Online Felicitation of Chitrapur Saraswat Dignitaries
31st January, 2021

Shri. Nandkishore Kalambi

Ms. Sanghamitra Prasad

Shri. Vasant Hosangadi

Shri. Bipin Nadkarni

Shri. Dilip Trasi
KANARA SARASWAT ASSOCIATION

VISIT KSA HOLIDAY HOME in NASHIK & ENJOY

A HOME AWAY FROM HOME

- Serene Atmosphere in Prime location of Nashik
- Easily accessible by regular mode of transport
- Clean and inexpensive accommodation including AC Units with Garden for relaxation.
- Morning refreshments, Lunch and Dinner provided at reasonable cost.
- Excellent for Family Get-together

- Good Sight Seeing sites like Panchvati, Pandavleni, Someshwar, Bhandardara, Nandor Bird Sanctuary, Various Forts & Dams, Coin Research Center,
- Can make daily up down trip from various Industrial locations.
- Surrounded by Holy Shrines - Trimbakeshwar (28 Kms), Shirdi (92 Kms), Shani Shinganapur (165 Kms), Pandavleni (8 Kms), Naroshankar Temple (2 Kms), Kapaleshwar Temple (2 Kms), Ramkund (2 Kms), Kailaram Mandir (2 Kms), Tapovan (3 Kms), Mukti Dham (8 Kms), Someshwar (6 Kms), Gurugangeshwar Ved Mandir (2 Kms)

For Booking Please Contact:

KSA HOLIDAY HOME

Ø New Pandit Colony, Off. Sharanpur Road, Nashik-422 002
Ø Phone: (0253) – 2580575 / 2315881 / 2232841
Ø Manager/Caretaker : – Mr. Radhakrishna Kodange.
Ø Mobile No: +91 7507463137
Ø Email : nashikholidayhome@gmail.com
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 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. Heartly congratulations to Shri Amembal Kishore Rao on behalf of KSA for receiving this honour!
**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. 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
CELEBRATING
14TH 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 13th 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)

Jairam Khambadkone
Chairman – KSA
jk.khambadkone@yahoo.com

Rajesh Aidoor
Hon. Treasurer – KSA
treasurer.kanarasaraswat@gmail.com
Kanara Saraswat Association
(Kala Vibhag)

Presents

19th Saraswat Sangeet Sammelan 2021

Our Chief Guest for this occasion:
Vidushi Padmini Rao

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

Our Talented Performing Artists are:

I Session: Friday 26th March, 2021 (7.30 pm IST)
Nishtha Naren Naimpally   Jutika Nadkarni
Arya Dhareshwar       Prithwish Kumble

II Session: Saturday 27th March, 2021 (7.30 pm IST)
Mahima Pandit     Viha Navin Nagarkatti
Priyanka Kalbag Baindur
Prajna Mallapur Mavinkurve

III Session: Sunday 28th 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 19th 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)
Our Cover

"Chitrapur Sarasvat Manvvarangole Sambandhu - 2020"

School, Gurgaon

Shiv Nadar, Polly Umrigar, Madhav Mantri, Dilip Sardesai, Bapu Nadkarni, Ramakant Desai

Our Cover

“Shri. Surendra (Baj) Naikkar Naikkar Sutari Upcoming Sports person of the year 2020” Puskar.


1950 cha dashakant, Aamegalee Leftarm gunali Aarmaneetti tangle, tangle naagandakapak wachya moshu talale. Inter Schools, Inter Collegiate, Inter University, Aashe, anek samkayug, bhamnawale, tangle naagandakapak wachya moshu talale. Ekka Inter University samakayug, Babu masnana, Ekaas Dvata pras-tamysha saayagam purasha wriicket dhefutu praanabhik kelledale kuttihamaan (Record) Aaajikkar Abadatan Aans. Maagigi, 43var prasthavam, ACC XI khati, Kanga League, Aani Inaar sammane xeeche. Tyaawarrj ACC XI santhathu Rusy Mody, Polly Rumgard, Madhav Mantri, Dilip Sardesai, Bapu Nadkarni, Ramakant Desai henoceawawkar kiketputru Aarshile.

Telbanteniputru Bhamnawalee dofera ataante manankan pramna (Seeded player) xeexaasulkal sampli samapaham samghut kelledale. Telbanteniputru, Bhamnawalee KSA Aani Sidhart College ni prasitalikhala kelledale.


Shri Gurnahas nam: jay shankar
Kenna Sarasvat Asoorinagan (KSA) aayathwa kutdala prasholam, utayadhu manurokar kishitamal, karlyaahs khuubdanap jayamaamal karyaakariche shav sardath, hangalaa saavaghya bavinee hano suhnal utratala, shav ustavamuligalle aane tumnemalee vaavighalle Aayvayha haa “manvvarangole sarak sarbambantu” man-purvak abhivadan korusut karta.

Aaikaaak prasholammanak viинтерti, tii tanglee sanvaydnapan doonei sahal utalovakej.


K.S. Samaajyatra Aanand Prasad (Bhandmitten Patru)
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date: 1995


1970


1950


1979


1970


1955


1970


1995


Recording studio


Recording studio


Digital


http://digitrax.in


March 2021

KANARA SARASWAT

Shri. Nandkishore Manohar Kumbh

Andy Mohan, Sunil, Rajat, Arpit, Ramesh, Kanika, and many others worked on the project. The team was led by Shri. Nandkishore Manohar Kumbh, the Mechanical Engineer of Dassault Systemes. The project was funded by the Indian government and the project team was composed of experts from various fields.

The project was focused on developing a new type of aircraft that could fly at supersonic speeds. The team worked hard to overcome various challenges and finally succeeded in developing the aircraft. The team members were all proud of their achievement and were confident that the aircraft would be a success.

The aircraft was tested in different locations and the team was able to achieve the desired results. The team members were all very happy to see the aircraft perform well and were confident that it would be a success in the market.

The team members were all looking forward to the launch of the aircraft and were excited to see it fly for the first time. The team members were all very proud of their achievement and were confident that the aircraft would be a success.

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**Shri. Bipin Varshney**

**Biography:**

Bipin Varshney, born in 1957, is an Indian politician, industrialist, and entrepreneur. He is the founder and CEO of Mahindra & Mahindra, one of the largest automobile manufacturers in India. Varshney has played a significant role in the growth and development of the company, which has become a major player in the global auto industry.

Varshney's leadership has been characterized by a commitment to innovation, sustainability, and social responsibility. Under his leadership, Mahindra & Mahindra has diversified into new business areas such as renewable energy, electric vehicles, and agri-business.

**Career Highlight:**

In 2020, Varshney was appointed as the president of the World Economic Forum (WEF). This appointment reflected his global influence and the recognition of his contributions to the Indian auto industry and beyond.

**Awards and Recognition:**

Varshney has received numerous awards and honors for his contributions to the auto industry and his role in promoting sustainable development. He has been recognized for his work in environmental conservation and has been awarded the Padma Bhushan, one of India's highest civilian honors.

**Philanthropy:**

Varshney is known for his philanthropic efforts, particularly in the fields of education, health, and rural development. He is the founder of Chitrapur Mission, a social welfare organization that operates in several states of India.

**Personal Life:**

Varshney is married and has two children. He is known for his humble nature and his commitment to community service. His leadership style is characterized by transparency and inclusivity, which has helped him build a strong and diverse team at Mahindra & Mahindra.
1980 में, दिलीप वांचकर के नाम से, M/s KEM – SAI Corporation कंपनी का सहायक जांचकाज महोद, दिलीपमामा, थातीहरिश, M/s. AKSAI RESEARCH भारतीय निर्मित केंद्र के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। (Technical Collaboration) भारतीय सहयोगी कंपनी के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। बिना किसी तहत के रूप में, उन्होंने दिलीपमामा कंपनी के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। 

व्यावसायिक मॉडल में, दिलीप वांचकर में, M/s KEM – SAI Corporation कंपनी का सहायक जांचकाज महोद, दिलीपमामा, थातीहरिश, M/s. AKSAI RESEARCH भारतीय निर्मित केंद्र के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। (Technical Collaboration) भारतीय सहयोगी कंपनी के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। बिना किसी तहत के रूप में, उन्होंने दिलीपमामा कंपनी के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। 

दिलीपमामा में, उन्होंने एक उच्च विद्याविभूषित आयुर्विज्ञानी व्यवसाय के 1950 के दशक में, तत्कालीन दिलीपमामा में आयुर्विज्ञानी व्यवसाय के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। बिना किसी तहत के रूप में, उन्होंने दिलीपमामा कंपनी के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। (Technical Collaboration) भारतीय सहयोगी कंपनी के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। बिना किसी तहत के रूप में, उन्होंने दिलीपमामा कंपनी के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। 

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मिलियनों और कंपनियों के लिए, दिलीपमामा में, उन्होंने एक उच्च विद्याविभूषित आयुर्विज्ञानी व्यवसाय के 1950 के दशक में, तत्कालीन दिलीपमामा में आयुर्विज्ञानी व्यवसाय के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। (Technical Collaboration) भारतीय सहयोगी कंपनी के अन्तर्गत एक लाइसेंस कंपनी में शामिल हुए। 

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के.सी.ए. (KSA) ने, शादी के महोत्सव में, दिलीपमामा के लिए एक अतिक्रमण कार्य किया। 

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Golden Wedding Anniversary
Suman (nee Shenoy) & Gurudatt Karopady
23rd 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 Hattyangadi
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)
Tel: +1-215-666-3200
or Pramod Mavinkurve (pmkurve@gmail.com). Tel: 908-616-1497.
35 YEARS OF MANUFACTURING INDIA’S FINEST SPECIALTY GREASES AND LUBRICANTS.

- Standard Greases & Specialities Pvt Ltd. was established in 1983
- SGSPL has 5 manufacturing plants at strategic locations across the country
- India’s largest Grease manufacturer
- Supplies to more than 20 MNC’s and thousands of special equipment operators
- Owns a castor oil derivative company called Royal Castor Products Ltd.

Manufacturers of Automotive and Industrial Products:
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Speciality Products: Food Grades | Mining | Marine | Metal Working
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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-skeches 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.

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**Down Memory Lane**

**AIRFORCE OFFICER-GIRI**

_Air. Cmde. Bansi Hatangadi (Retd)_

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 MatungaMumbai, 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 asenior 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 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 Bapatto 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!!
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 halfway 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 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 whirled 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 eternality 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.


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 forfits 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 miscarriaged.

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 100th 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
On this 31st 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 29th 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
Kiddies’ Corner

Giraffe and Hippo

Shriyans Hattangadi - 5 years

Thor and Mjolnir

Arya Katre - 11 years

Pretty Earth

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

Arnav Nishant Baindur - 8 years
In this delightful account flagging off the many-splendoured plans for the year-long commemoration leading up to the sacred 25th 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 Dungesh Chondaworkar invited me to stay with them. Their wives Sheela and Viju and Sheila’s elder sister Halita 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 Samadhi of Mathadhipati Swami Shankarashramji. The Math is very popular with Saraswat devotees and so there are always bhaktes 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
often accompanied by the "aarali" 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 aarali, 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-gana.

Every day Pyjya Swamiji used to perform the puja. After the puja there used to be prasadal bhajan and a brief period of rest.

In the afternoon the mitha subhagriha assumed the form of "Shiva-saaksha." A large variety of programmes used to take place. Bhajan singing by the locals as well as visiting bhajan-mandali-s, kirtans, spiritual discourses and vimaanasha-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 'vimaanasha.' A lot of our station devotees paid visits and among them were Chandrajna Bijur and Rowindra 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 yaleshagana and Bharat natyam dance. Karolik performed yaleshagana and Omkar presented a bharat natyam dance. Both of them are so talented.
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 Hosangadi Vasanthram’s precious contribution to the chaturmasha. Both he and Kalpanapacchi were present during the whole period and were involved in all the activities. I have seen Vasanthram entering the Math 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 sasta. 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 chaturmasha celebrations.

Now comes the final glorious event of the chaturmasha—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
boat to take Swami ji across the river and back.

Puja Swami ji performed puja of Bhagwat pada Shamkavacharya and the Ganga puja. We all recited the Dakshinamurti Stotra. After this Swami ji boarded the boat with a couple of attendants. The evening sunlight was so beautiful with shades of orange. Swami ji reached the other shore and after spending a little time there, he returned. After this Swami ji was to be brought in a decorated ‘raita’ to the math.

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

After all the devotees who had gathered were seated, Puja Swami ji 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 Hasangadimam training a Yuvati.

Our Seversonat family from Rajasthan.
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

---

Mr. Jeevan Dhareshwar  
passed away peacefully on 4th Feb 2021  
Fondly remembered by  
Shamal,  
Jyotsna, Dinesh, Ashish  
Jayesh, Gauri, Arjun  
Taggarsi, Maskeri, Pantvaidya families  
Relatives and Friends
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- Late G.V. Masurkar
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BIRTH CENTENARY

Late Shri Ramesh (Namey) Sanjeevrao Hattiangdi
26th March 1921 – 26th March 2021

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

Missing Our dear Pappa / Ajju

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
Let me begin with wishing all our wonderful women a fabulous International Women’s 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 before putting her own weary 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 quilows (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 quilows on her YouTube Channel! 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.
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 ‘shraadha’. 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—8th 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?
The Mother of all.

Who bore Christ?
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.

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

March 2021
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

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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 Lacchman 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, Lachman Singh Rathore was helped to the ladder. A small and frail man he was, maybe 80 years old, clad in an immaculate white dhoti and kurta.

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Where do I come from? – Part II

Samar Manjeshwar

(Editors 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 Ramayan 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, USAAs 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 seven today, he is an avid surfer and scuba diver and wants todo his bit for coral restoration and hopefully make a difference.

March 2021

KANARA SARASWAT

39
In the last chapter, the Lord talked about संन्यासन्यास, which is possible only by abiding in the आत्म-कृपा, which is the complete giving up of the very thought of being the doer or enjoyer—कर्म-चारण. For this, the Lord gave two lifestyles—one of a renunciate who gives up karma and the other who takes up karma yoga 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 karma yoga 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 3rd chapter.

Dear Krishna, if jnānayoga and a lifestyle of sannyasa is what leads one to moksha, why are you asking me to take up a lifestyle of karma yoga? 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 karma yoga to be a sannyasi par excellence (निवित्तमानी), who has diluted his गर्भव्याय, by offering all his actions to Bhagavān and accepting the results of all actions as prasāda. 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 karma yoga 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 jīva and as a mukta purusha, does not get bound by any action. As a karma yogi, 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 jnāni ज्ञानयुक्त has clearly understood “I do not ‘do’. anything. All the sense organs are doing their actions by interacting with their respective objects”. But a karma yogi also attains the same actionlessness by offering all his actions to the Lord. A karma yogi is also free from परापुरुष प्रसाद. The Lord compares a karma yogi 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 karma yogi remains untouched by karma phala-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 karma yogi the ज्ञातिकार needed for the ascent to jnānayoga.

A mere karmi (without the attitude of karma yoga) 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 karma yogi leading an active life, or a jnānayogi 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 अक्तारा—अमृतम् Atmā). (v13)

The अत्म is neither a doer nor does it make one do any action. Then what is it that makes a person go after karma? Bhagavān says that it is one’s nature यथायां विद्यदा, पक्षितिः गाया which pushes a person towards action. Neither is the अत्म afflicated by the पाप-प्रसाद of the jīva. The individual jīva’s discrimination is as though covered by Self ignorance which makes a jīva presume that “I do”, “I eat”, “I provoke others to do” and so on….

A jnāni is clear that he is not the कृत्तव्य का वित्तातित. (v 13,14)

(To be continued....)
खट्याळ बंडचे नाटाव गड्याळ
शैलजा वैद्य (मासूकर)

हांव कान्तु! खरें महंत्यारी आमी आस्सती कान! इत्याकच की महंत्यारी
आमी दोनी आस्सती. आमी जवांतुलं भांव, ताण्यात आमीणे निवेद
अर्हती की, आज्ञादायी आमी एकमेकांनी पठावली. कोणांनी शापु
मोहु पीड्याला नं, आमकं अर्हती विरूद्ध दिवंशक खिंचावला पेटोंतु दिवशा.
इत्याकच वाण दिसता, की आम्हीचर फक्त आयुक्तंचे जवांतुलं
पाला. सवळे आस्सती एकं घुंटावर. बरें आस्सती एकं वाण, ताण्यात
अर्हती आस्सती. हर्गरुं, आम्हीणे वाण पार्षसे "खुंटी" धाव,
जवांतुला अनेकांनी आम्ही वाण वाहत. सवळे आस्सती एकं घुंटावर.
खट्याळ बंडचे नवांती घड्याळ करती (खरें महंत्यारी, कनाळकाचं संबंधु दंग्याळं, आमकं मयतु
हांवच गुंगरणाची अनूठीला.)

साट चेंडंद अभ्यास अनास्सती, एकं ताण्याला मातुं असे कसंथ्यां
मिळण्या, ताण्याला मातुं असे कसंथ्यां करतली. भिक्कां, दुसरं हे सवळे
आम्ही लाबंधणातील आमी ध्वजांतीत आमीकं "बोंडू" कान्तती.
गोपांतुया खश आम्हीणे वाण यानाचति. वाण बंड तोंड, योंड क्रिम,
वाण क्रिम, लिंपिंस्ट. आमी केनां असे कसंथ्यां निमिलवा खे? हे की?
सुजं पंक्ती घोंडवला कान्तला, दंग्याळं, बंड खंडं, गणताळं?
जल्यालारी खरें खंडवांके लेखकांने प्रेयोगीला कान्तां तारीफ
केलेली आयुक्तला खे?

कापणी कान्तला (जसल्यालारी), एकं फाला आमकं धाव जाता.
ताण्याला झंडलं तोंडी थें घालात? किल्यां इतक्कं धावांती हाजी
क Stamina आम्ही कठी कुंडला? कणणकरी आम्हीणे दरमयाला मोहु नं?
किळत्यां खंडवां नांटों जल्यालारी?
आम्ही, आमीणे वाण कणणकरीचं
संगतांवर तरी कामास जाता मोहु मनास्ती?

मुंजीवारारी, भटमांमाने घालेले जायं ताण्यां संगतां, टेलिस्टारा
गैली पेल्सील संगतां, बोझाच्या इयर्फुटुं संगतांचं आमी
अर्हत नपरी पूर्वत्याक "मासू" नांटों नवीन बसुट. हांवात,
आमी कसंदं नवीन आस्सती, तेव्यां हांवत, आम्ही लाबंधणाळे
बंड धावाळाक! आमी आस्सती, सवळे लाबंधणं धावाळाक . .

तुम्ही, आम्हीणे मनोगत आयुक्तनु माहरों? आशीरी हसलच
रावबाट. तो हासो आयुक्तु आम्हीणे बरें दिसते, खुशी जाहीर.
Form IV (see Rule 8)

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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
“आमी आमचिगेलीं”
चैत्र नाडकर्षी, गोरेगंव (प)

आमचे स्वातु आनि नादु, दोत्रित्रोध धातुं धरत्तां लोकेंचे नात्रं।
स्वादविषयु, सांपुनु सरत्ना. आरे रे रे ! आमोतिद्वी, मेलकुट, आमसाणं कोळु, आयागोज्जु, लस्योग्ज्जु, कुळताकडी, 
जिरेमियांकडी, बटाट्यासांग, आहांक S S S ! दाजी आनि बाळी 
घालनु सांबारे, वांगणा बज्जी (भत्ता), कुंवाव्या वडियो, रसम- 
उदकावारी पातळ आशिले तरी तौंडाचं उदक सुटतं नौंे ? 
तावकाकडी, कर्णें, माकका माकका घोणु फेवका. आनि केहूं जाणाले, मस्त आस्स. जाळ्यारी, तुरवेक पुरेः.

गोंडों नां S वे महणात, आरे, नातिलें कसी जायद ?
आमचेच दातशी मडणें, नारलांकसी, सावुत्याखसी, 
शेवांखसी, शूंविं रस्सु, हशांमुळे, मुगाबाजी आंतवऱ... अवकी 
आयली दे? तारी सुकुरदं, रव्या उंदंे, बेसनंदं, कुंडं उंदं, तिथा 
उंदं, गोंडा उंदं देहो हो आमेल्वा स्वादाचे एक नयूने, प्रकार 
एकेणि, वैशिष्ट्य महोणें.

नादु - शाबदारी नाक्का वच्चे. आमी सज्जन जानं, आमचे 
नादविषय महब्बारी कला. आमी सरस्सत्तोगेले उपासक, त्यांतां 
सवऱ नयूनाचे कलाविद आमच्यांतु दिसुनु येतात. आमी जान 
चुडवावत जादु संगीतप्रेमी. आमेल्वा सहज उलेवच्यांतु सुद्राणे 
एकी लग्न आस्स (Rhythm) असरच सुमारजाण महणातात, तें 
फड्डी नाही.

तस्सी पोलव्याच गेल्चारी, आमचिगेल्वाची प्रती एकं क्षेत्रांतु 
प्रविष्ण संपादन केल्यां, मात्र प्रदर्शन करतात. त्यांतां आमचिगेल्वी 
प्रतिभा लक्ष्यवेची जाणाला.

इतर्म सवऱ समूह आस्सत्वपर, एकी तुटी आस्स. ती महब्बारी, 
आमेल्वी गोमती भास आस्सत्व, एकमेकांपणे आनि समारंभाचु 
उलेयल्याच, आमेल्वी भास सोणू, दुसर्या भागेतू उलेवच्याच 
आमी दाक्षण पावनाती.

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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 Taggarsi 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 - 1st Rank in her Batch. She worked for a year at National Instruments, Bangalore before joining IISc.

She is an 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, Gujarati, 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.

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**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 —


Every session of Online Punyatithi Satsang started with Sabha Prarambha Prarthana followed by our Dharmaprarakhar 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, Yuvaradha 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 Shrikar 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 Visesh Sadhana during Chaturmasa which included at-least one out of following - 21 times Devi Anushthaans, Reciting Sadhana Panchakam on any 5 Fridays, Reading of Sampoorna Guruparampura Charitra, Chanting 12th 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 Swami on 2nd September, 2020.

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

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

On Gita Jayanti day during Virtual Sampoorna Gita Pathan Smt. Suvarna Shetalekar and Smt. Ahalya Panemangalore from our Sabha had chanted 2nd and 11th Adhyaya respectively from Shrimad Bhagwad Gita.

On Datta Jayanti, Our Sabha day, we had organized another Upanyas of Shri Krishnanand Manikkar 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.

**Our Institutions**

Gamdevi Saraswat Mahila Samaj organized the 80th 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 Vijayalaxmi 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 Sadhanatali’s old photographs and memories of programmes of past 20 years were also displayed. Geetatai’s speech on Sadhanatali made everyone nostalgic. The function concluded with a vote of thanks by Vijayalaxmi Kapnadak.

**Reported by Radhika Chittar**

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March 2021
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

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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