Kanara Saraswat Association

International Women’s Day

13th March 2021

Dr. Surekha Rajadhyaksha
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 Dr. Jyotsna Kamat
 Mrs. Ruchi Nadkarni
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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
Konkani Charitable Fund INC
USD $ 1500 ₹ 1,08,300.00
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Saraswat Foundation USA
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Talmaki Health & Education Society ₹ 20,49,785.75

Distress Relief Fund
Radhakrishna Vasantkumar Rao ₹ 30,000/-
(In Memory of Vasantkumar Vombathkere)

Medical Relief Fund
Jayant Dattatraya Burde ₹ 1,00,000.00
(In memory of Pushpa Jayant Shalekar nee (Burde)
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 model of addressing the serious problem of avoidable blindness, is being emulated all over the world. Nihchal Israni 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 world 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 up, even as we are spending quality family time together taking long morning and evening walks around the Kukkarahalli Kere 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.

Sources:

1. https://bmttoolbox.net/stories/aravind/
2. https://en.wikipedia.org/wiki/On_the_Internet,_nobody_knows_you%27re_a_dog#/media/File:Internet_dog.jpg
3. https://lawgyani.com/about-us

*by Jones, Javier Miranda of the US Census Bureau and MIT’s Pierre Azoulay and J. Daniel Kim
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)
Applications are invited in the prescribed forms from economically backward and deserving Chitrapur Saraswats for the following aid:

(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, 8th Main, 15th Cross, Malleshwaram, Bengaluru 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 along with 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, Kanara Saraswat 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](http://www.csers.org)

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


For Co-ordination Committee

Secretary
Our Cover

“Chitrapur Saraswat Mahila Din - 2021”

Dr. Divishrika Anam Raksikprabha Sarveswari Shrimati Gita Gowda, Pooja Gowda, Hingele Haripriya, and Shrimati Gita Poojari have been the key organizers of the event. The event was held Online on 13th March 2021.

Shrimati Gita Poojari, in her address, said that the event was organized in collaboration with the KASA (Karnataka Saraswat Arogya Parishad) and the Diploha in Home Science at KANARA SARASWAT Librarian.

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“Shrimati Gita Poojari”

Gitevaka Maharmari, Sangit kshetraaantle ek jok, raksikprabha, prathibhapan pratikram.

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kanara saraswat, anek pedank gilatekkan sangeet ditve. sant jananekangale jivanaekeeti anine tagnetale karyavere, sarswati bungagan "sant janaek" ho karyakram sahar keleleh. hajye 100 paar chib praman gau. karyakram anek anek samajik samajik hajye.

sant jananek "bolo to suvar barsee" hna karyakramaya 500 vna sahdekaraan "pandami" hna santheke tikka samanad keled. gitakak akunt bauku akashile jalee, samajangale yuvi bimleletona (underprivileges) jananaikait, nispand karya koroote thi jaalaka jalee. hajye suvarat titole manibhavan, Gigis samark nishe minghe hango xe kaitar nivimate karya koone keled. jatee upanti gitakakane sevadand sanasandtyuluka suke chilaamakart karya keled. taakaa karaniyos sangheyo, privaka jeeanauta jaarahela destecheri, pranganeeri chwaa korsee, aapanangale pandarane taakaa marandikoen, taake xeirer sene samelneakchi ayojone kochee, taake bhekeswale diwale tangleya pratekkeke diwale heteraa karya titole keled.


samboljaulule titungee sangeet prashanki bhiva maanadh aastaa. gudhihane hauku gitakka bhivayatun sangehe jaleechari, thi ekakee lendan, chitannah, satheeki kiyahe kalee aatine bhutakamatu akunt khulas, prakrnti aasps. arthyee udand akuntkaran, marseet, pratek karan gitekkaka pratekkeke diwale bhikamamabharai bameep, titengee diwan, jaakeet, nathee swaav aapanak deawne diwalee jadangani akarshie gitekkalee aarhan aasps. gitekkakaasli, arthya sushmabhee, nigahee, vidyalayin aatine mahaveerlayin sangeet swaavatu anek prakarathin samanad jawal aane anek sangeet svadhyay parshak meepu karya kartaale, sangeet ksheeta anek kirtiman prashamite kelele ek jodh prabhatan vayati aaparaya sar-manBH mohek aatih hoo meepu aaparaya hi aapunha xeirter aarhtyee bukuhi xeibari. aapanellaa viyantic bauku diwale aathile xeirter, gitekkaka tuuka dhanyavad !

"sriomti ruchu naadakini"

blotkaa pahibh beutsaad pramanangalee sanyakharnee karya kartaale ekai uchakshishit vayati mahayaye shriomti ruchu naadakini. shi ruddi naadakini aatine sriomti priti naadakini janghe lihoo jhongu jana, titengee 100 proe janghe lihoo geln.

ja 26 vayalabulukhe sarvabhaana titore titengee melanaa matwa jhoo coone dvyasrati. anekhi (puru) mahayay, titajyehayati akunt parichit, aashaacharyakar kath. tamaathit titikaa kedana kedaanath thi jayakray meepu dyaata. rupiabhar, titengee avaas bapun, akut ucch jeevanabuddant banwithitya suktanaya diwale sahna hootee keled. titore titengee aavayuvamakaya margchi hivadee koone suktanaya dhyen. titengee priti chho baku gulaak, rithimapat bhale pritipacheelanghai aastaa. rupiabharageli diyamant bhaya hina (rhea) naadakini, titore titengee jeevanabudda ekana prakramanayu ditysambhavari pereya diwale aastaa aane gihap janaanahayati karya koirokaa titengee prityee prawnit kartaa aastaa. rupiabharageli palak jaharait kreshtu karunyata aadhirhe. tithi bhagbho bahishina itthi kalek akastati. manabhi muhe jhata karatane jaan. rupiabharageli sarv karyaak, titengee avaasabuddaunitee dyaup swarup dhyena.

aati titore jee jaree sampaanda keteley the tarchalagithaau bhalelleda utam mutulamithiakhi asheh rupiabharageli bhavna aastaa.

ekakee kaaljree chetlie bhaya hauku rupivachhi sujataa hoodee jhalee. aatmyee sanyuk, vivadhu xeekane aatine sarthi khebalee chedipanaya titore aasthaa yelakee. titengee avaas bapun, tareekhe bhalane Teresa edu aasthaa ek untam jeevanachh abhunyti titikaa diwalee.

aekeet, aaxheet, aaxheet, aaxheet aatine sarthi khebalee chedipanaya titore aasthaa yelakee. titengee avaas bapun, tareekhe bhalane Teresa edu aasthaa ek untam jeevanachh abhunyti titikaa diwalee.

"mahaveer layin sangeet sruopathu anek prakarani samanad jawal aane anek sangeet sruopathu parshak meepu karya kartaale, sangeet kshatra aane anek kirtiman prasamite kelele ek jodh pratibhavat vayati aaparaya sar-manBH mohek aatih hoo meepu aaparaya hi aapunha xeirter aarhtyee bukuhi xeibari. aapanellaa viyantic bauku diwale aathile xeirter, gitekkaka tuuka dhanyavad !"
Brian Goldstain holds a degree in Business, Spanish, and Chinese from the University of California, Berkeley. He has worked in various fields, including technology, education, and social entrepreneurship.

Goldstain is a co-founder of Prolific Powerful Philanthropy NYC, an organization that focuses on providing education and resources to underprivileged communities. He has been recognized for his work in social entrepreneurship and has been invited to speak at various conferences and events around the world.

Goldstain is also a member of the Board of Directors of several non-profit organizations, including the Prolific Powerful Philanthropy NYC and the Brian Goldstain Foundation. He is passionate about empowering communities and helping individuals reach their full potential.

Goldstain has a strong belief in the power of education and is committed to making a difference in the world through his work and philanthropy.

In his free time, Goldstain enjoys playing tennis, traveling, and spending time with his family.
May 2021

KANARA SARASWAT

The Hon. President of Karnataka History Congress.

Rev. Kittel Awards for Research in Kannada Literature.

K. Shamarao Scholarship Awards.


Syracuse University

Environmental Entoernleogist,

Cambridge-Delhi Board

Queem Mary

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Environmental Entoernleogist,
Swedish aphasia in children with cerebral palsy

The term "Swedish aphasia" was first used in the late 1960s to describe a specific type of language impairment in children with cerebral palsy. It is characterized by difficulties in language comprehension, production, and repetition. Swedish aphasia is thought to be due to the involvement of the left hemisphere's posterior regions, which are responsible for language processing. It is more common in children with right-handedness and is associated with a variety of other neuropsychological deficits. The management of Swedish aphasia often involves speech therapy and other interventions to support language development.
May 2021
KANARA SARASWAT
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कोर्नू, तांगेल्या "Special" चेंड़वंखातिर बरेचि स्वतंत्र जीवन मेलोंतु दिव्यांतु ती मुखारी आस्तात।

- तुंगेल्या अल्यंतं माणी आशिल्या व्यवसायांत लक्ष दिल्या, मनवारी एक डोकर आणि अभाजिक एक ज्यातून व्यस्त आस्तात, "Special" चेंड़क हात कोर्नू कोसळ दिले? म्होणून निम्निविकार तुंगेल्या तिलेगित्या "खास शैली" सांगता, "निषिद्धांकन मागणे म्हणून आम्हाला म्हिळवावरे, त्यांती "आमी Special". हे विधान आमदींच साध्य आस्तात। कारण, खंदी असलेले चेंड़वं मुरकात्या आस्तात, खंदी तांगेल्या म्हतीले, मामले काळजी घेतात, त्या "Special" कुटुंबांतून देते असलया चेंड़वंचक जन्माक घालता।

तुंगेल्या, वेल्स्यानी, शैक्षणिक आणि सामाजिक क्षेत्रातुन तुंगेल्या लक्षणीय कार्याक्रम, आम्हाला मानवाच घुजऱा! तासीेत तुंगेल्या प्रगत उदात्त चेनारक आम्हाला विनम्र अभिवादन!

ल्यामितीला विजयपाच्ये तात्का आफावाव, नवी मुंबई नएरु च्या आमी कोर्नूच्या येतुन राघ्मुंबई व्ययांनी, तिलेगित्या भावांनी नातु आर्ध्य कमात हा महामारी च्या अडचणीतुन शुध्यांत १६.५ % गुण मोझल्यानुसार धावी पास झाली, हाजी प्रियापाचे दस्तावेज अभिमानात आस्तात।

ल्यामितीला भावाची शैक्षणिक शेखळीतीक मदती - कार्यक एक च्या व्यवसायात नाती. तिलेगीले कर्माये सादर करत आस्तात।

विजयपाच्ये, तुंगे केरल्या दृष्टिकोन, मानवसेवक आणि देशसेवक आम्हाला चिंतनांची प्रतिसाद करतात. तुंगे प्रत्येक कार्यांक सात अटक प्रदेश दिले.

आतत गोडपाच्ये विनंती की, तिलेगीले अध्यक्षीय भाषण कोक्ज. आतं, आम्हाला कॅन्सर सार्वस्वत असोसिएशनाची कार्यकारिणी सर्वदा उषा सुरुवात अर्णांदेश करतली.

आतं कार्यक्रमावरील सांगता झाली. धन्यवाद शुभ रात्री.
Tribute

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 Parijnashram-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 imimitable 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 hard work,’ said another very condescendingly, twirling her diamond nose pin. But for me there was no looking back. A hard work, 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 intervening years were full of joy and achievement, one of the greatest being my receiving the Rotary Ambassadorsial 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.

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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 Karnataka which is a contiguous part for both North and South Kanaras colonizing in other provinces. In the Karnataka, 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 or 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 Karnataka 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.
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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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 a 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).
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 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
Bharat Forge provides solutions to diversified sectors across the globe. We stand strong with India’s vision to become “Atmanirbhar” by nurturing MSMEs and making India Self-Reliant.

#atmanirbharharath
Chitrapur Heritage Foundation
711 Daylily Court, Langhorne, Pennsylvania, USA
Connecting US Amchis to Chitrapur Math

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

The activities of CHF includes:

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

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

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

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

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
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 successful 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.

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

Smt. Sudha S. Honavar (Anasuya)
1st Death Anniversary
[31st Dec. 1938 - 15th May 2020]
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)
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 ✧
Nirajan Padbidri
Pravin Padbidri
Smita, Shivanand, and Sheena Karkal
Anita and Sanjay Bathija
Nitin Padbidri
Masurkars & Padbidris

Sweetness and Light

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, Siddhant and Yash (great-grandchildren)
Parisevanam

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 sevá and how they welcome every opportunity to “…re-connect, re-dedicate…”

Srikarmam

My first memory of sevá is of going with my Anna to collect Vantigá. 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 mâm from Mulund who used to travel to Panvel, Rasayani, Kalyan and even longer distances to collect Vantigá, or even meet the families socially. Another indelible memory is that of Shrimat Parjñánâshram Swâmîjí 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 sevá 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 Swâmîjí camped in Mulund that I reconnected meaningfully with Pujya Swâmîjí and the Math. The bhajan “Santata Mantra” sung by Swâmîjí during that stay, still rings in my ears.

In 2004, I got the first opportunity to spend an entire week with Pujya Swâmîjí and the Math. It was there that I got my first audience with P P Swamîjî 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 sevá 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 Sevá and Accounts teams at Shirali. I also got an opportunity to help in the restoration of some of the old records of sevá. 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 sevá and ugran and their interface with Tally Accounting software. Later, under a mandate from Praveen Kadle mâm, 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 Vantigá Payers’ Facilitation Cell, our team has taken upon itself to help Vantigá 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 mâm’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 sevá long-distance during Sevá 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 Swâmîjí, we can sense that He is so close to us all the time. We
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 *Adesk* 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 Swamîjî at Shivaji Park and have faint memories of that event. I remember my Amma telling us about her experience when Shrimat Parijnânâshram Swamîjî visited Santacruz. I could really connect with them when much later I saw P P Sadyojât Shankarâshram Swamîjî’s *Pattabishek* on film at Mulund. That very year, I visited Shirali with my parents for Teru and that was my first audience with Swamîjî.

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 Swamîjî’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 Swamîjî 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 Swamîjî 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 *Pattabishek*, 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!*
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 stuck. 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 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 मस्त
विज्ञानक्षी (चित्रा) कापनाडक

सन 2020 उजादताच कोरोना राहस्याने जगात धुमाकूठ घाताला. अमेरिकेतील सारखो बनावे देसांने सुदूर ल्याच्या वुढळात शरणापासून पकडली. आता तेव्हा आपण देखावू दर्शन हल्ला करणार याची कठोर अस्ताने ल्याच्या शोधकृत्याच्या आपल्या भारत केंद्र सरकारने योग कडक पालते उपलब्ध असली. आपण देशाच्या पंतप्रधानाची 25 वट पंपाण लोकाधिकारी वाहन केली आणि सूर्य रस्त्यातिर किरातो आला. नवंबरून महानवत्ताया वाढलेला विविधता किंवा शीर्षक झाले ते मौदीजीने स्वतंत्र मास्कचा वापर का व कमा करावा, याचे प्रातिनिधिक करण लोकांना ते वापरावस्थापीडी आहान केले, नंतर आता वाहनाच्या लोकांना “साम-दाम-दंद-मेद” पद्धतीने सर्वांनी पण दिली, त्यामुळे नव्वुक तेठे लोक मास्क वापर लागले.

आधी डॉक्टर वापरावस्थाचे तसेच मास्क केंद्रपेक्षा बादलाचा उपयोग करत स्वास्थ्यविषयक स्वास्थ्य विकासाचे नकारात्मक तरावक दरा उपलब्ध होते, पण खौंटाडकृत उच्चत्री लोकांच्या कुप्पे त्याची किंमत अंतरांत स्वास्थ्यावर, सामान्य जनतेने पर्यायवाची पताकेचून गेले. पण “मास्क नाही तर प्रवेश नाही” या ध्योनाचें जतना कालजीतील अस्ताने, हुशार ड्रॉक्स्याचा लोकांनी अक्षय लोडुरु, बाजार पंक्त रुपये ते शंभर रुपये पठल मास्क आणले. पंढे, सोहे, रंगीली व इंडला मांडी आणि आता तर ल्याची पताकेचून जाऊन त्यासाहित्याची इतिहासी कापडले मास्क पण बाजारात उपलब्ध आहे.

लघूतून बघेले पदार्थाने “मास्क मस्त” आहे, त्यामुळे होणारे फारदे सर्वांनी विसर्जन झाले अतिशय, पण त्यामुळे कधी कधी गमती जगतीही घटत, त्याची मी सांगू खिडक्याआहेत.

आपण या आजी देवीजी देवजी गेले, तेंचा नुकताच आती संपूर्ण रूपाने स्वास्थ्याची तीन तत्त्व देत होते. तीतरसाठी लोकांची लाडीत तांत्रिक होती. लघूतून लागली त्याची पहेली ठरून जाऊन ते गर्दा ती रूपातील तोडले आणि आता नाकाचा शेखऱ्याचा झाला जागावला. बिखिरला ता आजी...

गीतातिरी आणि रीतातिरी यांच्याकडे कोणतीही समस्तीकरण करत नाही. पण आपल्याकडे धावलेली मार्गदर्शन आहे, मास्क पुढे गीतातिरीत तिला आठवडी शक्ती झाली. प्रत्येक आजी रचत त्याच्यासाठी ती तर ती वापरावस्था परत. आजी ते गेले घेऊन टोडला लावले पण ते ती रोडावती कापडले वेळे आणि नाकाचा शेखऱ्याचा झाला जागावला. बिखिरला ता आजी...

Kiddies’ Corner

**Is it me?**
Tvisha Kalambí Austin, Texas, Age- 11 yrs

**Why do I matter?**
Who can answer?

Is it me or some random stranger?
I wish I knew
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 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

May 2021
KANARA SARASWAT
Kiddies’ Corner

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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- Late G.V. Masurkar
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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, Namakaun Nishaan’ 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 armour. When the colours are trooped, i.e. brought encased 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 Nishan Toli. 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 Resource Managers, 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 Bhagavadgītā is named “Dhyāna Yoga” or “Ātmasamyama Yoga”.

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

What is Dhyānam 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 (समाधिवर्तीतिप्रवाहः).

Meditation can be of two types.

1. Contemplation upon Īshwara with a form (सन्निधैवतर्पणम्).

2. Contemplation upon the Ātmasvarūpam (विद्विज्ञानम्).

The first form of meditation is called Upāsanā which is necessary in training the mind for one-pointed focus and concentration (विद्विज्ञानवनम्). This type of meditation is useful in preparing the mind-intellect for receiving Ātmajnānam and hence it is called Upāsanāyoga. 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, (आन्तरिकप्राप्तिः).

The second form of meditation is contemplation on the teaching received from the śāstra and Guru for internalizing it. This process is called Nididhyāsana which is almost like stirring the knowledge received during sādhana 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 Ānānā to Vijnānam as Bhagavān frequently mentions.

Nididhyāsananam is to be done only when one has exposed oneself to the teaching of Vedanta for a length of time and made the knowledge doubt-free. Here, the mind dwells on any of the teachings on ātmasvarūpam.

In this chapter Bhagavan is dealing with nididhyāsananam. He assumes that enough Karmayoga and Upasanyoga have been followed and enough of चिन्तनुक्रिया and चिन्तनेवनम् have been gained; enough exposure to the Brahmacārya under the guidance of a Guru has been achieved.

The basic preparatory sādhana for Nididhyāsana is Karmayoga (here we should include the Upāsanāyoga also as upāsanā is a mānas karma).

In the concluding three verses of chapter 5, Bhagavān gave a brief introduction to the preparation for dhyānam.

“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 (ध्येः).”

What then should be the object of Nididhyāsana?

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 (ध्येः) of your nididhyāsananam.” (v 27,28,29 of ch5)

Bhagavān starts with the Nididhyāsananam, again by praising a karmayogi.

“Just giving up Vaidikkarma-s and fire rituals, does not make a person a sannyāsi. A karmayogi is a sannyāsī 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-tyāga makes him a sannyāsi.”

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

Bhagavān says that external signs of renunciation do not make one a sannyāsī. 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 dhyānam (nididhyāsananam). This person is called आकर्षितम्.
2. A jñānayogī after sufficient shravanam and mananam has already established himself in nididhyāsanam is called आर्थुतः.

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

Bhagavân says;

“For the आर्थुतः, karmayoga is the only sādhana. This prepares the muni who has his final goal in moksha, with the type of mind needed to abide in dhyānam”.

“For the आर्थुतः whose mind is sufficiently prepared, the sādhana is only shama-dama.” (v3)

Has the karmayogī not trained himself sufficiently in Shamadamādishatkasampatti (शमदमादिष्टकसांपत्ति) ?

Yes, he has. But the objective world is so distracting, that it can divert even a serious meditator. Hence an आर्थुतः has to have mastery over his body-mind-sense complex, which is the only sādhana to remain in nididhyāsanam.

(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 he 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. Conferring 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 verse 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 staunch 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?

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.


(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.]
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-Thursday 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 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
- ‘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

Landline: 91-22-26124442/26120070
Mobile: 9819816206
Website: www.parisarasha.com and www.aaratisavur.com

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.

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 Raghuveer 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
Dividing 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 A B 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 Parjnanashram 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, Chayyama 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 Raghuvir Thosne. Stotra Pathana during the pujan 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 pujan. 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 pujan-s and evening pujan-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 Anushthaan 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
Online Punyatithi Satsang started with Sabha Prarambha Prarthana followed by our Dharmapracarak 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 Laiy. 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 Dharmapracarak 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 Dharmapracarak Rajagopalalmam 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 pujan 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 Taggarsi of the Indian Armed Forces, Military Medical Services, 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 Taggarsi, our first Amchi Mahila. Brig. Taggarsi 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 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 Peacekeeping 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 again 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. Ashwinini 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.

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 Raghuvbeer Dhareshwar (67) at Kharghar, Navi Mumbai
Mar 24 : Pushpa Jayant Shalekar (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 Manekar (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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