

Kanara Saraswat

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अन्नदानम् महादानम्

Covid 19 Relief Work by Shri Chitrapur Math, Shirali

At Shirali



Local media volunteers help families in need

At Mangaluru



SCM, Mangaluru reaches out to the RSS

At Mallapur



Distribution of foodgrain kits

At Karla



RSS volunteers distribute foodgrain kits

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Kanara Saraswat

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

To Avail Educational Aid or Medical Aid
Contact: Shobhana Rao 02223802263, 02223805655

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



KSA Members – Updating of Our Database

The Managing Committee of Kanara Saraswat Association is in the process of updating its database of all our Members based in India and Abroad. The existing database was updated 2 years ago and we have felt the need of updating the same once again for various reasons. This will help us in faster communication with Members.

We therefore request all our Members to fill the following information in the format given and send it to us preferably by email. This will help us in updating records at our end easily. However those of our members who prefer to send by post may also do so.

Name : (Surname, Personal Name, Father's/Husband's Name - all in CAPITALS)
e.g MURDESHWAR SUDHIR GAJANAN

Address: Complete address including PIN Code/ ZIP Code

Telephone Numbers: Home Number

Mobile Number (With Country Code and State/City Code)

E Mail ID: Latest operating E Mail ID.

I would like to opt for Green Initiative Yes No

We will be too happy, if more and more members opt for Green Initiative, which will help us not only in saving environment, but also in keeping the cost under control, which is the need of the hour.

We expect fullest cooperation from all our Members by providing the required information as mentioned above, since we have felt the need to do this exercise from time to time. This will facilitate faster and effective two way communication between us. We are sure; you will help us, so as to enable us serving you better.

Members are requested to send these details by E Mail to: admin@kanarasaraswat.in

Or Whatsapp to 8879557536 Or by post at the following address:

The Admin Manager,
Kanara Saraswat Association, 13/1-2, Association Building,
Talmakiwadi, Javji Dadaji Marg, Tardeo.
Mumbai 400007.

Jairam Khambadkone
(Chairman)

Shivshankar Murdeshwar
(Hon. Secretary)



From the President's Desk....

Dear Friends,

We are getting into the fourth month of severe Covid-19 outbreak and its resultant lockdown. In terms of the number of positively tested patients, we are now in the top three countries along with the USA & Brazil. There is no clear indication of when our nation will come out of this Covid-19 situation. A few reports indicate that we may see a plateauing of the pandemic in November 2020 and then slowly the cases reducing over the next six to seven months. More positive reports indicate that this plateauing will happen in this month itself. While there are such conflicting reports getting released almost every day, one thing of course is very clear; the long duration of this pandemic has no doubt changed our lives completely in a way which no one could have imagined when this new calendar year began on 1st January with a lot of fanfare.

When I look at this current situation and seriously think about what has changed in my life, I can list down a few things which have certainly changed. In the first place, I have understood the real meaning of life and how to live my life in the remaining years I have on this planet. It is not that, so far, I had not understood the meaning of life, but perhaps now I have rediscovered the real meaning of life. Let me now try to pen down my thoughts on this subject.

Life is short. We generally plan to achieve a host of things so that we can say that we have fulfilled our dreams and aims. Some people of my age group rue the way they have wasted their lives so far and may feel that they have achieved little in life and get dejected, depressed, feel hopeless and helpless. Some people on the other hand may feel that they have achieved all that could have achieved and now the time has come to relax and take life easy. These divergent views towards life are expressed more so when such a situation like the Covid-19 pandemic arises.

When I look at this current situation and re-look at my life so far, I try to redefine the new meaning of life. I believe that I have a long way to go and a lot to achieve in my life. I then realise that I should neither bask in my past laurels nor should I despair in lost opportunities. Life is to be traversed afresh after the long storm, overcoming the hurdles on the way as well as appreciating the beauty of the new landscape which will emerge after the pandemic. As the famous 19th Century American poet Berton Braley says in his poem 'Opportunity' -

"With doubt and dismay you are smitten
You think there's no chance for you, son?
Why, the best books haven't been written,
The best race hasn't been run,
The best score hasn't been made yet,
The best song hasn't been sung,
The best tune hasn't been played as yet,
Cheer up, for the world is young!,
No chance? Why the world is just eager
For things that you ought to create,
Its store of true wealth is still meagre,

Its needs are incessant and great,
The poet goes on to say - value what you have to
contribute to this world.
"For the best verse hasn't been rhymed yet,
The best house hasn't been planned ,
The highest peak hasn't been climbed yet,
The mightiest rivers aren't spanned,
Don't worry and fret, faint hearted,
The chances have just begun,
For the Best jobs haven't been started,
The Best work hasn't been done"

As Berton Braley said, "Life is still young", irrespective of your age and achievement or lack of it. Be positive but patient, be humble with no ego, be tolerant and forgiving, rediscover and reinvent yourself every day, nurture aspirations without being too ambitious and have abundant empathy with no jealousy. You will now find a New Young World full of opportunities.

This is the way I am going to live my life from now on. It is not just me alone but in this New World, we all will have opportunities to make this world a great place to live in and enjoy.

Wishing All the Best to you all.

Praveen P. Kadle



SHRĪ CHITRĀPUR MATH, SHIRALI
in association with
THE KANARA SARASWAT ASSOCIATION



announce

FINANCIAL AID to CSBs in DISTRESS

due to lock down consequent to the COVID-19 pandemic (loss of jobs, salaries, business etc). SCM in association with KSA shall consider rendering suitable help to affected CSBs.

To help us identify such CSBs under financial distress due to the lock down:

- We request CSBs in financial distress to contact us (at below-mentioned whatsapp number / email) with their details (phone & email) to enable us get in touch with you.
- We request you to recommend details (name, phone & email) of any CSBs in financial distress (at below-mentioned whatsapp number / email)
- High confidentiality will be maintained by SCM & KSA.

Please contact us by:

**Email: scm.admn@gmail.com OR
kanarasaraswatassociation@gmail.com
WhatsApp: +91 8879557536**

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THE CSN PAGE

KSA – CSN– April & May 2020 Update (Kanara Saraswat Association – Chitrapur Saraswat Network) www.kanarasaraswat.com/csn

GAUTAM AMLADI & RAJIV KALLIANPUR

“Networking is not about just connecting people. It’s about connecting people with people, people with ideas, and people with opportunities.”

- **Michele Jennae** – *Business Coach-Consultant, Author of the book “The Connect Worker”*

We Bhanaps, with few exceptions, don’t habitually network. We are self effacing by nature. How many of us, when we meet on Social occasions, talk about ourselves, our academics and our professional pursuits. Rajiv Kallianpur, one of the initiators of CSN, puts it, “We need to shrug off our inhibitions in speaking about our professional and business interests.”

Networking, to be effective amongst us Bhanaps, needs to be inculcated and imbibed in our mindsets. With this objective in mind KSA has adopted the CSN initiative under its umbrella, presently supported by our SVC Bank.

CSN now has it’s own webspace :

www.kanarasaraswat.com/csn

This site hosts a Database where Bhanaps in Business/Independent Professionals can register their businesses and post their details in the fields provided.

Please register yourself on this database and also persuade your relatives, Bhanap friends and associates who are in business/Independent Professionals to register themselves in the Database. Registration is FREE

KSA-CSN will be popularizing this database and encouraging the Community to refer to this database whenever a product or service is required and to source from a fellow CSB, all other things being equal.

Activities in the months of April & May 2020 – An update

Creation of 2 whatsapp groups

- a) **Bhanap CAs** – A group exclusively for Bhanap CAs to interact on professional matters
- b) **Bhanap Professionals** – A group for Bhanap Entrepreneurs and self employed professionals. This is proposed to be an adjunct to the CSN database, to facilitate mutual personal interaction amongst CSN database Listees.

Members have been meeting online in groups of 6 members under the nomenclature “1withMany”. Herein, members give a detailed introduction about their business/profession to the attending members and discuss their goals/plans and explore how they could help each other in facilitating achievement of a fellow member’s business goals.

Around 8 such meetings were organized in May 2020, including one “women only” meet.

- c) On 31st May in a webinar Ajit Kaikini, eminent Motivational trainer and Director of Buoyancee, gave a talk on “developing Mindset to Face Challenges post COVID” which was attended by 30 Bhanap professionals

We propose to hold more such webinars in the days ahead. Domain experts willing to contribute their expertise for the benefit of our Bhanap entrepreneurs may please connect with Rajiv and/or Gautam

If you wish to contribute please send in an e-mail to rajivkallianpur@gmail.com or gautam.amladi@gmail.com

If you wish to get to know more about CSN call up either of us: Rajiv Kallianpur (9821011667) or Gautam Amladi (9821007190) or message on Whatsapp.

MULAQAT

with



Smt HEMA & Shri ASHOK HATTANGADY

Meet the “ENERGISER” couple and
the CTO-CEO duo that built
CONZERV
India’s largest ENERGY MANAGEMENT COMPANY

on Saturday the 25th July 2020 @ 7:30 p.m.
VENUE: On-Line (Virtual Meet Link will be available by 17th July 2020 at
www.kanarasaraswat.com/csn/mulaqat

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Kindly confirm your participation to:
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Kanara Saraswat Association

Nominations for Honouring Chitrapur Saraswats

All our Members are aware, that every year during KSA's Foundation Day and International Women's Day, we honour Members of our Chitrapur Saraswat Community, who have achieved some recognition in their area of specialisation.

In this connection, we would request our Members to nominate the names of such persons who have achieved recognition in the following areas:

- Outstanding contributions or achievements in any field like Social Service, Environment, Research, Education etc resulting in benefit to mankind.
- For winning any International, National or State Recognition in their area of work, including Art, Music, Sports etc.
- Any Research Award or Honour received on any specialised subject.
- Winning any State or National or International Sports event, especially among young and upcoming sports personality.

We are keen to build the data base of such persons for our records, which will help us in considering them for any future honour and this will be a continuous process. The idea is to have such inputs from Members all over India and Abroad in order to have a wider choice, rather than depending upon information available with us locally.

These nominations will be scrutinised by the Managing Committee, discussed amongst us and a final decision will be taken, which will be communicated directly to Honourees, as and when they are going to be honoured – either on Foundation Day on 26th November every year or International Women's Day in the month of March.

These Nominations may be sent directly to the undersigned either by E Mail or by Courier to KSA Office, with brief details of the person concerned, with their contact details and their achievements in any specific area.

Jairam Khambadkone
(Chairman – Kanara Saraswat Association)
E Mail: admin@kanarasaraswat.in

Stay at Home! Stay Safe !!

Enjoy reading

Kanara Saraswat Magazine

online for the time being.

The link is

<http://www.kanarasaraswat.in/Magzinelist.aspx>

**SAVE OUR ENVIRONMENT
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saying you want to join our
GREEN WARRIORS!

अन्नदानम् महादानम्

It is said in our scriptures:

गजतुराग सहस्रम् गोकुलम् कोटीदानम्
कनक रजत पत्रम् मेथिनी सागरंथम्
उपयकुलविपुल्लम् कोटीकन्या प्रदानम्
नहि नहि बहुदानम् अन्नदानम् समानम्

...donating a thousand elephants and horses, 10 million cows, donating any amounts of silver and gold, donating all land till the sea, offering the services of one's entire clan... none of these compare to Annadaanam: feeding the needy.

At a time where the world is exerting every effort to extricate itself from the unprecedented stranglehold of an unseen foe, tales of courage and kindness give hope and solace. As always and in its own small way, the miniscule community of 23,000 Chitrapur Saraswats have put their collective shoulder to the wheel and registered some spectacular (but quiet) successes. Leading from the forefront has been the Shri Chitrapur Math, under the guidance and blessings of Parama Pujya Sadyojat Shankarashram Swamiji. The Math has historically nurtured and supported local communities in its surrounding villages, and this time too it quickly recognised that these are special times that would need special remedy.

Some of the Highlights of Initiatives taken by the Math in the wake of the COVID19 Pandemic:

At Shirali

As soon as the nationwide lockdown was enforced on March 25th 2020, the Police was deployed in areas around the Math to monitor and help manage the situation. Since things had moved fast, the men in Khaki were facing difficulties sourcing rations for their personnel. The Math responded with its now well recognised alacrity and the required materials



Donation of Foodgrain Kits to the Taluka Administration

were provided without losing time.

On 25th April 2020, the Math donated 250 foodgrain kits to the Taluka Administration for distribution to the needy families. Soon after, the local MLA made an appeal

requesting help available from Individuals and Institutions. Once again the Math stepped up to the plate, and took upon itself the responsibility to ensure that no family suffered for want of food. Two hundred food kits were donated through

the good offices of the MLA and another one hundred provided to the Village Panchayat.

Most of these efforts were in line with supporting efforts of others, so in a swift pivot, and with guidance from Parama Pujya Swamiji, the Math decided to approach local



RSS volunteers at work at Neerkanta village

media volunteers and identified 100 families in need. Typically, these were families that were living in remote areas and in dire need, struggling for even their most basic needs since they were physically cut off from their communities and were left with no source of livelihood. (Refer Cover Pic)

The local RSS units were approached and with their help another 96 families were identified and provided for support. The surrounding villages of Shirali were considered and the distribution happened in Neerkanta village.

At Mangaluru

The outreach effort soon spread beyond Shirali and its surrounding villages. In Mangalore, Shri Chitrapur Math, in recognising the yeoman services being rendered by the front line workers of the RSS Mangaluru Unit, contributed Rs. 2 Lakhs to the RSS to support efforts in that area. The contribution was made through SCM, Mangalore. (Refer Cover Pic)

At Mallapur

Around the same time, Praveen Basurmaam, Assistant Conservator of Forest, Kumta, identified 37 Corona



Distribution of Foodgrain Kits



Distribution of Foodgrain kits by RSS volunteers at Karla

warriors and distributed kits to them. These were volunteers who had been left without jobs, and had come forward to add weight to the local community efforts in taking care of Covid affected patients. As an extension of this,

another 33 families in need received food grain kits.

At Karla

At Karla, with the support of local RSS Volunteers, 47 needy families were identified in and around Karla area and food grain kits were distributed. In response to an appeal from the local Panchayat, 100 food grain kits were immediately provided.

Service offered by the Kanara Saraswat Association

In a joint effort with the Kanara Saraswat Association, a new initiative was launched to reach out and support Bhanap families that were in distress. So far, 37 families spread across Mumbai, Thane, Virar, Karjat, Dombivali, Bangalore, Coimbatore, Chennai, Pune, Mulky, Honnavar, Karwar, Udupi, Mulky, Dandeli, Shimoga, Bailur, Gokarna and Bankikodla have been provided financial aid.

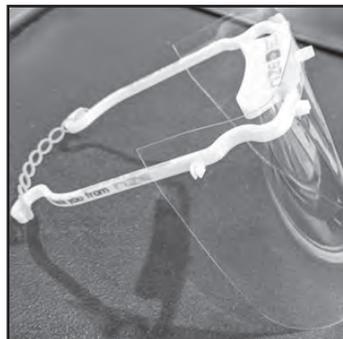
Courtesy: Shri Chitrapur Math, Shirali

A Boston Bhanap's Boon

It burst upon humankind without much warning, catching most countries unawares, unprepared, and hopelessly uncoordinated. It is in times like these that stories of grit and determination inspire action and become the beacons that show the way forward. These are the tales of individuals who rise to the occasion and throw their everything into raising the barricades that will someday stem the tide of an out of control tsunami. We continue our series on individuals who refused to sit it out, choosing instead to go out there and face the fury of a virulent tide and help save countless lives.

Nandkishore Kalambimaam is CEO of Boston based Rize Inc. which manufactures 3D Printers and raw materials for 3D printing. Though their core business is manufacturing (not 3D printing) as soon as the lockdown engulfed Boston in March 2020, he quickly moved some printers to the houses of their staff and began printing face masks for Medical frontline workers who were in dire need of PPEs. The cost of each mask is in the range of 8-10 USD, but using his own resources, he has distributed hundreds of masks so far.

Backing this 'micro-manufacturing and distribution' model is an armoury of innovations that our Delhi-educated Engineer maam has pioneered. His company is the first (and also the only one yet) to have certification for 3D printers that are safe to use in homes, open offices and



Face mask

even schools, i.e. no pungent plastic fumes, no carcinogenic compounds floating around, and definitely no environmental overheads. Another innovation enables them to use medical grade raw material, which lets their 'printouts' be sanitized, reused and recycled: a huge step forward in making a life-

saving resource long-lasting, while keeping the environment clean. To top it all, their unique technology allows the placing of graphics and text on 3D printouts and this they have used to make personalised masks with appropriate messaging: something like awarding each Covid warrior his very own badge of Honour.



The Team



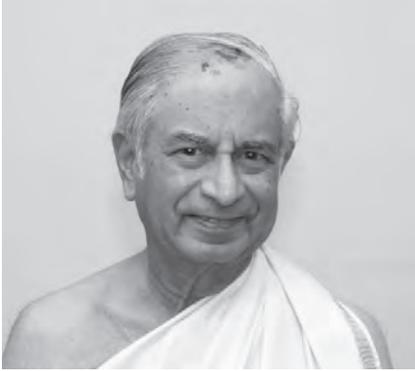
Frontline workers wearing Facemasks

Hattangady Vasanth Rao

VISIONARY INVENTOR, ENTREPRENEUR, LEGEND

H Vasanth Rao was born in Udupi on 8th March 1931 to Hattangady Pandurang Rao and Rukma Bai.

He attended Ganapathy High School in Mangalore where his father taught Mathematics and later became the Headmaster. The school was unique in many ways and even had its own printing press where Vasanth learned to set mechanical type and print the school newspaper! He would be taken for evening walks by his father, sampling crisp *bondas* and fresh buns. Along the way, they would pass a few cinema halls and Vasanth would ask about them. His father, loth to trade his walk for a stuffy hall, would grandly announce the pictures advertised on the hoardings. So, for a long time, Vasanth thought that seeing a picture meant staring at the hoarding. And he was quite happy he had seen so many pictures!



Vasanth was always interested in seeing how things worked. Many have heard the story of how, once he had learned what motion pictures really were, he got his hands on a length of broken movie strip; the brittle celluloid film would snap

often in the Mangalore heat. Since their house was not electrified, he built a projector around a souped-up kerosene lantern and darkened the house. But the heat got too much and a few seconds into the 'movie', the house was literally on fire!

Vasanth stood first in the South Kanara district in the Intermediate examination from St. Aloysius College, Mangalore, which won him the one seat at the College of Engineering Guindy, that was reserved for South Kanara district. He graduated with a B.E (Hons) in 1952. His batch had twenty-five engineers who were prolific and successful in diverse fields. He married Shalini Kelkar in 1955 and they had two sons Ashok and Anand.



Vasanth went on to have an illustrious career of 30 years, holding a series of senior leadership positions at the Department of Telecom, the Telecom Research Circle, then as Head of R&D at the Indian Telephone Industries and later as General Manager, Bangalore Telephones. He held international patents in power conversion techniques, for which he earned royalties from the National Research Development Corporation (NRDC). He received the Invention Promotions Award from the Government of India, the International Telecommunications Day Award, and the Lifetime Achievement Award from the Canara Bank.

Vasanth Rao was a technocrat—an unusual example of a government officer with design and development abilities and deep technical knowledge in his domain. He was sent on deputation as telecom power plant expert by the UNDP to Lagos, Nigeria, for three years from 1979 to 1982. Vasanth served as Member of the Telecom Board, Ministry of Communication, before taking voluntary retirement to plunge into entrepreneurship.

Vasanth invested his retirement savings and created a partnership firm with his sons. The firm designed and manufactured first-of-its-kind electronic voltage stabilisers and grew into a private limited company, Enercon Systems. In the early 90s, when energy conservation was still just a catch-phrase for seminars, Vasanth had the vision to create a range of digital meters to measure and manage power and energy, so industries could take steps to control and reduce energy costs. He was also very active in Industry Associations such as CLIK and CII. His vision and technical brilliance launched several enterprises, livelihoods and careers in energy management and left a lasting legacy, not just for our Chitrapur Saraswat community, but for Indian entrepreneurship and industry as a whole.



Vice-President Shri B.D. Jatti presents Vasanth the Invention Promotion Award, New Delhi 1976

Behind Vasanth's gentle, friendly smile and soft tones lay his formidable intellectual prowess and commercial acumen. He was far-sighted and clear-headed and had an insatiable appetite for imbibing deep knowledge in fields as diverse as electronics, engineering, carpentry and furniture-making, music and sound technology, general management, human anatomy and its functioning, homeopathy, philosophy and spirituality.

He built his own living and dining room furniture, a kind that could be dismantled and flat-packed, decades before IKEA. They lasted several transfers cross-country and stayed in use through his entire career.

In 1958, when tape recorders were unheard of in India, he bought parts from Germany and built his own reel-to-reel tape-recorder. Visitors came from far and wide to see and experience this marvel.

He was very fond of Hindustani classical music and acquired a reasonably good knowledge by listening, and studying Bhatkande's tome on the subject.

Pickles were a favourite with him. He wanted them right from breakfast along with his idli, dosai, upma to his dinner at night. He did not like packaged pickles and had come up with his own recipe for a fresh vegetable pickle. When Shalini rebelled at the frequency with which it had to be made, he started to make it himself! The pickle was very popular and there was a constant demand for it from family and friends. He also had a special recipe for crisp roasted peanuts that were a family favourite. He had a knack for gleaning symptoms and arriving at the right homeopathic remedy that kept many friends and family in good health.

For all his knowledge, status and achievements, he was virtually an egoless being and would never impose his opinions on others. He had a soft spot for the less privileged and was quick to support education through scholarships and to fund the special needs of those who worked with him.

He came to be called Pappa, not just by his immediate family but by all who worked in his start-up firms. Most of them were women from low-income families, who would not have caught a break elsewhere with barely a 12th pass diploma. They learned how to read complex electronic circuits, solder the parts, build and test world-class products under his patient tutelage. It is no wonder that he has a special place in their hearts for ever.

Vasanth passed away peacefully at home, on 18 April 2020 at the age of 89. He will be deeply missed by his wife Shalini, sons Ashok and Anand, their families, and by all those whose lives he touched in a myriad different ways.

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Premi S Ullal - Portrait of a Lady

AS NARRATED TO PAVITRA ULLAL AND USHA AROOR

We wanted Amma/Pachi to talk to us freely and so we gave her some questions on the basis of which she could tell us about herself.



Tell us about childhood influences while growing up. How did your interest in art begin?

It takes me eighty odd years down memory lane. My dear father, Kandlur Pandurang Rao (popularly known as K. P. Rao), a scientist, was Chief Executive of Tata Oil Mills Company (TOMCO) at

Ernakulam, then part of the Madras Presidency. The famous cooking vegetable oil, 'COCOGEN' was his brainchild.

It was he who first sensed my penchant for all things beautiful, attractive and artistic, and my irresistible passion to reflect them according to my own childlike perception, whatever, wherever, however it be. The slate, notebooks, floors, walls, you name it. The sylvan surroundings of the calm cool backwaters, the jetty outside our bungalow were my childhood haunts. My mother Umabai would often accompany me and watch me dotingly. My parents, I realise now, far from finding fault, discreetly began loading me with drawing books, colour pencils, crayons, paints, brushes and art books, all of which whetted my voracious appetite for art and established me as an accredited artist, both at home and school.

How did your journey in art education begin? Did you have any special areas of interest?

Mother Superior Mary, my English teacher at St Theresa's convent, Ernakulam, guided and mentored me. Later at Elphinstone's at Mumbai, my lecturers, Ms Wood and Ms Shroff, mentors who moulded me, would invariably read aloud my essays in the classroom, which though embarrassing, only pushed me to work harder and stay at the top. As a result, my pursuit of art took a back seat.

The year 1954 was an eventful one. We lost dear Papa. My elder sister, Krishnabai, 9 years older than me, then specialising in perfumery science in Paris upon her return, got appointed Head of the perfumery division of the House of Tata. I myself graduated in English Literature with Honours and then got a job at Telco. But for all the encouragement from all the big people in TATA—Mulgaonkar, Narielwala,

J.R.D. Tata himself—and elastic working hours, so considerably sanctioned, I would never have stepped into the J.J. School of Art. And luckily for me, J.J. and Bombay House were very close.

At J.J., Mr Adarkar was my mentor who, upon coming to know, I was also a breadwinner for the family, advised me to study commercial art. But it was only in Mangaluru, after my marriage in December 1961 to Srinath, an advocate by profession and an ardent lover of the arts, that I took up Fine Arts seriously.

My Guru, Lakshman Kamath Shevgoor, was running his school at Car Street, very close to our own house at the Mission High School Road. He was as much a hard taskmaster as an ideal role model and an inspiration to all his students, Prema Koundinya (nee Baidoor), and Lata Basrur (nee Trasi), being two other Saraswats besides me. I am happy that my Guru was genuinely pleased with all my work, in whatever medium it be—pencil, charcoal, watercolours, oils.

Tell us about the subjects that you focused on in your paintings.

Portraits have fascinated me the most—the more weather-beaten, wrinkled, and furrowed the faces, the better! But truly speaking, any face that exudes light from within, I find irresistible.

Oils have given me the greatest satisfaction. Lately, I do watercolours too, perhaps only because they take less time.

After moving to Bengaluru, I have spent some time at the Chitrakala Parishat. Thereafter with the children growing up, I have made only Tanjore paintings and a few portraits for friends in watercolours.

I do not understand modern art. But of course, I am proud that my eldest daughter Shreela Gokarn's digital paintings have already made their way to art exhibitions in Barcelona and Paris, besides art galleries in India. My youngest daughter, Tejaswini Amladi in Mumbai is also very good with Tanjore style paintings. My daughter Pavitra Ullal, an architect, was a protégé of the world renowned Dr B.V. Doshi and has her own architectural practice. My grandchildren are associated with art, performance and music.

What do your paintings mean to you?

Well, what do my paintings mean to me? I have not ever asked myself this question. Now that you have asked me, I find I have turned to my drawing board, whenever I was happy, sad, tired, needed to be alone, or felt too lazy to do anything else, in fact, for any or no reason.

Of course, I could not have done it but for Srinath and all my near and dear ones.

(Paintings on Page 15)

Premi S Ullal - Portrait of a Lady

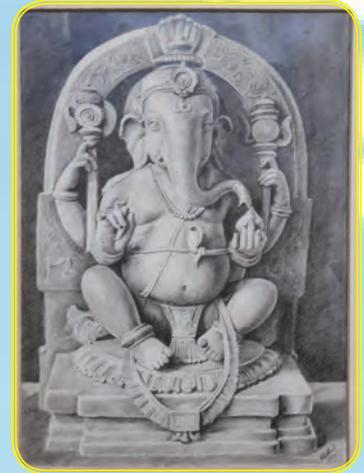
Paintings in various mediums by Premi Ullal



The Lady with the Lamp
(ref. Haldankar) Medium: Oil (1963)



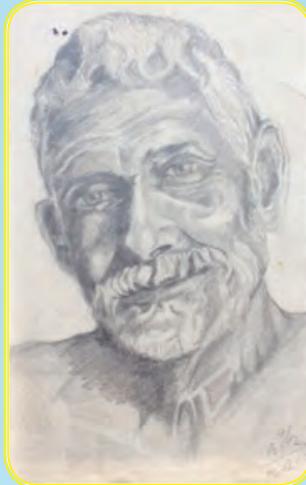
Pandit Jawaharlal Nehru
Medium: Charcoal (1965)



Bala Ganapati
Medium: Pencil (1966)



Sri Ramakrishna Paramahansa
Medium: Oil (1964)



Sri Ramana Maharshi
Medium: Pencil (1992)



Veena Sahasrabudhe
Medium: Watercolour (2007)



Landscape
Medium: Crayon (2007)



Rajasthani Flautist
Medium: Watercolour (2010)



Jaya Nagarkatte
Medium: Mixed media (2015)

Golden Wedding Anniversary

Vinaykumar Devrai Baidoor & Geeta (nee Geeta Ramdas Honavar),
celebrated their Golden Jubilee Sunday, 24th May 2020



Happy Wedding Anniversary! May Gold turn to Platinum

With Best Compliments from
Baidoors, Kadlays, Shroffs, Bellares, Hemmadys, Manjeshwars,
Honavars, Nadkarnis & friends

Golden Wedding 50 Years of togetherness

Shivashankar & Mohini Kailaje (nee Ullal)

07-05-1970



07-05-2020



We seek the Blessings of our Kuladevata Shree. Mangesh & Mahalakshmi,
Lord Bhavanishankar, our Guruparampara and our Param Pujya Sadyojat Shankarashram Swamiji
for the continued good health and happiness of the couple!

With Lots of Love and Best Wishes from
Arun (son), Hema (d' in-law), Shivani & Amith (grand children),
Kailajes, Ullals, Prabhus, Hebles, Sowkars, Chandavarkars, Balnads & all relatives & friends.

GOLDEN WEDDING ANNIVERSARY

*Heartiest Congraulations to
Air Cmde. Shivshankar Kodange and Radhika Kodange
on completing 50 glorius years of marraige*

26 June 1970 -26 June 2020



*God blessed you together
these Fifty years
memories of much love,
full of laughter and tears
children and grandchildren
family and friends
a love for each other
a love without end care
Through commitment and love
God answered your prayers
You help those in need
and always cae
May your blessings be bountiful
and friendship grow
You are loved by many
more than you know.*

With lots of love and best wishes

*Chaitanya ,Meghana, Sonali
Anant, Dhruv, Keshav*

*Compliments
Kodanges, Kodials
Bijurs*



Celebrating 100 Years
A Tribute to Dr. Adur Sitaratna MD, DGO
(Fond Memories from Near and Dear Ones)



Dearest Ratanpachi /Akkuyie,

9th June 2020

It gives us great pleasure in celebrating your 100th Birthday, at the residence of your nephew Deepak and niece Veda Adur, in Bengaluru, who are your loving and dedicated guardians.

Your loving nature, generosity, great sense of humour and your professional competence have endeared you to one and all who have had the fortune of interacting with you.

You can be counted as one of the most accomplished and outstanding ladies, in our community for your great achievements fuelled by your strong love and perseverance of academics. You finally achieved your goal of heading the most coveted and prestigious government hospital, the Kasturba Gandhi Government Hospital at Triplicane, Chennai, as Dean and Head of the Department of Gynecology and Obstetrics, at the early age of 45 years, but not before facing the inconveniences of periodical transfers to far off cities like Tenali, Vizag, Bellary to mention only a few, which you so bravely faced and earned a good name.

You are truly a self-made and self-financed professional having passed your medical examinations with flying colours while in service, having obtained your various degrees: D.M.S, M.B.B.S., D.G.O and finally the prestigious M.D. It will be no exaggeration to say that most of the "Amchis" who are in the age group of 40 to 50 years today were delivered under your supervision in your hospital. Though you were a strict disciplinarian you were held in high esteem by your colleagues and Staff.

We will always remember having enjoyed our vacations, wherever you were posted. You even taught me to drive in your Morris Minor. After retirement you continued with your good work and got involved in the study of Sanskrit language and spiritualism, to the extent that you taught the Bhagwat Gita and Upanishads to Senior Citizen in your neighbourhood. One recalls two very memorable incidents - first that you had the good fortune of playing host PP Srimath Parijanashram Swamiji at your home in Chennai and second that you gave a welcome address in Sanskrit to PP Srimath Sadyojat Shankarashram Swamiji.

Hats off to you, dear Ratanpachi/ Akkuyie for taking care of your dear parents Shri Narayan Rao and Smt. Anusuya, till they passed away. In the year 2005, your health began to decline, so dear Deepak and Veda promptly migrated back to India to take care of you, and even now are looking after you as they would take care of their own mother by yielding to your every need.

We pray that you dear Ratanpachi / Akkuyie enjoy good health and that dears Deepak and Veda are able to continue their good work by enjoying best of health.

By Rabindranath Hosangdi and family

“JAI SHANKAR”

We all wish you a very very happy 100th birthday dearest and sweet Akkuyie and many many more brighter birthdays in future throughout your life, fulfilling all your dreams. Today you have completed 100 Glorious years caring & helping each and every one around you with utmost compassion. We are celebrating today in a grand way as you have become a true Centenarian having a great history behind you. I recall our school vacations, staying with you in your bungalows in Vishakapatnam, Bellary & Chennai. Enjoyed the car rides in your Morris Minor & Padmini to your workplace & Triplicane Beach where we gorged on the mouthwatering ‘Sundal’. We are fortunate to be a part of your loving family. We will remember you always as an Icon of our family throughout our lives. May Our beloved Shree Mahadeviamma, Shri Bhavanishankar, our mighty Guruparampara and our loving Elders bless you with good health, peace, love, joy, happiness and long prosperous life. Humble regards to you.

By Vasant Hosangadi and family

Our dearest Akkuyie,

You have put another feather in your cap by celebrating your 100th birthday on June 9, 2020.

You have been an epitome of perseverance and dedication and we all are in awe of you. I always looked forward to spending my vacations with you. Your warm hospitality was a magnet for all your relatives and friends who came to you. No one could leave your house without having their fill of the delectables that were specially prepared for them.

In the pre-Independence era you showed your grit and acumen and went on to achieve academic excellence and later on an equally illustrious career. You were lauded by Indira Gandhi and the then Health Minister when they visited your hospital in Madras, now Chennai. You were a special invitee for the Republic Day celebrations at the Governor’s residence and once I had the good fortune to go along with you. The respect and reverence you received was heartwarming and I felt so proud to be there with you. You have been an epitome of family values and now you are a source of inspiration to the five generations of your loving family. You have always selflessly worked for the society in general and our *Math* in particular. May God and our Revered Guru bestow upon you good health and immense happiness! Jai Shankar!

By Veda Adur

My dearest Akkuyie,

Congratulations on reaching An Amazing Milestone. You are the Matriarch of The Adur Family. Thank you for your sacrifices, your care, concern, love and everything that you have done for me. I will be forever grateful and thankful that you are my Aunt and more so a “God Mother”. You were known as a strict disciplinarian by your peers, but to us you are strong willed, mild mannered, fair and kind. A dear aunt who is always there for others. We see the influence you have had on so many people in your life. The Perfect matchmaker that you were, you even brought me and Veda together in Matrimony and I thank you so much for giving me a perfect wife who is so supportive and a good friend. We consider our privilege to have you with us and we pray to God and our revered Guru Shakti to be with you and all of us at all times.

By Deepak Adur

Vinayakrao M Chickermane

D. V. CHICKERMANE

Published in December 1983 issue

Shri Vinayakrao Chickermane highly respected veteran his last at the age of 106 on 21-11-1983.

Shri V.M. Chickermane was born at Murdeshwar on 15th July 1878. His early education was completed at Karwar. After Matriculation he joined the Postal Department as a clerk. During his service in the Postal Department, he served as a telegraph master on the front during the first world war. He returned to India , in 1918, but was excommunicated by the Math for going to Aden on war work. However the ban was removed in 1933.

Shri Chickermane who retired in 1933 took an active part in social and educational activities. He worked as Vice President of the Gokarn Municipality for some years. He contributed to the development of the Bhadrakali High School at Bankikodla. He was also a member of the Kanara College Society, Kumta.

Shri Chickermane worked after 1933 for several years on the Managing Committee of the Chitrapur Math. He studied Vedic Literature and Indian Philosophy and was a voracious reader. He gave free tuition in English and Sanskrit to a large number of High School students during his leisure time.

During the long period of his life-span, several changes took place in our educational and social structure. During his school days there was only one High School for the whole of the North Kanara District. It was located at Karwar. There was a middle school at Kumta. For College education people had to go to Bombay . The only means of communication in the district was the bullock cart and often times people had to walk long distances. VMC has described some incidents in his life which are tape recorded . As they might interest our readers, a few of them are given below:

VMC's marriage took place at Murdeshwar in the year 1900. At that time he was working as post master in that village. It was a single handed post office and the authorities refused to grant him leave for his marriage. The difficulty was solved when the bride's people agreed to hold the marriage at Murdeshwar. And a lot of kit had to go from Gokarn to Murdeshwar. The party decided that they should travel by sea on a country craft. The bigger country craft was known as Machwa. The Machwa started with the party with all men and the cargo in the early hours of the morning. It was expected to reach Murdeshwar by noon. But the party did not turn up even though it was evening. All at Murdeshwar were anxious about the safety of the party. However by the evening two bullock carts carrying the party were moving towards the Murdeshwar. They came from Bhatkal. The Machwa due to stormy weather could not land at Murdeshwar and hence proceeded to Bhatkal about 10 miles away and the party got down there and travelled by cart.

The marriage ceremony, as was usual in those days,

lasted for four days. Since VMC could not get leave for the marriage, he had to play both the roles , as postmaster and also as bride-groom. The post office was nearly two miles away from the marriage camp. But the bride-groom could not leave the pandal during the period for four days. So a compromise was reached. The postman, who was an intelligent person, did the postal transaction at the post office, and brought the papers for VMC's signature to the pandal.

Another incident narrated by him pertains to his excommunication on his return from Aden after the first world war in 1918. His daughter was to be married , but he could not perform the ceremony. So his parents did the ceremony. This was in 1920. His son was to be married in 1926. This function was to be done at Manki. Though many priests refused to officiate at the ceremony, one Maki Appa Bhat rekied the displeasure of the Math and undertook the work. After the marriage the whole town of Manki was excommunicated by the Math as they had joined the lunch given at the marriage party by VMC. However people took 'Prayashchitta' and wiped off all the 'sin' committed by them. But VMC could not be given 'Prayashchitta' since his offence was more serious.

One of the incidents narrated refers to his school days. He went to Karwar from Gokarn to appear for the Scholarship Exam. The only mode of transport was walking the distance, about 32 miles. VMC, and an attendant went walking the whole distance. They started the previous evening, halted at Ankola and reached Karwar at about 4 pm . On reaching VMC found that he had forgotten his bundle of books, writing materials at Ankola, a distance of 21 miles from Karwar. The attendant then offered to go back to Ankola, a distance of 21 miles. He walked the distance and returned with the bundle by about midnight. The man thus walked the a distance of 63 miles the same day. Anyway he did good work, since VMC won the first scholarship at the examination and this money helped him to meet his school expenses.

ANNOUNCEMENT

In an effort to know more about the authors and to build greater connectivity between the contributors of articles and the readers, the Editorial Committee has decided to add a new feature to our articles, from this issue onwards; in that, we have printed a brief and the email id of the author at the end of his/her article.

Since we plan to make it a regular feature, we request the authors to add 2 to 3 lines about themselves and their email id to their article, when they mail their articles to us.

We are looking forward to further strengthening our bond with this new feature.

..... Editorial Committee

Industrial and Trade Enterprises of Saraswats – A Resume

Published In Jan 1928 Issue

In the forefront of Saraswat Industrial and Trade enterprise, figure such well known names as those of Messrs. D. N. Sirur, K. Ananda Rao, Ubhayaker Bros., Madiman and Sons and V.N. Sirur whose respective interests in the cotton industry and in the ginning or spinning and weaving mills are well known. The Mysore Mills and the Minerva Mills owe their success to the enterprise of Mr. D.N. Sirur who is now the recognized captain of Saraswat Industrial Enterprises. The Karnatak Manufacturing Co., Ltd, of Hubli and its vast ginning operations owe their existence and progress to the foresight, skill and persistence of Mr. K. Ananda Rao who in spite of his old age is like a good old captain still at the helm and the danger post, ready to steer the enterprise into the haven of success. Messrs Ubhayaker Bros. and Messrs. Madiman and Sons have been the back bone of cotton business in the Karnatic and the success of their enterprise has been a standing monument to the business ability and acumen of Saraswats. Mr. V. N. Sirur's able stand against adversity and his successful attempts to overcome obstacles are a standing lesson to the younger generation that business integrity and cool-headed calculation ultimately work for success.

Among the bigger enterprises conducted by Saraswats must be mentioned the Pioneer Clay and Tile Works Ltd., at Khanapur, a business which certainly requires a strong, shrewd and discriminative management to steer into success. There are other tile factories conducted more successfully, especially by the Pandit family in Mangalore and there is no reason why the Pioneers at Khanapur should not meet equal success.

The Gulal factory which was once a hobby that brought Rao Saheb Basrur of Honavar into the forefront of Saraswat Industrial enterprise, requires considerable expansion and so does the Hadinbal China Clay Works of Messrs Haldipur and Company. Mr. Basrur has now made his name and fortune through another enterprise viz. the Mango Pulp Factory at Honavar which has an established reputation and market in the Military Cantonments of British India. We request Mr. Basrur to devote attention to his earlier hobby also and further to assist Messrs Haldipur and Co., in putting more activity into their China Clay Works which considering the constant demand for China Clay and its products in the Bombay Market surely deserves support. If a person of Rao Saheb Basrur's business acumen and integrity makes a local inspection of the Hadinbal China Clay Works which are situated near his place at Honavar and also condescends to submit a report to us regarding the possibilities of China Clay it would be possible to induce Saraswats to put in more capital into the concern for the pushing on of which Messrs Haldipur and Co., have been trying for the past over a year.

Among the major business enterprises of Saraswats at

Bombay must be mentioned the hardware business of the Alliance Trading Co., at Sandhurst Road in which Mr. S. K. Nadkarni has a substantial interest. There are also other enterprises in Bombay like those of Mr. R. M. Gokarn and Mr Vasudev Rao Shirvanthe in Mill Stores that deserve mention. Among the Printing Presses in Bombay owned by Saraswats the Karnatak Press of Mr M. N. Kulkarni takes the first place while the Presidency Press of Mr S. K. Bijur and the Brittanica Darbar Press of Mr A. R. S. Arur take a close second. Another Mr. Bijur has a small printing business at Sandhurst Road while Mr. H. R. Mohan also is interested in some independent printing concern. We understand that there is also a Saraswat Printing Press at Udipi owned by Mr. Karkal Ganpat Rao. Among the Booksellers and Publishers the Popular Book Depot owned by Mr. Ganpat Rao R Mudbhatkal and the business of Messrs D. A. Nadkarni owned by Mr. K S Nayampalli deserves special mention for their enterprise and business ability. Dr K. M. Nadkarni has also published his own book "The Indian Materia Medica" which is a monumental work reflecting great credit on the author. Messrs V. Laxumana Rao and Sons of Udipi also represent the persistent ability of Saraswats to explore every available source of business activity. We understand Mr V. Laxumana Rao (who is elder brother of Mr. V. P. Rao I.C.S) has also published nice booklets in the vernacular for the use of School children with the approval of the Director of Public Instruction of that Province.

There are also Rice Mills as well as Oil Mills owned by Saraswats on the West Coast e.g. Mr Devidas D Murdeshwar at Honavar and by Mr Hemmadi Vittal Rao at Coondapoor, Mr Hemamdi Narayan Rao at Madgaon, Mr Hattikudur Umanath Rao at Sanvordem and Mr U. B. Dutt & Co. at Calicut.

Among the successful Saraswat Building Contractors may be mentioned Mr. S.S. Shirali of Messrs Shirali & Joshi who have successfully carried out the construction of several important Municipal works at Bombay. Mr. S. R. Sashittal whose construction of Dharwar Municipal Building and of the Saraswat Housing Society's Buildings at Dharwar are monuments to his ability; Mr. Ananta Rao Dhareshwar and also Mr. Hattangady Raghuram Rao of Khar Road are contractors of repute. Mr S. A. Nadkarni as a partner of Messrs Dave & Co., has built up a standing reputation in Insurance business while another enterprising Saraswat Mr. V. M. Kulkarni is interesting himself in the manufacture and popularizing of Homoeopathic Medicines and as the Principal of a Homoeopathic College and author of several works on that subject has built up successful business as Messrs Roy and Company at Princess Street.

It is well known that the famous Sanekatte Salt Pans are chiefly owned by Saraswats and the Motor Launch Service between Sanekatte and Halkar and between Kodibag and

Kadra owes its existence and success to the enterprise of Dr. Nayampalli Pandurang Rao and his equally enterprising son Mr. Jairam Rao

In the field of Agriculture and Horticulture on a large scale, the working of the Kumbarganvi fields Dharwad District under the joint efforts of Mr Arur Shiva Rao, Dr Sirur Annaji Rao, Messrs T. N. Koppikar and D. N. Chandavarkar deserve special mention. The Coffee Planting activities of Mr. Hemmady Subba Rao at Mercara and of the Late Mr Arur Venkat Rao of Dharwar are well known. Mr. Hemmady is now busy with further extensive Rice Cultivation at Kalavar, in Coondapoor Taluq in South Canara and his activities are being followed with keen interest by other Saraswats. Ankola has several Mango Plantations which serve as feeders to Mr. Basrur's Mango Pulp Factory.

In the field of Chemists and Druggists, the Popular Pharmacy of Grant Road owes its phenomenal success to the business enterprise of Mr. Kalbag. It now gives employment to about a score of Saraswats besides being very useful to the public in general. The Zenith Pharmacy of Messrs Jothady Bros promises to walk in the footsteps of its bigger brother and may soon stand in the forefront of Saraswat Business in Gamdevi. Messrs. B.M. Nath & Co., of Vepary, Madras have another Saraswat dealing in Ayurvedic Drugs while Messrs U.B. Dutt & Co., of Calicut have an all India reputation for their patent medicines of Malabar Specifics.

We have to mention that Mr. V. K. Mudbhatkal who was till lately managing the Gersoppa forests leased by the Western India Match Manufacturing Co., Ltd (a Swedish concern run in India with Swedish Capital) is now interesting himself in the launching of a limited concern for a Match Factory at Gersoppa. He has collected sufficient materials from personal experience. Saraswat capitalists will do well to get from him the necessary information and see if there is any opening for the proper and safe investment for their capital. Address to Dias Lodge, Grant Road.

Among the noted Saraswat Artists who have an All India reputation may be mentioned Mr.S. R. Sajip and Mr Ramkrishna Rao Mullerpatan while Mr. S. V. Bantval, Mr V.S. Kodange and Udipi Pandurang Rao of Khar Road are Saraswat Artists and Photographers of repute. Mr. D. R. Kallianpur is a promising Cartoonist. His cartoons appeared in our April and July issues in 1927 and show great promise.

Saraswat enterprise has touched even the manufacturing of snuff and the special qualities of Mangalore Snuff that have built up a name in Bombay come from Mr Hattangady Ram Rao of Mangalore and Mr Bellare Krishna Rao of Lamington Road at Bombay.

This short resume of our community's industrial and trade activities would be incomplete if we omitted the most interesting and most unique enterprise of Mr. P S Talageri in the Film Industry. The United Pictures Syndicate of which Mr Talageri is the moving spirit promises to be in the forefront of Indian Film Industry.

We invite our readers to furnish us with further information regarding these and other Saraswat enterprises. It should be remembered that big enterprises require frequent advertisements and for this purpose they have to be frequently before the public eye and the community should make it a point to watch each concern with a parental and not a step-motherly solitude and should offer financial or other help or guidance to deserving enterprises, since, on their success depends the employment of many Saraswat Families, who would otherwise swell the great army of the Unemployed.

G. A. R.

O Shiva Mahadeva

Indu Ashok Gersappe

My Lord God,
Master of the Universe
The very source of Force...

You combine contrasts
Power and Peace
Destruction and Compassion
You are unique.

You wrap the sky around yourself,
You tie your flowing russet locks with water
And fix it with a radiant Crescent Moon.

You gather all that Gods and men discard
All misfit, misshapen miserable creatures,
Ghosts and gnomes with gnarled features
From the churning of the Sea.

Gods and Demons gathered treasures
Yet you accepted *halahal* which no one wanted
Oh blue-throated one...
You cupped your hands and swallowed the poison
To save us.

When others don rich silks and jewels,
You wear skins of animals
Smear pyre - ash on your fair body
And adorn yourself with serpents.

While all Gods are worshipped with rich sweets and fruits
You retire to the icy mountains of Kailash
Oblivious to whirling winds and hurricanes
And sit in solitude in severe penance
For our welfare...

Who dare disturb you?
Lest the third eye be opened
O my *bholaSaambSadashiva*
What moves you?
Only a desperate call of a Devotee
Be it Rishi or Rakshasa
Or perhaps me?

Ostomy in Corona Times

By Uday Kerwar

Even as the Go Air flight took off from Delhi, Hope filled the air. We had actually met the speaker of the Lok Sabha and he had offered to coordinate with related ministries and arrange a joint meeting with all Ministers. We could not stop our smiles as things were at last falling in place.

Then Corona happened. It was a bolt from the blue. Before we knew it, we had regressed, at F1 speed !!

What Happened ? Offices closed. All public transport stopped. Courier closed. Lockdown 1.0 announced.

What we did : Contact nos. were circulated to patients as we had one staff taking calls and responding to mails from home. We tied up with Cancer hospitals at Varanasi, Vizag, Guwahati, Navi Mumbai, Kolhapur, Barshi, Goa, Kolkata, Raipur, New Delhi to support our patients not registered with them for emergency needs. We also activated all our vendor customer care nos. We also requested a few staff to visit office to process all balance orders on hand.

Feedback received: Sadly, our efforts were not enough for a country of our size and by Lockdown 3.0, patients started clamoring for appliances from us as our rates are the cheapest in the country as we supply at cost.

What Happened next ? Orders started piling up, not as many as in normal conditions, but with office closed the pendency started building. Calls & mails were anyways always there almost 7 x 24 with each query responded within 24 hrs., at one point the pending orders exceeded 200.

What we did next ? We hired cars to get staff to office. We identified stock points and kept emergency material with them. We started processing orders with just 2 staff. A third did the billing remotely from Pune. We tied up with speed post by getting Ostomy appliances classified as medicine and our parcels were accepted even as the lockdown continued. Patients could now get their supply either at home or to the post office nearest to their home to pick up from. This was on account of staff shortage in post offices. Even as the main post office was closed a few times, we had to travel suburb to suburb trying to locate operating post offices to hand over our parcels.

We used all means available to deliver the appliances including milk tankers at Karad & Satara, Swiggy & Robinhood in Mumbai & Navi Mumbai. Volunteers came forward in many cases to deliver, we are truly grateful for all the logistical help – the caring showed.

Price paid : We had to endure absenteeism, material shortage, Vendor price revision , urgent clearance of imported shipment (to save on demurrage) and an excess of cash outflow. Inflows continue to be down 70%. **We are actively seeking donations ** and would request your helping hand in joining us in our fight against Cancer. 80G benefits available with every donation.**

Silver lining : As on date, we managed to clear all backlog except where we have no stocks. Yes, problems will continue, but we are happy we averted any SOS situation for any patient in these Corona times. The fight against cancer though, continues.



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Self-respect in Corona Times

ASHA VOMBATKERE

My husband and I were living in an independent house since coming to Mysuru after his retirement 24-years ago, with me handling the daily cooking. About 2-years ago, we decided it would be more practical and sensible to move into an apartment in a gated community since we were past our mid-seventies.

About one-and-a-half years ago, Rajamma came to work for us as a cook. Within a few months she displayed her culinary prowess. Not only did she produce tasty meals, she was also eager to learn our Konkani variety of cooking, which she picked up very quickly.

More importantly, she showed that she was a caring, responsible person and thoroughly dependable, always showing genuine respect for our age, and endearing herself to us and to house guests we have had. She solicitously cared for me during convalescence after a foot surgery, which restricted my movement even inside our apartment.

But this article is not a paeon in praise of Rajamma. It is about her dignity, self-respect and gentle assertion of equality.

The Corona typhoon was upon us, and as a gated community in which we had some self-quarantined residents who had returned from visits abroad, the RWA decided on 23rd March that non-residents were not to enter our campus until 1st April, except for essential services like milk, security etc. That meant no domestic help! Since Ugadi was on 25th, I gave Rajamma Ugadi (New Year) bonus straight away.

But on 24th March at 8PM, the bombshell dropped – complete lockdown upto 15th April!

Since permission was being given to people to collect their salary, I called up Rajamma and asked her to come to the gate to take her salary not only for March, but also in advance for April, in the event of the lockdown being extended. This she duly did. She also called us on mobile almost every morning to find out how we were doing and asking us to take care!

One morning her call was different. She asked me not to cook breakfast saying she had prepared masala dosa and chutney for us. She urged us to accept as she was doing it out of love!

We went down to our gate to collect the breakfast. The two bags were heavy. On reaching home, we found plentiful breakfast in hot-cases but along with that, vegetables and fruit which she had brought for us assuming (wrongly) that we would find it difficult to obtain. Rajamma had also prepared our favourite chutneys which she knew I liked to stock in my fridge. Clearly, she wanted to help because she felt we needed it. She told us she was sorry that she wasn't permitted come to work, and that we had to do all the work ourselves!

I was moved by her generosity of spirit, her quiet dignity, her self-respect, which required her to give and not only take.

That morning I learned that human dignity and pride must always be respected. I also learned that I must accept help

with grace, even though I may not be in need of it.

Rajamma taught me that when we accept help from a person who is financially less fortunate than we are, we actually show respect for her pride, her self-image and her generosity of spirit, and this, in my opinion, is true acceptance. Perhaps she was also telling me that economic inequality should not be seen as inferiority.

It would be well for us who have the means to help the poor in the current crisis, to give with empathy rather than pity, to honour their self-respect.

Asha Vombatkere is a book-lover, Sudoku and crossword enthusiast, erstwhile school teacher, onetime sportsperson, occasional trekker, concerned environmentalist, armchair social activist. She now leads a contented life in Mysuru with her retired Army officer husband, and minds other people's business! She can be contacted at (0821)2975187 and sg9kere@live.com.

Letters to the Editor

Dear Editor: Shri MG Bhat's quiz is well compiled. True to his name! All Bhanaps have either gone through the ceremonies or seen them performed, but would not be able to recall them. Congratulations, Shri Bhat!

Gurudutt Mundkur

Atma the Soul

You the observer

I am the witness,

You the listener

I am the witness.

Behaviour is yours

I am the witness,

For all your deeds

I am the witness.

Panchkoshas are

Your origin,

I am the witness of

The energy within you.

By Chaitanya Nadkarni

The author has written bhajans in Hindi, Konkani, Marathi and Kannada. He has authored several articles in Konkani and presented on AIR. He has worked in an honorary capacity for the Swami Parijnanashram Educational and Vocational Centre for the Handicapped.

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OBITUARY

Sindhuprasad Ulman 30th September 1943 – 1st April 2020

Guruprasad Ulman 18th February 1941 – 28th April 2020



It was with a sense of profound sadness we first heard mummy passing away on 1st April in Bengaluru. The grief was made even more poignant after daddy too followed rather suddenly on 28th April. Losing both parents so close to each other, especially during these difficult times, not being able to travel to be at their side, has been hard to bear and we thank all our family and friends who have helped us through this.

Mummy was the rock of the family, with a wonderful sense of humour and an infectious laugh. She arranged countless number of engagements, thread ceremonies, weddings and other social and religious events at home – these are memories that will stay with us for ever. The doors of our home were ever open to all. She was also a lifelong devotee of Divine Mother Sree Ramadevi, actively participating in weekly bhajans and pujas at the Rama Sakti Mission.

Daddy was the quiet organiser always ready to lend a helping hand and ensure everything went off smoothly. A creative and self-taught person, ever willing to experiment, he was always cooking up amazing dishes, and even built a stereo music system at home all those decades ago! He was an avid reader, which he passed on to us. People at Nightingale, the senior centre in Malleswaram, looked forward to his creative compilations of film songs every month. More recently, he also took on the heavy responsibility of being mummy's caregiver as ill health took a toll on her ability to lead her normal, active life.

As their children, we are proud of the rich legacy they have left behind for our families. They will both be sorely missed and fondly remembered by all near and dear ones.

We pray to Lord Bhavanishankar to grant their souls Sadgati.

Ulman Sandeep (son), Sangeethu & Rahul
Heble Rashmi (daughter), Prashant & Abhinav
Ulmans, Amladis, Philars and Hebles



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Obituary – Mr Dinkar Upponi (1931-2020)



Mr Dinkar Upponi (Dinesh to family), who was born April 15, 1931, passed away after a brief illness on June 3, 2020, in Mumbai. Shortly before passing, he was able to video-chat with his entire direct family.

He is survived by his 3 siblings Suresh Upponi, Satish Upponi and Suvarna Kalbag; Son Uday Upponi (wife Medha); Daughter Deepa Gokarn (husband Sunil); and 3 Grandsons (Varun, Ameya and Rishi Gokarn) and 4 Great grandchildren (Raina, Ravi, Kiran & Kaia Gokarn).

Dinkar joined the then largest Audit & Tax Consulting firm Messrs AF Ferguson in 1953, after completing his Bachelors degree from Poona University. He qualified as Chartered Accountant in 1964, was made Principal in early 1970's then made Tax Partner in 1980, and then a Senior Partner later in his career. He was the first Indian qualified Chartered Accountant, to be made Partner in those days. He married Suman Upponi (his now deceased wife) in 1960. He retired from AF Ferguson in 1997. He was also nominated Chairman of a Family Business, as he had significant depth of knowledge, both in Tax and other Strategic Financial matters. Throughout his career, he had mentored and helped several aspiring young professionals, who, to this day show their gratitude and respect for his support and guidance.

He was a man with a finely tuned sense of taste and a quiet dignity, borne of positive attitude, hard work and accomplishment. A proud accomplisher in his chosen field, he demonstrated qualities of restraint and thoughtfulness. A patriarch of a closely knit family, he made it a point to make everyone feel welcome in his modest home in Mumbai, and after retirement, he moved to Hubli with his wife Suman (married 59 years). He was a proud owner of a home which he personally designed and supervised its construction in Hubli, Karnataka. Thereafter, he spent inordinate amounts of time on beautification of gardens and decorating the home with paintings and murals. His extended family and friends/relatives have very happy memories of their hospitality, warmth and generosity, both in Mumbai and in Hubli.

It is indeed sad to have lost such a consummate professional, with quiet demeanor, an inspiration to many, and a man with varied tastes in art and music, generous, caring and giving. But he lived a full and fulfilled life of happiness and warmth.

May His Soul Rest in Peace—RiP DN Upponi.

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The 'Disc of Memory'

GAYATRI MADAN DUTT

I graduated from Mumbai University with English Literature and French. I have a deep interest in the origins and evolution of humanity and language, and have been studying the various sciences linked to these subjects for the past 20 years.

This essay is dedicated to the memory of Vedic scholar and socio anthropologist, Shri Ladli Nath Renu (1914 – 2013). He married my mother-in-law Lalitha's sister, Indira Bellimal, India's first trained child psychologist; so he was my uncle by marriage. His magnum opus, 'The Origin of the Aryan Cult: A Saga of Early India' was published by the Bharatiya Vidya Bhavan in 2012. The late anthropologist of prehistory, Prof. Kenneth A. R. Kennedy of Cornell University, USA, whose research work in the Indian subcontinent spanned almost four decades, and who is regarded as a Father of South Asian Palaeo anthropology, in a personal communication to this writer, praised Renu's socio anthropological translations of Vedic verses as "a splendid contribution and one I shall preserve".



Ladli Nath Renu



Kenneth A. R. Kennedy

When Western travellers began to arrive in South Asia, they were struck by the immense diversity in the region. The four so-called human "races" of the world were present here, their physical characteristics perfectly matched to the four South Asian climate-zones in which they resided; also present within South Asia were the four major world language families, seeming to signal that human and language evolution had unfolded here.

Archaeologists uncovering ancient strata on the Indian subcontinent found that these layers of earth had preserved, in the form of stone implements, the 'physical memory' of the four main tool stages — the simple, the more skillfully shaped, the sophisticated and the highly advanced — which had been made by the four human ancestral species identified by anthropologists, each tool type rising in seamless continuity from the previous one. The four human lifeways of hunting-and-gathering, animal herding, land cultivation and industrialised urban living too had co-existed side by side here for millennia.

The faith system of this region had also preserved the entire ancestral sequence of four belief-phases through which humanity passed during the thousands of years of its spiritual journey. In this system were conserved traces of the earliest thought-mode of humankind, so-called "animism": mountains, trees, the tulsi plant were worshipped. Within it too lay vestiges of the following stage, quaintly-named "totemism": folk believed they were the progeny of the sun, moon, of fire and the Saraswati River, and Ganesha and Hanumaan (elephant and monkey deities) were held in respect. In it too were present elements of the third phase, "ancestor worship": people offered water to their forebears during Pitru Paksha, and performed daily feeding of sanctified food to crows who were believed to carry its nourishment to the dear departed, and they also venerated ancient heroic divinities as their Father and Mother. The system also held the final fourth phase, of reverence to One Supreme Power: the Paramaatma or Brahman.

Another nurtured tradition seen in this region was that of the four debts (rinas) which human beings owe: 1) bhutarina, debt to the five elements: ether, air, fire, water and earth, and to the single-celled, multi-celled, invertebrate and vertebrate creatures that led to us; 2) deva rina, debt to the divine beings, the First Father and Mother Figures, who harnessed for us the benefits of fire-use, language, food cultivation; 3) rishi rina, debt to the sages who orally passed down to us, almost intact, memories of those early times; and 4) pitrarina, debt to our more recent ancestors.

Ladli Nath Renu, in his 2012 book mentioned earlier, explains this phenomenon of unremitting devotion to foregoing ancestors by providing another example — remembrance preserved of the four ancestral steps humans took down the ages in the departure rites that they performed for their beloved dead. Humanity first practised the rite of exposure, then immersion, then burial and then cremation (although cremation may have been introduced quite early in time). A verse found among the ancient books contains recollection of all these steps (in reverse order) within a single verse:

"O Fire (*agne*), bring (*aavaha*) all (*sarvaan*) our (*taan*) forefathers (*pitran*) to partake (*havisha*) of the sacrificial food (*attave*); those (*ye*) who were buried (*nikhaataah*), those (*ye*) who were immersed (*paroptaah*) (and whose remains lie scattered), those (*ye*) who were cremated (*dagdhaah*), and (*cha*) those (*ye*) who were exposed at heights (*uddhitaah*)" Atharva Veda 18.2.34 (adapted from Renu's translation, pg. 96). It is a remarkable record which covers each of the four steps undertaken by humans on their "emotional march", as Renu describes it (pg. 101).

Renu was a keen student of other disciplines as well, such as psychology. He particularly admired Swiss psychoanalyst

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Carl Jung's study of the human unconscious.

Renu writes that the human unconscious appears to harbour 'a mini computerized disc' (pg. 101) in which are retained the images of all ancestors, with memories of their life experiences, desires and expectations which continue to seek expression. Renu says that it was our very first ancestors who practised the departure rite of exposure, which is the most natural method of leaving the body in a high place, open to the elements and to birds who they believed would carry the essence of their loved one upwards into a pure ethereal realm. This practice is followed to the present day by the Zoroastrian community, by the Tibetan people, and was once followed by the Basque community of Spain and France.

Then, Renu says, some groups began to have an emotional affinity to water and felt that they should consign their dead to the water element. They hence adopted the immersion rite. But the wishes etched on their 'memory disc' of their foregoing ancestors, who had been deeply attached to the exposure method, caused them to first keep the body in an open or raised place and only thereafter immerse it in water.

Later on, perhaps when cultivation of land began to be undertaken, some groups developed an emotional connect with the earth and opted for burial. But they could not deny the desires and expectations of their two earlier sets of ancestors. So the body was first kept in an open or raised space to symbolically represent the exposure step, then

holy water was sprinkled on the body or grave, or the body bathed, to symbolically carry out the immersion step, before the burial ceremony was performed. A mound often made over the grave also represented a raised platform.

Members of a growing fourth group had already begun to entrust their loved dead to fire. But the wishes and attachments of past ancestors indelibly 'burned' on their 'disc of memory' caused them too to build a stack of wood upon which the body could first be given the rite of exposure on a high place. Renu then continues to describe the Indian cremation ceremony as it is conducted today:

"Symbolic immersion is practised by carrying round an earthen pot full of water with a hole at the bottom which is placed on the shoulder, sprinkling water all round the pyre. Then it is dropped and the remaining water flows out of the broken pot near the pyre. Immersion wishes are also symbolically satisfied by immersing the ashes and bones in streams and ponds. Burial is symbolically enacted by covering the body with [more] firewood or cowdung cakes [before fire is finally applied to the pyre]. ... The gain is a tranquillity of mind since the images of all the ancestors feel at peace" (pgs. 101-102).

Renu's is a very moving account of the 'memory disc' embedded in the human unconscious, and constitutes one more contribution to the fund of ancestral remembrance abundantly stored up in South Asia.

Courtesy: Bhavan's Journal of the Bharatiya Vidya Bhavan

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India's Role in Peacekeeping Missions

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

It was only when I was posted in Army Headquarters, New Delhi in 1994-96 that I became truly aware of the large number of Indian Army units that were deployed on UN Missions worldwide. As Additional Director General in the Ordnance Directorate it was my responsibility to undertake emergency procurement to make up critical deficiencies of stores and equipment authorised to units before they left India.

A total of almost 200,000 Indian troops have served in at least 43 countries over the years. India is one of the largest contributors to UN military missions and there is such a clamour for Indian troops that at times the Government of India has had to turn down requests for providing more combat or support personnel.

What makes the Indian Army so popular? There are several reasons why Indians are so much in demand. The first of course is professionalism and impartiality. The Indian Army ranks with the best in the world in terms of leadership, operational experience, equipment, organisation, training and motivation. Our soldiers are incredibly brave and fierce warriors. And make no mistake; peacekeeping missions are no cake-walk. Units get involved in actual war fighting and Indians have a reputation for meeting challenges head on. Several of our officers and men have been decorated for their role in peace keeping missions. In 1962, my own course mate, Capt Gurbachan Singh Salaria, was awarded the ParamVir Chakra posthumously in Katanga, Southern Congo.

Even the Indian Peace Keeping Force (IPKF) in Sri Lanka, during Op Pawan, got involved in fierce fighting with the LTTE almost immediately after its arrival on the island. The liberation of Jaffna cost many precious Indian lives.

Indians are also very friendly, open and serve in international organisations loyally, without any conflict. They are highly disciplined, pick up the local language more easily, they are adaptable and mix well and have a sense of humour. The fact that English is widely spoken and understood by most is a big help in communicating with foreigners.

In 1950-54, India's 60th Parachute Field Ambulance, a medical unit, was deployed in the Korean War. The unit participated in Operation Tomahawk with the US 187 Airborne Regiment and was awarded citations by the General Commanding US 8th Army and the ROK Army. A special mention of the unit was made in the House of Lords in London and it received commendations from various commanders under whom the unit functioned. The number of individual awards won by the unit gives a fair idea of the intensity of warfare the unit was involved in. Individual decorations included 4 US Bronze Stars, 2 Maha Vir Chakras, 6 Vir Chakras and 25 Mention-in-Despatches. The unit was awarded the President's Trophy by Dr Rajendra Prasad on 10th March 1955.

The South Korean government is honouring Indian Army's contribution to the Korean War on the conflict's 70th anniversary. This month, i.e. July 2020, Lt Col A.G. Rangaraj, India's first paratrooper, **will be celebrated across South Korea** as the 'Korean War Hero for the month'.

A decorated soldier and recipient of the MahaVir Chakra, Rangaraj commanded the 60 Para Field Ambulance, a medical unit of the Army now known as 60 Para Field Hospital, that treated an estimated 2.2 lakh patients during the Korean war. The decision to honour Rangaraj has been taken by the Korean Ministry of Patriots and Veterans Affairs to mark the 70th anniversary of the Korean war next year.

During the month of July 2020, Lt Col A.G. Rangaraj's photo will be put up in the war memorial and other public places in Korea. This gesture is meant to be a token of appreciation from the heart of Korean people for the sacrifices made by the participating nations.

The most famous Indian personality to have served on UN peace keeping missions was late General K S Thimayya, former Chief of Army Staff. He was a Lieutenant General when he was first appointed as Chairman of the Neutral Nations Repatriation Commission in Korea and provided with an Indian Custodian Force under Maj Gen (later Lt. Gen) SPP Thorat. The Indians performed brilliantly and came in for much praise from US President Dwight Eisenhower and also US General Douglas McArthur. Both Indian Generals were decorated by the President of India.

After his retirement, General K S Thimayya was appointed Commander of the United Nations Emergency Force in Cyprus. Gen Thimayya died in Nicosia during that assignment. The General was held in very high esteem by the people of Cyprus as well as the entire UN Force. A 10 day mourning period was declared in Cyprus and flags were flown at half mast. Wreaths were placed on his body on behalf of the UN Secretary General and the Government of India. Archbishop Makarios, President of Cyprus was amongst the mourners. His body was guarded by UN troops as it lay in state in Nicosia and was flown to India by special aircraft escorted by a contingent of Indian soldiers. Befitting honour; worthy of a great soldier.

Between 1954 and 1970 India provided an Infantry Battalion and supporting staff for control of Indo-China comprising three states of Vietnam, Cambodia and Laos. The tasks included monitoring, ceasefire and repatriation of prisoners of war. Needless to add, the Indians excelled in their mission.

Between 1956 and 1967, Indian troops were deployed in the Middle East with the United Nations Emergency Force (UNEF).

Two Infantry Brigades were deployed in Congo between 1960 and 1964. Mozambique, Somalia, Rwanda, Angola, Sierra Leone and Ethiopia-Eritrea followed thereafter.

Since 1998, Indian troops, military observers, and support staff have operated / are operating in Lebanon, Congo, Sudan and South Sudan, Golan Heights, Ivory Coast, Haiti and Liberia.

Lt Gen Satish Nambiar has served as UN Protection Force Commander in Bosnia-Herzegovina and was also nominated to the High Level Panel on Threats, Challenges and Change: of the Peace-Building Commission. Other senior officers have also served in various capacities at different times in different countries. They are too many to name individually in this article.

Indian Army officers and men have also served in several other countries either on special deputation, or as Military Attaches/Advisors or as training instructors or as UN Observers. But there is one common characteristic throughout. They have without exception won accolades for their superlative performance and are a credit to the country.

Just as this article is getting completed (May 2020) India has received the wonderful news that Major Suman Gawani, of the Corps of Signals, who is a BE (Telecom), BEd, and serving as a UN peacekeeper in South Sudan is to be the first Indian woman to be conferred the UN Gender Advocate Award.

It would be in order to mention an incident related by Lt Gen Ata Hasnain (Retd) who commanded India's 15 Corps in the Kashmir Valley and is today a prolific writer on military affairs.

In March 1995 a briefing was to be conducted at HQ UNAMIR II at Kigali; a very detailed and important brief on the security situation.

The United Nations Assistance Mission in Rwanda (UNAMIR II) was then headed by Mr Shahryar Khan of Pakistan as the Special Representative of the Secretary General (SRSG).

Mr. Sharyar Khan was earlier Pakistan's Foreign Secretary. A Mohajir from the Bhopal Royal Family, Shahryar Khan was known for his finesse and correct ways.

Col Hasnain was the Sector Cdr of No 3 Sector and commenced his briefing in typical Indian Army style, introducing the map, giving the situation, the threats perceived, actions in hand, the infirmities, requirement of resources and finally recommendations. He could see Mr Shahryar Khan's face light up and he complimented him on the quality of the very comprehensive brief.

Thereafter seven more sectors were to brief on their areas of responsibility.

None of the Sector Commanders stepped forward.

The briefing for all was done by seven outstanding officers of the Indian team, all of whom were performing duties of Operations Officers of their respective sectors.

Every Sector Commander felt that if an Indian Army Officer

was with him everything would go well and all loose ends would be tied up.

As Mr Shahryar Khan watched Indian after Indian troop in and out, to and from the rostrum, he kept looking at me appreciatively. Then he asked publicly - "Isn't there an Operations Officer from any nation other than India"?

When he got a blank look and a smile from the Canadian Force Commander, Maj Gen Tousignot, he stated - "I must really appreciate the Indian Army's quality of selection of its officers. I have not seen this quality of briefing anywhere in my service".

Turning to me he said - "Colonel Ata Hasnain please accept my compliments for this outstanding display of professionalism, I hope every officer here takes note of the way these officers have shown their grasp over the situation in Rwanda".

He then took Col Hasnain to a side during the inevitable tea and snacks break and told him - "You should be proud of your professional culture; I can admit I would never have found such a standard of conduct of briefings in Pakistan".

Coming from Shahryar Khan, that was high praise indeed!

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Bhagavad Gita

Here is our chapter-by-chapter analysis of an immortal text by our erudite contributor Dr. Sudha Tinaiker. The highlighted portions will enable you to realize that the gems of wisdom contained in this ancient treasury are an infallible guideline to living right

CHAPTER 2....(Part 3)

साङ्ख्ययोग

The *Veda*-s cater to entire humanity. Depending upon the predominance of each one's tendencies or *gunâ*-s (सत्व-रज-तमः), one may use the *Veda*-s for any of the four human pursuits (धर्मार्थकामपुरुषार्थाः). Most of humanity depends upon the *Veda*-s for their material pursuits. Lord Krishna tells Arjuna here "May you rise above the three material pursuits and let freedom from bondage (मोक्षः) be your goal. May you become a *karmayogi* and transcend the three *gunâ*-s" (v45).

The *dharma-artha-kâma-purushartha*-s are finite and *moksha* includes all the other pursuits. A liberated person is free from the material goals of these pursuits. मोक्षः is that fulfillment (पूर्णत्वम्), knowing which all material goals lose their importance. Krishna gives an example here. Just as a person who has access to a vast body of water does not go looking for water in small ponds, so does a मुक्तपुरुषः lose value for material gain. (v46)

The next two verses 47 (कर्मण्येव . .) and 48 (योगस्थ कुरु) are the most important verses of the entire *Gîtâ*. At the same time, these are also the most misinterpreted and misunderstood verses. When Krishna says ... "माफलेषु कदाचन" He does not say one "should not expect results". No one gets prompted to do anything without the result in mind. It is said that प्रयोजनम् अनुद्दिश्य मन्दोऽपि न प्रवर्तते (even a simpleton will not act without knowing the benefit of his action). Then what does this verse mean?

Any action done, gets processed and comes back in the form of an outcome or result. The results can only be one of the following: a) As expected, b) Less than expected, c) More than expected and d) Opposite to what was expected. Which one will happen depends upon multiple variables (दिव-काल-देश-वर्तमान-प्रारब्ध). One's action is only one of the many variables. Thus the "action" is only a "contributor", not a "controller". For example, when one votes in an election, his vote only contributes to the final result, but never controls it. **Therefore, when Krishna says "मा कर्मफलहेतुर्भूः". He does not mean "don't expect the result"; He only means, "May you be prepared to accept the result as ईश्वर प्रसादः .** At the same time He advises, "Do not give up

action". Then how does one deal with action and its result (कर्म-कर्मफलम्) ?

The answer is "*Karmayoga*". In simple words, it means "**Do whatever needs to be done with dexterity and accept the result with equanimity**". In the language of the scriptures ईश्वरार्पण बुद्ध्या कर्तृत्वम् ईश्वर प्रसादबुद्ध्या फल स्वीकृतिः Krishna cites the many advantages when one acts with this attitude in all situations in life:

a) One is stress- free while "doing the action, b) The action is done to the best of one's ability (कर्मसु कौशलम्), c) No unnecessary entanglement exists, with the result समर्तवम्, d) Gradual weakening of strong रागद्वेषः, e) Purification of mind (चित्तशुद्धिः). So Arjuna, He says, "May you do your duty of fighting this war with this *yoga-buddhi*." (v 47-48).

"Mere action without the attitude of *Karmayoga* only entangles one with the results. Such a person is a कृपणः (helpless/miserable). This moment requires you to be a *karmayogi* and do your best." ***Karmayoga* is not a direct means to liberation; however, it gives one the preparedness of mind to receive that knowledge which liberates.** "कर्मयोगेन ज्ञानयोग्यताप्राप्तिः ज्ञानयोगेन मोक्षप्राप्तिः" is the core of Lord's teaching in the *Bhagavad Gîtâ*.

Now Arjuna wants to know more about that *moksha*, which is the ultimate goal of every *karmayogi*. The one who is liberated is known by many names in our scriptures; स्थितप्रज्ञः, स्थिरप्रज्ञः, स्थितधीः, ज्ञानीजीवन्मुक्तः, the liberated one. He wants to know how a मुक्तपुरुषः looks, speaks and conducts himself (v54).

Krishna gives a beautiful description of a स्थितप्रज्ञः in the next six verses. "A *gnâni* abides in his Self which, by nature, is fulfillment/completeness (पूर्णत्वम्) He does not depend upon the world for his fulfillment. All his desires drop away" (v55).

"Such a person is not swayed by the polar opposites of life. Circumstances do not make him either happy or unhappy " (v56).

"Never is he entangled with any object or person emotionally, or psychologically. He neither hates nor loves anything exclusively. He accepts whatever comes his way, without

judging it as good or bad, gain or loss, victory or defeat” (v57).

“His sense organs are disciplined in such a way that there is neither dependency nor fancy for the world of objects. Everything is accepted with gratitude as a blessing”(v58/59).

“The liberated one understands that the sense organs have a natural tendency to gravitate towards the world of objects. However, शम दम उपरम have become natural to him from the days of *karmayoga* and the sense organs are by

themselves disciplined. Such a person has his mind focused in Me, *Ishvara* all the time.

By his very nature a स्थितप्रज्ञः becomes a role model for a *Karmayogi* whose goal is *moksha*. स्थितप्रज्ञस्य लक्षणानि मुमुक्षूणां साधनानि is the teaching of the *Veda-s*.

(To be continued.....)

When all global supply chains are disrupted, we continue to deliver...

BY DR. SONAL KUMTA

The Covid 19 pandemic has not only affected lives, livelihood, the economy, the healthcare system etc. but has practically brought the world to a grinding halt.



Healthcare services across the globe are burdened. When all elective and planned surgeries are being deferred the one department which continues to function is maternity and childbirth i.e. the Obstetrics and Gynaecology department. During the fifty five day lockdown period we have delivered about fifty babies at Fortis Hospital, Mulund and hope to continue.

This continuation of care has not been easy and has required revision of several protocols. As you are aware Fortis Mulund is catering to Covid patients as well. The whole hospital has been demarcated into 3 separate areas for Covid patients, those awaiting reports and a separate non-Covid area. Separate entry points have been built in, and a triage area to ensure appropriate patient movement for admissions. Infection control begins at the entrance itself with strict screening to triage patients. Safe hygiene practices, infection control measures, frequent hand washing, and social distancing norms are being meticulously followed by staff as well as patients to minimize transmission.

As the head of department for Ob-Gyn, I have made some strategic changes in the department to ensure functionality while deploying optimal healthcare personnel to minimize exposure and ensure ongoing services. Since the 25th of March we have deployed a rotation system to ensure that there is one Consultant and resident doctor to take care of all outpatient, emergency and indoor work on a daily basis. This limits Covid exposure to many personnel at one time, while enabling us to maintain and provide the best services to all patients. This system has worked well till date.

Our outpatient consultation services have also seen

a change. For all non-essential care services (follow-up and review of reports) we have moved to telemedicine consultations. For those who need to visit in person, we ensure safety of patients and providers by using Personal Protective Equipment (PPE), social distancing and infection control practices. Appointments are slotted for 15 minutes with 5 minutes to sanitize and maintain social distancing in waiting areas. Parallel ultrasound appointments are made, and patient's reports reviewed on same day to avoid coming back for follow-ups.

Indoor rounds, emergencies, normal deliveries and caesarean sections are all conducted using PPEs as healthcare personnel are the most precious resource in this war against Covid and we cannot afford to lose them. I can not even begin to tell you how difficult it is to operate using PPE with sweat trickling down your body and especially your face, visibility affected due to masks, face visors and shield with a couple of layers of clothing. It almost seems we have become robots instead of using robots for surgery.

The dehydration and fatigue which sets in after a day's work is something that we haven't experienced before...and I say this after having worked in public hospitals and being used to conducting 25 to 30 deliveries a day.

To add to this, we must deal with bad news of colleagues and friends falling prey to this deadly virus and morale ebbs to the lowest. But just as sunrise follows sunset and day follows night, we continue to motivate ourselves to continue everyday as this war has to be won. Our Hippocratic Oath urges us remain committed to our patients in these trying times.

Birthing is one of the most beautiful experiences of life. I along with my team members at Fortis Mulund maternity are committed to making this the most safe, healthy and delightful experience of your life.

*Dr. Sonal Kumta, Senior Consultant, Obstetrics and Gynaecology, Fortis Mulund
MD (Gold Medalist Mumbai University)
DNBE MNAMS DGO FCPS DHA
Diploma Pelvic Endoscopy Kiel Germany
Qualified DaVinci Robotic surgeon*

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.

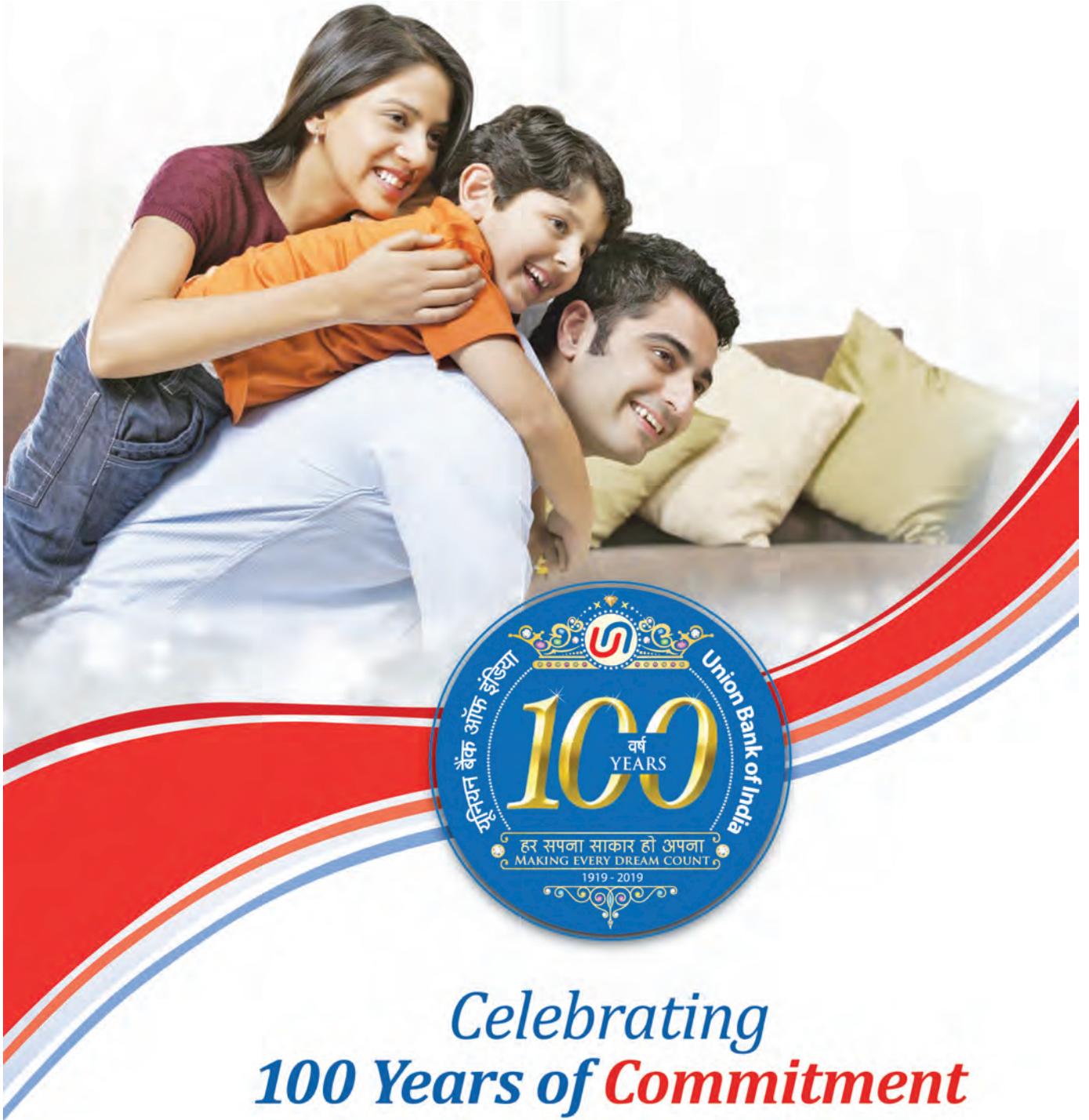
The activities of CHF includes:

- 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 Squibb, 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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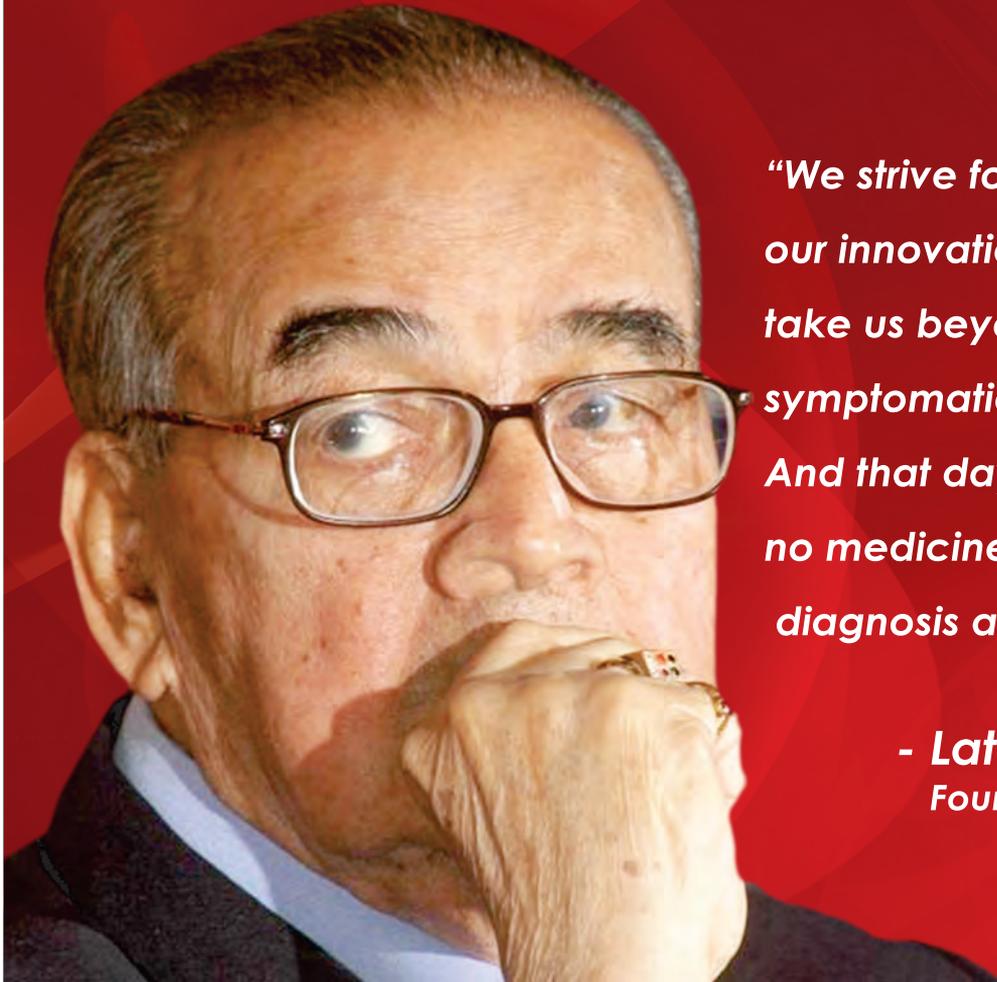
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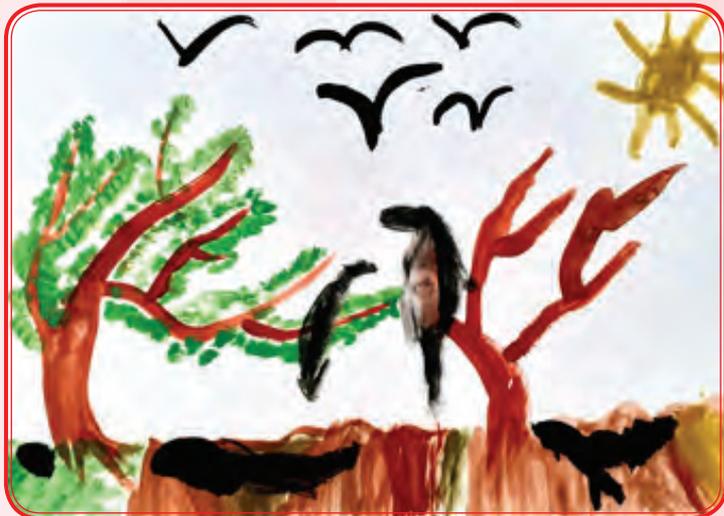
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Aadya Katre - 9 years

Strong man



Avani Santosh Sajip - 9 years

Learning Discipline From A Cricketer

SUDHIR VOMBATKERE

I learned my lesson on military discipline from a cricketer when I was a Gentleman Cadet (GC) in the Indian Military Academy (IMA), Dehradun, which I joined in January 1961, with the promise of earning the President of India's commission in December 1962.

GCs were granted 'liberty' on certain days to leave the Academy on condition of being properly dressed in the regulation 'mufti', not visiting out-of-bounds areas of Dehradun, and reporting back in time. Fair enough, because most GCs and this writer for sure, could only think of food, and there were prescribed city restaurants which one could visit.

It's not that food in the GCs' Messes was poor or insufficient, but change was necessary too. In fact, Mess food was nutritious, our huge appetites made almost everything seem tasty, and the quantity one could put by was limited only by the duration of the mealtime! As proof, in two years of grueling, intensive physical and military training, I grew from a 63-kg teenage lad to a tough 69-kg soldier.

Early in 1961, I "discovered" a Bhanap family living in the adjoining Forest Research Institute campus, and my initial foray in search of 'home food' was met by their cordial and unstinted hospitality, and my visits became quite regular.

Over the months, the daughter of the family became an added attraction. But what's the connection with discipline, you may well wonder. Patience, dear reader! It happened that the young lady passed her Senior Cambridge exam in December 1961, and had a 6-month break before joining college. That provided me with more opportunity to meet her during liberty, and often even without it!

Our friendship had grown, and we decided to go to the movies, followed by eating out, with her parents' consent. It was unconventional for those times, and even more unconventional that it was she who treated this ever-hungry GC!

That outing sealed our bond – we later married and we have just marked completion of 55 years of happy marriage. And now to the 'discipline' part.

After the matinee show movie, we went to a restaurant. Dressed in regulation 'mufti', I was recognizable as a GC, and when we entered, we passed a table at which the Academy Adjutant was seated. I politely wished him, but the Adjutant, the custodian of discipline, glared at me. Unperturbed, after an enjoyable meal, we cycled back.

Some days later, I was summoned to Orderly Room, for disciplinary action. Clueless of the reason for summons, I was marched up before my Company Commander, who was none other than world-famous cricketer, Major H.R. (Hemu) Adhikari.

The charge against me was that I had been out-of-bounds, observed by the Academy Adjutant. Asked what I had to say, I said that I had been to Kwaliti restaurant which was not out-of-bounds. My Company Commander told me that the

Academy Daily Orders had placed the city out-of-bounds for all ranks due to a measles outbreak, and I was therefore guilty as charged. My plea was that I hadn't seen the Order, and that's when Major Adhikari gently gave me the lesson that in the army, ignorance of orders is no excuse for breaking rules. He then asked who the girl with me was, probably fearing a complaint from her family. I explained and, ever the gentleman, he just harrumphed!

Having been found guilty, next came the sentence. He asked me why I should not be punished with relegation (loss of 6-months of service seniority). I don't know how I blurted out that if it was out-of-bounds for me it was also out-of-bounds for anybody else from IMA. He appeared annoyed at my impertinent logic involving the Academy Adjutant, and I was marched out!

In the event I wasn't relegated, thanks to the fair-mindedness of an icon of the gentleman's game. More importantly, I was fortunate and blessed to have learned a lesson in military discipline from an officer and a gentleman, the legendary cricketer Hemu Adhikari!

Maj Gen S.G.Vombatkere, VSM Address: 410 'Aspen', Sankalp Central Park, Yadavagiri Mysuru-570020. Contact: (0821)2975187, E-mail:<sg9kere@live.com>



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Beena Savkur of Bengaluru narrates how so many creative and fulfilling opportunities opened up, once she stepped into the wonderful ‘classroom’ of *seva*

“Without a Second Thought..”

Life, and the responsibilities that came with it, held me down for a long time, doing the mundane and repetitive things everyone does in the course of our routine lives. The only respite was that I worked with children. This, in turn, gave me an opportunity to work with children in the Bengaluru Math. From *Bal Vihar* to *Prarthana Varg* was a 10- year- long journey and it continued. When I went to the Math I would see other *sadhaka*-s devoting much more time in *seva* activities and I would ask myself ‘*Mera number kabhi ayega?*’ Yes, I wanted to offer more *seva* to our Guru and our *Guruparampara*. The yearning was there but I was not able to see or find an opportunity.

Then in January 2019, the calling came. I got a call from Smita Baljekar, a very dedicated volunteer from Bengaluru saying, “Beenapachi, Shirali *vachun korche tashi seva opportunity assa, kartave?*” I just grabbed it. Something I decided, for myself for the very first time, without a second thought. I said “Yes!! *Hanva tayyar assa*”.

It was a very special opportunity too, for women only, to scan and preserve ancient documents. We were a group of 10 *pachi*-s from Bengaluru, Mumbai and Shirali and we met in Shirali in the second week of February. We were trained by museumologist Shri. Jyotish Desai mam of Chatrapati Shivaji Maharaj Vastusangrahalaya, Mumbai, in archiving and preservation of ancient and fragile documents.

My first lesson in *seva* was community living! Sharing room space, bathrooms, washrooms, clothesline, everything, with my new friends. Within a couple of hours nothing and nobody felt new. We were sharing, laughing and working together.

We quickly got accustomed to our new routine – wake up early, do exercises and *pranayam* together, bathe, do *japa* sitting in the Math listening to the sounds of the bells of the morning *puja* from different *Sannidhi*-s. Paying obeisance to the eleven *Sannidhi*-s every morning was inspiring and it also made me agile and energetic.

The fresh country air was very inviting for going on long walks. So, on my next *seva* visit I carried my shoes and started going regularly for walks, early in the mornings. The experience of seeing a village wake up in the morning is truly beautiful. Seeing the colours of the sky changing from a dull grey to a crimson red and then yellow is an exhilarating experience. Then, the sound of water being drawn from the wells – smoke rising through the roofs – birds chirping in

their morning *raga*-s – peacocks calling out – even saw a flock of them cross the road – people of the village plucking flowers to make *chikli*-s– the fragrance of *mogra* floating in the air, all so intoxicating! Not to miss a passing train on the Konkan railway line chugging in the distance sometimes – oh, the list can go on and on. The love and affection showered on us by the *pachi*-s from Shirali who are in our group, makes every trip even more enjoyable.

Then, during the Mallapur *Chaturmas* when I went for *Gurupurnima*, I received another big blessing. Swamiji inducted me into the Samvit Sudha administration-team. This was another new beginning of fresh learning, developing more friendships and most importantly, a new phase of *seva*. This meant more trips to Shirali and more time in *Gurusannidhi* !

Samvit Sudha ignited my creative side once more and I found myself enjoying every moment of working with the vibrant team. Seeing the dedication of Rupali, Lakshmipachi, Vinati and all other volunteers of Samvit Sudha has been very inspiring for me.

When working together we lose track of time and drown ourselves in planning new products, working out costing, executing production plans, coordinating with customers and hubs. So much to learn, so much to do. I am loving this new phase of my life. The most precious off-shoot of all this is, of course, the *Gurudarshan* and *Gurusannidhi* that we are blessed with from time to time.

Even when Parama Pujya Swamiji is not in Shirali, we still feel the Presence and Blessings of our beloved Guru and the *Guruparampara*. In this one year of my *seva* I have experienced a growth in my thoughts and work. I feel I have embarked on a new and fulfilling phase of my spiritual journey through *seva*!!

All this has given me a monthly opportunity to go to Shirali for at least a week and when I am with the scanning team, to be there up to two weeks at a stretch. This has been possible with the unstinted support of my husband and the encouragement from the rest of the family.

When I take my breaks to come home I leave with a heavy heart and look forward to my next *seva* visit. I would like to conclude by saying that whoever is capable of doing *seva* should partake of this wonderful experience. The opportunities are plentiful, we just need to look for them earnestly.

~~~~~ *Parisevanam* ~~~~~



With new volunteers in our Ancient Document Scanning team in November, 2019



At the Samvit Sudha Stall during the Saraswat Shivir January, 2020



Parama Pujya Sadyojat Shankarashram Swamiji and Parama Pujya Somgiri Swamiji blessed our Samvit Sudha Units during the Samvit Sadhanayan Shivir February, 2020



*Kashay*-break at Aryapachi's house



Printing on cloth for 'Harit' - our vegetable shopping bags

# Courageous Communication- Say what you feel and feel what you say An important aspect of your Communication!

BY MAYUR KALBAG

If you aspire to become a leader albeit in your team, within your department and eventually to become the leader at the topmost level in an organization in the form of a CEO (Chief Executive Officer) or the M.D (Managing Director), then, apart from various other qualities, the one rule or principle that you must try your best to inculcate within you and then start implementing it is the rule or principle of **Courageous Communication**.

**'SAYING WHAT YOU FEEL...and FEELING WHAT YOU SAY'** and **communicating with fearlessness** will get you to make the most positive impression in the minds of your colleagues and even your seniors. I say this because, many people feel the fear to such an extent that they refrain from expressing what they feel intensely. Let me highlight the importance of Courageous Communication through an interesting example that happened in my life.

I was told by my boss (senior manager) that some of us were selected to go to the United States on the invitation of a very big company. We had to go there to see their production facilities, observe their new manufacturing technique and eventually buy those machines from them. Within a few days we had reached USA at a place called Dallas. The next day my senior manager, my colleague and I were taken to the company headquarters. There, we met their CEO and with him we went to look at their production facilities. The entire day was spent in understanding their new and innovative and progressive ways. Both, my colleague and also my boss, were not only impressed but also convinced that these machines and their ways of generating high quality products were necessary for our company in India. "So what do you think Mayur?" he asked me with a big smile. I knew for sure that my boss had already made up his mind. He even asked my colleague what he felt and immediately my colleague responded with an excitedly toned positive affirmation. "Sir, I think these machines will be great assets for us and will help us increase both the quality and quantity of production" he said to the boss. The boss again looked at me and seemed keen to know my reaction.

This is where I began to experience mixed feelings and that is because I had a couple of serious doubts about the machines. Although they seemed extremely innovative and fully automatic, I had a few queries and some reservations related to its extremely high price-points. I was not sure if these machines were going to be cost effective for a smaller company like ours. I also had seen a few discrepancies in the way the machines were functioning, something that, both my colleague and boss had missed out on. I actually had heard some noises emanating from the machine while it was working. It was not really loud but it was enough to distract me. My boss was waiting for my reaction and, despite my apprehensions, doubts and queries, I nodded my head as if to agree with him that the machines were excellent.

Thankfully, my boss decided to also speak to our M.D. (Managing Director) before going ahead with the purchase of the machines.

That evening, at the hotel, while we were sitting and chatting informally, my boss told us that he was going to make the call to our MD and seek his final approval about buying the expensive machines. I was really in two minds, whether to become bold enough and tell my boss about my doubts and observations or just let things go the way they were planned. "We will be investing more than half a million dollars for the purchase of these machines and what if they create problems for us in the future?" I thought to myself. Just as my boss was about to dial our MD, I stopped him. "Sir, before you call him I need to share a few things with you regarding the machines" I said to him anxiously.

The boss smiled. "Sure Mayur, go ahead" he said. I somehow mustered enough courage and responded. "Sir, to be very honest with you, I was not impressed with these machines. There were a few discrepancies I noticed, including some noises emanating from them" I told him and also shared some more doubts and issues about the high prices and how we could explore similarly innovative machines at a much lower cost. I was unsure what the reaction was going to be from my boss as he had already made up his mind to go ahead. But, to my pleasant surprise he came close to me, smiled and just said one thing. "Mayur, next time please don't wait till I am about to call our MD. Earlier, in their factory, when I asked you about your views regarding the machines you said you were happy with them. If you had shared your apprehensions and observations at that time, I would have immediately put them across to their production head and their CEO to seek their response and clarifications. But you know what, at least you shared all this with me and not after we had paid huge money to buy the machines. Please remember Mayur, 'COURAGE to COMMUNICATE' is a very important and critical requirement if you want to become a leader and a successful one at that!"

That evening, after listening to my boss, I learnt an important lesson which was to always communicate with courage especially if it was something that I felt strongly about! I also learnt that it is critical to speak what I felt and feel what I spoke!!!

*An International Trainer & Transformation Coach since 2001, Mayur conducts leadership seminars for the global corporate. He is on the panel of the Confederation of Indian Industry (C.I.I.) as well as the Bombay Chambers of Commerce & Industry (BCCI). He is also the Consulting Columnist with FIJI SUN Newspaper and has also authored three books namely Adventures of Poorna, Smile at Stress and The Rising Waterfall. He also is an abstract painter and integrates the aspect of 'ABSTRACT' Painting with Innovation in his seminars! email id- mayurkalbag@hotmail.com*

# Lockdown Musings Part 1 - Manki and my Bharat

SMT SUMA KAUSHIK

I drove past my closest ration shop where masked men and women stood at safe distances from each other. I was driving from our village Manki towards Honavar after a span of almost 20 days for medicines. Felt like I was at Al Seeb, a then suburb of Muscat! Top class dual carriage way freshly surfaced by IRB! I did not see a single truck go past on the other side. There was a tranquil prevailing... no, certainly not nervousness. I had crossed Gunvanthe when I saw a *bai* wave at me. She was trying to sell her homegrown veggies. The masked lady offered me a *chibbad* (local musk melon) and a *padval* (snake gourd). I bought the veggies without bargaining. She gave me a thankful look and I felt blessed.

Then, I crossed the beautiful Sharavati. The big boats, small *donees* and canoes were all anchored standing quiet in the waters. I whizzed past the unusually silent Honavar cross. All shops were shut and no roadside fruit-sellers either but for a handful masked gentlemen walking.

As I drove further, I was stopped by a police patrol just outside the police station. I explained that I had come from Manki to pick up some medicines pointing to the shop about 100 m away. They waved and asked me to move on, not before telling me where I could get fruits and eggs. I quickly finished my errand and started my journey back. Our Taluka wasn't touched by Corona, but hats off to our people here who had responded so well to the discipline call given by our PM.

The thinking machine was on during my journey back. The past 6 years, on the national scene and social media we have seen protests - protests of all kinds, sometimes against a bill which is being passed, Award *wapsi*, JK stone pelting, JNU, FTII and what have you.

And while all this was happening, our PM had firmed up. He was learning. He was globe-trotting, creating an individual relationship with countries big and small. And our own Indian diaspora was playing a very important role in image building. Meanwhile the social media was reaching out to the remotest citizen. Public was more aware than ever before.

Our PM had reached out to the world, our armed forces were being strengthened, our neighbors were getting more cautious, article 370 was abrogated, the corrupt at high levels were being reprimanded and both houses of the parliament almost in control.

And then came CORONA...followed by the clapping of the *taali*, the clang of the *thali*, the raising of the light of hope to the skies... The scale and magnanimity of these simple yet effective and silly by many events brought the country together.

*Kya hawaka rukh badal gaya hai?*

The West was beginning to ape us and India was victorious. The PM was consulted by other western countries to fight Corona. They were clapping too. The protesters were whimpering. And the huge, sane, educated, uneducated, urban, rural, aware and *jagrut* India was found standing by

the PM. The quiet supportive population who is not talked about by the media had shown its subtle sublime strength and resilience. India had arrived on the Global stage and was flexing her muscles. Nothing mattered, not caste nor creed. India had healed and come June we start our trajectory upwards, as individuals and as a nation.

JAI HIND!

Editor's Note: *This is a four-part series written by Smt Suma Kaushik. Smt Suma Kaushik can be contacted at +91 9892449694.*

## *Kiddies' Corner*

### Defiant Hope

Stepping onto an empty road  
Outside the world is quiet and calm  
Cars are no longer carrying a load  
Instead families stay home away from harm  
Around me are a few towering trees,  
Composing a tune  
Lining the streets, the lonesome leaves sing of  
Misfortune  
Delving into bookshelves covered in dust  
Into other worlds, I am not alone  
Stood still, I start reading with gusto  
Time passes happily, for now, but the future's  
Unknown  
All of a sudden, I feel robust  
Never has the world been so silent  
Could I have imagined this in my dreams  
I know feel vibrant  
Nature recovers, human's rested  
Glad I am I to find that the world is proving  
Defiant.

**By Anjali Kotnis**

*Anjali is 9 years old. She is the daughter of Sonali (nee Trasi) and lives in UK. Anjali penned this poem during the lockdown down time which won first prize in year 3-year 4 category. It is also submitted to the GDST Laurie Magnus competition 2020. Anjali likes to play cricket, tennis and hockey. She is passionate about writing and her last essay was selected in a book called Spooky Sagas-Oxfordshire Tales.*

## Markets of Mangalore

BY MANGALORE GOPALKRISHNA BHAT

A market in Konkani is *markita* or *pant\_a*. The latter term is derived from the Kannada word *pete* (pronounced payte). There is also another word *saant\_a*, which means a fair or a periodical street market. That word is also probably from Kannada *sante*. Going to market for me was *markita voche\_n* or *pentaa voche\_n*. I still use those terms and say *voche\_n* and not *vache\_n*, which is used by some Amchis. To each his own.

Mangalore, in my younger days, had three markets in the town. The flower market, selling only flowers, was in Car Street or *Ratha Beedi*. One could find *kaanTiful* of *shevante*, *mogre* and other varieties of flowers in that market, known to us as *phullaa pant\_a*. Our daily requirement was met by flowers grown in our *hittal*. However, for special occasions, one had to go to the flower market. The other two markets were the vegetable market and fish market (*jhaLke markita*), which were on the Market Road, close to Hampankatta. The fish market was out of bounds for us. The fertile soil of Mangalore and its surroundings yielded varieties of vegetables, particularly *magge* and *guL* and these were freely available in the market. Catholic ladies, called *Baayi*, used to sell their home grown vegetables going from house to house.

The retail trade was, and still is, in the hands of GSBs. The wholesale market was in the Bunder area, where business was conducted in *bhandsaal*. The retail shops were concentrated on the Market Road. Our grocer was one Mangalpadi Subraya Shanbhogue and we had a *kaek* or a credit account with him. The shop was known to us as *kaekaa aangadi*. Once when I mentioned this to my friend Nadkarni, he thought it was a cake shop! Annually on Dhanlakshmi pooja day, the shopkeeper would invite us for *aangDi pooja*. We children would look forward to it as invitees would be served with a *goli* lemonade, that was then a speciality of the town. The bottle was closed with a marble and had to be opened with a special opener. Grocers' shops were known as *jinsaa angadi*. I remember reading an article by one Kamath a Mumbaikar, where he mentioned about his trip to Mangalore in summer vacation. His grandmother asked him to accompany her to *jinsaa angdi*. He was overjoyed that he would be able to buy jeans but was totally disappointed on reaching the shop.

Few Amchis were shop owners, the well known one being Yellore Rama Rao, who had established an optical shop in Hampankatta. It has completed over a hundred years and is now run by the third generation. Then there were Alekal Tailors and H.Ram Rao & Sons, snuff merchants. Schoolboys would slyly sneak near the snuff shop for a free sample. Ram Rao's son Sunder Rao was an accomplished harmonium player and his other son H.Taranath, a resident of Bombay, was a renowned tabla player. I know of some other small shopkeepers, one of whom was Bolangadi Mainath

maam, who was known as Angdi Mainatu. That was long long ago. But there were Amchi business men like Matpadi (Pandit) Brothers, who had tile factories. Karwar Vithal Rao was a pioneer in city bus service and had his Mangalore Automobiles.

The main shopping area was Hampankatta, which a teacher of mine said was derived from *Appannana Katte*, probably some Appanna was the first one to start his business in the area centuries ago. Saree and textile shops like Chandarana Brothers, Jayantilal and RB Vasant were owned by Gujarati traders settled in the town but there were other well known stores like Sujirkars. One Shivanna Shet used to have a small sweets shop, where he personally prepared and sold sweets. Later his son expanded it into a chain of stores called Komal Sweets. The jewellers were mostly *sonnar\_s* and called themselves Sheth. The Felix Pai Bazar near our school was a nondescript structure and housed Kamath & Co and other shops. Some Catholics had names like Felix Pai, Lobo Prabhu etc., indicating their GSB origin. Right behind the bazar was Persian Bakery, probably the only Irani restaurant cum bakery in the town. There were other areas like the Car Street, which also had rows of shops on either side of the street.

Shopping these days can be exciting as the customers in the city have super markets and trendy malls. But shopping then was like visiting friends – it had a flavour of its own!

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### The Float

Brick by brick they build our houses  
Wood, tile and marble they cut and chip  
Heaps of clothes they wash and iron out every crease  
Every sewer, road, gulley and house they clean  
They tend to our machines, power and telephones  
They tend to the sick and the ailing  
They protect, support and guide us through the most difficult times  
We were, are and will be  
For they were, are and would be.

They often leave their land, people and homes far behind  
We live a cozy existence for they tend to our needs  
Are they still there, where, and how?  
Are they fed, clothed and safe?  
Do we even care to know how they have been?  
Will washing our hands wash away their blood and tears?  
Would that the powers that be cast a soulful glance at their sad plight?  
Could we make their lives a bit more livable?

By Vanita Kumta

# पुस्तक परिचय

उदय मॅकिंकर

विदारक सत्य मांडणारी कादंबरी “माल”  
मूळ कादंबरी “सरकुगळु” (कन्नड कादंबरी)  
मूळ लेखक : फकीर मुहम्मद कटपाडी  
मराठी अनुवाद : मीरा शिराली  
प्रकाशक : शब्द पब्लिकेशन  
पृष्ठ संख्या : ९९ मूल्य : ₹ १२५/- फक्त

लेखिका श्रीमती मीरा शिराली म्हणजे एक उच्चविद्याविभूषित , प्रतिभावंत व्यक्तिमत्व . शिक्षणाने B. A. M.Ed. पेशाने शिक्षिका (पार्ले टिळक मराठी माध्यम शाळेतून सेवानिवृत्त) कर्नाटक विद्यापीठ धारवाड येथून पदवी शिक्षण पूर्ण केले . तोपर्यंत मराठी भाषेशी संबंध नव्हता . मुंबईला आल्यानंतर त्या मराठी शिकल्या आणि आपले मराठीचे ज्ञान विकसित केले . त्याच बरोबर मुंबई विद्यापीठातून पदव्युत्तर शिक्षणही पूर्ण केले .

साहित्य क्षेत्रातील त्यांचे योगदान लक्षणीय आहे . त्यांच्या लिखाणाने मराठी साहित्य समृद्ध झाले आहे असे म्हटले, तर ते वावगे ठरणार नाही . बालसाहित्य, लघुकथा, कविता , कादंबरी असे साहित्याचे विविध प्रकार, त्यांनी अत्यंत समर्थरित्या हाताळले आहेत . अनेक सिद्धहस्त आणि प्रतिथयश कन्नड लेखकांच्या कादंबऱ्यांचे त्यांनी तेवढेच प्रभावी मराठी अनुवाद केले आहेत . उदाहरणादाखल, व्यासराय बल्लाळ यांची “वात्सल्यपथ , त्रिवेणी यांची वेक्कीन कण्णू (“मांजरीचे डोळे”), निरंजन यांची “वनशंकरा”, डॉ. कुसुम सोराव यांचे जीवन दर्शन - “शतमानद कुसुम” आणि प्रस्तुत कादांबरी “माल”, जी अनिष्ट प्रथांचे विदारक सत्य मांडते .

केरळच्या पार्श्वभूमीवर चितारलेली ही कादंबरी . कलिकोटमधील कुट्टिचिरा ही एक मुस्लीम वस्ती . अत्यंत गरीबीने ग्रासलेली . दरवर्षी पावसाळ्यानंतर चैत्र महिन्यात (वसंत ऋतुत), अरबस्तानातून अरब कलिकोटला येतात, दलालांमार्फत कुट्टिचिरातील मुलगी पसंत करून तिच्याशी निकाह (लग्न) करतात पण इस्लाम नियमावली प्रमाणे नव्हे . या निकाहाची कुठे नोंद होत नाही . पण त्या निकाहासाठी मुलीला भरपूर पैसे देतात . काही महिने त्या मुलीसोबत हॉटेलमध्ये राहतात, तिचा उपभोग घेतात आणि अरबस्तानला निघून जातात . त्यानंतर त्या मुलीशी त्या अरबाचा काहीही संबंध नसतो . त्या अरबाने दिलेल्या पैशातून, त्याच्यापासून झालेल्या अपत्याचा सांभाळ करायचा आणि जीवन जगायचे . रितसर निकाह न झाल्याने, तलाकचा प्रश्न नाही . पुढील वर्षी दुसऱ्या अरबाशी निकाह आणि पुन्हा तेच . ही ह्या वस्तीतील प्रथा . ह्या वस्तीतील मुलांची लग्न होतात पण मुलींची होत नाहीत . त्यामुळे मुली वयात आल्यानंतर ह्या प्रथेचाच एक भाग बनतात .

हाजिम ही ह्याच वस्तीतील एक स्त्री . अरब लोक त्यांच्या गावी येतात तेव्हा वस्तीतल्या स्त्रियांची माहिती हवी असेल तर दलालांना हाजिमलाच भेटावं लागतं . व्यवहार तीच ठरवते . पण स्वतःहून दलालांकडे पैसे मागत नाही . त्यांनी दिले तर घेते . ह्या हाजिमला अरबांकडून चार मुलं, एक मुलगा आणि तीन मुली . मम्मूटी, हफसा, जुलेखा आणि नफीसा . हफसा

आणि जुलेखा ह्या वस्तीतील अनिष्ट प्रथेच्या शिकार . मम्मूटीचा त्या गावातील कोया घराण्यातील मुलीशी रितसर निकाह झालेला . कोया घराण्याच्या रितीप्रमाणे लग्नानंतर मम्मूटी त्याच्या सासरीच राहत असतो . नफीसा नुकतीच वयात आलेली .निकाह रितसर व्हावा, नवऱ्याने तिला नांदवावी ही हाजिमची प्रामाणिक इच्छा . त्या अनुषंगाने ती मम्मूटीला चांगला मुलगा बघ असं सांगते . जुवेदा ही सैदु कोया ह्या प्रतिष्ठीताची कन्या . नफीसाची बालपणापासूनची मैत्रिण . रितसर लग्न करून संसार करणारी गृहीणी . तिचा नवरा नोकरीच्या निमित्ताने परदेशात असतो . सलीम हा जुवेदाचा भाऊ .एक तलाक झाल्यामुळे काहीसा अवोल . नफीसा, सैदु कोयांकडे घरकाम करते . घरकामात पारंगत आणि दिसायला देखणी . नफीसा आणि सलीम एकमेकांना मनोमन आवडत असतात . परंतु नफीसा “त्या” वस्तीतील असल्यामुळे सलीम कचरत असतो . पुढे सलीमचं लग्न होतं . नफीसाला, रितसर विवाहाला मुलगा मिळत नाही . तिच्याशी निकाह करण्यास एक वृद्ध अरब त्यांच्या वस्तीत येतो . पुढे काय होतं हे कळण्यासाठी ही कादंबरी वाचायलाच हवी .

वस्तीतील, गावातील काही तरुण ही प्रथा बंद व्हावी म्हणून चळवळ करतात . त्या वर्षी वस्तीत ‘निकाह’ होत नाहीत पण गरीबीमुळे वस्तीतील लोकांवर भीक मागण्याची वेळ येते . औषधोपचारांअभावी लहान मुलं दगावतात . पुढील वर्षी पुन्हा चळवळ उभारणीसाठी, गावातील तरुण, सभेचं आयोजन करतात . ही गोष्ट समजताच हाजिम तिथे पोहोचते आणि वस्तीतील लोकांच्या मनातील शल्य, एक विदारक सत्य त्या सभेत मांडते . ती म्हणते, “मी तुमच्यासारखं लिहायला



वाचायला शिकलेली नाही. पण काही न कळणारी गांवढळ समजू नका. जीवनात होरपळून निघालेली माणसं आहेत आम्ही. तुमच्या दिग्बाऊ बोलण्याचा अर्थही आम्हाला समजत नाही! मी, माझी आई, माझी आजी, सगळीजण अरबांपासूनच जन्मलो आहोत. वाटल्यास, तुम्ही सांगितल्याप्रमाणे आम्ही अरबांशी लग्न करण्याचं सोडून देतो, पण आमच्या पोटाला भूक लागते ना ती भागविण्याचा कोणता उपाय आहे सांगाल? आमच्या घरांत मुलीवाळी आहेत त्या व्याभिचारातून जन्माला आलेल्या, म्हणून तुमच्यासारखे प्रतिष्ठीत त्यांना तुच्छ मानून लांब ठेवता, होय ना? आमच्या मुलींशी लग्न करायला तुमच्यातले किती जण तयार आहेत पाहू या. सांगा आहे कुणी? आमच्या या प्रश्नाचे उत्तर द्या. खरंच वाचकाला अंतर्मुख करणारा प्रश्न. इतरही अनेक सुंदर वाक्यं ह्या कादंबरीत आहे.

कादंबरी वाचताना लेखिकेचं मराठी भाषेवरील प्रभुत्व जाणवतं. कादंबरी कुठेही अनुवादित वाटत नाही. सुंदर, सुटसुटीत, ओघवत्या मराठीत लिहिलेली ही कादंबरी, एका वेगळ्या विषयामुळे वाचकाला खिळवून ठेवते. मी तर एका बैठकीतच वाचून काढली. सुंदर मुखपृष्ठ, उत्कृष्ट निर्दोष छपाई, ह्या कादंबरीच्या जमेच्या वाजू, मुस्लीम आणि अरब पार्श्वभूमी असल्यामुळे, कादंबरीत अनेक अमराठी शब्द आले आहेत. त्यांचा अर्थ वेगळ्या पृष्ठावर दिल्यामुळे, वाचन अर्थपूर्ण आणि सुटसुटीत होते. लेखिकेने आपल्या वयाची नव्वदी पार केली आहे. ह्या कादंबरीच्या ऋणनिर्देशात, ही आपली शेवटची कादंबरी असं त्यांनी म्हटलं आहे. पण त्यांच्या हातून असंच दर्जेदार लिखाण व्हावं आणि चोग्रंदळ वाचक चांगल्या संहितेपासून वंचित राहू नये, ही सदिच्छा!

## सासू

सौ. प्रिया प्रभाकर वडुकुळी

“सासू” हे नातं जगाच्या दृष्टीकोनातून एक विकृत नातं आहे हे प्रतिपादन करून युगानुयुगे रूढीत बदलून साऱ्या मानवजातीने त्या नात्यावर खूप अन्याय केला आहे.

एक स्त्री, आई, मुलगी, सुन, बहीण, भावजय, पत्नी, नणंद, जाऊ, काकी, आत्या, मामी, मावशी, भावी तसेच पुढे आजी इत्यादी सर्व नाती सहजरित्या निभाऊ शकते, परंतु “सासू” हे नातं म्हणजे तिच्या आयुष्यातील तिच्यासमोर उभे राहिलेले एक मोठे प्रश्नचिन्ह असते. तिच्या जावयाची ती सासू जरी असली तरीही “जावयाची सासू” हे वर नमूद केलेल्या इतर नात्यांशी सहजरित्या बरोवरी करू शकते, परंतु “सूनेची सासू” हे नाते त्या सूनेस मात्र नव्हे तर सूनेच्या माहेरा पासून ते समाजापर्यंत सर्वांना विकृत असल्याचे सहजरित्या मान्य असते. त्यातल्या त्यात भरीस भर म्हणून दूरदर्शन सिनेसृष्टी वगैरे माध्यमांद्वारे निर्मित नाटकाने अथवा सिनेमात तिची वेगवेगळी रूपे उदाहरणार्थ, खमकी सासू, खाष्ट सासू, कपटी सासू, दुष्ट सासू, चिडखोर सासू अशा विविधरूपांनी व्यक्त केल्यामुळे दिवसेंदिवस तिचे “सासू” हे नाते पूर्णपणे डागाळले गेले आहे.

पूर्वी एकत्र कुटुंब पध्दतीत सासू आपल्या सुनांना समान लेखून आपल्या घरात नांदावयास आलेल्या सुनांना वेळप्रसंगी योग्य सल्ला देऊन घरात एकोपा निर्माण करीत. तसेच माहेरवाशिणी लेकीपण, आपल्या आईच्या पावलांवर पाऊल टाकून, आपले भावजयांकडेच नाते घट्ट करण्याचे प्रयत्न करीत. जरी घर म्हटले तरी क्षुल्लक गोष्टींवरून भांड्याला भांडे लागणारच म्हणून कोणतेही नातेसंबंध तुटत नसत. कारण त्याच स्त्रीमधील “आई व सासू” एकाच वेळी आपली भूमिका बजावत असत. त्यामुळे सुन-सासू मधील संबंध घट्ट असत. पुरुषप्रधान

समाज असल्याकारणाने स्त्रीला दुय्यम स्थान असे. “आपल्याप्रमाणेच ती” अशी भावना स्त्रियांमध्ये सतत त्या दिवसात जागरूक असे व तेच ऐक्य साऱ्या स्त्रियांना बलवान बनण्यास मदत करी.

भविष्यात सृष्टीच्या नियमांप्रमाणे परिवर्तन हे घडतच असते. सुधारक समाजाची निर्मिती होतां-होता स्त्रीशक्तीची महती जनमानसात रुजली गेली, परंतु “आपल्याप्रमाणेच ती” अशी जी भावना पुरुषप्रधान समाजात पूर्वी स्त्रियांमध्ये जागरूक असे तिचा लोप होऊन वर्तमानात स्त्री-पुरुष समान हक्क, स्त्री-शिक्षण, स्पर्धा वगैरे ज्या गोष्टी स्त्रियांना स्वातंत्र्य मिळवून देवून त्यांना समाजात आपले असे स्थान मिळवून देतात अशा गोष्टींचा गैरवापर होऊन कित्येक वेळा स्त्रीयांस एकवटून ठेवणारी ती शक्ति - “आपल्याप्रमाणेच ती” ही भावना आपोआप स्त्रीमधुन नाहीशी झाल्याने प्रत्येक स्त्रीचा दृष्टीकोन पूर्वीच्या स्त्रियांच्या भावनांशी जुळत नाही. अशाने एकत्र - कुटुंब पध्दतीचा ढास होत चालला. “सासू हा एक अवजड प्राणी” अशी कित्येकांची सासूवद्दलची व्याख्या समाजात निर्माण झाली इतकेच नव्हे तर प्रत्येक स्त्रीचा आपापसात निर्माण झालेला कोरडेपणाच कौटुंबिक समस्या निर्माण करण्यास कारणीभूत ठरतो. जी स्त्री “आपल्यासारखीच ती” ह्या भावनेस जपते. तीच- फक्त तीच कुटुंब तसेच समाज जपत असते. बाकी सर्व व्यर्थ!

“आपल्यासारखीच ती” ह्या भावनेला जपणाऱ्या स्त्रियांची उदाहरणे वर्तमानातही पहावयास मिळतात, क्वचित्! “सासू आणि सून” ह्या दोहोंना एकसुत्रात बांधून ठेवणारी ती व्यक्ती म्हणजे केवळ सासूच असते, कारण “सासर” शब्दातील पहिले अक्षर “सा” व “सून” ह्या शब्दातील पहिले अक्षर ‘सू’ ह्यातुनच “सासू” ह्या नात्याचा जन्म झालेला असतो हे विसरून कसे चालेल?

# प्रेमा..... काय देऊ तूला, भाग्य दिले तू मला

- विद्या कागल

LOVE IS IN THE AIR..... I AM IN LOVE.....

कसे घडले हे असे अचानक? आणि ह्या वयात? ... मला स्वप्नांत देखील वाटले नव्हते ... . संध्याकाळची साडेसातची वेळ होती . मी आणि दिनेश आमच्या घराजवळच्या कॉस्को (मोठ्या दुकानात) गेलो होतो . दुकानात शिरल्या शिरल्या, हे , नेहमीप्रमाणे सरळ इलेक्ट्रॉनिक सध्या दिशेने चालू लागले होते . आणि मी नेहमीच्या सवयीनुसार फूड सेक्शनकडे वळले, जाता जाता माझे लक्ष डाव्या बाजूच्या दूरवरच्या कोपऱ्याकडे गेले... आणि एकदम त्याची आणि माझी नजरानजर झाली . काय प्रकार होता हा वरं? माझ्या हृदयात चक्क धडधडले ? माझे कुतूहल वाढू लागले . मी परत त्याच्या गोऱ्यापान चेहऱ्याकडे पाहिले, तो देखील माझ्याकडे पाहून डोळे मिचकावीत होता . अरे वा ! माझ्याकडेच पाहतो आहे की ... माझी पाऊले नकळत त्याच्या दिशेने पडू लागली .

मनातली ही 'चाहत' कित्येक वर्षांनंतर फिरून एकदा जागी झाली . मी दचकून आजुबाजूला पाहिले ... पण माझ्या ह्या विचित्र मनस्थितीची भोवतालच्या जगाला कदरच नव्हती . ते जग आपलं आपल्यातच मशगुल होतं मी पटकन जाऊन त्याचं नाव विचारलं . "My name is Sam" .... व्वा! मला आवडलं बुवा नांव . तो म्हणाला , " Don't be shy, come talk to me..." इश्य, काहीतरीच काय..... अंगावर रोमांच उभे राहिले . पण, मला ही संधी घालवायची नव्हती . मी धीर करून त्याच्याकडे पाहिलं , अगदी निरखून , मी आता प्रथमच जवळून पाहत होते . शरीर अगदी कमावलेलं दिसत होतं .

चेहऱ्यावर तेज होतं . तो नक्कीच अगदी smart असावा , याची मला खात्री पटली . मी एकटक त्याच्याकडे पाहत राहिले .

मी त्याच्यावर पुरेपूर भाळले आहे हे, त्याच्या बाजूला उभ्या असलेल्या त्याच्या मित्राने पटकन ओळखले . आणि तो आमच्या मदतीला धावून आला . " Ma'am, he is not only good looking but, he is very smart ! He will be a good match for you..." अरे चोरा मित्राची वकीली करतोस होय? असं मी त्याला म्हटलं खरं , पण , मनातल्या मनात , आमच्या दोघांच मस्त जमणार आहे , अशी का कुणास ठाऊक माझ्या मनाला खात्री वाटत होती . त्याला हो म्हणू का नको , असा विचार मनांत येण्यापूर्वीच , मी त्याच्या मित्राला होकार देवून बसले .

आता माझं सत्तरी ओलांडलेलं मन , त्या मधुवालेसारखं "प्यार किया तो डरना क्या? प्यार किया कोई चोरी नहीं की चुप चुप आहें भरना क्या...? म्हणायला लागले . आणि तेच तेच शब्द ओठांतून अस्पष्टपणे बाहेर पडले . ह्यांचा विचार देखील केला नाही . नाही आवरू शकले मी माझ्या अवग्रह मनाला . आता इतकी वर्षे कावूत ठेवलेल्या माझ्या मनाने, आज लोकलज्जेची सारी बंधनं तोडून , प्रेमाचे नवीन नाते जोडण्याचा निर्णय घेतला . Hello! Sam ने माझा हात, चक्क त्याच्या हातात घेतला . "तो" अगदी पहिल्या स्पर्शाने थरथरला . त्याचं सारं

शरीर रोमंचित झालं असावं..... अगदी माझ्या सारखंच ! हे अजून आसपास दिसत नव्हते . आता अमेरिकेसारख्या ठिकाणी अशा गोष्टी सर्रास चालू असतात . लोकलज्जा कशाशी खातात ते देखील ठाऊक नसल्याप्रमाणे मी देखील हाच मार्ग पत्करला . आणि , हीच सुवर्णसंधी साधून , मी Samला माझा होकार सांगितला .

Samला, म्हणजे माझ्या Samyboyला घरी आणले . येताना वाटेत हे जरा गप्प गप्पसे वाटले . मी गाडी चालवत होते, आणि माझा 'Samyboy' मागच्या सीटवर पहुडला होता . घरी आल्यावर, मी भरभर जेवण आटोपल , आणि माझ्या 'Samyboy' बरोबर गप्पा मारायला बसले . खूप गप्पा मारायच्या होत्या . अगदी Heart to Heart म्हणतात ना? तसंच काहीसं . त्याची सुवक कांती आणि तुकतुकीत चेहऱ्यावर मी वेहद खुप होते आणि महत्वाची गोष्ट म्हणजे , मला खुप ठेवण्याकरिता Samची चाललेली धडपड पाहून , मला तर बाई अगदी लाजल्यासारखं वाटत होतं . हा अनुभव मला अगदीच नवखा होता . ह्या छोट्या अवधीत मला सारे विश्वच बहाल करण्याचे वचन दिले . आपल्या साऱ्या galaxy ची सफर करवून आणायचे वचन दिले . आणि मला धन्य धन्य वाटले . प्रियकर असावा तर असा..... मी आणि तो एकमेकांत इतके रंगून गेलो होतो, की हे बाजूला बसले आहेत ह्याचे भान देखील राहिले नव्हते . तोच मला ह्यांच्या तीक्ष्ण नजरेचा चटका लागल्यासारखं वाटलं . मी दचकून त्यांच्या दिशेने पाहिलं . स्वारी नाक फुलवून , डोळे वटारून , कान टवकारून आम्हां दोघांकडे पाहत होती . मी जागच्या जागी थिजून गेले . प्रकरण हातावाहेर जाण्याआधीच थांबवायला हवं, असं विचार करून, मी पटकन बोलून गेले, "अहो, असं रागावता कशाला?" असं विचारायचाच अवकाश ह्यांचा तोफखाना सुरू झाला, "अरे, पन्नास वर्षे झाली आपल्या लग्नाला, शोभतं का तुला हे सगळं? तो आपला एक पोरकट, फारच शहाणा समजतो ना स्वतःला ? अगं , मी इथे शेजारी बसलोय आणि तुमचे हे असले चाळे ? कानामागून येतो काय आणि तिखट होतो काय? आपल्या नाती बसल्या आहेत इथेच आणि इथे तुमचं हातात हात घेणं काय, एकमेकांना कुरवाळीत बसणं काय ? शी..... शी.....

त्याच्या ह्या तोफखान्यासमोर मी अगदी कोलमडण्याच्या वेतात होते, तोच मी स्वतःला सावरलं, आणि प्रसंगावधान राखून ह्यांना म्हणाले, "अहो, असं काय वेड्यासारखं करताय ? असा जगावेगळा मत्सर बरा नव्हे . असा हा संशय घेता तुम्ही माझ्यावर ? हा SAMSUNG GALAXY – 75 Smart phone !!! हुरळून गेले हो मी क्षणभर . पण क्षुल्लक मेला ! खरं खरं सांगू ? ..... तो माझा 'SAMMY' असला ना तरी तुम्हीच माझे खरेखुरे 'SWAMI' वरं का!!! ह्यांचा चेहरा एकदम खुलला, आणि मी मात्र मनातल्या मनात माझ्या प'संगावधानतेला साष्टांग प्रणाम केला . आणि एक मोटठा मुस्कारा सोडला...

## शिरसि गांवचे मगेलें सानपण

श्रीकला कौशिक अंधेरी

घरांतुचि बोसकाज, भायर भोंवनये ह्या सरकारागेल्या आदेशांचे पालन कर्तना, माक्का मगेल्या सानपणाचो उगडासु जाल्लो . आत्तं सर्व सुविधा, यंत्रणा आस्सुनुयी जानांक वेजारू आयिलो . आयचो दिसु कशी काडचो वा ? ही एकी होडी समस्या . मोवाईलारी हास्यकणिका वाचुनु हासो आयलो , ताज्जाकयि मस्त वायट दिसलें . मगेल्या सानपणांतुले उगडास आयलें आनि वोरोंवकाज म्होणु दिसले .

मे म्हैच्यांतु , आमगेली परिक्षा जावु स्कुलाक रजा पडताली . वत्ता दिस, बंगल्यांची दूर दूर एकेक घरं , खंयि वच्चुक जायना . आनि त्या वेळारी तशी अभ्यासुयि नाशिलो . त्यामितीं घाराची वैसुनू विंगविंगड कला शिकची आनि पावसाडी खातिर जावु पाप्पड, लोणचें कोरचें अशी कार्यक्रम आसताले. प्रति अेकळयागेल्या घारा पापडाचे घाटु तयार जाल्ले, की वठारांतुल्या, शेज्जारच्या बायलांक पाप्पड लाटचें आमंत्रण आसतालें . दुसरें दिसु , ह्यो सर्व बायलो, तांगतांगेले घरचें काम वगवग्गी कोर्नु, तांगेल्यो स्वतःगेल्यो नळियो घेवुनू हजर जात्ताल्यो . कारण, तांका तांगेल्या नळियेचो अभ्यासु आसता .

आम्मी सर्व सान चेडवं, आवसुने मऊ कोर्नु दिल्लेल्या पापडा पिड्याच्यो एकलक सळी कोर्नु दित्तालीं . मागिरी कोणेयिपुणि, त्या सळीचे दो येने सान सान भाग कर्तालीं . तें पोळोंवच्याक गम्मती येत्ताली . अगदी एकलक भाग जात्ताले, मागिरी ताज्जे, सटसटी पाप्पड लाटुनु तयार . हे तयार जाल्लेले पाप्पड , आंगणांतु वस्तराचेर सुक्कद घालचे, आमगेलें चेडवांगेले काम . तिवयी एक कलाचि . सुकि कले पाप्पड जाग्रतायेरि , कुडके जायनाशी काण्णु, सुप्पांतु दव्वोरनु, भित्तरी कुडांतु व्होरनु दव्वोरचें, म्हळयारी, सहनशक्तिचें एक लक्षणचि म्होणयेद . मदमदेंतु पाप्पड लाटची उमेदी येत्ताली . लाटचेपशी, लात्तयो कोर्नु तांतु नारलेल तेल घालनु खांवचेंचि चड . अशी कितल्यो लात्तयो पोड्यांतु गुळुम जात्ताल्यो गोत्तु ना . पाप्पड लाटुन जायनाफुडे, आयिल्या सर्वाक अंकडे वैसुनु जेंवची मेजवानी . मेजवानी म्हळयारि, हुनहुन शीत, दाळी ताय आनि त्या दिसाचे कंडारी भाज्जुनु नारलेल तेल लायिले पाप्पड . हें सुख आत्तांच्या हॉडहॉड पाटयांतु सुद्दांयी ना . सांजे, तें पाप्पड थंड नेलारी हगुर दव्वोरनु सपाट जायनाफुडे , २५, ५० मेज्जुनु पोयां दोरियेने चारी दिक्काने वांदचे . वांदतना कुडके जायनाशी पोळोंवचे . कितली गम्मती .

कांयशाच्या एकेयि पितलेच्या वाड्यांतु विंगविंगड धान्यांच्या दाळीने आरती काडूक शिकचें . कापसाची आरती – ताज्जेखातिर अँकळाकची पात्तळ वात्यो कोर्नु ताज्जी सान सान कोडोबळीशी कोर्नु दव्वोरचीं आनि नाजुक आरती काडूक शिकचें . फुरसतेवेळारी गजग्यांचो खेळ, चन्नेमणे, पगडेमणे खेळ . चिंचेवियो अँकडे दव्वोरनु , हालेयिनात्तिले एकेकिचि काडची . अशी किल्लेकी खँळ, आत्तं विस्मृतींतु गेल्याती . वत्तांथानु येनाफुडे , आयिल्यांक उदकावटु गोंड दिंवचे . आत्त कळता,

गोड्यांतु मस्त प्रमाणांतु कॅल्शियम आसता म्होणु, त्यावेळारि, उदकावटु गोंड दिंवचो रिवाजु आशिलो . हें सर्व आर्तांतु नाच्चि जाल्यां .

### आज्जेगेली काळजी

*The song has been rendered by Smt. Prameela Kundapur with Lyrics by Savitri Babulkar (On OP Nayyar's 'Arre holle holle holle mere sajana...' tune)*

वायरसाची होडी भीती  
देशा कस्लि काल गति .....  
अय्ययो चॅल्डा .....

आरे- कळवें कळवें कळवें चॅल्डा सांग माक्का  
मोदीनं टीवीडर दिल्लेलं नवें स्पीच? ... .॥ धृ ॥ .

घरा भाइर तूं वच्चुनाक्का  
वोच्चुनु कोंणाक आप्पोण्णाक्का  
हें सगळें उगडासाने तूं शीक ॥ आरे ॥

हात्तानं तूंवे काम कस्लें काम केल्लेंल आसल्यारी  
वाइरस धूर थावु वत्ता सोपाडन धुल्लेंरी  
हळदीच - हून उददा घेंव्का  
तांतू थॉडॉ नींबुव पिळ्का  
भिंक्का म्होणू ना तूं हॉ नियम पाळल्यारी ॥ आरे ॥

रांदइकाइ अन् फ्रुट्स तुक्का जाइ म्होण दिसलेंरी  
रांदपाचो सामान तुक्का जांक्का जाल्लेंरी  
सांगुन कळै फोनारी  
पेटोन् - दिल्ले गेटारी

त्रास् -कस्लोइ ना गेटारी - वोचुनु - हाळ्ळयारी ॥ आरे ॥

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## Here and There

The unforeseen conditions brought about by the Corona Pandemic and the enforcement of the Lockdown all over the country has in effect confined everyone to their homes. The usual meetings which used to be arranged by our various Sabhas and Associations have had to be cancelled.

For some time everyone was stunned with these happenings and there was silence in the community. Then slowly but surely people started exploring the world of softwares enabling virtual meetings. Now we have sabha meetings, bhajan sevas, lectures and webinars regularly being held.

Mohit Karkal from Dadar Sabha reports -

1. Starting the 3rd of June, special Bhagavad Gita sessions are being conducted by Smt. Sudha Tinaikarpachi from Bengaluru (using MS Teams) and our sadhakas from all over the world are gladly lapping up the opportunity to attend them.
2. Avakash," a series of interactive knowledge and skill sessions with experts in various fields has been initiated for the Yuvadhara with the blessings of Parama Pujya Swamiji. The first session was held on 7th June with a talk on "Wealth Management and Financial Planning" by Shri Sandeep Bhat. About 50 or more Yuvas participated.
3. On 14th June, Standing Committee members, Sabha committee members, invitees and laity were fortunate to witness the first virtual Standing Committee Meeting. The icing on the cake for all sadhakas, of course, was the divine opportunity to be graced with the darshan and an interaction with our beloved Gurumauli

### Mumbai - Dadar Sabha Report May – June 2020

Our sadhakas continued their attempts to make the extended lockdown period "sadhanamaya," by their enthusiastic participation in activities like Bhajan Seva by the Sadguru Bhajan Mandal, as well as Manthan and Devi Anushthanam, all from the safety of their homes. On 24th May Dinesh, Rekha, Mohit and Medha Karkal offered Guru Pujan to mark the Samaradhana of HH Shrimath Pandurangashrama Swamiji. Similarly, other sadhakas offered Guru Pujan, Devi Anushthana or Bhajan Seva in their respective homes. Aditya Chandavarkar, Mohit Karkal and Sanika Balwally participated in "Avakash," a program initiated for the Yuvadhara. Over 50 yuvas attended the talk. On the 14th and 15th of June, on the auspicious occasion of the 73rdJanmadivas of Parama Pujya Shrimath Parijnanashrama Swamiji III, 45 sadhakas performed Devi Anushthanam in a sequential pattern, from 9am to 5pm whilst 25 Sadhakas chanted the 58th to 63rdAdhyayas of the Guru Parampara Charitra. It culminated with an online MS Teams Bhajan Seva in the evening.

*Reported by Mohit Karkal*

### Thane Sabha: Report of April and May 2020

Samaradhana of H. H. Shrimat Prathama Parijnanashram Swamiji was observed on 21st April by 18 sadhaka-s of Thane Sabha from their respective homes. While 11 sadhaka-s performed Shri Chitrapur Guruparampara Charitra Pathana (Chapters 4 – 7), 16 sadhaka-s recited the Navaratra Nitya Patha, 14 sadhaka-s performed Devi Anushthana and 12 sadhaka-s recited Shri Lalita Sahasranama Stotra.

Seva Saptaha was offered by Thane Sabha between 27th

April and 3rd May wherein 43 sadhaka-s participated from their respective homes. During Seva Saptaha, 19 maams (including 6 Yuva-s) performed Gayatri Anushthana and they collectively chanted around 630 mala-s. Furthermore, one maam performed Navaratra Nityapathana and Devi Anushthana, while another maam performed the entire Sadhana Panchakam every day of the Saptaha. 13 pachhi-s offered Sadhana Panchakam throughout the Saptaha, while others performed the same for 3-5 days during the Saptaha.

The Seva Saptaha culminated with Sannikarsha on 3rd May, wherein 48 sadhaka-s performed Sadhana Panchakam from their respective homes. Around 9 sadhaka-s performed Guru Pujan, some during the Saptaha and others on the Sannikarsha day.

Samaradhana of H. H. Shrimat Pandurangashram Swamiji was observed on 24<sup>th</sup> May by 27 sadhaka-s of Thane Sabha from their respective homes. They recited the Sabha Prarambha Prarthana, Guru Paduka Stotram, Parijnanashram Trayodashi and Sabha Samapti Prarthana. 23 of them performed the Navaratra Nityapathana, while 24 performed Shri Lalita Sahasranama Stotra Pathana. 6 sadhaka-s performed Guru Pujan on this sacred day.

*Reported by Namrata Heranjal*

### Bengaluru Sabha

On account of COVID, sadhaka-s participated in stotra pathana and the regular activities which were otherwise performed at the Math from home. On 2nd April, 4 yuvas recorded a music video on Karaseva Shibir at home which was directed by Vasant Hosangadi Maam. On 12th April, 27 yuvas participated in a quiz on Chitrapur Teru to celebrate our glorious Rathotsav. On 10th May, 21 yuvas participated in Vimarsha, conducted by Archana Kumta Pacchi, via Google Meet, on the topic - "यदेव विद्यया श्रद्धया उपनिषदा करोति तदेव वीर्यवत्तरं भवति" On May 24th, on the occasion of Samaradhana of Parama Pujya Shrimat Pandurangashrama Swamiji, Bhashya Pathana: Bhagavadgita, Upanishad and Brahmasutra was rendered by participants from home. Daily morning puja-s and evening puja-s on Monday-s, Thursday-s and Friday-s were performed by Grihastha-s. Durga Namaskar was performed every Friday by Shri Vijay Bhatmam with assistance of Shri Dinesh Savanal mam.

*Reported by Saikrupa Nalkur*

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## Staying True to Your Word

BY GURUDUTT MUNDKUR

Promises are easily made. Keeping them proves more difficult, because when we are pressurized to strive for perfection, we find it simpler to agree to undertake impossible tasks than to say no. Likewise, there is an infinite array of circumstances that conspire to goad us into telling falsehoods, even when we hold a great reverence for Truth. When we endeavour to consistently keep our word, however, we protect our reputation and promote ourselves as someone who can be trusted to be unfailingly truthful. Though one's honesty may not always endear one to others — for there will always be those who fear the truth — one can nonetheless be certain that one's integrity is never tarnished by the patina of deceit. Since frankness and sincerity form the basis of all life-enriching relationships, one's word is the most precious and powerful possessions one can own.

When we promise more than we can deliver, and hide from the consequences of our actions through falsehoods, or deny our true selves to others, we hurt those who were counting on us by proving that their faith was wrongly given. We are also hurt by the lies we tell and the promises we break. Integrity is the foundation of civilization, allowing people to live and work without fear or apprehension.

As you cultivate honesty within yourself, you will find that your honour and reliability puts people at ease. They will feel comfortable seeking your friendship and collaborating on important projects, certain that their positive expectations will be met. And if life's circumstances prevent you from keeping your word, simply admit it and make amends quickly.

Since the path of truth frequently represents the more difficult journey, embarking upon it builds character. You can harness the power of your word when you live life honestly and understand what motivates dishonesty. In keeping one's promises and embodying sincerity, one proves that one is worthy of trust and perceives values as something to be incorporated into one's daily existence.

*Gurudutt Mundkur (82) is a retired Professional Management Trainer and is a senior member of our Bhanap Community. He has been contributing regularly to KS for several years.*

## CLASSIFIEDS

### ACKNOWLEDGEMENT

Radhika and Krishnanand Nagarmat wish to announce the wedding of their daughter Nidhishree with Bharat son of Kusuma and Manjunath Shet of Byndoor on the 28th May 2020 at Bangalore. Due to the prevailing pandemic conditions, the wedding was performed as per the Government guidelines applicable. The newlyweds along with their parents seek your blessings.

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## DOMESTIC TIDINGS

### MARRIAGE

*We congratulate the young couple*

May 28 : Nidhishree Krishnanand Nagarmat with Bharat Manjunath Shet at Bangalore

### OBITUARIES

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

- Mar 15 : Sheela (Lily) Ramesh Kaushik (90) at Manki, Honavar  
May 5 : Durga R.Ullal (81yrs.) at Mangalore  
May 9 : Kishore Nadkarni (62) at Bangalore  
May 28 : Chandravathy Gopinath Bhat Gulvady (92) at Mangalore  
May 30 : Nalini (Duggi) Rajaram Aldangadi (nee Nadkarni) (89) at Andheri West, Mumbai  
Jun 3 : Dinkar Nagesh Upponi (89) at Mumbai  
Jun 9 : Dilip Bhavanishankar Kulkarni (77) at Jogeshwari  
Jun 9 : Vasant Nagesh Gokarn (85) at Talmakiwadi, Mumbai  
Jun 10 : Sriram Dinker Nileshwar (64) at Mira Road  
Jun 15 : Manohar Udyavar (88) at Vileparle (East) Mumbai



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