

# Kanara Saraswat

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**Shri. Nandkishore Kalambi**



**Shri. Vasant Hosangadi**



**Ms. Sanghamitra Prasad**



**Shri. Bipin Nadkarni**



**Shri. Dilip Trasi**



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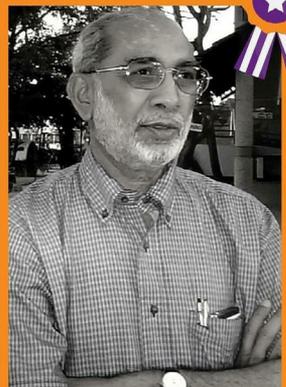
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### KSA congratulates Shri Amembal Kishore Rao!

The entire Chitrapur Saraswat Community is proud to learn that Shri Amembal Kishore Rao of Indian Cancer Society, Bangalore received the "Life Time Achievement Award" on February 20, 2021, from V Care Foundation of Mumbai. This award is given every year in the month of February to not only those who have immensely contributed towards cancer support but also to many cancer survivors. Shri Kishore Rao does not need any introduction regarding his service in the area of cancer support. He was instrumental in bringing up Karunashraya in Bangalore for terminally ill patients. He is the Chairman of Karunashraya, Bangalore. Hearty congratulations to Shri Amembal Kishore Rao on behalf of KSA for receiving this honour!

## Workshop on Financial Principles conducted

by

**Shri Dilip Mavinkurve Ex MD State Bank of Mysore**

on the 6<sup>th</sup> of March.

This will be an online workshop. Links will be published on our website

[www.kanarasaraswat.com/csn](http://www.kanarasaraswat.com/csn) and

publicised through social media a week before the event.

This will be very useful for existing and aspiring Entrepreneurs.



### KSA-CSN Website database

So you think Bhanaps are not cut out for business? Well, you are wrong. There are hundreds of us in business already. And KSA CSN aims to encourage and help many more to venture into setting up their own businesses.

**How can you help?** Well, to begin with, give your business to a fellow Bhanap when all else is equal. Did you ask **“How do I know whether there is a Bhanap source for what I need?”** Good question. Visit [www.kanarasaraswat.com/csn](http://www.kanarasaraswat.com/csn). This site hosts a database which already lists over a hundred Bhanap businesses and the count is growing by the day. Search the database for a Bhanap supplier of whatever you need. And be **“ONE UP FOR BHANAP”!** If you use the database and are happy about it share that with us. Send a WhatsApp message to 88795 57536. Suggestions are most welcome.

If you are a Bhanap Entrepreneur, list your business on this database. It's very easy and free. Remember that more and more Bhanap consumers will visit this site to look for a Bhanap supplier.

If you know Bhanap Entrepreneurs who are not in this database, encourage them to list their business here.

***Together we will flourish.***

The slogan **“ONE UP FOR BHANAP”** was coined by a committed volunteer for the movement, Gopinath Mavinkurve. He was inspired by “Vocal for Local” and localized it some more! Most appropriate, don't you think?!



## *From the President's Desk....*

Dear Friends,

We all want to succeed in life. We want to succeed in our personal as well as professional lives. For achieving success, we need qualities of perseverance, hard work and proficiency in our respective fields. According to conventional wisdom, successful people have three things in common: motivation, ability and opportunity. In short, if we want to succeed, we need the right proportion of hard work, talent and luck.

But we all forget that for achieving success in life, we also need to decide how we interact with others and how we reciprocate to their social interactions. There are three types of behaviour one will find in such reciprocity of interactions. Giving or givers, taking or takers and matching or matchers. Prima facie, it appears that the takers or matchers will succeed more often than the givers. Takers are the ones who take more than the givers and therefore obviously, they should succeed more than the matchers and the givers. Next in line of successful people in life would be those who keep a fine balance between giving and taking and therefore are the perfect matchers and are perhaps likely to be more successful in life than the givers and the takers.

In fact, Mark Twain in his famous statement related to the science behind success said, "The principle of give and take is the principle of diplomacy - give one and take ten", clearly laying down the principle of being a taker for achieving success.

Takers have a distinctive philosophy - they like to get more than they give. They put their own interests ahead of others' interests. They believe that the world is a competitive place and therefore to succeed they always keep their interests first. This is a common breed of people you will come across quite often.

Givers are a relatively rare breed. They give more than they take. Takers tend to be more self-focused, whereas givers are less self-focused or I would say that they are evenly focused, paying more attention to what other people need from them. If you are a taker, you help others keeping your strategic interests foremost in your mind. Whereas if you are a giver, you might not think about the personal costs at all, helping others without expecting anything in return. Being a giver does not require extraordinary acts of sacrifice. It just involves a focus on acting in the interests of others, such as giving help, providing mentoring, giving credit where it is due or helping to connect with the right people.

Professionally, most of us strive to become matchers, trying to preserve an equal balance of giving and taking. Matchers operate on the principles of fairness in both giving and taking. Being a perfect matcher involves the most difficult art of balancing between the two. In life, it will look like the takers and the matchers will be the most successful people while the givers are at the bottom of the success ladder. It may seem like the givers would sacrifice their own success in the process of helping others to prosper.

Life is not a hundred metre race but it is a marathon. In this marathon race of life, we should not underestimate the importance of givers and the success they achieve in their lives. The marathon players in life who want to succeed, work on their strategies and the choices they make, in order to achieve their goals. Successful givers are as ambitious as takers and matchers. They simply have a different way of pursuing their goals. It is very obvious that when takers win, someone loses. When matchers make the deals, many-a-times it becomes difficult for the other side to judge whether they won or lost.

In contrast, when givers win, people root for them and support them. Givers succeed in a way that creates a ripple effect, enhancing the success of people around them.

Perhaps the most shining example of a successful giver is that of Abraham Lincoln. When Lincoln won the Presidency in 1860, he invited the three candidates whom he had defeated for the Republican nomination to become his Secretary of State, Secretary of Treasury and Attorney General. In fact, every member of his cabinet was better known, better educated and more experienced in public life than Lincoln. In Lincoln's position, a taker might have preferred to protect his ego and power by inviting 'yes men' to join him. A matcher might have offered appointments to allies who had supported him. But Lincoln invited his bitter competitors instead. "We needed the strongest men of the party in the cabinet", Lincoln told a reporter on his choice of his cabinet. Lincoln was a perfect giver and turned out to be one of the best and most effective Presidents of the United States.

When experts in history, political science and psychology rated all the US Presidents so far, they identified Lincoln as a clear giver. Even if it was inconvenient, Lincoln went out of his way to help others. These experts have unanimously identified Lincoln as one of the least self-centred, egotistical, boastful presidents ever. In fact, many of these researchers have identified Lincoln as one who possessed more of the elements of greatness combined with goodness than any other president in the history of the USA.

Of course, Abraham Lincoln was a rare breed. But can we not, in our own way, try to be good givers and doers rather than takers?

With regards,

**Praveen P. Kadle**



## KANARA SARASWAT ASSOCIATION

Email: [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in) \* WhatsApp: +91 8879557536

CELEBRATING

### 14<sup>TH</sup> INTERNATIONAL WOMENS' DAY 2020-21

by

ONLINE FELICITATION OF

#### CHITRAPUR SARASWAT WOMEN

For the memorable contributions in their respective field, of passion benefitting the  
Community, Society & the Nation

on

Saturday 13<sup>th</sup> March, 2021 @ 6.00 pm

Chief Guest for this occasion:

**Mrs. Geeta Yennemadi, former Vice-President of KSA**

- **Brig. Vijaya Taggarse** - For nursing our Jawans at Borders for 35 years
- **Dr. Jyotsna Kamat** - For great contribution to All India Radio, Bangalore and Kannada Literature through Electronic Media
- **Dr. Surekha Rajadhyaksha** - For specialised treatment to children with neuro-generative disorders for over 4 decades
- **Ruchi Nadkarni** - For piloting NGO called "World For All" for stray animals

We look forward to your viewership in large numbers and cheer  
the Dignitaries with your lively presence.

Links will be shared soon on social media!



### Important Advisory to All Foreign Currency

#### Donors to KSA's FCRA Account

The present procedure in connection with all Foreign Currency Donations to our FCRA Account – either from Donor's Overseas Accounts or through their Indian NRO Accounts are undergoing a change.

The regular Institutional Donors from Foreign Countries and Individual Donors who are holding Foreign Passports have already been communicated about this change separately.

If there are any other Individual Donors holding Foreign Passports are interested in making such donations to KSA, they are requested to note that we are required to open a separate FCRA Account in State Bank of India, New Delhi Main Branch (NDMB). At present, this work of opening the new FCRA Account is in process and it may take some more time to complete this process.

During this intervening period, all such Donors are requested to refer the matter to our Admin Manager, with copies to either of the undersigned – before the Fund Transfers are initiated. This advisory is being sent to all, so that the Donors' Funds do not get stuck in any Banking System, in view of this procedural change.

(Our Admin Manager: [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in))

Jairam Khambadkone

Chairman – KSA

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# **Kanara Saraswat Association**

## **(Kala Vibhag)**

*Presents*

### **19<sup>th</sup> Saraswat Sangeet Sammelan 2021**

Our Chief Guest for this occasion:

**Vidushi Padmini Rao**

**This Sangeet Sammelan will be “Online”  
on 26<sup>th</sup>, 27<sup>th</sup> and 28<sup>th</sup> March, 2021 in 3 Sessions.**

*Our Talented Performing Artists are:*

#### **I Session: Friday 26<sup>th</sup> March, 2021 (7.30 pm IST)**

Nishtha Naren Naimpally      Jutika Nadkarni  
Arya Dhareshwar      Prithwish Kumble

#### **II Session: Saturday 27<sup>th</sup> March, 2021 (7.30 pm IST)**

Mahima Pandit      Viha Navin Nagarkatti  
Priyanka Kalbag Baidur  
Prajna Mallapur Mavinkurve

#### **III Session: Sunday 28<sup>th</sup> March, 2021 (7.30 pm IST)**

Prakruti Prakash Nadkarni      Esha Hoskote Bijur  
Dhruv Dhareshwar      Dr Sampada Marballi

**Links will be shared soon on social media!**

**This 19<sup>th</sup> Sangeet Sammelan is dedicated in the memory of  
Late Shri Gurunath Gokarn, Veteran Member of KSA and ardent Music Lover.**

**Vandan Shiroor**  
(Hon. Secretary)

**Sunil Ullal**  
(Hon Secy. Sports & Cultural Events)

**Ashwini Prashant**  
(Coordinator, Sangeet Sammelan)

## “ चित्रापुर सारस्वत मान्यवरांगेलो सन्मानु - २०२० ”

आयतारु ३१ जानेवारी, २०२१ ह्या दिसु, “चित्रापुर सारस्वत मान्यवरांगेलो सन्मान समारंभु” संपन्न जाल्लो. हाज्जे कौकणी स्क्रीप्ट उदय मंकिकराने बरेयिलें आनि सूत्रसंचालन सुनील उल्लाळाने केल्लें. ह्या ऑन – लाइन समारंभाचो वृतांतु!

श्री गुरुभ्यो नमः जय शंकर!

कॅनरा सारस्वत असोसिएशन (KSA) चो अध्यक्ष कडले प्रवीणमामु, उपाध्यक्ष मासुरकर किशोरमामु, कार्याध्यक्ष खंबदकोण जयराममामु कार्यकारिणेचे सर्व सदस्य, हांगेल्या सर्वांगेल्या वतीने हांव सुनील उल्लाळ, सर्व उत्सवमूर्तींगेले आनि तुमगेले सर्वांगेले आयच्या ह्या “मान्यवरांगेल्या सत्कार समारंभांतु” मनःपूर्वक अभिवादन कोर्नु स्वागत कर्ता.

एकळाक प्रवीणमाम्माक विनंती, की तात्रे संबोधनपर दोनी शब्द उलोवकाज.

२६ नोव्हेंबर हो KSA चो वर्धापन दिनु. २६ नोव्हेंबर, २०२० ह्या दिसु KSA क १०९ वर्स पूर्ण जाल्लीं. प्रतिवर्स वर्धापन दिनाक, KSA, Kiddies Corner, कौकणी लेखन पुरस्कार , Upcoming Sports person of the year ह्या पुरस्कारांचे वितरण कर्ता. ताशिची विविध क्षेत्रांतु लक्षणीय कार्य केलेल्या आमगेल्या मान्यवरांगेलो सन्मानु कर्ता. कोरोना महामारीमिती, २६ नोव्हेंबर २०२० क हो समारंभु कोरुक जायने. त्यामितीं, आजि मान्यवरांगेलो सन्मानु आनि Upcoming Sports person of the year 2020 पुरस्कार वितरण ह्या कार्यक्रमांचे आयोजन केल्या. एकळाक श्री. सुरेश (बाब) नाडकर्णी स्मृती Upcoming Sports person of the year 2020 पुरस्काराचें वितरण जातलें. मागिरी, चित्रापुर सारस्वत मान्यवरांगेलो सन्मानु जातलो.

आत्तं हांव आजि जांवच्या समारंभाची पार्श्वभूमी सांगता, मागिरी मान्यवरांगेलो परिचयु कोर्नु दितां. पुरस्काराची स्मृतिचिन्हं आम्मी उत्सवमूर्तींगेल्या घारा पेटोवु दिव्ती. परिचयु जायनाफुडे उत्सव मूर्तींनी तांगेले मनोगत व्यक्त कोर्काज, ही नम्र विनंती.

### “श्री.सुरेश (बाब) नाडकर्णी स्मृती Upcoming Sports person of the year 2020” पुरस्कार.

आमगेली तालमकी वाडी आनि कॅनरा सारस्वत असोसिएशनार्चें श्रीमत आनंदाश्रम सभागृह, म्हळ्यारि विविध क्षेत्रांतु नांव पाविल्या आमगेल्या चित्रापुर सारस्वतांगेली कर्मभूमीची. सुरेशमामु नाडकर्णी, आम्मी ताक्का बाबभाम म्हणताले. हो तांतुलेपैकीची एकु प्रसिद्ध भानप क्रिकेटपटु आनि टेबलटेनिसपटु. १६ ऑगस्ट, २०२०, ह्या दिसु आस्ट्रेलियांतु तांगेलें दुःखद निधन जाल्लें.

१९५० च्या दशकांतु, आपणागेल्या Leftarm गुगली आर्मर्सांनी तात्रे, तांगेल्या संघाक अनेक विजय मेळोवु दिल्ले. Inter Schools, Inter Collegiate, Inter University, अश्शी अनेक स्पर्धांतु, बाबमाम्माने, तांगेल्या संघाक विजयश्री मेळोवु दिल्ली. एक्का Inter University सामन्यांतु, बाब माम्माने, एक्का डावांतु प्रतिस्पर्धी संघाच्या पुरायि धा विकेट घेवु प्रस्थापित केल्लेलो कीर्तिमान (Record) आजिकायि अबाधित आस्स. मागिरी, ४३ वर्स प्रायथायि, ACC XI खातिर, Kanga League, आनि इतर सामने खेळ्ळो. त्यावेळारि ACC XI संघांतु Rusy Mody, Polly Umrigar, Madhav Mantri, Dilip Sardesai, Babu Nadkarni, Ramakant Desai हांचेवारि दिग्गज क्रिकेटपटु आशिले.

टेबलटेनिसांतु बाबमाम्माने दोनी फांता मानांकन प्राप्त (Seeded player) खेळाडू दिलीप संपत हाक्का पराभूत केल्लेलें. टेबलटेनिसांतु, बाबमाम्माने KSA आनि Sidharth College चें प्रतिनिधित्व केल्लेलें.

बाबमाम्मागेल्या स्मृतिंतु, तांगेली बायल शैलापाचची, प्रतिवर्स हो पुरस्कारु दिता. १००१ रु. रोख आनि Rolling Shield अश्शी ह्या पुरस्काराचें स्वरुप आस्स. २०२० वर्साखातिर ह्या पुरस्काराची मानकरी आस्स उदयोन्मुख बॅडमिंटनपटु दिल्लीची कुमारी संघमित्रा आनंद प्रसाद. हांव तिगेलो परिचयु कोर्नु दितां.

### कु.संघमित्रा आनंद प्रसाद (बॅडमिंटन पटु)

कु.संघमित्रा आनंद प्रसाद, ही आनंद प्रसाद आनि आरती किल पाडी प्रसाद हांगेली १५ वर्स प्रायेची धुव. तिन्ने स वर्स प्रायेची आसतना, मधुमिता आनि विक्रम बिश्त अॅकेडमींतु बॅडमिंटन खेळुक सुरु केल्लें. तिगेल्या दोत्री सदुपदेशकांनी (Mentors) तिक्का बॅडमिंटन खेळची एकी विलक्षण शैली शिकयिली. ती “ Shiv Nadar School, Gurgaon ची विद्यार्थिनी. बिश्त अॅकेडमींतु वच्चेखातिर, संघमित्राक सुमार प्रवासु कोर्काज जातलो. त्यामिती, तिन्ने गुरगांव आशिल्या Spuddy Badminton Academy तुं प्रशिक्षण घेवच्याक सुरु केल्लें. थंयि तिक्का प्रशिक्षित कोरुक, तिगेल्या विद्यालयांतु

लोचि अंकित कुमार हो प्रशिक्षक आशिलो. २०१५ तुं Under 13 वयोगटांतु जाल्ल्या Gurgaon Open District Badminton स्पर्धेंतु Quarter Final थायि पाविली. मागिरी, मस्त मेहनत आनि सराव कोर्नु, अनेक खबऱ्यांचो त्यागु कोर्नु, संघमित्राने, विविध बॅडमिंटनु स्पर्धांतु, अनेक बहुमान मेळयिले.

२०१६ - Under 13 वयोगटांतु, दुहेरींतु विजेती, एकेरितु द्वितीय स्थान.

२०१७ - Under 13 वयोगटांतु दुहेरींतु द्वितीय स्थान, एकेरितुयि द्वितीय स्थान.

२०१८ - Under 15 वयोगटांतु दुहेरींत विजेती, एकेरितु द्वितीय स्थान.  
 २०१९ - Under 15 वयोगटांतु दुहेरींतु द्वितीय स्थान, Under 17 वयोगटांतु मिश्र दुहेरींतु (Mixed Double) विजेती.  
 २०१९ - Gurgaon District बॅडमिंटन स्पर्धेतु Under 15 वयोगटांतु मिश्र दुहेरींतु विजेती Under 17 वयोगटांतु मिश्र दुहेरींतु विजेती  
 Harayana State Badminton स्पर्धेतु २०१६ धोरु २०१९ थायि संघमित्राने गुरगांवचे प्रतिनिधित्व कोर्नु Quarter final थायि धडक दिल्ली.

Gurgaon School District स्पर्धेतु २०१८ तुं संघमित्राने द्वितीय स्थान आनि २०१९ तुं तृतीय स्थान मेळयिलें.

Gurgaon School District स्पर्धेतु तिन्ने तिगेल्या विद्यालयाचें प्रतिनिधित्व कोर्नु, Under 17 वयोगटांतु , मिश्र दुहेरींतु Quarter final थायि धडक दिल्ली.

गुरगांवच्या स्थानिक बॅडमिंटन स्पर्धांतु, Under 13,15,17, तशीची दिल्ली. आनि Noida तुं जालेल्या आंतरशालेय आनि आंतर अॅकेडमी स्पर्धांतु तिन्ने प्रथम स्थान मेळयिल्यां.

२०१७ आनि २०१८ सालांतु, हरयाना सरकाराने पुढाकार घेवु आयोजित केलेल्या “खेलमहाकुंभ” स्पर्धेतुयि तिव्का प्रथम स्थान मेळ्ळें.

२०१९ सालांतु Kadapa तुं जालेल्या School National Games तुं संघमित्राने CBSE संघाचे प्रतिनिधित्व केल्लें.

संघमित्राने, बॅंगळूरुच्या Prakash Padukone Badminton Academy तुं सुद्दांयो बॅडमिंटन खेळाचें प्रशिक्षण घेतल्यां. त्यावेळारी थंयि जालेल्या पुरायि स्पर्धांतु (प्रमुख बॅडमिंटन अॅकेडेमी आयोजित) तिन्ने प्रथम स्थान मेळयिलें. पुरायि म्हळ्यारि Under 13,15,17 वयोगटांतुल्या एकेरी आनि दुहेरी स्पर्धा. संघमित्रा, गुरगांवच्या Flow Badminton Academy तुं बॅडमिंटन खेळाचें प्रशिक्षण दिता

बॅडमिंटन खेळानंता, संघमित्राने, तिगेल्या विद्यालयाच्या क्रीडा स्पर्धांतु आयोजित केलेल्या 100 mts. आणि 200 mts. Relay तुं अनेक बहुमान मेळयिल्याति.

### “ चित्रापुर सारस्वत मान्यवरांगेलो सन्मानु”:

२०१९ सालांतु KSA ची शताब्दी जाल्ली. शताब्दी समारंभाचो एकु भाग म्होणु, २००३ सालांतु KSA च्या कार्यकारिणीने, २०१९ थायि शंभरी मान्यवरांगेलोपुणी बहुमानु कोर्चो एकु संकल्पु केल्लो. आनि ताज्जेउप्रांते प्रतिवरस, ह्या समारंभांतु, ह्या बहुमानाचें सातत्य दळ्वोरचें अश्शी निश्चयु केल्लो. त्याप्रकार २००३ धोरु २०१९ थायी १३० मान्यवरांक KSA ने सन्मानित केल्यां. आजि आनि चारी मान्यवरांगेलो सन्मानु जाल्लो.

आजि सन्मानित जाल्ले मानकरी म्हळ्यारि -

१. श्री. वसंत भास्कर होसंगडी
२. श्री. नंदकिशोर मनोहर कलंबी
३. श्री . बिपिन वसंत नाडकर्णी
४. श्री. दिलीप सुधाकर त्रासी

Cross training चो एकु भाग म्होणु, संघमित्रा, “Kravmag” हो Israeli Martial arts चो प्रकार आनि फुटबॉल हो खेळु शिकत आस्स.

स वर्साची आसतना धोरु, दिल्लींतु जांवची Yonex Sunrise Tournaments पळेयिल्यांति आनि तातुल्या उर्जेचो ताशिची विपुलतेचो आनंदु घेतला. संघमित्रा गेली, १२ वर्स प्रायेची सानी भयणी, यशोधरा प्रसाद, तिवेयि District Badminton Winner, तिन्नेयि अनेक बहुमान मेळयिल्याति. यशोधरा, संघमित्रावारिची, तांगेल्या विद्यालयाच्या बॅडमिंटन संघाची सदस्य आस्स.

इतर चेडवांवारि संघमित्राकयि, Kpop, You Tube Videos पोळोवची आवडी आस्स. तिगेल्या वाचनाची गती शीघ्र आस्स. शीघ्रवाचक म्होणयेद. Thrillers आनि Action movies पोळोवच्यांतु अभीरुची आस्स.

संघमित्राक, पाळीव प्राणी म्हळ्यारि भो प्रिती. तिन्ने आनि यशोधराने निधी वड्डुकोर्चो कार्यक्रम कोर्नु, वड्डु केलेलो निधी, गुरगांवच्या “ Pet Welfare Centre ” क देणगी स्वरुपांतु दिल्ली. तांगेले प्रशिक्षण जायना फुडे तांगेल्या अॅकेडेमी भायर आशिल्या भटक्या सुण्यांक अन्नदान कोरचो दोग्गयि भयण्यांगेलो मनोदय आस्स.

संघमित्रा आनि यशोधरा, दोग्गानियी, आमगेल्या मठाच्या नवी दिल्ली सभेने आयोजित केलेल्या कार्यक्रमांतु, तशिची स्वामीजीनी आयिल्या वेळारी आयोजित केलेल्या कार्यक्रमांतु भागु घेतला. त्यो प्रार्थना वर्गाच्योयि सदस्य आशिल्यो.

संघमित्र ही राजा आणि शंकुतला किलपाडी, तशीची M.A.K Prasad आनि कुमुद प्रसाद (पुर्वाश्रमीची करंजे) हांगेली नाती. आनि सुप्रसिध्द हिंदुस्तानी शास्त्रीय गायिका श्वेता हटंगडी किलपाडी हिंगेली भाचची.

संघमित्रा, तुगेल्या खेळाच्या सरावांतु अशीची सातत्य दळ्वरि, मस्त मेहनत करी आनि जीवनांतु अनेक बहुमानांनी सन्मानित जाल्लु तुक्का मात्र न्हांयि, तरी आमकां सर्वांक आनि आमगेल्या देशाक बॅडमिंटन खेळांतु नावलौकिक मेळोवनु दी म्होणु तुक्का शुभेच्छा !

एकळाक हांव तांगेलो परिचयु कोर्नु दितां. मागिरी तांत्री तांगेलें मनोगत व्यक्त कोर्काज अशशी नम्र विनंती.

## श्री. वसंत भास्कर होसंगडी

होसंगडी वसंतमामु म्हळ्यारि, संगीत क्षेत्रांतुले एक प्रसन्न, प्रतिभाशाली, दिग्गज व्यक्तिमत्व. होसंगडी भास्करमामु आनि सगुणापाच्यो हांगेलो सुपुत्र. वसंतमामुगेलो जन्म १० ऑगस्ट १९३४ क कासरकोड गांवातु जाल्लो. तागेलो बापुसु, भास्करमामु पोस्ट अँड टेलिग्राफ विभागाच्या वायरलेस प्रभागांतु कार्यरत आशिल्लो. वसंतमामुगेलें शालेय शिक्षण, सांताक्रुझच्या पोदार विद्यालयांतु जाल्लें. तशिचि महाविद्यालयीन शिक्षण मुंबईच्या रुईया आनि रुपारेल महाविद्यालयांतु जाल्ले.

सानपणधोर्नु वसंतमामुगेली, संगीत ही मुलभूत आवडी. त्यामितीं संगीताक संबध पाविल्या प्रतिएक्का कार्यक्रमांतु तागेलो सहभागु आसतालो. पंडित चिदानंद नगरकरमामु हो आग्रा घराण्याचो एक जेष्ठ दिग्गज गायकु. वसंतमामु, सानपणांतुचि तागेल्या संपर्कांतु आयलो. चिदानंद मामालागगीथाल्लु तात्रे संगीताचें प्रत्यक्ष प्रशिक्षण घेने. मात्र चिदानंद मामागेल्या सांगितिक जीवनक्रमाचो, वसंतमामुचेरि प्रभातु आशिल्लो.

१९५० चें दशक धोर्नु, वसंतमामु, आमगेल्या चित्रापुर गुरुपरंपरेचो निःस्सीम भक्तु. ताक्का परमपूज्य आनंदाश्रम स्वामीजीगेलें सान्निध्य मेळ्ळें, आनि तांचेवटु तांगेल्या अनेक मुक्कामांतु तशीचि यात्रांतु, वच्यें सौभाग्य प्राप्त जाल्लें. वसंतमामुगेल्या सांगितिक प्रतिभेविषयांतुं, परमपूज्य आनंदाश्रम स्वामीजींक नितांत प्रिती आशिल्ली, त्यामितीं तांत्री, वसंतमामुका तागेलें गायन सादर कोरुक, पूजेवेळारी आनि इतर वेळारीसुद्दायि अनेक संधी प्राप्त कोर्नु दिल्यो, १९५९ सालांतु परमपूज्य परिज्ञानाश्रम स्वामीजीगेल्या शिष्यस्वीकार सोहळ्यांतु वसंतमामु एक अत्यंत सक्रीय स्वयंसेवक आशिल्लो. ताक्का मस्त जबाबदारीचीं कामंयी वयसुनु दिल्लेलीं. आनंदाश्रम स्वामीजींनी बरेयिल्या अनेक भजनांक, वसंतमामुने स्वरबध्द केल्यां. तशीची परिज्ञानाश्रम स्वामीजींनी बरेयिलीं भजनं - लागो तुझे / कर्मकरिता ते/ इच्छित सुख जरी /... .. हिवयिं वसंतमामुनेचि स्वरबद्ध केल्यांति.

वसंतमामुगेली प्रारंभिक कारकीर्द अत्यंत चित्रविचित्र आशिल्ली. त्यावेळारी तात्रे आयुष्यांतु अचिन्त्य चढउतार पळयिले. उपांत, वसंतमामुने सिनेसृष्टीच्या संगीतक्षेत्रांतु कार्य कोरुक सुरु केल्लें. अँकळाक गायक म्होणु आनि मागिरी वाद्यवृंदाचो रचनाकार म्होणु. आनि, आखेरिक, हिंदुस्थानी शास्त्रीय संगीताची पाश्चिमात्य आनि वाद्यसंगीताची, उत्तम जाण आशिल्लो परिपूर्ण संगीतकारम्होणु. सिनेसंगीत क्षेत्रांतु तात्रे स्थान मेळयिलें. प्रारंभिक काळांतु वसंतमामुने, दत्ता डावजेकर, हृदयनाथ मंगेशकर हांचे असल्या प्रस्थापित, दिग्गज संगीतकारांगेलो

सहाय्यक म्होणु, मराठी, कन्नड, गुजराथी, पंजाबी, चित्रपटांखातिर संगीत दिग्दर्शन केल्लें. कम्मी बजेट आशिल्या चित्रपटांकयि संगीत दिल्ले.

जाल्यारि, ह्यावेळारी, वसंतमामुने, तागेली संगीत क्षेत्रांतुली स्वतः गेली प्रतिभा, लखनौ शहरांतु सिध्द केल्लेली. लखनौ म्हळ्यारि उत्तर भारताची सांगितिक राजधानी अशशी म्हणतली. थंयि पारंपरिक संगीतची चलतालें आनि संगीतांतुले नवीन प्रवाह, नवीन तंत्रं हांका थंयि मनाई आशिल्ली. असल्या वातावरणांतु, वसंतमामुने, लखनौ शहरांतुं, संगीतकार म्होणु कार्य सुरु केल्ले. तावळी धोर्नु, आजिथायि तात्रे अनेकांक संगीत शिक्षण दिल्यां आनि संगीत क्षेत्रांतु मार्गदर्शन केल्यां. तागेलें हें कार्य अविरत सुरुचि आस्स. तो केदनाई संगीताचे रितसर वर्ग चलेयिना. लखनौ शहरांतुल्या बहुतेक सर्व गायकांनी संगीतकारांनी, संगीत दिग्दर्शकांनी, वसंतमामुलागगी प्रशिक्षण घेतल्यां, मार्गदर्शन घेतल्यां आनि वसंतमामुने, हें तांका विना-मानधन दिल्यां अगदी भेटवस्तुसुद्दायि घेनातिलें.

१९७५ सालांतु, वसंतमामुगेलें, अगरवाल कल्पना पाच्येवटु लग्न जाल्ले आनि १९७९ तांका पुत्ररत्नचो लाभु जाल्लो. तागेलें नांव “गुंजन”.

१९७६ तुं, वसंतमामु, आकाशवाणीचेरी ऑडिशनाखातिर वचुगेलो (संगीत दिग्दर्शक म्होणु) आनि ताक्का नवी दिल्लीच्या म्युझिक ऑडिशन बोर्डांन, सरळ Grade - I दिल्लें. ही एकी ऐतिहासिक खब्रि कारण, आकाशवाणीची पद्धती Grade B, Grade B High - आनि मागिरी Grade I अशशी आस्स. पदार्पणांतुचि Grade I हो एकु विक्रमुची. लखनौ आकाशवाणीचेरी ६० पशी चड गायकांगेलो “कोरस ग्रुप” आनि ह्या क्षेत्रांतु विविध वाद्यांचो वाद्यवृंद तयार करतलो संस्थापक म्हळ्यारि वसंतमामु.

१९७० दशकाच्या प्रारंभिक काळांतु “संगीतमुद्रण कलागृह” म्हळ्यारि Recording studio ही संकल्पना नवीन आशिल्ली. साधारण १९७४ तुं, वसंतमामुने तागेल्या घरांतु ही संकल्पना अमलांतु हाळ्ळी. अनेक स्थानिक लोकांक Recording studio सुरु कोरुक सहाय केल्लें. १९८६ / ८७ तुं, वसंतमामुने, तागेल्या स्वतः घरांतुल्या दोनी कुडांतुं, स्वतः गेलो Recording studio सुरु केल्लो. सप्टेंबर १९९५ धोर्नु वसंतमामुगेल्या ध्वनीमुद्रण कलागृहांतु अत्याधुनिक Digital साहित्य आनि सुविधा उपलब्ध आस्सति. सप्टेंबर, २०२० तुं ह्या कलागृहाक २५ वर्स पुर्ण जाल्लें, आनि त्या निमित्ताने, वसंतमामुने, <http://digitrax.in> ही वेबसाईट सुरु केल्या.

आमगेल्या श्री. चित्रापुर मठाचीं बहुतेक भजनं आनि पदं ह्याचि कलागृहांतु ध्वनिमुद्रित जाल्यांति. ह्या कलागृहाच्या संपूर्ण कार्यांतु, वसंतमाम्माक, तागेलो चलो गुंजन सहाय करता.

वसंतमामु तागेल्या विविध कार्यांतु व्यस्त आशिलेमितीं. तागेलो, आमगेल्या मठावटु आशिलो संपर्क सुट्टिलो. १९९१ तुं वसंतमामु सहकुटुंब, परमपूज्य परिज्ञानाश्रम स्वामीजीगेल्या दर्शनाखातिर कार्ला वचुगेलो आनि थायिथालु गुंजनागेल्या मौंजिबंधनाखातिर शिराली वचुगेलो. जाल्यारि, वापस येनाफुडेयि तो मठाच्या संपर्कांतु येने.

वसंतमाम्माने एकु उत्साही स्वयंसेवक म्होणु कितलें कार्य केल्यां, हें परमपूज्य सद्योजात शंकराश्रम स्वामीजीगेल्या कळिताक आयलें, आनि २००६ सालांतु स्वामीजींनी वसंतमाम्माक कार्ला यो म्होणु पाचारण केल्ले. आनि एकदम नवीन कार्यक्रमांच्या अनुक्रमांक सुरुवात जाली. वसंतमामु वापस आमगेल्या मठाच्या आनि परमपूज्य सद्योजात शंकराश्रम स्वामीजीगेल्या छत्रछायेंतु आयलो. परमपूज्य परिज्ञानाश्रम स्वामीजींनी बरेयिल्या पदांक वसंतमाम्माने स्वरबद्ध केलेलें, ती पद योग्य रितीने कश्शी म्होणकाती हें, परमपूज्य सद्योजात शंकराश्रम स्वामीजी वसंतमाम्मालागी शिकले. हें शिक्षणसत्र कार्लांतु आनि मागिरी शिरालींतु, स्वामीजीगेलें नित्याचें अनुष्ठान जायनाफुडे रात्ती ११ घंट्यांरि सुरु जालु फालफाल्यारि ३.३० घंट्यांरि समाप्त जात्तलें. आतं राजस्थानांथाळुयि भक्तगण स्वामीजीगेल्या दर्शनाक येत्ताति, त्यामिती तांकां नवीन, हिंदी भाषेंतु बरेयिलीं आनि स्वरबद्ध केलेलीं भजनं, मठाखातिर जायशिलीं.

हाज्जेमितीं, वसंतमाम्मागेल्या जीवनांतु, एक्का नवीन पर्वाची सुरुवात जाली. त्यावेळ्ळारी वसंतमाम्मागेली प्राय ७५ वर्स आशिली. तात्रे स्वरबद्ध केलेलीं आनि ध्वनीमुद्रित केलेलीं भजनं, स्वामीजींक तांगेल्या पसंतीखातिर, मान्यतेखातिर पेटयिलीं. ताज्जेउप्रांते, १० ऑगस्ट २००९ म्हळ्यारि, वसंतमाम्मागेल्या ७५ व्या जायदिसादिसु, वसंतमाम्माने म्हळ्ळेल्या आनि स्वरसाज चढयिल्या सुमार १०

भजनांच्या “समर्पित” नामक ऑडियो आल्बमाचें परमपूज्य सद्योजात शंकराश्रम स्वामीजीगेल्या पवित्र हस्ते विमोचन जाल्लें.

ऑक्टोबर २०१८ तुं, वसंतमामु “Uttar Pradesh Sangeet Natak Academy Award for Music” ने सन्मानित जाल्लों, स्वामीजींक हें कळनाफुडे तांका अत्यानंदु जाल्लो आनि तांन्नी दूरध्वनीचेरि वसंतमाम्मागेलें प्रत्यक्ष अभिनंदन केल्लें.

स्वामीजीगेल्या इच्छेखातिर, वसंतमाम्माने, शिरालींतु, मार्च २०१९तुं भजन मंडळींक भजनं कश्शी म्होणचें हें शिकेयिलें. आनि नवीन भजनंयि शिकेयिलीं.

मागिरी २०१९ च्या चातुर्मासांतु मल्लापूर दोनी म्हैने राब्बुनु थंच्या जानांकयि संगीतांतुलो सूक्ष्म बदलु, गायन, तशिची नवीन भजनं शिकेयिलीं.

मार्च २०२० तुं जगभरांतु कोवीड-१९ महामारीचें संकट आयलें. मे २०२० तुं टोरांटो स्थित निलेश्वर महेशाम्माक On-line Classical Music ची कल्पना सुचली आनि “Ghar-ana On-line Classical Music Series” हो कार्यक्रम सुरु जाल्लो. वसंतमामु आनि तागेलो चलो गुंजन, ह्या कार्यक्रमाची पारिभाषिक बाजू Technical Aspect सांभाळच्यांतु, महेशाम्माक सहाय कर्ताति. ८६ वर्सांच्या प्रायेरि सुद्दांयि वसंतमामु हें कार्य अत्यंत आवडीने करित आस्स. प्रति आठवड्यांतु हो कार्यक्रम जात्ता आनि ह्या कार्यक्रमाखातिर हिंदुस्थानांतुल्या आनि हिंदुस्थानाभायल्या युवा आनि मध्यमवयीन कलाकारांक एकडे हाडचें कार्य वसंतमामु कर्ता.

असले नमुन्यांचें कार्य नियमित, सातत्याने कोर्चें म्हळ्यारि अत्यंत स्तुत्य. त्याखातिर, आणि संगीतक्षेत्रांतुल्या तुगेल्या लक्षणीय योगदानाखातिर, वसंतमाम, तुक्का आमगेलो मानाचा मुजरा !

### श्री. नंदकिशोर मनोहर कलंबी

Andy म्होणु सुपरिचित, जाल्यारी, तागेलो आनि तागेल्या कार्याचो परिचय कोर्नु घेतना, आम्मी ताक्का नंदुमाम म्होणयां. नंदुमाम म्हळ्यारि “3D Printing” क्षेत्रांतुलें एक अनुभवी आनि व्यासंगी व्यक्तिमत्व. नंदुमाम्मागेलो जन्मु मुंबईंतु जाल्लो. दिवंगत मनोहर शिवराव कलंबी हो तागेलो बाप्पुसु आनि श्रीमती रेवती मनोहर कलंबी ही तागेली आवसु. मनोहरमामु Lipton Tea Co. तुं कार्यरत आशिलो. थंय सुमारवर्स नौकरी कर्नाफुडे, थोडेकाळ दिल्ली आनि बॅंगळुरांतु स्वतःगेलो उद्योगु सुरु केल्लो. रेवतीपाच्येक ऑंदु ९० वर्स पूर्ण जाल्लीं. ती एकी प्रशिक्षित कथ्थक नृत्यांगना, आनि लोकप्रिय भजन गायिका. तिन्ने ८५ वर्सांच्या प्रायेरि, तिगेल्या नृत्याचो आखेरचो कार्यक्रम सादर केल्लो. नंदुमाम्मागेलें शिक्षण दिल्लींतु जाल्ले. तागेल्या कामाच्या निमित्ताने सुमार वर्स, बॅंगळूर, सिंगापूर, टोकियो, गुरगांव आनि बोस्टन हांगा

काळ्ळीं. प्रशिक्षणाने, नंदुमामु Mechanical Engineer. तात्रे तागेल्या आयुष्यक्रमाची(Career) सुरुवात BHEL कंपनींतु धोर्नु सुरु केल्ली. थोडेकाळ उद्योजक (Entrepreneur) म्होणु कार्य केल्लें. मागिरी, Siemens and SAP हया कंपनींतु कार्य केल्ले.

१९९५ सालांतु SAP चो प्रथम कर्मचारी म्होणु तात्रे, हिंदुस्थानांतु SAP चें कार्य, कार्यान्वित केल्लें. ERP Technology हिंदुस्थानांतु हाडच्यांतु SAP कंपनीक तांगेलो उद्योगु कार्यान्वित कोरुक आनि तांगेली विकासक प्रयोगशाळा (Development Lab) स्थापन कोरुक नंदुमामुचि कारणीभूत (Instrumental) जालु आस्स. १९९७ तुं SAP Singapore चो Singapore Country Business Head म्होणु सिंगापूर वचुगेलो, मागिरी, Asia Pacific Business for the Manufacture Sector-SAP जायनाफुडे, नंदुमाम्माने Dassault

Systemes कंपनी खातिर विविध पदांचेरि (Positions) १७ वर्स कार्य केल्लें. तांतु ENOVIA उद्योगाचो Asia Pacific Head, Tokyo, President & M.D. of Dassault Systems India आनि आखेरिक, Boston तुं ENOVIA चो CEO ह्या पदांचो अंतर्भाव आस्स.

२०१७ तुं , 3D Printers करतल्या RIZE Inc ह्या कंपनींतु, नंदुमामु रुजु जाल्लो. ही कंपनी 3D Printers चे नकाशे तयार कोर्चे, प्रिंटसांची निर्मिती कोर्नु ताज्जे वितरणाचे कार्य करता. हे प्रिंटर्स, ताज्जेखातिर वापरलेलें साहित्य तशिची Software, हीं सर्व RIZE कंपनीचीं कायदेशीर अधिकारपत्रं (Patented) आशिल्लीं उत्पादनं. RIZE हें जगांतुले, प्रथम आणि UL ने प्रमाणित केलेलें एकमेव संकरित 3D Printing औद्योगिक कलाशास्त्र (3D Printing Technology) UL नें RIZE चें हें औद्योगिक कलाशास्त्र UL Greengaurd नामक नवीन सुरक्षा प्रमाणांक अनसरसूनू आस्स अशी प्रमाणित (Certify) केल्यां. ह्या कलाशास्त्रामितीं, खंयि, अत्यंत सुरक्षित अशी, संपूर्ण रंगीत औद्योगिक भाग अगदी योग्य खर्चांतु तयार कोरुक जाताति.

२०२० सालांतु, World Economic Forum ने, औद्योगिक कलाशास्त्रांतुल्या १०० अग्रगण्य कंपन्यांची निवड केलेली. RIZE ही तांतुली एकमेव 3D Printing Company तांका ही पसंती मेळ्ळी, ती तात्री घेतिल्या 3D Printing क्षेत्रांतु आधारु दिवच्यां जबाबदारीखतिर

संपूर्ण औद्योगिक क्षेत्रांतु PPE ची कमतरता, मागणीप्रकार, 3D Printing ने भोरनु काडची ह्या प्रयत्नांतु RIZE सामिल जाल्या. तशीची नवीन आधारभूत Production Network काक सहाय्य कोर्चेखातिर विविध आव्हानांचो तांनी स्वीकारु केल्लो.

नंदुमामु Chitrapur Heritage Foundation चो Board Member जाल्लु आस्स. मुलभूत सुविधा मेळनातिल्या लोकांगेल्या विषयांतु ताक्का काळजी आस्स. आनि असल्या लोकांगेली वंचना जावनयें म्होणु, तांका ह्यो सुविधा मेळोवनु दिवची, ताक्का आवडी आस्स. अगदी पुण्याकाम !

नंदुमाम्मागेली बायल मृदुलापाच्यी आनि धुव अनुश्री हीं बोस्टनांतु स्थायिक आस्सति. नंदुमामु आपणागेल्या यशाचें श्रेय मृदुलापाच्येक दिता. मृदुलापाच्यी एकी Homeopath आनि Reki Grandmaster सुद्दांयि आस्स.

अनुश्री बोस्टनांतु Classics Major चें प्रशिक्षण घेता. नंदुमामु आनि मृदुलापाच्यी, Chitrapur Heritage Foundation खातिर कार्य कर्ताति, तुमगेल्या हातांधानु अशीची पुण्यकाम जावो ही सदिच्छा ! नंदुमाम, तुगेल्या चतुरस कार्याक आमगेलो मानाचा मुजरा !

### श्री. बिपिन वसंत नाडकर्णी

बिपिन म्हळ्यारि, सिनेसृष्टींतुले एक दिलखुलास, प्रसिध्द आनि प्रतिभासंपन्न व्यक्तिमत्व. बिपिनागेलो जन्मु नाडकर्णी वसंत मामु आनि निर्मलापाच्ये गेलो चलो म्होणु ऑगस्ट १९६४ तुं मुंबईंत जाल्लो. वसंतमामु KVIC थालु उच्च पदस्थ अधिकारी म्होणु सेवानिवृत्त जाल्लो. त्यानंता, मराठी आनि कोंकणी हौशी रंगभूमीचेरी, तागेलें एकु लेखक, दिग्दर्शक आनि अभिनेता म्होणु लक्षणीय योगदान आस्स. निर्मलापाच्यी Mahindra & Mahindra तुं कार्यरत आशिली. सारस्वत महिला समाज, गांवदेवी, मुंबई खातिर तिन्ने मस्त कार्य केल्या.

बिपिनागेलें शालेय शिक्षण, स्वप्ननगरी मुंबापरी च्या सेंट झेवियर्स विद्यालयांतु जाल्ले आनि महाविद्यालयीन शिक्षण एलफिन्स्टन महाविद्यालयांतु जाल्ले . तो कलाशाखेचो पदवीधरु.

१९८९ तुं बिपिनाने जाहिरातपट क्षेत्रांतु आपणागेल्या आयुष्यक्रमाची सुरुवात, राम मधवानी आनि सुमंत्रा घोषाल हांगेलो सहाय्यक म्होणु केली.

जाहीरातपट क्षेत्रांतु अनुभवसंपन्न जायनाफुडे ,२००० सालांतु Opticus Films बॅनरा अंतर्गत दूरदर्शना खातिर जाहिरातींची निर्मिती आनि दिग्दर्शन कोरुक सुरु केल्ले.

२००५ सालांतु, बिपिनाने, निर्माता, दिग्दर्शक म्होणु तागेल्या प्रथम मराठी चित्रपट, “उत्तरायण” हाज्जी निर्मिती केली. आनि ह्या

चित्रपटाने बिपिनाक सर्वोत्कृष्ट चित्रपटाचो राष्ट्रीय पुरस्कार मेळोवनु दिल्लो. मात्र न्हंयि, बिपिनाक राष्ट्रीय स्तराचेरी एकु परिचयु मेळ्ळो, मान्यता आनि पसंती मेळ्ळी.

“उत्तरायण” चित्रपटाक न्यूयॉर्क, अमेरीकेंतु Kodak Motion Picture Film Award सुद्दांयि मेळ्ळें. अनेक आंतरराष्ट्रीय चित्रपट महोत्सवांतु, “उत्तरायण” चित्रपटाक प्रसिध्दी मेळ्ळी, कौतुकयि जाल्लें.

२००७ सालांतु, बिपिनागेल्या “एवढेसे आभाळ” ह्या चित्रपटाने प्रेक्षकांक एक निखळ आनंदु दिल्लो. ह्या चित्रपटाची निर्मिती आनि दिग्दर्शन बिपिनानेचि केल्लें. ह्या चित्रपटाक महाराष्ट्र राज्य पुरस्कारासांगाति इतरयि पुरस्कार मेळ्ळे. हॉ चित्रपट Indian Film Festival of Los Angeles (IFFLA) तुं दाखल जाल्लो आनि जगांतु इतरत्र सुद्दांयि प्रदर्शित जाल्लो.

२००७ धोर्नु बिपिनाने तागेल्या जाहिरात पटाच्या निर्मिती आनि दिग्दर्शनांतु खंड पोडूक दिने आनि ह्या जाहिरातपट क्षेत्राची आपणागेल्या परिस स्पर्शाने (Midas Toucs) परिभाषाची बदलली, एक नवीन महत्व प्राप्त कोर्नु दिल्ले.

२०२० सालांतु, बिपिनाने “दरबान” ह्या तागेल्या प्रथम हिंदी चित्रपटाची निर्मिती आनि दिग्दर्शन केल्ले. ही एक्का रक्षण कर्त्या-गेली

आनि तागेल्या मालकागेली, दर्शकांक अंतर्मुख कर्तली काणि. महान आनि सन्मान्य रविंद्रनाथ टागोर हांगेच्या लघुकथेरिथाल्लु, बिपिनाक, हो चित्रपट निर्माण कोरची प्रेरणा मेळ्ळी. ZEE 5 Premium चेरि हो चित्रपट पोळोंवच्याक जाता. सर्वांनी पोळोंवकाजची अशी हो चित्रपट.

बिपिन एक कल्पक व्यक्ति म्होणुयि सुपरिचित आस्स. त्यामितीं २०१०-११ सालांतु, शताब्दी महोत्सवाची संपूर्ण जबाबदारी KSA ने बिपिनाक वयसुनु दिल्ली, आनि बिपिनाने KSA खातिर अप्रतिम, अविस्मरणीय कार्यक्रम सादर केल्ले. त्या निमित्ताने "FootPrints" हो KSA विषयांतु माहिती दिल्लो एक पूर्ण लघुपट बिपिनागेच्या मार्गदर्शनांतु चित्रित जाल्लो. बिपिन स्वतः एक उत्तम अभिनेता सुद्दायि आस्स. एकु हौशी कलाकार म्होणु तान्ने अनेक कोंकणी आनि मराठी नाटकांतु भूमिका केल्यातिं, दिग्दर्शनयि केल्यां.

विशेष कोर्नु "चित्रापुर वैभव" (संक्षिप्त), "मेजर चंद्रकांत" (संक्षिप्त), "गोलमाल" (कोंकणी), "मित्र" (मराठी) आनि "Golmal Once Again" (कोंकणी). "मित्र" ह्या मराठी नाटकाक आनि युवा कलाकारांक घेवुनू केलेल्या "Golmal Once Again" ह्या कोंकणी नाटकाक प्रेक्षकांगेलो उदंड प्रतिसादु मेळ्ळो. "GOA" मितीं, कोंकणी हौशी रंगभूमीक प्रतिभावंत युवाकलाकार मेळ्ळे. ह्या नाटकाचे ४ Housefull प्रयोग जाल्ले. ३ मुंबईंतु आनि एकु पुणेंतु.

### श्री. दिलीप सुधाकर त्रासी

दिलीपमामु म्हळ्यारि, उद्योग क्षेत्रांतुले एक उच्च विद्याविभूषित आनि यशस्वी व्यक्तिमत्व. १७ सप्टेंबर, १९५० ह्या दिसु, दिवंगत सुधाकरमामु आनि दिवंगत नलिनीपाची हांगेलो चल्लो म्होणु मुंबईंतु जन्मु.

दिलीपमामु १९७३ सालांतु, मुंबई विद्यापीठाक संलग्न जाल्लु आशिल्ल्या VJTI महाविद्यालयांथाल्लु Electrical Engineering विषय घेवुनू पदवीधर जाल्लो आनि १९७५ सालांतु Electrical Engineering विषय घेवुनूचि, तात्रे IIT मुंबई थाल्लु पदव्युत्तर शिक्षण पूर्ण केल्ले. दिलीपमामुने राष्ट्रीय आनि आंतरराष्ट्रीय जर्नलांखातिर Electrical Engineering विषयाचेरी अनेक लेख बरेयिल्याति. दिलीपमामुने टाटा उद्योगसमुहाच्या NELCO LTD. कंपनींतुं Senior Development Engineer म्होणु स वर्स कार्य केल्ले. ह्या काळांतु, तात्रे PWC(Pulse – width Controlled) Inverters खातिर महत्वपूर्ण योगदान दिल्ले.

१९८० सालांतु, दिलीपमामुने M/s KEM – SAI Corporation ही स्वतः गेली, Power electronic products तयार कोर्ची कंपनी सुरु केल्ली, आनि तावळी धोर्नु ही कंपनी अनेक electronic वस्तुंचे उत्पादन कर्त आस्स. ह्या वस्तुंचो औद्योगिक क्षेत्रांतु अगदी सुरुवातीक धोर्नु उपयोग जाता.

कॅनरा सारस्वत असोसिएशन (KSA) ने शताब्दी महोत्सवाच्या निमित्ताने, स्मृतिचिन्ह म्होणु एकी अत्यंत माहितीपूर्ण डायरी २०११ सालांतु प्रकाशित केल्ली. KSA च्या १९९१ धोर्नु २०११ ह्या शंभरी वर्सांच्या कारकीर्दींतु सादर जालेल्या अनेक संस्मरणीय घटनांची, कार्यक्रमांची, प्रसंगांची आनि प्रकल्पांची नोंद ह्या स्मरणिकेंतु आस्स. KSA चे Mile Stones म्होणुयेद. ह्या स्मरणिकेंची संकल्पना बिपिनागेली. अत्यंत अभ्यासपूर्ण रितीने, ही माहिती वट्ट कोर्नु, ताज्जे योग्य संकलन कोर्नु दुर्मिळ छायाचित्रांचो अंतर्भाव कोर्नु, ह्या स्मरणिकेचें कार्य बिपिनानें पूर्ण केल्लें. जानांक अेकी संग्राह्य स्मरणिका मेळ्ळी, हाज्जो बिपिनाक सार्थ आभिमान आस्स.

बिपिन तागेल्या यशाचें श्रेय, तागेली आवसु निर्मलापाची, बायल निवेदिता (निवि), धुव कनिका, चळो ऋत्तिक आनि मायि, तोंबत वंदितापाची हांका दिता.

बिपिन, तुगेल्या मार्गदर्शनांतु तयार जाल्लेले अनेक युवा कलाकार रंगभूमीक मेळनु आमगेली हौशी कोंकणी रंगभूमी समृद्ध जावो, तशिची तुगेल्या Opticus Picture Company बॅनरा अंतर्गत मस्त दर्जेदार मराठी आनि हिन्दी चित्रपट निर्माण जावोति ही सददिच्छा! आनि नाट्य -चित्रपट क्षेत्रांतुल्या तुगेल्या लक्षणीय, अनुकरणीय योगदानाक, आमगेलें विनम्र अभिवादन !

M/s. KEM – SAI Corporation कंपनीक सहाय जांवकाज म्होणु, दिलीपमामुने, भागीदारींतु, M/s. AKSAI RESEARCH ह्या कंपनीची निर्मिती केल्ली. ह्या कंपनीचे MELTRON SEMI – CONDUCTROS ह्या कंपनीवट्टु एक तांत्रिक सहकाय आशिल्लें. (Technical Collaboration) ह्या कंपनीच्या सहाय्याने दिलीपमामुने अनेक electronic वस्तुंचो विकास केल्लो, निर्मिती केल्ली.

दिलीपमामुने, electronic वस्तुंच्या निर्मितींतु इल्लें कार्य केल्या की, तागेल्या कंपनीचो परिचयु कोर्नु दिंवचे अनिवार्य जाल्यां. M/s. KEM – SAI Corporation कंपनी विषयांतु सांगचे जाल्यारि-ही कंपनी १९८० धोर्नु Power Electronics क्षेत्रांतु कार्यरत आस्स. ही दिलीपमामुगेली स्वंत कंपनी. ह्या कंपनीने सुरुवातीक धोर्नु, Inverteres, Battery Chargers, UPS, SMPS, Converters इत्यादिंची, महाष्ट्र सरकारागेल्या MELTRON कंपनीखातिर निर्मिती केल्ली.

१९९२ धोर्नु, ह्या कंपनीने Airfield, Runway Lighting क्षेत्रांतु कार्य सुरु केल्यां. त्याखातिर, ही कंपनी Constant Current Regulators ची निर्मिती करता. त्याखातिर CPRI Bangalore ने ह्या Regulators ची परीक्ष कोर्नु तावका स्वीकृती दिल्ली. अनेक विमानतळांचेरि हे Regulators वापरांतु आस्सति. १९८६-८७ नुं MELTRON चे मार्फित KEM – SAI ने Indian Rare Earths Ltd.

Mysore क High Voltage आनि High Frequency V/F Power Supply हाज्जो पुरवठा केल्लो. १९९० तुं ह्या कंपनीने, डेहराडून स्थित Central Research Institute क High Voltage 20 KV testing equipment चो पुरवठा केल्लो.

२००५ धोर्नु, KEM – SAI ने Renewal Energy Sources क संबधित वस्तुंचे उत्पादन सुरु केल्यां. ही कंपनी, Wind Energy Converters ची कार्यक्षमता (efficiency) वाडेयितल्या Battery Chargers आनि Controllers ची निर्मिती करता.

२८ पशी चडवर्स कार्य कोर्नु Reliable Power, Control and Test Equipments च्या उत्पादनांतु ह्या कंपनीने अवश्य आशिलें प्राविण्य मेळ्ळेल्यां. ह्या साहित्यांची, संशोधन संस्था Power stations, Railways, Communication & Services आनि विमानतळ हांका गरज आसता. ह्या उत्पादनांमिती KEM-SAI क भारतांतु आनि परदेशांतु पसंती मेळ्या, परिचयु मेळ्ळा.

AKSAI – RESEARCH ही मुंबई स्थित कंपनी. ही एकी भागीदारींतु कार्यरत आशिली कंपनी. दिलीपमामु हांतु Technical Partner आनि तागेली बायल अंजलीपाच्यी Commercial Partner म्होणु कार्यरत आस्सति. विविध कंपन्याक औद्योगिक मार्गदर्शन तशीची संशोधनांतु सहाय कोर्चेखातिर ह्या कंपनीची स्थापन केल्ली. मागिरी, ह्या कंपनीने Electronic Industry तुं लागच्या रसायनांचे (Chemical) उत्पादन सुरु केल्लें. Meltron Semiconductors Ltd., Meltron Instrumentation Ltd., Meltron Audio Visual Division, Aura Electro Chemical Industries Pvt. Ltd., BC Components Ltd., Desai Electronics Pvt. Ltd. हांचेवारि कंपन्यो, तांगेले ग्राहक आस्सति.

सांगूक अगदी अभिमानु दिसता, दिलीपमाम्मगेलें कुटुंबसुद्दांयि उच्च विद्याविभूषित (Highly Qualified) आस्स.चल्लो अक्षय, प्राय ३९ वर्स B.E. Software Engineer, TCS कार्यरत, सून श्रद्धा, सुमंत आनि शोभा बसरुर, पुणे, हांगेली ध्रुव, B.E. Civil Engineering, MIT पुणेंथाव्नु, NICMAR थाव्नु Advanced Construction Management तुं पदव्युत्तर शिक्षण.

ध्रुव, अदिती नितीश त्रिकत्राड, प्राय ३० वर्स, BITS (Pilani) थाव्नु M.Tech, Wipro तुं Software Engineer, म्होणु कार्य केल्यां. सध्या Australia तुं स्थायिक.

जांवाई नितीश त्रिकत्राड, शिवदास आनि शीतल त्रिकत्राड, नवी मुंबई हांगेलो चल्लो, Software Engineer सध्या National Australian Bank, Australia तुं कार्यरत आस्स.

दिलीपमामु आनि अंजलीपाच्येक दोनी नातवंड आस्सति, नात्तु एकांश प्राय साडे स वर्स आनि नाती नियती, प्राय ३ म्हैने.

दिलीपमामु तुमगेच्या उद्योगाची भरभराट जाव्नु, तुगेलें आनि तुगेच्या कंपनीच्या उद्योगांतु वृद्धी जाव्नु, देशांतु आनि परदेशांतु तुमकां पसंती मेळो, नावलौकिक मेळो ही सदिच्छा! तशिची तुगेच्या चतुरस्त्र व्यक्तिमत्वाक आनि उद्योग क्षेत्रांतुल्या तुगेच्या लक्षणीय योगदानाक, आमगेलो मानाचा मुजरा!

श्रीमती अश्विनी प्रशांत, हिगेल्या ऋणनिर्देशाने (vote of thanks) कार्यक्रमाची सांगता जल्ली. ह्या प्रसंगाचेरि जाल्लेलीं सर्व भाषणं आनि मनोगतं, आमगेल्या एप्रिल 2021च्या अंकातु प्रकाशित जाल्लीं.

## Letters to the Editor

### Words of appreciation for Shri Uday Mankikar from Shri Makarand Karandikar

(Editor's Note: Shri Uday Mankikar translated Shri Makarand Karandikar's article " दक्षिणा, उडगेरें, बक्षिस हें रु.११/-, रु.५१/-, रु.१०१/- : ह्या रकमेचेंचि इत्याक दिताति ?" in Konkani. Shri Karandikar was also impressed with the Book Review of मयुरा . The translated article and the book review were published in the February 2021 issue.)

**Shri Karandikar on the translation of his article दक्षिणा, उडगेरें, बक्षिस हें रु.११/-, रु.५१/-, रु.१०१/- : ह्या रकमेचेंचि इत्याक दिताति ? ...**

वा उदय . छान जमलाय . कोंकणी भाषेची छपाई कांही सोपी नाही त्यात येणार्या अडचणी आणि फॉटचे अडथळे या लेखात कुठेही जाणवत नाहीत . भाषंतराचे सर्वात मोठे यश म्हणजे ते लेखन अन्य भाषेतील नसून भाषांतर केलेल्या भाषेतील मूळ लेखन आहे असे वाटणे! तुझे हे भाषांतर नसून तो लेख तू मुल कोंकणी भाषेतच लिहिला आहेस असेच वाटते . धन्यवाद! कृपया मला याची एकप्रत जरूर पाठव . इतक्या गाडभाषेत माझे अल्पसे लेखन प्रसिध्द होणार ही माझ्या साठी गोड आठवण आणि सन्मानही आहे .

### Shri Karandikar on the book review of मयुरा (Picture of the Book Cover on page 34 )

तू लिहिलेले मयुरा पुस्तकाचे परिक्षण वाचले . तू अगदी शुध्द मराठीत लिहिले आहेस . हल्ली हे देखील दुर्मिळ होत चालले आहे . जाउयात, करुयात अशा छापाच्या न्यूज चॅनेलीय मराठीने धुमाकूळ घातला आहे . मी काही जाणकार विद्वान नव्हे, पण चित्रपट, नाटक, कथा इ .चे परीक्षण लिहितांना त्याबद्दलची उत्कठा शिगेला पोचवत, अध्यावर सोडून घायला हवी . तू अगदी तेच केले आहेस . त्या मुळे वाचक मुल लेखन वाचायला उद्युक्त होतो .

# Golden Wedding Anniversary

## Suman (nee Shenoy) & Gurudatt Karopady

### 23<sup>rd</sup> Feb 1971



Supreme devotion to Lord, dedication towards your duties  
Unwavering love  
Motherly affection  
Always caring and Selfless  
Never gave up in life, we all are proud of you

Gentle soul with a heart of gold  
Utmost patience and contentment  
Rarely perturbed by adversities  
Unconditional support  
Devoted to whatever you do and believe in  
Always a perfectionist to the core in all tasks u handle  
Together both you and Aai have complimented each other  
Thankful to God; we all are to be one amongst your family

*With love and best wishes from*

Gauri (Daughter), Vinay & Ved Shirur  
Paresh (Son), Madhumita, Parimita & Pragnya Karopady  
Prashant (Son) Karopady (Premkishoredas)  
Shaila (Niece), Vijay and Sadanand Tendulkar  
Sharad (Nephew), Vrinda, Harshal and Paritosh Hattayangadi  
Laxmi (Niece) & Chetan Naik  
Deepak (Nephew), Prema and Bhaktisiddhanta Udyavar  
Meena (Niece), Sokar, Yash & Vaidehi Jogi

50 years of marital bliss,  
the golden jubilee,  
This magical year will be even more magical,  
with your bright destiny.

The way you took care of us  
the way you found right in every wrong,  
the way you drove us on the right paths  
you shaped us as independent and strong.

Strong enough for every obstacle,  
strong enough for all the problems,  
you taught us how to weave through worries,  
you put up with our little tantrums.

Your nirvanic calm composure  
your lovely soothing voice,  
we all adore you to the ends of the Earth,  
you both have given us tremendous joys.

We thank you for the love and support,  
all that you have given us all,  
you nurtured us under your wings  
you taught us to rise after a fall.

*- Parimita Karopady*

## **Chitrapur Heritage Foundation**

**711 Daylily Court, Langhorne, Pennsylvania, USA**

### **Connecting US Amchis to Chitrapur Math**

Founded in 2005, Chitrapur Heritage Foundation (CHF) is a Section 501 (c)(3) not-for-profit charitable organization and donors receive the maximum charitable deduction allowed by law. The mission of CHF is to provide a vital link for amchis in the US to stay actively connected with our Chitrapur Math and our Guruparampara. Currently, CHF Chapters are located in four main regions across the United States of America. Over the past decade, amchis in the US have supported students' education and promoted sustainable development of the village of Shirali.

#### **The activities of CHF includes:**

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

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

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

**For more information, please contact Arun Heble ([arheble@yahoo.com](mailto:arheble@yahoo.com))  
Tel: +1-215-666-3200  
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## Promoting Moral Values In Children

BY SMT. H. MANORAMA BAI

(Published in April 1967)

The lack of proper co-operation between the home and the school in the matter of education, poses a rather difficult problem, especially in the matter of instilling moral values in children. If there has been no tangible conflict, between the two, it can be safely deduced that it is so, because of the apathy on both sides. The situation has therefore to be reviewed in the interests of every child attending the school, and in the larger interests of the community, as the children of today are the architects of the future of our country. The co-operation between these two institutions, the home and the school, is therefore, very important.

The word 'school' perhaps is mostly associated with the education of the child. We hardly pause to think that the home comes before the school in a child's life and that it is there, that the child begins its early schooling; it is there in the intimate atmosphere of the home that the child gets its first lesson in behaviour and in moral values. It is the privilege of parents to instil into the young minds the value of truth, honesty, co-operation with and consideration for others. The home is the place where the early habits of the child are formed and set, and where it is inspired with noble ideals.

Parents have, therefore, a great responsibility, for it is they, who have the task of developing the right type of emotional and moral traits in the child. In fact, children moulded for life by the early training they receive in the home, which forms really the basic community.

The school is a larger sphere than the home; it provides greater scope under group conditions for the exercise of those emotional and moral traits that it has developed in the home. It comes in, as an extension of the home, to supplement the training the child has received in the home. The school affords a wider moral arena for the exercise of social qualities than in any home.

Pupils in schools come from diverse types of homes and a child there (at school) has to adjust himself suitably in the new and larger environment which holds many shared interest, requiring a relationship based upon mutual helpfulness which brings home to him the value of unity.

Education does not mean developing only the intellectual and physical aspects of the child; it has to take into consideration the emotional and moral development of the pupils, too. The aim should be to qualify the pupils to think for themselves, to act with a just sense of values to enable them to have a sense of responsibility towards society, and also to build up in the young, strength of character to face life with confidence.

So it may be said that co-operation between the home and the school starts in the nursery, in the formation of good habits, in the instilling of noble ideals and in enabling the child to appreciate the virtues of truth and honesty. Teachers, on the other hand, have to bear in mind the important and positive contribution to Society they are called upon to make and to discharge the great responsibility that develops upon them:-

that of moulding aright, the ideas, thoughts and behaviours of the immature children entrusted to their care.

"All real education is moral education" declared Herbert Spencer, Mere intellectual education without a sound, moral basis, leads to undesirable results and especially to its being anti-social. Morality is the unifying factor in social life; so it really is a social necessity; it disciplines one to identify oneself with others, through fellow-feeling, in seeking a common good, while the feeling of inter-dependence is strengthened; it also engenders respect for fair play.

The comradeship at school has therefore something of great potential value to the community for prompting its well-being. What spoils harmony is the attitude, sometimes, of inflexibility with perhaps a touch of autocracy on the teacher's part, while on the parent's side, there is generally indifference towards the school, along with the tendency to neglect the rules of the school and to talk in derogatory manner about the teachers, even in the presence of the children, - and the cue, unfortunately, is taken by the young ones!

Now, some are inclined to think that the school is responsible for the loss of moral and spiritual values in the nation, but then they forget that the home has a great deal to do with the formation of child's behaviour, - the foundation for which is laid in the home, where care has to be taken to instil moral values in the young ones. If admiration for goodness and truth and respect for elders (including teachers) is not stressed in the home, the children will naturally turn out to be unsatisfactory in their behaviour: discipline in school, too, will suffer and in this way, the vicious circle of bad behaviour leading to loss of morals, is created. In this connection, it has to be repeated that the role of teachers in respect of the training in moral values is only complementary to that of home. The basic concepts of the human family have to be properly understood, so that the tremendous responsibility of the parents in this respect, is fully realised and discharged creditably.

Unless there is a feeling of real partnership and of cordiality between the parents and the teachers, truly good results in the complex problem of education cannot be achieved, especially in promoting moral values in children. The parents have to realise that a teacher is unable, in the existing circumstances, bestow individual attention on every pupil, - what with the limited accommodation and the large number of pupils in every classroom. The teachers on their part should try to understand, as far as it is feasible, the home problem of each pupil. Frequent exchange of views between the parents and teachers, through the 'Parent- Teacher Association' if one such exists, or even otherwise, individually, would help matters greatly; and the taught, preferably class-wise, would enable the teacher with psychological insight to understand the 'student-mind', while the pupils would benefit by the sympathetic and helpful attitude of the teacher.

Our vast country is not only multilingual; it is also the home of many great religions of the world. It is, therefore, necessary to inculcate in children that there is a basic unity in all great religions, that the Almighty is One and is worshipped under different ways. To impress these fundamental truths on them, it would be fruitful if, in the home, the mother, on a particular day in a week, narrated to children the greatness of the Founders of such religions. At school at the morning School Assembly, which ushers in the day's work, a Universal Prayer could be of the great advantage, as that would not give prominence to any particular religion. The simple celebration of the birth- anniversaries of great personalities and very brief life-sketches of the Founders of great religions in all climes, ( according to a schedule prepared date wise, beforehand) or by any senior staff-member deputed by him, for the purpose. This would help children to appreciate spiritual values in the

wake of the moral strength that they would have acquired).

Co-operation (by the deliberate efforts of both parents and teachers)- that would bring in good-will, mutual trust and helpfulness, would pay rich dividends in the important joint-venture that is education, and make the work of promoting moral values in the young, easier and effective. Let us remember the rich spiritual heritage of our Motherland and recall the India of old practised Ahimsa and Maitri – the religion of love between man and man and between man and sentient beings, based upon sympathy and helpfulness, and try to recapture something of it and instil it into the young minds, for their own sake and for the welfare of the community and country.

---

*Down Memory Lane*

## AIRFORCE OFFICER-GIRI

AIR. CMDE. BANSI HATANGADI (RETD)

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Way back in the 1960's after passing out, I was posted as a Pilot Officer and living in the Officers Mess. We were six or seven junior most officers in the Mess. Naturally, we formed a group with the illusion that strength is in numbers. We would call everyone else as "Sir", since everyone else was senior to us! We moved together as a small herd - movies, social gatherings, picnics, dining hall and so on. Especially, in the Dining Hall, we would occupy the same rectangular table for all meals. Other officers would leave us alone at the Mess. Soon we got to know each other fairly intimately

I still remember a few of the friends I made during that time. One of them was an accounts officer. Let us call him Bapat. He had done his B.Com from Podar College in Matunga Mumbai, and his M.Com at Sydenham College and was a lecturer in that college prior to joining Air Force.

Bapat had a sardonic sense of humour, mostly expressed in Marathi. He would say that all his professors were dumb. They never found out that he doesn't know anything about Commerce. He would tell us how he came to join the Air Force "I saw the ad and decided to apply, I would get a free second class train trip to Selection Board at Dehradun and back. There, they made the mistake of selecting me and I made the mistake of joining."

I particularly remember one incident. One afternoon at lunch we saw a senior officer approaching our table. He sat down and surveyed all of us very cordially and gave us a smile. We were absolutely flattered. "I am Squadron Leader Purushottam" he said "I hope you don't mind if I join you."

There was a flurry of "No Sir, Welcome Sir, Not at all Sir", from our group. He looked at each of us and his eyes rested on Bapat. "I know you." he said. "I was your GTO when you came to the Selection Board."

GTO is Group Testing Officer. When candidates land at the Selection Board they are formed into groups of six to eight and each group is conducted by a GTO. For the next four days

candidates are identified by a number which is fixed on a flap pinned to their shirt. Each candidate is called by a number and not by name. The tests are very exhaustive - Physical tests, psychological tests, group discussions, picture interpretations, public speaking and many more. One is quite drained out at the end of the four days. A GTO handles about six or seven groups in a month; about a hundred and fifty a month. After a few months, it is virtually impossible for a GTO to remember the candidates who were known only by numbers and not by names. We were impressed by the memory of this senior, and asked him how he could recall a candidate even after three years or more. Squadron Leader Purushottam explained...

On the final day, of selection, the candidate appears for an across the table interview. This is attended by all GTO's and chaired by the President of the Selection Board. They sit at the curved side of a huge D shaped table. The guy to be interviewed sits at the straight side of the D facing the selection officers. It is a very uncomfortable experience!

Towards the end of the interview, the President asked Bapat "You have applied for a commission in the accounts branch. Perhaps you could tell us who signs on the one rupee currency note and who signs on the ten rupee note."

They saw Bapat knotting his forehead and straining his mind. Finally he said with a sad face. "Sir, I am an unemployed man. I deal only in coins. Not in notes. Even when I get one I don't have time to examine it, because it doesn't stay with me long enough."

At this, the entire lot burst into peals of laughter, and as they laughed, they could only manage to signal Bapat to leave the room.

Many years have passed by since this incident. From the junior most officer rank we are now among the senior most in age. However, it feels good to recall the beginnings of our officer-giri!!

## My Calendar of Silver Linings

ANANDITA BALSAVAR

The year of two thousand and twenty, for me, truly began in the middle of March. As the trees burst into colours of spring, and the sun shone brighter and warmer, just a few days shy of the pleasant days of summer, for me a new decade had begun. 2020 C.E was set to be, for all of us, the heralding of just that, a new decade, a new beginning. As the clock struck twelve, the world had watched with anticipation, as a new year ushered in the third decade of the twenty-first century. New beginnings aside, to me and others of my age, this year would signify an end. Not the sort of end that would make us feel bitter per se, but rather, a nostalgic end to this journey we had always known as childhood, or rather specifically, school life. The somewhat infuriating routine of waking up before dawn (in Delhi's foggy winter mornings) and rubbing the sleep out of my eyes when it was quite honestly the last thing I'd wish to do, jolting awake somewhere between brushing my teeth and buttoning up my school-shirt half way only to realize I've missed one button hole, wolfing down breakfast, and waiting for the school bus.

School assemblies, staying on the lookout for teacher shopping desperately they had somehow absented themselves (since all I wished for was a day of free periods, and free periods only), sharing books and making notes. Eating lunch, talking to friends, sitting with our heads bent together and shoulders touching (that carefree time when social-distancing hadn't yet been a *thing*). The relief I would feel at the end of the day when the last bell had rung, because even though the bustle of the school was energizing, there was truly no place like home. And that thought made long-awaited weekends always feel too short, trudging to school every morning, wishing I could have a break from this not quite monotonous routine and stay home. And now thinking back, I realize how the tables have turned. This has been almost a whole year at home, a year where hours pass in the blink of an eye, but each minute stretches on and on and on until I'm terribly distracted by my thoughts. This year had heralded the beginning of the end of a significant chapter of my life, a year to make memories one last time, before we'd all set out on our own ways with a promise to stay in touch. It is almost gone now, as if it had come with the purpose of offering me a glimpse into what the future might be.

Lonely, I would have called it some months ago.

Quiet, I muse late in the quiet of the night when I can barely hear the crickets chirp.

Calm, I think, when it feels like six in the evening lasts forever, when my work is done and I have the ease of being lost in thought and finding myself. Despite the restless anger, the pent-up frustrations I had felt at the start of this socially imposed seclusion I had felt in the first few months, I know now that I am at ease. Sometimes I can't believe I'd reminisce of the ringing cacophony and crowds of not-quite-strangers, and I do miss it fiercely, before reminding myself that this stay at home year might have been the least stressful I have

had yet (even though I am living in a world reeling from a global pandemic). The world is wild, but quietly so; because the space that the entirety of my existence is tethered upon is in the confines of a house and the trees that surround it, the visiting cats and the lively birds, and the vehicles that pass by occasionally.

And I find myself entirely at peace with it.

But yes, it does feel unreal at times. This detachment from the world I know that exists but I cannot exactly experience a universe that spirals somewhat out of control that I watch on the television screen. Still, this year has been historic, and I have found within it a chance to learn of the world that surrounds me, a fraction of which flits past me everyday; the world I will be a part of in the years to come. Knowledge and art, two gifts that I have discovered can be found and made anywhere, with no necessity of human interaction. The introvert in me finds that observation awfully exciting, and the romantic in me urges me to make my own art, find my own knowledge. And so, I do.

What was to have been the end of an era, a perfect and cinematic conclusion to my childhood (symbolically, of course, since the child would always live within me), instead became this:

Online classes, with breaks in between that pass much too quickly, while the teaching session itself drones on for what feels like centuries. Hours and hours of screen-time, for work and for leisure, so much so that I'm sure the entire day can be condensed into my Google search history. Despite the strain in my eyes, it is not that I am complaining, (well, most of the time), because the silver lining on this storm cloud is the simple joy of *not* having to wake up at six in the morning; and I would truly be a fool to not appreciate that blessing in disguise. I cannot deny that it has been lonely, sometimes. With the slow passage of time, silence always lingers, sometimes too unsettling like white noise.

I remember a whole year back, when I had thought wistfully of what I wouldn't have given to be offered a whole year at home, a break from schoolwork and early mornings, to be left entirely to my devices, not having to worry about the weight of (imagined) judgments of the vast world I interacted with. And another reality later, I realize that I have gotten half that bargain in 2020, though it was not in the way I had expected.

At this point, I feel, it is essential to recognize the position of privilege I occupy, considering the fact that hardly any sphere of my life has been turned upside down because of this global pandemic that has whirred through the world, leaving distress and loss in its way. Apart from some emotional upheavals, maybe deterioration in my social skills, and possibly some issue related to eyesight, I expect to walk out into the world in the wake of this global socio-economic and health crisis not so different from how I used to be.

The trauma faced by countless all around the world in

light of the current situation, with rising cases of infection and death tolls, all those who have lost livelihoods and loved ones is something I can't even begin to fathom. Since I have been shielded from the worst of it by virtue of the family I have been born in, the life I have always had and probably will continue to live.

This year to me, has been that of peace, of the ease of not having to hurry through piling schedules, of taking my time with things, of exploring interests and essentially, just having the comfort of being able to deal with life as it comes, rather than having breakdowns and meltdowns and desperately wishing to avoid what is in store. It has been about carefully looking through all those matters that I have been tossing away in the dark recesses of my mind titled 'FOR LATER!'; everything that I have been trying to avoid for years and years because life moves too fast and there hasn't ever been the time to consider my options without the freezing wave of away-too-familiar panic washing over me.

This whole year, with now barely a month left, has been a whirlwind. But miraculously, thankfully, all I have caught of it is a whiff of the breeze, safeguarded from the worst of the worst. It has been hearing the clock tick without having to count the hours, of the pages of the calendar fluttering one after another with each day still holding a ray of hope, a year measured with the growing length of my hair, since time and space constructs have proven inadequate.

And now, as the leaves that had been just budding in that lively spring before we withdrew into our homes are falling and falling in the grey of approaching winter, I startle at how a year has seemed to trudge by, almost leaped past, at a pace I haven't the words to describe. But of course, this passage of Time serves as another reminder. A thundering whisper that points to the eternity of Life..... that the trees watching their leaves flutter to the ground await a birth beyond the fog of winter, that Time always begins, again and yet again. That, even in the face of Misery, there is always Hope that blooms. Even as the song of summer awaits the lull of winter, what awaits this world, it's people, us all, is Hope..... that someday, one day, things will get better.....

No beginning has been stifled to an end, what awaits us is a fresh start with the year to come, and all we can do is to clutch at this hope that grows stronger everyday, wishing the world returns to 'normal'. Through this year of chaos, we have all grown, and by now it is no secret that **Change is the tool of Hope**. And hope shall come when we decide to bring change. What I wish to return to is not the world that had existed before the crisis, rather, to a world that is **Better, United, Changed**.

*Anandita (daughter of Anuradha and Prashant Balsavar) who has written this extremely perceptive article that gives us much to think about, is a student of Class 12 at Sardar Patel Vidyalaya, Lodi Estate, New Delhi. A student of Humanities, she wants to take up travel journalism. She is also interested in poetry and photography.*

**(Courtesy: Delhi Sabha Newsletter, Bal-Divas Edition, December 2020)**

## Daughter-Sister-Mother!

By Kedar Kate

---

She's a woman, who beautifies the earth ,  
She's a woman, who fills the love dearth.

She's a woman, who carries a life in her womb,  
She's a woman, who comforts it in her natural comb.

She's a woman, who suffers great discomfort ,  
She's a woman, who gives a birth.

She's a woman, who nourishes her little child,  
Who showers him with values & virtues,  
To see him ethically tied.

She's a woman, who sacrifices her interests,  
To get you a good future, a life of comfort and rest.

She's a woman, who changes her surname,  
She's a woman, who strives to build her in-laws name.

She's a woman, who eats at last,  
She's a woman, who for her hungry kids she fasts.

She's a woman, who's loved by her dad,  
Caring for her family, is her selfless fad.

She's a woman, who is often criticized,  
She's a woman, who's birth is denied.

She's a woman, who hides her tears,  
Who forfeits her past, for her beloved dears.

She's a woman, who is forced for unwanted marriage,  
Who in her mother's womb, is forced to be miscarried.

She's a woman, who is demanded by everyone,  
Who is often mistreated, by the society & her son.

She's a woman, who is refrained from education,  
Forced for housework, exploited by severe pressurisation.

She's a woman, who's a great teacher,  
An perfect all-rounder, a best knowledge preacher.

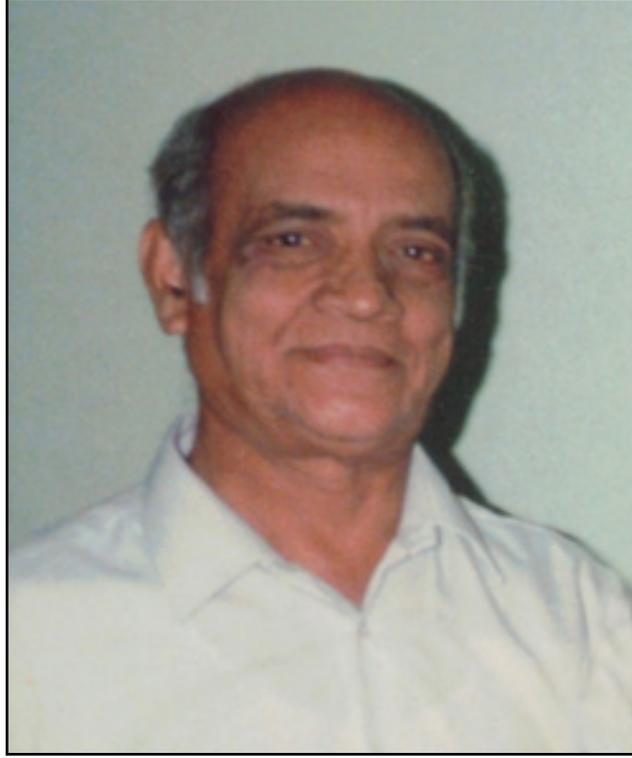
She's a woman, whose someone's daughter,  
A friendly sister, an affectionate mother.

She's a woman, whose absence is unimaginable,  
Her affection, her sacrifices, are infinite & uncountable.

She's a woman, whose a godly living ray,  
Whose ought to be respected,

So "Happy Womens' day".

**In loving Memory of**  
***Shri. Gurunath Krishna Haridas***  
**On His 100<sup>th</sup> Birth Anniversary on March 26, 2021**



Dear Annu,  
You are a special soul,  
Though we are apart, you live in our hearts  
A lesson, a story, a smile or a few,  
Your simplicity and spirituality, which guide us through  
That's how we remember you  
You are in our hearts and thoughts every day

With love  
Wife: (Late) Smt. Krishnabai  
Lalita & Kishore Kulkarni  
Shyam and Sonia Haridas  
Indira & (Late) Dr. Prakash Keshav  
Som and Sapna Haridas  
Grandchildren and their spouses

**Gurudas Sadashiv Shirur**  
**(Birth Centenary)**  
**31<sup>st</sup> March 1921 - 31<sup>st</sup> March 2021**  
**Heartfelt Tribute to My Father**



On this 31<sup>st</sup> March 2021, my father, Gurudas Sadashiv Shirur would have been a 100 years old. Today I express my feelings with a deep sense of gratitude towards my father.

My father was born in 1921 in Shirali on a beautiful spring day. Since my childhood, my grandmother (known to all as Vallabhi Akka), often regaled us with the tales of my father's fateful birth bestowed upon my grandmother, after her intense prayers to **Hanuman ji** and earning him the nickname Maruti. He proved to be an extraordinarily bright child with utmost sincerity and integrity, characteristics that he would carry and would live by, throughout his life. I wish I could say that my father's life was filled with happiness and the carefree naivete of youth.... Alas! The truth is that his childhood was neither rosy nor straightforward.

As he was growing up, his life was filled with hardships and burdened with adult responsibilities starting very early in his life. Yet, he mustered an inner fortitude relying solely on his one and only **Araadhya Daivat** that is **Param Poojya Shri Anandashram Swamiji**. He innately understood the value of education and utilized whatever spare time he could garner into his studies, particularly excelling in his favourite subject Mathematics. Ceaselessly hard-working, it came as no surprise when he was regularly placed among the top of his class.

A century ago, India was deeply steeped in the culture of the British Raj. Many of us would struggle to even imagine or visualize what the situation must have been at that point of time. Too many families were touched by the indiscriminating hand of poverty. After sunset, like many of his fellow students, my father too had to study by street lamp. His determination and humble prayers prevailed and he proved to be the topper in the final exams every year. My father's true desire was to pursue Engineering but fate had planned otherwise. When my father was only eighteen years old, the uncaring hammer of fate struck a catastrophic blow, shattering my father's already humble world; his father i.e. my grandfather had been taken away from him forever. His mother was completely devastated but my father had to find the courage and fortitude to stand like the pillar of strength and shouldered the entire family responsibilities. My father's plans to pursue a degree in engineering had just spontaneously been placed beyond his reach. Consequently, he had to settle for pursuing a degree which would allow him the flexibility as well as the time to earn a living to support his family. After his father's demise, he was offered a small government job in Mumbai. With sheer grit and dedication, he worked to the best of his abilities and side by side, appeared for the Bachelor of Arts Examination and secured his degree in B.A. with Distinction (Honors) and managed to look after his entire family. These experiences forged a code of discipline in his life and developed his beliefs in the three values by which he lived his entire life: **Simplicity, Honesty and Integrity**. However, it seemed that God wished to test him at every step of the way and he was not granted any comforts or happiness, so much so that even his marriage was tragically short lived. His wife, my dearest mother, passed away within just 13 years of their marriage. He was very young but in his dedication to my mother and to the family, decided never to remarry. He looked after his children, (five of us), me, my two brothers and two sisters.

My father was keenly interested in social work and after his retirement, he was too happy to contribute his time and effort in the Kanara Saraswat Vantiga collection for the Chitrapur Math, till he passed away on the 29<sup>th</sup> December, 2006, at the age of 85.

Today, when I look back, I feel that whatever I am.... is only because of my father's good deeds (**Poonyayi**). He never wished for any luxuries for himself and his entire positive energy and blessings have been passed on to his children. Now the only way to offer my heartfelt tribute to my father is to follow his ideals, ethics, convictions and morals and to live by his three values. My physical, mental, emotional and spiritual well being comes through my emulation of his practice of constant **Japa, Pranayam**, restraint in eating and being of continuous service to others through gentle words and good deeds.

Today I fondly remember my father (Annu), the epitome of spirituality and pray to the Almighty that he may be Happy wherever he is. Om Shanti!

**Geeta Mohan Rao (Nalkur)**

**Muscat, Oman**

### Family Picture



From Left to Right: Annu (holding Niranjana, my brother) & Amma  
Front: Meera (my sister), Myself and Anand (my brother)

***Kiddies' Corner***

**Giraffe and Hippo**



**Shriyans Hattangadi - 5 years**

**New Anime series**



**Arya Katre - 11 years**

**Thor and Mjollnir**



**Arnav Nishant Baidur - 8 years**

**Pretty Earth**



**Samyukta Unni Nair - 8 years  
(Daughter of Meghana Chikramane)**

## ~~~~~ Parisevanam ~~~~~

In this delightful account flagging off the many-splendoured plans for the year-long commemoration leading up to the sacred 25<sup>th</sup> anniversary of our Beloved Mathadhipati's *Peethaarohan*, Gurumata SUDHAPACHI KODIKAL capsules the bliss that pervaded Chaturmasa 2019, making her feel she was in

### "SHIVLOKA AT MALLAPUR"

When it was decided that I could attend the Mallapur Chaturmasa, Krishnanand and Dugesha Chandaworkar invited me to stay with them. Their wives Sheila and Viju and Sheila's elder sister Lalita, were very kind and attentive so that I could have a comfortable stay at their place. While inviting me they told me that their place was closest to the Math—just two steps away. I found out how true it was when I went to stay with them. You had to take one step to get out of the house and with the second step you could enter the Math.

Mallapur is a small place and the Math is not very large but it has a great spiritual aura on account of the presiding samadhistha Mathadhipati Swami Shankarashram II. The math is very popular with Saraswat devotees, and so there are always bhaktas visiting the Math.

Even normally chaturmasa is a period of rainy season. But this particular chaturmasa proved to be "rainier" than normal. In addition to the usual abhisheka that was performed during the puja, Lord Shiva seemed to wish for more. It rained almost constantly and this divine abhisheka was

## ~~~~~ Parisevanam ~~~~~

often accompanied by the "acarati" of lightning and "damaru naad" of thunder. Shiva seemed to enjoy this abhisheka heartily. With the devotees all standing around with folded hands the sight was so beautiful. It was like being transported to "Shiva loka!". At the time of acarati, two small boys, Satwik and Amogh, used to come running, each one holding a 'Shankha' in their hands and trying to blow the 'Shankha'. When I looked at them I was reminded of 'Shringi' and 'Bhringi' of the Shiva-ganas.

Every day Pujya Swamiji used to perform the puja. After the puja there used to be prasada bhjan and a brief period of rest.

In the afternoon the math sabhagriha assumed the form of "Shiva-sabha". A large variety of programmes used to take place. Bhajan singing by the local as well as visiting bhajan-mandali-s, kirtans, spiritual discourses and vimarsha - to mention a few. Deepa Murdeshwar used to collect some of us devotees and we listened to Swamiji's discourses, after which we used to have 'vimarsha'. A lot of outstation devotees paid visits and among them were Chandrama Bijur and Ravindra and Usha Bijur.

But the most surprising factor was the local talent which was witnessed during this period, right from singing to playing tabla, acting and even yalesha gana and Bharat natyam dance. Kartik performed yalesha gana and Omkar presented a Bharat natyam dance. Both of them are so talented.

## ~~~~~ Parisevanam ~~~~~

Even the two small boys, Satwik and Amogh participated in a number of items.

Here I would like to mention one more interesting thing. Omkar's elder brother Pranav showed me a few freehand pencil sketches of celebrities drawn by him. His work was so perfect and beautiful that I was stunned when I saw it. How talented these boys are!

Last, but not the least, I must mention our Hosangedi Vasantmami's precious contribution to the chaturmaha. Both he and Kalpanapacchi were present during the whole period and were involved in all the activities. I have seen Vasantmami entering the Mith for morning 'Suprabhat' and he used to be there till the end of the day, except for a short time during the lunch period and a brief siesta. He taught bhajans some of which were his own creations, to eager students. He also used to assist during other items whenever some music accompaniment was needed. Kalpanapacchi was also very co-operative and added to the bonhomie of the general atmosphere. Their presence gave a very pleasant aura to the chaturmaha celebrations.

Now comes the final glorious event of the chaturmaha - the crossing of the river by Pujya Swamiji on the final day. This programme was arranged at a scenic venue near the riverside. Arrangements had been made for spectators to sit and watch the proceedings. There was a decorated

## ~~~~~ Parisevanam ~~~~~

boat to take Swamiji across the river and back.

Pujya Swamiji performed puja of Bhagwat pada Shankaracharya and the Gengapujan. We all recited the Dakshinamurti Stotra. After this Swamiji boarded the boat with couple of attendants. The evening sunlight was so beautiful with shades of orange. Swamiji reached the other shore and after spending a little time there, he returned. After this Swamiji was to be brought in a decorated 'raatha' to the math.

We were all waiting in the math for Pujya Swamiji to arrive, seated on the raatha. As soon as Swamiji arrived and entered the math along with the devotees who were accompanying him, the sky opened up and it started pouring. The rain-God was very co-operative and did not bother us during the entire ceremony.

After all the devotees who had gathered were seated. Pujya Swamiji delivered his parting discourse and gave his blessings.

Thus came to an end the most wonderful chaturmasa of Mallapur!

# ~~~~~ Parisevanam ~~~~~

## 'SHIVLOKA AT MALLAPUR'



The dark clouds vanished when the sun stepped out.. Shobha Yatra.....



Pujan of the Adi Guru.



Crossing the river.....



The patient teacher...



Vasant Hosangadimam training a Yuvati. Our Sureswari family from Rajasthan.

**SAD DEMISE**



With profound grief, we inform the sad demise of

**Hemalata Ramanand Nadkarny**

**(nee Hattangadi)**

**on 03.02.2021**

Wife of Late Ramanand Venkatrao Nadkarny,

(Former Chief Engineer MSEB)

Has left behind loving memories to Cherish, Honour & Emulate

You have been our greatest source of Inspiration & Courage.

Deep in our hearts will always keep your image.

Deeply mourned by  
Relative & Friends

**SAD DEMISE**



**Mr. Jeevan Dhareshwar**

passed away peacefully on 4<sup>th</sup> Feb 2021

Fondly remembered by

Shamal,

Jyotsna, Dinesh, Ashish

Jayesh, Gauri, Arjun

Taggarsari, Maskeri, Pantvaidya families

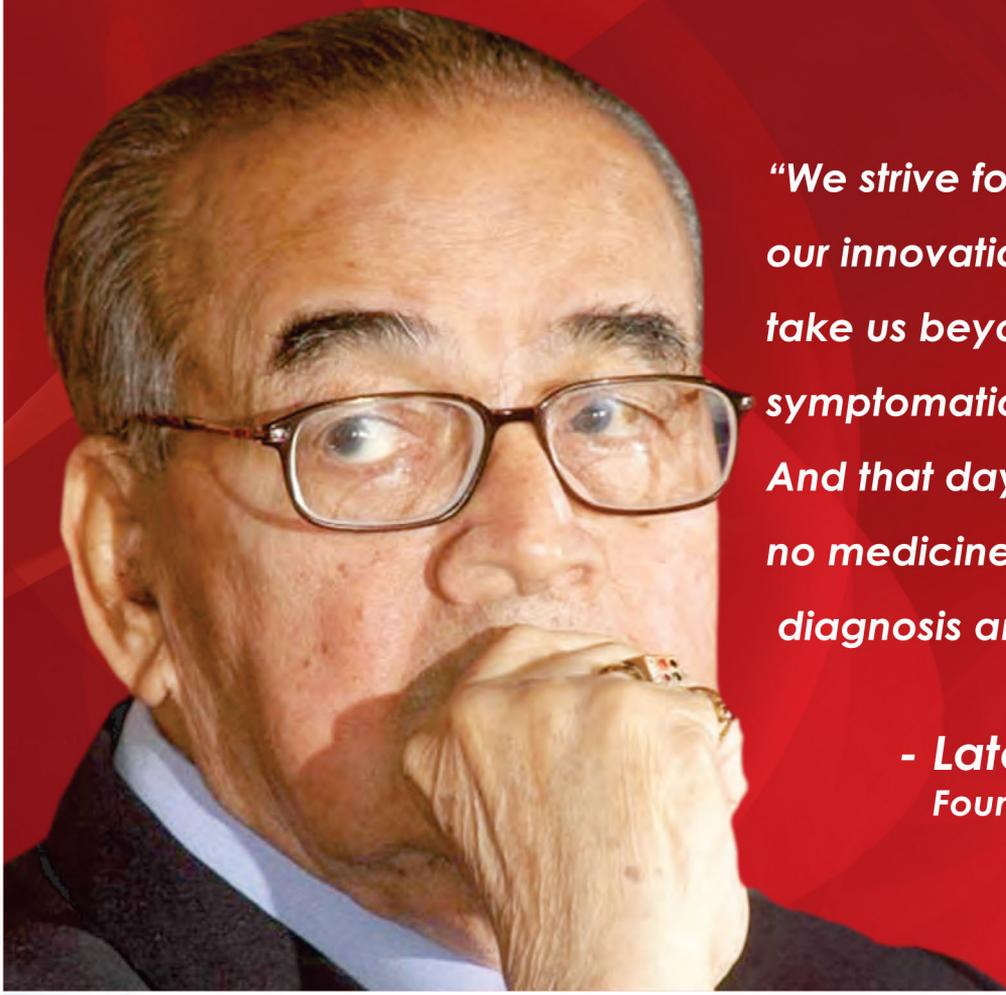
Relatives and Friends



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**- Late G.V. Masurkar  
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(Details on page 14)



**QUILTS & ME: SHEELA (VASANTI) SAVKUR**  
(Article on page 35)



## **BIRTH CENTENARY**

**Late Shri Ramesh (Namey) Sanjeevrao Hattiangdi**

26<sup>th</sup> March 1921 – 26<sup>th</sup> March 2021

Husband of SMT. MEERA R. HATTIANGDI  
(nee BANTWAL)

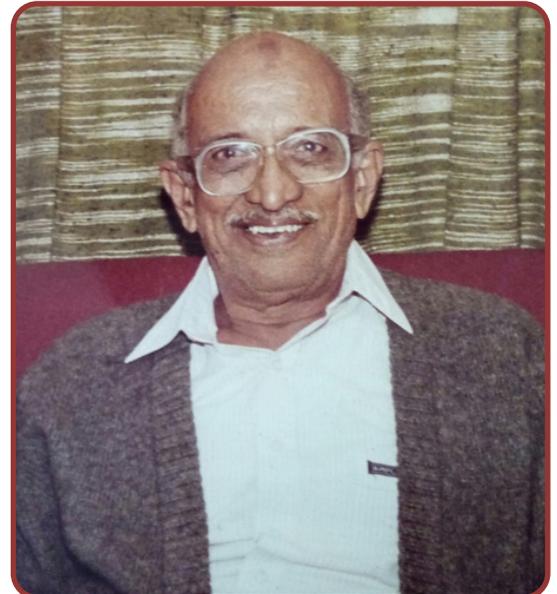
*Missing Our dear Pappa / Aju*

*on his Birth Centenary*

**YOU HAVE BEEN AND ALWAYS WILL BE  
OUR PILLAR OF STRENGTH**

Meera, Sanjai, Seema, Sameer and Rohit.

*Fondly remembered by*  
Hattiangdis, Basrurs, Kallianpurs and  
All near & dear ones



## QUILTS & ME : SHEELA (VASANTI) SAVKUR

Let me begin with wishing all our wonderful women a fabulous International Womens' Day. It is indeed a great day to celebrate. Women, having broken the boundaries of four walls have spread their wings far and wide, leaving no boundaries or any field unturned, competing with men in every sphere of life and creating their own identity.

Even as a working woman, however hard day she may have had at work, the minute she steps home in the evening, as a mother or wife, first thing she ensures is that everyone is fine and no one is hungry, even before putting her own weary away.

Life moves on, kids grow up, children find their own paths and settle in their careers. It's always our hobbies or interests, which give true-companionship to keep us going!

Today I want to talk about one such woman, Mrs. Sheela Savkur (known as Vasanti to most), my mother-in-law, who has been extremely passionate about sewing, patchwork, embroidery & tatting ever since she was young. She is truly gifted with the amazing art. Even with a working career and a child to look after, she always found time for some creative projects.

In 2001, when we relocated to Hong Kong, she got introduced to Mrs. Kay Morris who gave lessons in machine-made quilts. It was like a dream come true for her. She happily jumped into it when she was almost turning 60. Till then, though she made quilts, they were all sewn traditionally by hand.

In just a few lessons, mom learnt machine-quilting techniques using a gridded cutting board, ruler, rotary cutters and other supplies. Unfortunately for her, we moved to Singapore in a years' time, abruptly ending her quilting lessons. But there was no stopping her; she built on the little skill and expertise she had picked up and mastered it in no time- quilting becoming her sole passion.

Quilting is a long, systematic process, involving various steps: planning the pattern and layout, fabric selection with meterage requirement, cutting strips to make quarters, making quilt blocks and sewing them together, going on to make block borders, finishing the quilt by piecing the batting, top cover and backing together, pinning all the 3 layers together, "stitching in the ditch" and quilting along the borders, and lastly, adding a binding.

Now at 79 years old, mom works tirelessly for over 7 hours each day, with a determination to complete each quilt in 20-30 days, depending on its complexity. In the last 20 years, she has created more than 40 quilts in different sizes, intricate patterns and explicit colours. Each of her quilts is a true master-piece, very dear to her heart. She eagerly waits to start the next challenge as soon as one is finished.

Expanding her passion beyond quilts, she has also created cushion covers, table runners and a quillow (quilt-inside-a-pillow). Even to this day, she works with the same zeal and enthusiasm as she did 20 years ago. Please browse through

her creations – an extensive range of quilts, cushion covers, table runners and quillows on her YouTube Channel! [https://www.youtube.com/channel/UCnCmhAJx1\\_AtstzcAukvbNA](https://www.youtube.com/channel/UCnCmhAJx1_AtstzcAukvbNA)

Mind you, this is not all. Quilting is just her day activity. Through evening & by night she is engaged in shuttlework or tatting while watching TV, managing instinctively and effortlessly without even having to look down! She has created a range of table covers and mats.

On every vacation, a "must" visit place is always a quilting or fabric store! She may be 79 years old, but when she enters a fabric store, she becomes a kid in a candy store!

A few years ago, when her cataract surgery was scheduled, her only question to the ophthalmologist was, "when can I resume stitching again?"

During this pandemic, mom stitched over 300 cloth masks for "Sew We Care", a group of 120 women who in 4 months distributed 21,000+ masks to healthcare and essential workers in hospitals, nursing homes and to senior citizens.

She has been a great inspiration to many friends and family. I salute her patience, perseverance, and endurance. May her passion continue to give her solace, contentment and much desired joy.

**A name that spells its Class !**

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# WOMAN UNDAUNTED

BY NALINI NADKARNI, KANDIVLI (E), MUMBAI

*(Author's Note: The names used in this article are fictitious.)*

Nowadays, preserves- such as papad and pickle, are readily available at many shops; but this was not the case, sixty –odd years ago. That's when Umakka stepped in. Umakka lived in a small village in North Kanara. Her husband- far from being a financial help- was more of a burden. Fortunately, they had no children; but Umakka's old mother-in-law lived with them. How could Umakka make ends meet? Having been married at a very young age, she had no education; besides, in a place like her village, there was no means of earning any money, for Bhanap women.

So, Umakka , an excellent cook- decided to put her culinary talent to use. Labour was comparatively cheap there. She engaged local women to make a variety of pickles, papads, vadios , according to her recipes, and took them to Bombay (now Mumbai), to sell them, for a small profit. This was no small task, as Umakka was nearing sixties, and with no public transport from her village to the next town, she had to transport the goods herself by bullock cart, then bus, then train, to Bombay. In Bombay Umakka stayed with her married niece (whom she had looked after, after the niece's parent's death) Fortunately, Umakka's goods sold off like hot cakes – because people had heard of their good taste, and also because women had started working outside the home, and had no time to prepare such things. Umakka recognised the needs with her indomitable spirit. So she started making 2 or 3 trips to Bombay every year. Unfortunately, she did not have wherewithal or resources, to engage an agent – in Bombay, and turn it into a commercial enterprises.

All this while, she silently bore her husband's slights but being decent by nature, when he died, she sent the money to the "Math" to perform his yearly 'shraadh'. Over the years, Umakka had to spend longer periods in Bombay to take care of the burgeoning industry she had started. If she was not with her mother-in-law in person, she spent money to ensure that she was well looked after. Many years later, when her mother in law died at the age of 107, Umakka turned her energy to social work. She stayed and helped out people (like convalescent patients or women with new born babies- who needed help in their house, but could not afford to pay for it!

She arranged marriages. In her seventies, and bent with age and overwork, Umakka travelled by public transport, to collect and match horoscopes, then introduce the two parties, and even help with the marriage preparations!

Once, when an eccentric father, of a prospective bride, refused to pay for a mangalsutra, Umakka exchanged her only ornament- a gold chain- for a gold mangalsutra and made sure that the marriage was sanctified!

If one were to count the number of people Umakka had helped, the list would be too big!

On this International Women's Day- 8<sup>th</sup> March, let us pray to God, that wherever Umakka is, let her be happy.

*Nalini Nadkarni, 94 years, is passionate about writing stories, articles, poems in English and Konkani. Her work has been aired on AIR. She has contributed articles to the Women's Era Magazine and has been honoured by the Mahila Samaj for her literary work.*

## Mother

KUSUM GOKARN

Who is the nearest and the dearest of all?  
She is the Mother  
The Mother of all.

Who bore Christ?  
Who nursed Mohammad?  
Who reared Buddha?  
Who reared Gandhi?  
She is the Mother,  
The Mother of all.

Who is the embodiment  
Of hope, trust and comfort;  
Of tolerance and compassion,  
And forgiveness above all?  
She is the Mother,  
The Mother of all.

Potential like the sun - sustainer of all,  
Perennial like the earth – nourisher of all;  
Perpetual like the cosmos – mentor of all,  
Pervasive like the sky – protector of all;  
She is greater than the greatest of all,  
She is mightier than the mightiest of all.

Who is the nearest and the dearest of all?  
She is the Mother,  
The Mother of all.  
Love Her, serve Her, honour Her,  
For, the worship of the Mother,  
Is the worship of God.

*The author is 84 years old. She is a poet and a freelance journalist. She has published her poems, articles, book reviews and film reviews on various topics in leading magazines and newspapers in India - Femina, Filmfare, Illustrated Weekly, Harmony, Kanara Sarawat, Chitrapur Sunbeam, Pensioner, Woman's Era, Sunshine (Pune), The Mustard Seed (Bengaluru), Indian Express, Sakal Times, Intelligent Pune, Asian Age, Deccan Chronicle (Hyderabad) to name just a few! She had done two research projects on Government scholarship jointly sponsored by F.T.I.I. & N.F.A.I., Pune. The topics she chose were Violence in Hindi Films and Hindi Devotional films. Later she also worked as a Senior Librarian in N.F.A.I. Pune for one year.*

# Birth Centenary Remembrance Late Smt Sumati Shantaram Kapnadak

Date : 19/03/1921 to 19/03/2021



“

Because you are always thought about in such a special way  
Because you always did so much to brighten up each day  
And because you cared for others selflessly your whole life through  
We say a little prayer each day especially for you  
That heaven will protect you and will somehow let you know that  
Ammamma, you meant so much to us and that we miss you so  
We will think about you as we travel through our lives' way  
And keep you safe and locked in our hearts forever and everyday

”

**(Wife of Late Shri. Shantaram S. Kapnadak)**

Fondly remembered by

Children	Spouse	Grandchildren	Great-grandchildren
Late Suresh Kapnadak	Vijayalaxmi Kapnadak	Roopali - Arvind Sawant Deepali - Kishor Vaze Vaishali - Amit Vora	Amruta Sawant Kedar and Malhar Vaze Anmay Vora
Janaki (Shital) Kodikal	Late Prashant Kodikal	Shashank Bakul - Prachi	Chinmayee Kodikal
Suman Balwally	Arvind (Harihar) Balwally	Atrij Aditi - Vinesh Betrabet	Advay Betrabet
Late Sudha (Neena) Idgunji	Late Ashok Idgunji	Neha	Neena
Sunanda (Pradnya) Pandit	Pradeep Pandit	Prabodh - Gauri Maithili - Sandeep Sirur	Vedant Pandit Pratham and Nihar Sirur

## A SOLDIER'S FATHER

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

Reproduced below is a poignant article by Wg Cdr Venkilyer, IAF describing an unfortunate event.

The helicopter appeared over the late morning horizon. We were to receive Mr Lachhman Singh Rathore who was visiting our Flight Unit to perform the last rites of his son, Flying Officer Vikram Singh.

Only the day before, I had sent the telegram; "Deeply regret to inform that your son Flying Officer Vikram Singh lost his life in a flying accident early this morning. Death was instantaneous." It was the first time for me – to meet and manage the bereaved next of kin, in this case the father of the brave officer.

While most of the desolate family members insist on seeing the body, many a time there isn't a body to show!! Flying Officer Vikram Singh's remains were only a few kilos – scrapped from what was left in the cockpit. We had to weigh the wooden coffin with wood and earth.

The pilot brought the helicopter to a perfect touchdown. Soon Mr. Lachhman Singh Rathore was helped down the ladder. A small and frail man he was, maybe 80 years old, clad in an immaculate white dhoti and kurta.

As I approached him, he asked in a quiet and dignified whisper. "Are you Venki, the Flight Commander?" "Yes Sir." "Vikram had spoken about you. I'd like to speak to you alone for a minute."

We walked to the edge of the concrete apron. "I've lost a son and you have lost a friend. I'm sure that you have taken great care in arranging the funeral. Please tell me when and where you want my presence and what you want me to do. I'll be there for everything. Later, I would like to meet Vikram's friends and see his room and, if it is permitted, visit his work place. I then would like to return home tomorrow morning."

A commander couldn't have given me clearer instructions.

The funeral, with full military honours, was conducted in the late afternoon. After the last echoes of 'Last Post' had faded away, Lachhman Singh spent the evening talking to the squadron pilots. Vikram's room-mate took him to see Vikram's room. Lachhman Singh desired to spend the night in his son's room instead of the guest room we had arranged for him. Early next morning after a tour of the squadron area, my boss took him to his office.

A while later, a staff car took Lachhman Singh to the civil airfield two hours away.

As the car disappeared round the corner, I remarked to my boss, "A brave man he is. Spoke to me like he was a General when he told me exactly what he expected from us during his stay here. I have never seen a more composed man on such an occasion. I admire him."

"Yes. Mr Lachhman Singh Rathore is a warrior in his own way. He sired three sons and has lain to rest all three of them. His first son, Captain Ghanshyam Singh of the Gurkha Rifles

was killed in Ladakh in 1962 Indo- China war. His second son, Major Bir Singh, died along the Ichogil Canal in the 1965 Indo-Pak war, in an ambush. His youngest, Vikram Singh, who had the courage to join the Indian Air Force, is also gone now. He has given more for the country's defence than all of us put together.

"Yes he is a brave Indian. In fact he is more Indian than anyone else. His sacrifice can never be repaid by the country. He is almost a martyr himself."

### 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



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# Where do I come from? – Part II

SAMAR MANJESHWAR

*(Editor's Note: This is a 3 part series by Samar Manjeshwar and makes for an interesting read.)*

To understand why the Aryan Invasion Theory (AIT) came into being, we must first look at who first proposed it. It was proposed by Max Mueller under the employment of the East India Company. It was used by the British as a means of justifying their invasion of our holy land. If our ancestors were themselves invaders, they are doing nothing wrong by colonizing us. The AIT was in fact part of a deeper psychological form of oppression that tied in with their practice of divide and conquer. Part of the Aryan Invasion Theory claims that the Aryans invaded the Harappans who were part of the Dravidian race. The ones that were not exterminated, fled to the southern part of the country.

The British claimed that the Aryans were white skinned *Brahmins* who established the caste system to oppress the native Dravidians. Max Muller, in 1847 said: 'How the [English] descendants of the same [Aryan] race, to which the first conquerors and masters of India belonged, return... to accomplish the glorious work of civilization, which has been left unfinished by the Aryan brethren'. They failed to mention that the word Aryan does not exist in Sanskrit. *Arya* exists and it is an adjective, meaning noble. I do not think it is possible to build a race based on an adjective. Dr Subramanian Swamy in one of his interviews on the subject explained the origins of the word *Dravidian*. He said that it was used by Adishankara. *Dravid* comes from the *sandhi* (merging) of two words. '*thr*' and '*vidh*', meaning three coasts. It was used to define the region where the three coasts met. People from that region were called Dravidians.

Numerous genetic studies were conducted on the people of north and south India. We have the same genes. We are the same people. Moreover, there is no mention of in Vedic literature as us having a homeland somewhere else. Also, in Tamil *Sangham* literature, there is no mention of them moving to the south from the north. Vedic customs are still very prevalent in the south. They were prevalent during Harappan and post Harappan times as well. If the AIT were to be true, why would the oppressed follow the oppressor's customs so religiously? (Not related to how we are becoming more westernized because of British oppression)

Another claim as to why this theory came about was that the Europeans used it to explain their ancestor's origins and not ours.

Most European languages are similar and have a lot of common words. They could not explain this until they landed on our shores and heard Sanskrit being spoken. It had a lot of words that sounded like the ones in European languages. They assumed that this was a parent language to their native languages. They could not stomach the fact that it was being spoken by lowly dark-skinned people. They used the Aryan invasion theory to justify their superiority. They claimed their ancestors who resided in central Asia came to

our land in around 2000 BCE, spoke Indo-Aryan languages that later evolved into Sanskrit and brought with them their proto Indo-Aryan culture which they claimed was quite like our Vedic culture. If this were the case, how then have no cultural artefacts related to the Indo-Aryan culture ever been found? How is there no trace of these Indo-Aryan people?

These are just some of the arguments used to refute the Indo-Aryan theory. There are many more that I have not mentioned. A lot of them use instances from the *Vedas* and our two epics, the *Ramayana* and the *Mahabharat*. It is sad that none of it was included in our history text books. If this theory has been so widely disproved, why don't people know about it? A researcher on this topic has said that the liberal left wing cannot handle these claims because they severely strengthen right wing Hindutva ideology; which is why they try to suppress it. So, the left would much rather have us believing the history as told to us by our oppressors, than come out in the open with more realistic theories that have facts to back them.

As part of this liberal propaganda, they refuse to accept the existence of the river *Saraswati*. The *Vedas* state that the *Saraswati* flows from the mountains to the seas. Scientific proof exists to date this around 2700 BCE. If the *Aryans* did in fact invade around 1500 BCE and then compiled the *Vedas*, they would definitely have mentioned a broken river that did not flow from mountain to sea. A Left-wing historian, who once accepted the existence of the *Saraswati*, has made a complete U-turn. The existence of the river now suddenly overthrew their entire Aryan Invasion Theory. They started making claims like the river is mythical because it is so deeply engraved into their culture. If that was the case, in the *Nadi stuti Sukta*, why were the rivers listed from east to west and not in the order in which they claimed to have found them? Why was the *Saraswati* listed in between the Yamuna and the *Sutudri* (*Sutlej*)? They also went to the extent of claiming that the *Saraswati* actually was the river '*Haraxvati*' somewhere in Afghanistan. If this were true and the river was so culturally significant to them, why would they name the third river they find after it? Why not the Indus? (If they came in from the west, they would have crossed the Indus, the *Sutlej* and then the *Saraswati*) According to the Aryan Invasion Theory timeline, by the time the invaders reached the *Saraswati* basin, it had already started drying up. Why would they build a civilization on the banks of a dying river?

*(To be continued...)*

*Samar is working with a Biotech company in Maryland, USA as a part of the software team. Right through school he pursued swimming alongside academics and went on to represent Karnataka at the National level. His love for the water continues even today, he is an avid surfer and scuba diver and wants to do his bit for coral restoration and hopefully make a difference.*

## Bhagavad Gita

Here is a 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 5

### Karma - Sanyas Yoga - Part 1

In the last chapter, the Lord talked about सर्वकर्मसन्त्यासः, which is possible only by abiding in the आत्मस्वरूपः, which is the complete giving up of the very thought of being the doer or enjoyer –कर्तृत्वभोक्तृत्वम्. For this, the Lord gave two lifestyles—one of a renunciate who gives up *karma* and the other who takes up *karmayoga* and sequentially climbs the ladder of the spiritual journey to *moksha*.

However, He insists on Arjuna that he should take up to a lifestyle of *karmayoga* as he is not yet intellectually prepared for the lifestyle of withdrawal. This gives Arjuna the impetus to ask the same question which he asked in the 3<sup>rd</sup> chapter.

Dear Krishna, if *jnânayoga* and a lifestyle of *sannyasa* is what leads one to *moksha*, why are you asking me to take up a lifestyle of *karmayoga*? Please tell me definitely, which of them is superior?

For this question, the Lord gives the same answer that He gave patiently in the last two chapters. “Arjuna, both of them lead to *moksha*, one directly in a prepared individual and the other sequentially in an unprepared individual. But for now, *karma yoga* is the one to be taken up by you.”(v 1,2)

#### Why so?

“Arjuna, may you understand a *karmayogi* to be a *sannyasi* par excellence (नित्यसन्त्यासी), who has diluted his रागद्वेषाः, by offering all his actions to *Bhagavân* and accepting the results of all actions as *prasâda*. He is free from all pairs of opposites like *sukha-dukha*. He has no attachment to action, or its results, though he is fully engrossed in action”.

“Only immature people try to differentiate between the two yoga-s as they think that they are opposed to each other. Actually, both of them lead to the same goal of *moksha*. This fact is understood by any person who has followed either lifestyle seriously. Those who see this clearly are really wise.” (v 3,4,5)

It is not easy for an active person to take up to the life of *sannyasa* without the right attitude and preparation. It can be very painful, especially for an unprepared person. However, a *karmayogi* probably reaches the goal of *moksha* more easily than an unprepared *sannyasi*. He, with his sense organs and mind well directed, dedicating all his actions to *Ishwara*, ultimately realizes that “He” is

the consciousness in every *jîva* and as a *mukta purusha*, does not get bound by any action. As a *karmayogi*, he is free from action because of offering his actions to the Lord, but the same *yogi*, when he attains *moksha* is naturally free of all action.

A *jnâni* जीवन्मुक्तः has clearly understood “I do not ‘do’ anything. All the sense organs are doing their actions by interacting with their respective objects”. But a *karmayogi* also attains the same action-lessness by offering all his actions to the Lord. A *karmayogi* is also free from पापपुण्य फलानि. The Lord compares a *karmayogi* to a lotus leaf in water. Just as a lotus leaf remains dry in spite of being immersed in water, so too, remaining active in the *jagat*, a *karmayogi* remains untouched by *karmaphala*-s. All his bodily-verbal-mental actions are mere working of the respective organs and he is absolutely not entangled with the desire for *karmaphala*. Such actions give the *karmayogi* the चित्तशुद्धिः needed for the ascent to *jnânayoga*.

A mere *karmi* (without the attitude of *karmayoga*) in contrast, gets bound by the actions and their results out of undue entanglement with the *karmaphala*. (v 6 to 12).

Now Bhagavan asserts that one may be a *karmayogi* leading an active life, or a *jnânayogi* who has withdrawn from active life. It is his mastery over his mind and sense organs that helps him to renounce the world of objects mentally. Mental and emotional renunciation is far more meaningful than mere physical renunciation. Irrespective of his lifestyle, if he has renounced the entanglement with the world mentally, he remains peaceful in the nine-gated city called the body (*two eyes, two ears, two nostrils and one mouth in the area of the head; two for excretion of the waste products in the lower body*) without really doing any action ( in activity, there is really no action in such a person as he abides in the अकर्ता—अभोक्ता *Âtmâ*). (v13)

The *Âtmâ* is neither a doer nor does it make one do any action. Then what is it that makes a person go after *karma*? Bhagavân says that it is one’s nature स्वभावः प्रकृतिः माया which pushes a person towards action. Neither is the *Âtmâ* afflicted by the पापपुण्यानि of the *jîva*. The individual *jîva*’s discrimination is as though covered by Self ignorance which makes a *jîva* presume that “I do”, “I eat”, “I provoke others to do” and so on....

A *jnâni* is clear that he is not the कर्ता कारयिता. (v 13,14)

(To be continued....)

## “ कान्नागेले मनोगत ”

अनुवादु : उदय मकिकर

(एक्का अज्ञात लेखकाने बरेयिल्या आनि व्हॉट्सअॅपाचेरि वाच्चिल्या मराठी लेखाचो कोंकणी अनुवादु )

हांव कानु ! खरें म्हळ्यारि आम्मी आस्सति कान ! इत्याक की म्हळ्यारि आम्मी दोनी आस्सति. आम्मी जवळांतुले भाव. मात्र आमगेले नशीब अरशी की, आजिथायि आम्मी एकमेकांक पळेयिने. कोणागेले शापु म्होणु गोचु ना, आमकां अरशी विरुद्ध दिशेक खिच्योव्नु पेटोव्नु दिल्यां. इल्लेंचि वायट दिसता, की आमचेरि फक्त आयकुंवचि जबाबदारी घाल्या. सवे आस्सोति एकेयि सुविचार। बरें आस्सो एकेयि वायट, आम्मी पुरायि आयकत आसताति. हगहगुर, आमगेले वापरु “खुंटी” वारि जांवच्याक लागलो. कनडक सांभाळचे काम आमचेरि आयलें. बैलागेल्या मात्रे “जोखड” दवरताति तशशी कनडका काड्डी आमचेरि आयली. (खरें म्हळ्यारि, कनडकाचो संबंधु दोंव्यांवट्टु, आमकां मद्देतु हाडचो प्रश्नुचि नाशिलो.)

सान्न चेडवं अभ्यासु कर्नाति, एकेयि तांगेल्या मात्यांतु कस्लेंयि रिग्गना, तावळी मास्तर आमकां तिरपिताति. भिकबाळी, झुमके हें सर्व आमचेरि लांबेयिताति आनि त्याखात्तिर आमकां “वोट्टो” काडताति. गोमटाये वस्तु आमगेल्या वांट्याक येनातिचि. दोंव्यांक काज्जळ, तोंडाक क्रिम, वट्टांखातिर लिपस्टिक. आम्मी केदनाई कस्लेंयि निमगिल्यां वे ? हे कवी सुद्दांयि होगळिका कर्ताति, दोंव्यांचि, वट्टांचि, गाल्लांचि ! जाल्यारि खंचेयि लेखकाने प्रेयसीगेल्या कान्नांचि तारीफ केल्लेली आयकल्या वे ?

कापणी काडतना (केशकर्तन), एकेक फांता आमकां घायु जाल्ता. तावळी डेट्टांलाचे दोनी थेंबे घालताति. किल्लें किटकिटता हाज्जि कल्पना आस्स की तुमकां ? कोण्णाकयि आमगेली दयामाया म्होणु ना ! कितल्यो खबन्यो सांगच्यो ? जाल्यारि, आमगेली व्यथा कोणाकयिपुणी सांगल्यारी ती कम्मी जात्ता म्होणु म्हणताति.

मुंजीवेळारी, भटमाम्मने घाल्लेलें जानवें सांभाळचें, टेलरमास्तरा गेली पेन्सील सांभाळची, मोबाईलाचो ईयरफोनु सांभाळचो आनि आत्तं नपरो पुरत्याक “मास्क” नांवाची नवीन वस्तु. हाडाति, आनि कस्लेंयि नवीन आसल्यारि, तेंवयि हाडाती, आमचेरि लांबोवंच्याक ! आम्मी आस्सतिची, सर्व लांबोवनु घेंवच्याक . . .

तुम्मी , आमगेले मनोगत आयकुवनु हासलीं न्हेवे ? अशीची हासतचि राब्बाति. तो हासो आयकुनु आमकांयि बरें दिसलें, खुशी जाल्ली.

## खट्याळ बंडुचे नाठाळ घड्याळ

शैलजा वैद्य (मासुरकर)

हरितात्यांचा छोटा खट्याळ बंडु  
आवडे त्याला भारी खेळण्या विटी-दांडू  
परि न समजे कधी एक गोष्ट  
खेळताना सदा का जाई घड्याळ फास्ट ॥१॥

आईची अन् घड्याळाची असे दोस्ती  
नेहमी काय करिती कान गोष्टी  
जेव्हां मी बसतो अभ्यासाला  
तेव्हाच का येते त्याला सुस्ती ॥२॥

मंद मंद वाट चाले  
सेकंद काटाही मग हळू डुले  
अजून आम्ही आहोत लहान  
याचे का नसे त्यांना भान ॥३॥

मात्र खेळावयास जाता कुठेही  
तुरू तुरू चालते आमच्या पुढेही  
वेळ ना पुरे कधीच आम्हां  
लगोरी असो वा क्रिकेटच्या धावा ॥४॥

परि जातो जेव्हां शाळेत  
कुठे नाहीसे होते तुरंत  
कानोसा घेतो मी वेळेचा  
कसाबसा अभ्यास संपवायचा ॥५॥

शाळेचा प्यूनही न देई लवकर घंटा  
कारण बहुदा मी केला त्याच्याशी तंटा  
परि का राहती गुरुजी मुकाट  
दाखविण्या ऐवजी त्याला बाहेरची वाट ॥६॥

घंटा वाजता मात्र पोरेही जाती हरखून  
सुसाट पळती खेळण्या दप्तर टाकून  
कुरघोड्या करिती एकमेकांवर  
सर्वजण जमता ग्राउंडवर ॥७॥

बंडुच्या मनी आता एकच विचार  
कसे सुटावे घड्याळाच्या तावडीतून  
दाखवीन त्याला असा इंगा  
माझ्याशी घेतो काय पंगा ॥८॥

मोठा होईन भराभर, जेव्हां येईल वेळ  
घेईन एक छोटे मनगटी घड्याळ  
अन् चालवीन ते माझ्या मर्जीनुसार  
आवडे त्याला ही कल्पना भारी  
लागला कामास मोठे होण्या झडकरी ॥९॥

# सोय

सौ प्रिया प्रभाकर बडुकुळी

चर्चच्या हॉलमध्ये प्रार्थना चालू होती. मुलांनी डोळे मिटले होते, व आपापले हात जोडले होते. त्यांच्या त्या निष्पाप चेहऱ्यांकडे पाहून मेरीचे डोळे पाणावले. तिच्या मनात आले कि, " कसे बरे इतक्या सुंदर व निरागस बाळांस आश्रमात टाकले असावे त्यांच्या कुटुंबीयांनी " ?

प्रार्थना संपताच त्या चालत- चालत एके ठिकाणी स्थिरावल्या. वाकून त्यांनी एका दोन वर्षांच्या मुलाचा मुका घेतला, तसेच त्यास उचलून कडेवर घेतले. त्यास पाहून मेरीच्या मनात आपला मुलगा जॉनची आठवण आली. मेरीच्या पूर्व स्मृती जागृत झाल्या. रविवारचा दिवस होता. मेरी जॉन सह सकाळी चर्चमध्ये गेली होती. मेरीचा पति रॉबर्ट आदल्या दिवशी आपल्या मित्राच्या घरी पार्टीस गेला होता. तो परत आला नव्हता. प्रार्थना संपवून चर्चच्या आवारात पाऊल टाकताच मेरीच्या मुलास जॉनला त्याच्या बाबांची गाडी गेटकडे येत असल्याचे दिसले व आपल्या आईचा हात सोडून तो सुसाट वाऱ्याप्रमाणे गाडीपाशी धावला. नशेत असलेल्या त्याच्या बापास ते कळले नाही त्यामुळे त्यांनी आपल्या गाडीस न थांबवता वेगाने पुढे नेले. जॉन गाडीखाली चिरडला गेला व मरण पावला. शुद्धीवर आल्यानंतर रॉबर्टला कळले की आपल्या व्यसनापायी आपण आपला मुलगा गमावला. त्याचे दुःख इतके होते की त्यास ते असह्य होऊन त्यातच त्याचे निधन झाले. अशाप्रकारे अनाथ झालेल्या मेरीने आपले उर्वरित आयुष्य ईश्वर सेवेत समर्पित केले. इतर नन्स सोबत ती चर्च मध्ये राहू लागली. तिथल्या अनाथ मुलांचे संगोपन कार्यात तिने स्वतः स झोकून दिले. मेरीच्या मनात ममता भरली होती ती त्या अनाथ मुलांस सनाथ करण्याची. मेरी चा मुलांना धाक होता परंतु त्यांचेही तिच्यावर प्रेम होते. ख्रिसमस च्या वेळी मेरी स्वतः फादर सॅन्टा चे कपडे परिधान करून मुलांबरोबर नाचत असे. त्यांना भेट वस्तू तसेच केक देई. अशा प्रकारे त्यांच्या आनंदात आपला आनंद मानून ती सतत त्यांच्यात वावरत असे. कित्येक वेळा अपत्यहीन दांपत्य मुलांना दत्तक घेण्यासाठी त्यांची मदत घेत. एखादे मूल वारस म्हणून दिले जाई, तेव्हा आश्रम सोडून जाणाऱ्या त्या मुलास मेरी हसत-हसत प्रेमाने निरोप देई. तिच्या मनात त्या निष्पाप बालकास एक चांगले आई-बाप मिळाल्याचे समाधान असे.

एके दिवशी संध्याकाळी मुले प्रार्थनेसाठी चर्च मध्ये आली. प्रार्थना सुरू झाली, इतक्यात अचानक एका अतिशय लहान मुलाचा रडण्याचा आवाज ऐकू आला. तसेच मुले प्रार्थना सोडून धावत चर्चच्या बाहेर गेली, त्यांस आवर घालावा म्हणून त्यांच्या पाठोपाठ मेरी बाहेर आली, तर चर्चच्या बाहेर एक साधारणपणे पंधरा ते सतरा वर्षांची मुलगी नुकताच बाळाला जन्म दिला होता अशी ती आपल्या तान्हा बाळास अनाथाश्रमात टाकण्यास आली होती, परंतु चाहूल लागताच बाळास चर्चच्या पायरीवर ठेवून भरा-भरा चालू लागली इतक्यात प्रसंगावधान राहून मेरीने तिचा हात घट्ट पकडून तिला जाण्यापासून रोखले. तिचा प्रियकर तसेच दोन्ही कुटुंबांची माहिती विचारून त्यांस बोलावून, त्यांच्या समक्ष त्यां दोहोंस लग्न बंधनात बांधून त्यांच्या त्या अपत्यास अनाथ होण्यापासून वाचवले.

असे किती जण असावेत जे समाजात अनाथ म्हणून एक वेगळाच वर्ग निर्माण करून स्वतः नामानिराळे राहतात, त्यामुळे अनाथांसाठी आश्रम की आश्रम चालण्यासाठी अनाथ? हा प्रश्न समाजात निर्माण होतो. एका चांगल्या उद्दिष्टासाठी बनवलेला आश्रम आता सोयीसाठी वापरला जातो हेच दुर्भाग्य आहे, असा विचार

करीत मेरीने चर्चमध्ये प्रवेश केला 'निल डाऊन' करून जिजस च्या पायाशी माथा टेकत तिथेच क्षणभर विसावली. "समाजाच्या या प्रश्नावर कोणी विचार करावा"? हे तिने भगवंतास विचारले. तिच्या डोळ्यातून सतत अश्रूंचा ओघ वाहत होता. ती खिन्न झाली होती. इतक्यात तिची ती निष्पाप निरागस मुले धावत तिच्याजवळ येऊन तिला बिलगली अन त्यापैकी एका समजस बाळाने अलगद आपल्या चिमुकल्या हाताने तिचे अश्रू पुसत प्रश्न केला "का रडतेस"? परंतु मेरीकडे त्याचे उत्तर देण्यास उत्तर नव्हते. सहज तिची नजर त्या साऱ्या मानव जातीच्या कल्याणासाठी क्रॉस वर चढलेल्या त्या जीजसच्या चेहऱ्यावर दिसणाऱ्या व्यथेवर गेली.

परिचय

'सोय' ह्या कथेची लेखिका सौ. प्रिया प्रभाकर बडुकुळी मुंबई विद्यापिठाच्या बी.ए. पदवीधर असून, नॅशनल इन्शुरन्स मधून ऍडमिनिस्ट्रेटिव ऑफिसर पदावरून रिटायर झाल्या.

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

28 February, 2021

Smt. Devyani Bijoor

Signature of the Publisher,  
Kanara Saraswat

# “आम्मी आमचिगेली”

चैतन्य नाडकर्णी, गोरेगांव (प)

आमचि स्वादु आनि नादु, दोत्रिचोयि हातु धर्तालें कोणेयि नाति. स्वादाविषयु, सांगुनु सरना. आरे रे रे रे ! आमटीपिट्टी, मेटकुट, आमसाणि कोळु, आंब्यागोज्जु, लसणेगोज्जु, कुळताकडी, जिरेमिर्याकडी, बटाट्यासाँग, आहाहा S S S ! दाळी आनि वाळी घालनु सांबारे, वांयगणा बज्जी (भर्ता), कुंवाळ्या वडियो, रसम-उदकावारि पातळ आशिले तरि तोंडाक उद्दाक सुटता न्हैवे ? ताक्काकडी, कर्मणे, माक्का माक्का म्होणु घेंवका. आनिकेयि जायने, मस्त आस्स. जाल्यारि, तुर्ताक पुरो.

गॉडशें नां S वे म्हणशाद, आरे, नात्तिलें कश्शी जायद ? आमचिगेलें दाटऽचि मडगणे, नारलाखिरी, साबुदाण्याखिरी, शेंवयांखिरी, शेंवयि रस्सु, हशाळें, मुगादाळी आटवळ ... अबकी आयली वे? तरि सुकरुंडे, रव्या उंडे, बेसनउंडे, बुंदी उंडे, तिळा उंडे, गॉड्डा उंडे . . . हो आमगेल्या स्वादाचो एक नमुनो, प्रकार एकेयि, वैशिष्ट्य म्होणयेद.

नादु - शब्दारि नाक्का वच्चें. आम्मी सज्जन जानं, आमगेले नादाविषय म्हळ्यारि कला. आम्मी सरस्वतीगेले उपासक, त्यामितीं सर्व नमुन्याचे कलाविद आमच्यांतु दिसुनु येताति. आम्मी जानं चडावत जालु संगीतप्रेमी. आमगेल्या सहज उल्लेवच्यांतु सुद्दायि एकी लयि आस्स (Rhythm) अश्शी सुमारजाणं म्हणताति, तें फट्टि न्हंयि.

तरशी पोळेंवच्याक गेल्यारि, आमचिगेल्यांनी प्रति एक्का क्षेत्रांतु प्राविण्य संपादन केल्यां, मात्र प्रदर्शन कर्नाति. त्यामितीं आमचिगेली प्रतिभा लक्षवेधी जायना.

इत्लें सर्व समृद्ध आस्सुनुयि, एकी त्रुटी आस्स. ती म्हळ्यारि, आमगेली गोमटी भास आस्सुनुयि, एकमेकांलागी आनि समारंभांतु उलेयितना, आमगेली भास सोण्णु, दुसऱ्या भाषेंतु उल्लेवच्याक आम्मी दाक्षण पावनाति.

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## Personalia

### Dr Bharati Nadkarni

Dr Bharati Kulkarni Nadkarni, daughter of Shri Prabhakar and Smt Meena Kulkarni is a well-known name among women leaders in the corporate world. She is the Founder of Appropriate IP Services, a firm that provides global IP



support and strategy, business development and market inputs for product identification and selection to Pharma companies all over the world. Bharati completed her B. Pharm and M. Pharm from KMKCP in 1995. She further secured her PhD in Pharmaceutical Chemistry from Haffkine Institute in 2002, acquired a Diploma in Patent Law & Practice

in 2004 and an MBA from SP Jain Institute for Management Studies in 2013.

She worked at Sun Pharma's Intellectual Property Cell for almost 20 years where she managed all the aspects of IP creation and its challenges, business development and strategy, litigation and settlements for the entire Sun group, for Sun's global market and for its generics as well as brand products. In 2017, she became the global Vice President, Portfolio and Planning. In the same year, she started her own firm – Appropriate IP Services. At Sun, Bharati's team comprised of many women who have immensely benefitted and grown under her mentorship. Currently, apart from collaborating with an NGO to help and train young girls from economically backward backgrounds, she is also working towards setting up her own NGO which will take care of senior citizens in India.

Bharati has won many accolades in her career. She was awarded the ACI's Women Leaders in Life Sciences Law Award. She was the recipient of the 3rd Annual Women Leaders in Life Sciences Empowerment Award of the American Conference institute, USA. She was also conferred the IPR Leadership Award by Niti Aayog and an NGO Social Talks in February 2020.

Bharati is married to her B. Pharm batch-mate Amit. She loves to read fiction and non-fiction. She has a special liking for biographies and autobiographies.

### Dr. Priya J. Nadkarni

Priya is the daughter of Jai Bharath and Anupama Nadkarni of Bangalore and granddaughter of Anand and Mohini Taggarsari of Bangalore/ (Late) Prasanna & Vidya Nadkarni of Bankikodla.

Priya was awarded MSc (Engg) & PhD by Indian Institute of Science (IISc), Bangalore for her dissertation on "Error

correction codes for quantum computers and communication". She has presented her research papers at several top-tier conferences in India and abroad. Her research works have been published in several international journals. She received "Best Researcher Award – IISc" by IEEE Bangalore section for her research in 2020.

She completed her Bachelor of Engineering in Electronics and Communication from BMS College of Engineering, securing Gold Medal - 1<sup>st</sup> Rank in her Batch. She worked for a year at National Instruments, Bangalore before joining IISc.

She is a member of Chitrapur Yuvadhara (Bangalore Sabha). She is an active member of IISc Archery Club, Photography Club, and Notebook Drive Initiative which provides books and computer training for children studying in Government schools around Bangalore.

### Nayana Nandkumar nee Kaikini

A very active sports person who used to be in the limelight of Talmaki Wadi Sports Teams in the 1970s and is now a very prominent Shipping personality in Dubai (United Arab Emirates). Started her career with banking in 1979 and moved to Shipping which is part of Dubai Ports and Dubai Customs in 2000 and never looked back. A relentless worker, she handles the Shipping Association which comprises of well over 100++ Shipping Agents "single-handedly" along with tons of responsibilities, apart from meetings with Govt. Bodies.

On quarterly basis, she organizes her favourite sports like Cricket and Badminton, also Table Tennis and Football Tournaments for the Shipping Fraternity of UAE, apart from educational classes, seminars and conferences.

Recently she has been appointed as Deputy Regional Vice President of FONASBA for Middle East, Africa and Asia. She is also a Board Member of Women In Logistics (WILAT M.E.) and also of Jebel Ali Seafarers Centre.

She organised an international event for the shipping fraternity wherein nearly 700 people attended and it was a resounding success and appreciated by the industry stalwarts and very high Govt. Officials. Subsequently she was awarded the Distinguished Service Award.

Nayana is a true polyglot who knows almost 7 languages –



Konkani, Marathi, Hindi, English, Gujrati, Arabic and of course Malayalam (since she is married to a Malayali, who was a bachelor boy in Talmaki Wadi, once upon a time!)

Even though her greatest strength is her passion for work, she has never neglected her responsibilities and has been a very good wife and mother too.

Nayana reacts on this, this award has an extra importance since I received this award when I have completed 20 years

of my service and handled everything “single-handedly”.

Apart from this, Nayana has helped a lot of people in terms of employment and other charity work like fund collections for ETHIOPIA. She has been actively organizing the annual events for the Special Needs Children. In this endeavour, her husband – Nandkumar and her daughter – Nishi support her whole heartedly.

## Here and There

### Vile Parle – Vakola Local Sabha

Punyatithi Bhajans in our Sabha, in the past were being held in a Sabha Member’s house. However, due to prevailing pandemic our Sabha observed Virtual Satsang on Google Meet with the Blessings of P P Shrimat Sadyojat Shankarashram Swamiji on the following occasions —

Samaradhana of H H Shrimat Parijnanashram Swamiji III on 7<sup>th</sup> of August, 2020, H H Shrimat Anandashram Swamiji on 21<sup>st</sup> August, 2020, H H Shrimat Parijnanashram Swamiji II on 13<sup>th</sup> September, 2020, H H Shrimat Shankarashram Swamiji I on 21<sup>st</sup> October, 2020 and H H Shrimat Vamanashram Swamiji on 9<sup>th</sup> December, 2020.

Every session of Online Punyatithi Satsang started with Sabha Prarambha Prarthana followed by our Dharmapracharak Rajagopal Bhat Mam’s brief talk on respective Swamiji whose Punyatithi was being observed. This was followed by Shri Gurupaduka Stotram, Shri Parijnanashram Trayodashi and a few Bhajans by Prarthana Varga children, Yuvadhara members and other members of our Sabha. The host for the evening would conduct Mangalarti and Deepanamaskar at their residence which was observed live by the Laity. The event would conclude with Sabha Samapti Prarthana and Vote of Thanks by our Sabha President, Shri Shriker Talgeri Mam. A special Core Committee comprising of 5 members was formed to ensure smooth execution of all the online events.

On Gurupournima Day Sadhakas from our Sabha took Sankalpa of Vishesh Sadhana during Chaturmaas which included at-least one out of following - 21 times Devi Anushthaans, Reciting Sadhana Panchakam on any 5 Fridays, Reading of Sampurna Guruparampara Charitra, Chanting 12<sup>th</sup> Adhyaya from Bhagwad Gita, Chanting Guru Bhajan Stotram, Increase in Nitya Japa & Gayatri Anushthaan (Min 5 malas) for Purush Varga. Vishesh Sadhana performed by Sadhakas from our Sabha was offered at the Lotus Feet of Param Pujya Swamiji on 2<sup>nd</sup> September, 2020.

Our Sabha’s Seva Saptah was scheduled from 30<sup>th</sup> August to 6<sup>th</sup> September, 2020. Due to extended lockdown period Seva Saptah was offered to our Guruparampara and at the Lotus Feet of Devi Durgaparmeshwari from our respective homes. On Sannikarsha day, 6<sup>th</sup> September, 2020 - Smt. Ahalya Panemangalore performed Gurupujan.

Our Sabha had organized three days Virtual Upanyas of Shri Krishnanand Mankikar Mam (temporarily based in Canada) from 1<sup>st</sup> to 3<sup>rd</sup> of October, 2020 during Adhika Maas of Ashwin month. The topics of Upanyas were Bhaj Govindam (some selected verses), Guru Shakti and Shree Rajarajeshwari Stotram. Sadhakas were blessed and benefitted by his lucid explanation in Konkani on all the three topics.

On the occasion of auspicious Navratri Festival, from 17<sup>th</sup> to 24<sup>th</sup> October, Sadhakas from our Sabha participated with great

zeal in performing Vishesh Sadhana from their respective homes and offered it to our revered Guruparampara and at the holy feet of Devi Durgaparmeshwari.

On 13<sup>th</sup> November, Janmadivas (as per English Calendar) of our Beloved Param Pujya Swamiji Sadyojat Shanakarashram, an Online Bhajan Programme titled as “Janmadin Sanmanotsava” was organised by our Sabha. On this occasion Bhajan Seva was offered by Smt. Soumya Ullal and Smt. Prashanti Upponi Bhat with melodious devotional Bhajans.

On 23<sup>rd</sup> November, to celebrate our Param Pujya Swamiji’s birthday as per Tithi, our Sabha had organised Online Guru Pujan, Managalarti and Cake Cutting Ceremony which was conducted at the residence of Shri Ashwin and Smt. Nita Bellare. Smt. Nita Bellare performed Gurupujan which was followed by Managalarti. Many devotees from our Sabha performed Devi Anushthaan, in their homes, with great fervour on 23<sup>rd</sup> November praying for Param Pujya Swamiji’s Good Health and Long Life.

Again our Sabha’s Seva Saptah was scheduled from 15<sup>th</sup> to 22<sup>nd</sup> November, 2020. Due to extended lockdown period Seva Saptah was offered to our Guruparampara and at the Lotus Feet of Devi Durgaparmeshwari from our respective homes. On Sannikarsha day, 22<sup>nd</sup> November, 2020 - Smt. Radhika Chittar performed Gurupujan in her home.

During Datta Jayanti Utsava, 21 Sadhakas from our Sabha participated enthusiastically in Vishesh Sadhana which was organized from 24<sup>th</sup> to 30<sup>th</sup> of December, 2020.

On Gita Jayanti day during Virtual Sampurna Gita Pathan Smt. Suvarna Sthalekar and Smt. Ahalya Panemangalore from our Sabha had chanted 2<sup>nd</sup> and 11<sup>th</sup> Adhyaya respectively from Shrimad Bhagwad Gita.

On Datta Jayanti Day, our Sabha had organized another Upanyas of Shri Krishnanand Mankikar Mam on topic - Shree Guru Deva Datta. Shri Krishnanand Mam captured almost the entire Mahatmya of Lord Dattatreya in one capsule. Sadhakas were enthralled in listening to this invaluable discourse.

**Reported by Radhika Chittar**

## Our Institutions

**Gamdevi Saraswat Mahila Samaj** organized the 80<sup>th</sup> birthday celebration of our beloved and popular Professor Late Smt. Sadhana Kamat on 19th January, 2021 at 4 pm via a Zoom conference. After a warm welcome of the audience by Vidyalaxmi Kulkarni, an old recorded programme of valuable poems by Renowned Marathi poet, “Kusumagraj” which was musically directed by Geetatai Yennemidy, narrated by Sadhana tai and presented by Saraswati Vrinda Gaan, was played. A collage of Sadhanatai’s old photographs and memories of programmes of past 20 years were also displayed. Geetatai’s speech on Sadhanatai made everyone nostalgic. The function concluded with a vote of thanks by Vijayalaxmi Kapnadak.

**Reported by Vijayalaxmi S Kapnadak**

## **An Appeal**

### **Balak Vrinda Education Society**

Some of you may be wondering why this institution was silent over so many months. Our institution was impacted by the pandemic and so we did not have much to share. However, despite the trying conditions the education for the students continued uninterrupted. However it did have a major impact on our financial position. The Balak Vrinda Education Society (a private Bhanap institution with no Government support), established in 1939, now manages 5 schools and a junior college. In all there are over 800 students. During the last 81 years we have relentlessly strived to fulfill the objectives of our founders – providing affordable education. Most of our students come from underprivileged backgrounds. 70% of parents are domestic helps, 20% are daily wage earners, while 10% are employed in Police Department and private companies in the lower ranks of the organization.

Fellow Bhanaps, we do need your support. Your donations will help The Balak Vrinda Education Society (BVES) to “make a difference in the lives of many underprivileged children who may be deprived of education because of their family backgrounds”. All donations to the Society are eligible for exemption under Section 80-G of the Income Tax Act, 1960.

If you are someone who would feel proud to contribute to this BHANAP institution, please send us an email on [balakvrinda@gmail.com](mailto:balakvrinda@gmail.com) or SMS/WhatsApp on 9819921093/ 9869925373. We will be privileged to send you a detailed appeal so that you may choose to support us in your own way.

## **CLASSIFIEDS**

### **BIRTH**

**Baby** girl (Maia Amelia) born to Sanyukta (nee Mavinkurve) and Stefan Emilian Gafencu at (Rotterdam) Netherlands on January 07, 2021. Granddaughter to Sadhana and Soumitra (Gurudatt) Mavinkurve and Stefan and Aurica Gafencu.

## **DOMESTIC TIDINGS**

### **BIRTHS**

*We welcome the following new arrivals:*

2020

Dec 04 : A daughter (Freya) to Sukhada (nee Kulkarni) and Aruj Nagendra Padbidri at New Jersey, USA.

2021

Jan 15 : A daughter (Taarini) to Mitali (nee Puthli) and Chaitanya Mallapur

### **OBITUARIES**

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

Jan 2 : Aparna Anand Kalbag (nee Shukla) (61) at Pune

Jan 13 : Umesh Laxman Hemmady (86) at Anandashram CHS, Grant Road, Mumbai

Jan 25 : Suchika Rao (52) at Bangalore

Jan 28 : Meera Prabhakar Pandit (87) of Nana Chowk, Mumbai at Thousand Oak, California, USA

Feb 19 : Chandan Gurunath Talgeri (65) at Bengaluru

Feb 20 : Shalu (Mangala) Balse (84) at Vileparle Mumbai

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