night was passed without food or water and next morning we reached an island, Santa Cruz by name.

We were then transferred to an oil-tanker, a tempting target for submarine attacks. And sure enough, we were attacked again. Three of our ships went down. It was a horrible sight to see burning oil all over the sea and horrible suspense, with the knowledge that we could be burnt alive any second. Thank God we reached San Fernando in the Philippines safely, without a spare shirt or towel. Three days we passed without food. Fighting between American troops and Japs was still in progress, so we made our way to Manila. We left for Tokyo by plane via Formosa.

We first joined the Preparatory School and after graduating, ten of us, including myself, were selected for entrance to the Imperial Aviation Academy after a series of tests. The others were sent to the Military Academy for Infantry training. Netaji visited us and gave us great encouragement. In the cold winter, we entered our respective Academies and although our lectures were in the Japanese language, we beat the average student. A huge portrait of Netaji was hung up in our study room and any person –he may be a general – had to bow before it before entering. This was a *quid pro quo* to the order that all should bow to their Emperor's portrait in the Academy Hall.

During the cold foggy nights, we hardly snatched a little

sleep owing to frequent American raids. 1500 to 2000 planes, including Superfortresses (B 29) nightly shattered many parts of Tokyo. Our airfield and Academy were favourite targets, but we are lucky.

This life went on for full eight months, the air attacks mounting in intensity. Then came August 6th – the atom bomb attack on Hiroshima, followed by a great B-29 raid on Tokyo. On August 15th, the Emperor made his first broadcast about the unconditional surrender. Many committed hara-kiri. One of our instructors – a Captain – cut open his stomach in front of his barracks. The country was stunned but rallied to the Emperor's orders.

On 24th August we left the Academy. That very night we heard the fateful news that our beloved Netaji died in a plane crash at Taihoku aerodrome. The shock was terrible in its intensity. Immediately we appealed to the Jap authorities to bring the body to Tokyo to be embalmed. But that was not to be. Three of my friends and I went to the local airfield and brought home Netaji's suitcase which had arrived by a preceding plane. A couple of anxious days later, Col. Habibur Rahman, Netaji's A.D.C. arrived, burnt all over the body. We carried Netaji's ashes and with due respect, we held a funeral ceremony at twelve midnight.

The Americans, on finding us to be I.N.A. cadets and knowing our ideal treated us with great respect and gave us all possible help, even supplying us with their uniforms. After coming into contact with the British embassy, we shifted to one of the American repatriation camps and then flew to Manila via Okinawa – the island that sealed the fate of Japan.

A mistake led us to the British camp at Manila, where we were mistaken for British troops and were treated tolerably well. On learning that we were of the I.N.A., the treatment changed. Anyway, the American Red Cross helped us to pass one splendid week in Manila. And then British Tommies, with Tommy guns and bayonets, escorted us as prisoners-of-war to the aircraft carrier HIUS VINDEK. We were thoroughly searched, spat at and prodded with bayonets, and shoved into a small mess room under deck with only one porthole. Even when we went to the lavatory, an armed sentry followed us. Three days of hell, and we reached Hongkong. Here, we were handed over to the British garrison. Our journey from the harbour to Stanley Prison, Hongkong, was a memorable one. The escort-all British soldiers – relieved us of our personal possessions. Those of us who showed any resistance got blows and knocks with rifle butts. We were thrown into prison for 28 hellish days. All our belongings were taken away and presents of pens and watches had to be given to everyone, right from the Captain of the jail to the lowest private. Our food consisted of cooked grass, with or without salt for variety. The rice was spiced with stones or dirt. We were in solitary confinement. In each cell there were three pots – one for food, one for water and one for use as a lavatory. Twenty eight days, and then another move. We were taken aboard H.M.S. Glenhearn. As on the Vindex, our quarters were below deck and we were allowed 2 hours a day on deck for fresh air. Our ship touched Shanghai and then turned South, reaching

Madras via Singapore.

The day we stepped ashore in India was the day of the release of the I.N.A. officers, Maj.Gen. Shah Nawaz, Col. Sehgal and Col. Dhillon. So we were released too, to go to our homes. But our goal has not yet been reached.

Book Review

Netaji, Where Art Thou!

April 1958

OUR READERS, whose interest was aroused by Shri Trikannad Sundar Rao's articles appearing in the Kanara Saraswat Deepavali Number - October, 1956 on "Reminiscences of the Indian National Army" and again in the August issue on the "The Last War of Independence" 1942-1945 will not hesitate to possess a copy of his book "Netaji, Where Art Thou" now published by Malji of Lipini Prakashan, Bombay. It has an appreciative Foreword by Late Shri H. Shankar Rau.

The book is the story and the diary of his experiences and reminiscences narrated by the author. It has been divided into six parts under appreciative headings and the main features are his childhood, struggle for existence, his experiences in Burma, Burmese customs and traditions, the I.N.A. and his connections with it, Netaji's activities, Rani of Jhansi Regiment and his family re-union. The portions describing the separation and disintegration of the happy family during evacuation of Burma and their subsequent re-union makes a very touching reading. Though the subject matter mostly covers the period of Second World War, it is brought out so well and with such refreshing frankness, that the readers will find it still interesting in spite of the lapse of time.

The book provides a lot of humour too. Shri H. Shankar Rau in his Foreword has aptly said "What is important to the reader, however, is the way in which he faced these turns as they came. Thoroughly honest at all times even in the face of great temptation, generous to a fault when in prosperity, strong and determined in uprooting weakening habits, moderate and systematic in all matters and so maintaining fairly vigorous health despite heavy odds, persevering in his efforts to improve living conditions around him wherever possible, he presents a picture of a strenuous life nobly lived, a life which is full of interest, particularly to the rising generation. The numerous anecdotes narrated, some of which are at the author's own expense, provide interesting sidelights and have an intensely human interest".

The book should find a place in the library of those who are eager to draw inspiration from the author's experiences. The book covers 150 pages and is priced at a nominal charge of Re.1.00 per copy. Only a thousand copies have been printed and those who desire to possess one can obtain it by communicating with Shri T. Sunder Rao. No 22, Shilla House, Sion, Bombay 22.

Hail! The Indian Republic

January 1950

The 26th of this month is a memorable day in the history of India. On that sacred day, the new Republican constitution of India as framed and adopted by the Constituent Assembly was ushered into existence and the last vestige of the British connection – the British Crown-vanished. Twenty years ago the Indian National Congress took the oath of “Purna Swarajya” as its Lahore Session, on this date. It is a proud day for India and happy is the generation which will witness this consummation.

The Indian Constitution is the lengthiest of the written constitutions, with 395 Articles. But the Preamble gives “gist of our hopes and desires in words as brief and simple as are the words of the American Declaration.” The Preamble appears on page 3.

The logical sequel to these ideals of Justice and Humanity are the Articles affording equal opportunity to all and abolishing untouchability in every form:-

“No citizen shall, on grounds of only religion, race, caste, sex, descent, place of birth, residence, or any of them, be ineligible for, or discriminated against in respect of any employment or office under the State. (Article 16(2))”.

“Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with Law” (Article 17)”.

The other articles are the practical details which may vary

with the times, but the Preamble constitutes the bedrock of our hopes and aspirations.

Let us treasure these lofty ideals embodied in the preamble and live up to the great faith that has inspired the declaration. Let us salute our New Republic and in doing so lift our hearts in gratitude to the Almighty who has crowned with fruition the heroic sufferings and sacrifices of our people; let us also remember Mahatma Gandhi and other leaders who have led us with such skill, courage and wisdom through all these weary years and ever try to be worthy of them.

— JAI BHARAT

OUR FIRST PRESIDENT

We heartily congratulate Dr. Rajendra Prasad on his unanimous election by our Constituent Assembly as the first President of the Sovereign Democratic Republic of India which has come into being on January 26, 1950. Dr. Rajendra Prasad is a man of sterling character, a scholar, an intellectual and a humanitarian trained in Gandhian school of politics. This highest honour has deservedly come to him unsought. To recount and review his career in this small compass of our magazine is not necessary as he is too well known to everyone in this land of ours.

We only pray to God to give him good health and strength so that the ship of state which is under his command may sail smoothly and safely to the port of progress, happiness and prosperity.



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Cover page August 2010

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION



Kanara Saraswat

Vol. 91, No. 8, AUGUST 2010 | Rs. 20 /-

Celebrating Independence Day

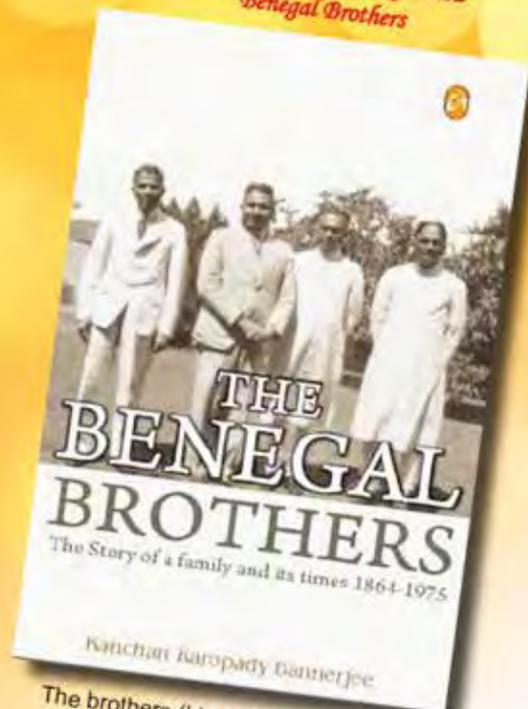


*The Autobiography of Air Commodore
R.S. Benegal*



Air Commodore Ramesh S. Benegal,
MVC, AVSM

*A book on the Distinguished
Benegal Brothers*



The brothers (l to r): Narasing Rau,
Rama Rau, Sanjiva Rao, Shiva Rao

**7th Death Anniversary
Fond Remembrance**



Gurudas Vithal Masurkar
(11th July 1922 - 2nd March 2013)

You will always live in our hearts...

Wife:

Mira

Children:

Nandini-Shivaram

Vinay-Sujata

Kishore-Rita

Grandchildren:

Neeta Sheila-Prashant

Amit-Aastha Anirudh

Nikhil-Anjula Namita-Mihir

Great-grandchildren:

Ojas Vihaan

Aanya Anaaya

All his near and dear relatives and friends

Staff of Entod Pharmaceuticals Ltd.

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 and donors receive the maximum charitable deduction allowed by law. The mission of CHF is to provide a vital link for amchis in the US to stay actively connected with our Chitrapur Math and our Guruparampara. Currently, CHF Chapters are located in four main regions across the United States of America. Over the past decade, amchis in the US have supported students' education and promoted sustainable development of the village of Shirali.

The activities of CHF includes:

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

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

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

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.



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Life And Work Of A Great Saraswat Patriot

KARNAD SADASHIV RAO MEMORIAL VOLUME

Who has not heard of it, if not also seen, Deshbhakta Karnad Sadashiv Rao, one of the greatest leaders that Karnatak has produced in the present century.

Sadashiv Rao was the only son of Karnad Ramachandra Rao and Radhabai and was born on Yugadi, the Chaitra new year's day (April, 1881) at Mangalore. The family was affluent and had lands and mansions. The son grew up in prosperous circumstances, but his mother inculcated in him many good qualities such as charity, kindness, simplicity, humility, resignation to God, devotion to duty, love and consideration for all created beings as they were all God's handiwork.

After graduation from the Madras University and taking the law degree from Bombay, Sadashiv Rao soon established a flourishing practice at the Mangalore Bar. However, soon he was moved, like Prince Siddhartha, by poverty, economic distress, social inequality and ostracism about him and traced almost all of them to India's political subjection, superstition, general ignorance and thoughtless intolerance.

Charmed by Mahatma Gandhi's call to the nation to awake and to arise, Sadashiv Rao gave up his lucrative practice and plunged into Congress work, especially its constructive programme. He opened schools and classes to training women especially in spinning, weaving and handicrafts, the Harijans received his particular attention. He toured the district of South Kanara and carried the Congress message to every hamlet and cottage. Gandhiji's name soon became a household word in the whole of Karnatak. He strained every nerve to educate the people and disabuse them of superstition and ignorance especially in matters religious, social, economic and spiritual. At meals, he used to have 'Harijan' guests. During times of famine, he opened his purse wide and let the poor have rice, their staple food, at prices within their reach. To the very poor, he gave it free.

The Congress faced a difficult time often, especially in the years during and following World War I. But Sadashiv Rao never allowed the national cause to suffer; he kept the work going by spreading his own money. This sometimes put a strain on his family, but the latter put up with it cheerfully, knowing that it was all for the cause of the country's freedom.

Though the leaders had known of the yeomen service he was rendering the country, he did not receive the treatment and consideration he so richly deserved. He attended the

Faizpur session of the Congress in 1936 as a mere visitor and caught a bad cold there to which succumbed in Bombay on January 9, 1937.

Such, in brief, is the life-history of this noble son of India; for his unique sacrifices this Gandhi of South will forever be remembered by a grateful nation. Unlike a number of Gandhiji's followers who rolled and are still rolling in wealth, Sadashiv Rao sacrificed his all for the freedom of the country.

The Deshbhakta Karnad Sadashiv Rao Memorial Committee has done will help make the martyr known to the younger generation and place the noble ideal of absolute sacrifice, devoted serving and unswerving faith in a worthy cause before it, so that it may tread the hallowed path of service to nation. Who lives if the country dies?

The volume is divided into five parts; Messages, Life and Work, 1917- 37, Tributes and Reminiscences and Karnataka, Yesterday and Today.

The late Zakir Hussain, President V.V. Giri, Smt Indira Gandhi and G.S. Pathak figure among those who had sent the messages. C. M Desai's article on Sadashiv Rao's life and work is so far the most comprehensive and enlightening contribution that affords us an intimate glimpse into the patriot's life and work. The third part carries letter to and from Sadashiv Rao. In the fourth part are the tributes paid to him by those who had worked with him, had known him, or had heard of him. Mention may be made in this category of Kaka Saheb Kalelkar, R. R. Diwakar, C. Rajagopalachari, H. V. Kamath, B. Shiva Rao, K. S. Karanth, S. R. Dongerkery, Smt B. Tara Bai and Smt Sita Kaikini.

There are English, Hindi and Kannada sections.

The Memorial Committee and the Editorial Committee as also the publishers, Popular Prakashan, are to be congratulated on preparing and publishing this worthy biography of a worthy son of India. Every library and cultured home in Karnatak especially ought to have this book on their shelves as a source of never ending inspiration and guidance to the citizens of tomorrow who will be helped to become worthy burghers of a great and worthy land.

Apostle of Sacrifice- A Memorial volume prepared by the Deshbhakta Karnad Sadashiv Rao Memorial Committee and published for the Committee by Popular Prakashan, 35-C, Tardeo Rod, Bombay -34 WB pp. 139 Rs 15.00, 1971



KS Cover of December 1951



*A Monthly Magazine of The Kanara Saraswat Association
13-1/2, Talmakiwadi, Tardeo, BOMBAY 7.*

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VOL. XXXVIII

DECEMBER 1951

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Education

The Balak Vrinda Nursery School

February 1934

The Balak Vrinda Nursery School is making good progress. Mrs Sulochanabai Padbidri has been appointed Hon. Superintendent and she is efficiently managing the school with the assistance of a paid teacher. The increasing number of non Saraswat children in the school is a pointer to the reputation the institution enjoys even outside the community. The success of the school is in a large measure due to the keen and active interest taken by Mrs Lilabai Kagal. The children in the school are happy and cheerful. They are reluctant to keep at home. To vary the Shakespearean smile, they creep like snails unwillingly to their homes after the day's work. All this is due to the genuine interest of the Samaj and the teachers in the problem of nursery education. Those who have not seen the school at work are requested to pay a visit on any week day and share in the happiness of the children as they go through their daily work.

Nursery Education

MRS SULOCHANA R PADBIDRI

A careful survey of the work carried on in a Nursery School gives one a true idea of what is meant by Nursery Education. Children with hilarious joy and innocence shining in their eyes enter their classes in a Nursery School punctually with right earnestness. Of course it is an exception with the new ones, who are at first reluctant to go to any school on account of the fact that they are incessantly frightened by their parents that they would be sent to school if they do the least kind of mischief at home. But it is very interesting to find that even such children who were most reluctant to go to school get easily adapted to the Nursery School, so much so that they are loath to stay at home even when ill.

Nursery Education is designed for children between two and half and five years of age. It is discovered by psychologists that children at this early age, besides being sensitive and tender, are active and crave for some sort of activity. They find ample, varied, pleasant activity in a Nursery School.

Some critics of Nursery Schools say that it is all play there and children can better play at home-without having to pay high fees. But the play in the schools is so planned as to be educative. The British Board of Education's report on Infant and Nursery Schools truly remarks; "The daily programme of the (Nursery) Schools comprises a succession of happy and joyous pursuits and activities in which the distinction between work and play disappears." The children work when they think they are playing and play when they think they are working. Building houses, 'castles', 'bridges' etc. with wooden blocks, making all sorts of things with clay, weaving various patterns with paper strips, cutting out pictures from illustrated papers, colouring outline pictures or letters with coloured crayons, and generally arranging things of varying sizes and shapes and colour in required forms or order- these are only a few of the joyous pursuits in a Montessori Nursery School like ours and children vie with one another in sticking on to their jobs- always chosen by themselves - for many minutes at a stretch. It may all appear mere play but the children learn quite a lot from these occupations. Manual dexterity and sense training are acquired unconsciously and pleasantly. And many of these activities can be made occasions for simple lessons in addition and subtraction.

It is the rather pleasant environment of the teaching of any formal lessons that is counted most in a Nursery School. Right order of things induces children to keep themselves neat and orderly. No hard and fast rules are enforced on them. The environment itself teaches them what they ought to do. It is the freedom in this peaceful environment which gives them all facilities for their activities. The spirit of Dr. Montessori's ideal is to teach little children self-help, self-control, consideration for others and to instill into the young minds a desire to render help to others. The teacher so prepares the environment that children delight to work. No study of any subject is enforced upon them. They themselves are to choose the materials, for example, clay, beads, crayon colours for drawing, locks and their respective keys, blocks for buildings etc. etc. The choice of the work is undertaken by self-determination according to their individual ability. The limit of the work is carried as long as the child continues to take interest in any particular activity. Thus the materials stated above not only fulfil the purpose of toys but also develop creative activity and concentration. There are no specified periods to snatch away children from any activity when they are deeply engrossed in their work which is to their taste.

When children achieve the power of concentration and when there is an urge for learning, the teaching of alphabet and numbers is slowly introduced. Nursery Education is not confined to class rooms, they are given hints in the structure of plants and leaves and flowers side by side with reading and writing as they have great fascination for nature.

Nursery education is very popular in the West. In Russia in particular, generous state aid is given to nursery schools. These schools impart free education to the children of the laboring classes. The state provides even clothing and food to the children during their twelve hours' stay in schools and also provides free medical examination. In India, in the absence of State or Municipal aid, there are but few Nursery Schools and these charge very high fees, those in Bombay city generally charging Rs 5 or more per month. The fee of Rs 2 charged by our school is as low as it can be. Though the Gamdevi school is at present suspended under the abnormal conditions created by the war, it will, I feel confident, be reopened before long.

The Balak-Vrinda

Speech of the President of the Saraswat Mahila Samaj at the inauguration of the Balak Vrinda on October 14, 1937.

It gives me great pleasure to say a few words about the latest activity of our Mahila Samaj, the inauguration of the children's section : Balak-Vrinda. We have been far too much pre-occupied in the past with things which interest only grown-up folk, and given far too little thought to the social side of the lives of our children. At our gatherings, whether held by the Association or by the Mahila Samaj, children are to be seen, but they are like fish out of water, and the ceaseless prattle with which they while away their time while their elders are talking of things above their heads makes them a nuisance. They have long been denied their turn. These ideas had often occurred to me, and I have been thinking of putting them into practice by organising a children's group which would give to the little ones an opportunity of training themselves up for citizenship right from their childhood.

You will not, therefore, be surprised that I feel elated with joy today, to find that my ambition is beginning to materialize. I am, indeed, fortunate in my colleagues who form a marvelous band of workers – the Managing Committee – with their able chairman – all working selflessly for our Samaj and through it for the community. But for their co-operation and boundless enthusiasm, the balak-Vrinda would have been an empty dream. That it has become a reality within less than three months is mainly due to our Chairman, Mrs. Mainabai Belthangadi's capacity for leadership and her sterling qualities of head and heart which have enabled her to carry her Committee with her in everything. The Secretary and Treasurer too have never spared themselves. Mrs. Sitabai Paddidri, has, as you know, been one of the most active and zealous of our workers, and with her knowledge of the work of the Samaj since its inception, she has been a most invaluable helper.

The September issue of the Kanara Saraswat must have given you a rough idea of what the Balak Vrinda is intended to achieve. Here I shall tell you something more about it in order that you may give us your co-operation in rearing this new institution. The idea underlying the Balak Vrinda is to provide instructive entertainment to children. It will furnish a common meeting ground or them where they can exchange ideas, form friendships and enlarge their vision. It will make them social, teach them to be good and useful to their fellows, and help them to spend their time in innocent pastimes. the main object of the Balak-Vrinda is to foster a spirit of service, self-help and sacrifice, which will make the children more useful, both now and later, to their families, their community and their country.

We wish to have weekly gatherings on Saturdays, with

programmes consisting of a variety of items like those you will have seen today. You will agree that each item has a distinct educative value. Thus, their debates will teach them to speak clearly, boldly and well. Story-telling will improve their power of narration. Lezim and dancing will strengthen their muscles and make their bodies supple. An item like playing the mother will cultivate their powers of observation. The *Powadas* will tell them of the heroic deeds of their ancestors and inspire them with noble ideals. Religion too, will come in for its share. Visual instruction through lantern slides and visits to places of interest will expand their knowledge. Excursions will breed a spirit of adventure.

We have hopes of enlarging the scope of the Balak Vrinda still further in course of time, so that even the toddlers can walk into that "charmed" circle. If the Balak Vrinda receives an encouraging response from you all, my ambition is to organize a small school for the little toddlers and prattlers, somewhat on Montessori lines.

I need hardly assure you that the Balak Vrinda is going to be a children's common wealth where there will be no distinction between those who have been born with a silver spoon in their mouth and those whose lot is cast in a humbler sphere of life. The doors are wide open, and the children of our community, one and all, are welcome subject of course to an age limit. If there were no age limit the elders might be tempted to join and thus encroach upon the children's preserve.

Before I close my remarks, I wish to make an appeal to all of you who have children, or take an interest in the welfare of children, to give us your whole-hearted co-operation and support, and financial assistance, if need be, in making our new activity a success. The co-operation of the parents must precede that of the children. You are requested to help us with ideas, goodwill and all that is essential for the growth of this new-born institution. I feel confident that like the Kanara Saraswat Association and the Mahila Samaj, this "Children's Association" will soon become a part and parcel of the life of the community.

The Chairman of the Managing Committee has asked me to announce that it has been decided to charge a membership fee of annas two per month for the Balak Vrinda. We should have been happy if we could have dispensed with the fee altogether, but, as you will realize, some expenses, however small, have to be incurred for the maintenance of the members' register, the issue of notices of gatherings, printing charges and similar minor items, and we feel sure that no parent will grudge the payment of this negligible fee.

Nursery Schools

BY (MRS) KAMALA S. DONGERKERY

From February 1940

The origin of the Nursery School movement in England is associated with the name of Robert Owen, who had unbounded faith in the influence of favourable environment in early childhood. He started the famous Infant School at New Lanark in 1816 to put his educational ideas into practice. From the middle of the nineteenth century, the infant School system in England to assimilate the ideas of the Kindergarten system of Freidrich Froebel by introducing greater freedom of activity, and the use of play-occupations for children. The first official recognition given to the movement was when the Consultative Committee of the Board of Education recommended the establishment of Nursery Schools, in its report in 1908 on the "School Attendance of Children below the age of five."

In 1913, Rachel and Margaret McMilan established the famous Nursery School in Deptford. The Education Act of 1918 empowered local authorities in England to establish Nursery Schools and thus gave a great impetus to the spread of the movement, which has been responsible for the benefits of improved health, good habits and self reliance enjoyed by the younger generation.

Instruction in its formal sense has no place in a nursery school. The nursery school takes its stand on the basic idea that the foundations of character are laid during the first four years of life. Parents must not expect their children to receive instruction in the three Rs at the nursery school stage. They must judge the progress of the child by an entirely different standard. They must rather look for a healthy and normal physical growth, an increase in physical control the development of the faculty of sustained attention, a multiplication of interests and an increase in creative activity – qualities which will prepare the child for adapting itself to the new environment in which it will find itself when it leaves the home and comes into contact with the outside world.

The nursery school is not a substitute for home. It is rather an extension of home-life which preserves its organic connection with the home. It is a place where the child is slowly and imperceptibly brought into touch with real life through playful activity. The nursery school teacher has therefore to work in cooperation with the home. She must welcome the help of the parents.

The nursery school provides the right type of environment for the development of the child's personality. In the home everything is planned according to the needs of the grown up people. The nursery is planned for the children only. Here, everything is adapted to the child- miniature furniture, pictures and objects of interest within its reach. The children in a nursery school have grown up friends.

Who do not get tired of playing with them, or of answering their questions, or of teaching them their little daily duties, which is not possible in a normal household where the elders are pre-occupied with their own work and have neither the

time nor the patience to attend them. Again, the presence of other children of about the same age with whom they can share their games and other common activities makes life less irksome, and helps to inculcate self control and discipline and a spirit of give and take as a result of a community life.

An ideal nursery school must provide, among other things, conditions for free and healthy physical development. The school building must be well-ventilated, spacious and clean and have good surroundings. The teacher must see that the children get healthy exercise and that their personal hygiene is attended to. Stories, conversation, music and play of various kinds are the means whereby the child's interests are awakened and enlarged, and it is encouraged to express its ideas, feelings, love and sympathy. There should be no rigid scheme or time table. Self-expression through creative play and the development of social relationships should be the main objects of a nursery school education. The details of the routine of a nursery school should be left to the teacher.

The cooperation of parents, as I have already said, is essential for the success of nursery school education. That co-operation may be given in several ways. On entering the school, the child goes through a complete physical examination, and the report is supplied to the parents. It is the latter's duty to see that any defects in the constitution of the child are removed by proper medical treatment. In the same way, the parents can do a great deal to inculcate habits of cleanliness in dress and personal hygiene when the child is at home. They should not hesitate to get into touch with the teacher if they want her co-operation in getting rid of any idiosyncrasies or awkward habits which they notice in the child. Frequent consultations should take place between the teacher and the child's mother so that they may compare notes to find out how far the child has progressed or whether it needs any special attention.

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आदर्श शिक्षिका - श्रीमती रक्खमाबाई तळूर

एप्रिल 1958

मुंबईसारख्या बहुभाषी शहरांत आज राष्ट्रभाषा शिकण्याचा जो उत्साह दिसून येतो त्याचे बरेचसे श्रेय श्रीमती रक्खमाबाई तळूर यांनाच द्यावे लागेल. साहित्य निर्माण करणे एक वेळ सोपे म्हणता येईल परंतु साहित्याच्या प्रचारासारखे खडतर कार्य दुसरें नाही. १९६५ पासून आपल्या राज्यकारभाराची भाषा हिन्दी होणार हे जरी घटनेमध्ये निश्चित झालेले असले तरी घटना अस्तित्वात येण्यापूर्वी अनेक वर्षे महात्मा गांधींच्या प्रेरणेने हिंदीच्या प्रचारासाठी ज्या अनेक लोकांनी आपले जीवन वाहिले त्यामध्ये श्रीमती रक्खमाबाई तळूरंचे स्थान फार मोठे आहे. समाजामध्ये अत्यंत बिकट परिस्थितीतून धैर्याने ज्या स्त्रियांनी वाट काढली, घोर अंधकारातून चाचपडत, धक्के खात ज्या स्त्रिया प्रकाशात आल्या; आपल्या पायावर उभे राहून ज्यांनी स्वतःचा परिवार व समाजासंबंधी आपले कर्तव्य केले, त्या स्त्रियांमध्ये श्रीमती रक्खमाबाई तळूर यांची गणना करावयास हवी.

श्रीमती रक्खमाबाई तळूर यांचा जन्म २४ जानेवारी १९०८ मध्ये मंगळूर येथे झाला. त्यांच्या घरची आर्थिक परिस्थिति बेताचीच असल्यामुळे त्यांना लहानपणी केवळ कानडी सातवी व इंग्रजी चौथीपर्यंत शिक्षण मिळाले. त्यांच्या मातोश्री सौ. अनुसूयाबाई मंगळूर ह्या अत्यंत सज्जन होत्या. आजारी माणसांची निष्काम सेवा करणे, धार्मिक ग्रंथांचे वाचन, मनन, चिंतन वगैरे साधनांनी दुःखी स्त्रियांना त्यांच्या दुःखाचा विसर पाडणे वगैरे कामे त्या नियमितपणे करित असत. जनता जनार्दनाची शक्य तेवढी सेवा करण्याचे शिक्षण श्रीमती रक्खमाबाई तळूर यांना त्यांच्या मातोश्रीकडूनच मिळाले.

१९२० साली त्यांचा विवाह झाला. त्यांचे पति सरकारी नोकरी करित. श्रीमती रक्खमाबाई तळूर सन १९२१ दिवाळीपर्यंत आपल्या सासरीच होत्या. नंतर त्यांनी कारवारला बिन्हाड थाटले. १९२० साली शिवरात्रीला त्या आपल्या सासरी आल्या. नंतर पुनः त्यांना आपल्या बिन्हाडाचे तोंड कधी पहायला मिळाले नाही. कारण त्यानंतर त्यांचे पति आजारी पडले व आजारातच त्यांचा अंत झाला.

श्रीमती रक्खमाबाई १९२७ मध्ये मुंबईस शिक्षण मिळविण्यासाठी आल्या. कोठे राहायचे, काय शिकायचे आणि कसे शिक्षण मिळवायचे ठाऊक नाही. पण शिकल्यावाचून पुनः जायचे नाही असा निश्चय करूनच त्या मुंबईस आल्या होत्या. त्यांनी मुंबईच्या सेवासदन संस्थेतील अनाथाश्रमात जागमिळविण्याचा प्रयत्न केला. पण ओळखीच्या अभावी जागा मिळाली नाही. तेव्हां त्या दुसऱ्यांच्या घरी राहिल्या. पडतील ती, सांगतील ती कामे करू लागल्या आणि सेवासदनच्या होम क्लासेसमध्ये जाऊन त्या मराठी शिकू लागल्या.

मराठी श्रीगणेशापासून व्हर्नाक्युलर फायनलपर्यंतचे शिक्षण त्यांनी दीड वर्षात पूर्ण केले. फायनल झाल्यावर त्यांना सेवासदन अनाथाश्रममध्ये जागा मिळाली. तेथे राहून, त्यांनी आपले ट्रेनिंगचे शिक्षण पुरे केले. प्रथम दुसऱ्यांच्या घरी, नंतर सेवासदनमध्ये राहून दिवसभर कामे करून, बक्षिसे, शिष्यवृत्त्या यांतून कपडेलते, पुस्तके आदीचा खर्च भागवून त्यांनी शिक्षण मिळविले आणि अवघ्या साडे चार वर्षात त्या आपल्या पायावर उभ्या राहू शकल्या. सेवासदनाच्या चालकांच्या आग्रहावरून त्याच संस्थेच्या प्राथमिक शाळेत त्या अध्यापनाचे कार्य करू लागल्या. सेवासदन मध्येच त्यांनी राष्ट्रभाषा हिंदीचा अभ्यास जोराने सुरू केला.

१९३३ साली फेब्रुवारीत त्या हिंदीची पहिली परीक्षा उत्तीर्ण झाल्या व त्यांच्या गुरुजींच्या आज्ञेप्रमाणे लगेच त्यांनी हिंदी प्रचारकार्याला वाहून घेतले. श्रीमती रक्खमाबाईंना परिवारिक कार्ये सांभाळून, देशासाठी अथवा समाजासाठी आपला देह जेवढा झिजवितां येईल तेवढा झिजवावा असे वाटे. पोटासाठी शाळेचे काम नव्हे, तर आपल्याप्रमाणे इतर मुली व स्त्रिया यांना स्वतःच्या पायावर शक्यतो लवकर उभे करण्यासाठी, आपल्या शाळेतील मुली व स्त्रियांना, शाळेतील व शाळेबाहेरील वेळी त्या शिकवीत असत. याप्रमाणे त्यांचा सकाळपासून रात्रपर्यंतचा वेळ अध्ययन व अध्यापन यातच जाई.

श्रीमती रक्खमाबाई तळूर १९४५ जूनमध्ये सेवासदन शाळेतून सेवानिवृत्त झाल्या, तेव्हापासून त्यांनी हिंदी प्रचार कार्याला संपूर्णपणे वाहून घेतले. १९४६ साली मुंबई प्रदेश काँग्रेस समितीने काँग्रेस राष्ट्रभाषा समितीचे काम करण्यासाठी त्यांना पाचारण केले. श्रीमती रक्खमाबाईंनी त्या संस्थेची जबाबदारी घेतली आणि तेव्हापासून आतापर्यंत त्या तन-मन लावून त्या संस्थेचे कार्य करित आहेत.

कठोर परिश्रम हे श्रीमती रक्खमाबाईंच्या सफलतेचे गमक आहे. राष्ट्रभाषेच्या सेवेमध्ये त्यांनी स्वतःला संपूर्ण वाहून घेतले आहे. एका हातात थैली व दुसऱ्या हातात छत्री घेऊन अनेक शाळांमध्ये जाऊन राष्ट्रभाषेच्या मोफत वर्गात दाखल होण्यासाठी त्या वर्गावर्गातून प्रचार करताना दृष्टोत्पत्तीस येत असतात. त्यांच्या शिकविण्याच्या पद्धतीने केवळ मुलांनाच नव्हे तर मोठ्यांनाही आनंद होत असतो. श्रीमती रक्खमाबाईंनी भारती प्रवेश, हिंदी वाक्य रचना भाग १ व २, हिंदी भाषा शिक्षा पद्धति, मनोविज्ञान पाठ पद्धति आदी अनेक पुस्तकेही लिहिली आहेत. श्रीमती रक्खमाबाईंना समाजाची, पर्यायाने राष्ट्राची अधिकाधिक सेवा करण्यासाठी दीर्घायुरारोग्य लाभो हीच सर्वांची इच्छा.

After retirement Rukmakka worked for the poor in Alandi near Pune. In 1986 she started a Trust "Punyatma Prabhakar Sharma Seva Mandal" in her brother's name to continue his work for the poor in remote villages helping schools and poor students in Pulgaon, Alandi, Dudalgaon and Surgaon near Pavanar. In 1993 Shikshan Prabandh scheme started to help needy students to two more schools in Dadar :Pragati and Sadhana Vidyalya for the deaf .Later on Mukbadhir Balvikas Kendra, Dahanu, Nilesh Murdeshwar Karnabhadhir Vidyalaya, Jawhar where wards were coming from very poor tribal community were also started. As per her last wish the Trust has built a boarding school for differently abled poor students giving vocational training. Now our Trust is running 'Anusuyatmaja Matimand Nivasi Vidyalaya', 'Indira Bharati Karnabhadhir Nivasi Vidyalaya' and 'Rukmabai Apang Yuvak Swayam Sahayata Kendra' in Igatpuri. There are 125 tribal students who are staying and learning free. All these three institutions run with the help of Donors without any aid from Govt. As these children come from tribal community we are trying to train them in Poultry and sheep breeding so that they can start small businesses. This is our Shradhanjali to her divine soul.

Shitala Pandit (Rukmakka's niece)

Advice To Women Students

December 1938

[The following are excerpts from an inspiring address in Konkani delivered by Mrs Rukmabai Prabhakar Chandavarkar at the "Convocation" held recently under the auspices of the Saraswat Mahila Samaj, Bombay to congratulate women students successful at the recent University and other examinations.]

You, Girls, are now among the educated women of our country. Now, let us see what education means. It is the acquisition of knowledge, and knowledge in the most precious of all treasures. It can neither be lost nor be stolen. It remains with us till the end of our lives. However wealthy a man may be, without education he is poor. At the same time, it is necessary for us to have a clear idea as to what education does for us, and what is the exact purpose of educating a child. One simple and obvious answer is that education helps our progress and growth.

Education must first and foremost help our spiritual progress, and as we acquire knowledge and are educated more and more, our actions and behaviour should also be purer and loftier. At this point, I must remind you of the various types of education in order to remove any misconceptions which may exist in your minds. As we understand education ordinarily, it consists of the knowledge we acquire from books and schools and colleges. Do we mean that a person, who unfortunately is not given an opportunity to go to a school or university, should be stamped as an uneducated person? I for one do not think so. There is a higher school in which we acquire a higher type of education every moment of our lives — it is the school of life, and the education is the practical knowledge we acquire in it. And there is a greater book we read than all the monuments of literature that have even been written, and that is the book of experience. The knowledge we receive from books and the practical knowledge we obtain in life are the twin pillars of our life work. Both are necessary for our progress on all sides, for the absence of either, may weaken our faculties and may leave a gap in our attainments.

Let us first consider book knowledge. Your intellect should assimilate what you read just as your body assimilates the food that you eat. While reading, make it a point to note down whatever you find worth remembering. Education is never finished. The more we learn, the more we realize how much there is still to be learnt. Plan your day and always arrange to set apart a little time for reading. Cultivate the habit of reading good books, and not merely reading them but studying them thoroughly. You can never be lonely if you have books for your friends and guides.

You probably know what Macaulay and Ruskin have said about books. Macaulay said he preferred to be a poor man in a garret with plenty of books to read, rather than be a King with all the enjoyments of life such as palaces, gardens, fine dinners, beautiful clothes and hundreds of servants. Ruskin

refers to books as a society continually open to anybody, consisting of people who will talk to us as long as we desire, irrespective of rank or occupation and talk to us in the best chosen words. This society, because it is so numerous and gentle, can be kept waiting around us all day long, not to grant audience but to gain it — Kings and Statesmen lingering patiently in plainly furnished narrow ante-rooms, our book case shelves. We do not take into account that company nor care to listen to a word they would say all day long. Another old writer says, "These are the masters who instruct without rods and ferules, without hard words and anger, without clothes or money. If you approach them they are not asleep; if investigating you interrogate them they conceal nothing, if you mistake them, they never grumble, if you are ignorant they will laugh at you. The library, therefore, of wisdom is more precious than all riches, and nothing that can be wished for is worthy to be compared with it. Whosoever therefore acknowledges himself to be a zealous follower of truth of wisdom, of science, or even of faith, must of necessary make himself a lover of books.

Let us now turn to what I called practical knowledge. Just as in schools you had to study different subjects like history, mathematics and science, similarly practical knowledge also consists of the study of different subjects which, as I said before, are to be learnt from the book of experience. These are love, sacrifice, patience and forbearance, forgiveness, courtesy etc.

Let us consider love. There is a magic in the very word love, and all it signifies. What is unconquerable to everything else, can be easily conquered by love. It is love more than anything else that keeps men together, reigns supreme in the community as well as in the family.

It is natural that we either do not detect or ignore the flaws and weaknesses of those we love. Why? Obviously because we are attracted to them by affection and therefore unconsciously look at them and all that they do from a particular angle of vision. On the other hand, in our dealings with strangers the angle of vision is changed, because there is little of sympathy and much less of forbearance. This human tendency is very aptly described by the well known Marathi saying, "आपला तो बाब्या आणि दुसऱ्याचा तो काटी . Let us consider where the difference lies. The same thing can be interpreted in different ways just as the same picture if looked through different coloured glasses will give different impressions. Does it not exist in our own view of things, which entirely depends on our minds? It naturally follows that a change in our outlook, a widening of our vision will result in a change in our behaviour towards others. If we make a conscious effort to show sympathy and forbearance, or a loving attitude, not only towards those who are bound to us by the relationship of blood and friendship, but towards all those whom we come

across, will it not entirely change the whole basis of relations between man and man?

George Eliot says in "The Sad fortunes of the Rev. Amos Barton" in "Scenes from clerical Life", "It is so much easier to say that a thing is black, than to discriminate the particular shade of brown, blue or green to which it really belongs. It is so much easier to make up your mind that your neighbor is good for nothing than to enter into all the circumstances that would oblige you to modify that opinion". In this story a poor family was badly criticized and misjudged and it was only after the death of the poor wife that people realized how mistaken they were in their judgment. But it was then too late. Let us be kind to people always Saint Tukaram says :

कठीण नारळाचे अंग | बाहेरी भितरी ते चांग
तैसा करी का विचार | शुध्द कारण अंतर
वरी काटे फणसफळा | माजी अंतरी जिव्हाळा
ऊस बाहेरी कठीण काळा | माजी जिव्हाला रसाळा
मिठें रूचविले अन्न | नये सतत कारण

We must not judge people by their outward appearance. There is always some good in everybody and we must try to discover it. There is no man ever born who is entirely faultless. Every man is born with some weaknesses. We should remember this always and in our dealings follow the example of the hen which picks up the grains only and discards the rubbish. The world is like a mirror in which we generally see our own reflection. Others will be kind to us if we are kind to them and will be unkind even as we are unkind. Christ said, "Do unto others as you would that they should do unto you". If we remember these words and set accordingly, our life will be full of happiness and bliss.

The second subject we have to study with equal care is sacrifice. We are told, of all creatures man is the highest creation of God, and according to Hindu belief, we are born as human beings after passing through eightyfour lakhs of different births as lower creatures. So this life in the world as human beings is a great opportunity, and we want to utilize this to the utmost. We have only to remember the words of Ramdas "मरावे परी किर्तीरूपी उरावे". The Spirit of this advice lies not in a life of selfishness in which we live only for ourselves, and ignore the interests of others, but our interest and cares should be as wide and liberal as to include the well being of those whose lives are linked with ours. James Allen said, "Let first things be put first. Work before play, duty before enjoyment and others before self. This is an excellent rule which cannot lead us astray.

For us women, the primary duty lies in looking after the household: the first considerations should be the comfort of the older members of the family, to look after the children and generally to take care of every member of the family before we think of our own comforts. In order to do this, we have to cultivate the quality of selflessness, which can be acquired only by effort and practice. I remember to have read somewhere that the first lesson in this is to acquire the habit

of eating things we do not relish and curbing our desires to have a particular thing we like exceedingly.

The other subjects to be mastered are patience and forbearance. This world is a large museum of different varieties of characteristics in which we often come across people whose opinions and ways we do not like. But because we do not like them it does not mean that we should treat them with indifference and scorn. Everyone has the right to have his own individual opinions, likes and dislikes and, therefore, it is the duty of everybody to pay proper regard to the different opinions and likes of others. It is not an easy thing to do so. We can cultivate this attitude only by learning and practising patience and forbearance. One of the means of acquiring patience is to welcome the scorn of others. For this, Saint Tukaram says, निंदकाचे घर असावे शेजारी . Nobody, be he a great saint or a leader has ever been spared criticism and ridicule. Lord Buddha was once told by his disciple that he had been severely criticised. He said to his disciple "If a man tries to give you money and you do not take it with whom does the money remain?" The disciple replied "With him". "In the same way" said Buddha, if a man criticises you and you ignore the criticism, it cannot affect you". If others through their fault hurt you, remember "To err is human, to forgive divine". To ignore ridicule, when it is wrongly and unjustly directed, is to follow the path of righteousness in obedience to the dictates of our conscience- this is the golden rule to follow. "Speak your praise aloud, but keep your criticism to yourself", says a Marathi proverb. Patience must be learnt and practiced in the home and family. Unless we learn to be forbearing in the home and to be generous and forgiving to the faults of our relations, we can never be fit to work for the country, which is but a family on a larger scale. In this attitude of patience, there is only the nobility of a love that seeks to defeat evil not by evil but by good.

When I come to the special province of women, I must remind you that however educated you may be and whatever activities you may have to undertake, as a necessity or by chance, the home must be your first and foremost consideration, and a skilful fulfillment of your household duties, your primary aim. You are the pillar of your future homes. What is a home? A house without love may be a castle or a palace, but it is not a home. Love is the life of a true home. A house without love is no more a home than a body without a soul. It is in your hands to make a home, a real home. You must be ready to put your hand to anything and everything. You must be able to adapt yourself to all conditions. To do the duty of a mother is the task that probably lies before all of you. It is a task well worth doing.

All that I have tried to put before you so far may be gathered in a simple rule. Treat your elders with love and respect, those who are younger with love and forgiveness, everyone with sympathy; and here I repeat what I have said before; in everything that you do, follow the path of righteousness fearlessly.

Shri Krishna Vidyalaya, Ramnagar, S. Kanara

January 1945

The Sri Krishna Vidyalaya was founded by Sri Swami Ramdas in 1942 for the amelioration of the large number of poor children; especially Harijans, in the locality of Ramnagar. These people resided in most insanitary dwellings and were unfed, unclean, and ill-clad and uneducated. With a view to make them self-reliant, industrious and of equal vision, this institution was started. The type of education imparted to the children has been based on true Indian culture, having a universal background for their physical, mental and spiritual well-being.

The pupils in this school, boys and girls, number about 100. They are given free education, free meals twice a day and are also provided with free clothing, books and writing materials. The secular education imparted in the school is combined with training in useful handicrafts such as hand-spinning, handloom weaving, leather-work- shoes, belts, straps, purses etc, manufacture of horn articles- buttons, combs, hairpins,

etc, papermaking, carpentry, smithy, mat-weaving, coir-work etc. The ultimate object of such vocational education is not only to train up the children in handicrafts, so that they can earn livelihood by producing useful articles after they leave the Vidyalaya and set up, wherever possible, their own small enterprises, but also that they may contribute towards the maintenance of the Vidyalaya, the Boarding Home, and the Industrial workshop, attached to Vidyalaya (which is now under construction) by the sale proceeds of the articles turned out by them.

Situated amidst simple surroundings, the sea, the hills, and the coconut groves, the school creates an inspiring atmosphere. The pupils breathe the air of truth, purity and love. Here they learn that castes and creeds are man-made divisions, and that all humanity is united in Him. An institution which has before it such an ambitious ideal requires adequate resources and funds for accomplishing its purposes. Donations, however big or small, would be highly appreciated and may be sent to the Headmaster, Sri Krishna Vidyalaya, Ramnagar or to Mr S.B.Mallapur, Hon. Secretary, Anandashram, 16, Guruprasad, Talmakiwadi, Tardeo, Bombay.

A School At Shirali

BAINDUR ANAND RAO

May 1945

Mr. K. N. Nagarkatti's suggestion of a combined Gurukula and Modern School at Shirali is worth consideration, provided that sufficient funds are forthcoming, Remoteness of Shirali will not stand in the way. Such institutions have thrived in more remote villages.

There is combined Gurukula and Modern School at Innanje, a remote village 8 miles from Udipi, started by His Holiness the Swamiji of Sode Mutt in June 1943. The experiment has been thoroughly successful. At the very outset over 150 students flocked from all quarters. At present the school has first three forms. Higher three forms will be added one by one annually till – in 1946 – it becomes a full fledged High School. March 1947 will see the first batch of students appearing for Madras Government S.S. L.C. Examination. The extensive playground, buildings, and equipment are worth over Rs 30,000.00 The Gurukula section, located in a separate building, is residential and restricted to young Brahmacharis, with the beginners having a course of religious study. The resident Gurukula boys are also students of the school section, which however, has to admit non-resident students also, irrespective of caste or creed, as required by the grant-in-aid rules. The combined institution aims at giving true education to the children, attending to the physical, mental, moral and religious aspects, so that the students who come out of it may be in a fit state of body, mind and soul.

Shirali has additional advantages. It is midway between the two Kanaras, and is our magnetic religious centre. With a combined institution like this, it will be a citadel of ancient and modern culture. The inner working of the School has to

be settled in conformity with the Departmental rules and in a conference of Saraswat Educationists. But there are some other difficulties. Out of the funds collected, a lot of amount will have to be spent on buildings and equipment; and the School and Gurukula will have to be maintained and continued out of the interest of the balance amount. Starting a school may not be difficult; but maintaining it successfully and perpetually will be hard, unless fresh funds flow in from year to year incessantly, and unless there are Saraswat graduates prepared to work on small salaries like the teaching staff of the Poona Ferguson College, or like the graduate Sanyasis of the Sri Ramakrishna Mission.

The curriculum of study in the Gurukula itself is not known to us. It is best to leave these matters to His Holiness. The Mutt Shashtri and Acharya educated at Benaras and at present in charge of Sanskrit Pathshala will be of invaluable help. Some others who are now being trained at Benaras will also return in due course to assist. The training of Purohits and Pracharaks is laudable and necessary. In some native states, the Government trains the Purohit and awards Sanads. But in few years the supply of these Purohits will exceed the demand for them; and there will be no need for fresh recruits for some years. Thus there is the problem of future livelihood of these surplus "Purohits" and the other students after finishing their Gurukula course. It is therefore best to widen the curriculum to enable the students to appear for the University Oriental titles examinations, so that they can get the University Diplomas which of course, will have a "market value".

Education Through Self Respect

REV. FR. H.O. MASCARENHAS , M.A. PHD, D.D.

October 1958

There was a time when the first years of a child's life were not considered particularly important, educationally. The prevailing assumption among parents was that an infant cannot learn much at home.

Without the help of the alphabet, no education was believed to be possible among us. For Konkani speakers particularly, without being made to read and write some words, at least, in Marathi or Kannada or English, no real progress was imaginable. In short, we had persuaded ourselves that whatever students learns spontaneously without strange books is not educationally sound , and will be forgotten anyway.

And yet, before being admitted to a classroom any child has learnt far more from its parents, brothers and sisters, friends and relatives in a natural spontaneous way through the mother-tongue than can ever be estimated by any intelligence test. Life itself and all its problems can be faced by a child whose sensible parents have been true enough to themselves. Their child grows up spontaneously and naturally into being true to himself, his parents, and his environment. By introducing an unfamiliar medium of instruction other than the mother-tongue into a child's life, we violate and shock his sense of values at a very tender and impressionable stage. Unnecessarily all the previous, natural impressions of the home are thereby condemned and regarded as highly improper, inferior, unwanted and altogether undesirable by our respectable learned society. Here lies evidently one of the deepest roots of our educational troubles. Hence springs the unreality of our students' lives and the deplorable worthlessness of our modern youths.

During the last few decades, it has become more and more obvious to educationists that the early experiences of childhood , subconsciously retained exert a very strong influence upon the formation of a person's character and personality . It is at the dawn of life rather than during later school or college days that the question is decided whether a child will grow adjusted or mal-adjusted to his social environment consequently whether he will be an asset or liability to his relatives and community and eventually whether he will develop into a good citizen or a criminal – with all the gradations between these extremes. The social elements involved in psychology or critical education are not only the competence of a child's teachers in School but much more decisively the personalities contacted by him early in life, the mother and the father, relatives and friends and chance acquaintances at home and in the street. In fact, everybody counts who in one way or another exerts the earliest and most direct influence upon the child. In the light of these principles, education has now begun to be defined in John Dewey's words as "the constant reorganizing and reconstruction of experience" (Democracy and Education , 1931)

No one interested in education should be allowed to forget

that a child grows and lives on reverence, sympathy and love, more than on food. Love, affection and understanding are matters of prime importance in security for him. Every healthy and normal child is eager to learn and to get adjusted to his natural environment, But if the parents do not agree between themselves or if the mother and father are emotionally unstable, in the sense of approving of one kind of action at one time and of disapproving of a similar action at another time, the child feels perplexed, uncertain, puzzled and insecure. Being imitative by nature and necessity, he will find little in such parents to imitate consistently; and their instability is likely to be reflected in his own vacillating behaviour .

Beginning specially with the first few months of the second year, any child requires a lot of respectful cooperation and understanding, especially on the part of the mother. Pampering will spoil the child, but respect for its personality is the true foundation for noble character building. The first words are often lisped, but clear words from the lips of all in the home begin to be at once understood . The child has to be respectfully helped at all the early stages, with the mother's love in the mother tongue. Only as an equal, can he be stimulated into walking and talking and playing like an equal with members of the household. He needs his mother's respect or he may cling to his father for self respect or some elderly person in the house as a worthy partner, a partner who is mature enough to respect the child in life and life's many problems. It is surely in the mother tongue that he can begin to be instructed in the use of the proper toilet facilities, in the formation of respectful eating habits, in getting properly and decently dressed by himself. Then as he grows, he wants his parents to tell him again and again some favourite tale or story, and, in turn, to listen sympathetically to his first brave efforts at self-expression. As the third and fourth year pass by, the parents' cultured tone and habits of speech are profoundly impressed on him for life; their discriminative advice, honourable example and respectful cooperation determine his own tastes and preferences. They naturally influence his future moral views and direct the course of his social activities in school and college.

While "home" and "street" education continue naturally impressing their influences upon the child, is it not tragic to introduce, as we do, an unfamiliar type of education like that of a strange medium of instruction like Marathi or Kannada or English into the child's life? The wonder is that more harm is not done.

School education, whether disguised as "kindergarten" or "primary" is often dispensed in frightful, unfamiliar buildings, where hundreds and hundreds of strangers are at School. There is more or less regimental drilling and perhaps some systematic instructions according to the code and local syllabus. There is an artificially all-embracing programme of studies, progressively rising level, with a most highly artificial procedure for mass production according to pattern.

A qualified and trained staff of teachers, works with special apparatus and numerous text books etc. Even more cruel to the child (that is not being instructed through its mother-tongue) is the fact that in a Marathi or Kannada or English School, its own mother tongue represents the standpoint of educational inferiority rather than of educational self-respect. Primary and Secondary education at various levels in Bombay stands for an attempt on the part of Bombay society to utilize the successive stages of a child's growth and abilities for conditioning him to the will of the majority in an unnatural social environment.

Because of the differences existing between the personal and the social aims of education as we have it among us , the child finds himself under the influence of two opposed sources of authority, the home and the School. It is obviously better for all concerned if there were no sharp contrast between the home and the School. Strict discipline in school, under these circumstances is therefore usually accepted, but resented. Crude compulsion on the part of teachers may turn the students into a cultural slave or make him social rebel (a truant, for instance). What he really needs is "disciplined freedom" to use W.C. Bagley's expression.

The disciplined element must be introduced by the personal example and prestige of the teacher (assisted, but on no account openly opposed, by the parents) . The teacher should know how to exercise his authority "with the consent of the governed" by way of pupil's own mind and the parents' good will. In fact, "disciplined freedom" does not mean a mixture of hotchpotch of discipline and license, but a pleasant colloid of freedom and reverence which is willing to recognize certain responsibilities arising from its own nobility, Noblesse oblige.

This self-respecting attitude can be achieved without much difficulty, if the teacher has the cooperation of the parents and avails himself of every opportunity to study the student's own traits and emotions and reactions, as a means of pedagogical guidance. "Give a youth" says W.S. Learned when dealing realistically with situations of great difficulty in American Education, "ideas that to him are big enough and important enough, and you can, with proper guidance, marshal behind them all the emotional resources and moral qualities of his nature. Without ideas that, to him at least, seem big and important, morale vanishes in education, as everywhere else.

All authorities now agree that discipline in the form of sheer compulsion is educationally worthless. Education succeeds only when the pupil's self-respect in the highest personal and most universal sense has been roused. Co-operation with the teacher and intense attention as well as sustained interest spontaneously follow, M.F. Guyer in 'Speaking of Man' as a sublimated individual who contributes to the welfare of all and sundry, clinches the issue of genuine self-respect and declares it to be fundamental in education. He has no doubt that "the students' best training will always be the self-training he gets in unearthing facts for himself".

Every student can consciously experience the thrill of discovering facts of a true, genuinely Catholic, or universal interest for himself and for all. Teacher do not generally know or practise this valuable secret of Self-respect, by adjusting

to it the whole scheme or modern education in Kindergarten, school or college. In the other words; if a child or anybody else, for that matter - is himself interested in a certain subject, it is because it caters to his self-respect in the best sense, individually and socially as well as universally.

For self-felt purposes of his own, the student, if given half a chance, will learn about a congenial subject by himself or from others. He will learn easily and effectively and without external compulsion. Corporal punishment will automatically disappear; and despair on the part of parents will yield to enthusiasm and joy in the achievements of their offspring. The student himself will begin to remember fully what he has learnt with self-respecting accuracy and interest for life.

On the contrary if a child- or anybody else- is set to learn something in which he himself and his true self respect are not involved, namely, some subject in which he sees no use of his own highest self-felt purposes, he learns the subject badly –unwillingly, slowly, inaccurately , incompletely – and forgets it afterwards with a really astonishing celerity and totality.

Self respect in learning is no less important for mental assimilation that gastric juice is indispensable for the proper digestion of food. Self respect stimulates the imagination; it leads to insight and foresight; it fertilizes the information given by the teacher and brings forth fruit abundantly, a hundred-fold. It will be remembered that the English Sage, Thomas Carlyle, when preaching his doctrine of silence, upheld self respect in every one of his forty volumes and finally summarized his denunciation of professional spiritless pedagogues by exclaiming: "How can he teach who has no live coal of self respect within him, but is all burnt out to a grammatical cinder!"

Why have we forgotten in Modern India that in ancient and medieval times everywhere in the world, education was imparted almost exclusively through agency of teachers who were themselves experts in the science and art of Self-respect?

The Balak Vrinda Nursery School : On Sunday, September 17m at 10.30 a.m. the Balak- Vrinda Nursery School was declared open by Mrs Padmabai Sanjiva Rao Benegal, B.A. in the midst of a crowded gathering in the Hall of Kanara Saraswat Association at Gamdevi. The function was held under the joint auspices of the Saraswat Mahila Samaj and the Kanara Saraswat Association. The proceedings were opened by a welcome speech from the President in the course of which she gave a brief account of the origin of the Nursery School, the latest branch of the activities of the Saraswat Mahila Samaj. She said that the school was an off-shoot of the Balak-Vrinda, started two years ago. At the inauguration of the Balak-Vrinda, she had expressed the hope that the Samaj might be able to set up a nursery school on modern lines for toddlers. Thanks to the energy and enthusiasm of the members of the Samaj, and particularly the untiring zeal and efforts of Mrs Sitabai Padbidri, they had succeeded in realizing that hope soon enough.

- October 1939

Thoughts on Education

October 1958

DEVOTE a part of your time for rendering social service. When working in this field, your angularities will get rounded off by your constant contact with people of different views, opinions and experience and you will then learn to understand and appreciate their points of view. Such contacts will enable you to work with them in harmony and cooperation for a common purpose in life.

You should have an ideal in your life. In addition to the usual ideals such as to live an exemplary and selfless life, to pay reverence where it is due- to God, Guru, and parents, to cultivate love and sympathy for all mankind and living beings, you should strive after the Supreme ideal 'Ishwara Nishta'. Have a living faith in the unseen power responsible for all creation, preservation and annihilation, and endeavour to acquire the knowledge of Self with fervency and zeal. Try to understand the Divine Plan in the Universe, the real meaning and purpose of life. Regulate your conduct of life accordingly and live a full and rich life.

His Holiness Shrimad Anandashrama Swamiji
- Address to Students at Canara Union, Bangalore.

"SADACHAR, or right conduct has to be followed by human beings in their daily life. This is possible only if one acts in the belief that there is a Supreme Being in the hearts of men with whom we come into contact. If this is realized, it is not possible for anyone to deviate from the path of Sadachar. This is also possible only when one is a firm believer in God. A believer in God has always that consciousness that he is observed by the Supreme Being. All children should be taught to have unshakable faith in the existence of God.

It may appear to some that meditation would best be carried on when one retires from service; but this is not so, Sadachar has to be observed in our day to day life. In fact it is only during their intercourse with other human beings that an excellent opportunity is given to practice Sadachar. In the belief, that the Supreme Being exists in all men and women all mortals should be treated with as much civility and uprightness as one would behave in the presence of God.

His Holiness Shrimad Anandashrama Swamiji
- Advice to students at the Canara High School

It may not be given to everyone to reach the heights; many are called but few are chosen. No one knows who the elect are to be. Honest endeavour, the exercise of one's talents, unremitting toil will carry one far, and if, as may happen, failure should be the end, the consciousness of health not abused, intellect rightly employed, and service faithfully attempted will be a source of comfort and solace. And what can one do more than try? You cannot be leaders all; but you can be useful in your humble spheres and have faith in those who are selected to lead you. Above all, have faith in the country that gave you birth. We have much to learn, it

is true. But it is true also that our civilization and culture are possessions of which we may legitimately be proud.

- Prof. Amarnath Jha.

Intellectual Needs

H. N. R.

April 1920

English education tends to breed two intellectual habits- one is to neglect a study of local institutions, and the other to look upon education as only a means of getting on in the world. Thus many educated Hindus speak a post puberty marriages as a Western custom, as if it is not common enough in India. It prevails as much in Japan and China as in Canada and Peru. It is the prevailing custom of the world. But in as much as we live intellectually in an English atmosphere, we think of English society and forget our next door neighbours. The effects of the custom must differ according to the early training of boys and girls and their surroundings. There is truth in the admonition that what was good for Rishis may not be good for us. They and their women led a different kind of life. We must judge what would be good for our own girls and not imitate either Rishis or Sahebs. Individual parents must have the liberty to decide what would be conducive to the interest of their children. They may now and then err, as the err in one way or another under the present system and as the foster-father of Shakuntala might have felt he too was not prudent enough. Under no scheme of society can errors of judgement be prevented. We must look to the balance of good

In Europe they spoke of the revival of classical learning, and therefore we speak of revival of Konkani. Fortunately or unfortunately, Konkani is not dead, and we have no need to revive it. To use it in private correspondence would be a new practice, which is desirable because we write much more frequently than our ancestors, and to write to one's kinsmen in the common mother-tongue is as natural as to speak in it. To learn Kanarese or Marathi, Tamil or Bengali, may be a need for a Saraswat. He may have to learn Hottenhot if he goes to South Africa, Arabic if he goes to Basra. But to forget his mother tongue is not one of his needs. On the other hand, a common language is one of the bonds which hold the Saraswats together.

Philosophical investigation is an intellectual luxury. Like music or philosophy it satisfies a craving, where the craving exists. A Saraswat may be as indifferent to the chemistry of fire as to the origin of the words he uses in connections with it. Yet a few minds may be interested to learn that उज्जो = उद्योत् सानपि = संदीप निवइ = निर्वाण वाडव = इ = वानयति and so forth. This kind of knowledge is not necessary to get on in the world. It may be knowledge for its own sake, which means that it satisfies one's innate curiosity to know, and of course we disparage what we do not know.

Platinum Jubilee Cover - December 1980



Having been honoured with the Presidentship of the KSA for the second term, I have the unique opportunity of speaking to the entire Bhanap community once again through the medium of the 'Kanara Saraswat' which is being published this time as a combined Diamond Jubilee – Diwali Issue.

This year, instead of enjoying the usual festive atmosphere before and during the Diwali celebrations, we are not a little perturbed by disturbed economic and political conditions prevailing in the country as well as in West Asia. All the same, life has to go on with a permissible degree of optimism. Though it is conventional to exchange greetings in this season, I have, as the President of the KSA, the extra-ordinary satisfaction of conveying my good wishes to the entire Bhanap Community, not only in India but also those who are abroad and receive the magazine.

MAY DEEPAWALI – THE FESTIVAL OF LIGHTS BRING ALL HAPPINESS TO BHANAPS WHEREVER THEY ARE AND BRIGHTEN THE FUTURE OUTLOOK FOR EVERYONE.

Members of our Community are more and more scattered now, and so the KANARA SARASWAT, which has already crossed its 60th year, has been playing a more and more important and effective role, year after year, in maintaining a close link amongst the members of our Community. It has all along thrived on the devotional efforts of a long row of Bhanaps, who eminently contributed in several ways to keep it going, and to serve a useful purpose. I wish therefore to place on record my sincere appreciation of the work done by a number of Bhanap luminaries who made it possible for the magazine to serve the community as well as it did.....

... Shankar D Nadkarni, President. Kanara Saraswat Association

Luxuries and necessities in Saraswat homes

VATSALA NATH

September 1929

An old saying goes that tastes differ. We may add to this that tastes differ with the time. Long long ago, "Plain living and high thinking" was the ideal of the Indians. Western people think that the standard of living in India is abnormally low, and what with their efforts and the percolation of their ideas, Indians are getting more and more luxurious. Formerly contentment was the highest goal for this world and religion preached it. The modern ideal is divine discontent, for therein lies the goal to improvement. Civilization is said to be the art of converting luxuries into necessities. Our ancestors used to lead a very simple life. "*Valkals*" were their daily wear and fruits and roots of the trees were their food; but as time passed on, they began to make changes in their mode of living, so much so, that nowadays we cannot imagine how these good old people used to live on such poor food.

Luxury is said to be practiced when we demand a thing which is not quite indispensable, while in the case of necessity one can't do without the thing. One important factor in this classification is the consideration of the purse. The luxury of a man of limited means will be a necessity for the one with a long purse. It is therefore rather difficult to write on a subject like this.

I would therefore adopt the standard of a middle class Saraswat family and try to portray its luxuries and necessities. Naturally my conception of the family will be of one which is in a city.

Cleanliness is the first necessity of any family and the more so of a Saraswat Family, for cleanliness and health always go hand in hand. Without health a family will never be happy and the Doctor will be a constant visitor.

Well, is a Drawing Room a luxury or a necessity? I should think the latter. It may not be furnished with Romeneys and Christies or Jacobian suites; but a plain one with the efforts at oil by the lady of the house, a few family photographs to hide the barrenness of the walls, and a few pieces of comfortable, though not old, furniture is practically a necessity.

The kitchen is the portion of the Saraswat home which is entitled to more attention than it receives now. All will agree that the kitchen is a necessity but it is the one which is well furnished with the necessities that attracts people. With the kitchen is connected the question of the cook. I would emphatically say that the institution is more a curse and a luxury than a necessity, except to those unhappy families where the fairer sex is crippled by illness. It is a matter of regret that this institution is becoming a necessity in several Saraswat families. I suppose I need not dilate

on the difficulties and insults of the cooks one has to put up with. Suffice it to say that apart from their nuisance and inconvenience, their prohibitive pay increased by their foolish employers is enough to deny them the right of being classed as a necessity in the Saraswat homes.

Is a tailor necessary? This is a difficult question to answer in as much as he is practically indispensable to the male section of the house. But nevertheless his attacks on the family purse may be checked by the careful housewife. In this connection it is pleasant to note that many of our Saraswat ladies are taking more to sewing. Of course a sewing machine will become necessity. But I hope it won't be long before the tailor will be driven away completely from Saraswat homes.

A small medicine chest containing some first aid remedies is a necessity to a Saraswat home. The doctor might be handy but first aids are always a necessity especially in families where there are children. Of course this will entail the members of the household to know the elements of First Aid.

Literacy in Saraswat home is undoubtedly a necessity. In fact I have never heard it being denied that right in any home. The advantages and comforts of reading are many and various. It is a most entertaining and yet innocent pastime. A small library will be a necessity. A daily newspaper is also a necessity in as much as it will enable us to keep in touch with the times. A monthly magazine will certainly not verge on being called a luxury

There is a good deal of truth in the statement that some elderly person is a necessity in the Saraswat family to guide the younger generation in their life. Much can be said in favour of bringing up of the youngsters in the traditions and glory of our ancestors, though of late our ancestors have come in for a lot of contempt.

Above all, there must be perfect understanding and cheerfulness in the Saraswat Home. Without these no Saraswat family will be happy. The wife should be afforded a little more independence than she is generally given.

There is one other point which I put off writing as it is rather touchy- whether children are necessities or luxuries? Pious god-fearing people might be shocked to know that such a question is raised at all. One great national leader's writings seem to show that they are not necessities. In these hard days when the addition of a soul into a family means so much more strain on the purse, they might be a luxury. At any rate they are not a necessity when they come in plenty. But perhaps I am treading on doubtful and controversial ground. So I has best stop.

Some Characteristics of the Kanara Saraswats

G. A. CHADAVARKAR, M.A.

May 1932

At a time when men of light and leading are devising ways and means to bring about the social amelioration of a group of Saraswats known as Kanara Saraswats, it is worth one's while to bestow a moment's thought on some characteristics peculiar to this group. In making such an estimate no attempts will be made either to dogmatise or to make sweeping statements. When certain statements will be made, it should be clearly understood that at best they are only of general application and wherever there may be any exceptions they will only go to prove the rule. The main purpose of this short note is neither to tickle the vanity nor to exaggerate the difficulties in the path of our communal reformers. But it is an attempt just to see how and where we stand in our 'onward' march.

1. The first and foremost characteristic that strikes a casual observer is that the members of this group are neither fanatic nor bigots as far as their religious views are concerned. Although in view of the fact that the group owes its allegiance to a Shaivite Matha at Chitrapur, they are a set of very tolerant Shaivites, among them there are as many followers of Vishnu as there are those of Shiva. For all practical purposes it may be assumed that there are as many Bhavanishankars and Mangeshas as there are Gopal-Krishnas and Padmanabhas. Even among their Mathadhipathis there were Keshavas, Vamanas and Krishnas. Among the ladies we commonly find such names as KrishnaBai, RadhaBai and LakshmiBai side-by-side with such names as GiriyaBai and ParvatiBai. Their temples are dedicated to Mangesh, Rama and Krishna. It can therefore be safely asserted that their religious outlook is very cosmopolitan. Among the Kanara Saraswats there are Brahmos, Aryas, Theosophists, Vivekanandites and Prarthana-Samajists. They are no longer looked down upon as outcastes. Such manmade distinctions as *Vilayati* Bhanaps and *Pakka* Chitrapuries and *Tenkees* and *Badgees* are fast disappearing. Even where they exist they are distinctions without differences. Such an attitude is highly commendable. Their motto is and should be "unity in essentials, liberty in non-essentials, and charity in all things". When all this is said, one cannot be blind to the growing sense of agnosticism or indifferentism to eternal verities or things spiritual among the rising generation. Rationalism seems to march triumphant.

2. Next to this cosmopolitan outlook, their sense of adaptability to environments is remarkable. In whatever part of the world they may be, they quietly adapt themselves to their local environments and become one with their fellow-beings. Their children learn the local languages with remarkable diligence. In Calcutta, the Saraswat children learn Bengalee. In Mysore, they have adopted Kanarese as their mother-tongue. In Hyderabad, Urdu is the language of their adoption. Perhaps this is due to the fact that Konkani

is not a literary language. This linguistic disability needs careful consideration. Attempts to make Konkani a literary language, however laudable they may be in themselves, are mere fleabites and have no more than mere academic interest. The community has no linguistic individuality.

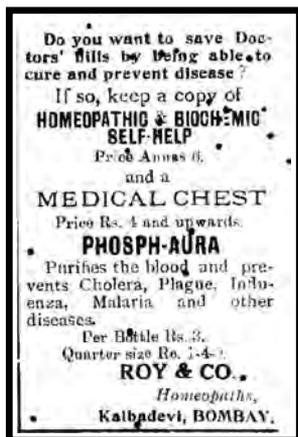
3. The percentage of literates among the community is pretty high. Female education has made great strides. Social reform is slowly but surely gaining ground even without the aid of legislation. Post-puberty marriages are being tolerated and are very common. Inter-communal marriages and widow remarriages are not unknown. Time spirit demands reform on progressive and evolutionary lines and on this score none need despair of the future. The dowry system however has not died out. Educated young men are not in favour of it but the elderly ladies and gentlemen do not seem to be bold enough to discard it. Pecuniomania is still rampant. A Dhanvantari is still to be born to rid the community of this malady.

4. Economically, the community is still backward. Service-Government or private – is still the greatest 'industry' followed by a vast majority of the members. Sirurs, Ullals, Udayawars and Kalbags are few and far between. The few families owning lands in Kanara are dwindling. Want of money and organization is eating into the vitals of these land-owning families. Their children are migrating to cities in search of "service". Limited resources, costly ceremonies, love of jewellery and physical deterioration due to city-life are all driving the community to the verge of economic ruin. Family budgets are unknown. Love of prestige and honour is reducing the number of contented middle class families. The economic problem will surely baffle the attempts of any reformer. Higher education has become very costly. Unemployment even among the educated is staggering. Saraswat young men even with foreign qualifications find no suitable jobs. The proposed census may reveal some more melancholy facts. We hope readers will pardon our pessimism. Facts are facts.

Let us not lay unction to our souls and say that everything is all right with us. Economically, there is something rotten in the state of Denmark (*The phrase means "things are unsatisfactory; there is something wrong"*). We cannot imagine a duty more sacred than that of arresting the progress of grinding poverty among the community. In cities perhaps there may be a few families who are passing rich with "forty pounds a year" but in the distant villages of Kanaras the demons of ignorance and chill penury are still stalking. From cock-crow to sun-down the struggle rages fiercely. It seems as though the Mahabharata is perpetual. Lord Krishna's "*The Song Celestial*" is badly needed. When shall we hear it? The echo answers "When?"

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assisting him and reading books in his quest to be a Homoeopath. After being transferred to Bombay from Vengurla (he was working for for Post and Telegraph Dept.) he started the First Homoeopathic Pharmacy in the state and went on to establish institutes as there were none then. He lived a pious, philanthropic life in the service of humanity till his last days.

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In loving memory of.....the brightest stars in the sky.....

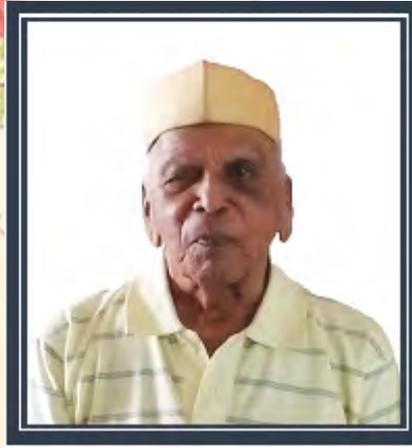


*Sharad & Monisha Kulkarni
(nee Usha Gokarn)*



P. Renuka Laxman

IN MEMORIAM



VIMLANAND RAMKRISHNA PANDIT

DOB – 18.04.1919 DOD – 12.02.2020

Passed away peacefully at Pune on 12th February, 2020.
He was a noble and caring person, with lots of compassion and humbleness.

Deeply mourned by ARVIND STHALEKAR and family, Dombivli
Relatives & Friends.

SMT. GEETA GURUDATH KABAD

2ndOctober1935 – 9th February 2020



The pillar of strength of our family:

Mother of– Late Anand Kabad, Veena (Sudha) Chandavarkar & Vidya Harite
Mother-in-law of –Pushpa Kabad, Chaitanya Chandavarkar & Ravindra Harite
Grandmother of –Ameet - Ankita,Ankit - Chitra, Aniruddha & Aniket

Fondly remembered by:

Kabads, Aldangadis, Koppikars, Raos, Bantwals, Ulpes
Relatives & Friends



Radhabai K. Haldipur

16-10-1927 To 02-02-2020

An epitome of grace. Inspiration to us all.

Geeta and Ravin Mankikar, Jaya and Prakash Kundapur, Varsha and Vikas Karnik,
Chaya and Mahesh Haldipur
Jaydeep, Ranjeet, Priya, Divya, Kunal and Kaustubh
and great-grandchildren

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A Monthly Magazine of Kanara Saraswat Association | Vol. 92, No. 12, December 2011 | Rs. 20/-

The Saraswat Youth

PROFESSOR SUNDER RAO HEMMADI, M.A.

August 1935

Oh! Wad some power the giftie give us

To see ourselves as others see us

- Robert Burns

I have been asked by the Editorial Committee of the Kanara Saraswat to write on The Saraswat Youth. But at the very outset I want to confess that having lived for many years in an upcountry mofussil town, far away from the home district. I possess no accurate knowledge of the peculiar needs of the youth in our community, and so I hope I shall be pardoned if some of my inferences in regard to them and our community in general are a little vague and sometimes even inaccurate and biased. At the same time I believe that as a youth myself, though I have passed the immediate stresses of youth and its ardours and aspirations, and as one whose profession gives him the rare privilege of coming in contact with youth of all castes, creeds and religions, my observations and conclusions cannot entirely be unjust and absurd, however one sided or insufficient my readers may consider them to be.

The scene was a marriage pandal a few years ago in a Saraswat family. After the dinner a group of elders were sitting at ease and talking. The most important man in the group was a big officer – the type of man who has risen from the “ranks” and thinks that he has conquered the world. There is nothing more tragic than the spectacle of a man who has forgotten in his present prosperity the memories of his past struggle. The discussion turned on the younger generation in our community, a favourite post prandial subject in such gatherings, and this big man in an authoritative and pontifical manner pronounced his judgment that the bhanap young men of those days were inefficient and extravagant. Being the only one representing the much maligned “youth”, I stammered a feeble protest against the attack of these Olympians. My protest was met with the sullen looks and obvious resentment, and the big man thundered, “These young men, you see, are not only worthless, but also provokingly bad mannered.” I withdrew with what little self-respect was still left to me.

The self-complacent elder, prosperous and supercilious, with a big bank-balance to his credit and securely beyond the petty worries and annoyances incidental to the sordid “struggle for existence” in the India of today, is a common type among the bhanaps. During my college days when great things were happening in India and the youth of our nation had awakened to the call of a mighty destiny, a small group of bhanap young men used to discuss such questions as the one I have chosen as the title of my article.

We had then an expression to designate our elders. We used to call them, “aristos”. Snobbery is the blessing sin of this type of man and to my sorrow I must confess that it is a

vice much more prevalent in our community than in others, and the result is that the cleavage of attitudes between the old and the young is greater among us than among other communities.

It is not my object to carry on a tirade against the old and to represent the Saraswat youth as an angel. I have only given an instance of an attitude which is not uncommon. I know there are exceptions- men free from snobbery of any kind, good with goodness that far transcends social and economic distinctions, helpful and sympathetic men, of whom the community can justly be proud. Nor do I want to say that the Saraswat youth is free altogether from that vice as I shall presently point out. But this just shows that the distinctions of the character between the old and the young are after all elusive and we can at best speak of mental attitudes as far as they fall within the sphere of intelligent observation which I shall discuss here. But before I do that, let me clear a few difficulties and misconceptions of which I had given a typical instance in a previous paragraph.

In the first instance, is the Saraswat youth today. “Inefficient and extravagant” as my friend said to me? I think, honestly, that the accusation is too general. Much of the inefficiency we see among our young men owing to peculiar circumstances of the times over which our young men have no control whatever. These are not days when men could enter government service on Rs 15/- and retire as high gazetted officers or titled aristocrats by sheer seniority of rank. Questions of merit are again, vague. Hundreds of young men who are without employment both in our community and elsewhere have at least as much merit as those who have been more fortunate. Besides, one should always reckon with the fact that success often means nothing more than that a man has been a skillful today or an intelligent opportunist. And even when merit is taken into consideration, it is opportunity that ultimately counts more than merit, so that when the prosperous, successful elders speak of the efficiency of the younger generation, they leave out of account factors that are peculiar to our times, the keen competition, the overcrowding in the “black coated professions” and the lack of opportunities. Regarding “bad manners” the Saraswat youth to my mind is like the youth of any other community. Modern youth in all countries is more outspoken and less conventional, and these traits are not peculiar to us. People of older generation will, perhaps, find it difficult to sympathize with or understand these traits. We of the present generations are more intolerant of snobbery,

more frank and less bound by customs and traditions than our elders, These traits have been tremendously accelerated in the present times by the latest revolutionary changes through which India and the rest of the world have been passing in the last few years. Everything is in question; every aspect of life is in the melting pot – religion, conduct and love. That some of these manifestos are very pronounced among the present generation of the Saraswats cannot be denied, and I also agree that they are a little alarming to some of us who are older.

Having cleared the ground and removed, as I hope, some of the prevailing misconceptions regarding the younger generation in our community. I shall now proceed to say a few words about what I regard as the characteristic mental attitudes which distinguish the younger generation among us today. Not all of these attitudes are good and some of them are definitely harmful. One of the encouraging signs I see among the youth of our community is, as I have already said, its intolerance of snobbery, that curious but ubiquitous product of a variety of mental, moral and spiritual perversities. I want the Saraswat youth to steer clear of this feeling of “superiority” more and more.. This feeling of superiority is a dangerous thing. It is at the root of much of the malice and unhappiness that we see in the modern world. It is a subtle mental attitude based on false and silly notions about oneself. Apart from giving rise to trifling irritations in our ordinary human relationships, it strikes at the very roots of one’s spiritual personality. Infinite and varied are its manifestations; a conviction that a man’s respectability is in exact proportion to his salary or to his social connections; a fear of “sentiment” forgetting that sentiment is one of the things that sweeten the cup of life for a vast majority of men, and that there is more of human worth in the “little, nameless, unremembered acts of kindness, and of love” than even in the securing of a university doctorate; a veneer contempt for the simpler aspects of life and a pose of admiration for things of the spirit forgetting that “where there is no vision, the people perish”; a pre-occupation with the frivolous things of life and a habit of despising the underlying verities of human existence... These are some of the manifestations of snobbery, a vice which is one of the easiest things to acquire, but one of the most difficult things to get rid of.

I am deeply convinced that neither our community nor the world at large wants young people who are accustomed to think that to be smart is better than to be good or to be supercilious is nobler than to be humble, and to be dressed in the latest style or to be bumptious in manners is an evidence of culture and education. In an India which is seething with discontent and strife, with communal animosities, squalor, poverty and misery, it is the duty of every educated Indian youth, whatever community he may belong, to so integrate his life that he may be a dynamic for individual happiness and social peace and harmony. Our community, I believe, is peculiarly gifted with the qualities necessary to make each one of us a true servant of our country in this age of communal

, social and political rancor. We have less of clannishness than most other “castes” of India and we are freer from caste obsessions than many of the other Brahmin communities of India, particularly in the South. Educationally we are far ahead of many communities, and our young men and women have a power of initiative which is often the envy of others and we have one very great advantage in our having been for years, an isolated community in the midst of people with manners, customs and traditions so different from our own- a thing which while it has induced in us a fine sense of communal solidarity, has at the same time given us a capacity for harmonious adaptability which only a few advanced communities in our country have exhibited. Some of these advantages we are gradually losing, partly owing to our own weaknesses and inefficiencies and partly owing to factors, economic and political, over which we as a community have no control. For example the sense of communal solidarity is fast disappearing among the younger generation as a result of the currency of vague, false and flatulent ideas of “cosmopolitanism”- a thing which often enables other communities to exploit us both socially and economically – while the growing stress of unemployment among the educated has hit our younger generation to an extent that snug “safely employed” members of the community, both old and young, can hardly realize. Accustomed to a standard of life higher than what obtains in many other communities and depending mainly on our education for keeping up that standard, the present situation has brought about infinite misery among many Saraswat families. This is a situation which demands the concerted efforts of the whole community and the more young men we have in our community with character, initiative and idealism, the better for us.

I am not a pessimist and would, therefore, not like to end this article on a note of despair. There are already signs that self complacency of our community has been rudely shaken today as a result of the overwhelming forces of the outside world, and there is, therefore, a great need for a radical re-orientation of our lives. I would therefore ask our young men and women to develop more and more a spirit of service both to the community and to the outside world, to be less pre-occupied with the frivolities of life and to be more occupied with its essentials, and to cultivate attitudes and evolve a technique that will make for both individual and national efficiency and happiness. One of the important ways of doing this is to bring back into our lives something of the spirit of the ancient Indian culture which the process of indiscriminate westernization has slowly and steadily driven out of our community, so that we have nothing to say to those who regard our community as one of the most “anglicized” communities in India. I am sure with these ideals before them the Saraswat youth can confidently look forward to a big future both for themselves and for their community.

Should Women Enter Service

MRS SHARADA S UDAIVAR, B.A.

February 1945

(The following is a slight abridgement of the essay which won the first prize at the Essay Competition organized by Saraswat Mahila Samaj and the Saraswat Club, at Santa Cruz in December last. Alternative subjects for essays were announced on the spot and the time was given two hours- ED. K.S.)

This question was solved for women as well as the "stronger sex" by this war. Women, at first abroad, and in our own country, had struggled long for 'franchise', 'suffrage' and 'equality' with men. And they have won. Woman today has an equal right to vote with man and is considered to be an equal of man in certain spheres. When women got this power it was but natural that she should aspire to be a bread winner too; if not bread winner, at least a contributor to the family budget. Thus came the question whether women should enter service. Girls were given higher education a decade before and with higher education came higher ambitions and higher goals.

There are wide differences of opinion regarding this question. And the pros and cons on this subject are perfectly balanced. Man, from the earliest times of cave dwelling had been the bread winner and active participant in the battle of life. Woman was for the home and hearth. The multitudinous duties attending housekeeping fell to her share besides looking after her children. Gradually the strict barriers dividing man's duties from the woman's wore away till at last in 1944 we see hundreds of girls going to the office daily with their brothers or husbands and contributing their mite to the family budget.

War upsets the normal peaceful way of life and especially the World War II has been more oppressive than the last. The need for more hands for faster war work on the one hand and the need for some sort of diversion when the menfolk were fighting across the seas drove the women to work. One word from the Government and women flocked to enter the factories, fighting services, and any sphere of work where they could earn enough for themselves and their children or family. The rise in the prices of all commodities drove many of our middle class girls to work and help their parents. But is this type of life suited to us women? When a boy is given higher and better education, it is because he should have a better chance in this world. Today, higher education, college education, for women is the fashion, and every girl enters the portals of college. And afterwards when she cannot get a suitable husband she enters service, apart from the financial and economical point of view.

Home is the woman's place. Woman is meant for the hearth, and the very word woman brings up an image of a smiling, graceful, feminine being, not the tom-boyish manly woman sporting man's dress and aping him in many other ways- and disgraceful ways too. It is she who keeps the sacred fires of the hearth burning, encouraging when the man feels depressed, supporting him when he gets a backward thrust, sharing his joys, and his sorrows- that is true woman. Of course, a woman who fights with her man on the "life front" may be a true woman in that she shares her husband's joys and sorrows, encourages him and helps

him in every way. But the very idea of woman working for bread gives her a manly 'cover', so to say, and a part of her femininity is lost. Perhaps rubbing shoulders with men in office or the factory wears away her smoothness and she becomes a more hardened being, lacking in something of the softness of a real feminine woman.

Man, without the healing and softening touch of woman, would be a brute. And an office going woman, would hardly have time for healing and softening her husband. The age old concept of woman being soft and comforting is still with us and this deep rooted impression gets a very rude shaking when we see women working. A woman's duties, at home, are not easy. They are, perhaps, more difficult than merely going to office and coming back. She has to worry about the food, clothes, servants' problems, children's health, their schooling and such other household duties. Woman is not fitted for life of aggression. Bearing pain, worrying and planning, all these are nothing to her; because, physically and psychologically, she is able to stand strains longer without snapping and again to recover their normal state. As steel is tempered by fire, woman is (often) softened and purified by pain and sorrow. But going out in the world and winning her bread is too much. She may do it for one year, two years or say ten years. But all the while, she will be wanting the comforts of a home and children- both her own.

When a girl first thinks seriously of her future life, it is in terms of a husband, a home and children - and never in terms of "fixed scales", "efficiency bars", "gratuity" and such other items. She may be persuaded or necessitated to enter service, but her heart will be set on things other than 'a higher grade'. Thus a woman who is temperamentally and naturally unfit for service, will soon be tired of going to work daily. To-day, it is a novelty to her, a new experience, she is excited and crazy about going to work, because it is a taste of the forbidden fruit to her. But soon the novelty wears off. The wild joy of being independent is soon quelled and her heart longs for a comfortable home where she visualizes herself working and straining to make the home happier. Lifelong service is not for woman.

By saying that women should not enter service, I do not mean that they should be helpless. When something happens -perhaps the husband dies or he marries again when his first wife is still living and the wife is thrown out helpless she can win her bread. Education helps her now to secure a job for her. She is perfectly justified in entering service. But normally, under all comfortable circumstances, a woman should not enter service. She does it merely as a sort of defiance of man's dominance over her, just to show him she is as good as he is and she too can win her mouthful. We admire a woman who faces life undaunted by any adverse circumstance, but the idea loses its value if every one of us goes to office.

Should Women Enter Service

D. B. CHANDAVARKAR

May 1945

“No nation can be free when half its population is enslaved in the kitchen” – Lenin

The question whether woman should enter service or the professions is not merely for women to decide but for men also. When slavery was abolished in America, the slaves were not consulted; if they had been, slavery would have continued much longer than it did. It is for men to decide whether women should be encouraged to work. Further, the decision has to be taken in the context of the economic state of the present day society. The present stage of economic development, as well as the future development of society, which proceeds according to an inexorable dialectic, are favourable to, and demand, women's participation in work. Above all, we should not forget the fundamental equality of man and woman, and the need for equal freedom for woman, freedom in any sense you like, provided it is meant in the same sense for both man and woman. This freedom is vitiated if woman is economically dependent on man.

Hitherto woman has been under the vassalage of man. The father decides how far the daughter should be educated or instructed and when; to whom she is to be married; once married, it is the husband and the 'in-laws' who veto her activities outside the home. This state of affairs, however, is rapidly changing in our community. It is not the father or the husband who decides but the economic necessity. Notwithstanding all that can be said against women taking up work outside the home, there is one argument that commands assent; it is paying, and it eases the situation for many needy families. The experience gained by women in war-time will not go in vain. They will surely ask for more avenues of employment and we will be well advised to encourage them.

Let us, men, be fair and honest and let us think out things deeply and not superficially. Why should man deny to woman the same freedom that he enjoys? Woman has a mind, a personality, desires, aspirations and potentialities as great and deserving of respect as man. Man has revolutionized his own task of bread winning with the help of science. Why should woman's task of cooking and managing the household remain substantially the same as in the pre-historic days and not made lighter so that she can share in the activities outside the home? Woman has as great duties to society as to her own family. The idea of a family as an atomic unit of society is disappearing and the future family will be one which shares freely in social toil and life. Woman's brain, talents, natural gifts are not to be kept idle in the precincts of the home, as exhibits in a glass case, to the untold loss of society; but they have to be utilized to enrich the manifold social life. Woman has right to demand that she should be allowed to work shoulder to shoulder with man and enjoy the economic freedom, which is fundamental to all real freedom.

That, opportunities for women to take up careers have, up till now, been few is no answer; there will be more of them in the future and it is our duty to enable women to utilize them.

It may be mentioned, finally, that fear is expressed in some quarters that work will rob women of their essential femininity or softness. To my mind, the maudlin softness of cloistered women, blissfully ignorant of the sufferings and trials of working people in the outside world, is not much worth preserving. It is the result, in our own country, of the fact that, in modern times, we have not gone through sufferings and misfortunes anything like those which have befallen the war-torn countries of Europe and China. The femininity of the women of the bombed cities of these countries has not disappeared on account of their sharing the toils of war with their men. On the contrary, woman has risen from the ordeal with a deeper and more real femininity which, despite all that might happen to her, is ineradicable from her nature. We have in fact nothing to lose, and everything to gain, by women entering service or the professions.



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The New Housing Scheme For Saraswats

G. ANNAJI RAO, M.A., B.L.

July 1934

(This appears to be an article written when the purchase of the plot for what is Talmakiwadi today was being considered. Interesting, since if finances had permitted, a larger area could have been purchased right upto what is Sleater Road today. Unfortunately the drawings are not given in the issue and hence could not be reproduced here.... Editor)

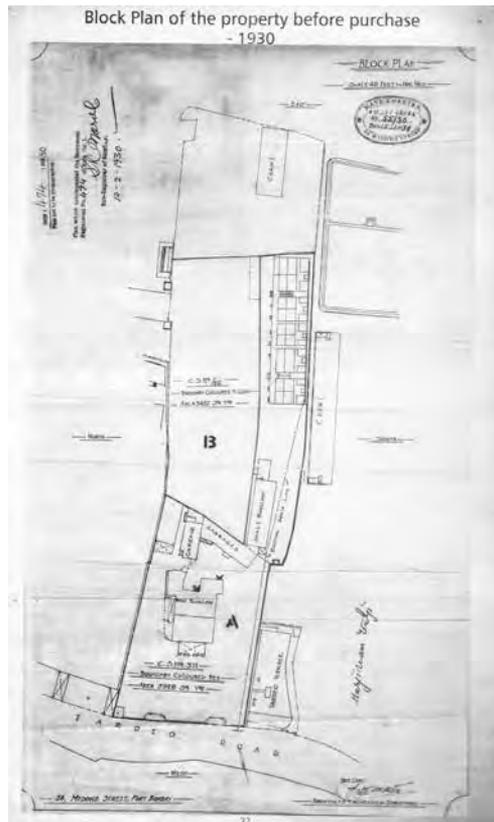
In the April number of this magazine, the Editor had his privileged dig at the patient and considerate Committee who had to report on the proposed New Hosing scheme. The Editor's remarks appeared to have left unsaid some matters merely to enable the readers to draw the necessary inference that the Committee was rather dilatory in their report. But that unhappy Committee had a delicate task before them. They no doubt felt the need for a New housing Scheme as acutely as even the enthusiastic individual of the Editorial Committee who penned those lines probably did. But feeling the need acutely is one thing and translating that feeling into the action of Aladdin's genie, who could produce a palace overnight, is another thing. It is only a few like Rao Bahadur Talmaki that have the tact to rub Aladdin's lamp the right way and at the right time and even when the genie of the lamp appears to construct the magic apartments for our Saraswat Housing Schemes, there are always lesser but mischievous genies to obstruct and retard the progress of the benevolent one by all the dexterities available outside of the simple-minded Arabian Nights world. Now that the Special Committee have reported at long last, as the Editor says, all Saraswatdom will be eager to know something about the location, extent etc., of the proposed sites to be selected for this third important colony of ChitrapurSaraswats round about Bombay.

Overleaf is given a rough sketch Map* of these Plots serially numbered. It will be evident that the map is not drawn to any scale. I am obliged to Messrs. Abdulla Peermahomed & Co., Architects and Engineers of Apollo Street, Fort, Bombay, for supplying me with a blue print of the ground plan of these plots, drawn to scale. This sketch map is prepared from that blue print, but to meet the exigencies of the size of this Journal, this sketch is not drawn to scale, but only to show the plots in their juxtaposition to each other.

The total area of the Sir Adamji Peerbhoy Compound available for house-sites is about 36,300 sq. yd., after allowing for the layout for roads. These plots are in all thirty-four in number, of which Nos. 21 to 26 and 31 to 34 are suited for private residential bungalows. Plots Nos. 6 to 9 and 11 to 14 are suited for the construction of Chawls, while plot No. 10 is eminently suited either for a Market or for the construction of a Common Hall for a meeting place or for marriage and such other festive occasions. The total area of the plots – Nos. 6

to 14 is 10,000 sq. yd. approximately. At an average price of Rs. 15 per sq. yd., this area which is recommended for the consideration of the housing society would require one and a half lakh of Rupees for purchase of the land, which it is satisfactory to note is of Freehold Tenure with none of the cumbersome covenants which are usually found in properties of leasehold tenures. These plots are on Tardeo Raod and are situated within a stone's throw of Chikalwadi, where Javji's Chawls and Tukaram and Bhagirathi Bai buildings form the strongholds of Bhanaps. An excellent Saraswat Neighbourhood is thus assured, while the Gamdevi colony is within two furlongs. In course of time, and even for the mere asking, the Bus service of the B.E.S.T. can link up Bellasis Road with Gowalia Tank and thus bring the Bus service at the very door of the proposed Colony. At present both the Tardeo and the Gowalia Tank tram termini are within five minutes' walk from this place.

If the whole area of the Compound with its 36,000 sq. yd., could be monopolized by the Saraswats, we could house all surplus Saraswats left over from the present two prosperous colonies in this third Colony. But that would require the presence of the real Aladdin with his real lamp. Our humbler Aladdins require the inevitable loans from Uncle Sham's gracious coffers. And Uncle Sham is fond of asking very many unpleasant, though necessary, questions before loosening his purse-strings to oblige even a long standing customer. But I ask, and I ask this in all humility and yet with all insistence at my command, is there not capital enough or enterprise enough among individual Chitrapur Saraswats of Bombay to make any one of them purchase and build on these sites at his or their own risk without troubling Uncle Sham?



आमच्या सामाजिक संस्था

- उमाबाई कुंदापूर, हुबळी

अदमासे ५५-६० वर्षी पूर्वी आपल्या ज्ञातीच्या अशा संस्था नव्हत्या. कारण त्या वेळी आपली लोकसंख्या कमी असून मुख्यतः त्यांचे वास्तव्य उत्तर व दक्षिण कन्नड जिल्ह्यांतील लहान खेड्यांतून होते. तेथे रथोत्सव, गोकुळाष्टमी, रामनवमी, गणेशोत्सव, दसरा-दिवाळी या प्रसंगी एकत्र जमून लोकांचे संबंध चांगले व कायम राहत. जसजशी लोकसंख्या वाढू लागली तसतशी सुशिक्षित तरुणांना नोकरीसाठी मुंबई, मद्रास, बेंगळूर सारख्या मोठ्या शहरी जाणें भाग पडले.

अशा शहरी एकत्र राहणे किंवा सणावारीसुद्धा जमणें कठीण झाल्याने मुख्यतः को-ऑपरेटिव्ह सोसायट्यांची कल्पना निघाली. श्री. श्रीपादराव तालमकीनी परदेशांतून या विषयाची माहिती आणून आशिया खंडात प्रथम हा प्रयोग गांवदेवीला केला. तो यशस्वी ठरून पुढें सांताक्रूझ, ताडदेव, प्रॉक्टर रोड येथें अनुकरण्यात आला. या त्यांच्या सामाजिक कार्याबद्दल श्री. तालमकींना रावबहादूर पदवी देण्यात आली व ताडदेवच्या सोसायटीत तालमकीवाडी हे नांवही देण्यात आले. पुढे अशा रीतीने माटुंगा, वांद्रा, विलेपार्ले व इतर ठिकाणी हौसिंग सोसायटीच्या स्थापण्यात आल्या आणि त्यांचा फायदा आपल्या समाजाला फार झाला आहे.

श्री. शामराव विठ्ठल कायकिणी हे मुंबईस जाऊन वकिलीचा धंदा केलेले प्रथम गृहस्थ, त्यांचे मार्गदर्शन व आश्रय मुंबईस प्रथमच गेलेल्या आपल्या कित्येक लोकांना मिळालें.

लग्नकार्य, व्यापार-उद्यम करणाऱ्यांस कर्जाऊ पैसे देण्याच्या उद्देशाने शामराव विठ्ठल बँक निघाली. आमच्या समाजाचे ते अध्वर्यू म्हणून त्यांचेच नाव दिले हे सार्थ झाले.

गावदेवीच्या हॉलमध्ये उत्सव, समारंभाच्या वेळी एकत्र येत असलेल्या तरुणांनी कॅनरा सारस्वत एसोसिएशनची स्थापना केली. त्यांचे मुखपत्र म्हणून “कॅनरा सारस्वत” हे प्रथम त्रैमासिक व नंतर मासिक प्रकाशित होऊ लागले. आज त्याचा सुवर्ण महोत्सव साजरा होत आहे.

स्त्रियांच्या संस्था १९१७ साली मुंबईतही तीनच होत्या. सारस्वत महिला समाजाची स्थापना श्रीमती लक्ष्मीबाई चंदावरकरांच्या अध्यक्षतेखाली श्रीमती सीताबाई पडबिद्री, कल्याणीबाई तालमकी, शांताबाई शिरूर व वत्सलाबाई शिरूर या भगिनींनी केली. समाजाने फंड जमवून प्रौढ स्त्रियांसाठी मराठी, हिंदी, इंग्रजी व भजनाचे वर्ग सुरू केले. त्या काळीही मराठीत ‘स्वदेशीव्रत’, ‘समाज सेवा’ व ‘ध्रुव चरित्र’ या नाटिका रंगभूमीवर आणल्या. यापैकी ‘स्वदेशीव्रत’ ही नाटिका लिहून रंगभूमीवर आणण्याची संधी मला मिळाली. ही नाटिका लिहिण्याची प्रेरणा मला १९२१ साली पूज्य महात्मा गांधींनी नुकत्याच सुरू केलेल्या स्वदेशी व असहकार चळवळींतून मिळाली.

प्रथम महिला समाजानें स्थापलेल्या शिशुविहार व प्राथमिक शाळांचा तालमकीवाडी व असापासच्या मुलांमुलीस लाभ झाल्याने या शाळा

चालविण्यासाठी एक निराळी संस्था स्थापण्यात येऊन हायस्कूलपर्यंतचे वर्ग त्यांच्याच स्वतंत्र इमारतीत आतां चालविले जातात.

हाऊसिंग सोसायटीच्या, शामराव विठ्ठल बँक, कॅनरा सारस्वत असोसिएशन व सारस्वत महिला समाज या चार मुंबईतील प्रमुख संस्था, नंतर निरनिराळ्या सोसायटींच्या राहणाऱ्यांनी स्वतःच्या उन्नतीसाठी वेगवेगळ्या संस्था स्थापल्या. यातील उल्लेखण्यासारखा ‘पॉप्युलर को-ऑपरेटिव्ह बाईंग क्लब’ हा उपक्रम होय. याच धर्तीवर बेंगळूर व मद्रासलाही असोसिएशनस, को-ऑपरेटिव्ह हाऊसिंग सोसायटीच्या, महिला समाज वगैरे स्थापण्यात येऊन उपयुक्त कार्य होत आहे.

सुरुवातीस मंगळूरला स्थापन केलेली सारस्वत सेवा समिति सध्या उळ्ळालला आपल्या स्वतःच्या इमारतीत वृद्धांना व इतर असहाय्य लोकांना आश्रय देत आहे. मुख्यतः देणग्यांवरच या संस्थेचे कार्य चालतें.

परमपूज्य आनन्दाश्रम स्वामीजींच्या कारकिर्दीत शिरालीच्या चित्रापुर मठाची खूपच उन्नती झाली. मठाच्या कार्यामुळे व स्वामीजींच्या वेळोवेळी ठिकठिकाणच्या दर्शनामुळे लोकांच्या धार्मिक भावनेला उत्फूर्त वाव मिळाला.

गरजू व होतकरू शालेय व कॉलेज विद्यार्थी-विद्यार्थिनीस मदत देणाऱ्या सारस्वत एज्युकेशन व प्रॉव्हिडंट को-ऑपरेटिव्ह सोसायटी व चित्रापुर सारस्वत एज्युकेशन सोसायटी या दोन संस्था होत.

कॅप्टन हरीहर भट हे मिलीटरी डॉक्टर पहिल्या जागतिक युद्धकाली मायदेशी परततांना त्यांची आगबोट बुडून निधन पावले. त्यांच्या स्मरणार्थ मुंबईत रोगोपयोगी उपकरणें गरजूंना उपलब्ध आहेत. दिवंगत सदाशिवराव बलसेकर व डॉ. पांडुरंगराव वागळे यांच्या स्मरणार्थ पॉप्युलर अँब्युलन्स असोसिएशनचे अँब्युलन्स रात्रंदिवस मुंबईतील रोग्यांची ने-आण करण्यास उपलब्ध आहे. ठिकठिकाणच्या सभा समारंभप्रसंगी उपयोगी पडणाऱ्या स्वयंसेवक संस्थाही स्थापन केल्या आहेत.

नवीन व उपयुक्त उपक्रमांपैकी प्रामुख्याने नोंद घेण्यासारखा ‘मैरेज गायडन्स ब्यूरो’ हा होय. तसेच कॅनरा सारस्वत एसोसिएशनने नासिकला बांधलेले आरोग्यधाम होय. याशिवाय कैक ठिकाणी सामाजिक उन्नतीसाठी संस्था स्थापन कार्य चालले आहे.

सर्व दृष्टींनी पाहता सारस्वत समाज फार छोटा. तरीही समाजाच्या सेवाभावी लोकांकडून सतत जी सत्कार्ये झाली आहेत व होत आहेत ती अतिशय स्तुत्य आहेत. तथापि सेवाभाव पूर्वी इतका राहिला नाही ही फार खेदाची गोष्ट होय. तरुण पिढीत अधिकाधिक सेवावृत्ती उत्पन्न होऊन आपल्या सर्व सामाजिक संस्थांची उत्तरोत्तर भरभराट होवो अशी ईशचरणी नम्र प्रार्थना.



कोंकणी साहित्य समिति

ह्या संस्थेचो उद्घाटन समारंभु ता. २ सप्टेंबर १९४५ सकाळी ९.३० घंट्यांरि जाल्लो. त्या प्रसंगारि संस्थेनें छाप्पुं प्रकाशित केल्लेले नाटक 'प्रीति खातिर' हे 'नाट्यकला मंडळा'नें खेळुं दाकयिलें. हे नाटक बैदूर देवरायानें बरयिलें आस्सुं, कोंकणि साहित्य-समितिनें प्रसिद्ध केल्लें पैलें पुष्प जावुं आस्स. ह्या समारंभा वेळारि अध्यक्षीय भाषणांतुं श्री. हटंगडि श्रीनिवास रायानें सांगलें की असल्या संस्थेचि जरूरि दिस्सु श्री. सवूर श्रीनिवासराय आनि इतर अन्य गृहस्थानिं ह्या माक्षि लागायत प्रयत्न कोरुं आमगेल्या भाषेच्या प्रीतिखातिर आनि प्रसारखातिर केल्लेले कार्यांतु आमि सर्वांनिं भागु घेवुं ती भास-निरंतर आमगेल्या जिब्बेरी आसका-आनि ताका येकु आकारु दीवुं ती पुस्तक रूपाने प्रकट कोर्का ही ह्या

संस्थेची ध्येय जावुं आस्सति. हें कार्य चोल्लोंवचें खातिर एक कार्यकारि मंडळ स्थापना कोर्चातु आयलें. त्या मंडळांले गृहस्थ :- श्री. हटंगडि श्रीनिवासराय, श्री. बलसेकर सदाशिवराय, श्री. पडुकोण आत्मारामराय, श्री. कुलकर्णि मंगेशराय, श्री. मुंडकूर सांतप्पराय, श्री. सुरकुंद अण्णजि, श्री. बैदूर देवराय, श्री. तलगोरि शिवानंदु आनि हटंगडि दत्तात्रय. ह्या नाटकाचें उत्पन्न:- तिकिट विक्रि ८८४-२ रु., जाहिरात ७० रु., पुस्तक विक्रि ४५ रु. वडू रु. ९९९-२. 'प्रीति खातिर' ह्या नाटका पुस्तकाचें मूल्य रु. १ आस्सा आनि तें श्री. द. शं. हटंगडि; नं. ६ गुरुप्रसाद, तालमकिवाडि, तारदेव, मुंबई-७, हाज्जेलागि मेळता. (ह्या पुस्तकाचो परामर्शु (review) मुखावेल्या महिन्याच्या 'केनरा सारस्वत' मासिकांतुं येतलो.)

A New Dramatic Venture

May 1965

Readers of this journal will recall a mild sensation caused in Bhanap circles in Bombay in July last when Kumari Maya Mallapur, a teenage girl from Sholapur, gifted with wonderful histrionic talents, gave a couple of performances to some select audiences of what has come to be known as 'ek patri natak'. A short notice performance staged under the auspices of K. S. Association and which yet drew a packed house was reviewed in our August 65 issue. She had then regaled the audience with some select scenes from the famous Marathi drama 'Swayamvar'.

Encouraged by the response she received in Bombay and at some private circles in her home town of Sholapur, Kumari Mallapur presented the entire drama 'Swayamvar' under the auspices of 'Shruti Mandir' at Poona. She played all the roles herself except that of Krishna which was played by her tutor and guru Shri Padmakar Deo. This dwi-patri drama literally took Poona by storm what with her brilliant characterisation of diverse roles, all alone, with perfect ease and aplomb. Both her acting and her music cast a magic spell on the audience and distinguished connoisseurs of music and drama like Sardar Abasaheb Muzumdar, Smt. Hirabai Badodekar, and public persons like S. M. Joshi and N. G. Gore and doyens

of the Poona Press lavished their praise on this brilliant star.

Bombay had the opportunity of witnessing this 'dwi-patri swayamvar' on 6th March last when it was staged at Rangmandir, Dadar, under the presidentship of Acharya Atre. The theatre was packed to the full and for a full three hours the artiste held the audience spellbound by her superb acting and melodious music which gave one glimpses of the veteran actors of the Marathi Stage, particularly Balgandharva. There was the Balgandharva touch in her music and her rendering of some of the famous stage songs. It was hard to believe that the self same girl who sang the soft and melodious songs of Rukmini could warm up into solemn and stentorian accents of the aged Bhishmaka with faultless ease. She had such a control over her voice that she spoke in five different tones characteristic of the five different roles which she plays singly in one scene and switched on from one tone to another in a trice, creating illusion of five different personalities exchanging conversation. No wonder Acharya Atre who presided on the occasion spoke in superlative terms of Miss Mallapur, who if she perseveres, has a great future before her as a star actor on the Marathi stage.

A Landmark in Konkani Theatre

G.R. MULKY, BANGALORE

September 1988

U. R. Gautam created a landmark in Konkani Theatre by putting on boards a magnificent teacher; he was a part of the students' families or households. He frequently visited their houses and sixties. The play is a sensitive portrayal of Mohammed Bin Tughlaq, the ill-starred idealist whose grandiose schemes ended in colossal failure because they were far ahead of his time- a theme which is highly relevant to us today.

Translated and directed by Gautam himself, the play had splendid array of actors- Sudhir Nadkarni (Tughlaq) Ramchandra Kodange (Barani) Uday Bhatkal (Najib) Suneela Nagarkar / Lalita Mullerpaten (stepmother) Vidyanand Mullerpaten (multiple roles). U.R. Gautam (Aziz) Chandan Talgeri (Town crier) and a host of others in lesser roles, Sudhir virtually mesmerized the audience as only he can do. The others gave solid support. Newcomers Girish Benegal and Ashwin Balsavar impressed in their respective roles. The crowd scenes (which are bugbears to most directors) were very well managed and lent authenticity to the production. The smooth flow of the script, the colourful costumes, on stage singing by Shashank Sanade, and lighting by Guru Shukla made it a complete production with very few flaws considering the gigantic nature of the task.

Originally announced as a venture of his own off-beat theatre group "Ankur", Gautam eventually put it up under the banner of "Trinity Arts" to conform to the new role of the Venkatesh Bhajana Mandali's annual competition which does not now permit an actor to go on stage in more than one drama. His alliance with Youthopia and the financial sponsorship of Canara Union Arts Section for the first show at Guru Nanak Bhavan enabled Gautam to fulfill his ambition of completing the onerous task. All praise for this imaginative and enterprising youngster for his tenacity. The show at the Amembal Narayan Pai Competition was even better, some of the rough edges having been removed after a critical viewing of the video tape of the first show. The play was unlucky not to get the first or the second prize, presumably because it is not an original Konkani play – a factor which apparently carries a lot of weightage in this competition. However the judges acknowledged its superior stagecraft by nominating Gautam as the Best Director and Sudhir as the Best Actor of the competition.

The other play from our Malleswaram groups was "Vidhikhit" by Natyapremi. Director Radhika Savkur was driven to near distraction by the absence of some of her usual seasoned artistes who had been earlier booked for "Tughlaq" and could not take supportive roles in her play on account of the new restriction. It was only her indomitable spirit which enabled her to overcome almost insurmountable difficulties in staging the play.

"Vidhikhit" is a Konkani version of Vasant Kanetkar's

"Akhercha Sawal". It presents the all-too familiar story of a girl in her teens struck by the dread disease of cancer when she is on the threshold of an exciting life. Salvaged from the dusty files of the Canara Union Arts Section for whom Ramu Kodange (who translated it) had produced it almost ten years ago, the play came to life because of good performances by the two central characters – Radhika Savkur (Dr Mukta) and Preeti Voketur (Nandu). The comic interludes of Lilanath Kombrabail (father) and Annappa Bhat (Compounder) gave the much needed relief in an otherwise morbid environment. Anand Kilpady, Nitin Koushik, Shivshankar Mullerpaten, Namita Basrur and Siddharth Savkur played the other supportive roles. The play got three awards- best actress (Preeti Voketur), best supporting Character (Radhika Savkur) and the best Child actor (Siddharth Savkur)

"Tughlaq" may go on a tour to Bombay and Hyderabad later in the year. Meanwhile Gautam is already planning his next venture of Peter Shaefer's "Equus" for which he has already written the script. He has also kept his sights on Vijay Tendulkar's controversial play "Ghashiram Kotwal" about the Maratha statesman Nana Phadnavis. Konkani drama is at last stirring to break away from its slavish attachment to conventional Maratha theatre and is seeking its own identity.



In loving memory of
Smt. Padma Dutt (Udyavar)

Wife of late Shri Udyavar Gurunandan Dutt,
92 years, left for her heavenly abode
on 14-12-2019 at Pune.

She was a brave, wonderful human being full of
love, compassion and kindness.

She is fondly remembered by Vivekanand, Usha,
Nandita, Shashank, Namrata, Daniel, Shobha
Kalyanpur, Uday Trupti, Nilesh and Abheer.

Family and friends.

'CHITRAPUR VAIBHAV' - A REVIEW

NAGESH D SONDE, BOMBAY

November 1988

In the life of each person, a time comes, when he stops in his stride and asks questions; who am I, from where did I come, and where am I going? Only a thinking being like a human equipped with sense of discrimination, Vivek-buddhi, can ask such questions.

The bedrock of Indian life has been the commitment to Dharma, the basic principle - the Cosmic principle, on which the eternal values of human behaviour have been shaped and have evolved. Dharma is not religion but the set of values on which the Universal Order, the Cosmic Order, is based. Any deviation from the values brings imbalance in the cosmic order.

A community is but a part of humanity which has got together with common goals and objectives. The 'Saraswat' Community to which certain common goals, duties have been assigned in the Cosmic Order, Rta, are imperfectly known to us. The Saraswat is the child of River of life - the Saraswati - the river that was flowing in all its freshness and which when sullied with ills and imperfections of human greed and avarice deemed fit to hide its face from the face of the Earth.

Why is it so? Why has that to be so? For searching the truth and knowing the unknown one has to delve deep in the pages of history.

There are three debts or duties that have been briefly laid down in the Taittiriya Samhita. The first is the individual debt which an individual owes to himself, to his family, to his community, to the Society as a whole. "Prajaya Pitrubhyah" . "praja" in broader sense means the community to which we belong, the society of which we are part. By coming together, by enjoying together, by exerting together, may we become brilliant. May we not hate each other has been our well known prayer.

Om Sahanavavatu saha nau bhunaktu
Saha veeryam karavaavahai
Tesjaswinaavadheetamastu maa vidvishaavahai
Om shaantih Shaantih.... Shaantih

The second duty revolves around the Rishis "Svadyayena Rishibhyah", the preparation of ourselves, making ourselves fit to serve the humanity both intellectually and physically.

The third duty is to the Gods, "Yajnena Devabhyah" - to God through sacrifices. Our duty also should be to them who have become the epitome of and the consummation of all duties in life.

The objectives which the Sages set before them and achieved through arduous penance should be the duties which each common man should place before him. Atma Jnana need not necessarily have an esoteric meaning. It could also mean the down to earth desire, exotic meaning to know who one is, from whence one came, what is the situation one presently lives in, where one is destined to go.

"Chitrapur Vaibhav" is one such book which through the powerful media of drama, seeks to put before a community, its high pedigree and the noble ancestors who had reached a higher stage of being.

The Drama, even though written about Chitrapur Saraswat Community, however, has a message which spreads far across its confines. To each one who calls himself a human being, a Brahmin, a Saraswat Brahmin, it beckones to ponder over the basis, fundamental purpose in life. In an alien land, far from the cuddling sound of mother's lullaby, one tends to be wishful and likes to be told in a language, that is simple and smooth. No other language other than mother's language, could be as simple and smooth. Only that can touch the core of the heart. And it is the heart that needs to be tended. In an effort to develop our Mind and its intellectual powers far beyond imagination, we seemed to have widened the space between the heart and the Mind. As a result, our civilization, our culture, our achievements in the present day world, have divorced from each other. The Mind that is not shaped by the heart or on which the heart's honey is not sprinkled can but become a Robot.

Saraswat Community, by whatever sectarian label it be called, has not yet been successful to divorce heart from the mind. And "Chitrapur Vaibhav" is testimony to it. It is simple, direct, and persuasive. These are methods that touch the



At the show of 'Chitrapur Vaibhav' in 1965 in the presence of HH Swamijis

heart. The heart needs no complicated formulae which enrapture and bewilder the intellect. The heart needs love feeling, understanding, hope, belief, assurance, which only the history can give. Only the Guru can garner, only the Gods can condescend to grant.

We see in this book too that with consummate art the author has brought out the fruit of Triveni Sangam in his characters, who are intellectual, powerful, yet could be down to earth, humble, human seeking for the guidance of the Guru and the benevolence of the divine. They become,

as it were the Persons in whom the aspirations of Saraswats get crystallized and achieved for them a miracle for the very God, who is the Jagadguru.

The human mind is a strange phenomenon. It can preserve, achieve, catch great many things, but has not the patience to hold the fruits which it has achieved. Community's future, our future, lies in preserving our heritage, enlarging its scope and making it divine with sacrifices.

Saraswat Sangeet Mehfil

February 1971

A unique opportunity to hear the cream of local bhanap artistes, vocal and instrumental, professional and amateurs, all on one platform was offered to the community when the Kanara Saraswat Association held the Saraswat Sangeet Mehfil as a part of its Diamond Jubilee celebrations. Nearly forty artistes participated in the concerts held in the Indira-bai Kallianpurkar Hall, off Talmakiwadi from Jan 25 to 31. Although the programme spread over six sessions, close on the heels of the six day Konkani Drama Festival, was

crowded the response was unexpectedly very good. That on two occasions the listeners sat through late sessions prolonging beyond 2.30 a.m. was itself a measure of its success. More than anything else, the performance brought to light the little known or realized fact that the community was blessed with such a large number of talented artistes, almost all of them often heard on the AIR from Bombay and some on the National Programmes from Delhi.

Saraswat Sangeet Mehfil - In Retrospect

GURUDEV SHARAN

March 1972

The Saraswats are, by and large, an intellectual community. Their ardent devotion to learning is matched by their deep involvement in the artistic pursuits, more especially music. Their interest is not just one of appreciation. It is one of creation and propagation, too. In fact it will not be an exaggeration to say that music to them is a way of life.

The validity of these observations was brought home once again by the recent festival of music sponsored by the Kanara Saraswat Association. To say the least, the five day event gave us something more than a mere glimpse into the musical talent of the community. For, besides quite a few senior professional artistes, there were, among the participants, several up-coming youngsters and a large number of busy housewives, both young and not so young, who seemed to pursue their art more as a serious life-work than as a side-activity. It was indeed a matter of pleasure and privilege for this writer to manage the compereship of the programme.

Music in a compact hall has a charm all its own. Its congenial setting helps to establish instant rapport between the artiste and the listeners. The artiste is at ease in such an environment and his (or her) mood blooms with the warm response from discerning listeners. The choice of the Indira-bai Kallianpurkar Hal as the venue of the festival was thus ideally conducive to the full and proper enjoyment of music. A very

large measure of credit for undisturbed listening must also go to the agency in charge of the mike arrangements. They were superb by any standard.

This year festival, the second in series, was held almost under the shadow of a great tragedy- the sudden death of Pandit Chidanand Nagarkar, one of the most eminent and versatile musicians and musicologists from the Saraswat community. It was in the fitness of things that the festival was dedicated to his memory and a colour portrait of the departed veteran adorned the auditorium.

Another welcome feature of the festival was the public honour done by the community to some of the veterat music stalwarts. They were invited as Chief Guests at the day-to-day sittings. These veteran included Pandit S. N. Ratanjankar, Tabla Maestro H. Taranath Rao, director-singer Amembaal Bhaskar Rao, conductor-composed Dinkar Rao (D Amel to radio listeners) harmonium veteran Anantrao Bellare, Krishna Parulekar (nee Udyavar), and another percussionist Nikhil Ghosh- whose contribution in the field is too well-known to need mention. These ceremonies were simple and brief an without any speeches. The organizers deserve kudos for their thoughtful idea.

KSA's Sangeet Sammelans

Music forms the life-blood of Saraswats. KSA has been holding Sangeet Sammelans to give a platform to our singers and instrumentalists. This has provided a veritable feast to the audience through the years. Many celebrated musicians and vocalists have graced the stage.

A total of 18 Sangeet Sammelans have been held by KSA starting from 1971 upto 2018. A list of these follows -

First Saraswat Sangeet Mehfil - 25th Jan to 31st Jan 1971

Inaugurated by N.S. Rao, President, KSA

The 1st Sangeet Mehfil was organized in 1971 from Jan 25th to 31st Jan during the presidentship of Shri Nalkur Shripad Rao who took initiative to organize this mehfil. Nearly 40 artistes participated in 6 sessions and on 2 occasions the listeners sat in late sessions prolonging beyond 2.30 a.m.

Artistes participated : S.C. R. Bhat, Chidanand Nagarkar, K.G. Ginde, Mohan Chikarmane, Nagesh Benegal, Murli Manohar Shukla, Gurudutt Heblekar, Kousalya Manjeshwar, Lalith J Rao, Vasanti Kodikal, Shaila Savoor, Laxmi Nayampally, Lalita Kalambi, Vijaya Yederi, Bhaskar Chandavarkar (Sitar) Vasant Kumar Jothady (Sitar) Gajanan Karnad (Violin) Vasant Karnad (Violin) Sadanand Naimpalli (Tabla) and Mohan Balvalli (Tabla Jugalbandi), Indumati Koppikar, Ashalata Gokarn, Sita Sharma, Sudha Deshpande, Jyotsna Bellare, Jyoti Bellare, Shyamala Halad, Savitri Babulkar and Arvind Nadkarni.

2nd Sangeet Sammelan – 25th Feb 1972 to 29th Feb 1972

Sushila Rani Patel, S.C.R. Bhat, K.G. Ginde, Ramesh Nadkarni, Gurudutt Heblekar, Suman Savkur, Murli Manohar Shukla, Gajanan Karnad, Saguna Kalyanpur, Lalita Kalambi, Lalith J Rao, Shanta Karnad, Suman Savoor, Vasanti Kodikal, Laxmi Nayampally, Veena Shirali, Shaila Savoor, J.Vasant Kumar, Naresh Kumta, Vatsala Nadkarni, Kousalya Manjeshwar.

3rd Sangeet Sammelan –March 2 and concluded on March 10 (1974)

Devendra Murdeshwar (Flute), Pt. K.G. Ginde, Ramesh Nadkarni, Gurudutt Heblekar, Suman Savkur, Murli Manohar Shukla, Bhaskar Chandavarkar (Sitar) Indudhar Nirody, Naresh Kumta (Flute) Kamal P Naik, Laxmi Nayampally, D.G. Divgi, Nityanand Haldipur, Narendra Padukone, V.G. Karnad, Dinkar Kaikini, Shaila Savur, Lalita Kalambi, Mohan Chikarmane .Taalmaala by 8 students of Pt. Taranath Hattangadi, Tabla (Percussion – by trio Mohan Balvalli, Omkar Gulvady and Sadanand Naimpalli.

4th Sangeet Sammelan –March 4 to 16 (1976) -

Inaugurated by Mogubai Kurdikar

Bhaskar Chandavarkar (Sitar), Lalita kalambi, Kausalya Manjeshwar, S.C.R. Bhat, Indudhar Nirody, Malati Betrabet, Lakshmi Nayampally, Gurudutt Heblekar, Shashikala Kaikini, Lalitha Ubhayakar, Gajanan Karnad, Dinkar Kaikini, Shashikala Manjeshwar, Kamal P Naik, V.G.Karnad, Ramesh Nadkarni, Vasanti Kodikal, Shanta Hemmadi, Lalith J Rao, Murli Manohar Shukla, Suniti Shirali, Narendra Padukone, Shaila Savur, J. Vasant Kumar, K.G.Ginde, Omkar Gulvady.

5th Saraswat Sangeet Sabha – 27th March to 1st April 1979

Inaugurated by Ustad Khadim Husain Khan Saheb

Ashok Bellare (Swar Mandal), Kausalya Manjeshwar, Suniti Gangolli, Sulabha Vaidya (Mohile), Malati Betrabet, Mohan Balvalli, Sadanand Naimpalli, Kunda Weling, C.R.Vyas, Ashwini Bhide- Deshpande, V.G.Karnad, Shruti Sadolikar, S.C.R. Bhat, Ratnakar Pai, Siddhanand B. Gulwadi, Veena Shirali, Lalith J Rao, Arvind Parikh (Sitar), Arati Anklikar, Shrikant Bakre, Prabhakar Karekar, Ranakar Vyas, Indudhar Nirodi, Bhaskar Chandavarkar, Gajanan Karnad, Malini Rajurkar, K.G.Ginde.

6th Sharada Sangeet Sammelan – March 30 to 31 April 1 to 3 (1988)

Inaugurated by Padmabhushan Kishori Amonkar

Veena Shirali, Kousalya Manjeshwar, Vrinda Mundkur, Tulika Ghosh, Lalith J Rao, Sushila Mehta, Kamal P Naik, Susheela Rani Patel, Vinata kadle, Kumudini Mundkur, Saguna Kalyanpur, Suman Nagarkatti, Mangala Nagarkatti (nee Kallianpur), Vasanti Kodikal, Suniti Balvalli, Sadanand Naimpalli, Seema Mistri.

7th Saraswat Sangeet Sammelan – August 22 to 27, 1995

Inaugurated by Seeta Anant Kagal

Vrinda Mundkur, K. Upendra Bhat, Pt. Prabhakar Karekar, Mohan Balvalli, Vijay kabinhittal, Indudhar Nirody, Padma Talvalkar, Ashok Bellare, Veena Shirali, Milind Chittal, Ashwini Bhide- Deshpande, Malhar Rao Kulkarni, Naresh Kumta, Uttara kulkarni, Murli Manohar Shukla, kumudini Mundkur, Pranati Mhatre, Sadanand Naimpalli, SCR Bhat, Nityanand Haldipur, V.G.Karnad, Gurudutt Heblekar, Vishwanath Kanhere, Seema Mistri- Shirodkar, Girish Nalavade, Vishwanath Shirodkar, Yogesh Samsi, Sudhir Nayak, Omkar Gulvady.

8th Saraswat Sangeet Sammelan – November 23 to 26 (1996)

Inaugurated by Pandit SCR Bhat

Sweta Hattangady, Uday Raikar, Hemant Hemmady, Suniti Gangolli, Omkar Gulvady, Gurudutt Heblekar, Pt. Dinkar kaikini, Yogesh Samsi, Dhruvdyoti Ghosh, Lalith J Rao, Tulika Ghosh, Nayanjyot Ghosh, Anand Murdeshwar, Vibhav Nageshkar, Manik Bhide, Seema Shirodkar, Alok Irde, Vandana katti, D.K.Datar, Padmini Rao, Archana Kanhere, Sudhir Nayak, Zarine Sharma, Prabhakar Karekar, Subhash kamat, Aditya Kalyanpur.

9th Saraswat Sangeet Sammelan – 15, 18, 19 August 2001

Inauguration by Ustad Abdulk Halim Jafar Khan

Samarth Nagarkar, Arti Anklikar-Tikekar, Vinayak Prabhu, Parameshwar Hegde, Sadanand Naimpalli and Team for Taal Vadya KAcheri, Bhaskar Chandavarkar, Kiran Kamath, Devki Pandit, Brij Narain (Sarod) Priyanka Kalbag, Nityanand

Haldipur, Lalith Rao, Gourang Kodikal, Shantanu Shukla.

10th Sangeet Sammelan – Parampara at Pune – 28th & 29th Sept. 2002

Lalith J. Rao, Dr. Smt.N.Rajam (Violin), Ashwini Bhide-Deshpande, Shubha Mudgal, Pt. Budhaditya Mukerjee (Sitar), Yogesh Samsi (Tabla), Omkar Gulvady.

11th Saraswat Sangeet Sammelan – 30th April to 4th May 2004

Inauguration by GaanSaraswati Padma Vibhushan Kishori Amonkar

Ronu Muzumdar (Flute), Shubha Mudgal, Vinayak Bhandari (Shehnai), Vinayak Chittar, Prabhakar Karekar, Deepa Hattangady, Basant Kabra, Shivani Haldipur, Dr. Ram Deshpande, Nihar Kabinhittal, Pratima Tilak, Bharat Balvalli, Sadanand Naimpalli – Laya Taal Samvad.

12th Saraswat Sangeet Nritya Sammelan – Chidanand Smriti – Oct. 29, November 10,11,12 (2006)

Inauguration by Pt. SCR Bhat and Pandit Dinkar Kaikini
Vrinda Mundkur, Mangala Ranade, Nityanand Haldipur, Geeta Gulvady, Alka Lajmi, Milind Raikar, Vasant Karnad, Sampada Marballi, Ganesh Mohan (Sitar), Pradeep Barot (Sarod), Samarth Nagarkar, Meera Savur, Ramdas Bhatkal.

A Tribute to Late Pandit SCR Bhat on April 13th and 14th 2008

Inauguration by Yeshwant Mahale, Senior Most Musician
Sunilkant Gupta (Flute), Ramdas Bhatkal, Sudhindra Bhowmik, Pooja Gaitonde, Meera Bhagwat, Narendranath Padukone, Swami Chaitanya Swaroop (All vocal)

Flute: Nityanand Haldipur; Sarod : Zarine Daruwala (Sharma)

Tabla: Accp- Sadanand Naimpalli, Jayesh Rege, Shantanu Shukla, Milind Joshi

Harmonium: Pt. Tulsidas Borkar, Pt. Gurudutt Heblekar, Niranjana Lele

Tanpura: Vilas Pednekar and Prakash Nayak

13th Sangeet Sammelan – 18th & 19th October 2008

Inauguration by Pandit Nityanand Haldipur

Sangeeta Bhatkal, Pooja Gaitonde, Sameera Koppikar (Sugam Sangeet), Nivedita Hattangadi (Harmonium Solo), Mallika Mudbidri (Vocal Classical), Nihar Kabinhittal (Flute), Shibani Rao (Sugam Sangeet), Vinayak Chittar (Sitar), Aditya Kalyanpur (Tabla Solo), Pandit Vinayak Torvi.

14th Sangeet Sammelan – 22nd to 24th April 2011

Nivedita Hattangadi (Vocal), Jyoti Chandragiri (Natya Sangeet), Soumya Ullal (Vocal), Krishna Chandavar (Natya Sangeet), Roopak Ubhaykar (Vocal), Kalyani Hemmady (Vocal), Geeta Gulvady (Vocal), Dr. Sampada Bhat Marballi (Vocal), Suvarnagauri Ghaisas (Kagal), (Natya Sangeet),

Vinayak Chittar (Sitar), Sachin Sashital (Vocal), Shivani Haldipur (Vocal), Divya Bijur (Natya and Sugam Sangeet), Anuj Sashital (Piano), Vrinda Mundkur (Vocal), Pt. Omkar Gulvady (Tabla Solo), Pt. Nityanand Haldipur (Flute) Tabla Accompanists: Pt. Sadanand Naimpalli, Arun Hattangadi, Pramode Hattangady, Jayesh Rege, Vivek Kaikini. Harmonium Accompanists: Pt. Gurudutt Heblekar, Hemant Hemmady, Sudhir Nayak and Siddhesh Bicholkar.

15th Sangeet Sammelan – 18th, 19th and 20th August 2012

To Commemorate Pannalal Ghosh Centenary and to give tribute to Late Smt Kousalya Manjeshwar

Sameera Koppikar-Sharma (Sugam Sangeet), Nihar kabinhittal (Flute), Milind Raikar (Violin), Tulika Ghosh (Vocal), Dhruva Ghosh (Sarangi), Mihika Bolangady (Vocal), Dr. Leena Gangolli (Vocal), Girish Sanzgiri (Vocal), Mallika Kilpady (Vocal), Anuradha kuber (Vocal), Nayan Ghosh (Sitar), Kalyani Hemmady (Vocal), N. Abhay (Guitar) – Carnatic Classical, Dr.Santosh Chandavarkar (Tabla), Pratima Tilak (Vocal), Pt. Sadanand Naimpalli with Jayesh Rege and Sameer Naimpalli on Lehra, Pt. Nityanand Haldipur (Flute). Tabla Accompanists: Pt. Omkar Gulvady, Jayesh Rege, Shantanu Shukla, Ishaan Ghosh, Yogesh Samsi, Kaushik Basu, Uday Raikar.

16th Saraswat Sangeet Sammelan 2014. Smruti-”Din” Commemorating Late Pandit Dinkar Kaikini, 18th April to 20th April 2014

Chief Guest Smt Shashikala Kaikini

Shailesh Mavinkuve, Yadnesh & Milind Raikar (Violin), Bharathi Prathap, Anjali Gangolli, Aditi Upadhya, Roopak Ubhayakar, Sarangi Ambekar, Kailash Kulkarni, Shivani Haldipur-Kallianpur, Aboli Sulakhe- Aparna Deodhar, Nihar Kabinnital, Dhananjay Hegde, Vinayak Prabhu, Pt. Nityanand Haldipur, Pt Sadanand Naimpalli- Laya Tala Samvaad Jayesh Rege

17th Sangeet Sammelan 1st May to 4th May 2015 In memory of Pandit Taranath Hattangadi, Chief Guest : Pandit Arvind Mulgaonkar, Guest of Honour Mrs Sita M Heble

Pt. Sadanand Naimpalli, Sveta Hattangady-Kilpady (Vocal), Pandit Sudhindra Bhaumik (Vocal), Rajan Mashelkar (Violin) , Pranati Mhatre (Vocal) , Kalyani Hemmady (Vocal), Soumya Ullal (Vocal), Aditya Modak (Vocal), Nivedita Hattangadi (Vocal), Vrinda Mundkur (Vocal), Madhav Paranjape (Samvadini Solo Recital) Raka Mukherjee (Vocal), Apoorva Gokhale and Pallavi Joshi (Vocal- Jugalbandi), Mihir Kallianpur (Tabla Solo), Pt Nityanand Haldipur (Flute Recital), Shivani Haldipur-Kallianpur (Vocal), Balachandra Prabhu (Vocal) Chitraragini by Saraswati Vrinda Gaan, Pandit Ramdas Bhatkal (Vocal)

18th Sangeet Sammelan : 14th & 15th May 2018 , In memory of Shri Prakash Burde

Chief Guest: Pandit Murli Manohar Shukla

Dhanashree Nageshkar Wagh (Tabla Solo), Priya Purushothaman (Vocal), Nishant Panicker (Vocal), Shivani Haldipur-Kallianpur (Vocal), Vinayak Chittar (Sitar), Nivedita Hattangadi (Vocal), Milind Chittal (Vocal), Ashok Bellare (Santoor), Sveta Hattangady-Kilpady (Vocal), Tabla Jugalbandi by Kiran Patil and Pushkar Bhuse (Students of Pt Sadanand Naimpalli) & Smt Geeta Gulvady.

Articles Contributed by Readers

The Gotarli Grows up

SAVITRI BABULKAR

Back in the late sixties, my sister-in-law, Pramila Chickermame visited her husband's kin in TalmakiWadi. She still recalls the rolls of mattresses piled one on top of the other, standing against a wall in the hall. The pile was a reminder of the days when several Saraswats migrated to Bombay from the Kanaras, seeking higher education or employment. They arrived, armed with ambition and the ability. But inexpensive accommodation was not easy to find. That is when lion-hearted Saraswats stepped in to provide food and shelter to the new-comers, expecting nothing in return. The cosmopolitan set-up in the city brought the Saraswats together instilling in them a sense of belonging... a sense of identity.

Then, in April 1919, the publication of the *Saraswat Quarterly*, bound them closer together. Since each new issue took three whole months to appear, the *Quarterly* came to be called the 'Gotarli', the centipede creeping at a dignified pace. Most members being from North or South Kanara, the magazine was re-named *Kanara Saraswat* in April 1922. With increasing membership in 1929, came an intensified need to connect. As a result, the *Kanara Saraswat* came to be published every month, becoming a happy focal point for all Saraswats.

Several remarkable Saraswats rose to great heights during that period; too many to enumerate... But two giant pioneers who painstakingly toiled for the middle-class Saraswats Community deserve special mention. Rao Saheb Shripad SubbaraoTalmaki, the first President of the KSA, 'plunged into the co-operative movement with insatiable appetite. 'The Saraswat Co-operative Housing Society at Gamdevi, registered in March 1916, was the first of its kind in India; nay, in Asia! Despite his various activities, he managed to publish *Co-operation in India and Abroad*, *Konkani Proverbs*, Part I and II, and *Saraswat Families*, Part I, II and III. 'The Institutions (Shri Talmaki) helped to found and foster and his self-denying activities in numerous untrodden fields have made history.'

Another remarkable Saraswat luminary, Shri Shamrao Vithal, was 'the founder and patron of a social institution' at Grant Road - the Chitrapur Club. He hoped to publish 'a fairly reliable, (comprehensive), manual of communal history and calendar'. The *Chitrapur Panchang*, published in 1896, was only part of his ambitious dream, which was suddenly shattered by the shocking outbreak of plague. Rao Bahadur Talmaki carried forward the torch that Shri Shamrao had passed on. Gathering a team of eight enterprising friends, Shri Talmaki started the Shamrao Vithal Urban Co-operative Credit Society in 1907. This Credit Society continues to flourish today as the Shamrao Vithal Co-operative Bank, fondly known as the SVC.

The Co-operative Housing Society took shape thanks to

the material help of this Credit Society. It was no mean task. Despite Shri Talmaki's honesty and transparency, he had to first 'dispel ignorance, overcome prejudice, answer criticism and pacify opposition.'

Saraswat Housing Societies sprang up elsewhere in Mumbai- in Santacruz (1919) and at Dubashwadi (renamed *TalmakiWadi*) in Tardeo, (1938). The Saraswats now had affordable homes to walk into when they arrived in Bombay. These two giant pioneers will surely inspire others today in the upliftment of our community!

Meanwhile, the *Kanara Saraswat* attracted more readers and more contributors. It also reached out to *Bhanaps* who had moved abroad for higher studies and job opportunities!

I was fortunate to have been asked to edit a few articles in the 1980s when there was an avalanche of contributors. Thankfully, it helped to hone my precis-writing skills!

Everyone looked forward to news of the Community. Inevitably therefore, the readers turned to *Domestic Tidings* and *Classified Ads* and titbits from *Here and There*: the easiest way to update what you missed out.

The KS has, since then, grown and expanded in every way. The layout and the quality of printing and the contents have gone way beyond everyone's expectations. Eager subscribers wait for the postman who brings the new issue early every month.

Gokarn Gurunathmam's Interview in the November 2019 issue, mentions stalwarts like Bhatkal Sadanandmam, Dada Mavinkurve and B.U. Kumble (Babudi), among the earlier Editors of the KS. Gurunathmam took over the Editorship in 1979. Later, slipping into the role of Managing Editor, he inducted Ms SujataHaldipur as Editor in 2001 and Mrs Jyoti Moodbidri in 2005. Mrs Smita Mavinkurve took over in 2010. Each of these remarkable editors enhanced the quality of the magazine in her own distinctive way. In the backdrop, the computer composing is handled by the competent Mrs Sujata Masurkar. And Mrs Shobhan Rao's cheerful responses to the calls at the *Kanara Saraswat* office at Talmaki Wadi, reveal her phenomenal memory.

It is a matter of pride that the *Kanara Saraswat* has reached the peak of excellence even as it celebrates its centenary. May God bless the KS and continue to unite the Saraswats the world over!

Rates for Classified Advertisements in Kanara Saraswat

For the first 30 words: Rs. 650/- for KSA Members and Rs. 700/- for Non-members. For every additional word, thereafter: Rs. 25/- +GST 5% on all ads.

All remittances are to be made by D.D. or cheque, in favour of 'Kanara Saraswat Association'.

मगेल्या उगडासांतुली “गॉटरली”

रेखा राव

सानपण म्हळ्ळें की, मनांतु अनेक आनंदाचे, सुखाचे प्रसंग दोंब्यांइद्रारि येताति. तांतुलो एक म्हळ्यारि, “गॉटरली.”

आमगेलें कर्नाड कुटुंब हें साहित्य-संगीत प्रेमी. सानधोर्नु संगीत साहित्याची चर्चा कान्नारि पडताली. धारवाड आसतना मगेले आममा, पाच्ची, आज्जो, पप्पा-मम्मी “गॉटरली” आयलें वे? साडेतीनी म्हैने जाल्ले मंस अज्जुनि येने? म्होणु पोस्टमनागेली वाट पळेयितालीं, अगदी आतुरतेने. आनी गॉटरली हात्तांतु मेळचे भित्तरी माक्का दी, माक्का दी” म्होणु हात्तांथाव्नु ताण्णु घेवनु, खुशालेने वाचुक सुरू कर्तालीं. तांतुल्यो खबच्यो वाचुनु चर्चा कर्तालीं. तांगेली खुशाल, चर्चा, खबच्यो आयकुनु माक्का गंमति दिसताली.

हांव निमगिताली, “गॉटरली” म्हळ्यारि, मॅगेझिनवे? तरिची हांव लॅकता, ताक्का पोस्टमन इत्याक जायि? हांगा आंगणांतु मस्त आस्सति. आनि पावसाडींतु घरांतुंयि येताति. ताज्जेखातिर पोस्टमना गेली वाट इत्याक पळेयिताति? “आगो बेबी (त्यावेळी हांव सानि आशिलीं, माक्का सगळीं बेबी म्हणतालीं) हें “कॅनरा सारस्वत” मॅगेझिन. तीनी म्हैन्यांथाव्नु एक फांता येता म्होणु खुशालेक आम्मी क्वार्टलीक “गॉटरली” म्हणताती.” “जाल्यारि तांतु इल्लें कस्लें आसता की, तुम्मी हांडु तें वाचुकु झगडताती? हांवे निमगिलें.

आज्जो म्हणालो, “बाळा, तांतु आमगेल्या लोकांगेली म्हळ्यारि, भानपांविषयांतु पुरायि महिती येता, आमगेल्या गुरुंगेले आशीर्वचन, तांगेलो वृतांतु, शिवाय काँण खंयि वचुगेलें, काँणाक चेडुं जाल्लें काँणा गेलें लग्न जाल्लें, मुंजी जाल्ली, काँण गळो ही पुरायि माहिती मेळता.” भानपांगेले “टाईम्स ऑफ इंडियां” म्होणयेद.

“व्हयि. माक्का पयलें लास्ट पेज म्हळ्यारि, “डोमेस्टीक टायडिंज” पोळोवचें आसता.” पाच्ची म्हणाली, “तें कस्लें, माक्कायि वाचुक दिव्याति.” हांवे म्हळ्ळें. “पयलें अभ्यासाचें बुक वाचुक शिक, मागिरि “गॉटरली” वाची.” पप्पा म्हणालो. ताव्वळी धोर्नु मगेली गॉटरलीची आतुरता वाडली. सानधोर्नु, ह्या गॉटरलीचो आनंदु, उत्सुकता हांवे पळेयिलेली, मगेल्या आज्जागेल्या, आज्जेगेल्या तोंडारी. मागिरि, आज्जो आज्जी गेल्लीं. पप्पागेल्या नोकरांतुल्या बदलीमितीं, आम्मी महाराष्ट्रांतुलीं अनेक गांव भोंवली. त्यामितीं “गॉटरली”चे “कॅनरा सारस्वत” मासिक केदना जाल्लें तें कळने. रजेंतुं धारवाड आयिले ताव्वळी, कोणागेल्या धारा वचुगेल्यारि, पप्पा-मम्मी “कॅनरा सारस्वत” वैलेवयरि पळेयितना दिसतालीं. जाल्यारि, माक्का तांतुले विशेष कस्लेंयि कळनाशिलें.

लग्नाउप्रांते, हांव मुंबई आयलीं. घर, संसारु, नौकरी हांतु व्यस्त आसतालीं. त्यामितीं, “कॅनरा सारस्वत” मासिक पळेयिने. मागिरि धा वर्स आम्मी केनिया आशिलीं. थांयिथाव्नु वापस मुंबई येनाफुडे आम्मी “कॅनरा सारस्वत असोसिएशनाची “आजीव सभासद जाल्लीं आनि “कॅनरा सारस्वत” मासिक प्रति म्हैन्याक मेळुक सुरू जाल्लें. तांतुले लेख वृत्तांत, कविता, रेसिपी इत्यादि वाचुनु, माक्कायि बोरोवची उमेदी आयली. हांवे, मगेली आवसु हिरा कर्नाडाचेरि एक लेखु बोरोवनु पेटयिलो. तो वाचुनु मस्तजणांनी कौतुक केल्लें. गुरुनाथ माम्माने तेमेयि फोनु कोर्नु “तू चांग बरेयिता आवसुगेले गुण घेतल्याती, अशीचि बरेयित राब” म्होणु सांगुनु प्रोत्साहन दिल्लें ताव्वळी धोर्नु मज्जांतुलो लेखनाचो सुप्त गुणु भायर आयलो.

हांवे बरेयिल्यो काणियो, विविध मराठी मासिकांतुथानु प्रकाशित

जांवच्याक लागल्यो. वाचकांगेलीं प्रशंसापत्रं येवच्याक लागली.

मागिरी, कादंबरीची मागणी आयली. लेख, प्रवासवर्णनं, कथा, कादंबरी बोरोवच्याक सुरू केल्लें. विविध कथा स्पर्धांतु पुरस्कार मेळ्ळे. पांच पुस्तकं प्रसिद्ध जाल्लीं. जाल्यारि, हांव “कॅनरा सारस्वत” मासिकाक विस्सरने. ह्या मासिकामितीं हांव लेखिका जाल्लीं. मज्जांतुले सुप्त गुण भायर आयले. इल्लेंचि न्हयि, ह्या मासिकाने वेळोवेळी विविध पुरस्कार दिवनु माक्का सन्मानित केल्लें, प्रोत्साहन दिल्लें, आजि मगेलें लेखन चालु आस्स, तें फक्त “कॅनरा सारस्वत” मितीं. आरश्रायटीस, स्पाँडिलायटीस मितीं माक्का फुडे म्हणके बोरोवच्याक जायना मात्र, “कॅनरा सारस्वतां”तु सानसान लेख बोरोवनु, हांव मगेली लेखनाची भूक पूर्ण कर्ता.

मगेल्या ह्या लेखनाच्या छंदाक प्रोत्साहन दिलेले, गुरुनाथमाम, स्मिता माविनकुर्वे, उदय मंकिकर तशीचि संपादक मंडळाचे इतर सदस्य हांगेले आभार कशी आनि कितले मानचे हे माक्का कळना. हांव तांगेली जन्मभरी ऋणी आसतलीं.

हें वैविध्यपूर्ण “कॅनरा सारस्वत” मासिक शंभरी पूर्ण करता हाज्जो मस्त आनंदु जात आस्स. ह्या मासिकाक उदंड आयुष्य मेळो आनि ताज्जी अशीची प्रगती जावो अशी देवालागी प्रार्थना कर्ता. श्री चिअर्स फॉर "K S Magazine."



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The KS magazine through the 70s and 80s as I knew it

RAMKISHORE MANKEKAR

It seems like just yesterday that I was a growing teenager residing in Talmaki Wadi's building no.8.

Having grown up on a daily diet of reading the Times of India, the Illustrated Weekly of India, as also the Sunbeam and the Kanara Saraswat magazine that my Dad subscribed to, and the Indian Express, Evening News and Bulletin that were available in the KS Reading room - gave me a nice, solid grounding in the art of writing. With some hesitation, I approached the editorial team at Kanara Saraswat and offered to assist them in whichever way I could. They were a great team and welcomed me with open arms - B.U.Kumble, popularly known as 'Babudi', 'Dada' Gopal Mavinkurve, the Nadkarni brothers, staying at extreme ends of Wadi - Sadanand and Vithal in Guruprasad building and Gajanan and Shivanand in building no. 17. I cannot forget Ramesh Gokarn, the 'walking-talking encyclopedia' and his brother Ratnakar Gokarn. And then there was Krishna Kurwar, fondly referred to as 'Wadi ka Gulzar' for his looks and creative writing skills. Amongst the 'outsiders' or non-residents of Wadi who diligently worked on the magazine were Ravindra Udyavar, Suresh Chandavar, Sadanand Bhatkal, Gurunath Gokarn and Kunda Kagal.

I had the proud privilege of working with all of them at one time or another, through the 70s and 80s. All of them were rendering honorary services with selfless zeal. Those days, the magazine was printed by what was known as the letterpress type printing method wherein each sentence was composed out of metallic fonts which were then impressed onto paper. The Sirur brothers who also lived in building no. 8, owned and ran the Sirur Printing Press. The brothers Premanand, Krishnanand 'Kutnu' and Kishore were simple hard working people. When they came home for lunch, they would carry the 'proofs' which were on strips of paper with the black ink still wet and I would collect those and run to the elders waiting in the KS office and help them proof read for any mistakes/corrections in the text before the final printing of the magazine.

Gradually, I got reporting and writing assignments besides the proof reading, with a great deal of encouragement from each one of them. The late Babudi, Sadanand Bhatkal and Gurunath Gokarn provided me good guidance and invaluable tips that have helped me hone my writing and editing skills and have made me what I am today. The biggest thing I learnt from all of them was their extreme sense of humility. Some of them were holding government jobs and would work on each issue of the magazine with a great passion, giving it all their spare time. Such was their commitment that I particularly remember the efforts that they put in, by sometimes working overnights, especially for the Diwali issue which would be the highlight and most looked forward to issue of the year! The late Suresh Chandavar who ran a design agency, would unfailingly provide a bright cover design for the Diwali issues

and these lent an added colour to the contents. Remember, those were the days when there was very less TV - just boring Doordarshan and the Internet was still in its nappies in the US of A!

Babudi, with a typical style of holding the cigarette between his fingers and thumb, was a specialist in magazine design and layouts.. I learnt the ABC of design and layouts from him. I was shocked when he passed away rather untimely, due to a massive heart attack.

Sadanand Bhatkal had a print/publishing background, running the Popular Prakashan establishment and during his tenure as the Editor, he gave me full freedom to write freely. I particularly remember covering the Konkani Drama festival and the reviews that I wrote - he published them virtually unedited, without wielding the Editor's blue pencil! My only regret is that I could not complete his assignment of creating an archive of all the old KS magazines, as I got busy attending evening classes for my Post graduate Diploma in Journalism.

Gopal 'Dada' Mavinkurve was a person who wore so many hats! Apart from his deep involvement in the Editorial committee he was always busy directing plays etc. Very versatile, he too brought along a great sense of dedication and complete focus to the job on hand.

Krishna Kurwar was, what I would call, the 'thinker-editor'. Very quiet and introvert, his style of writing was very unique.

With Gurunath Gokarn too, I had a free run and got to learn a lot on how to write very objectively, keeping aside one's personal feelings and biases. I used to be amazed by the commitment that he brought to this honorary work! Almost every evening, after completing his office, he would come straight to the KS office in Wadi and immerse himself in the planning of the forthcoming issues of the magazine. By the time he left for home which was in Khar, it would be post dinner time! That was his dedication to the KS magazine! But his association was multi-faceted and he was involved in organizing a lot of activities including the Kala Vibhag events and more.....

A word about the only lady in the Editorial team then, would not be out of place here - Kunda Kagal - she came from an advertising and publicity background and brought in many good, refreshing ideas to keep the magazine going.

Over the years, the letterpress type got replaced by the offset printing method and the tasks became that much easier. And in today's e-world, convenience has reached new levels with the Editorial committee probably exchanging ideas on email in addition to their meetings....

As for me, on completion of my post graduate education including diplomas in Journalism, Advertising and Marketing, I got into the routine of a regular job. Staying at Prabhadevi, my visits to Wadi substantially reduced and so did my connection with the KS magazine. To add to the separation were my

stints out of Mumbai from 1989 until 1993 and then again from 2007 to 2012.

God willing, now with the Internet connecting us across distances, I might probably get to play a second innings with the Editorial Committee of KS in the coming years.....

I would like to end this piece with my best wishes to all the current and past members of the Editorial Committee with whom I did not have the good fortune of collaborating - you all have kept the flag of KS magazine flying high and bringing together our fast dwindling community, across continents. God bless each one of you.

LOH - The Lady Of The House

ARUN LABHADAYA, VIRAR

I still remember my good olden days when the 'Lady Of The House' used to grind masala for either *Sambar*, *Ghashi*, *Sukhe*, *Bendi* or *Kodel*, every day or alternate day. As is known, we amchis are fond of *masla randap*!! Sitting on the floor for hours together she would grind masala on the grinding stone called '*ragdo*' till the masala paste got smooth (*lhan*). Her concentration on this assignment required lots of patience as well as determination. Once the masala was ready she would remove it expertly into a vessel and then wash the grinding stone properly. Lifting this stone or keeping it aside was really a body builder's feat!

Much before the advent of Diwali, she would churn out *chaklis* from the so called '*Dante*'. The amount of pressure required to allow the thick paste to roll on a plate or a paper, is a question worth asking. But she would do her job without showing any frustration on her face.

Thanks to the electric and electronic manufacturers for introducing the ubiquitous mixer-cum- grinder to replace *ragdo*, the grinding stone! Today in no time is the masala ready at the press of the button -with little efforts!. The present generation Lady just holds the button of the grinder for some time and the smooth masala is ready in a jiffy! In between this lady (generally speaking), can either watch the TV serial from the kitchen or talk on the mobile.

Gone are the days when the lady of the house used to sit on the floor to prepare food on the kerosene stove. She was accustomed to hearing the deafening sound of the stove. Her nose was familiar with the smell of kerosene oil .She was habituated to pumping the stove for brighter flames. Then came the 'Nutan stove' (thanks to Indian Oil Corporation), which was noiseless and worked with wicks. No need of pumping again and again. If you recall the cover page of '*Rasachandrika*, the Saraswat Cookery Book, published years back shows the photo of a lady of the house, sitting on the floor, preparing some dish on the *shedy* or *chulha*!

Again, in winter when everybody required hot water for bathing purpose, she used to prepare hot water on the so called '*chulha*' or '*shedy*'. In order to work the *chulha* properly she would put wood, coal and also pour kerosene oil and wait patiently for the water to get heated.

Once the water was hot, she would hold the hot utensil

with two napkins and take it to the bathroom and pour the hot water carefully into the bucket. and work - and remember, it was a daily routine duty and the length of this exercise depended on the size of the family!

Now, talking about the present day scenario, how times have changed! The lady of the house in the modern times, uses the electric geyser for heating the water for bathing and keeps herself free from those tedious job and tension. But we should not forget the sacrifice the lady of the house of those olden days had done for the entire family!. She never used to grumble and would do the household chores calmly.

My salute to those ladies for the sacrifice they had made.

Dedicated to the LOH column which used to appear in the KS and was penned by B U Kumble, popularly known as Babudi.

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June 2011 Cover Sangeet Sammelan

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2010-2011

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Kanara Saraswat

Vol. 92, No. 6, JUNE 2011 Rs. 20/-



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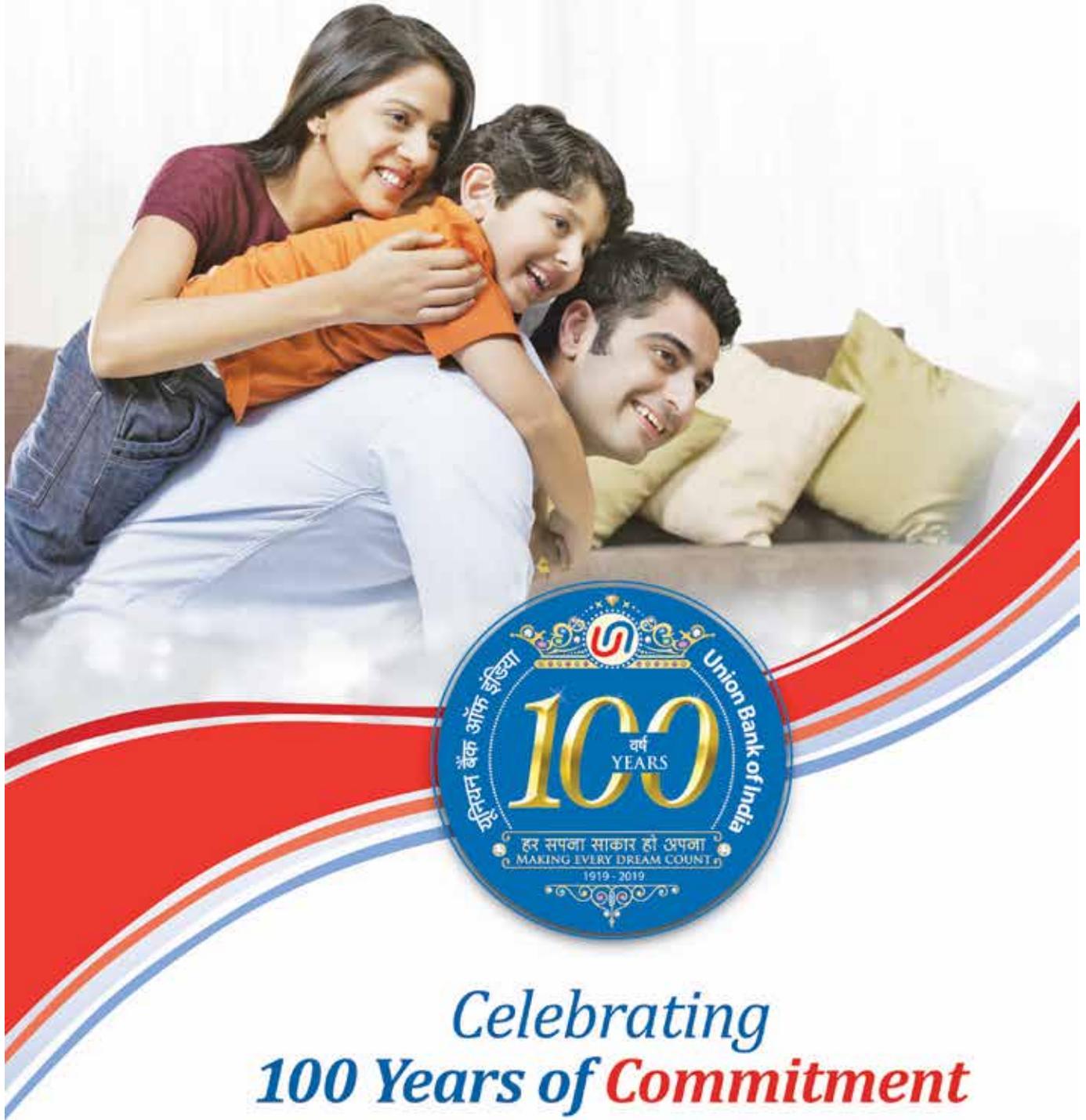


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Kiddies' Corner

Dog



Samved Kumble (9 years)

Giraffe



Shlok Kumble - 9 years

60th Wedding Anniversary

It is with great pleasure that we announce the 60th Wedding Anniversary of our dear parents **Smt. Mangala Nagarkatti** (nee Krishnabai Harihar Baidur) and **Shri Mohan Shripad Nagarkatti**, who got bonded in marital bliss on **March 11, 1960**.

On this occasion we seek the blessings of our *kuladevata* Shri Shantadurga, Lord Bhavanishankar and our Holy *Guru Parampara* for their long, healthy and happy lives



Congratulations on your special day, dear Aayee and Pappa !!

Sabita & Nandkishore Harite, Sushant (grandson),
Rajiv & Anuradha Nagarkatti, Shivani & Shivam (grand children)
Aparna & Yatin Ullal

KSA's Appeal to Chitrapur Saraswat Community

It is a proud moment for KSA when "Kanara Saraswat" Magazine has completed its centenary year and we are ushering into the next phase, with the same popularity of our Magazine and even with a higher zeal. On this happy landmark occasion - on behalf of the President, Vice President and Managing Committee of Kanara Saraswat Association, I would like to make a special appeal to all our Chitrapur Saraswats and those of you who are married into other Communities to be on our Membership List. In this connection, I would like to give some of the following facts for the benefit of our Community:

- As of today, we have only 4242 Live Members on our list and we are trying our best to reach a figure of at least 4500 Members by 31,03.2021.
- There is a big vacuum in our Membership, in the age group of 25 to 50 years, in comparison with those who are in the age group of 50+.

In order to increase our membership, we announce the following schemes for the benefit of our Community:

- If there is already a Member who is either a Patron (paying Rs.7500.00 as onetime fee) or a Life Member (paying Rs.5000.00 as onetime fee) – the Spouse of such Member can become a Life Member by paying only Rs.3000.00, instead of Rs.5000.00.
- If there is already a Member who is either a Patron or a Life Member – the children or even the parents of such Members can become a Life Member by paying only Rs. 2000.00 each, instead of Rs. 5000.00, if they stay at the same place.
- KSA takes it as a pride, if those from our Community Members who are honoured on our Foundation Day and International Women's Day in the past for various achievements, are on our Member's List. It is our sincere request to such persons to be our Patrons or Life Members.

By being a Member of KSA you can be in touch with the activities within our Community, whether you are live in India or abroad, through our "Kanara Saraswat" Magazine. Moreover, there is always a sense of belonging to our Community by being a member of this Prime Institution of Chitrapur Saraswats.

The magazine is free to all our members, with postage being charged only for our members abroad. You can also help us by being a part of our Green Initiative by opting for a Soft Copy of the Magazine.

Our Membership Form is attached herewith for your benefit and you may send the Form duly filled in with your payment at the following address:

Admin Manager,

Kanara Saraswat Association, 13-1/2, Association Building,
Talmakiwadi, Tardeo Road, Mumbai 400007.

You may as well send your completed forms duly signed and scanned to the following
E Mail ID: admin@kanarasaraswat.in.

In such cases, you may make your payments at the following KSA Account:

Name of the account : **The Kanara Saraswat Association**

Name of the Bank :The Shamrao Vithal Co-op Bank Ltd,

Branch : Sleater Road Branch

A/c no – 100903130096969

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In case payment is made on line, we would prefer a communication to our Admin Manager by mail to this effect.

Looking forward to see many of you on board with us soon.

Jairam Khambadkone

(Chairman – Kanara Saraswat Association)

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MEMBERSHIP FORM

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(Surname, First Name, Father's / Husband's Name)

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Occupation: _____ Nationality: _____

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* NEE NAME (If Applicable): _____

Would you like to be a Champion of KSA's Green Initiative _____ Yes / No

(If yes, then KSA will not be sending the hard copy of Kanara Saraswat Magazine to you and you will be able to read the soft copy online, for which you will get an Email communication from KSA).

Signature _____

* In case of woman (referred herein as "said woman") married outside Chitrapur Saraswat Community or her direct descendents desire to become member, then nee name of such "said woman" to be mentioned. (Resolution No 5 passed in Annual General Meeting dated 26th September 2010).

(Please tick relevant in bracket)

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Letters to the Editor

Dear Editor, A tribute to Benegal brothers by Dr. Anil Shetty in MangaloreToday and contributed by Sri Vijay Gokarn in the January 2020 issue of KSA was truly inspiring.

The four "talented" brothers, with their wisdom and charisma, excelled in their respective space. Benegal SanjivRao, Sir Benegal NarsingRao, Sir Benegal Rama Rao and Sir Benegal Shiva Rao are iconic figures not only in our Chitrapur Saraswat Community (a microscopic community) but in the annals of Indian history.

On completion of assisting in the drafting of the constitution of Burma, Sir Benegal Narsing Rao began working at the Reforms office of the Government of India and was subsequently appointed as the constitutional advisor of the Constituent Assembly. Sir B.N. Rao wrote the first draft of the Indian constitution which went on to 243 articles and later extended to 315 articles by the drafting committee headed by Dr. B.R. Ambedkar. Constitution of India is the tallest pillar of democracy and Sir B.N. Rao stands tall amongst all.

As the Prime Minister of Jammu & Kashmir, a permanent representative at United Nations Security Council, and being on the bench of the International Court of Justice speaks volumes of the towering personality that late Sir B.N. Rao from Mangaluru was.

During the deliberations on the passing of GST bill on the floor of the RajyaSabha last year, the late Finance Minister Sri Arun Jaitley made a special mention on the commanding and flowery English of late Sir B.N. Rao in the drafting of the Indian Constitution.

On 26th January 2020, we celebrated the 71st anniversary of the Republic of India which is also celebrated as Constitution Day.

Mangaluru International Airport is awaiting the christening and Sir B.N. Rao's name should be strongly considered. His name has to be etched on glass on the portals of the airport and this would be the best tribute paid posthumously by the Government of Karnataka and Government of India to a legendary icon from our community.

Sanjay Mudbidri, Mangaluru

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Why Samskritam?

A brilliant essay by Dr. Chaitanya Gulvady - Chief Coordinator of Shri Chitrapur Math's
Girvanapratishta

“The ancient classical creations of the Samskrit tongue, both in quality, body, and abundance of excellence, in their potent originality and force and beauty, in their substance, art and structure, in grandeur and justice of charm and speech and in height and width of the reach of their spirit, stand evidently in the front rank, among the world's greatest literatures. The language itself, as has been universally recognized by those competent to form a judgment, is one of the most magnificent, the most perfect, and wonderfully sufficient literary instruments developed by the human mind, at once majestic and sweet and flexible, strong and clearly formed and full, and vibrant and subtle.”

- Maharishi Aurobindo

“If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly – it is the Samskrit language and literature and all that it contains.”

- Jawaharlal Nehru

“The Samskrit language, whatever be its antiquity, is of a wonderful structure; more copious than Latin, more perfect than Greek and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in roots of verbs and in the forms of grammar, than could have been produced by accident; so strong indeed that no philologist could examine all three, without believing that they have sprung from a common source, which perhaps no longer exists”.

- Sir William Jones, eminent philologist and Judge,
Bengal 1786

It was sometime in the mid '90s that Parama Pujya Swamiji's clarion call for *Samskritam*, led to the organizing of *Samskrit Sambhashana Shibirs* in various *Sabhas* in Mumbai and Bengaluru. A dedicated group of *sadhaka-s* led by Savnal Archanapachi, formulated teaching modules and thus blessed by Parama Pujya Swamiji, the *Samskritam* wing of Shri Chitrapur Math – “*Girvana Pratishta*” was born.. Today, a huge band of teachers conduct the carefully-graded *Aradhana*, *Sadhana* and *Dharana* classes at various locations across India and guide a large number of students through the intricacies of learning the divine language- *Samskritam*. The easy- to- learn modules of the net -based *Samskritam* course of Shri Chitrapur Math have inspired many to take up learning *Samskritam* and it has won accolades world over. Learning the ancient language has opened up a huge treasure of spiritual knowledge for the *sadhaka -s* in our *Samaj*. They can now grasp the deeper meanings of the *shloka-s* and *stotra-s* from the wide range of ancient *Samskrit* religious texts available. Parama Pujya

Swamiji has led the way with *Pravachana-s* in *Samskritam* and by constantly conversing in the language with *sadhaka-s*.

However, the question “Why *Samskritam*” and its utility in the technologically advanced world of the 21st century, continues to plague many a sceptic.

Samskritam has been the most evolving and developed languages unlike any other language in the world since the time when it is supposed to have originated from the sounds of the “*damaru*” of Lord Shiva Himself. Its unique emphasis on phonetics ensures perfect congruence between the written (ancient Brahmi and present Devanagari scripts) and the spoken language. The ancient seer Panini in his “*Ashtadhyayi*”, systematically recorded the grammar of the language and this work is referred to as the most composite and systematic treatises. The alphabets or “*Swara-s*” and “*Vyanjana-s*” of the language have been so composed that their sequence confirms to the anatomical structure of the vocal apparatus of the human body, hence making it a live, life- giving - breathing language. In the spiritual discourse, every *Swara* and *Vyanjana* assumes the form of a *Bijakshari Mantra* for *sadhana*. *Samskritam* has the unique ability to compose new words and this has enabled composition of words such as “*Unnayan*” for an elevator, “*Sanganakam*” for computer and so on.. It has also been acknowledged by technologists to be a very suitable language for computers.

It is universal knowledge that almost all Indian languages owe their origin to *Samskritam*, wherein 70 to 80% of their vocabulary is composed of Samskrit words. Learning of *Samskritam* thus enriches the regional languages. A majority of words in European languages also display a marked similarity to *Samskritam*. Therefore, it would be reasonable to assume that Samskrit is not just the mother of Indian languages but also of Indo- European languages. Teaching and learning *Samskritam* from childhood has been found to increase the ease of learning other languages as well as improve the learning of Mathematics and Science in European schools, where a large number have taken up *Samskritam* in kindergarten and primary sections.

The entire literature of *Sanatana Dharma* such as the four *Veda-s- Rig, Sama, Yajur* and *Atharva* have been composed and scripted by the ancient *Rishi-s* in *Samskritam*. The *Vedanga-s*, which includes the *Shiksha, Chhandas, Vyakaranam, Nirukta, Kalpa* and *Jyotisha* are also in *Samskritam*. The phenomenal epics of *Ramayana* by *Rishi Valmiki* and *Mahabharata* by *Rishi Vyasa* are entirely in *Samskritam*, of which the most famous- the “*Bhagawad Geeta*” is considered the most sacred teaching by Hindus all over the world. The vast literature of the Bauddha and Jaina religions is also composed in the same language. Compositions by

~~~~~ Parisevanam ~~~~~



Lesson-time at Bengaluru



Pujya Swamiji with the participants of Samskrita Divasa at Santacruz, Mumbai



Samvardhan Shibir

renowned poets such as Mahakavi Kalidasa who wrote the “*Shakuntalam*”, “*Shishupalavadham*” by Magha and “*Naishadha Charitam*” by Sriharsha are well-known and are referred to by scholars frequently for their brilliance in poetry.

Samskrit subhashita-s are a compendium of short stanzas which carry a wealth of knowledge and philosophical messages “*Subhashita Ratna Bhandagara*” is a collection of 10,000 *subhashita-s*. These could well be incorporated in our elementary school education to inculcate and enrich moral values among children, a need felt sorely by society in present times.

“Hebrew”- the divine language of Judaism, was considered by the masses to be the language of the Gods and was considered to be too holy to be spoken by the masses. However, a consistent and coordinated effort by Yahuda Ben Elizer and his band of teachers in the early part of the nineteenth century, encouraged the Jews to learn and speak the language. Hebrew today, is the mother tongue of the all Israeli Jews and reigns gloriously as the national language of the proud nation of Israel.

Samskritam was the court language of all kingdoms in India and even abroad in countries such as Nepal, Burma, Thailand, Vietnam, Cambodia, Indonesia, Malaysia since ancient times, until the advent of Islamic monarchies. Samskrit was part of the elementary education in all *pathshalas* across the country. But neglect and apathy during the rule of the British, who actively encouraged the learning of English, led to the decline of *Samskritam*. Post- independence, *Samskritam* was considered for the position of “*Rashtra- bhasha*”, by the Constituent Assembly led by Dr Babasaheb Ambedkar. Hindi was subsequently chosen to be the official language given its preponderance in the Indian population. However, the Constituent assembly recommended that recourse be taken to *Samskritam* to

increase Hindi vocabulary for official usage. “*Satyameva Jayate*” is the national motto below the Ashoka Chakra which is considered the national emblem. The mottos and logos of Governmental bodies have been extracted from our Samskrit scripture and are proudly displayed all over today.

Post- independence *Samskritam* continued to be taught in a few *pathshalas* and secondary schools in some States as a third language. Due to the inefficacy of *Samskritam* teaching techniques, children soon forgot the language when they left school. The early '70s witnessed the birth of “*Samskrita Bharati*” by a band of dedicated *Samskritam* lovers who focused on the need to not just learn but also speak the language. Their efforts earned fruition with success in reviving the language among the masses to a great extent. It is truly a matter of pride that quite a few significant members of the newly elected Indian Parliament took their oaths in *Samskritam*. Indeed, amidst the language controversy between regional languages, the day is not far when *Samskritam* can become the national language of Bharatam.

Many a western scholar has lamented the fact that the revival of Samskrit has not taken place in modern India, whilst it is increasingly being taught in Western Universities. Taking a myopic view of secularism, the political masters in the past, ignored the humungous treasure of *Samskritam* and did not incorporate the same in school and college education, thus depriving generations of Indians from this great cultural heritage bestowed by our ancestors. It is time for all of us to wake up and ensure that *Samskritam* once again regains its pride of place as the premier language in the world.

(For online lessons in Samskrit please visit our website: www.chitrapurmath.net and click on ‘*Girvanapratishtha*’)

BHAGAVAD GITA

An Introduction

Beginning with this issue we bring you a new series of thought-provoking articles on the Bhagavad Gita by our erudite contributor Dr. SudhaTinaiker. The gist of each chapter will be presented along with its relevance to modern lifestyles and attitudes.

Here is the ice-breaker...

With the Blessings of and *Âdesh* from Parama Pûjya Sadyojat Shankarashram Swamiji and the entire *Guru Parampara*, I start this series summarizing the central teaching of Shrimad *Bhagavad Gîta* chapter-wise. Each chapter will be covered over an issue or two, depending upon the content.

Every *jîva*, be it a human being, an animal or even a plant is in constant search of Peace, Security and Happiness. The only difference is that in the human it is an active pursuit and in the other two it is programmed.

In this search, the human *jîva* does not understand where it can find all the three effortlessly and constantly. It runs after the world of objects, situations and people to find them and this makes him totally dependent on the objects of the *jagat*. Our scriptures say सर्वपरवशं दुःखम् (any dependence on the "other" begets sorrow) and सर्व आत्मवशं सुखम् (ultimate happiness-peace-security is within one-self).

What is the reason for this basic human problem? *Acharya* Sureshvara in his excellent work नैष्कर्म्य सिद्धिः says in the introduction आत्म अनवबोधमेव दुःखम् आत्मावबोधत् सुखम् which means that the bondage (*samsara*) experienced by us is a result of "Self-ignorance" and the only way to freedom (*moksha*) is "Self-Knowledge". All our scriptures be it *Shruti* (*Veda*-s or primary scriptures), *Smriti* (secondary scriptures), *Purânas* or *Itihâsa* have their central teaching based on this fact.

Veda-s are the body of knowledge revealed to our seers (*rishis* or दृष्टाराः) in the beginning of every cycle of creation. These revelations are then passed on by word of mouth to their *shishyas*. This is why they are called श्रुतिः. This knowledge is not a product of human intellect and hence it is called अपौरुषेयः. All the four *Veda*-s including their two parts *Vedapûrva* and *Vedânta* come under this category. They are perfect in themselves and cannot be altered.

Smriti is the body of knowledge called the secondary scriptures. This encompasses a huge body of work written by various illustrious *âchârya*-s like Vyâsâcharya, Gaudapâdâcharya, Shankara Bhagavadpâda and all the later and contemporary *jnânîs*. *Brahmasûtra*, *Bhagavad Gîta* and all *prakaranagrantha*-s come under this category.

Shrimad *Bhagavad Gîta* is one such *smritigrantha*,

composed in verse form by *Acharya Vyâsa*. The name comes from the term भगवता गीतम् that which was given out by Lord Narayana himself during his *Avatâra* as *Bhagavan Krishna* to the *Nara-Arjuna*. True to our scriptures, the entire teaching is in the form of a dialogue between



the divine *Guru* नारायणेन स्वयम् to the warrior disciple *Arjuna* पार्थाय प्रतिबोधिताम्. *Bhagavad Gita* is considered as an *Upanishad* as it contains the central teaching of the entire *Vedanta shâstra*. Hence, it is also called मोक्ष शास्त्रः, that which transforms or liberates the one who understands it in its true spirit with the help of the *Guru*. Though it talks about many other aspects of human life, it stresses on human sorrow and delusion and ultimately points to Self-knowledge as the only way out of our eternal search for peace-security-happiness. *Gîtâ* is the central member of the प्रस्थानत्रयम्. *Shankarâcârya* says तदिदं गीताशास्त्रं सर्ववेदार्थ सारसंग्रहम्.

The *Gîta* starts with the basic human problem of sorrow and confusion taking *Arjuna* as the prototype and Lord *Krishna* weaves a beautiful song of 700 verses distributed over 18 chapters. The chapters are called *yoga* योगः; the meaning here is not of the colloquial word. It means that which "connects" the seeker मुमुक्षुः to the central teaching of that chapter. The *Gîta* is a part of the great epic *Mahabharat* in the *Bhîshmaparva* section.

The situation is the impending war between the *Kauravas* and the *Pandavas*. In this stressful situation, *Arjuna* loses his sense of right and wrong and in a helpless state surrenders to Lord *Krishna* who is his charioteer for salvation. *Arjuna* knows that *Krishna* is not a mere friend, but something much more than that. He accepts Lord

Krishna as his teacher /saviour and completely surrenders to him, with a mind full of trust श्रद्धा and devotion भक्ति. The divine Guru takes his disciple forward step-by-step; guiding him through the genesis of his problem and the solution to it. The Lord points out very clearly through Arjuna to all of us that **“you are the problem and you alone are the solution”**.

The *Gītā* is not a mere theoretical teaching to one person, Arjuna. Krishna as the *Jagadguru* reaches out to the Arjuna in each one of us through His teaching. All the verses have a solid base in the *Upanishads*, especially *Kathopanishad*. Some verses are bodily lifted from the *Kathopanishad*.

Though very simple to chant due to their pleasing अनुष्ठुप् छन्दः, many verses have a deeper meaning. Commentaries भाष्य of *Ācharyā*-s like Shankarāchārya and Madhusūdana Saraswati are guiding lights to the right understanding of each and every verse.

As my effort is to unfold the *Gīta* in a short and concise form, every verse will not be individually discussed. It is advised that the reader keep the book in hand as the verses may be referred to by their numbers.

(To be continued)

DATTA JAYANTI UTSAV 2019

REPORTED BY SMT. SHANTA HOSKOTE

Datta Jayanti Utsav 2019 was celebrated in Talmakiwadi from 06 Dec to 13 Dec 2019 by Shri Chitrapur Math under the auspices of Shri Chitrapur Math Grant Road sabha alongwith All Chitrapur Saraswat Youths Assoc., KSA and Tamakiwadi Coop Hsg Soc. This year some major changes were made in the celebrations. The major change was that the main pandal instead of Shirur Square was erected in the Wadi Garden and was used for all the functions. Initially the Havan Kund was placed in front of Datta Mandir but later was shifted to the front of Naga Katta for convenience. The Prasada bhojan was arranged in the Shirur Square. The Utsav commenced with Vana Durga Havana conducted in the Wadi Garden on 06 Dec 19..

Pujya Swamiji arrived in Wadi on 06 Dec evening and Shri Mahesh Kalyanpur, President of Grant Road Sabha welcomed Swamiji at the Wadi gate and later delivered the inaugural welcome speech. Representatives of All Mumbai sabhas performed Paduka poojan to welcome Swamiji in the city of Mumbai. Swamiji, in His Upadesha gave a brief on the importance of Datta Jayanti being celebrated every year in Wadi which was started by H.H. Shrimat Parijananashram Swamiji for the benefit of Mumbai laity.

On 07 Dec, Gita Jayanti day, Geeta Havan was performed and also there was prize distribution at the benevolent hands of Pujya Swamiji for the Bhagawad Gita competition and Abhivyakti participants. This year there was record participation of over 100 participants in both the events. On Sunday, 08 Dec, Mumbai Prarthana Varga gave a dance drama cultural performance, which was appreciated by everyone.

On Datta Jayanti day, 11 Dec, there was Shri Dattayaga & Satya Datta Vrata in the morning with Palki Utsav in the evening and then Yuvadharma gave scintillating dance performances to the delight of everyone.

This year Varada Shankar Vrata and Navaka Kalashabhishek Purvaka Sanidhya Havan were also performed in Wadi for the first time.

On 12 Dec, the concluding Dharma Sabha by Pujya Swamiji was held. As usual all the Sabhas of Mumbai sang

bhajans with great fervour on all the days. The day started with Suprabhat followed by Freehand exercises, breathing techniques and Ninad conducted by Smt. Sharayu Haldipur. This was followed by Gayatri Japa, Navaratri Nityapath and Devi Anushthana being conducted daily.

Pujya Swamiji left for Santacruz Colony on 13 December after blessing the devotees and reminding them on doing selfless samaj seva. Overall the Datta Jayanti Utsav -2019 was celebrated to the satisfaction of the laity and the changes made this year were well appreciated.



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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

By Disha Ameet Pandit (14 yrs) Bangalore

Once there lived a foolish ghost. He was scared of everything. He was even scared of his own shadow! He was called Booey. One day, Booey saw a basket of juicy ripe fruits in a scary haunted castle. He longed to have them. His mouth was watering. He decided to eat them up. He didn't know that the fruits were guarded by a two-headed, three-eyed, four-legged monster!! As he went into the haunted castle to eat the fruits, the monster glanced at him. Once Booey looked in the fiery, red, angry eyes of the monster, Booey shrieked 'Aaaaaagggggghhhhh!!!!!! Monster! Monster! Noooooo!!!!!! Save me...'

When he screamed, the monster neared him. He stopped screaming. The monster stopped too. He quietly asked, 'May I have your fruits?' The monster replied, 'No. These are the magical fruits from Cacklebury Castle's magic tree.' Booey said, 'Please...I'm very hungry.' The monster said, 'I may give you one. Choose a fruit and you may have it.'

He picked a mango. It was the juiciest fruit he had ever eaten. When Booey finished the mango, the monster said, 'Each of these fruits has a good quality in them. The fruit you picked has the quality of bravery and courage.' Indeed, Booey felt very brave and bold. He thanked the monster and went his way. He remembered the monster and the magical mango and whenever there was a moment of courage, he remembered the generosity of the monster.

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JANUARY 1960

7

Women honoured on International Women's Day

2007

Chief Guest: Smt Geeta Prakash Gokarn
Smt. Mirabai Mavinkurve
Smt. Snehalata Vokettur
Smt Shashikala Sharma
Smt. Shanta Sujir
Smt Girija Shirur
Smt, Snehalata Kulkarni
Dr. Shalini C Basrur
Smt. Nirmala Bhatkal
Smt Sumatibai Chandavarkar
Smt. Shanti Vasant Kalbag
Smt. Mira Hattiangdi
Smt. Sarla Kalthod
Ms. Krishnabai Khambadkone

2008

Chief Guest: Dr (Mrs) Vrinda S Trikannad
Smt. Nirmala S. Basrur (Mulund)
Smt. Kumud Hattangadi (Virar)
Smt. Shobha N. Kalbag (Virar)
Smt. Nirmala Karpe (Nerul)
Smt. Shalini Sirur (Pune)
Smt. Sushila Anant Nadkarni (Thane)
Smt. Kusum D Vithalkar (Thane)

2009

Chief Guest: Prof Sadhana N Kamat
Smt. Krishnabai Basrur (Mumbai)
Smt. Usha Bijoor (Mumbai)
Prof. Kalindi S. Muzumdar (Mumbai)
Ms. Nilambari Kundapur (Mumbai)
Dr. Lalitha Dhadeshwar (Deonar)

2010

Chief Guest: Prof Smt Kalindi S Muzumdar
Smt. Vimal Ramdas Amladi (Mumbai)
Ms. Purnima Mohan Chickermane (Pune)
Smt. Shreejaya Dattu Mallapur (Bangalore)
Smt. Sadhana Ajit Kaikini (Bangalore)
Smt. Smita Prakash Mavinkurve (Mumbai)
Smt. Prasanna Rajiv Invally (Pune)
Smt. Kavita Devrai Shanbhag (Mumbai)

2011

Chief Guest: Prof Smt Kalindi S Muzumdar
Smt. Chandrama Bijur (Mumbai)
Smt Anuradha Mankekar (Virar)
Dr, Shamala Masurkar (Gokak)
Dr. Anupa Kowshik (Gokak)
Smt Kamla Idgunji (Pune)
Smt Anjani A. Pandit (Shirali)
Smt Anjali Gokarn (Mumbai)
Smt. Kumud Mohan Nayel (Bangalore)

Smt. Laxmi V.Nayampalli (Mumbai)

2012

Chief Guest : Dr Suma Chitnis
Smt Radhika Trasi
Smt Sarita Lokur
Smt Vidyagouri Kundapur

2013

Chief Guest : Prof (Smt) Kalindi S Muzumdar
Smt Sitabai R Padbidri (Posthumously)
Smt Kalyanibai Ratnakar Samsi (Posthumously)
Smt Jayashree Dilip Panjekar
Smt Lalan Suresh Sanade

2014

Chief Guest: Dr Vrinda Trikannad
Smt Sulochana Padbidri (Posthumously)
Smt Sumati B Madiman (Posthumously)
Smt Savitri Babulkar
Smt Jyoti Ashok Kalle

2015

Chief Guest: Dr Suvarna Koppikar
Smt Hira Nagarkatti (Posthumously)
Smt Sonibai Shibad (Posthumously)
Smt Vasantlata Mirjankar
Smt Usha Nadkarni

2016

Chief Guest: Smt Jaya Row
Smt Umabai Arur (Posthumously)
Smt Laxmibai Beltangady (Posthumously)
Dr Padmini Paidhungat
Smt Mangala Khadilkar

2017

Chief Guest: Smt Shakuntala Kilpady
Smt Kamladevi Chattopadhyaya (Posthumously)
Smt Girijabai Heble (Posthumously)
Smt Kumud Anand Mangalore
Smt Nilima Vivek Kalambi

2018

Chief Guest: Dr Mrs Gita Koppikar
Smt Kamlabai Talcherkar (Posthumously)
Smt Lalithadevi Hattangadi (Posthumously)
Smt Mrinalini Kher
Smt Sonali Savakoor

2019

Chief Guest: Dr (Mrs) Mira Varalakshmi Savakoor
Samvit Sudha Team
Smt Vimla Patil
Ms Deepika Kundaji
Smt Lalita Lajmi

Association's Notifications and Announcements

Lady Members.

The Committee have much pleasure in announcing that Srimathi Benegal Padmabai Sanjivrao, of the National Girls' School, Mangalore, and Srimathi Hattiangari Manoramabai Ganeshsundarrao, Honorary Teacher, National Girls' School, Mangalore, have been pleased to accept the Committee's unanimous election of them to be Honorary Members of the Association.

Social Gatherings : " At Home " to Successful Students.

The Association will be " At Home " to successful students on Sunday the 18th July 1920 at 3 p. m. (S. T.) All such students are hereby requested to treat this as an invitation for the Gathering, and members having any successful students as their guests at the time are requested to bring them.

Prize Essays on " Marriage Reform."

It is hereby notified that the word-limit for this essay is withdrawn and the time-limit for the essays to reach the Association has been extended to 30th September 1920. Members are requested to give this as wide publicity as possible among the lady section of the community.

SHRI ANANDASHRAM

(KHAR MATH)

PLOT NO 497, 16TH ROAD, KHAR (W) MUMBAI 400 052. TEL 26486752/26482363

TWENTY-NINTH VARDHANTI CELEBRATIONS

The Annual Vardhanti Celebrations will be held at Khar Math on
Saturday 14th March and Sunday 15th March 2020

P R O G R A M M E

Saturday, 14th March 2020 : Religious ceremonies including "DURGA HOMA"
9.00 A.M. to 12.00 P.M. followed by Kumarika Pooja, Aarti and Prasad

Sunday, 15th March 2020 : **VARDHANTI DAY**
9.30 A.M. to 10.30 A.M. : Discourse By Dharmapracharak Shri V. Rajagopal Bhat
10.45 A.M. To 12.15 Noon : "Bhakti Dhara" by Shailesh Mavinkurve
and Prashanti Rajesh Bhat
Welcome Speech By Managing Trustee
12.30 P.M. : Pooja And Aarti Followed By

PRASAD BHOJAN

Permanent Sevas: Rs 1000/- (As Corpus. To permanent seva fund):

Devotees are provided with the opportunity of having sevas performed every year on such day as may be special to them, such as Punyatithi of parents or other near and dear ones, Birthday, Wedding anniversaries or in token of memorable events.

SEVAS:

Sponsorship Donation (minimum)	Rs. 2000/-
Poornahuti	Rs. 101/-
Pada-Pooja	Rs. 50/-
Panchamrita-Rudrabhishek	Rs. 50/-
Kumkumarchan	Rs. 50/-
Day Pooja	Rs. 50/-

DONATIONS OF ANY AMOUNT ARE WELCOME:

Donations of Rs.1000/- and over will include 'Panchamrita Rudrabhishek'

BOOKS AVAILABLE ON SITE

1. Chitrapur Saraswat Temples and Shrines
(including Saraswat Saints) by Shri Ugran Sunder Rao Rs. 40/
2. "Anand" by Dr Gopal Hattiangadi Rs. 10/-
3. "Anandi-Anand" by Dr Gopal Hattiangadi Rs. 25/-

(The above books are Shri Anandashram publications)

Personalia

Samir Kumtha (alumnus 1991 batch) was felicitated as the Illustrious Alumni this year at the SAR 2020.



He completed his basic medical education at K J Somaiya Medical College and Research Centre. This was a memorable day at Somaiya Alumni Reunion 2020 that took him back to his roots, being in its first batch.

Sameer has been associated with the foundation and has contributed to the HIV and TB portfolio at the foundation. He has worked on the Avahan

India AIDS Initiative focused on scaling up HIV prevention interventions for key populations and phased transition of the program to the government. His work is currently focused on a new grant reducing risk and vulnerability among key population in the four southern states. He also contributes to the TB portfolio, focused on reducing incidence of TB through early diagnosis and prompt treatment, notification of TB in private sector through contracting private health care providers and ICT innovation.

Sameer headed Clinton Foundation's Maharashtra program specifically focused on pediatric HIV, diagnostics and laboratory strengthening. He has a Master's in Public Health from Brown University, Rhode Island, USA, a M.D in Microbiology (LTMGH, Mumbai, India), Diploma in Pathology and Bacteriology.

Presently Dr Sameer Kumta, is a Senior Programme Officer, Bill and Melinda Gates Foundation.

Rohit Kalyanpur (22), the Founder & CEO of **Optivolt Labs**, was selected as a **Forbes 30 Under 30(2020)**, for his achievements in the energy field. Rohit's company Optivolt Labs is creating a solar charging platform to enable machines and devices (such as EV's, Rickshaws, Robotics, IOT & Mobile devices) to self-charge in ambient light. Rohit is the eldest son of Sandhya and Gautam Kalyanpur of Seattle, USA.

Optivolt Labs has raised 2.6 Million USD in funding from notable investors and executives from Tesla, Google, Motorola, Intel, Qualcomm, & Amazon. In 2019, Rohit was 1 of 20 entrepreneurs awarded the **Thiel Fellowship**, a 100,000 USD grant sponsored by Peter Thiel (Founder of PayPal, & 1st investor in Facebook) to support young entrepreneurs working on cutting edge technology. Rohit was also the youngest person in history to participate in **Techstars** Chicago in 2018. Techstars is a startup accelerator program which invests 120,000 USD into 10 tech companies a year (out of over 3000 applicants). Optivolt Labs recently won a contract in late 2019 with the **US Airforce** (Space & Missile Command).

Rohit started working with solar technology in high school while working on a research project at the University of Southern California to optimize Chevron's sensors in their oil & energy fields. He then went on to study Electrical & Computer Engineering at the University of Illinois at Urbana Champaign (UIUC) where he founded Optivolt Labs with 2 other co-founders from the engineering school. At UIUC, Rohit went on to be a winner of the **Cozad**



entrepreneurship competition two years in a row and was a finalist for the **Illinois Innovation Prize**, awarded to the most innovative student on campus.

Here and There

Bengaluru : Special Programmes: On 11th January, Vardhanti puja of Naga, Annamma, Chamunda, and Marikamba Sannidhi-s was performed at Bengaluru Math. On 13th January, Shri Ganapati Atharvashirsha Homa was held on Sankashti day. Shri Varada Shankar Vrata was observed for the first time in Shri Chitrapur Math, Bengaluru on 14th January. On 15th January, laity participated in Chintan by Dr Smt Sudha Tinaikar on Shrimad Bhagavadgita Chapter 6: Shloka 35 and 36. Shri Shankaracharya Ashtottara Shatanamavali Parayana commenced on 19th January for 15 weeks. On January 25th a special Lec-Dem on "waste management" was conducted by Smt Rekha Mavinkurvepachi and Smt Purnima Karnadpachi for Prarthana Varga children. On January 27th, Samaradhana of Parama Pujya Shrimat Shankarashram Swamiji II was observed with Bhashya Pathana, Shiva Pujana and Ashtavadhana Seva.

HH visit: The laity was blessed with the visit of Parama Pujya Shrimat Sadyojat Shankarashrama Swamiji from 10th to 16th January. The laity welcomed HH with Swagat Geet written by Smt Srilekha-Katre Goveas and composed by Ved Badukulli Radhakrishna Bhatmaam. Devi Pujana was performed by Parama Pujya Swamiji on 14th January. Dharma Sabha was held on 15th January and the laity was blessed with Ashirvachana by Parama Pujya Swamiji. Prarthana Varga also presented a programme in the evening- *Khel-Ekka Pashi Ek Vishesh* which was based on learning our sanskriti through games. The laity recited Niropa Geet written by Shri Anantakrishna Hirebetmam and composed by Ved Badukulli Radhakrishna Bhatmaam. The Sadhaka-s were again blessed with HH visit from 25th to 27th January. The laity got a wonderful opportunity of Paramarsha with Parama Pujya Swamiji on 26th January.

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 Anushtaan on Sundays. The series of talks by Smt. Dr. Sudha Tinaikar on Vedanta Dindima continued 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 - Santacruz : On 27th January 2020, our Santacruz Sabha devotees read the Navratri Nityapatha and performed Shri Devi Anushtana to observe Punyatithi of HH Shrimat Shankarashram Swamiji II. This was followed by Deepanamaskar, Mangalarati and Prasad.

Pattabhisheka Vardhanti Of H.h.shrimat Sadyojat Shankarashram Swamiji : To celebrate the auspiciousness of this memorable day, on 13th February 2020, our Sabha laity performed Shri Devi Anushtana and read out the 64th and 65th Chapter on Pattabhisheka from Chitrapur Guru Parampara Charitra. This was followed by Deepanamaskar, Mangalarati and Prasad.

Reported by Kavita Karnad

Mumbai -Thane : Samaradhana of H. H. Shrimat Shankarashram Swamiji II was observed on 27th January at the residence of Shri. Rajendra and Smt. Vaishali Koppikar in Mulund. Sixteen sadhaka-s gathered to sing bhajan-s and recite stotra-s. A chapter on the life of Puja Swamiji from the Shri Guruparampara Charitra was also read out.

Sadhaka-s of Mulund have been gathering on Mondays at the residence of Smt. Nirmala Basrur to study the Bhagavad Gita under the guidance of Smt. Vaishali Koppikar.

Reported by Savni Haldipur

Our Institutions

Saraswat Mahila Samaj Chennai

The Samaj organised a Temple Tour to Kanchipuram on 19th January 2020.

A small group of member visited the temples in Kanchipuram. It was a wonderful experience to visit the 4 main temples in Kanchipuram. For some people it was their first visit to these temples.

The 4 temples visited were

1. Varadaraja Perumal temple - It is a Vishnu temple and the temple along with Ekambareswarar Temple and Kamakshi Amman Temple in Kanchipuram is popularly known as *Mumurtivasam* (abode of trio). This temple was built by the Cholas in 1053 AD. The main attraction of this temple is on Chaitra Purnima day the sun shines directly on the Idols face.

2. The Kailashanath Temple - Temple dedicated to Shiva was built in 685-705CE by a Rajasimha (Narasimhavarman II) ruler of the Pallava Dynasty. The main Shrine has a 16 sided Shiva linga. There is a UNIQUE passage, explaining the life cycle including aging process, death and rebirth.

3. Ekambareswar Temple dedicated to the deity Shiva. It is significant as one of the temples associated with the five elements, the *Pancha Bhoota Stalas*, and specifically the element of earth, or Prithvi. Shiva is represented by the *lingam*, with his idol referred to as *Prithvi lingam*. The Linga in the shrine is made of sand. The thousand pillar hall

is magnificent.

This vast temple is one of the most ancient in India having been in existence since at least 600 AD. The *sthala-virutcham* or temple tree is believed to be a 3,500-year-old mango tree whose branches are said to yield four different types of mangoes from its four branches.

4. Kanchi Kamakshi Temple is at the heart of Kanchipuram. This temple is about 1600 years old going back to the days of the Pallava dynasty. Kamakshi comes from the conjunction of three words – Ka, Ma & Aksh. Ka means Saraswati, Ma means Lakshmi and Aksh means eyes - she i whose eyes are Lakshmi & Saraswati.

Kamakshi Temple at Kanchi is one of the 51 Shakti Peethas in the country, a very important Shakti Peeth. This is where the Nabhi or the Navel of the Goddess Sati had fallen when Shiva was taking around her body. It is also believed to be the Nabhisthan or the center of the earth or at least of the eastern hemisphere.

Each temple has its own tall Gopurams, carved pillars and different deities. The carvings are a treat to see. We also visited the Kanchi Adishankara Mutt. Shopping for Kanchipuram sarees was part of the package. It was a memorable trip.

Reported by Dr. Purnima Rao

Saraswat Mahila Samaj, Gamdevi

Sankranti Sammelan – a program of vocal music was held on 18th January at the Samaj hall on 18th January. Anand Bhajan Mandal from Bandra-Khar gave a melodious programme of bhajans. They were welcomed and introduced by Padmini Bhatkal. Vijayalaxmi Kapnadak gave the vote of thanks appreciating the artistes for their gifted voices, energy and dedication at the age of eighty plus.. Refreshments were sponsored by Maya Maskeri in memory of Smt. Shobha Beltangady and Smt. Ratna Maskeri.

Reported by Vijayalaxmi Kapnadak

“Ladies Day Out” - a much eagerly awaited event was held on 22nd January 2020 in the Senior Citizen's Park at Hanging Garden, Malabar Hill, a South Mumbai location. this is a very pleasant venue with bushes and tall trees and a bower with benches to seat around 30-35 persons just what we needed. This short outing was organized mainly to enable senior ladies who find it difficult to travel to distant picnic spots.

President Vidyalakshmi Kulkarni extended a warm cheerful welcome along with a welcome drink and til laddoos. Then followed a series of games organized by Geeta Balse on different puzzles - an interesting Quiz game on “Amchi Mumbai” which kept everyone engrossed; games on words with clues ending in English, Marathi / Konkani. She also organized a unique game of songs to be sung in Konkani which was thoroughly enjoyed by all and at times sounded very humorous due to dearth of appropriate words in Konkani. All in all, the ladies managed it very well. Hon. Sec. Priya Bijur gave a helping hand in conducting these games efficiently.

Then followed an impromptu dance to the lilting music of garba-raas, koligeet, bhanga, jogwa etc and even a 'jhuk

jhuk gadi! Were we in a picnic for senior ladies? Nope! We were carefree, young at heart "Girls" enjoying their day out!

A sumptuous lunch was then served complete with soup and dessert too! This was enjoyed with chitter-chatter, jokes, laughter and anecdotes. Oh! It was time to leave and we departed after promises to meet again.

Reported by Geeta Suresh Balse

Forthcoming Programmes : Sunday 15th march 2020
– **Yuvati Divas** – A Workshop and Talk by Smt. Sadhana Kaikini – topic "Managing the Me" at 10.30 a.m. at Samaj Hall. Refreshments sponsored by Smt. Vidya kodial in memory of Smt. Premlata and Shri Kodial Shankar Rao.

SSCA Vasai Virar - A voluntary organisation of senior citizens under the leadership of Karpe Manohar, Nadkarny Kishore, Hemmady Raghunandan and Hemmady Shivanand organised a picnic at Alexson resort on the Arnala beach on the 29th January, 2020. It was well attended by nearly 32 young seniors who enjoyed a morning walk in the sea breeze, followed by games and antakshari too! Everyone was treated with breakfast, lunch and evening tea at the

resort and all of us returned with beautiful memories of the day in the evening.

Our annual gathering was held on 8th February, 2020, at Trishul in Saraswati Baug in Virar West. It started with our annual meeting to decide the future course of the Association, where bimonthly meeting instead of monthly meeting and a monsoon picnic were discussed and agreed upon. The gathering was presided over by Sangeeta Amladi, a multifaceted personality who is an expert in 'Ahaar Yoga', food for health. She explained the importance of sprouted grains, fruits and sugarcane juice as supplementary food more healthy than cooked food and other beverages like tea and coffee. Our annual magazine by name Horizon, compiled composed and edited single handedly by Hattangadi Vasant, and dedicated to health issues, was inaugurated at the hands of the chief guest Sangeeta Amladi.

A karaoke musical program was rendered by Sumangala Hattangadi and Shailesh Kalyanpur with hindi film songs of golden era.

The attendees enjoyed both the music and *pavbhaji* with icecream !

Reported by Chaitanya Nadkarni

Report

2nd Mumbai District Open Carrom Tournament - 2019



In view of the fabulous success achieved by KSA in organizing the 1st Mumbai District Open Carrom Tournament, the officials of MDCA approached KSA with a request to conduct the Event again in 2019.

With the unanimous consent from our Managing Committee, 2nd Mumbai District Open Carrom Tournament was held from 21st November to 24th November, 2019 with more than 225 participants from all over Mumbai displaying their superb talents. Both the KSA Halls, were packed with the disciplined spectators & well wishers watching 24 matches at a time being played, 12 on each floor.

The MDCA supported Tournament was inaugurated by reputed Ads & Film Producer, Writer, Director, Editor and a versatile Actor Shri Bipin Nadkarni in the presence of our Vice President, Shri Kishore Masurkar and senior Carrom player and former State Champion, Shri Ramesh Chitty besides over 100 viewers.

Shri Bipin Nadkarni in his inaugural witty speech welcomed all & wished the participants good luck. He then made a humble request to the MDCA Members to allot KSA four such days prior to next Diwali festival if possible, to conduct 3rd Consecutive Mega Sports Event in the year 2020, which was immediately agreed to by the MDCA Hon. Treasurer, Shri Arun Kedar.

Four Singles events - Men's, Women's, Girl's & Boy's (U-18) were organized and every match proved to be a great visual treat. The finals were played on the last day i.e. 24th November, 2019 in presence of an encouraging 100 plus viewers. Every event witnessed White Slam & Black Slam.

The Chief Guest for the Prize Distribution Function was the Shiv Chatrapati Award Winner for Kabaddi, **Shri Jaya Shetty**, who was accompanied by his wife, also the Shiv Chatrapati Award winner for the same game. Shri Jaya Shetty enthralled the audience with interesting incidences of his youthful days. Our Hon Treasurer, Shri Raja Pandit also graced the Closing Ceremony & shared with the audience about the great sportsman spirit & joy people have experienced in the same Hall in past with the presence of top Carrom & Table Tennis players from Mumbai District playing Exhibition matches during Diwali festival.

The Hon Secretary for Sports & Cultural Events, Shri Sunil Ullal, who with inspiring support from the KSA Team, conducted the entire Mega Event, thanked all the Sponsors viz. SBI Life, SVC Co-op Bank, NKGSB Bank, Union Bank, Entod Pharmaceuticals, Bell Surgicals for their wholehearted support & also all the participants, viewers & the MDCA Officials for their excellent cooperation throughout the Tournament. He then requested MDCA to ensure over 300 top class participants for 3rd Pre – Diwali Tournament 2020, a Hat-trick event for KSA.

CLASSIFIEDS

ACKNOWLEDGEMENTS

Maya and Anil Bijur, of Pune (ex. Mumbai) along with Sugandha and Ram Butte of Thane gratefully thank all their relatives, friends and well wishers for their gracious presence, love, blessings showered on the occasion of the marriage of their children Amogh and Vaishali on 28th Nov. 2019 at Mumbai and reception on 30th Nov. 2019 at Pune.

FLAT FOR RENT

One BHK flat on second floor semi furnished near Parle Agro Andheri (east) available on rent. Contact no 8655089665. No broker please.

SALES & SERVICE

Sales & Service (New Desktops, Laptops & Repairing) Desktop Computer (Assembled), Laptops, Spare parts, etc. Contact (Mumbai): ABHAY COMPUTERS. Prop.: ABHAY TALMAKI - 8080151572, 7021201371; email: abhaytalmaki@gmail.com. Was on contract with Hyderabad based company for 1 year

CONTACT FOR PAINTING....

ALI CONTRACTOR. Specialist in Painting (Inside-Outside of Building, Society, Office), Waterproofing, Civil Work, Furniture Polishing. Contact: ALI BHAI (MUMBAI). Mob: 9920741021, email: alimohammadshaikh85@gmail.com. Recommended by ABHAY TALMAKI

DOMESTIC TIDINGS

BIRTHS

2019

Dec 20 : A daughter NITARA to Mihika (nee Bolangadi) and Siddharth Southehal at Bangalore

THREAD CEREMONY

Jan 26 : Nachiket Gautam Bhat at Thane.

MARRIAGE

We congratulate the young couple

Jan 19 : Garima Arun Kumar with Aditya Gautam Hosangadi.

Jan 31 : Samata Narendranath Honnavar with Vaibhav Vinayanand Kallianpur.

Feb 7 : Sheeka Nitin Gokarn with Kazaan Murad Talib at Mumbai.

Feb 15 : Bhamini Ramappa N.T. with Kunal Nandakishore Nadkarni at Belgavi.

OBITUARIES

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

Dec 17 : Hemmad Suresh Marutirao (90) at Bandra, Mumbai.

2020

Jan 23 : Suniti Bhavanishankar Kulkarni (96) at Mumbai.

Feb 2 : Devidas Durgadas Kagal (77) at Bankikodla, North Kanara.

Feb 12 : Vimalanad Ramkrishna Pandit (100) at Pune.

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(11am to 1 pm and 5pm to 8 pm)**

Guruprasad Reunion – ‘Anandyatra’... Celebrating Sixty Years

REPORTED BY SHRIKAR TALGERI AND MAHESH B. KALAWAR

4th January 2020 turned out to be an unforgettable and memorable evening for residents of Guruprasad Society-Vile Parle. Members and ex-Members of Guruprasad (GPites) herein referred as the Organizing Committee (OC), collectively got together to work out a programme to hold the GP-REUNION and celebrate its completion of sixty years. We decided on the name – “Anandyatra” for the GP-REUNION.

The Organizing Committee comprised Shyamala S Bhatpachchi (Cultural/Catering), Dr Ashok Balsekarmam (Gifts/Memento), Mahesh Kalawar mam (Registration and Communication), Ashwin Bellaremam (Catering/Decorators), Subhash Kamathmam (Cultural and Entertainment Activities), Suvarna Waghmodepacchi (Cultural/Catering), Eknath Panemangaloremam (Decorators/Catering) and Vijay Kalambimam (Finance and Accounts). The preparations for the GP-Reunion started three months in advance from mid-October, 2019 with the sole objective to have maximum participation (old and young ex-GPites) to revive and relive old memories for making the GP-Reunion – *Anandyatra*, a grand success.

It was by the sheer grace of Gurushakti that GPites had the blessings of our Guru Parama Pujya Anandashram Swamiji with Shishya Parama Pujya Parijnanashram Swamiji III laying the foundation of “Guruprasad” then, on March 12th, 1959. We were further blessed by P.P. Sadyojat Shankarashram Swamiji visiting our Guruprasad during December 2016 and were fortunate to receive His blessings for the *Anandyatra*.

In a span of less than three months, a total of three hundred members (285 adults and 15 children (aged from 3 years to 94 years) self-registered their names for attending the Reunion on a WhatsApp Group formed by the OC. We had GPites from Bangalore, Pune, Kochi, Gauhati, Hubli, Goa and abroad (USA/Australia) registering for the mega-event. The OC members began to work enthusiastically and collectively on the nitty-gritty details of logistics, decorators and acoustics, catering, cultural activities and sponsors for the Reunion. The teasers and trailers by Kaustubh Nadkarny leading up to the event helped to build further excitement for the GPites attending the grand reunion.

On the evening of Jan 4th, 2020, after the prayers and traditional coconut-breaking *vidhi*, Smt. Shyamala Bhat and Dr. Ashok Balsekar began the Anandyatra by welcoming the large audience by reliving memories of Guruprasad from the early 60s to the 90s and recollecting all the activities, fun times, events and anecdotes that GP had in the yesteryears. This was followed by the Cultural and Entertainment programme meticulously planned minute to minute without any *vyatya* by Subhash Kamathmam and his team which was well anchored by two budding yuvas- Arjun Kamath and Rujuta Nadkarny who kept the audience spellbound for the next more than four hours. The audience was kept entertained with performances in dance, vocals, stand-up

comedy acts, Bollywood satire, mimicry, audio-visuals and instrumental ensemble by the musicians. It is imperative to give credit and hence make a special mention here that all the forty participants who voluntarily participated in the entertainment programme were all in-house members of GP and ex-GPites.

To cap up some of the highlights of the evening’s programme:

- Shri Gurudutt Heblekarmaam, 94 years and still young at heart, who specially flew down from Bangalore, showcased his skills on the harmonium.
- Raishesh Nagarkatti articulately recited a poem written by Chaitanya S Nadkarni who was in attendance to acknowledge the claps and ovation from the audience.
- A power-packed solo acting performance by Vivek Mudur on a dramatic scene from the hit Marathi play ‘*Nata Samrat*’ had the entire audience gripped (and some in tears) as he performed.
- Master Satvik Kulkarni, 8 years, showcased his oratory skills by giving a solo extempore talk.
- The children of GURUPRASAD expressed their solidarity by holding out a colorful banner which read - “WE LOVE OUR GURUPRASAD”

The entertainment programme concluded with a musical ensemble conducted and orchestrated by Narhari Savoor and his team of musicians who got a standing ovation.

The icing on the cake was an audio-visual presentation- “The Journey Of Guruprasad: 1959-2019” conceptualized and prepared by Kaustubh Nadkarny.

The OC further honored 25 -above 80 years of age and special invitee Dharmapracharak Vittal Rajgopal Bhatmam along with two employees of SVC Bank Sponsors, by presenting each one of them with a *tulsi* sapling. Moreover all the attendees, on arrival, were presented with a magnet-memento depicting the Logo of Guruprasad Reunion-2020 designed by Yatin Ubhayakar. Two banners depicting the GP-Reunion logos were merrily signed-off by greetings and best wishes by the audience – both old and young.

The evening also had its full share of serving everyone with *garma-garma vadapav* and *chai*. The evening concluded with ‘*Mitra Bhojan*’ consisting of a superb buffet spread of sumptuous food that was enjoyed by all.

The Guruprasad Reunion-Anandyatra was overall a grand success - thanks to the tireless efforts of the Organizing Committee members, Sponsors of GPites, SVC Bank, volunteers, musicians, singers, participants, caterers, decorators, music and sound contractor and the overall enthusiastic participation of all those who attended. Heartfelt thanks to the Managing Committee of Guruprasad Society for allowing us to use the premises to hold the programme.

The much enjoyed GP-Reunion will remain special and etched in our memories for a very long time to come.

Guruprasad Reunion – ‘Anandyatra’... Celebrating Sixty Years



Diamond Moments
An Unforgettable
Evening with
Guruprasad-ites
4th Jan 2020





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Vasant Icecream

RANJANA KULKARNI



When I saw this Marathi ad for “Vasant Ice cream” in the 1965 issue of the KSA magazine, a wave of nostalgia swept over me. Passing before my mind’s eye were vivid scenes of the party atmosphere that engulfed all of us, including our cousins on our floor in Kanara House, whenever dear Papa returned home after catering ice cream at weddings or other parties! Sometimes we got to taste a big round ball of cassata ice cream rolled in powdered nuts, at other times it was multi-colored rectangles of pista, vanilla and raspberry flavors. Then there was tutti-frutti, kesar kulfi, mango, chocolate, and the list goes on! Those were enchanting times for us children. Papa loved seeing the joy on our excited faces. For me, my Papa, Vasant Masurkar, was Superman! He was kind-hearted, ever ready to help anyone in need,

always doting on us, his children, as well as others in our extended family. He would take us on long magical vacations to beautiful distant places around the country. Many weekends were spent on family trips to fun spots nearby, or at temple events or tasting various cuisines at different restaurants. I remember boat rides at Gateway of India, our encounter with a huge python sunning himself after devouring a frog at Vasai Fort, a special biryani at Kala Ghoda, and amazing art exhibitions at Jehangir Art Gallery. I remember the cool evening breeze at Worli Sea Face, and hopping on rocks in the river after a beautiful puja at the Titwala Ganapati temple. Papa’s love for travel and adventure was legendary. Every year, during our two-month summer break, we would go on long train journeys to visit our ancestral villages on the Konkan coast, soaking the scenic beauty of the coastline, feeling the warmth of the devotion in our temples and Math, and enjoying the hospitality of our relatives. Dear Papa instilled in us a sense of adventure and awe that has stayed with us as his special gift. To provide a happy and comfortable life for his family, he happily worked long hours after his work at the head office of N. Sirur & Co. and Sundatta Mills. He did several entrepreneurial ventures in addition to social work, such as campaigning for Jana Sangh and collecting vantiga for Sri Chitrapur Math.

Coming back to this sweet advertisement that triggered the above chain of thought, I recall that my Aai would compose Papa’s ice cream ads and posters because she was the artistic and creative genius in our family. When I was in middle school, she asked me to make a large poster for Papa’s ice cream stall at our Karnatak Colony fair, the “Anand Bazaar”. She had me paint some happy kids in the background, and a couple of kids in the foreground holding ice cream cones, with hands raised, saying, “I Scream for Ice Cream!”. Papa was the first ice cream caterer in our Bhanap community!

I am proud of my dear Papa, and am filled with respect for his tenacity, determination and work ethic. He merged with the Divine last year and this article in the March issue of the KSA magazine is my loving tribute, my bhaavapoorna shradhanjali to him on his first *varshantik* which falls on March 8.



Expression of Gratitude

The Managing Committee and Editorial Committee of Kanara Saraswat Association are grateful to the following for their generous donations towards the Centenary Year Celebration of “Kanara Saraswat” Magazine:

- Individual Members from India and abroad.
- All well wishers of KS Magazine.
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