

Kanara Saraswat

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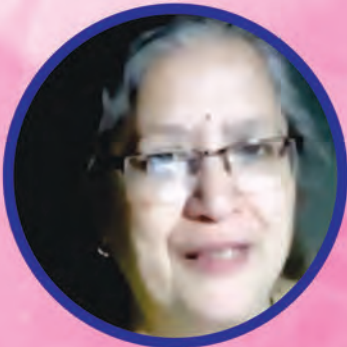
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Kanara Saraswat Association

International Women's Day

13th March 2021



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Kanara Saraswat

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Kanara Saraswat Association
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Dear Readers,

From this month onwards, we will be featuring a new section “Health and Wellness”. Dr. Smita Koppikar will be contributing a series of articles under this section this month onwards. We invite members to contribute articles under this section, which the Editorial committee is sure will be well received by our readers.

Editor

Donations

Kanara Saraswat Association is grateful to the following donors

Chitrapur Heritage Foundation		
(USD \$7500)	₹	5,41,127.14
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USD \$ 2000	₹	1,45,844.22
Saraswat Foundation USA		
USD \$ 3967	₹	2,13,462.30
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Radhakrishna Vasantkumar Rao ₹ 30,000/-
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Medical Relief Fund

Jayant Dattatraya Burde ₹ 1,00,000.00
(In memory of Pushpa Jayant Sthalekar nee (Burde))



Kanara Saraswat Association

Notification for E-mail Registration



In view of the present restricted movement of individuals and the spread of the pandemic, the Managing Committee of Kanara Saraswat Association has decided that in the forthcoming election of members to the Managing Committee, Life/Patron members may cast their vote electronically through their email address registered with KSA, to a specially created E-Mail ID for this purpose, that will be announced OR if circumstances permit, by voting in person through ballots. Members, who have already registered their email addresses with KSA or those who do so before a cut-off date to be announced, will be eligible to vote electronically through their registered email id.

We therefore appeal to all our members to register their email addresses with KSA by sending their email addresses to admin@kanarasaraswat.in.

The date and process of election will be notified separately.

Vandan Shiroom
(Hon. Secretary)

The CSN Page



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....

Here is a beautiful poem by Langston Hughes...

Dreams

*Hold fast to dreams
For if dreams die
Life is a broken-winged bird
That cannot fly.
Hold fast to dreams
For when dreams go
Life is a barren field
Frozen with snow.*

Research has proved that sleep is a very effective way to rest our brain and body each day. In addition to sleep, "Dreams" provide the essential aid for the upkeep of our emotional and mental health. It is believed that dreams play an important role in providing us with the ability to function psychologically. The theory of dreams goes further to say that not being able to dream may have an adverse effect on our mental health and the capacity to deal with difficult times in our lives.

Dreams may often be an unconscious reflection of our deep-seated fears, hopes, desires and fantasies. Whether dreams are remembered or forgotten or even brushed aside as a mere collection of thoughts, somewhere they do give a sneak-peek into what is going on within the deepest part of oneself. Dreams are created in our own minds. But if we constructively ascribe our ideas and thoughts to our dreams, we could come up with completely new ideas which would directly have an impact on our actions and our lives.

If we look at another aspect of "Dreams", when you are motivated and passionate about pursuing your "dreams", you will more than often come to meet like-minded people – the wavelength matches! Further, if you pursue your dreams with hardwork and dedication, you could very well be a role-model to others. Everyone has their own dreams and their own goals to achieve in life. We have to work on our dreams, because, if you don't, no one else will. And when dreams come true, we feel that it has made our life worth living.

And then there is "daydreaming", which is considered normal but excessive daydreaming could be indicative of a larger problem, say, depression, anxiety, stress and concentration issues.

I have a friend whose entire family is a family of compulsive dreamers. All the members of the family dream at night. They check and compare one another's dreams of the previous night and very often find that their common dreams drive them to achieve what they had dreamt of. The whole family then works together to achieve their dreams. This is a Big Positive Dreaming Family! On the other hand, I have another friend who regularly dreams of a big aircraft crashing in the middle of a busy city, destroying the whole neighbourhood. This friend of mine is always stressed in life and this stress permeates into his subconscious mind and therefore into his dreams.

I do not get many dreams except for one which I have been getting on and off regularly from my school days. I was reasonably good in mathematics, but I had a recurrent dream at night that my final mathematics exam was in the following week and that I had still not opened my mathematics book! Therefore, my mind would go completely blank in trying to recollect my mathematics syllabus. I would wake up petrified with the fear of failure in the upcoming final exam! Even today, so many years after I passed my professional exams, I get this dream at least three to four times in a year. May be, the fear of failure still weighs over my subconscious mind, which is perhaps the thinking force which drives me towards positivity in my day-to-day life.

We only live once! Life is short and our days are numbered...

Why not spend them doing something that we love? It is time for us to dream...

Dream Big... Dream positive... Focus on your dreams & Make your dreams happen!

Praveen P. Kadle

What is the Right Age to start a New Enterprise?

By Rajesh Haldipur

Age is just a number. Famously, *Col. Sanders* founded the KFC chain when he was 65, and was a billionaire by 88. Closer to home, *Dr. G Venkataswami*, founded what today is India's most well-known chain of eye-care hospitals – Aravind Eye Care – with a 11-bed eye clinic after he retired in 1976 at age 58, and after arthritis had caused his knuckles and fingers to deform. Today, 14 years after his passing, the chain has spread to 100+ locations, and their unique business model¹ of addressing the serious problem of avoidable blindness, is being emulated all over the world. *Nihchallsrani* started Blue Cross Laboratories after his retirement from service, in 1980 and he still runs it, 40 years later. I'm sure there are many similar Amchi initiatives where the founder started a successful business at a very late age that can be an inspiration to our budding entrepreneurs.



Internet-based technology and the pandemic, which has forced many a rethink, have stacked the deck even more in favour of older persons. Often, we think that younger people have a bright **future** ahead because they are more tech-savvy and energetic, have less baggage of the **past**, and less distractions in the

present (family, etc). However, one tiny virus has upended many of these biases in favour of seniors. The lockdowns have meant that

energy and mobility is no longer an advantage that a young person enjoys over a person who has seen many more moons.

“*On the Internet, nobody knows you're a dog*” was the caption of a memorable, most reproduced cartoon in the world² by Peter Steiner that first appeared in *The New Yorker* in 1993. Today, the caption can be reworded thus: *On the Internet, nobody bothers about your age*. Work from Home has meant that what had become necessity for senior citizens has now become a necessity for all, regardless of age. That's one more barrier down. With more time to spend with elders (whether in the same home or over multiple Zoom/ Teams/ Meet calls), many of the younger generation will also become more patient and open to learning from seniors – especially their wisdom of dealing with people problems in the (erstwhile) workplace, the concept and practice of work-life balance, and of course, in some cases, the principles of business success.

Many young budding entrepreneurs, after 9 months of low activity levels due to repeated lockdowns, will have discovered that the younger generation in the family doesn't always have a monopoly on good business ideas. If they join hands across the generations, we might just see more enterprises in the making, with inter-generational familial collaboration. Just like the business my wife, Shobhana, son Raunak and I have set up³, even as we are spending quality family time together taking long morning and evening walks around the Kukkarahalli Kere⁴ and reading fairy tales to my daughter's baby bump. Of course, the jury is still out about the extent of success this specific project might achieve, but this new project is the reason I write this piece with such conviction, sitting on a sun-dappled green verandah in cool Mysore at age 58.

A new study* found the average founder of the fastest growing tech startups was about 45-years-old — and 50-year-old entrepreneurs were about twice as likely to have a runaway business success as their 30-year-old counterparts. [Source: CNBC⁵]

*by Jones, Javier Miranda of the US Census Bureau and MIT's Pierre Azoulay and J. Daniel Kim

Sources:

¹<https://bmttoolbox.net/stories/aravind/>

²https://en.wikipedia.org/wiki/On_the_Internet,_nobody_knows_you%27re_a_dog#/media/File:Internet_dog.jpg

³<https://lawgyani.com/about-us>

⁴https://en.wikipedia.org/wiki/Kukkarahalli_Lake

⁵<https://www.cnbc.com/2018/06/26/research-shows-older-entrepreneurs-more-successful.html#:~:text=A%20new%20study%20found%20the,30%2Dyear%2Dold%20counterparts.>

Letters to the Editor

Dear Editor : I was telling my wife Kunda that the KSA MAGAZINE is perhaps the only magazine that everyone in our community can claim to read every month right from their childhood and continue throughout their lives.

I have been seeing it from the age of 5 whilst I was in Mombasa Kenya. In the early days there was no air service between India and Kenya and so the magazine arrived by sea mail. I have continued reading it every month...I am now 75!!

We prefer receiving the printed version of the Magazine. It is on our coffee table. It actually becomes a topic of conversation whenever anyone, not from our community, gets hold of it. They are amazed that this is a monthly magazine produced without fail every month with a wide variety of articles written by members of our community of all ages.

It is true dedication by everyone involved in producing the magazine all these years and even during a global pandemic.

I am sure our whole community will join me in most sincerely thanking everyone involved.

With regards and thanks

Ram Hosangady
England

Sangeet Sammelan (March 2021) Words of Gratitude by Shri Nitin Gokarn

I am profoundly thankful and express my gratitude to all of you for being so thoughtful to organise the recently concluded *Sangeet Sammelan* in memory of Pappa (Shri Gurunath Gokarn).

By sheer coincidence or one may say, fittingly, as Providence ordained, the *sammelan* coincided with his first death anniversary (according to the Hindu calendar). We performed the *shraddha* on 27th March. Music was his soul and he spent his last few months and years, listening to Classical Music on TV with regularity. Most amazingly, despite occasionally losing his memory or being hallucinated in his later years, he still identified ragas correctly, as I would "test" him to check on his mental alertness.

Once again, on behalf of all his children and family, a big thank you to all of you.

Our Column "Letters To The Editor" in KS Magazine – A Sincere Request to our Readers

Dear Readers,

If we go back to the history of KS Magazine about 15 to 20 years, the Editor used to get at least 5 to 6 "Letters to the Editor" from the Readers every month, which used to get published in the Magazine. Just to keep all Readers informed that such letters, either in the form of suggesting improvements or even some constructive criticism, has helped the Editorial Committee to improve the content of the Magazine from time to time.

It is noticed that in the recent years, the number of such letters have come down drastically and now hardly one or two such letters are received by the Editor every month. No doubt, we have already received some feedback from the Readers making suggestions in the recent Reader's Survey, which was of general nature and we have tried our best in implementing the suggestions to the best possible extent.

The Editorial Committee is keen that we revive this column, so that we get some specific feedback from all of you in the form of "Letters to The Editor".

We are sure, that all our Readers will take cognizance of this sincere request and help us in enhancing the quality of the Magazine, as we consider that bringing about improvements is a continuous process and hence this is important.

Devyani Bijoor

(The Editor, KS Magazine – On behalf of the Editorial Committee)

**CO-ORDINATION COMMITTEE OF THE INSTITUTIONS GRANTING
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F-1(a), Saraswat Colony, Santacruz (West), Mumbai - 400054

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- (A) **EDUCATIONAL AID:** From students studying in schools, colleges or pursuing other courses, like Engineering, Medical and other Professional Courses. The last date for receipt of applications is mentioned therein.
- (B) **DISTRESS RELIEF AID:** From the aged, invalid, infirm, uncared for and other needy persons. The last date for receipt of applications is mentioned therein.
- (C) **MEDICAL RELIEF AID:** From those who have incurred expenditure for treatment of a major illness, hospitalisation or surgery and need financial assistance. The last date of receipt of applications is mentioned therein.
- (D) **PRIYA HATTIANGDI SCHOLARSHIP FUND:** From students pursuing courses in English Literature & Fine Arts, encompassing Painting, Crafts, Calligraphy etc.

:- Application forms for the above can be obtained from :-

A. The Hon.Secretary, Canara Union, 8thMain,15th Cross,Malleswaram,Bangaluru 560003.—for all applicants from Bengaluru.

B. (1)-The Secretary, Saraswat Poor Students' Fund, c/o Ganapati High School, G.H.S. Road, Mangalore 575003 - for applicants upto PUC II, for Educational Aid, from Dakshina Kannada, Udupi and Kasargod District.

Note: (a) All Uttara Kannada students should apply to Coordination Committee, Mumbai.

(b) Students from Dakshina Kannada, Udupi Dist. & Kasargod Dist., studying in Sr. Colleges, pursuing Arts/Science/Commerce, should apply Coordination Committee, Mumbai.

(2)-The Secretary, Saraswat Seva Samiti, Saraswat Colony, Someshwar, Kotekar 574152, District: Dakshina Kannada - All applicants for Distress and Medical Relief from Dakshina Kannada,Udupi Dist.,& Kasargod Dist.

Note: All Uttara Kannada applicants for Distress and Medical Relief should apply to Coordination Committee, Mumbai.

C. The Secretary, Saraswat Association, Dr. Dinkarrao Memorial Hall, Ormes Road, Kilpauk, Chennai - 600010 - for all applicants from Chennai.

N. B. Properly filled application forms for Aid should be submitted alongwith original medical bills & photocopies (self attested) of the mark sheet, proof of admission/ fee receipt,salary / income certificates, first page of bank passbook / cancelled cheque.

All completed forms should be handed over / posted to the same (office) authorities from where the forms have been collected.

FOR AREAS OTHER THAN ABOVE :

D. Coordination Committee, Mumbai.

(1) The Hon.Secretary, KanaraSaraswat Association, 13/1-2, Talmakiwadi, Javji Dadaji Marg, Tardeo, Mumbai 400007. Tel.No. 022-23802263

(2) The Hon. Secretary, The Chitrapur Saraswat Education & Relief Society, F-1(a), Saraswat Colony, Santacruz (W), Mumbai 400 054. (mob.: 9833997646), Email:csers_educaid@yahoo.com. Aid Applications can be downloaded from website: **www.csers.org**

(3) The Secretary, Shivagopal Krishna Mandir, Chamrajpet, J.C.Road, Sagar 577401.

(4) The Manager, Shri Chitrapur Math, Shirali – 581 354.

For Co-ordination Committee

Secretary

“ चित्रापुर सारस्वत महिला दिन - २०२१ ”

शनिवार १३ मार्च २०२१ ह्या दिसु १५ वो “चित्रापुर सारस्वत महिला दिन” हो कार्यक्रमु Online माध्यमांथालु संपन्न जाल्लो. ह्या कार्यक्रमाचें कोंकणी स्क्रिप्ट उदय मंकिकराने बरेयिलें आनि सूत्र संचालन श्रीमती अश्विनी प्रशांत हिन्ने केल्लें. त्या कार्यक्रमाचो वृत्तान्तु !

श्री गुरुभ्यो नमः ! जय शंकर !

आयच्या समारंभाची अध्यक्षा श्रीमती गीतापाचची येन्नेमाडी, कॅनरा सारस्वत असोसिएशनाचे सर्व पदाधिकारी, आयच्यो उत्सवमूर्ती आनि हो समारंभु पळोयितल्या सर्व दर्शकांक विनम्र अभिवादन कोर्नु, हांव अश्विनी प्रशांत, आयच्या “चित्रापुर सारस्वत महिला दिन - २०२१ ”

कार्यक्रमांतु, तुमगेलें सर्वांगेले मनःपूर्वक स्वागत कर्तां.

कार्यक्रम सुरु कोरच्या एकळाक, ताज्जी पार्वभूमी सांगकाज म्होणु दिसता. कॅनरा सारस्वत असोसिएशन (KSA) ही १०९ वर्सधोर्नु कार्यरत आशिल्ली, आमगेली, चित्रापुर सारस्वतांगेली एकी अग्रगण्य संस्था. आमगेल्या समाजाच्या विकासाखातिर विविध कार्यक्रमांचे, समारंभांचे, संमेलनांचे आयोजन कर्त आसता. तांतुले तीनी महत्वाचे समारंभ म्हळ्यारि, KSAच्या वर्धापन दिनाक, म्हळ्यारि २६ नोव्हेंबराक जांवचो “चित्रापुर सारस्वत मान्यवरांगेलो सन्मानु” जागतिक महिला दिनाच्या धर्तीरि जांवचो, “चित्रापुर सारस्वत महिला दिन” आनि विविध बोर्डांच्या आनि विद्यापीठांच्या परिक्षांतु उत्तीर्ण जालेल्या, आमगेल्या चित्रापुर सारस्वत चेड्वांगेलो गुणगौरव समारंभु. २६ नोव्हेंबराक जांवच्या समारंभांतु २००३ धोर्नु २०२० थायि १३४ मान्यवरांगेलो सन्मानु जाल्ला.

“चित्रापुर सारस्वत महिला दिन” ही जेष्ठ समाजसेविका, प्राध्यापिका आनि KSA ची माजी अध्यक्षा, श्रीमती कालिंदीताई मुद्दुमदार हिगेली संकल्पना. ८ मार्च ह्या दिसाचें, प्रतिवरस “जागतिक महिला दिन” म्होणु पालन जाता. ह्या दिसु, जगभरांतु महिलांखातिर कार्यक्रम जाताति, मान्यवर महिलांगेलो सन्मानु जाता. त्यामितीं त्याचि धर्तीरि , चित्रापुर सारस्वत महिला दिनाचें आयोजन कोर्नु,मान्यवर चित्रापुर महिलांगेलो गौरवु कोर्काज, ह्या उद्देशाने, २००७ सालांतु, कालिंदीताईने KSA ची अध्यक्षा आसतना ह्या कार्यक्रमाक प्रारंभु केल्लो. २००७ धोर्नु २०२० थायि ७६ महिला आनि महिलांनी चल यिलेल्ली आमगेली, सुप्रसिध्द “संवित सुधा” हीं संस्था सन्मानित जाल्यांति. आजि, श्रीमती रुचि नाडकर्णी, डॉ ज्योत्स्ना कामत, डॉ सुरेखा राजाध्यक्ष आनि ब्रिगेडियर विजया तगगरशे, ह्या चारी कर्तृत्ववान महिलांगेलो सन्मानु जाल्लो.

एकळाक, आयच्या समारंभाची अध्यक्षा, सुप्रसिध्द गायिका, संगीत

दिग्दर्शिका आनि रसिकप्रिय सरस्वती वृंदगानाची सर्वसर्वा श्रीमती गीतापाचची येन्नेमाडी, हिगेलो हांव परिचयु कोर्नु दित्तां. ताज्जेउप्रांते सत्कारमूर्तींगेलो परिचयु कोर्नु दित्तां. ताज्जेउप्रांते सत्कारमूर्तींनी तांगेले मनोगत व्यक्त कोर्काज ही विनंती.

“ श्रीमती गीता येन्नेमाडी ”

गीतक्का म्हळ्यारि, संगीत क्षेत्रांतुले एक जेष्ठ, रसिकमान्य, प्रतिभासंपन्न व्यक्तिमत्व.

श्री कृष्णमूर्ती आनि श्रीमती सुमित्रा नाडकर्णी हांगेल्या सांगितिक परिवारांतु तांगेली धुव म्होणु गीतक्कांगेलो जन्मु जाल्लो. तिगेलें शालेय शिक्षण, मुंबईच्या खार उपनगरांतुल्या बी. पी. एम. विद्यालयांतु जाल्ले. मागिरी, मुंबईच्या प्रतिष्ठीत निर्मला निकेतनांथालु तिन्ने Diploma in Home Science पूर्ण केल्ले.

गीतक्का एकी उत्तम संगीतकार आनि गांवदेवीच्या सुप्रसिध्द “सरस्वती वृंदगानाची”, ताडदेवच्या “गुरुभक्ती वृंदगानाची” तशीची बोरीविलीच्या “स्वरांजली” ची संगीत शिक्षिका म्होणु सुपरिचित आस्स. वृंदगानाची मुख्य गायिका आशिले मितीं, १९७६ तुं, गीतक्काने, संपूर्ण जबाबदारी घेवु, गांवदेवींतु “सरस्वती वृंदगान” ची स्थापना कोर्नु, ताज्जी सुरुवात केल्ली. ह्या वृंदगानाने अनेक शतकोत्तर कार्यक्रम सादर कोर्नु त्या कार्यक्रमांच्यी CDs सुद्दांयि तयार केल्याति.

वृंदगान सुरु कोर्चे एकळाक गीतक्काने, ६ वर्स , मुंबईच्या Champion विद्यालयांतु शिक्षिका म्होणु कार्य कोर्नु, त्या कार्याचो आनंदु घेतलो. मुंबईच्या सोफाया महाविद्यालयांतु सहाय्यक ग्रंथपाल (Assistant Librarian) म्होणुयि कार्य केल्लें. विद्यालयांतु आनि महाविद्यालयांतु, विद्यार्थीवर्ग, शिक्षकवर्ग, कर्मचारीवर्ग तशीचि व्यवस्थापकीय मंडळांतु, गीतक्का प्रियजालु आशिल्ली.

गीतक्का, चेड्पणधोर्नु एकी प्रतिभावंत गायिका, आठ वर्स प्रायेरीधोर्नु तिन्ने गायनाचे कार्यक्रम कोरुक सुरवात केल्ली. आपणांगेलो मधुर आवाजु आनि सांगितिक क्षमता ही आपणाक आवसु-बापसुलाग्गी थालु मेळ्ळेली देणगीचि, अश्ली तिगेली धारणा आस्स. सर्वश्री बी.एस. राव आनि शब्दप्रभु यशवंत देव हे गीतक्कांगेले संगीत क्षेत्रांतुले गुरु.

गेल्ली ४५ वर्सधोर्नु, गीतक्का, मुंबई आकाशवाणीची एक लोकप्रिय कलाकार जालु आस्स. ताज्जे वैशिष्ट्य म्हळ्यारि, “कनुघोष वृंदगानांतु” ती अग्रस्थानारि आसता (at the forefront) गीतक्काने अनेक कोंकणी पदांक आकाशवाणी, मुंबई खातिर स्वरबद्ध केल्यां. हीं पदं कोंकणी कार्यावळींतु प्रसारित जाल्यांति. महाराष्ट्र आनि उत्तर भारतांतुल्या संतांगेल्या जीवन आनि कार्याचेरी, सादर केलेल्या

कार्यक्रमांतु, अनेक पदांक गीतक्काने संगीत दिल्यां. संत ज्ञानेश्वरांगेच्या जीवनाचेरी आनि तांगेच्या कार्याचेरी, सरस्वती वृंदगानाने “संत ज्ञानेश्वर” हो कार्यक्रमु सादर केलेलो. हाज्जे १०० पशी चड प्रयोग जाल्ले. एकु कार्यक्रमु अमेरिकेंतुयि जाल्लो. सुरेश वाडकर, कविता कृष्णमूर्ती, उत्तरा केळकर, शोभा जोशी आनि रविंद्र साठे हांचे असल्या विख्यात गायक गयिकांगेच्या गीतमुद्रणावेळ्ळारी, कोरस गायिका म्होणु गीतक्काने तांका साथ दिल्या. दूरदर्शन कलकार म्होणु तिन्ने मुंबई दूरदर्शन, MTV आनि EL TV खातिर कार्य केल्यां.

२००६ सालांतु, कॅनरा सारस्वत असोसिएशनाने, गीतक्काक संगीत क्षेत्रांतुल्या तिगेच्या उल्लेखनीय कार्याखातिर सन्मानित केले. आनि २०२० सालांतु “बोले तो स्वर बासरीचा” ह्या कार्यक्रमाच्या ५०० व्या सादरीकरणांतु “पंचमी” ह्या संस्थेने तिक्का सन्मानित केले.

गीतक्का अत्यंत भावुक आशिल्ले मित्तीं, समाजांतुल्या सुविधा वंचित (underprivileged) जानांखातिर, निस्पृह कार्य कोरुक ती उद्युक्त जाल्ली. हाज्जी सुरवात तिन्ने मणीभवन, गांधी स्मारक निधी मुंबई हांचे खातिर नियमित कार्य कोर्नु केल्ली. ताज्जे उप्रांते गीतक्काने सेवासदन सोसायटींतुल्या युवा चालियांखातर कार्य केले. तांका काणियो सांगच्यो, प्रत्यक्ष जीवनांतु जालेल्या घटनांचेरी, प्रसंगांचेरी चर्चा कोरची, आपणागेच्या पध्दतीने तांका मार्गदर्शन कोर्चे, तांचे खातिर स्नेह संमेलनांचे आयोजन कोर्चे, तांका भेटवस्तु दिव्नु तांगेच्या प्रतिभेक प्रोत्साहन दिंवचे इत्यादि कार्य तिन्ने केले.

सारस्वत महिला समाज, गांवदेवी ह्या संस्थेची मानद सचिव म्होणु गीतक्काने सुमार वर्स कार्य केल्लें (१९७५ धोर्नु) मागिरी ती अध्यक्ष जाल्ली आनि २००८ थायि ex-office सदस्य आशिल्ली. २०१० धोर्नु २०१६ थायि, गीतक्काने KSA ची उपाध्यक्षा म्होणु कार्य केल्लें. संगीत हो आपणागेलो व्यवसायु न्हंयि, तरी ती एकी देणगी अश्शी गीतक्कागेली भावना आस्स. आजमितीक, गीतक्काने पांयश्यापशी चड पदं स्वरबद्ध केल्यांति. आपणागेच्या शिष्यांनी उत्तम गायक-गायिका जांक्का म्होणु गीतक्का तांक्का सतत प्रोत्साहन दिव्नु प्रवृत्त कर्ता. संगीत म्हळ्यारि एक समुद्र त्यामितीं ह्या संगीत रत्नाकरांथालु दिंवची सारखी मस्त रत्न आस्सति, अश्शी तिक्का दिसता. चडावतजालु तिगेले संगीत प्रशिक्षण विना मानधन आसता.

गृहिणी म्होणु गीतक्का विषयांतु सांगचे जाल्यारि, ती एकी सुगरण, चित्रकार, तशीचि शिवणकला आनि भरतकामांतु अत्यंत कुशल, प्रवीण आस्स. अत्यंत उदार अंतकरणाचो, मायस्त, प्रत्येक कार्यांत गीतक्काक प्रोत्साहन दिल्लो विवेकमाम्मावारि बाम्मुणु, तिगेली धुव, जांवई, नाती हें सर्व आपणाक देवाने दिल्लें वरदानचि अश्शी गीतक्कागेली धारणा आस्स.

गीतक्काअसली, अत्यंत सुस्वभावी, निगर्वी, विद्यालयीन आनि

महाविद्यालयीन संगीत स्पर्धांतु अनेक पुरस्कारांनी सन्मानित जालु आत्तं अनेक संगीत स्पर्धांतु परिक्षक म्होणु कार्य कर्तली, संगीत क्षेत्रांतु अनेक किर्तीमान प्रस्थापित केलेली एक जेष्ठ प्रतिभावंत व्यक्ति आयच्या समारंभाची मुख्य अतिथी म्होणु आयल्या ही आमचे खातिर अत्यंत खुशी खब्बरि. आमगेच्या विनंतीक मानु दिव्नु आयिल्ले खातिर, गीतक्का तुक्का धन्यवाद !

“श्रीमती रुचि नाडकर्णी”

भटक्या पाळीव चतुष्पाद प्राण्यांगेच्या संवर्धनाचे कार्य कर्तली एकी उच्चशिक्षित व्यक्ति म्हळ्यारि श्रीमती रुचि नाडकर्णी. श्री रविंद्र नाडकर्णी आनि श्रीमती प्रिती नाडकर्णी हांगेली धुव म्होणु जन्मु. तिगेलीं सुरवातीचीं २६ वर्स मुंबईंतुल्या अंधेरी (पूर्व) उपनगरांतु गेल्लीं.

ह्या २६ वर्सांतुल्यो सर्व घटना तिन्ने तिगेच्या मनांतु जतन कोर्नु दवरल्याति. अंधेरी (पूर्व) म्हळ्यारि, तिज्जेखातिर अत्यंत परिचित, आश्चर्यकारक स्थळ. त्यामितीं तिक्का केदना केदनायि थंयि येंवकाज म्होणु दिसता. रुचिपाच्येक, तिगेच्या आवसु बापसुने, अत्यंत उच्च जीवनमूल्यांवटु बंधनरहित स्वातंत्र्य दिव्नु सात्रा होडी केल्ली. तिक्का तिगेच्या आयुष्यक्रमाच्या मार्गाची निवड कोर्चे स्वातंत्र्य दिल्लें.

तिगेच्या प्रितीचो श्वानु गुगल, रविंद्रमामु आनि प्रितीपाच्येलाग्गी आसता. रुचिपाच्येगेली दिवंगत भयणी र्हीआ (Rhea) नाडकर्णी, तिक्का तिगेच्या जीवनांतु एक्का प्रकाशमान दिपस्तंभावारि प्रेरणा दित्त आसता आनि गरीब जानांखातिर कार्य कोरच्या तिगेच्या प्रवृत्तीक प्रेरित कर्त आसता. रुचिपाच्येगेले पालक जाहिरात क्षेत्रांतु कार्यरत आशिल्लीं. तीं विश्वासु बैसशिना इत्लीं कल्पक आस्सति. मानवी मुख्य जतन कर्तलीं जानं. रुचिपाच्येगेच्या सर्व कार्यांक, तिगेच्या आवसुबापसुनेचि दृश्य स्वरुप दिल्यां. आनि आजि तिन्ने जे कल्लें संपादन केल्यां ते तांचेलाग्गीथानु मेळेल्या उत्तम मुल्यांमितीची अश्शी रुचिपाच्येगेली भावना आस्स.

एकी काळजी घेल्ली भयणी म्होणु रुचिपाच्यी सात्रा होडी जाल्ली. अत्यंत सुंदर, विविध खेळांनी आनि संधींनी भरलेल्या चेडपणाचो तिन्ने आनंदु घेल्लो. तिगेच्या आवसु बापसुने, तांगेच्या क्षमतेनुसार एक उत्तम जीवनाची अनुभूति तिक्का दिल्ली. बहुरंगी, बहुदंगी, आनंदाने समृद्ध जालेल्या चेडपणाचो तिन्ने आस्वादु घेल्लो. तो स्वादु तिन्ने विस्मोरचें असाध्य. जीवनांतु आव्हानांचोयि स्वीकारु कोर्काज पळ्ळो. पंजाब आनि तक्षिलांतु अनेक मित्रमैत्रिण्यो तिक्का मेळ्यो आनि ते सर्व तिगेच्या जीवनाचोचि एकु भाग जाल्याति. रुचिपाच्यी आनि तिगेली भयणी, नियमीत जिमखान्यांतु खेळतालीं. अनेक सण, नवरात्री इत्यादिं साजरे कर्तालिं. हें सर्व कर्त आस्तनाचि पाळीव चतुष्पाद प्राण्यांगेच्या विषयांतु, तांगेच्या मनांतु एकी प्रिती निर्माण जाल्ली. र्हीआ आठवर्सांची आसतना धोर्नु अगदी श्रध्देने ह्या प्राण्यांक खावेयितालि. तिगेले हें कार्य आत्तं तिगेले आवसु बापसुने कर्ताति.

रुचिपाचेक अत्यंत जिज्ञासू बुद्धि सामर्थ्याचें वरदान मेळ्यां. त्यामितीं तिगेलें शिक्षण बरे रितीने जाल्लें. तिगेलें शालेय शिक्षण मुंबईच्या Divine Child High School तुं जाल्लें. आनि मुंबईच्याचि सेंट झेवियर्स महाविद्यालयांथावु ती मायक्रोबायॉलॉजी विषय घेवु B.Sc. (Hons) जाल्ली. वक्तृत्व, वाद, विवाद, निबंधलेखन इत्यादि स्पर्धांतु ती भागु घेताली. आनि हें सर्व कर्त आसतनाचि तिक्का जाणीव जाल्ली की, तिक्का संगीतांतुयि अभीरुचि आस्स. डॉक्टरी निदानांथावु तांका लक्षांतु आयलें की, तिगेली भयणि slow learner आस्स आनि Dyslexia ने ग्रस्त आस्स आनि तिक्का जीवनाची दुसरी बाजू लक्षांतु आयली. आप्पण तश्शी आसल्यारि कश्शी हाज्जि जाणीव जावु, भावनिक वृत्ती, रुचिपाचेंतु निर्माण जाल्ली. तिगेली भयणि खारच्या Beacon High School तुं शिकताली आनि ती एकी उत्तम व्यायामपटु (Athlete) आशिली. आपणगेल्या दृष्टीकोनांतु बदल जांवकाज, मानवी मुल्यांचे जतन, संवर्धन जांवकाज म्होणु रुचिपाचेने नागरिकशास्त्र आनि राजकारण (civics & politics) हे विषय घेवु पदव्युत्तर शिक्षण पूर्ण केल्लें. आर्तांतुचि तिन्ने MBA, प्रथम स्थान मेळोवु पूर्ण केल्लें. तेंवयि, अमेरीकेंतुल्या Vermont University थावु. शिक्षणांतु आवडी आशिलेमितीं, स्वतंत्र संशोधन कोर्नु Ph. D. कोरचो तिगेलो मानस आस्स.

आत्मज्ञानाचो अनुभव घेंवच्यांतु आनि आध्यात्मिक विषयांतु तिक्का अभिरुची आस्स. त्यामितीं ती त्या विषयांवैल्या पुस्तकांचे वाचन करता, इतर माध्यमांची सुद्दायि मदत घेत्ता. गायनाची आनि पेंटींगाचियि तिक्का आवडी आस्स. मित्रमैत्रिणी आणि आप्तजनांवटु वेळु व्यतीत कोरुक तिक्का आवडता. जीवनांतुल्या ह्या क्षणांचो आनंदु घेंवचे रुचिपाचेक भो प्रिती. कस्लेंयि कर्नास्तना भोंवचे, तिगेल्या Pets वटु आसचें हेंवयि तिक्का प्रिती. आपणागेलें अस्तित्व आनि जीवनांतुली प्रिती हें वरदानची ही तिगेली धारणा आस्स.

राजकारण विषय घेवु पदव्युत्तर शिक्षण पूर्ण जांवचे भित्तरी, रुचिपाचेक, एकी बुद्धीमान Property Lawyer जांवचे आशिलें. तिक्का अश्शी लक्षांतु आयलें की, ती खंचे विषयांतु बुदवंत आशिली की, तो विषयु आनि तिगेल्या मनांतु आशिलो विषयु हांतु तफावत आस्स. त्यामितीं, तिन्ने तिगेली सर्व क्षमता वटु कोर्नु, भटक्या जनावरांखातिर, World for all ह्या संस्थेची निर्मिती केल्ली. मगेल्या देशांतुली अत्यंत “गरीब जनता” ह्या दृष्टीकोनामिती, तांचेखातिर ही संस्था स्थापन कोर्ची, रुचिपाचेक प्रेरणा मेळ्ळी. World for all ही संस्था तिन्ने सुमार वर्स चलेयिली आनि ताज्जें Board तुं स्थित्यंतर केल्लें. ताज्जेउप्रांते, रुचिपाचे ने, New York तुं Prolific Powerful Philanthropy NYC ही संस्था सुरु केल्ली आनि ह्या संस्थेतु तिन्ने Trusts, Consultants, Corporations आनि विनानफा ब्रीद आशिल्या संस्थाक एकडे हाळ्ळें. हाज्जो उद्देश म्हळ्यारि, परिणामकारक लोककल्याणाचो शोध घेंवचो. गरीब जानांक, कौशल्यपूर्ण रितीने मदत कोर्ची हो तिगेलो मनोदय आस्स. तिगेली ही नवीन संस्था “विननफा” कार्य करता. हिंदुस्थानांतुल्या

नवीन व्यावसायिकांक तांगेल्या कौशल्यांतु वृध्दी कोर्नु घेंवच्यांतु मदत कोर्ची आनि ताका एक आधार दिल्लो व्यवसायु निर्माण कोर्नु दिंवचो तिगेलो मानस आस्स.

Brian Goldstain हो अमेरीकन ज्युइश, रुचिपाचे गेलो बाम्मुणु. हो पशुवैद्यकीय क्षेत्रांतु कार्यरत आस्स. ह्या पाळीव चतुष्पाद प्राण्यांगेल्या जीवनांतु सकारात्मक बदल हाडोंवचो आनि ताग/सणे/अंबाडी ह्या वनस्पतींच्या उत्पादनाची ताक्का अत्यंत आवडी आस्स. रुचिपाची आनि ब्रायन तांगेल्या Chloe ह्या श्वानकन्येवटु Vermont तु स्थायिक जाल्यांति. ब्रायनाक, हिंदुस्थानी संस्कृतिची आवडी आस्स तीं हांतु नवनवीन खबन्यो शिकत आस्सति. आनि नित्य तांगेले वैवाहिक जीवन ह्या नितीमूल्यांमिती समृद्ध जात आस्स.

रुचिपाचे, तुमगेलें जीवन अगदी समृद्ध जावो. तुगेल्या सर्व मनोकामना पूर्ण जावोति ही सदिच्छा आनि तुंवे केलेल्या आनि कर्त आशिल्या कार्याक, आमगेलें विनम्र अभिवादन.

डॉ. ज्योत्स्ना कामत (पूर्वाश्रमीची बुर्ड)

ज्योत्स्नापाची म्हळ्यारि, कन्नड, कोंकणी आनि इंग्लिश साहित्य-क्षेत्रांतुले एक जेष्ठ सिद्धहस्त, प्रतिभासंपन्न व्यक्तिमत्व. एकी सुप्रसिध्द संशोधिका. १९३७ सालांतु, श्री. गणेशराव आनि श्रीमती शारदाबाई बुर्ड हांगेली धुव म्होणु जन्मु.

ज्योत्स्नापाचेगेलें सुरवातीचें शिक्षण कुमठेंतु जाल्लें. मुखावैलें शिक्षण धारवाडांतु जाल्लें. पदव्युत्तर शिक्षण आनि डॉक्टरेट तिन्ने धारवाडच्या कर्नाटक विद्यापीठांथावु पूर्ण केल्लें. Ph.d. खातिर तिगेलो विषयु आशिलो “Social History of Medieval Karnataka”. १९६४ धोर्नु १९९४ थायि, तिन्ने अखिल भारत आकाशवाणींतु, धारवाड, बेंगळूर, जयपूर, मुंबई, कलकत्ता, मैसूर आदी केंद्रांचेरि कार्य कोर्नु, बेंगळूर केंद्राची निर्देशक म्होणु ती सेवानिवृत्त जाल्ली.

इतिहास संशोधन आनि लेखन हो छंदु आशिलेमितीं ज्योत्स्नापाची पैलेंधोर्नु, इंग्लिश जर्नल आनि विंगड विंगड कन्नड पत्रिकांखातिर संशोधन तशिचि हास्यलेख बरेयित आयल्या. कन्नड आनि इंग्लिशांतु तिन्ने शंभरीपशी चड लेख बरेयिल्यांति. १ इंग्लिश, १ कोंकणी, आनि कन्नडांतु पंधरा अश्शी तिगेलीं सतरा पुस्तकं प्रकाशित जाल्यांति. मात्र न्हंयि, ह्या पुस्तकांच्यो तीन-चारी आवृति प्रकाशित जाल्यांति “सुरग्या सर” हें ज्योत्स्नापाचेने बरेयिले कोंकणी भाषेंतुले पुस्तक. लोप पावत आशिले कोंकणी लोकवेदाचे नमुने जतन कोरच्या दृष्टिने ज्योत्स्नापाचेगेलो हो, एकु प्रयत्नु. लग्नावेळारि म्होणच्या विविध ओव्यांचे संकलन, पैले फांता ह्या पुस्तकरुपाने प्रकाशांतु आयल्यां. ज्योत्स्नापाची अनेक पुरस्कारांनी सन्मानित जाल्याः

१९८८ तुं Karnatakado shikshano Parampre

पुस्तकाखातिर Karnataka Literary Academy Award

१९९१ तुं Electronic माध्यमांथावु कन्नड भाषेखातिर केलेल्या विलक्षण योगदानाखातिर Rajyotsav Award.

१९९५-९६ ची उत्कृष्ट कन्नड महिला लेखिका आणि

K. Shamarao Scholarship Awards.

१९९८ तुं A.S.Krishna Rao Memorial grant and Scholarship by Mumbai Karnataka Foundation

२००० तुं Honour by North American Konkani Assn.

२००१ तुं Vidooshi Honour for non creative scholarship

Rev. Kittel Awards for Research in Kannada Literature,

Hon. President of Karnataka History Congress.

दिवंगत डॉ. कृष्णानंद कामत हो ज्योत्स्नापाच्चेगेलो बाम्मुणु. अमेरीकेच्या Syracuse University चो Entomologist, म्हळ्यारि “किटकशास्त्रज्ञ”. एकु उत्तम छायाचित्रकार तशीची कन्नड साहित्यांतुलो सुप्रसिद्ध, सिद्धहस्त लेखकु. तागेलीं अनेक पुरस्कारप्राप्त प्रवासवर्णनं, कीटकांचेरि आणि Environmental विषयाचेरि बरेयिलीं पुस्तकं, हिंदुस्थानाच्या समृद्ध संस्कृति विषयांतुली लक्षगटले छायाचित्रं, Indian Tribal life वैलीं छायाचित्रं उपलब्ध आस्सति. ज्योत्स्नापाच्ची आणि कृष्णानंदमामु हांगेलो एकळो पुतु, विकास कामत, Software Engineer म्होणु, अमेरीकेंतु कार्यरत आस्स. तागेल्या Kamat Potpourrie ह्या वेबसाईटाखातिर (<http://Kamat.com/>) तो सुपरिचित आस्स. तात्रे ही साईट १९९७ तुं कृष्णानंदमाम्मावटु सुरु केल्ली, कोंकणी संस्कृतीक संबध पाविली माहिती, कोंकणी अभिमानी लोक ह्या साईटारि पेटेयित आसताति. हि साईट म्हळ्यारि विविध माहिती मेळतलें एक संग्रहालयाचि म्होणयेद. खास कोर्नु कर्नाटक आणि हिंदुस्थानांतुली सामाजिक आणि सांस्कृतिक इतिहास सांगतलीं छायाचित्रं ह्या साईटारि उपलब्ध आस्सति. Amma's Column ह्या सदराखात्तिर, ज्योत्स्नापाच्चेने असंख्य लेख बरेयिल्याति ते आजिकयि संशोधकांक आणि इतर कार्य माहितीचे स्रोत आस्सति. संशोधक आणि इतर अभीरुची आशिली जानं, ह्या वेबसाईटामार्फत एकेयि फोनु कोर्नु ज्योत्स्ना पाच्चेलागगीथावु ज्ञान संपादन कोर्नु घेताति.

१९६५ सालांतु धारवाड आकाशवाणीचेरि, आठवड्यांतु अर्दतासु कोंकणी कार्यक्रमाची अचानक सुरुवात जाल्ली. आणि मातृभाषेच्या प्रसार कार्यक्रमाची पूर्ण जबाबदारी ज्योत्स्नापाच्चेने घेल्ली. अनेक काणियो , पदं, रुपकं आणि इतर लेख बरेयिले. कोंकणी स्वातंत्र्य योद्धयांगेले उगडास ध्वनिमुद्रित कोर्नु प्रसारित केले. कोंकणी लोकवेदाचे विविध प्रकार प्रसारित केले.

ज्योत्स्नापाच्चेगेले विशेष कौतुक म्हळ्यारि, UPSC मार्फत, आकाशवाणीखातिर निवड जाल्लेली ती प्रथम विवाहित महिला. ह्या कार्यानिमित्ताने तिगेली जयपुर, कलकत्ता, मैसूर, मुंबई आणि

आखेरिक बेंगळूर स्थानांतर (Transfer) जाल्ले आणि त्यामितीं अनेक वर्स, तिगेलें कुटुंब बेंगळुरांतु आणि ती विंगडकडे आसताली. म्होणु सुमार वर्स तांगेले वैवाहिक जीवन नित्य पत्रव्यवहारांतुचि गेल्ले. त्या पत्रव्यवहाराचो (सुमार धावर्सांच्या) ज्योत्स्नापाच्चेने “Preyasige bareda Patragalu” आणि बापसुने चळयाक बरेयिल्या पत्रांचो, “Patrav Parachi” नामक संग्रह तयार केल्याति. हे वाचल्यारि, वाचकांक, एकी समृद्ध, अभीरुचीपूर्ण अनुभूति मेळता.

ज्योत्स्नापाच्चेने, तिगेल्या बामणागेल्या स्मरणार्थ “Dr. Krishnanand Kamat Memorial Trust” सुरु केल्यां. आणि ह्या Trust च्या अंतर्गत, ज्योत्स्नापाच्ची, सुमार वर्स धोर्नु चेर्डवांखातिर विविध कार्यक्रमांचे आणि स्पर्धांचे आयोजन कर्ता, पेंटींग, निबंध लेखन इत्यादि. प्रवास विषयक आणि Environment, जलसंवर्धन, निसर्ग संवर्धन, विशेष कोर्नु पोटसरे (Reptiles), विज्ञान, छायाचित्रण, पत्रकारिता, इत्यादि विषयांवैल्या उत्कृष्ट लेखांक पुरस्कार दिवचेखातिर तिन्ने ५०,००० रुपयांचो निधी दवरला. आत्तंथायि अनेक लेखकांक हो पुरस्कार मेळ्ळा.

आजि ज्योत्स्नापाच्चेगेली प्राय ८३ वर्स आजिकयि तिगेलो सन्मानु जात आसता. बेंगळुर ती एकळीची राबता. Kannada TV आणि पत्रकार तिगेली मुलाखत घेवचेखातिर येताति. सध्या ज्योत्स्नापाच्ची, १९८० तुल्या तिगेल्या कलकत्तेंतुल्या दिसांच्या उगडासा विषयांतु लेखन कर्त आस्स. तांतु कलकत्तेंतुले लेखक आणि रंगकर्मी संभाषणांचो आणि तिगेल्या अनुभवांचो अंतर्भाव आस्स. हो तिगेल्या जीवनांतुलो सुवर्णकाळ म्होणयेद.

ज्योत्स्नापाच्चे, कोंकणी, कन्नड आणि इंग्लीश साहित्यांतुल्या तुगेल्या योगदानाखातिर, कोंकणी भाषेच्या संवर्धनाखातिर, तू कर्त आशिल्या कार्याखातिर, तुक्का मानाचा मुजरा, तशीची तुगेल्या हात्ताने विपुल लेखन जालु, युवा संशोधकांक ज्ञान मेळो. हि सददिच्छा !

डॉ. सुरेखा राजाध्यक्ष

डॉ. सुरेखा राजाध्यक्ष (पुर्वाश्रमींची गोकर्ण) म्हळ्यारि, वैद्यकीय क्षेत्रांतुले एक उच्चपदस्थ, प्रतिभावंत, मृदुभाषी व्यक्तिमत्व. जन्माने आणि अंतःकरणाने आमचि. मुंबईच्या ग्रॅटरोड विभागांतुल्या, गणेश प्रासादांतु राबतल्या, मध्यमवर्गीय राधा आणि मंगेश (उमेश) गोकर्ण, हांगेली धुव म्होणु तिगेलो जन्मु जाल्लो. तीनी भावंडांतु इतल्यांतु सानी. शाम गोकर्ण आणि दिवंगत जयंत गोकर्ण हांगेली मॉगगाची, एकळी भयणि.

तिगेल्या आवसु-बापसुने, चेर्डवांखातिर, शिक्षणाक प्राधान्य दिल्लें. मृदुभाषी राधापाच्चेगेल्या वत्तायेक. बालवयीन सुरेखाक, Cambridge-Delhi Board क संलग्न जालु आशिल्या, ग्रॅटरोडच्या Queen Mary ह्या प्रतिष्ठित Convent विद्यालयांतु घाल्ले. त्या विद्यालयाचे ब्रीद आशिल्लें “Be Ready” आणि हेंचि ब्रीद

सुरेखापाच्चेने कायम मनांतु दळ्वोर्नु घेतलें आनि तेंचि आचरणांतु हाळ्ळें, मागिरी तें कौंटुबिक जीवनांतु आस्सो अथवा व्यावसायिक जीवनांतु, एकेयि आंगारि घेतिल्या सामाजिक जबाबदारींतु आस्सो.

आजि सुरेखापाच्ची, एकी जेष्ठ, उच्चपदस्थ Paediatric Neurologist म्होणु सुपरिचित आस्स. Epilepsy, Cerebral Palsy आनि इतर Neuro-generative disorders हान्नी ग्रस्त आशिल्या चेर्डवांचेरि वैद्यकीय उपचार कोरच्यांतु ती तज्ञ आस्स, पारंगत आस्स. सुरेखापाच्चेने वैद्यकीय शिक्षण घेतना, Paediatric Neurology विषय घेतले विद्यार्थी कम्मी आशिले, त्यामिती तिन्ने ह्या विषयाची निवड केली.

सुरेखापाच्चेने, विद्यालयीन आनि महाविद्यालयीन जीवनांतु प्राप्त केलेल्या यशाविषयांतु सांगचे जाल्यारि

- ISC तु Ranked Student
- G S Medical College थानु M.B.B.S. पूर्ण केल्लें. मुंबई विद्यापीठांतु द्वितीय स्थान.
- मुंबईतुल्या अग्रगण्य संस्थेथानु, Paediatric विषय घेवु पदव्युत्तर शिक्षण पूर्ण केल्लें.
- आपणाक, Paediatric Neurology ह्या विषयांतु विशेष रुचि आस्स हाज्जी जाणीव जालु, सुरेखापाच्चेने अमेरीकेंतुल्या मॅसॅच्युसेट्स थानु आनि UK थानु Paediatric Neurology विषयांतु Fellowship पूर्ण केल्ले.
- मुंबईथानु पुणे स्थलांतर कोर्चे एकळाक, सुरेखापाच्ची मुंबईतुल्या सुप्रसिध्द B. J. Wadia Hospital For children तुं अत्यंत लोकप्रिय सल्लागार म्होणु कार्यरत आशिली.
- आत्तं, सुरेखापाच्ची पुणेच्या दिनानाथ मंगेशकर रुग्णालयांतु, Paediatric Neurology विभागाची, विभागप्रमुख म्होणु कार्यरत आस्स. तशीची पुणेच्या भारती विद्यापीठाच्या अध्यापन विद्याविभागांतु (Teaching Faculty) अत्यंत विद्यार्थी प्रिय प्राध्यापक म्होणु ती कार्य करता.
- सुरेखापाच्चेने अनेक वैद्यकीय परिषदांचे आनि कार्यक्रमांचे आयोजन केल्यां.
- Shizouka Institute of Epilepsy, Japan हांगा भारताचें प्रतिनिधीत्व.
- अनेक वैद्यकीय शैक्षणिक कार्यक्रमांचे आयोजन आनि संचालन
- Epilepsy, EEG Interpretation and Neonatal Seizure हांतुली विशेषज्ञ म्होणु ती राष्ट्रीय पॅनलाचेरि आस्स.
- Paediatric Neurology प्रमुख म्होणु, सुरेखापाच्ची पुणेच्या भारती विद्यापीठांतु, गेली १५ वर्सधोर्नु, अत्यंत

स्वागताई फेलोशिप कार्यक्रमांचे आयोजन आनि संचालन कर्ता. तशिचि पदव्युत्तर युवा विद्यार्थ्यांक Paediatric Neurology विषयांतु प्रशिक्षण दिता.

- Hip Surveillance for Children with Cerebral Palsy and Febrile Convulsions in Children ह्या विषयांतु जांवच्या G. Delphi Consensus Programs च्या तज्ञांगेल्या कमिटीची ती सदस्य जालु आस्स.
- हे इल्लें कार्य सुरेखापाच्ची कर्त आस्स. जाल्लेतरि तिव्का समाधान ना. आपणागेल्या आजूबाजूक आशिल्या चेर्डवांक मदत कोरुंक ती शतप्रयत्न कर्त आसता. ती पुणेंतु आस्सो एकेयि मुंबईतु, खंचेयि वेळारि, तिव्का रुग्णांगेले फोन येत आसताति. सुरेखा मॅडमाने आपणागेल्या चेर्डवांचेरि उपचार कोर्काति म्होणु अगदी लखनौथानु, पालक तांगेल्या चेर्डवांक घेवु सुरेखापाच्चेलाग्गी येताति. इत्याक की म्हळ्यारि, तांका विश्वास आस्स की, तांगेल्या भावनिक आनि अर्थिक परिस्थितीचो विचारु कार्नु, मायेने, प्रितीने, समजुतीने ती तांगेल्या चेर्डवांचेरि उपचार कर्तली.
- तुंगेल्या कार्यांतुलो कष्टाचो भागु खंचो म्होणु निमागिल्यारि ती तिगेल्या trademark मृदुभाषी पद्धतीने सांगता, "चेर्डवांगेल्या पालकांक विश्वासांतु घेवु, तांगेल्या हुशार नातिल्या चेर्डवांगेले मुखारि कस्लें जातलें, आत्तं त्या चेर्डवांगेली परिस्थिती कश्शी आस्स, हें ते पालक मज्जेलाग्गी आशेने, अपेक्षेने पळेयितना सांगचे हें महाकठीण. "
- सुरेखापाच्चेगेल्या वैयक्तिक जीवनाविषयांतु सांगचे जाल्यारि तिगेल्या भाच्यो आनि भाच्चे हांगेली, ती प्रितीची "सुरेखा आक्कु" एकेयि सुरेखापाच्ची. तांगेली उत्तम मैत्रिणी Friend, Philosopher and Guide, तांगेली आदर्श a "go to" person, whatever be the time.
- बिपिन राज्याध्यक्ष मामु हो सुरेखापाच्चे गेलो बाम्मुणु. तांका दोनी चळे आस्सति. निखिल आनि सलील. सलील हो Corporate Lawyer. तांगेलें एक गोमटेंचि सान कुटुंब आस्स. तीनी वर्सांची पुंडपणं कर्तली गोमटी चली आस्स. तिगेलें नांव आनंदी.
- निखिल (लाग्गीच्यांगेलो निक्कु) विसराळु, निर्विकार, स्पर्धात्मक विश्वालाग्गीथावूनू दूर, राजकारण, भौतिक विषय, धन सुख इत्यादिलाग्गी थानु दूर आशिलो चलो. तो
- तांगेल्याची "खास" जगांतु आसता. तें जग म्हळ्यारि परिपूर्ण, थंयि सर्वजण मित्रची. तो जगालाग्गी अत्यंत निष्पाप, निरागस दृष्टिने पळेयिता. तांगेल्या आजूबाजूक आशिल्यांक तांगेलो मैत्रीपूर्ण स्वभावु मस्त आवडता. सुरेखापाच्ची आनि बिपिन माम्मागेल्या प्रोत्साहनामिती आनि अथक आधारामिती निखिल स्वतंत्ररितीने वागता. तात्रे Fast Food Catering चे प्रशिक्षणायि घेतल्यां. सुरेखापाच्ची अत्यंत मागणी आशिली, आनि आपणागेल्या कार्यांतु व्यस्त आशिली डाक्टरणी. जाल्यारि, "स्पेशल" चेर्डवांगेल्या पालकांक वडु

कोर्नु, तांगेल्या "Special" चेडवांखातिर बरेचि स्वतंत्र जीवन मेळोवनु दिवच्यांतु ती मुखारि आसता.

- तुगेल्या अत्यंत मागणी आशिल्या व्यवसायांतु लक्ष दिव्नु, म्हळ्यारि एक डॉक्टर आनि अध्यापिका ह्या कार्यांतु व्यस्त आसतना, "Special" चेडाक हॉड कोरचे कशी दिसता ? म्होणु निमगिल्यारि सुरेखापाची तिगेल्या "खास शैलींतु" सांगता, "निखिलागेले पालक म्होणु आमगेली निवड जाल्या, त्यामितीं "आम्मी Special". हें विधान अगदी सत्य आस्स. कारण, खंयि असलीं चेडवं सुरक्षित आस्सति, खंयि तांगेली प्रितीने, मायेने काळजी घेताति, त्या "Special" कुटुंबांतुचि देवु असल्या चेडवांक जन्माक घालता.

सुरेखापाची, वैद्यकीय, शैक्षणिक आनि सामाजिक क्षेत्रांतुल्या तुगेल्या लक्षणीय कार्याक, आमगेलो मानाचा मुजरा ! तशीची तुगेल्या प्रगल्भ उदात्त विचारांक आमगेलें विनम्र अभिवादन !

ब्रिगेडियर विजया तगगरशे

आमगेल्या देशाच्या सीमेचेरी आनि आर्मी कॅम्पालागी आशिल्या रुग्णालयांतु, परिचारिका म्होणु आमगेल्या जखमी जवानांगेली सेवा आनि डॉक्टर्सवट्टु विकलांग जवानांगेल्या पुनर्वसनाचें कार्य, ३६ वर्स एक्का व्रतस्थावारि केलेली एकी महान व्यक्ति म्हळ्यारि, ब्रिगेडियर विजया तगगरशे.

१८ ऑक्टोबर, १९४२ ह्या दिसु धारवाड जिल्ह्यांतुल्या, हुबळींतु विजयापाच्चेगेलो जन्मु जाल्लो. ७ वी थायि तिगेलें शिक्षण थंयिचि जाल्लें. मागिरी ती मुंबई आयली. विजयापाच्चेगेली आवसु श्रीमती लिलापाची तगगरशे मुंबईंतुल्या जे.जे. रुग्णालयांतु परिचारिकेगेलें प्रशिक्षण घेत आशिली, त्यामितीं, तिगेलें प्रशिक्षण पूर्ण जाव्नु त्याचि रुग्णालयांतु कर्मचारी म्होणु रुजू जायसरी, विजयापाच्चेक तांगेल्या संबंधिकांगेरी राबकाज पळ्ळें.

धाव्ळीथायि, मुंबईंतु शिक्षण जायनाफुडे, पुणेच्या हिंगणे स्थित श्री. महर्षी कर्वे बोर्डिंग विद्यालयांथानु विजयापाच्चेने Matric/SSLC उत्तम गुणांनी पूर्ण केल्लें. शिष्यवृत्तिसुद्दायि मेळ्ळी. जाल्यारि, बापसुगेलें छत्र नात्तिले मितीं, एकु घट्टी आधारु नात्तिले मितीं, आवसुने सांगिलेवारि, विजयापाच्चेने, मुंबईच्या नायर रुग्णालयांतु, परिचारिके गेलें प्रशिक्षण घेवचे खातिर प्रवेश घेल्लो. आनि तें प्रशिक्षण १९६१ धोर्नु १९६४ ह्या कालावधींतु पूर्ण केल्लें. आनि भारतीय लष्करांतु ६ जानेवारी १९६५ ह्या दिसु लेफ्टनंट पदाचेरी रुजू जाल्ली. आनि थंयि ३६ वर्सांच्या प्रदीर्घ सेवेउप्रांते, ३१ ऑक्टोबर, २००१ ह्या दिसु ब्रिगेडीयर म्होणु सेवानिवृत्त जाल्ली. एक व्रतस्थ व्यक्तिमत्व.

विजयापाच्चेगेलें चेडपण हुबळींतुल्या तांगेल्या एकत्र कुटुंबांतु गेल्ले तिवका एकु सान भाव आस्स. तागेलें शिक्षण तळेगांवच्या बोर्डिंग स्कुलांतु जाल्ले. प्रायव्हेट सेक्टरांतु कार्य कोर्नु तो सेवानिवृत्त जाल्लो.

त्यामितीं विजयापाच्चेने ताक्का आपणावट्टु, नवी मुंबई नेरुळ च्या आर्मी कॉलनींतु येव्नु राब म्होणु सांगलें. तिगेल्या भावागेलो नात्तु आर्णव कामत ह्या महामारीच्या अडचणींतु सुद्दायि ९६.४ % गुण मेळोवनु धावी पास जाल्लो, हाज्जो विजयापाच्चेक सार्थ अभिमानु आस्स.

तिगेली भाची श्रीमती शेफाली तगगरशे - कार्कळ ही एकी व्यावसायिक गायिका. तिगेले कार्यक्रम सादर कर्त आसता.

विजयापाच्चे, तुंवे केलेल्या प्रदीर्घ, मानवसेवेक आनि देशसेवेक आमगेली मानवंदना. तुगेले व्रतस्थ कार्य आमकां सतत प्रेरणा दिल्लें.

आत्तं गीतापाच्चेक विनंती की, तिन्ने तिगेलें अध्यक्षीय भाषण कोर्काज.

आत्तं, आमगेल्या कॅनरा सारस्वत असोसिएशनाची कार्यकारिणी सदस्या उषा सुरकुंद ऋणनिर्देश कर्तली.

आत्तं कार्यक्रमाची सांगता जाल्ली. धन्यवाद शुभ रात्रि .

सारस्वत समाज

भव्य दिव्य भारत, हो देशु आमगेलो
उज्ज्वल संस्कृतीचो, हो देशु आमगेलो

सारस्वत समाजु आमगेलो, आस्स सानु
आस्स हजारांतु, जाल्यारि, कीर्तीमानु

आमगेलो, समाजु आत्मनिर्भर जाव्नु आस्स
आमगेलो समाजु, देशाक समर्पित जाव्नु आस्स

आमगेली शाळा, बॅक, मटु, शेती आस्स
सहकारी संस्था, तिवयि आमगेली आस्स

खंच्यांतु आम्मी नाऽती ? सर्वांतु आम्मी आस्सति.
ज्ञान विज्ञानांतुयि, आम्मी मुखारि आस्सति.

समाजु साऽनु म्होणु, कर्लें कम्मी आस्स ?
आत्मनिर्भर आम्मी समाजु जाव्नु आस्स.

चैतन्य नाडकर्णी, गोरेगांव, मुंबई.

A TEARFUL TRIBUTE TO DEAR HATTIANGADI VASANTMAM

– V. RAJAGOPAL BHAT

The passing away of dear Hattiangadi Vasantmam on 10-3-2021 marks the end of an eventful era. He was 99. He breathed his last after a brief illness. Vasantmam was an institution by himself. He served the Math and the Guru from 1974 till his last breath. He held various positions in the Standing Committee with distinction. Here's a brief resume :

Hon. Secretary : 1974 to 1980

President : 1981 to 1989

Ex-officio President : till 1991

Editor of Sunbeam : 1983 to July 1985

Publication of Sunbeam had to be suspended from August 1985 to April 1991. Vasantmam revived it in May 1991 with great effort and he continued as Editor till 2002 until I (V. Rajagopal Bhat) took over from him. In the good old days, Sunbeam was a Quarterly. Under the inspiring guidance of our Parama Guru Shrimat Parijnanashram-III, it was Vasantmam who turned it into a Monthly. In fact, Sunbeam and Vasantmam were synonymous. Both he and Latapachi were passionately committed to the cause of Sunbeam. Seeing this venerable couple, perched on a solitary bench, at the suburban venues in Mumbai during P.P. Shrimat Sadyojat Shankarashram Swamiji's visit, was a familiar sight. With the Sunbeam banner fluttering overhead and a pile of old issues of Sunbeam in front, the number of Subscribers swelled slowly under their watchful gaze.

Even after he ceased to be Editor, Vasantmam continued to be the contact person for change of address, new subscription, page sponsorships etc till he turned 95. In all this, he was actively assisted by his shakti, Latapachi. Overseas posting of Sunbeams was her job. In May 2017, Shri Arun Bolangdy took over from Vasantmam-who continued to guide him.

Vasantmam was a warm-hearted soul with an enviable zest for life. He once told me, '**Age is just a cage and we should not be trapped in it**'. He lived upto this maxim till the end. He was an avid cricket fan and an imitable story-teller. His repertoire of jokes and anecdotes was enormous. Every now and then, he used to post a bunch of jokes and anecdotes to a select few of his admirers. In fact, his last bunch landed up a couple of months ago. In his company, one never felt bored. This bubbling sense of humour was perhaps one of the secrets of his long life.

Like me, many are missing you Vasantmam. I am sure you will not keep quiet over 'there' and you must be regaling the denizens of heaven with your jokes and anecdotes. May God and our Guruparampara confer you sadgati and give strength and solace to Latapachi and your sons Vinod and Bipin and their

families to bear their inevitable loss.

(Credits: First published in The Chitrapur Sunbeam 28 March 2021)



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IN THE FOOTSTEPS OF ANNE SULLIVAN

DIPTI KARNAD, CHENNAI

Ever since I was a child, I wanted to do something different, probably be a nurse but somehow along the way, life changed forty-five years ago. I was greatly impressed by a cousin sister-in-law who came and stayed with us in Chennai with her young deaf son, to help him study in a reputed centre for children. I would watch her intently and soon began to imbibe the techniques she used. In a couple of months young Nitin lisped his first word and then words and sentences soon followed suit. He was no longer 'dumb' as that was the word associated with people who could not speak. It was then that I realised that I had found the career that I was most suited for—a teacher of children with hearing impairment. While in Max Mueller Bhavan with a person whose sister worked in a school for hearing-impaired children, I was told that they needed a teacher. And so it was that I went on to become a teacher of children in this special situation.

It was early in life that I had read about Helen Keller and her teacher Anne Sullivan and may be that had an influence on me. I joined the school on 15 November 1975 and after a fortnight's observation, I was given a class of five students of whom three were deaf and two had emotional issues resulting in the absence of speech and language. One of them, Khuwo Mapala, was a naughty youngster from Zambia who was brought by his uncle, an official in the Consulate of Zambia. For all the six of us it was our first time in Clarke School so it did not take us long to bond. We communicated with each other in our own ways and soon I began to use the techniques that I had learnt from Nitin's mother. It was through play and my own silly drawings that I began to 'talk' to my pupils.

The days passed. Because I was the highest qualified among my colleagues, I think I put some colleagues at an unintended disadvantage. 'With your qualifications, why don't you get a bank job? There is no money here,' said one. 'It's hard work,' said another very condescendingly, twirling her diamond nose pin. But for me there was no looking back. A year passed and the woman who had introduced me to the school left for the US for higher studies. I now settled down in a new job that was no longer new. Every day there was something to discover. Then came the summer vacations and the children went home. I waited impatiently for school to reopen and when it did, there was a surprise. Khuwo Mapala was back with a letter from his uncle that said, 'Madam, I am indeed thankful to you for having brought this wonderful change in my nephew Khuwo. He has improved so much in all aspects.' That made my day.

Years went by and in 1982 I received a scholarship to do a short course in teaching the deaf at the prestigious Instituutvoor Dovensintmichielsgestel in the Netherlands, founded in 1840. It is one of the five major deaf schools in the country. I came back armed with new knowledge and they were so pleased with the way I was working that they gave similar scholarships to six of my colleagues. I was appointed Principal of the school, a position I still hold.

The intervening years were full of joy and achievement, one of the greatest being my receiving the Rotary Ambassadorial Scholarship from the Netherlands to do the Educational Leadership Program in the Perkins School for the Blind, Watertown, Boston. I opted to do a ten-month training in deafblindness from the same place Anne Sullivan had graduated from in the year 1999–2000. It was a complete change from what I had been practising—from oral communication to total communication, and sign language. It was a great culture change for me. During the course, we had to do cottage duties, wake-up tasks, helping children with their activities of daily living—added to living along with people from nine different countries with their idiosyncrasies!



I returned to India in June 2000 and joined the Sadhana Unit for Deafblind Multihandicapped, a unit of the Clarke School. Here, I tried to replicate what I had learnt while at Perkins. It was a Herculean task and again I had four little children with deafblindness to work with. Each one was a handful and if one would spin all day long, another would be howling his eyes out. It took me a while to get them settled and once rapport was established and bonding was in place, there was no looking back. I have been with these students from 2000 until 2018, seeing them through their schoolwork, academics and adolescent years. It was a joy to see all four of them clear their Secondary Std X examination from the National Institute of Open Schooling, with flying colours. One of them lost his vision totally due to glaucoma and it was a period of turmoil for both me and him. Since I had learnt braille and tactile sign language while at Perkins, I could help him tide over the crisis. We had to have a person knowing braille to type out his board exam question papers and another one with the knowledge of tactile sign language to act as scribe for him.

In the meantime, I coordinated two teacher-training courses, one for training teachers of hearing-impaired children from 1990 to 1999 and the other one for teachers of children with deafblindness from 2002 to 2018. My forty-five years have taken me to many locations in India and abroad to present in conferences and seminars. Even in this time of COVID 19, I have presented in several webinars on the subject of deafblindness. I am also a mentor for two organisations working for children and young adults with deafblindness.

Throughout my career, my parents have supported me and my younger sister too followed in my footsteps—she is a qualified special educator for children with hearing impairment.

Forty-five years is a long time and I have grown up and grown old with the Clarke School for the Deaf, Chennai.

(Credits: First published in The Canara Union Newsletter, January 2021)

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FUTURE OF THE KANARA SARASWAT

(BY A. H. KULKARNI)

Published in April 1946

With the War coming to a close and the discontinuing of many of the wartime Government offices, our young men who found employment will then arise as to what they should do, Our Community as a whole is endowed with intelligence and can make success wherever they go or whatever mode of occupation they may adopt. The Community is concentrated in a few places like Bombay, Mangalore, Bangalore, Madras, Calcutta and other smaller places. But the field for employment will now become restricted due to the inroad of many other communities in Provincial towns or other industrial centres.

While clerical or Government service is not to be disregarded, it is time now that our young men should seriously consider the question of entering into various trades and industries – preferably small scale industries.

There are occupations that would provide them, with a little capital, profitable schemes to those who are not afraid of hard and honest work. There is a good field for business expansion in the Karnatak which is a contiguous part for both North and South Kanaras colonizing in other provinces. In the Karnatak, however, which shows promise of forming a separate Province in course of time, there are possibilities for starting hand-loom and wollen Industries, manufacturing and dealing in wooden articles, bangles, and glass manufacturing, paper manufacturing, ivory and sandalwood articles, leather goods, clay products, fruit canning, marketing of various kinds of fruits, bye-products from Sanikatta salt and many others. Agriculture, horticulture and gardening will have an important role in the economic life of the country.

For enterprising and adventurous persons there is scope enough for Spinning and Weaving Mills in the cotton growing areas, Paper Mills in the Forest areas, Electric Supply Companies, manufacturing of Ayurvedic Medicines – herbs and plants being ample – creameries and dairy products and marketing various articles in a profitable way in various markets yielding handsome profits. Another very profitable occupation is maintaining and running of Boarding and Lodging houses, Chemists and Druggists shops, Book selling etc.

All this would however, require a careful study of markets and knowing the lines well. Haphazard attempts would only bring ruin. Hard, economic and honest working alone would bring success.

If therefore our younger men take to various kinds of avocations, it would indeed keep busy a large number of them in independent occupations. The problem is about finance! The Shamrao Vithal Cooperative Bank, we are given to understand, is considering the question to help in organizing and establishing industries, and finance small-scale industrial enterprises. It would be to the benefit of the community if an authoritative statement is made by the Bank.

There are immense possibilities for small-scale industries in various parts of Karnatak with scope for expansion- of house buildings, marketing and production of articles of daily use.. Shop-keeping for dealing in various articles on a decent scale offers yet another field of profitable business. All these have to adapt to suit the local conditions. The prosperity of a community depends more on business enterprises rather than taking to service-Government or Commercial.

It is for every one of us to consider and encourage our people to engage in various types of industrial and business pursuits if the community as a whole is to stand in comparison with other communities in these Provinces. Will some of those who believe in the prosperity of the members of our Community make surveys in various places and write to the Editor of 'Kanara Saraswat' who may pass on the suggestions to those capable of undertaking such work?

If each one of us can give some thought to this independently and offer genuine and practical suggestions, it would be easier for those who would like to take up to the business line. The problem has to be considered from the point of view of the welfare of the generality of the members of the community and not from the individualistic point of view.

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How tall will I grow up to be? : The Doctor Answers

DR. SMITA KOPPIKAR

Is there anyone who has not asked this question about themselves or their children? As a children's growth & hormone specialist, I see children and adolescents with height concerns routinely. There are some key points about height that I would like to share with you all. So, let me start with some case studies.

Reyansh, Rohit and Ritika are all 7-year-olds from unrelated families. The common thing between them is that all of their parents were concerned that they were short, which is why they were brought to me. The commonality ends here. Let us see what happened with each at their appointment.

Rohit, at 7, was the height of a 4-year-old. This is because he was both premature and low birth weight. His height trajectory showed that the height gap between him and his peers would only increase with time. Therefore, he needed tests and treatment for his height, which included Growth Hormone.

Ritika too was the height of a 4-year-old at age 7 years, but it turned out that she had a thyroid problem. Her height started increasing rapidly once she was started on thyroid treatment.

Reyansh tuned out to be absolutely fine in terms of height for his age and his parent's height. He was an absolutely well child. His parents wanted him to be really tall so as to give him an advantage in sports. They expected a prescription for Growth Hormone. As a prescription, the family received ONLY reassurance that all was well.

To sum up, Rohit and Ritika had a genuine height problem, but had different medical causes that needed treatment. Reyansh's height concerns were just a cosmetic concern.

Your/your child's height is determined by many factors. These are:

1) In the first four years of life, it depends upon circumstances of your birth, like birth weight, whether or not you were born premature, whether there were any feeding problems, where there any illnesses? For example, if you were born premature and also of low birth weight, and had feeding problems and illnesses as a toddler you are likely to be both short and underweight.

2) Did your body end up doing catch-up growth? The human body, the most intelligent machine ever, is phenomenal. If the factors in step 1 applied to you, then, in many cases, if other circumstances are optimal, then the body does its own growth promotion. This is called catch-up growth. If this happens, we are likely to see it latest by 4 years of age.

3) Optimal healthy nutrition, exercise, hormones, genetic factors (how tall your parents are).

4) Whether or not you have any ongoing health problems and how much are they affecting your growth? For example, 12-year-old Ved is the height of and 8-year-old. This is because he has asthma which is not being controlled very well. He ends up having frequent asthma attacks, possibly

needing to adjust his asthma medicines. The follow-up visits to the Pediatrician have long been overdue. Ved's body is spending all the nutrition it gets in trying to work at this asthma, because it understands that keeping the asthma down will help him live. Therefore, his body is least interested in his growing tall now. It cannot afford to send nutrition to the 'height department' as of now, as it is all being diverted to the 'control-the-asthma department'.

The approach to short height is about finding out if there is any underlying health problem and treating it. It is very essential to make a difference between medical height problems and cosmetic height problems.

I see too much emphasis placed on the cosmetic value of height. In this day and age of peer pressure and the increasingly felt need to keep up with the Joneses, too many teenagers get depressed because they are 'short'. Many of them go around in search of height-increasing treatments. Unfortunately, there are many unscrupulous agencies out there who will readily engage such people. They will even prescribe Growth Hormone and other hormonal treatments on demand. This is because there is lots of money to be made in these. However, this is much to the long-term detriment of the recipient of the treatment. The reason for this is that hormone treatment, when used without genuine reasons has more downsides in the long run.

If you think that you/ your child is short, I recommend that you seek early and appropriate medical advice. If there is a medical problem, treat it. In these cases, the earlier the treatment is started, the better are the results.

However, if it is just a cosmetic perception, accept it and work at removing the unwanted emphasis on height. There are so many celebrities and statesmen that have achieved great **heights (pun intended/unintended)** despite their 'short' height. For example, the Late Pranab Mukherjee, former President of India and a Bharat Ratna, and most famously known as 'the best Prime Minister that India never had' stood at 5 ft 1 inch. From the world of sport and movies, are Lionel Messi, the 'God of football' and Aamir Khan, both at 5 ft 7 inches. Yuri Gagarin, the first man in space, was 5 ft 2 inches tall. And so also, Mahatma Gandhi and Winston Churchill were said to be 'short' but then, look at what all of these gentlemen achieved.

To sum up, I leave you with these three take-home messages

- 1- height concerns may point to a medical problem
- 2- seek early and appropriate medical advice
- 3-avoid emphasis on the cosmetic value of height

In the next article, we shall discuss how you can regularly measure and track your/your child's height by yourself.

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The Art of Goal Setting from Sixteen to Sixty and Beyond – Volume 6

BY SANDEEP BIJOOR BHAT

In the previous Volume I spelt out the topic on Yields. With the financial year end necessitating Banks to comply with their statutory requirements and improving their deposit base, yields tend to move up. The last instalment of Advance Tax (March 15), sucks out liquidity. This got amplified with the Budget projecting a higher fiscal deficit for the current year as well as the next. However, after touching 6.274 on 10.03.2021, with the surprise move by the Reserve Bank of India (RBI) on 07.04.2021 announcing the unusual step of buying of government bonds every quarter to the extent of Rs. 1 lakh Crore (to maintain liquidity in the markets and tame yields); Yields fell from a high of 6.191 to a low of 6.059 on the day are further down to 6.017 (current). This also hit the Rupee which fell from a low of 73.432 to a high of 74.588 before closing at 74.98 on 12.04.2021 against the USD. In effect, RBI has followed other countries in announcing Quantitative Easing (QE) to fund the budget deficits. Hope the RBI does not follow the US stance in buying Corporate Bonds. It remains to be seen how the second wave of Covid-19 impacts India's GDP growth and Inflation which will have an important bearing on the Yield and the Rupee going forward.

Similarly, bond yields in the US have been see-sawing between a high of 1.776 to a low of 1.617 (the expectation of higher growth) before resuming the upward path ending the week 10.04.2021 at 1.662 feeling the effect of the \$ 1.9 trillion stimulus, and a deficit of \$ 3.1 trillion which is three times that for 2019 (due to Covid) and amount to a 15.2% of the US's GDP. Any rise in inflation without the rise in growth could impact Yields.

To turn back to the ratio analysis being discussed in Volume 4, where we looked at the Net Profit Margin, (NPM), Net Interest Margin (NIM) which reflects profitability of financial companies on an operating levels v/s ROI (formula given below), Operating Margin %, Gross Profit Margin, there are few more ratios which are important for analysing profitability. They are:

Return on Assets (ROA): Net Income / Average Total Assets.

The Net Income is the Net Profit after deducting taxes or net income attributable to minority shareholders but including any income by way of sale of any asset. Average Asset is considered to adjust for changes in the assets during the year. This ratio measures the efficiency of the management in generating earning from its economic resources (assets). Higher the number better it is.

Return on Investment (ROI): (Current Value of Investment – Cost of Investment)/ Cost of the Investment.

Measures the profitability on the Investment portfolio especially in the case of Banks or financial companies. Again, the higher the percentage the better.

Return on Capital Employed (ROCE): Earning before

Interest and Tax (EBIT) / Capital Employed –

The Capital Employed is derived by reducing Current Liabilities from Total Assets or addition of Fixed Assets plus working capital requirement (that is Current Assets less Current liabilities). A higher number reflects a better performance – showing that the capital employed is gainfully used to translate into higher profitability at the gross level (as it does not consider Interest nor taxes).

Dividend Payout Ratio: Dividend Paid / Net Distributable Income

It shows the intent of the management to pay higher dividend as reward to the shareholders. Again, higher the number the better it is with a caveat – does the management plough back the profits into new profitable ventures for accelerating growth? The management therefore has to always balance the two aspects. Infosys or most IT companies is a case in point.

Dividend Yield: Dividend received per share / Market price of the share –

This ratio always reflects the two sides – the propensity of the management to pay a higher dividend reflecting one, the company has enough cash flows to pay dividend but on the other a higher ratio would show that the company's share price is not too high may be due to growth factors or perception in the market. Generally, the PSU companies are a case in point.

In Conclusion: The Equity markets are poised at a very crucial level, hovering between 15200 on the upside and a critical level of 14300 on the downside. As I write this piece, the flare up of the Pandemic has resulted in a 524 (Nifty) points fall. Any fall below 14300 or move above 15200 may result in a fall or rise of 964 points respectively from those levels.

Disclaimer: The Article is for knowledge purposes only and does not aim to provide investment advice or research recommendation on buying or selling. All are requested to consult their investment advisors / stock brokers before investing or trading in markets.

The author Sandeep (Bijoor) Bhat is a Practicing C.A and also C.P.A (Aus).

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“Good Samaritans” of Saraswat Colony, Santacruz:

JAIRAM KHAMBADKONE

When we talk of Social Work in a specific area by someone or by a group of persons, there is always a full appreciation from the community members and also from the public in general. Ever since this Coronavirus Pandemic has hit India since last one year, there were several Organisations or groups of persons across the country, which have helped the public in doing some social work or the other – locally in their areas. Such groups have been coordinating mostly in organizing for groceries, fruits and vegetables etc to be made available at the doorsteps of the residents.

But when such social work goes to a level, which is much beyond the ambit of normal social work - how do we describe it? I found it a bit difficult to find specific words for it. But the only appropriate and I would say mild words which I could think of describing them as “Good Samaritans of Our Community”.

Ever since the beginning of March 2021, when the first dose of vaccination was started for senior citizens, a group of few volunteers from Saraswat Colony, Santacruz have come together and started helping mainly the senior citizens and arranging for their first dose of vaccination at BKC. Most of these volunteers are either senior citizens or on the verge of being senior citizens and one or two in middle age group. This group has been helping them – right from the stage of registering their names on the Government Website, arranging for their appointments for their first dose of vaccination and finally completing the process of vaccination. In most of such activities of helping the residents of Saraswat Colony, the person concerned as usual happens to be **Kiran Bajekal** who has taken the leadership position, without any doubt.

When I say this, it may appear that it is a simple process of registering them – but the complexity in organizing this is required to be understood. The members were requested to bring their Aadhar Cards and the volunteers arranged to register their names from the respective Mobile Numbers, as it is mandatory at the time of actual vaccination in the Hospitals. I was told that most of this work was done by **Rajan Kalyanpur along with his daughter Pooja Kalyanpur and Ramesh Bijoor**

Once the registration is done, the most important aspect was the Logistics of Organising their travel to BKC on those specific days. BKC is almost 9 kms away from Santacruz one way.

One of the volunteers viz **Arati Benegal** took the entire responsibility of contacting the residents and getting them at a fixed place in Saraswat Colony on the day of the appointment. There were some volunteers who were mostly in mid 60s to early 70s who took the responsibility of taking these senior citizens in their own cars right up to BKC. When these residents had gone inside BKC Jumbo Centre for vaccination, all these volunteers have gone to the extent of waiting till such time the vaccination process was over, including the

mandatory waiting period of 30 minutes. I must complement these volunteers who took the trouble of taking their own cars, driving them up to BKC and bring them back right up to the door steps. The entire process, including the waiting period, including the travel to and fro, obviously must have worked out anywhere between 3 hours to 4 hours each time. These volunteers have made the trips anywhere between two trips to almost 6 or 7 trips each during these three weeks period. In all fairness, I must mention the names of some of these volunteers who were involved in this activity viz **Rajan Kalyanpur, Ramesh Bijoor, Comm. Prakash Upponi, Prakash Bajekal, Siddharth Ray** and may be a few more.

One more unusual area of work which was done by the entire team was to arrange for the **wheelchairs** for those who were finding difficult to stand for a longer time. Almost 5 wheelchairs from another Sister Institution by name SPUS (Saraswat Public Utility Service from Saraswat Colony) were put in to this operation. These wheelchairs could be accommodated only in one or two cars and they were carried up to BKC Jumbo Centre for the movement of these specific senior citizens up to the vaccination points and back to the cars. I am not too sure, how the movement of these wheelchairs was managed inside the BKC Jumbo Centre. Surprisingly, those operating inside BKC Jumbo Centre started recognizing these volunteers, who were helping all these senior citizens.

Overall, the efforts taken by all these volunteers cannot be appreciated only with a few claps and they can only be called as:

“**Good Samaritans of Saraswat Colony, Santacruz**”

Three Cheers for all these Good Samaritans and Best Wishes to all of them!

This article is written on the basis of information gathered from many residing in Saraswat Colony. If at all, any of the volunteers’ names are missing in the above article, it is purely due to an oversight and is purely unintentional - the credit goes to all the volunteers.

The author is an amateur writer and keeps writing in this Magazine from time to time. However, this article is written by him purely in his personal capacity and not in the official capacity of KSA Committee Member. He can be contacted on his E Mail: jk.khambadkone@yahoo.com.

Errata

The Cover article of the April 2021 issue mentions that Smt Anila Rammohan Ragade lives in Boston. This was printed erroneously. Smt Anila and Shri Rammohan both live in Louisville, Kentucky. This error is regretted.

Fond Remembrance on 100th Birth Anniversary

You Will Forever Be In Our Hearts!



Pandurang Nagesh Kumtha

25th May 1921 – 28th March 2019

We Miss and Love You So Much!

Kanchan, Satish, Rahul & Rupal Murdeshwar; Supriya, Prasanna & Varad Sthalekar

Bharati, Vinod, Nikhil, Manisha, Nalini, Mallika, Ravi, Preeti & Shaan Mittal

Radhika, Aniruddha, Aditya, Kavita, Dhruv, Ajay & Minu Vaidya

Anand, Parul & Kabir Kumtha

All in the Kumtha & Bhatkal extended family

All in the world of books connected with Bombay Book Depot

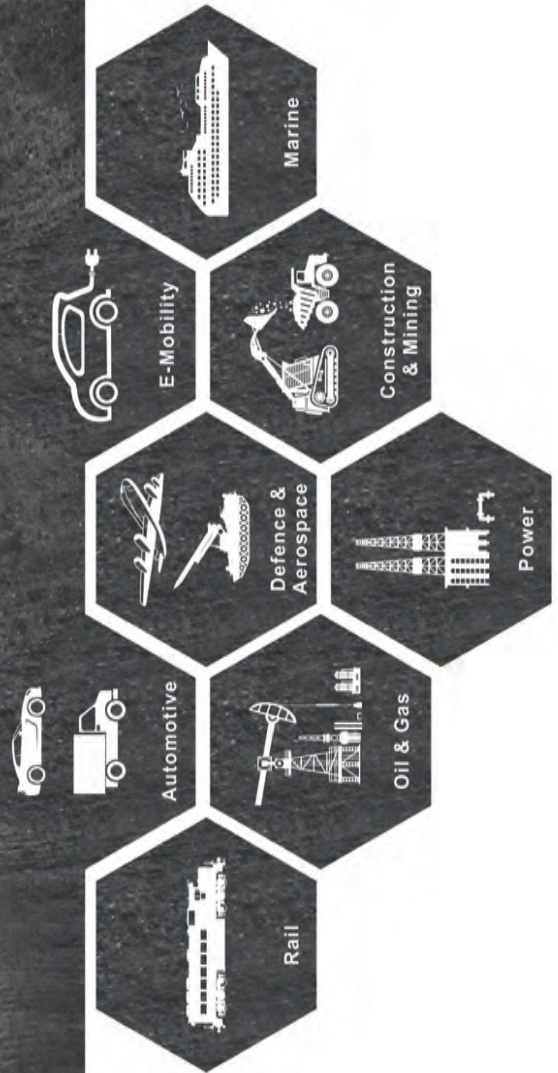
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www.bharatforge.com

Chitrapur Heritage Foundation

711 Daylily Court, Langhorne, Pennsylvania, USA

Connecting US Amchis to Chitrapur Math

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

The activities of CHF includes:

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

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

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

For more information, please contact Arun Heble (arheble@yahoo.com) Tel: +1-215-666-3200 or Pramod Mavinkurve (pmkurve@gmail.com). Tel: 908-616-1497.

25th March 1945 to 24th March 2021

Mrs. Pushpa Jayant Sthalekar

(nee Meena Dattatreya Burde)

An Epitome of love, beauty and generosity.

An artist, a singer, a teacher, a homemaker par excellence!



Deeply Mourned by

Husband Jayant Sthalekar

Brother Jayant Burde

Daughter Deepalakshmi Rao

Son-in-law Sandeep Rao

Grandchildren Sameer Rao and Nitin Rao

Sthalekar, Burde and Bolangady Families

Relatives and Friends

Mrs. Shalini Pandit

My Mami had an amazing zest for life-I loved the way she met life head-on. She was the most positive person I have ever known. She truly is the epitome of a life well-lived.

Add to that her beauty, her kindness, her gentle way of working things out and her simplicity, she was much loved by all. Even by our friends who spent time with her when they visited.

We will miss her terribly...her lovely presence, her loving and caring ways, her amazing sense of how to lead a happy life. Mami, you will always be an integral part of our lives.

Love you lots,
Shanth



18.01.1933 to 28.03.2021

We love you Amma/Mami – you will forever be in our hearts

Tona Bharat Mukta

Dhanan Anu Kartik Ashwin

Kalyani Jaganath Varun Sanjana

Vikram Raji

Shanth Vivek Chetan Ranjan & families

Arun Manju Medha Kavya

Vasanti Vittal Krishna

.... and extended family

Dr. Prabhakar Ramanath Shibad



It is with a heavy heart that we inform you
about the unfortunate demise of
Dr. Prabhakar Ramanath Shibad
on the 25th of March 2021.

A doting father, a best friend to his grandchildren,
a PhD Metallurgist by profession and an astrologer by
interest - Dr. Prabhakar Shibad was a man of many suc-
cessful facets, and a highly respected member
of our community.

He will be fondly remembered by all of us and will continue to live in our hearts forever.

He is survived by his daughter Nobina Mirjankar, son-in-law Kiran Mirjankar,
grand-daughters Nisha & Niyanta and grand son-in-law Arjun
and dear and near ones

श्रद्धांजली



नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

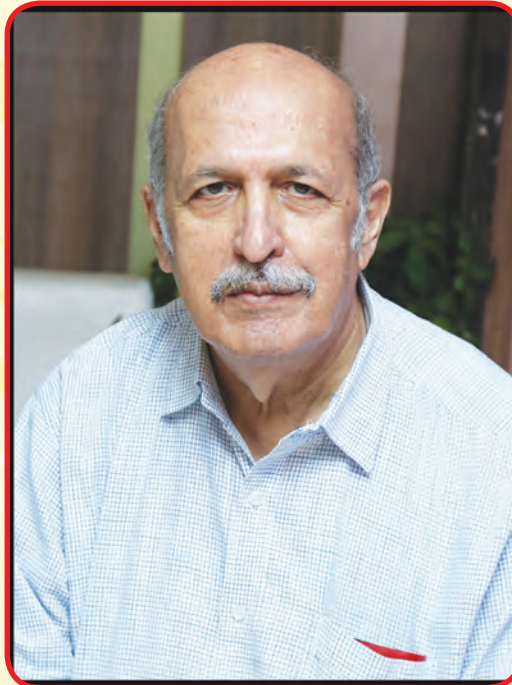
Fondly remembered by :
**Sharad, Girish, Smt. Mallika,
Vaishnavi, Jahnvi & Suresh Honavar**

Smt. Sudha S. Honavar (Anasuya)

1st Death Anniversary
[31st Dec. 1938 - 15th May 2020]

D-13, Karnataka CHS Ltd.,
Mogul Lane, Matunga (W),
Mumbai - 400016

Sunil Devrao Yennemadi



11 April, 1945 to 30 March, 2021

On April 11, 1945 you came into this world to embark on the journey of life,
One that was to witness a few highs yet have its share of strife!
As the younger child of your parents, you were thoroughly pampered,
Despite the love and attention your honesty and simplicity were never hampered!
You grew into a dapper young man, dashing and handsome in your own right,
When you stylishly brushed your curly locks in place it was such a lovely sight!
You joined Colgate-Palmolive and spent a good part of your life in sales,
Your job involved a lot of touring and was always full of interesting tales!
Your family was always your priority, for their well being, you'd go that extra mile,
You went through many a hardships but your face was never deserted of it's smile!
After retirement you immersed yourself in community service with your trademark dedication,
Working closely with the Goregaon Sabha not letting your ailments become a limitation!
The void you have left in our lives will be impossible to fill,
Love you dear Pappa, always have, always will!
Deeply saddened by your untimely demise, in only one point we take solace,
That you now eternally rest in peace in God's own place!

Shyamal (Wife)

Vivek and Geeta (Brother and Sister-in-Law)

Milind, Nandini and Ishika (Son, Daughter-in-law and Granddaughter)

Sujay, Varsha and Tanay (Son, Daughter-in-law and Grandson)

Winifred, Roopa and Rewa Lobo (Nephew-in-law, Niece and Grandniece)



6 December 1931 - 14 April 2021

Mrs. Mukta Ramanand Padbidri
née Masurkar

**Our beloved Amma
has become one with Divinity.
She will be remembered for
her warm, generous spirit and
selfless love. She will forever
remain in our hearts.**

❖ *In loving memory* ❖

**Niranjan Padbidri
Pravin Padbidri
Smita, Shivanand, and Sheena Karkal
Anita and Sanjay Bathija
Nitin Padbidri
Masurkars & Padbidris**

Sweetness and Light



December 6, 1928 -- April 15, 2021

Smt. Mira Gurudas Gulwadi came as a young bride 71 years ago to Allahabad (Prayag). In a city hoary with heritage, and a strong tradition of education, she made a name for herself with a melodious voice on All India Radio. In an Internet-less and Facebook-less age, she became a face and name very well known in classical music circles of that city. She later also wrote short stories and skits for the Radio. She was a musical mentor to her three daughters and son, who later came to sing as the "Gulwadi Quartet".

We were always met with a sweet smile when visiting Allahabad, and we yet recall the smell of fine cuisine that she graciously served not only to us family, but to all visitors at her home.

Rest in peace, dear Amma / Nani / NanNani.

We pray to Lord Bhavanishankar, our Guru Parampara and H.H. Sadyojat Shankarashram Swamiji to grant her soul eternal peace.

Nirmala -- Jaishankar Bondal ; Shobhana -- Pradeep Ullal ; Shaila -- Shekhar Hattangadi
(daughters and spouses) and Arun--Ranjana Gulwadi (son and spouse)
Yamini -- Shantanu ; Nandita -- Rahaab ; Prashant -- Nandu ;
Akshay -- Pallavi and Gaurav Gulwadi (grandchildren and spouses)
Kedar, Samarth, Siddhanth and Yash (great-grandchildren)

In our occasional series on ‘Couples in Seva’ we bring you a moving essay by Srikar and Meenakshi Baljekar on how much they enjoy offering seva and how they welcome every opportunity to

“...re-connect, re-dedicate...”

Srikarmam

My first memory of *sevâ* is of going with my Anna to collect *Vantigâ*. We lived 10 kms from Kalyan and were responsible for collecting from families which lived even 20 kms away. I also saw dedicated devotees like Vasant Nadkarni mām from Mulund who used to travel to Panvel, Rasayani, Kalyan and even longer distances to collect *Vantigâ*, or even meet the families socially. Another indelible memory is that of Shrimat Parijnânâshram Swāmijī III making an unscheduled visit to our home in the ‘70s in Mohone, near Kalyan !!!

As I got busy with higher education and the the rat-race of a career, sadly *sevâ* slipped into the background. Being an accountant, I managed to help out with the audit of accounts of the Thâne Sabhâ in the 1980s, but my transferrable job did not help.

It was in 1998, when P P Sadyojât Shankarâshram Swāmijī camped in Mulund that I reconnected meaningfully with Pujya Swāmijī and the Math. The bhajan “*Santata Mantara*” sung by Swāmijī during that stay, still rings in my ears.

In 2004, I got the first opportunity to spend an entire week at the Chaturmâs in Vittal. It was there that I got my first audience with P P Swamiji and received the *mantra-dîksha*. The strength I have felt from that moment has helped me handle the stress of a career in finance.

The Trishati events in 2008 – the tercentenary year welded us totally with the Math. Though both Meenakshi and I were mere participants, it gave us a glimpse of the organizational wherewithal that was on display, and how, with the Divine Blessings of the *Guruparamparâ*, even the tough-to-organize and execute – the *Guru Jyoti Pâdayâtrâ* – went off ever so smoothly.

Fortunately, I stepped out of the rat-race in 2010 and could thereby devote far more time for *sevâ* to the Math. With a background of Accounting and IT, I took up the responsibilities of becoming Treasurer of the Thâne Sabhâ – an assignment which continues to date. I could also help in facilitating training in the Tally Accounting Software as also Excel to the *Sevâ* and Accounts teams at Shirali. I also got an opportunity to help in the restoration of some of the old records of *sevâ*. Therein, multiple records needed to be streamlined and digitalized. I participated in the team

which worked on suggesting system design for various applications such as *sevâ* and *ugran* and their interface with Tally Accounting software. Later, under a mandate from Praveen Kadle mām, I helped with a standardized Account codification (Chart of Accounts) which was accepted by the Finance Committee. Due to my proximity to Karla and Virar, I could implement the same for Shree Trust in 2017. I could also help streamline the Accounting processes in Shree Trust – Virar over two years, as also help completion of the audit in time.

More recently, as a member of the newly constituted *Vantigâ* Payers’ Facilitation Cell, our team has taken upon itself to help *Vantigâ* payers around the world to connect with the Math and help them around various payment issues – particularly during the challenging pandemic period. I have also taken upon myself the task of helping Shantish Nayel mām’s team to catalogue all the videos of Shri Chitrâpur Math so that they can be searched and accessed more easily by *sadhaka*-s on the Math website.

Thâne Sabhâ is spread out over 850 sq kms which makes it a big challenge for the 300 families to congregate for different events like *Yugadi*, *Vardhanti* celebrations and so on. We had begun commemorating *Samaradhana* in different parts of the Sabhâ – Dombivli, Thâne, Mulund, Bhandup, Powai, Ghatkopar, Chembur, Vashi, Panvel, but the attendance was never more than 10-15 families. The pandemic came as a boon in disguise, as it forced everyone to use technology more intensively. With Google Meet and similar platforms, we now have 40-50 families participating in every *Samaradhana*. We could also offer *sevâ* long-distance during *Sevâ Saptaha* at Karla as also for *Sannikarsha*. I could again help with the technology aspect here. During the Chaturmâs of 2020, both Meenakshi and I could help in holding online sessions in Yoga and *Pranayama* as an added dimension to the *japa*, *prarthana* and *anushthana*-s.

I feel so blessed that I belong to a *samâja* that has been bestowed with such a hallowed *Guruparamparâ*. We have, therefore, not had to go around looking for spiritual guidance, for it has actually been gifted to us on a platter! Even without having a personal audience with Swāmijī, we can sense that He is so close to us all the time. We



~~~~~Parisevanam~~~~~

have seen the *Valaya* of Protection during the pandemic. We have not even **felt** the fear – which I have seen in the eyes of many around us.

Looking back, I feel may be I could have done more but going forward, I am determined to not let go of any opportunity to offer *seva*. I cannot forget Swamiji's *Adesh* telling us to "grow up" on multiple occasions, when we have fallen short of His expectations. Now that is something I remind myself all the time and keep asking– "Have I grown up enough and done this correctly?"

Meenakshi pachi

I was a baby during the Golden Jubilee celebrations of Shrimat Anandâshram Swamiji at Shivaji Park and have faint memories of that event. I remember my Amma telling us about her experience when Shrimat Parijnânâshram Swamiji visited Santacruz. I could really connect with them when much later I saw P P Sadyojât Shankarâshram Swamiji's *Pattabhishek* on film at Mulund. That very year, I visited Shirali with my parents for Teru and that was my first audience with Swamiji.

Thus started my journey to this divine wonderland.

I took *mantra-dîkshâ* during the Gokarn Chaturmâsa in 2001. I have been fortunate enough to visit Swamiji's camp every Chaturmâsa ever since.

Do I really do *sevâ* ?? Am I doing it now? I really do not know – If I am, I do not think it is enough! I have been in Thâne Sabhâ during every visit of P P Swamiji to our Sabhâ – in Mulund, or at Vashi. I have been taking Yoga and

Pranayama sessions during such camps, as also at Karla and Hubli (during Mahashivaratri). I have been helping in the kitchen or taking up any other responsibility that came my way. I functioned as a *Sabhâ Pratinidhi* for our Sabhâ, collecting Vantigâ for a few years. I have been coordinating the Samvit Sudha drives in Thâne Sabhâ. More recently, I have joined the *Prârthanâ Varga* teachers' group, and before the pandemic, held numerous sessions at my home.

I strongly believe that Swamiji has accomplished the near-impossible task of bringing the whole *samâja* together – as one big family. He has taught us to work with one another, keeping our '*aham*'-our petty ego- aside. There are not many common projects that we do or have done together, but in our respective projects, there is an immense amount of collaboration and consultation that happens between us, which we believe delivers a more complete *sevâ*.

'*Sayujyam*' indicates a deep connection, union, merging and much more. Our many-faceted *Sayujyam* binds together and commemorates, among other things, three major, divine events – the recent, awesome *Brahmakalashotsava*, the silver jubilee of our Beloved Swamiji's *Pattabhisheka*, the platinum jubilee of Guru Swami's *Janmadivasa*. For Meenakshi and me this is like a *yoga*- a bridge to the Divine – an opportunity to re-connect and re-dedicate ourselves to this unique *Prasad* – our sacred *Guruparampara!*

Om Namah Parvati Pataye Hara Hara Mahadev!

नयी उमंग नयी तरंग

नयी उमंग नयी तरंग

अनूठा यह प्रसंग है

तरबतर गुरु स्तुति में

आज अंग अंग है

शिशु युवा प्रौढ वृद्ध

सबका यह संकल्प है

गुरु शक्ति भक्ति सा

दूजा न विकल्प है

कैसी उडान भरके सारे

मग्न मस्त मलंग हैं

गुरु हस्त में है डोर

तो निश्चित हर पतंग है

नयी उमंग नयी तरंग

अनूठा यह प्रसंग है

तरबतर गुरु स्तुति में

आज अंग अंग है

भिन्न भिन्न आकार लिए

गुरुदेव मन में घर करे

कभी परिज्ञान बोध दे

भक्तों में यूँ अनुभव भरे

मर्यादा पुरुषोत्तम वही

गुरु शिव स्वरूप बजरंग है

वृत्तांत चाहे अनेक हों

गंतव्य सबका एक है

नयी उमंग नयी तरंग

अनूठा यह प्रसंग है

तरबतर गुरु स्तुति में

आज अंग अंग है

अहंकार से भरे पडे

हम यह धातु तंग हैं

गुरुकृपा से ही मिटे

लगा जो हमपे जंग है

खोजो तो मिले हीरा है

न खोजो तो गहरी सुरंग है

गुरु बिना जीवन है व्यर्थ

फ्रीके सारे रंग है !

नयी उमंग नयी तरंग

अनूठा यह प्रसंग है

तरबतर गुरु स्तुति में

आज अंग अंग है

प्रीती भट्ट

कर्णावती, गुजरात

ANAND DURGADAS AMLADI

(3rd August 1955 – 14th December 2020)

Authored and compiled by Dr. Priya V. Rao

Sharing some personal experiences of my dearest Anand dada, who was the eldest cousin amongst the Amladis and Chandavarkars. I have also incorporated sentiments of some relatives / friends in this affectionate obit to Anand dada.

When a person has been a very important part of one's life for almost half a century —The void left behind after the person goes cannot be expressed in mere words - Anand Dada was one such, always happy to be in the background, friendly but shy and reticent. He would be his jovial and joking self in front of a select few (I was lucky to be one of them), nevertheless helpful and amicable.

He was very close to my mother, his mother's younger sister - both in age and in attributes of being soft spoken. They could have passed off as siblings as a mere 6 years separated them. As a child I soon came to be fond of both my dadas-Anand and Gautam. Gautam dada was the boisterous one and always the heart and soul of any gathering and Anand dada was quite the opposite but the quiet backbone. How different the brothers could be and yet Anand dada was the one who christened me as *DaantPadaki*, when I turned 7 and lost my milk teeth soon after! DP was short for the above term which irritated me no end. Later on in my life the term still stuck when I got admission into Dentistry. From Daant Padaki, I had graduated to *Daant Padaytali* still DP all thanks to Anand dada again - always the 'Chupa Rustom' with subtle unbeatable humour. I tried to tell him on various occasions that I do other procedures too but the name struck. His naughty nature then was evident. (*Quinko* in Konkani for want of a better English word suited him better then!) But he was that with me as I take pride in being his favourite little sister :&

My best memories of him are when Anand dada and Geetavaini called us - my brother Samir and me on some weekends over to stay at their Andheri residence. These precious memories will be cherished, much as the rest are too.

For all the vociferous protests I staged when he back-slapped me good naturedly and lovingly - I wish, I hadn't then. I may have protested a little less perhaps if I knew he was to leave so early and unexpectedly. But of course he must be in a happy space now with so many loved ones up there - my parents and his and his in-laws as well.

Prajakta Amladi (daughter-in-law)

The simple truth is - I miss Papa. He spoilt me with ice-creams just like a kid and delicious wines like an adult. Addressing me as "*Pori*" from day one, he would ensure that the fridge would be stacked with my favourite ice cream sandwiches before my visits to our house. I admired his silent generosity with friends and family. He chose never to speak about his many acts of kindness and the times he saved the day for people. In spite of his corporate success, he never got caught up in the trappings of materialism or social status. Our biggest regret is that he could not meet his grandson in person.

Gautam Amladi (younger brother)

Anand, a very affectionate, loving and caring brother was a father figure to me since my childhood and his youth. Being the elder son of a family, then of very reasonable means, having inherited the silent, caring affection of the Chandavarkars from our mother and total dedication of the Amladis from our father, he assumed responsibilities beyond his age then. This probably made him a recluse from his early days. He completed his college education free of cost having merited a Full Scholarship, which was a big relief to our father in those days. Fanatically dedicated to any challenge that he accepted, he completed his CA and ICWA and started his corporate journey in the field of accounting.

His steadfast and uncompromising, incorruptible honesty saw him being assigned to lead the commercial department of his company in which he continued to do well till his retirement.

Though he had a spartan youth, he ensured that I was never short of basic needs through my college days. Strong silent affectionate sentiments were the hallmark of his endearing personality. He was in Muscat when our mother was in the final days of her life. Saddened deeply by his absence in those days, he refused to accept overseas assignments till after 2008 when we bore the loss of our father. We coaxed and cajoled him into re-taking an overseas job. Always at the service of relatives, uncomplainingly whenever

called upon, midnight pick-ups from the airports, financial help et al. saw him earn a devoted band of friends and most of our relatives.

Dev Nadkarni

Thanks to the vast age differences between a multitude of siblings in our previous generation, dear Anand, though older to me by a few years, was my nephew. So, being younger, I saw him more like a 'dada'. I remember the day he passed his matriculation exam with flying colours, he visited us while on his rounds distributing *pedhas* and I remember the *sashtang namaskar* he did before my father. I remember Papa hugging him with tears in his eyes. Papa said I should emulate him and obtain similar good marks. Anand later joined Sydenham College pursuing his chosen commerce stream.

Anand was a man of few words and came across to me as someone who was of a serious disposition but I think that had to do more with his naturally self-effacing, seemingly shy nature. However, in conversations, he was, in fact, quite jovial and laughed heartily but quietly. Gautam being closer to my age, we got into mischief away from Anand's gaze.

Anand and Gita have been affection incarnate. During a couple of our trips to Mumbai, we had the privilege and pleasure of staying with them and having long conversations with Anand, whenever he was free from the considerable workload he had taken upon himself as regards Chitrapur Math and community matters. His contribution was massive, I've been told – but he was never one to talk about it. He was selflessly helpful to everyone who came in touch with him.

Loving husband, doting father, caring brother, compassionate human – gone all too soon.

Meera Amladi (Kaki) representing Amladis

Anand was truly a gem of a man with a heart of gold, always helping anyone who crossed his path. Whenever we called to let him know that we were visiting India, "his immediate reply would be Kaki stay with us". He will be dearly missed by all of us.

Ashok mam Balwally (wife's mama) on behalf of Balwallys

Dear Anand was a simple, sincere and sweet gentleman wedded to my sweet elder sister's daughter Geetu. Since his wedding we (Vanita and I) have encountered him many times, always smiling. We came to know that he was very intelligent, hardworking and thus rose to a high position in his corporate life. His sweetness can be adjudged from his loving and compassionate adoption of stray dogs and a cat, which impressed us a lot. Our daughter Shruti loved him dearly and used to pronounce him as 'Ice cream Bhaiyya', May his soul attain Sadgati.

Krishna bhaiyya (Krishnanand Mankikar) – Vile Parle Sabha & relative

Anand Mam's departure was a great shock to us. He was a great support to our Vile Parle-Vakola Sabha, which he served in various capacities, last being the Vice President. He was very supportive and in the forefront of sponsoring our Sabha events like Yugadi and the bus trips to Karla. He took great efforts in increasing our Vantiga collections by constant follow up and by setting an example, himself. His home was made available for our Sabha's *Girvana Pratishtha varga* and for many events which were held in his house, with loving hospitality. As a relative, Anand Mam was of great help, I cannot forget how he and Geeta Pachi rushed to our house when I had a heart issue and were with us throughout. We shall always miss Anand Mam, who was a dear friend.

Viju Mudur (close friend)

It is hard to accept that Anand has left us. We were childhood friends, since the time he came to Karnatak Society, if I recall somewhere in 1966. Anand was the quiet and refined amongst us naughty and noisy friends. His affable and accommodative personality made it very easy to get along with him. We have enjoyed many things, playing games, friendly chats, a drink together, in our younger days. Nicknamed Bharat as he loved Manoj Kumar films, I missed his company ever since he moved to Andheri.

Although we met after long gaps, it was as if we had met only yesterday. His corporate success had not changed him. He was still the same good old Anand.

I feel gratified and thankful to God that I could spend some time near him in hospital in his final days as I volunteered to stay overnight as he was in ICU. Geeta, his wife particularly took a lot of effort, but in vain, to see that he got well. God bless his soul.

मास्क मस्ट

विजयालक्ष्मी (चित्रा) कापनाडक

सन 2020 उजाडताच कोरोना राक्षसाने जगात धुमाकूळ घातला. अमेरिके सारख्या बलाढ्य देशाने सुद्धा त्याच्या पुढ्यात शरणागती पत्करली. आता शत्रू आपल्या देशावर हल्ला करणार याची कल्पना असल्याने त्याला थोपविण्यासाठी आपल्या भारत केंद्र सरकारने योग्य कडक पावले उचलली. आपल्या देशाच्या पंतप्रधानांनी 25 मार्च पासून लॉकडाऊनची घोषणा केली आणि संपूर्ण देश पूर्णतः स्थिर झाला. नोव्हेंबर महिन्यात हा लॉकडाऊन किंचित शिथिल झाला तेव्हा मोदीजीने स्वतः मास्कचा वापर का व कसा करावा, याचे प्रात्यक्षिक करून लोकांना ते वापरण्यासाठी आह्वान केले, नंतर अति शहाण्या लोकांना “साम-दाम-दंड-भेद” पद्धतीने समज पण दिली, त्यामुळे नव्वद टक्के लोक मास्क वापरू लागले.

आधी डॉक्टर वापरायचे तसे मास्क वेगवेगळ्या औषधांच्या दुकानातून ठराविक दरात उपलब्ध होते, पण खोटाखोटा वृत्तीच्या लोकांच्या कृपेने त्यांची किंमत अवाच्या सव्वा झाल्याने, सामान्य जनतेला परवडण्या पलीकडे गेले. पण “मास्क नाही तर प्रवेश नाही” या धोरणामुळे जनता काळजीत असताना, हुशार डोक्याच्या लोकांनी अक्कल लढवून, बाजारात पंधरा रुपये ते शंभर रुपये पर्यंत मास्क आणले. पांढरे, साधे, रंगीत व ड्रेसला मॅचिंग आणि आता तर त्याही पलीकडे जाऊन लग्न समारंभासाठी पैठणीच्या कापडाचे मास्क पण बाजारात उपलब्ध आहेत.

घरातून बाहेर पडताना “मास्क मस्ट” आहे, त्यामुळे होणारे फायदे सर्वांना विदित झाले असतीलच, पण त्यामुळे कधी कधी गमती जमतीही घडतात, त्या मी सांगू इच्छित आहे.

आमच्या रमा आजी देवीच्या देवळात गेल्या, तेव्हा नुकतीच आरती संपून गुरुजी सर्वांना तीर्थ देत होते. तीर्थासाठी लोकांची लाईन लहानच होती. लगबगीने त्या तिथे पोहोचताच, त्यांना पंचामृताचे तीर्थ दिले. आजीने ते श्रद्धेने घेऊन तोंडाला लावले पण ते तीर्थ तोंडाऐवजी मास्कने ग्रहण केले आणि नाकाच्या शेंड्याला थंडावा जाणवला. बिचारी रमा आजी...

गीताताई आणि रीमाताई यांच्या कॉम्प्लेक्सच्या बाहेर पाय मोकळे करण्यासाठी निघाल्या तेव्हा त्यांना राधा भेटली. मास्क मुळे गीताताई तिला ओळखू शकल्या नाहीत. राधाने त्यांना आपले मास्क काढून, ओळख पटवून त्यांची विचारपूस केली. पुढे रीमाताईला ओळखीची बाई दिसली. तिला थांबवून त्या म्हणाल्या, “अग, तुझी मैत्रीण मनी काल माझ्याकडून शंभर रुपये मला बेफर्स आणून देण्याकरिता घेऊन गेली, अजून ती फिरकलीच नाही.” रीमाताईचा वैताग त्या बाईच्या लक्षात आला. त्या म्हणाल्या “मी मनीला ओळखतच नाही.”

रिमा ताई म्हणाल्या, “अगं, तू शिवप्रसाद मध्ये राहतेस ना? मनी तुझी शेजारीण ना?” त्या बाईला गोंधळ समजला. तिने आपले मास्क काढून हसत सांगितले, “आजी, मी शास्त्री हॉल मध्ये राहते.” रीमाताई ने डोक्यावर हात मारला, आणि त्या तिघी हसू लागल्या.

अमोल आपल्या बाइकने नाईट ड्यूटी संपवून पहाटे घरी चालला होता. डोळ्यात झोप होती. रस्त्याच्या बाजूला टपरीवर स्टोवर चहा उकळताना पाहून त्याला चहा पिण्याची तल्लफ आली. त्यांनी बाइक थांबवून चहा घेतला. वाफाळलेला दुधाचा चहा कधी रिचवतो त्या घाईत कटिंग चहाचा छोटा पेला तोंडाला लावला, तर त्याची वाफ डोळ्यावर आली, म्हणून डोळे मिटले. पण चहा ओठाला लागलाच नाही आणि अचानक छातीवर गरम चटका

बसल्याने हात हलला. त्यांनी झटक्यात मास्क काढला तेव्हा उरलेल्या चहाचे थेंब तोंडाला लागले तर त्यातील काही मिशीला चिकटले आणि चहा संपला. आपल्या कर्माला दोष देत तो पुन्हा गाडीवर स्वार झाला, पण मिशीवर चिकटलेल्या चहा मधील सायिने घोटाळा केला. वाऱ्याने ती हलली व त्याच्या नाकांत हुळहुळली. ट्रॅफिक सेन्स असल्यामुळे, त्यांनी गाडी बाजूला घेतली. प्रतिक्रियेत क्रियेमुळे मास्क काढला आणि तोंड बाजूला करून इतक्या जोरात शिंकला कि त्याचे शिंतोडे त्याच्या बाजूला उभ्या असलेल्या टॅक्सी ड्रायव्हरच्या नुकत्याच मास्क काढून पुन्हा घालत असलेल्या तोंडावर आणि अंगावर पडले आणि मग पुढे काय झाले असेल याची कल्पना तुम्ही स्वतःच करा. काय?..... मज्जा आली ना!

Kiddies' Corner

Is it me?

Tvisha Kalambi Austin, Texas, Age- 11 yrs

Why do I matter?
Who can answer?
Is it me or some random stranger?
I wish I knew
or maybe I do
Why is it so hard to find the truth?

I want to know but cannot see
Who will tell me why
Maybe I will learn from them the answer inside
I am looking far and wide
So that I can find the guide
Who will tell me the answer

I have found them
Very nearby
I understand who is my guide
They are none other than me
Myself, and I

I understand the answer
To the thing on my mind
I know why I matter
But there are too many answers

Could I choose
One over all
Maybe just maybe
It is because.....

Now I know I cannot choose
Because they make me who I am
Without them I would lose
And be so very sad

Farmhouse amidst Mother Nature



Gauri Kalambi - 6 years

**My favourite cartoon
'Masha and the Bear'**



Tanika Mugwe - 5 years

Giraffe Family



Tanisha Ashish Honavar - 8.5 years

My Blue Painting



Umika Prasad Hattangadi - 7 years



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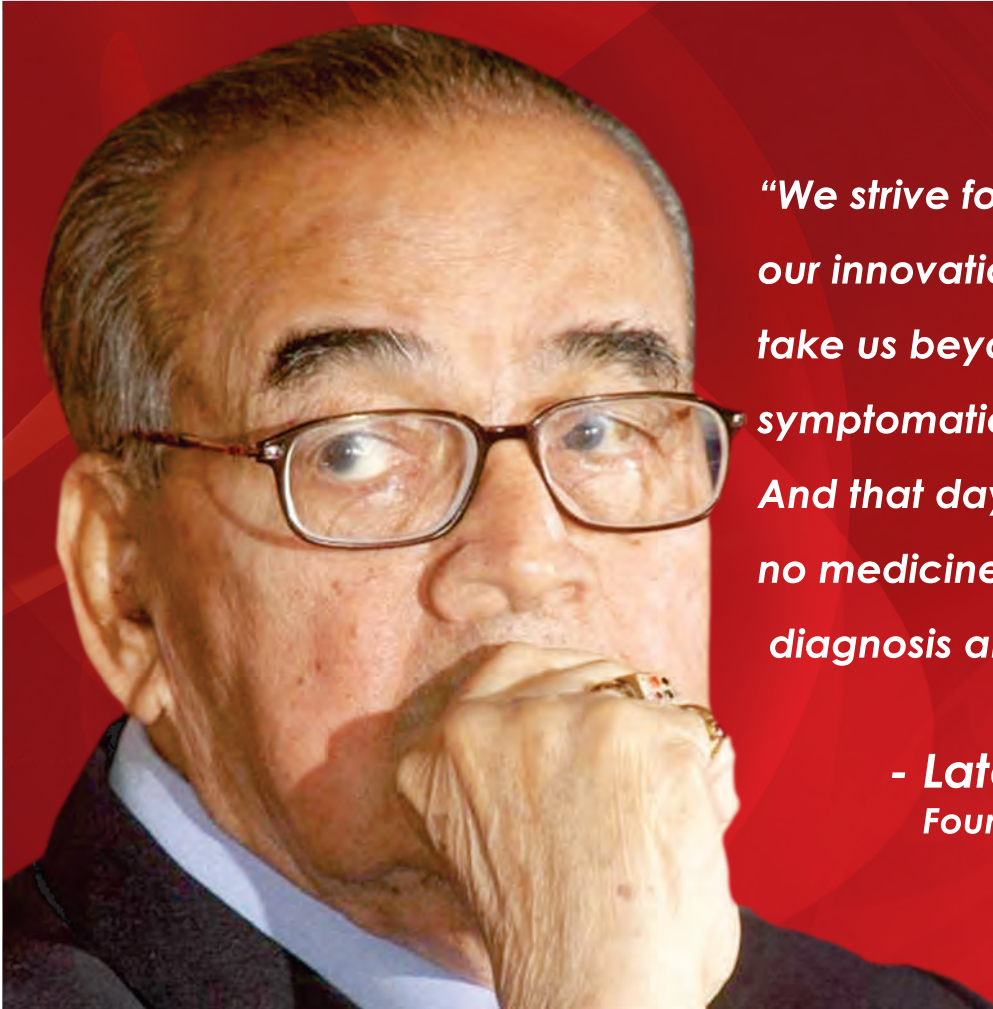
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NAAM, NAMAK AUR NISHAN

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

For the military, motivation is an extremely important subject; often talked about, written, discussed and debated. There is the age-old saying in England that the soldier fights for God, King and Country. And despite our close association with the British Army from which we have inherited many of our traditions, that belief does not hold true for us because India is a secular and democratic country. And while we may not fight for a particular God, our troops are certainly very religious and units have their temple, church, mosque or Gurudwara depending on the class composition of their troops. God is certainly worshipped, remembered, thanked, and prayed to daily and particularly before every battle. Many a unit motto and war cry is taken from the scriptures and those who are martyred on the battlefield are cremated or buried according to their faith with full military honours. Religion is a powerful motivator.

So what is it that motivates Indian soldiers to sacrifice their lives for the country? Is it love for the motherland alone? Love for the country doesn't appear to be sufficient motivation for politicians, sportsmen, businessmen and many others who are perpetually jostling for self aggrandisement, personal profit or other non altruistic reasons.

Maj Gen (Dr) V S Karnik, a retired Gorkha officer, a military thinker and management consultant, perceives that the underlying philosophy for combatants in India which is handed down to soldiers, is that—

- Once in a while war between the forces of evil and good is inevitable.
- It is the righteousness of cause, which is important and India always fights for a righteous cause.
- God is always with the righteous.
- The soldier's job is to perform his duty faithfully, to his utmost ability; without concerning himself about its rewards.
- Human soul is immortal; it is only the body, which is perishable.
- The belief that our country, Bharat Mata, is the best and very dear to us; we fight to protect our motherland, our people, our families and our way of life. This is our dharma.

The above listed tenets are passed down by the military leaders to the combat personnel. Also, Indian troops being very religious, all units, according to their class composition have a Religious Teacher. Religious and military motivation is conveyed to these Religious Teachers through the Institute of National Integration in Pune, who in turn propagate it to the combat personnel in the units.

This philosophy is all pervasive and affects the soldier's environment and thinking in all that he does. Love for the county and patriotism are part of the ethos which is ingrained

in him right from the beginning and underscores the 'raison d'etre' for his being a military soldier.

There are several direct factors also that affect motivation but 'Naam, NamakaurNishaan' are the three elements that may be summarised as the DNA of the Indian Army.

Naam stands for honour, self respect, the good name, reputation or the prestige or the izzat of the paltan and country and self respect. This is the soldier's immediate environment. He lives, fights and dies for the unit. It is called a 'unit' to emphasise that it is one cohesive and complete force; one for all and all for one. The soldier spends his whole life in that unit.

Indian army regiments emphasise favour for community based regiments – Marathas, Kumaonis, Sikhs, Rajputs, Jats, Nagas, Dogras etc. So the soldier is always in an environment of community loyalties, community commonalities, community history, traditions, rituals, customs, and values etc in which he was born and nurtured.

The men eat together, pray together, play together; the unit is the family. They celebrate festivals, share each other's happiness and aid each other in sorrow. They train together and fight as one entity. The emotional commonalities and collective psyche make it easier to motivate people for battle. e.g the Gorkhas ingrain into their troops that it is better to die than to live the life of a coward; the Rajputs believe that there is no greater shame than getting a bullet in the back; the Marathas swear that it is a disgrace to desert the battlefield and so on. The men therefore need no coercion. They are constantly reminded of their military heritage and heroes. To be defeated is a dishonourable thing.

For the Izzat and name of his unit, the soldier is ready to give his life. Before joining the actual battle, the leaders at various levels, remind soldiers about this, "You are going to fight for the name and Izzat of the battalion. We never run away from the battlefield. Remember your ancestors who served in this battalion. Do not tarnish their name. Remember the colours and battle honours won earlier by the battalion. Laurels have to be won afresh every time". These are the actual words used to address the soldiers. Basically, the main motivational factors are the name of the Regiment, loyalty to the unit and the unit colours and indirectly of his community or village.

Namak denotes loyalty to the salt partaken. This tradition of loyalty to the person or unit whose salt the soldiers partake comes from the mid-eastern culture and is strong in North India and the Hindi heartland. When a recruit passes out of the training centre and becomes a soldier he participates in a 'Kasam Parade' in which he is administered an oath, and in some regiments, also a pinch of salt. Indian soldiers firmly believe that there is nothing more dishonourable than to be

disloyal or betray the person, family or agency that feeds them, In this case the unit, regiment and the army. The men bear the title of their regiment on their shoulders and the insignia on their cap badges and front belt buckles. They owe their fullest loyalty to the regiment, of which their unit is a part and whose salt they have partaken. Consequently, 'Namak Haram' is one of the vilest abuses that is hurled at a betrayer.

Politicians, not understanding this concept of motivation, made efforts after independence, to change this practice of having battalions based on community and to reorganize them as mixed battalions. The army resisted this. The concept on caste/community-based battalion works as a major motivating force. Consequently the system of community based 'pure' regiments continues though some new units have been raised on mixed basis; but the men are generally from the same area or region. The mix has to be compatible.

Nishan - stands for the national flag /ensign/ standard / regimental colours. In days of yore, units carried the regimental standard or banner to war. The location of the flag marked the position of the Commander and it was considered the ultimate disgrace to allow the unit colours to be captured by the enemy. If the standard bearer fell, it was immediately picked up by another because often loss of the colours also signified defeat and the end of the battle. Hence the term 'rallying round the flag.'

The colours are considered sacred and when the colours are presented to any unit by the President of India, priests from all four communities, the Panditji, the Padre, the Granthi, and the Maulana, jointly consecrate the flag. The flag is kept encased when not in use, in the unit Quarter Guard, which is its armoury. When the colours are trooped, i.e. brought uncased on parade, everyone in uniform salutes it and civilians stand to attention in respect. The colours are escorted by a Colour Escort or as we say in India, the NishanToli. The colours are given a general salute in 'present arms' mode. Such is the reverence for regimental colours.

The period of service that a soldier serves under the flag is called colour service and reservists can be recalled to serve under the colours in war.

Captured enemy flags and colours on display in museums or Military Academies are traditionally displayed inverted, to denote that these are enemy flags and not to be saluted.

When the colours become old and worn out, or new battle honours need to be embroidered, the old colours are ceremoniously 'laid to rest' once the new standard is consecrated.

Good leadership is a battle winning factor. It is the leadership and example set by the officers that matters a great deal. Indian army officers lead from the front resulting in a very high ratio of officers killed vis-a-vis men when compared with other armies. They never ask their men to take risks that they themselves would not willingly face. The officers to men death ratio during 1965, 1971 and Kargil war, was 1:10, which is considered very high, compared to the figures of world wars and other armies of the world.

Leaders at all levels in the army, motivate men. They inspire the soldiers. Senior Generals always say that 'there are no good or bad units in the army; there are only good or bad leaders'. The good leaders are those who can effectively motivate the men under their command. The officers motivate men by leading from front, undergoing the same hardships if not more, and caring for the honour, welfare, comfort, morale and safety of the men under their command.

Leadership is important in motivating soldiers in battle and in adverse living conditions for a prolonged period of time. A major part of the motivation rest on leaders who spend lot of time with soldiers. The officers of the Indian army are true and practical Human ResourceManagers, highly experienced in emotional intelligence, expert in inter personal relationship to motivate soldiers and to keep motivational level high.

High morale, comradeship, esprit-de-corps and teamwork, further strengthen the motivational factors. The soldier is motivated when he is aware that he is part of the team, has reliable friends, around him, who can be trusted, and who will lay down their lives to protect him. He knows that the army has provided him the best and most reliable of weapons, ammunition and equipment which will unfailingly function every time irrespective of weather or terrain conditions. Discipline, hard work and good training, standard operating procedures, tough but understanding officers, ways of military life, its core values, are few more contributing factors to motivation. The battalion works and performs, as one "family"

Sense of duty towards the profession is ever prevailing. This is taught to him right from his induction, imparting training in all its aspect, in such a way that it becomes his habit. It's the value system that is imbibed over a period of time that predisposes a soldier to obey and to fight; that becomes a matter of honour.

Other motivational factors are initial success in battle; as the saying goes, nothing succeeds like success in war. Welfare aspects of the soldier like regular leave, pay and allowances, welfare of his wife and children (by his battalion) during his long absence from his home and the assurance he sees around him, that even after the death of a soldier in battle, the soldier's wife, children, parents are being looked after (by his regiment) – all have a bearing on motivation.

In conclusion it is re-emphasised that Naam, NamakaurNishan are the prime motivating factors for the Indian soldier; good leadership is a battle winning factor. Religion also plays an important role in a soldier's life. Love of the country and patriotism is a continuous inter woven refrain that is part of the military ethic. These along with other motivators prepare the Indian soldier to fight on to the last man and the last round and make the supreme sacrifice willingly.

The Indian soldiers are amongst the world's fiercest and most feared fighters. Quiet, disciplined and God fearing in peacetime, but trained to kill without fear, without remorse and without pity or hesitation in war.

Parisevanam

Bhagavad Gita

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

CHAPTER 6 (Part I) Dhyana Yoga

Chapter 6 of the *Bhagavadgîtâ* is named “*Dhyâna Yoga*” or “*Âtmasamyama Yoga*”.

This is the first time Lord Krishna introduces *Dhyânam* or Meditation. The last four chapters laid emphasis on *Karmayoga* and *Jnânayoga*. This is the only chapter which deals with the individual effort of a *mumukshu* and thus, *Bhagavân* has to introduce the topic of *dhyânam* here.

What is *Dhyânam* or Meditation?

When the mind has a flow of the same thought to the exclusion of all other diverse thoughts over a period of time, it is called meditation (सजातीयवृत्तिप्रवाह).

Meditation can be of two types.

1. Contemplation upon *Îshwara* with a form (सगुणईश्वरउपासना).
2. Contemplation upon the *Âtmasvarûpam* (निदिध्यासनम्).

The first form of meditation is called *Upâsanâ* which is necessary in training the mind for one-pointed focus and concentration (चित्तनैश्चल्यम्). This type of meditation is useful in preparing the mind-intellect for receiving *Âtmajnânâ* and hence it is called *Upâsanâyoga*. In this type of meditation, the *mumukshu* is not yet capable to understanding the subtlety of the teaching. The purpose here is to develop worthiness to receive wisdom, (ज्ञानयोग्यताप्राप्तिः).

The second form of meditation is contemplation on the teaching received from the *shâstra* and Guru for internalizing it. This process is called *Nididhyâsana* which is almost like stirring the knowledge received during *shravanam* and *mananam* by which it becomes so well assimilated in the subconscious, that it is spontaneously available whenever it is needed. It is only assimilated knowledge which becomes transformative knowledge. It is the process of converting *Jnânâ* to *Vijnânâ* as *Bhagavân* frequently mentions. *Nididhyâsanam* is to be done only when one has exposed oneself to the teaching of *Vedânta* for a length of time and made the knowledge doubt-free. Here, the mind dwells on any of the teachings on *âtmasvarûpam*.

In this chapter *Bhagavan* is dealing with *nididhyâsanam*. He assumes that enough *Karmayoga* and *Upâsanâyoga* have been followed and enough of चित्तशुद्धिः and चित्तनैश्चल्यम् have been gained; enough exposure to the *Brahmavichâra*

under the guidance of a Guru has been achieved.

The basic preparatory *sâdhana* for *Nididhyâsanam* is *Karmayoga* (here we should include the *Upâsanâyoga* also as *upâsanâ* is a *mânasa karma*).

In the concluding three verses of chapter 5, *Bhagavân* gave a brief introduction to the preparation for *dhyânam*.

“Let all the objects of the world be outside your mind, which is where they belong. May you withdraw your sense organs (here He mentions only the eyes as they are the sense organs which can get distracted the most). May you regulate your breathing to be slow and even.”

Breath is very closely connected to the state of mind. Even and regulated breath gives the mind a state of calmness and ease.

“May the mind and intellect be under your mastery; such an *antahkarana* is capable of one -pointed focus on the object of meditation (ध्येयम्).”

What then should be the object of *Nididhyâsanam*?

The Lord says “Let Me, the ultimate receiver of all actions, the ultimate Lord of the whole Universe and the one who resides in every heart “as consciousness” be the object (ध्येयम्) of your *nididhyâsanam*.” (v 27,28,29 of ch5)

Bhagavân starts with the *Nididhyâsanam*, again by praising a *karmayogî*.

“Just giving up *Vaidikakarma*-s and fire rituals, does not make a person a *sannyâsî*. A *karmayogî* is a *sannyâsî* par excellence because he has given up the very entanglement with *karmaphala*. Such a person may be an active *gruhasta* playing his role in the society and yet, the very attitude of *karmaphala-tyâga* makes him a *sannyâsî*.”

“Arjuna, may you understand that what is known as *sannyâsa* is nothing but *Karmayoga*. Without giving up the “I” and “me” with *karma* and *karmaphala* one cannot become a *karmayogî*.” (V1,2)

***Bhagavân* says that external signs of renunciation do not make one a *sannyâsî*. It is the capacity to renounce mentally and emotionally all attachment to one’s actions and their consequent results.**

The next two verses define two terms:

1. A *mumukshu* who wants to mount the horse of *dhyânam* (*nididhyâsanam*). This person is called आरुरुक्षुः.

2. A *jnânayogî* after sufficient *shravanam* and *mananam* has already established himself in *nididhyâsanam* is called आरूढः.

What are the preparations needed by these two *mumukshu-s*?

Bhagavân says;

“For the आरूढः, *karmayoga* is the only *sâdhana*. This prepares the *muni* who has his final goal in *moksha*, with the type of mind needed to abide in *dhyânam*”.

“For the आरूढः whose mind is sufficiently prepared, the *sâdhana* is only *shama-dama*.” (v3)

Has the *karmayogî* not trained himself sufficiently in *Shamadamâdishatkasampatti* (शमदमादिषट्कसंपत्तिः)?

Yes, he has. But the objective world is so distracting, that it can divert even a serious meditator. Hence an आरूढः has to have mastery over his body-mind-sense complex, which is the only *sâdhana* to remain in *nididhyâsanam*.
(To be continued ...)

UPGRADING THE UNIVERSITIES

BY ARUN R UPPONI

Reputed educationists seriously think that the standard of the Indian Universities can be improved by bringing sweeping methods - a) to change the present system existing in our universities, b) to guard from the interference of the Government and c) to introduce healthy procedure by means of a new body of “Higher Education Commission of India” (HECI)

Now the fact is that both the “U G C” and the All-India Council for Technical Education (AICTE)” are not showing the signs of improving the quality of Higher Education. The “UGC” is empowered to grant financial aid to Universities, in order to promote and maintain the standard of teaching. It has unlimited freedom to do so, without any checks, due to which substandard universities are claiming grants for colleges, having no suitable or proper buildings and genuine teachers and having doubtful standard. Unfortunately the UGC does not have sufficient powers to abolish such irregularities.

Secondly, the experts also say that the “UGC” is unable to ensure quality of education in Universities and promote the interest of the Government. Besides, its funding powers have not been used in a fair manner. It interferes in the autonomy of the good institutions. The “AICTE” has also failed in its functions to maintain the standards of the technical education.

Hence, hefty corrections are badly needed to make fast developments in higher education, by bringing “HECI” to rectify all such defects mentioned above. The HECI will comprise of a Central university V-C. as Chairman and an eminent scholar from some other research institution, as vice Chairman and Directors from various National institutions. Due to this change the experts are confident of having an educational quality which will be the best of its kind. Further, the “HECI”, will also take part in publishing audit findings, to avoid malpractices.

VC of the Universities: The Vice –Chancellors, heading universities, are academic and administrative chiefs. There must not be delay in appointing VCs, when there is a vacancies. Sometimes, their appointments are caught up in cross fire between the Governor (appointing authority) and the Government. An upright person must be there as VC and Competent search committees must be formed to avoid

politically connected persons. The candidates for the VCs posts should be morally upright, well qualified and efficient in administration. This is essential not to undermine the standard of the university or to bring a blot on it.

Central Universities: The Central Universities, such as JNU of Delhi and the two others of Tripura & Bihar are headed by HRD Ministry (but not by the Governors). But, West Bengal’s “VISVA BHARATI” University, the only central university has the Prime Minister, as its Chancellor. The Convocation must be held regularly in these universities, to award Ph.D. degrees, otherwise their status is likely to be covered, as said by the President, who observed that the convocation is not held every year.

Honorary Degrees: Such degrees are conferred by the universities to the persons as an honour. As such, it is purely an academic award. Conferred on a person, in recognition of a distinguished contribution in any field. Secondly, the university itself must have a repute and status, to confer such degrees. Such honorary degrees carry Dr. before their names.

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The Rainbow Snake

GAYATRI MADAN DUTT

(First published in the Bhavan's Journal of the Bharatiya Vidya Bhavan)

I graduated from Mumbai University with English Literature and French. I have a deep interest in human and language origins, and in human culture, and have been studying the disciplines linked to these subjects for the past 20 years.

Attempting to seek the origin of the world's myths is a fascinating exercise. It has been said that there is a kernel of truth within every myth, and that mythology is actually history wearing very large-sized shoes!

The Vedic scholar and socio-anthropologist, Ladli Nath Renu, has narrated the story of the clash between Indra and Vrtra in two of his three books published by the Bharatiya Vidya Bhavan*. This encounter appears to have really happened long ago at a time when totems were held in great reverence, during a period termed the 'totemic era' of human history. Down the millennia, the Indra-Vrtra confrontation got transformed into a myth. The incident as recounted in the Rig Veda is as yet un-mythologised. Renu presents it, quoting verse after majestic verses as the struggle for the release of water between two human adversaries. Vrtra is called 'Ahi' in the Vedas because he belongs to the Ahi or Serpent-Dragon tribal clan. (The Sanskrit word *ahi* = 'snake' is linked to Greek *ophis*, Old Persian *azi* and Old Armenian *iz*, which also mean 'snake'.)

The serpent is Vrtra's totem. His other totem is water, and he venerates rivers as Mother. Indra has assured a friend that he will provide water for a ceremony which is to be performed. He has an outlet dug on the bank of the river Saraswati to divert the water to the ceremonial site. Vrtra cannot tolerate what he believes is the cutting and desecration of Mother River. He and the other Ahis try to stop Indra and his helpers. But Indra is equally determined to keep the promise made to his friend. They confront each other. The combatants are well matched. Finally, a special stick-spear tipped with a sharp bone head is crafted for Indra. It is a weapon new to that time. He assails Vrtra with it. His entire body ripped and bloodied, Vrtra can barely stand. He somehow reaches the water outlet. He lies down on the stones and boulders piled by his men to stanch the flow of water into the outlet, symbolically blocking it with his own strong, big-built body. This act of non-violent protest stuns Indra. He retires from the scene, unwilling to attack a non-combatant. Not knowing what to do, he goes through an agony of painful indecision, worse than the one Arjuna went through at the start of the Mahabharata War. And there is no Krishna to help him resolve it (Renu, 2004, page 103). But Indra belongs to a group of new thinkers which believes that water is not desecrated but sanctified, when used in a

ceremony. Steeling his will, he picks up his spear and does what he feels he must. "This was the blockade of water by Vrtra that was made famous by the Vedas and Puranas. It could not be lifted till the death and martyrdom of Vrtra" (Renu, 2013, page 142). In later Sanskrit literature, this story reappears in a greatly mythologised form.

Vrtra is thought to have worn the body parts of his totems in order to strike fear and awe in his rivals, and to boost his own courage (Renu, 2004, page 95). It is a practice followed even today by some tribal groups. Vrtra would have covered himself with moulted snake skins tinted with natural pigments inspired by the colours of his serpent totems such as the orange-and-blue-hued Indian Krait and the Red Sand Boa.

The mythical Rainbow Snake which protects waterholes is an important part of the belief-system of the Saan Bushman tribes of South Africa; the Rainbow Serpent which is linked to water sources like rivers is also an important element in the mythology of the Aborigines of Australia. These two peoples are separated by several thousand kilometres of land and ocean. Scholars have wondered whether their shared Rainbow Snake myth could have a common ancestry; a single place of origin. We may note the position of the Indian subcontinent, located at the very centre of these two regions. Is the Vedic story that played out in this middle region or *madhya desha*, the ancestral source of the Rainbow Snake?



Australian Aboriginal Rock Art



The Drakensberg Mountains of South Africa named after the Dragon/Serpent of Saan mythology

Mark Twain's words come to mind: "India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend..." From the South Asian human cradle, the ancient legend of Vrtra the Ahi could have been carried west to Africa and east to Australia. The Indra-Vrtra narrative of the Hero Killing The Dragon appears to have been incorporated into the stories of groups who migrated north: Persian King Faredun taking on the dragon Azi Dahaka, Egyptian Ra killing the giant snake Apep, England's patron saint, Saint George, killing the dragon, and Saint Patrick ridding Ireland of snakes.

*'Vedic Records On Early Aryans' (2004) and 'The Origin Of The Aryan Cult: A Saga Of Early India' (2012). The third book is titled 'Indian Ancestors Of Vedic Aryans' (1996).

(Picture source: Bradshaw Foundation)

Emotional Attacks ...Fending them away

GURUDUTT MUNDKUR

Personal experience and those of others show that hurtful confrontations often leave us feeling drained and confused. This writer is no a professional counsellor, but discussions with a counsellor and two other good friends caused these four hundred odd words to be typed out.

When someone “attacks” us emotionally, we may wonder what we did to rouse their anger, and we take their actions personally. We may ask ourselves what we could have done to compel them to behave or speak that way toward us. At the discussion, each of us narrated a few of the “attacks” we experienced. We then arrived at the conclusion that there are no real targets in an emotional attack and that it is usually a way for the attacker to redirect their own uncomfortable feelings away from themselves. When people are overcome by strong emotions, like hurt or anguish, they may see themselves as victims and lash out at others as a means of protection or to make themselves feel better. One may be able to shield oneself from an emotional attack by not taking the behaviour personally. First, however, it is good to cultivate a state of detachment that can provide one with some protection from the person who is attacking, which would allow one to feel compassion for the “attacker” and remember that their

behaviour is more about their own need to vent their emotions than about the person at the receiving end of their “attacks”.

If one has difficulty remaining unaffected by another's behaviour, one needs to take just a few moments to breathe deeply and remind oneself that one didn't do anything wrong, and that one is not responsible for “attacker's” feelings. *If one can look at this person as indirectly expressing a need for a “ventilator” —whether they are reaching out for help or wanting to be heard—one may be able to diffuse the attack by getting them to talk about what is really bothering them. All one does is to just listen, with an occasional “Oh” or “Is that how you feel?” or words to that effect, without any agreement.*

One cannot control other people's emotions, but one can control one's own. If one senses oneself responding to their negativity, one must try not to let oneself so. One has to keep one's heart open to them, and they may let go of their defensiveness and yield to your compassion and openness.

[Here, only emotional attacks have been spoken about. Emotional blackmail is a different cup of tea. On occasion, though, an emotional attack may lead to emotional black-mail.]

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Personalia

Aarati Savur :

Ms. Aarati Savur - the CEO of Parisar Asha - Centre for Educational Research and Training, is a passionate educationist, an artist, motivational speaker and a life coach. Parisar Asha is a Mumbai based not-for-profit Organisation that supports schools to

provide a joyful 21st century learning system integrating the environment and art. She has a rich experience of 26 years in the field of education and the corporate world. According to the wish of founder director of Parisar Asha, Ms Gloria de Souza, Aarti left her flourishing corporate career and rejoined Parisar Asha as CEO in 2013. She holds a Masters Degree in Science-Botany as well as a Masters in Arts-Drawing and Painting. She strongly believes that to bring about a



positive change in the society, there is an immediate need to bring about continuous innovation in the education system. In the last few years she has brought about many positive changes in the organisation and in the society at large through various innovative projects, such as Eco-tech World School Program, Free parenting helpline, innovative workshops for students, teachers and parents for a sustainable tomorrow.

In the last 8 years these programs benefited approximately 2 lakh students, 2 lakh families and more than 10,000 teachers. She has been also conducting workshops globally. During the pandemic, their Toll free helpline was extended to Covid relief. Parisar Asha started many free online initiatives to continue education for the lower income group students such as free Spoken English classes, study circle, art and theatre enrichment, reading club etc. She also introduced special webinars on mental health which was crucial, such as Ask the expert-Thursdays series on Facebook and Youtube

Ms. Savur dons many feathers in her illustrious cap.

- She was a member of Experts resource for the Board of NCERT Art and Aesthetics department. She was involved in creating and rolling out our teacher's training package in MA in Arts integration for NCERT.

- She is a member of Anti sexual harassment committee for women and children for:

1. Maharashtra Police State Intelligence Department
2. Thadumal Shahani Engineering college, Bandra

- She is also the executive chairman of the 'Womens' Movement for Peace and Prosperity' (WMPP) initiated by the Times group.

- She is on the advisory board of Global Chambers, Mumbai chapter.

Not surprisingly, she has been specially lauded by many institutions for her work. Recently she has been selected by SME Global Business as one of the top 100 Global Women Leaders. She has been also honoured by Jamnalal Bajaj Management Institute with 'Leadership award.

Among her major awards are:

- 'Maharashtra Guru Gaurav'
- Indian Convention centre, Delhi's Women Achiever award
- Femina Award - World Women Super Achiever Award
- IWAA –Indian Women Achievers award
- Women leadership excellence award in NGO and philanthropy by CMO Asia, at Singapore for her outstanding contribution in the field of education.
- Women in Business Award by Indo Global SME chamber -Chamber of commerce
- Future Women Leadership Award

Under her leadership Parisar Asha has won many prestigious awards:

- 'Reimagine Learning Challenge Pacesetter' by Lego foundation and Ashoka Changemakers
- Global NGO Award 2016 by the world CSR congress for outstanding contribution in education for sustainability
- 'The Global giving award' in the category - Innovation in Education, at Dubai
- India Sustainability Leadership Award - Certificate of merit - 2018

On the personal front, braving a deep personal tragedy when she lost her husband Uday Savur at a very young age, She has taken on the mantle of being the Woman of the house and has full support of her mother in law Sudha and daughter Bhairavi.

Aarati Savur can be contacted at Parisar Asha, Centre for Educational Research & Training, 101/104, Dunhill Villa, Besant Street, Off S.V. Road, Santacruz,(West), Mumbai-400054

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Kavita Mundkur Nigam:

Kavita Mundkur Nigam, daughter of Smt. Vrinda Mundkur and Shri Dilip Jairam Mundkur has been recognized and chosen on the list of "Powerful Indian Women in Intellectual Property 2021" by World Intellectual Property Forum.

Kavita is a lawyer specializing in the field of Intellectual Property Rights and is a Partner in the reputed Indian IP law firm Krishna & Saurastri Associates LLP. Her practice areas include anti-counterfeiting, litigation in the copyright / media and entertainment sector, IP licensing and acquisitions, technology transfers, arbitrations etc.

Her grandmother, Late Smt. Aruna Rao Kundaje, a renowned Konkani poet, writer and composer of Hindustani Classical Music and recipient of the Sahitya Academi Award and Kavita's mother, Smt. Vrinda Mundkur, a Hindustani

Classical Vocalist, mentored, groomed and instilled in Kavita, a keen interest for writing and the performing arts from a very young age. Kavita's interests in the creative fields coupled with her passion for law derived by her from her lawyer grandfather Late Shri Bhaskar Rao Kundaje, led her to choose a career in the field of Intellectual Property Laws including copyright dealing with many creative industries.



Kavita has actively handled complex domestic and cross border disputes involving intellectual property rights including arbitration at the International Chamber of Commerce (ICC) and successfully spearheaded several complex IP transactions for her clients in various industries such as the media & entertainment, pharmaceutical, FMCG etc.

She has conducted several workshops and spoken at various national seminars held for creating awareness and bringing about reforms in intellectual property laws including those organized by Confederation of Indian Industry (CII), Cell for IPR Promotion and Management (CIPAM, Govt. of India), Indian Institute of Technology (IIT Bombay), Indian Institute of Management (IIM Bangalore), Federation of Indian Chambers of Commerce & Industry (FICCI) and Associated Chambers of Commerce & Industry of India (ASSOCHAM).

Kavita has authored numerous articles on Intellectual Property Rights which have been published in several prestigious national and international journals and publications.

On an international level, she has been elected and continues to actively work for the last many years as a member of the working committees of international intellectual property practitioners' associations such as the European Communities Trade Mark Association (ECTA) and the "Anti-Counterfeiting and Parallel Trade Team" of the European IP Attorneys Association, MARQUES.

As a committee member of the European Attorneys' associations, Kavita has been regularly travelling to several countries in Europe and around the world for the past more than 10 years, participating in various projects creating awareness worldwide of various intellectual property laws.

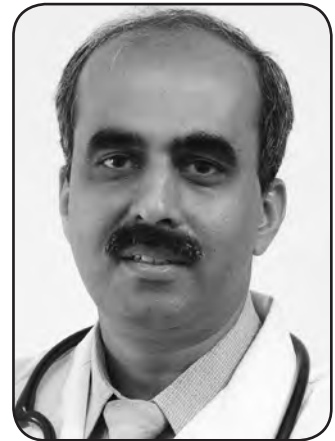
Kavita's husband Shri Dinkar Nigam is a corporate lawyer and in-house counsel in the legal team of the reputed Indian pharmaceutical multinational, Glenmark Pharmaceuticals Ltd. Her sister, Tejal Mundkur is also a corporate lawyer and in-house counsel for the renowned global pharmaceutical multinational, Abbott India Ltd. Kavita's father Shri Dilip Mundkur is Sr. V.P. for projects in Raptakos Brett (Pharma).

The Karnad Cousins

Dr. Dilip Karnad

Dr. Dilip Raghuvver Karnad was awarded the Master Teacher Award 2020, by the Indian College of Physicians. This is an award given annually by this national body, to medical teachers who have made significant contributions to teaching of Medicine to medical students and post-graduate doctors over a number of years.

Dilip is a General Physician and critical care specialist with more than 35 years of experience in his field. He is MD (General Medicine), DNB (Medicine), FACP, FRCP. He taught General Medicine at Seth GS Medical College and King Edward Memorial Hospital, Mumbai from 1982 to 2009. He was also an Adjunct Professor of Medicine at the Baylor College of Medicine, Houston, Texas from 2003 to 2012. He now works as intensive care consultant at Jupiter Hospital Thane and is a teacher for DNB in Critical Care Medicine, a super-specialty course by the National Board of Examinations in New Delhi. He also practices as a General Physician in Dadar, Mumbai.



Dr. Anand Karnad

"The secret of the care of the patient is in caring for the patient" is Dr. Francis Peabody's guiding principle that Dr. Anand Karnad follows. In addition to the many attributes he inherited from his parents, his main inspiration to a life devoted to clinical medicine was learning clinical skills in Madras Medical College from the late Dr. K.V. Thiruvengadam who taught him the



essentials of how to be a good physician. Thirty-five years into a career devoted to blood diseases and cancer (hematology and medical oncology), Dr. Karnad is more convinced than ever that in this era of molecular medicine, what the patient really needs is a good doctor who will listen, and one who will never abandon the patient's bedside, regardless of the outcomes of treatment.

Son of obstetricians, Dr. K Bhaskar Rao and Dr. Gowri Balaji, Dr. Anand Karnad completed his medical degree from Madras Medical College at the University of Madras (Chennai). He is a tenured Professor of Medicine in the

Division of Hematology-Oncology at Mays Cancer Center in the School of Medicine at UT Health, San Antonio, Texas, where Dr. Karnad sees patients, connecting with every one of them, sometimes even visiting their homes to deliver care at the end of life. He believes that rapport with his patients is the most important part of developing a treatment plan that works for them. He has been active in clinical research and has been a clinical investigator for the National Cancer Institute Clinical Trials for over two decades. He has been training doctors for careers in hematology and oncology by directing fellowship-training programs since 1989, and continues to teach clinical skills to junior medical students. His clinical research interests include cancers of the blood system (lymphoma/leukemia), and a long-standing passion to improve the care of cancer and blood diseases in the elderly. He holds the Castella endowed chair in aging. He was named one of San Antonio's Top Doctors 2021!

He has a broad interest in music and plays classical guitar. He is also a writer – his book "Intrinsic Factors," a biography of William Castle and the rise of hematology as a scientific discipline, was published by the Harvard University Press.

The Goveas Sisters

Tanisha Goveas :



Ms Tanisha Goveas (Granddaughter of Late Dinkar Katre and Usha Katre of Bengaluru and daughter of AB Goveas and Srilekha Katre Goveas) completed her MA in Applied Psychology from Mumbai University in 2018.

She has since been working as a Content Writer for a mental health start-up in Mumbai. She has also started conducting online therapy sessions during

the pandemic for people struggling with their mental health.

She volunteered for The Wellbeing Volunteers United, a free mental health hotline for those struggling to cope with the lockdown, started by Dr Prakriti Poddar, of Poddar foundation. As a student, she volunteered at a de-addiction and rehabilitation centre in Pune. She has also volunteered in the field of children's education and mental wellbeing.

Dr. Neha Goveas:

Dr. Neha Goveas (Granddaughter of Late Mr. Dinkar Katre and Mrs. Usha Katre of Bengaluru and daughter of A. B. Goveas and Srilekha Katre Goveas) was awarded PhD in Biology from the Technical University, Dresden (TU-Dresden), Germany in November 2020. Her PhD research topic was 'Epigenetic modulation of intestinal homeostasis by H3K4 methyltransferases'. She is currently doing her postdoctoral research at



the Biotechnology Center in TU-Dresden.

She has published research papers in reputed journals and presented scientific posters in international conferences. She received a travel grant award by the German Stem Cell Network (GSCN) for participation in the Hydra XII Summer School, Greece . She also won second place at the biomolecular design competition, BIOMOD, at Wyss Institute, Harvard University as part of a team representing TU-Dresden.

Here and There

Report on the activities of Bengaluru Local Sabha for the month of March 2021

Special programmes: On 1st March, on the occasion of the Shishya Sweekara Divas of Parama Pujya Shrimat Parijnanashram Swamiji III and on 3rd March, on the occasion of Pattabhisheka Vardhanti of Parama Pujya Shrimat Sadyojat Shankarashram Swamiji, Bhashya Pathana was rendered by sadhaka-s from their respective homes and Ashtavadhana seva was performed at the Math. On 11th March, on the occasion of Mahashivaratri, *Charyama* Pujan was performed at the Math by two Grihastha-s: Shri Satyendra Sorab and Shri Raghavendra Sorab and two yuva-s: Shri Varun Mallapur and Shri Prithvish Kumble and guided by Shri Raghuvveer Thonse . Stotra Pathana during the puja was rendered by Smt Sunanda Sagar, Smt Uma Trasi, Smt Sandhya Nayel, Smt Sheela Kumble and Smt Lakshmi Rao. Yuvadhara members Kum.Deepika Sorab, Shri Varun Mallapur and Shri Raghavendra Sorab participated in the Bhajan seva with Shri Prithvish Kumble and Shri Chaitanya Shiroor at the tabla and Smt Uma Trasi at the harmonium. Ved Shri Vijay Karnad Bhatmam and Ved Shri Annap Bhatmam recited the Vedic stotras during the puja. Online Gurupujana training is also being conducted for the registered sadhaka-s by a team led by Smt Asha Awasthi and Smt Archana Kumta. About 22 yuvas participated in the Guru Pujan shloka recitation training.

Daily programmes: Daily morning puja-s and evening puja-s on Monday-s, Thursday-s and Friday-s were performed by *Grihastha-s* and yuva-s. Durga Namaskar was performed every Friday by Ved Shri Vijay Karnad Bhatmam with the assistance of Shri Satyendra Sorab. The series of talks "The Bhagavadgita Talks - by Smt Dr Sudha Tinaikar" commenced online on Shri Chitrapur Math website from 3rd June and is held every Wednesday. Girvana Pratishtha, Sambhashana Varga as well as Prarthana Varga classes are being conducted online. Gayathri Japa Anushtaan has also been commenced online.

Reported by Saikrupa Nalkur

Vile Parle – Vakola Local Sabha (Jan-Mar'2021)

Owing to pandemic, Punyatithi Bhajans in the new year also were held online through Google Meet systematically like last year on following days.

Samaradhana of Shrimat Krishnashram Swamiji on 6th of January, 2021, Shrimat Keshavashram Swamiji on 7th January, 2021 and Shrimat Shanakarashram Swamiji on

14th February, 2021.

Online Punyatithi Satsang started with Sabha Prarambha Prarthana followed by our Dharmapracharak Rajagopal Bhat Mam's brief talk on respective Swamiji whose Punyatithi was being observed. This was followed by Shri Gurupaduka Stotram, Shri Parijnanashram Trayodashi and a few Bhajans by Prarthana Varga children, Yuvadhara members and other members of our Sabha. The host for the evening would conduct Mangalarti and Deepanamaskar at their residence which was observed live by the Laity. Shri Shrirang Chittar, Shri Subhash Manjeshwar and Shri Chaitanya Kembre were the hosts respectively. The event would conclude with Sabha Samapti Prarthana and Vote of Thanks by our Sabha President, Shri Shrikar Talgeri Mam.

Our Sabha had organized three days Virtual Upanyas of our Dharmapracharak Shri Rajagopal Mam. With his unique style he enlightened Sadhakas on our daily prayer Deepanamaskar Stotra. Sadhakas were blessed to learn different facet and deeper meaning of the shlokas which they chant regularly.

Our Sabha's Seva Saptah was scheduled from 31st January to 6th February, 2021. Due to extended lockdown period Seva Saptah was offered to our Guruparampara and at the Lotus Feet of Devi Durgaparmeshwari from our respective homes. On Sannikarsha day, 6th February, 2021 Smt. Sujatha Mudur performed Gurupujan.

On 1st March, 2021 our sabha had organized Online Satsang on the occasion of Shishya Sweekar Day of H H Shrimat Parijnanashram Swamiji III. The programme commenced with Sabha Prarambha Prarthana. Our Dharmapracharak Rajagopalmam presented a short upanyas on Shishya Sweekar Day which was followed by sharing of personal experiences by Sadhakas. Smt. Sulabha Sthalekar and Shri Gourang Kundapur remembered some of their moments spent in the divine presence of Shrimat Parijnanashram Swamiji III while Smt. Shyamala Bhat narrated her memorable experience of witnessing Shishya Sweekar Day.

To commemorate 24th Ordination Day of Shrimat Sadyojat Shankarashram Swamiji, our Sabha had organized a Samuhik Guru Pujan on 3rd March at Shri Ashwin Bellare's residence which was shown Live on Google Meet to Sadhakas. Smt. Nita Bellare performed Shri Guru Pujan followed by Mangalarati and Naivedya.

On the auspicious occasion of Mahashivratri, some Sadhakas from our sabha performed Char Yama Pujan at their residence while watching live puja done by our Param Pujya Swamiji at Shri Chitrapur Math. A few Sadhakas were fortunate to be present and perform Char Yam Pujan at Shri Chitrapur Math in the divine presence of Swamiji.

Reported by Radhika Chittar

Our Institutions

The Saraswat Mahila Samaj, Gamdevi:

Mother's Day was held by Saraswat Mahila Samaj on 26th February 2021 on –line which is a yearly tribute to Smt Kasturba Gandhi's Punyatithi. We felicitated two successful

and accomplished ladies on this day in respective field.

This year we invited two distinguished ladies as Chief Guests – Brig (Miss) Vijaya Taggarsari of the Indian Armed Forces, Military Medical Servies, Nursing, and Mrs Anjani Chandavarkar, wife of Capt. Prakash Chandavarkar, recipient of the most prestigious award- Vir Chakra award. After the welcome by Padmini Bhatkal, Geeta Balse introduced Brig. (Miss) Vijaya Taggarsari, our first Amchi Mahila. Brig. Taggarsari after completing SSLC with high marks, joined the Nursing course at Nair Hospital. After completing the course she was inspired to join the Indian Armed Forces in the Medical Services Nursing. Because e of her hard work, diligence and commitment her career graph rose up fast, and slowly and gradually she was promoted from one rank to one other. First Captain and within 15 years she was promoted to Major and thereafter to the rank of Capt. Col and then Col and finally she was conferred with the rank of Brigadier 6 years before her retirement when she reached the pinnacle of her career. Later she was posted in the Navy Hospital INHS Ashwini at Colaba. And just before retirement she took charge as Deputy Director of Military Services of Northern Command. She retired after 36 ½ years of dedicated service in the Indian Armed Forces. Geeta Balse requested her to give a talk on her experience in the Armed Forces. Brig. Vijaya gave a detailed account of her journey of the last 36 ½ years and described vividly the hardships and pain that they had to see and treat the jawans back to normalcy and eventually rehabilitate them. After this a collage of some very thrilling photographs of her doing rock climbing, para-sailing, helicopter flying with a copilot to reach a difficult location, etc. and during her visits to the different wards and regions was shown. After this followed a question–answer session which a gave insight of her innermost, personal feelings, her hobbies and activities post 20 years of her retirement.

Mrs Balse concluded her session congratulating and wishing her on behalf of SMS for her noble and remarkable work tending to the wounded soldiers –the sons of India, like a real mother. Our -SMS- and my Pranams and Salutations to this dedicated mother

Thereafter Ashwini Prashant took over to introduce the 2nd distinguished guest, Mrs Anjani Chandavarkar, wife of Capt. Prakash Chandavarkar.

Mrs Anjani completed her B. Com in Management from Narsee Monjee College. Thereafter she did a diploma in Public Relation from St. Xavier's College, Mumbai. She worked for almost 12 years, her last job being a Sales Manager, Avenue Regent Hotel, Kochi.

In 1985 she married to Capt. Prakash Chandavarkar of Indian Navy at Mumbai. He was posted to a Diving Unit at INS Abhimanyu, Karanja. Capt. Prakash was an alumni of the National Defence Academy at Khadakwasla, Pune. After his training he was commissioned in the Navy in 1978.

From 1978 to 1981 he served on various warships and during this period. In 1982 he specialized in Clearance Diving (CDO) and later in 1985 he was deputed for further specialization in Mines Warfare (MCDO) with the Royal Navy.

On returning to India he underwent Marine Commando

Training (MARCOS) and served at the Marine Commando Base in INS Abhimanyu.

In the rank of Capt. Prakash took active part in the Indian Peace keeping operations in Sri Lanka from 1987 to 1990 and was awarded India's prestigious Vir Chakra Gallantry Award by the President of India for bravery in the face of the enemy. His encounters with the militants took place on 17/11 /1987 in the pitch darkness in the Jaffna lagoon in Sri Lanka while travelling four miles in highly restricted & hostile waters , noticed a high speed motor dashing out of the lagoon. Capt. Prakash and his team pushed the boat and opened fire to prevent its escape. Capt. Prakash noticed them dumping objects into the Jaffna Channel . After apprehending the militants Capt. Prakash carried out immediate diving operations and recovered a box of detonators, under extreme conditions and in hostile waters in pitch darkness, with great perseverance for 2 days he was successful in locating a box of high explosives. With great bravery and presence of mind, he, proceeded to tow the box away to a safe place and neutralized it, thereafter clearing the channel for navigation. Oh what a great feat under such tremendous pressure from all sides which shows his leadership qualities, exemplary courage and devotion to duty and determination motivating the men under his command to complete the hazardous task efficiently and successfully .

In 1988 Capt. Prakash led the Naval Commando Group which helped in rescuing the hostages on board the ship MV during the crushing of a coup against the Govt of Maldives. In 1990 Capt. Prakash was assigned command with gradual promotion from 1990 to 1994, wherein he was posted as Deputy Director at the Directorate of Diving Naval HQ, New Delhi and subsequently he was promoted as Captain. He was assigned to the post of Chief Operation Officer Diving – Special Operation (Western Naval Command 2003 to 2008

In 2008 Capt. Prakash was appointed as Jt. Director at The Maritime Concept Centre as member of Indian Navy's Premier Think Tank, where he served for 5 years and retired from a glorious naval career in 2013 on completion of 35 years of exemplary service to the nation.

During this period of trials Anjani was a pillar, the better half, always supporting him and taking charge of their 2 sons, both talented and highly qualified now, one working in Dubai and the other in Brunei. She tackled many personal, domestic and challenging time and brought up the kids during his long period of absence with a practical and accommodating approach. During a very critical health problem with great positivity and profound competence and pragmatic advice of the Armed Force doctor she conquered her brain tumor.

So here was a brave Amchi Mahila, who is back on her feet fit and fine and a great supporter in her husband's career. She was requested to give a talk about her journey through Naval years and her fight with the deadly ailment. Ashwini then conducted a question-answer session with Anjani which we all enjoyed.

Our Saraswat Mahila Samaj salutes both Capt. Prakash for his dedicated service in Naval Command and being recipient of one of the most prestigious awards Vir Chakra

gallantry award and Anjani for being the woman behind the successful man, who are a role model couple and we Amchis are extremely proud of them. Our Salutations to both and wish them both a happy and peaceful life.

Usha Surkund prepared a very appreciative and crisp Vote of Thanks for the Chief Guests. Hon. Secretary Priya Bijur had coordinated the whole programme on Zoom and presented a collage of Brig Vijaya's and Mrs Anjani's photographs. The Mother's Day event ended with a thunderous applause, appreciation and felicitation of two deserving ladies.

Reported by Geeta Suresh Balse

The Saraswat Mahila Samaj, Gamdevi, celebrated 'Yuvati Diwas' virtually on Zoom on 7th March 2021 at 5pm. Our beloved late Sadhanatai's dream-child, 'Yuvati Diwas' is celebrated to encourage and appreciate upcoming young *yuvatis* and their talent in any field. Divya Vinekar hosted and conducted the interviews of three young *yuvatis* who have stood out exceptionally well in their respective professions. The first *yuvati* - Dr. Maithilee Bijoor, works with Nanavati Hospital in Mumbai as Cardio Respiratory Physiotherapist. She has rendered her excellent service during the ongoing pandemic. The next *yuvati* - Squadron Leader Manali Bijoor, who is a Fighter Controller in our Indian Air Force, a daring profession she chose at the tender age of 12 years. Presently, she is based in Agra. *Yuvatis* Maithilee and Manali are siblings. The third *yuvati* - Nayani Sharma is an exemplary example of a second year student and a Jr Champion in Squash. She has bagged numerous accolades and prizes for our country and now for the US as she is in Pennsylvania at present. In her vote of thanks at the end of the celebration, Smita Mavinkurve said, "these *yuvatis* of our *samaj* personify the emblem of our *samaj* depicting a *yuvati* with wings flying in the sky."

Reported by Vijayalaxmi Suresh Kapnadak

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DOMESTIC TIDINGS

OBITUARIES

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

Mar 13 : Dr. Kabad Nayan Shankar Rao (73) of Mangalore at Dubai

Mar 21 : Jayant Raghuvver Dhareshwar (67) at Kharghar, Navi Mumbai

Mar 24 : Pushpa Jayant Sthalekar (nee Meena Burde) (75) at Nashik

Mar 25 : Dr Prabhakar Ramanath Shibad (86) at Mumbai

Mar 25 : Nirmala Ganesh Gulvady (83) at Goregaon, Mumbai

Mar 26 : Lt. Col Satish Mankekar (86) at Pune

Mar 27 : Anasuya Gangadhar Rao Shirlal (86) at Mangalore
 Mar 28 : Shalini Balaji Pandit (Shalu) (88) at Mangalore
 Mar 29 : Nalini Gurudatt Udyaver (93) at Goregaon, Mumbai
 Mar 30 : Sunil Devrao Yennemadi (76) at Goregaon (West) Mumbai
 Mar 30 : Sushant Sadanand Bhatkal (70) at Grant Road, Mumbai
 Apr 1 : Kabad Nalini Shankar Rao (98) at Mangalore
 Apr 1 : Prakash Kamlakar Kowshik (76) at Sirsi
 Apr 6 : Sherbet Maruti Rao (88) (Of BHEL, Bhopal, M.P.) at Bengaluru
 Apr 6 : Vasant Dattatreya Yennemadi (96) at Pune
 Apr 10 : Brig. Santosh Mankekar (84) at Pune
 Apr 13 : Vasant Bhaskar Hosangadi (86) at Lucknow
 Apr 14 : Mukta Ramanand Padbidri (nee Masurkar) (89) at Santacruz (W) Mumbai
 Apr 15 : Mira Gurudas Gulwadi (92) at Allahabad

▪ The deadline for letters, articles, poems, material for "Here and There", "Personalia", and other original contributions is the 12th of every month; the deadline for advertisements, classifieds and other paid insertions, is the 16th of every month. Matter received after these dates will be considered for the following month.



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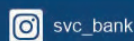
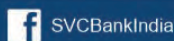
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