गुरु बला गुरु किषु गुरु देवी महंता

गुरु साक्षात्सर्वान तर्जी—श्री गुरुदेव नमः

Main Cover Credits: Mrs Chetana Kadle
Inside Cover Credits: Laxman Khambadkone
EXAMINATION RESULTS 2022

Students who have passed in various examinations held in Mumbai, Pune, Bangalore and other parts of the country, are requested to send their details in the following proforma to the Editor, Kanara Saraswat, before 10th September, 2022.

Name (in full):
Address and Telephone No.:
Examination passed and Board / University:
Marks obtained (Please enclose a photocopy of the Marks Sheet duly enclosed):
Merit or Prize/s obtained:
Photographs will be accepted only of those students who obtained 90% and above in SSSC/HSCE/ICSE/CBSE, and above 75% for graduates.
Please note that all the results and photos will be printed in our October issue.
Nominations were invited for 3 vacancies on the Managing Committee for the year 2022-23 of the KSA. In response, four valid Nominations were received before the last date of filing nomination. Mr. Satyendra Kumble withdrew his Nomination before the last date of withdrawal. As a result, there will be three candidates viz. Shri Rajendra Kalyanpur, Shri Hemant Kombrabail and Dr. Deepali Surkund for the three vacancies on the Managing Committee of KSA for 2022-23. Therefore, in the current year there will not be Election of Managing Committee which may please be noted.

Vandan Shiroor
Hon. Secretary, KSA

The Chitrapur Saraswat Education and Relief Society is pleased to announce that it has been granted a Provisional Certificate u/s 80G of the Income Tax Act, 1961.

The Unique Registration Number (URN) is AAATC1137EF20228 valid till 31 March 2024.
Contact: Hon Secretary 98 33 99 76 46 / csers educaid@yahoo.com
Do visit our Website http://www.csers.org

For Information of our esteemed readers
Members who wish to contribute general articles and other matter for publication are requested to send the same to either of the two email IDs given below on or before 10th of any month. The Editorial Committee may edit and condense the article, if required, for space management. We request that articles may be restricted to not more than 1450 words. Text Matter for Personalia should be restricted to 250-300 words. Please email to:
editor.kanarasaraswat@gmail.com OR kanara_saraswat@hotmail.com

Only those original articles or matter sent to the above email IDs would be considered for publication in the magazine.

Matter pertaining to Domestic Tidings and paid Advertisements may please be sent to: admin@kanarasaraswat.in

We encourage members to opt for digital e-copy of the magazine instead of hard copy. Those interested may please may write to: admin@kanarasaraswat.in

We encourage our youth to actively contribute to the magazine.
Dear Friends,

In my last article for the May 2022 issue of Kanara Saraswat, I had mentioned that an optimist in me tells me that in the new world order, a lot of positives will happen in favour of India which will emerge to be stronger than ever.

Fortunately, the recent World Bank report, which was released on 7th June 2022, confirms this more succinctly than what I had written in the May issue of this popular magazine. This report now says that thanks to the protracted war between Russia and Ukraine and the continuously increasing inflationary trends the world over, the global economy is going to face a serious threat of stagflation which is a deadly combination of stagnation and inflation. In many western countries, the inflation rate today is more than even what it was 40 years ago, from 1973 till the early eighties, when the world economy had gone into a long slowdown, recession and simultaneous inflation. We are likely to see significant increases in commodity prices, as well as shortages. The interest rates will be going up, which will no doubt increase the prices further.

As per this World Bank report, most of the advanced and also the developing countries are expected to see a significant drop in their growth rates from 2022 till the end of 2024. Indian economy is still expected to grow at decent real GDP growth rates of 7.5% in 2022, 7.1% in 2023 and 6.5% in 2024. These growth percentages are obtained after netting of an average inflation of around 6% per year. So, in nominal terms, the GDP growth will still be in healthy double digits of 13.5% in 2022, 13.1% in 2023 and 12.5% in 2024.

While this World Bank report predicts a gloomy picture for most of the world, it is not going to be so bleak for India. With significant investments in infrastructure segments, the economy is bound to grow. The employment generation numbers are growing over the last 6 - 7 months. The commodity price increase after the initial big hike has been stable and is expected to go down. The Government’s tax collections have seen significant improvements in the last 4 - 5 months which enables the Government to be more flexible to provide support on price stability.

I will therefore advise the common man to be cautiously optimistic. Be prudent in your expenditure, save more and invest more in fixed deposits where interest rates are likely to go up. Be careful in equity market investments. We may see a further decline in the stock market index which would offer a good opportunity to invest in the stock market after a few months.

We, in India, will still be enjoying a high demographic dividend of a significantly high proportion of the young earning population till the year 2055 which will help our country grow to an eminently advanced economy, next only to China and USA. I am therefore strongly optimistic in believing that this century will belong to India.

Hoping for the best, for all of us Indians, as we come closer to the celebration of the 75th year of Independence.

Regards,

Praveen P Kadle
This month of July marks the occasion of Guru Purnima and the beginning of Chaturmasya thereafter. For those who are spiritually inclined, Guru Purnima is the most important day of the year because they hope to receive the grace and benediction of their Spiritual Sadgurus. It is also the time to express gratitude to the Guru with the hope to become good human beings and hopefully merging in to the viraata roopa of the Lord at the end of one’s life journey. This year Guru Purnima falls on 13th of July. Guru Purnima can be said to be a paradoxical term, with ‘Gu’ meaning darkness and ‘ru’ standing for the eradicator of darkness. Thus, a Guru is that super human being who dispels darkness from our lives. Guru Purnima is also the day when Ved Vyasa — the pioneer of the guru-shishya tradition and the author of Mahabharata was born.

Moving on to a rather sombre subject, recently we lost two gems of our community thus making it poorer with their irreparable loss – Pt. Murli Manohar Shukla in May 2022 and Smt. Savitri Babulkar in June 2022. Both were much adored soft-spoken colossi, so to speak. Their contribution to the development of several individuals in their respective areas of expertise was significant. While Savitri pachi’s immaculate English and the command over grammar made her a “go-to” person to seek clarification for anyone with a doubt, Murli mam was a towering titan in the field of Classical music who could play various instruments with elan and had shaped the careers of several artistes in the musical firmament.

It is pertinent here to mention an interesting anecdote which concerns Savitri Pachi. Once I was requested to cover a prominent senior Bhanap celebrity in KS who is still living. I agreed to cover the legend as a “Tribute” to which the person who had requested, protested and said a tribute is written only for those who have passed away. Although I was certain about my understanding, I still felt I should seek Savitri pachi’s confirmation, guidance and views so as to be correct. This is when Savitri pachi confirmed that a ‘Tribute’ could cover both, living and non-living persons. Yours truly was truly blessed to have been closely and very regularly associated with her since taking charge as Editor. She often mentored me and asked me to send my Editorial pieces so that she could polish it which she did unfailingly till she fell ill in January. She insisted on brevity and simplicity and eschew use of bombastic words. She was so kind and caring. Her eye for detail was a lesson for all of us to follow. At regular intervals she would call me and tell some anecdotes of Swami Nityananda or Shirdi Sai and ask me to deliver a few copies of my book “Ocean of Mercy” so that she could gift it to friends and relatives. Spiritually inclined, she sent me stories about Swami Nityananda’s stay in her grand-parent’s home in Mangaluru. We propose to carry this amazing story in the August issue as it coincides with Gurudev Nityananda’s samaradhana (August 1961) and it would indeed be a fitting tribute to her. Her contribution to KS over decades was immeasurable.

Both, Murli mam and Savitri Pachi had a very accommodating and friendly disposition. We pray Lord Bhavanishankar that their souls attain sadgati. The world gets dimmer when a radiant person passes away. Their passing away has left a deep void.

There are two professionals in everyone’s life without whom we find survival difficult. One is the Medical Practitioner who cares for our health and the other is the Chartered Accountant who files our tax returns. India celebrates National Doctor’s Day and Chartered Accountant’s Day on 1st July. Doctor’s Day is observed to highlight the importance that doctors hold in our lives. This day is also meant to commemorate the Medical industry and its advancements. The Institute of Chartered Accountants of India (ICAI) was established on 1st July, 1949. It is the second-largest professional accounting and finance body in the world and so in India it is marked as Chartered Accountant’s Day.

We wish all the Doctors and CAs from our community, success and glad tidings.

Amongst glad tidings, we are happy to note that several readers expressed appreciation of the interview with Nandan Nilekani judging by the number of messages received who also appreciated the exquisite cover design so beautifully done by Ms. Roopali Kapnadak-Sawant.

May this Guru Purnima bring in abundant showers of our Guru’s grace on us and our dear ones.
Letters to the Editor

Sir:

We would like to share a very pleasant experience. Three of us spent two days in KSA’s Nasik Holiday Home (NHH) in May 2022. We wish to express our appreciation for the excellent hospitality extended to us by the Kodange couple - Radhakrishna Mam and Geeta Pachi - Managers at the KSA Holiday Home. They made us feel at home and we spent a lovely holiday in the beautiful and green settings. It was certainly an enjoyable get - away from home.

We would like to thank them both for the excellent upkeep of the Holiday Home and kind hospitality extended to us with Breakfast / Lunch / Dinner by serving some mouth-watering dishes. We strongly recommend to all our members and their extended families to visit the KSA -NHH and avail of the comfort and stay facilities. Nasik has some scenic spots and temples which are worth a visit. Kudos to the entire KSA Team for ensuring excellent arrangements at the NHH.

Shivanand D. Hemmady, Deepak Hemmady and Mahesh B. Kalawar, Mumbai

Dear Editor:

The interview with Nandan Nilekani in the June edition was amazing. It gave us a view into Nandan as an individual - a strong personality, grounded despite his tremendous success and so charged to give back to the Society. His portrait-painting on the inside cover was brilliant - kudos to Mrs. Nita R Gokarn for a perfect depiction of Nandan. She has captured the deep intense look in his eyes so well. Unbelievable that it was her first portrait - she has done such a professional job!

Pranoti Mogre (nee Koppikar) Nasik

Dear Sir,

The interview with Nandan Nilekani was interestingly different in your June issue. I enjoyed the crisp and candid interview. The portrait painted by Smt. Nita Gokarn is fabulous and brought out right vibes from the artist's eyes!! I suggest you encourage such artists in our community and include a page of art, especially by Senior citizens, just like you do for the kids !

Savita Karnad, Versova
Dear Sir

I welcome the introduction of Samskrit lessons in the Kanara Saraswat. The first lesson indicates that the learner is assumed to know how to read and write the Devnagari script. However, as one who had been exposed to Samskrit by the conventional method and then to the same language by a different method, I crave indulgence to make a suggestion to the team that prepares the lessons.

Unlike most other languages, the Samskrit language has a very scientifically structured alphabet – an aspect which is not highlighted in the conventional method. How many Samskrit students are aware that the kavarga sounds are produced in the throat and are therefore termed as kantyah (gutturals), the chavargah are produced in the palate and are called thaalavya (palatals), the tavarga sounds are produced in the roof of the mouth and are called moordhanyah (cerebrals) and the pavarga sounds are produced in the lips and are called oshtavyah (labials). Thus, one starts from the throat, proceeds systematically and ends at the lips.

Two other things which are also ignored in the conventional method are 1. That the letters as written are called swaraah and the sound that they make are called varnaah and 2. All the first consonants are called kharaah as they are a little rough to pronounce (khara), all the second consonants are called athikharaah (more rough), all the third consonants are called mrudus as they are soft to pronounce, all the fourth ones are called ghoshavats (as these make distinct outward ghosha or sound), all the fifth ones are called anunasikaah (nasals) and ha, sha, ssha and sa are called ushmaaksharaah (they make a sound like steam (ushmah) issuing forth from a steam-cooker.

I feel that these facts above should be known to all Samskrit learners. I have seen the earlier version of the text books of Girvanaprathishtha and had not found them mentioned. If they have been now included, it would be nice.

Indukanth Ragade, Chennai

(The above letter by Mr. Indukanth Ragade wins the Best LTE prize of Rs 250)

Dear Editor,

It was quite a "coup" for Nitin Gokarn, Editor to get an interview with one of the most respected and admired persons in India, Nandan Nilekani. It is also credit to the Editor to bring out simple little known facts about Mr Nilekani. It is also heartening to know that Mr Nilekani has normal relations with his cousins and relations like most of us in spite his towering stature in the country.

While talking on entrepreneurship among Bhanaps, Mr Nilekani mentioned name of Late D.N. Sirur, a very successful businessman from our Community in last century. In fact the open plot in front of KSA is named after D.N Sirur who helped KSA acquire it in the year 1939 which is now used for sports and cultural activities. The Balak Vrinda Education Society’s (popularly known as) Wadi School , was housed in in KSA premises in 40s and 50s and most of Wadi and surrounding Amchi Community Children studied in the “Devrao Shivram Ubhaykar Marathi Primary School”. The School was shifted to the new building in 60s, adjacent plot to Talmakiwadi and KSA Buildings with generous donations from D.N.Sirur and family and named as Sundatta High School, in memory of Late Mr and Mrs.D.N. Sirur. The School has now Marathi as well as English medium streams with classes up to Junior College and rendering yeoman service in the field of Education by providing quality education to over 800 students from lower income group and economically weaker sections. The Teachers in English Medium School and Committee Members are mostly from our community and working hard to run the school despite financial hardship faced by the school.

I take this opportunity to congratulate KSA for taking the initiative and popularising Chitrapur Saraswat Nework (CSN) and Bhanap Yellow Pages to create entrepreneurship culture and to help existing entrepreneurs to expand their business. Looking into response generated by CSN , what Mr Nilekani says” that he would not generalize that Bhanaps are not good businessmen” seems appropriate. The entrepreneurship awareness program undertaken by Rajiv Kalyanpur, the digitization of KSA work process by Rajan Kalyanpur and Vandan Shiroor with the help of Committee Members is commendable

Once again thanks to the Editor and his team for introducing Mr. Nilekani as a person from our community to us.

Raja Pandit. Talmakiwadi
Sadguru, HH Swami Parijñānāshram III, the 10th Mathādhipati of our hallowed Shri Chitrāpur Math was a perfect mystic, who transcended all the differences and limitations of caste, creed, religion and faith. In fact, it would be incorrect to say that He was a perfect mystic as the word 'perfect' falls too short in the realm of spirituality to describe Him and His unfathomable personality.

It is very difficult and an arduous task for a common person to recognize and understand an enlightened mystic as the gross personality of such a Master is highly unpredictable, incomprehensible and almost impossible to grasp from His outwardly superficial behavior, as it is purposefully well designed to break through the assumed bondages created by the social influences on the minds of the sādhaka-s.

With His grace, through the spiritual techniques and tools specifically devised by Him, He used to initiate and guide sincere and determined sādhaka-s towards attaining the ultimate truth of the existence. Many a times, His methods were subtle and unseen, but thoughtfully crafted to eradicate the weaknesses of body and mind and the disparity of thought and action process in life. Specifically, He used to encourage and instruct new sādhaka-s to adhere to discipline of mind and body, by being earnest in observing same time and place for japa etc. so that they would be able to benefit from the divine positive vibrations sustained at that place of sādhanā through which they would achieve progress faster.

Though one and all would receive His love, compassion and blessings as His grace, His spiritual initiation and guidance to each sādhaka was purely subjective and onwardly different at each juncture in the life of the sādhaka, depending upon the stagewise progressive transformation achieved by the sādhaka.

Swāmījī’s interaction with laity and sādhaka-s varied as per their psychological attitude, physical chemistry, level of intelligence and assimilation of the body-mind-emotion-energy combination. Citing a reference, once being a silent spectator, I saw Swāmījī giving different answers to different people regarding questions raised on the subject of the ‘Bījākshara’ AUM. When I placed my inquiry at His holy feet about why different answers were given on the same subject to different people, He said that one can and should explain the stars in the sky with the nursery rhyme ‘twinkle twinkle little star’ to small kids, whereas, as the kid grows, graduates and post-graduates further in life, only then he can be imparted with the knowledge and information regarding the intricacies of the sky, stars and astronomy depending upon his capacity to assimilate and understand the subject.

Swamiji strictly discouraged sādhaka-s to reveal and regale the spiritual experiences or milestones that a sādhaka experiences during his spiritual sādhanā, to obliviate the possibility of the sādhaka developing any kind of superiority complex or spiritual-higher than thou ego, which according to Him would not only hinder spiritual journey but defeat the very purpose of being on the spiritual path of self realisation. However, as per the experience of the sādhaka-s, Swamiji seemed to know each and every experience or the pertinent milestone occurring with each and every sādhaka during sādhanā and the sādhaka would be stunned when Swāmījī would mention the exactness of it only to instruct the sādhaka to put it behind and proceed in further sādhanā.

Swāmījī was always ever present to take care, nurture and guide the sādhaka-s on the spiritual path and also in their personal and family life, so that their spiritual journey could be advanced in an unhindered manner. In this regard, His
graceful visible and invisible presence was always there when needed which has been experienced by various sādhaka-s. Swāmījī was constantly aware of the difficulties and problems of every sādhaka without being informed about them and silently acted upon to solve them as his vigilant focus was on the wholesome development and transformation of the sādhaka and He used to firmly instruct the sādhaka-s to abide by the guidelines prescribed by Him regarding the spiritual practices.

We all were extremely fortunate to have witnessed such a Sadguru amongst us in our lifetime. The essence of our gratitude and reverence at the holy feet of HH Parijñānāshram Swāmījī III will always fall short of words and remain unsaid.

As Param Pūjya Swāmījī still continues to graciously guide us, on the august occasion of His 75th birth anniversary, with sashṭāṅga praṇām-s at His holy feet, I humbly say that He IS an enlightened Guru, a Yogi, a Mystic, an embodiment of Guru Tattwa, who fearlessly appeared to be full of contradictions just to help sādhaka-s to step beyond the ‘Nāma-Rūpa’ concept and take a leap towards ‘Advaita’ in an experiential manner in search and attainment of the ultimate ‘Ātma-Tattwa’ or self realisation.

Yes, He IS an Alchemist.

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Fun and Pastime

IDENTIFY THESE POPULAR BHANAP FACES
(Cash Prize of Rs. 250 each for two correct entries)
(Names of winners will be announced in the August edition)
The ATAL BHARAT SPORTS AND CULTURAL ASSOCIATION, INDIA, recently bestowed the coveted Atal National Award on Dr. Bharat Balvalli, the renowned Bhanap Hindustani classical singer and music director. He is well known for his compelling and resilient voice which is equally expressive in its slow, medium and fast movements. Bharat learnt Indian classical music under the able tutelage of late Pt. Yashwant bua Joshi, a doyen of the Gwalior Gharana. He was also bestowed the title of “Swaradhish” by H.H. Jagadguru Shankaracharya of Karveer Peeth for his contribution to Music. He was also awarded the title of 'SURMANI' by Sur Singar Samsad. Bharat is conferred a great honour of “Doctor Of Literature” - Honoris Causaby D.Y. Patil University, Navi Mumbai for his outstanding contribution in the field of music and Nation building.

Bharat has composed and directed more than 50 songs and produced 2 albums - titled “Swatantrate Bhagawati” in Marathi and 'Hum Hee Hamare Wali Hain' in Hindi based on the songs written by late Swatantryaveer Vinayak Damodar Savarkar. While Padma Vibhushan Shri Amitabh Bachchan lent his baritone, inimitable voice for the Hindi version, the Marathi version was compered Shri Sharad Ponkshe. Both the albums were released at the hands of Honorable Prime minister of India, Shri Narendra Modi.

For the last three years or so Bharat has been busy in organizing, directing and composing music on a Himalayan project titled “Raagopnishad”. Raagopanishad is a priceless masterpiece in the World of Indian Music titled compiled and edited by Acharya Bhagwant Shrimad Vijay Tirthabhadra Surishwaraji Maharaj. Raagopanishadh consists of hand written ancient manuscripts preserved over centuries originally composed by Jain Sadhu Bhagwants and Munis in the form of 24 Raag-Malas, mention of nearly 58 different Ragas depicting its presentation methodology, nearly 350-400 year old pictures depicting the effects created by the various ragas, 380 verses composed in 91 ragas dedicated to devotional worship, description of nearly 126 different ragas, pictures and description of overall 154 musical instruments some of which are as old as 2500 years. It was always believed that there was no musical work of this grandeur in Indian Classical music field in past, but with the compilation of this wonderful masterpiece, this musical album will be a one-of-its-kind presentation which is composed with pure Indian Classical Music as its base. The project is nearing completion and expected to be released shortly.

The Atal Award was given away to Dr. Bharat Balvalli by His Excellency, the Governor of Maharashtra, Shri Bhagat Singh Koshyari at a function held at the Raj Bhavan on 23rd May 2022.
61st Wedding Anniversary
Nalini and Durgadas Bailoor
23rd April (1961 – 2022)

You’ve been through thick and thin together and weathered every storm.
Now, after sixty one years that bond is still as strong as ever.
Congratulations and happy 61st anniversary, dears Amma and Pappa! We love you,

Archana(daughter) – Anoop
Ananya – Ahana
Sudha

Nilasha - Anand (son)
Anusha - Avantika

WE MAKE IT EASIER.
We help you find the right health insurance plan to protect your family.
Compare and select health insurance plans that fit your budget and lifestyle
Get Your Protection Plan Today!

✓ No Pre-Medical Examination.
✓ Pre-Existing Diseases Covered after 30 days waiting period for Diabetes, Hypertension, Hyperlipidaemia & Asthma.
✓ Hassel free in-house claim settlement.
✓ Special Services to Senior Citizens.
Children's Corner

GURU PURNIMA CONTEST
PRIZE WINNING ENTRIES- Each winner gets Rs. 250

Eerie castle door -

Night Sky

Gopal Baindoor (12)
(Bangalore)

Anisha Selvaraj (5)
(CA, USA)

The Indian Tiger

Gopal Baindoor (12)
(Bangalore)
Triton Group

CLIMATECH
India's leading manufacturer of valves for Air-conditioners

TRITON
India's largest manufacturer of tyre valves

FUTURE TECH
India's leading manufacturer of brass Extrusions

The Triton group was founded in 1975 by our visionary founder M.V. Gokarn. With 5 manufacturing plants and an in-house R&D Center, Triton is a vertically integrated group of 3 companies serving the nation and the global market with home grown technology in components for Automobiles, Electric Vehicles, Refrigeration, Air-conditioning, Tyre Pressure Monitoring and many other applications.
On behalf of Pt. Taranath Gharana and myself, I offer our humble pranams and respects in the fond and revered memory of eminent Hindustani Classical Vocalist-the late Pt. Murli Manohar Shuklaji, whom we used to address as Murli mam. Murli mam of the Jaipur Kunwarshyam Gharana passed away at the age of 89 on 22 May 2022 due to old age related problems.

Murli mam was born on 6th October 1932 in Mumbai into a music-loving Hattiangady family. Initiated at an early age into the intricacies of both vocal and instrumental music, he was fortunate to train under a number of illustrious Gurus, including Prof. Krishnarao Javkar, Pt. Rajaram Shukla, and Prof. B.R. Deodhar, Guni Gandharva Pt. Lakshman Prasad Jaipurwale and Tabla and Pakhawaj Maestro Pt. Taranath Rao Hattiangady. Murlimam’s utmost reverence and allegiance towards his Guru, perhaps, made him change his surname from Hattiangady to Shukla.

Panditji served as the Vice-Principal of the Lalit Kala Kendra, Mumbai, and was the founder of Swara Sadhana Mandir. He also taught music at the Indian National Theatre organization and BMC Primary Education Department (Mumbai). His fame as a teacher and performer led to invitations to perform and speak at various prestigious institutions. He even conducted lectures and demonstrations at the TIFR and was honorary member of the Faculty of Performing Arts, Department of Vocal Music at the BHU. Panditji’s performances were being regularly broadcast by AIR Mumbai and Goa since 1951. He also served as a correspondent and music critic of the noted Sangit monthly published from Hathras.

A master at rendering intricate sargams, bandishes, and taans, Panditji also composed innumerable orchestral tunes and could play several musical instruments. Among his most treasured gifts to the music fraternity, the collection of more than 500 bandishes in various ragas is highly acclaimed. Having authored numerous textbooks on music, he also published three books of his own compositions under the pseudonym “Manhar”.

“Mine is Shravan Bhakti. I have been fortunate enough to have been born and brought up in Mumbai and had all the time in the world to listen to the best of the Khayals by all Great Maestros since my childhood. After listening carefully, I would do chintan and manan on each theme sung by these maestros and was able to reproduce certain nuances, phrases”, Panditji once explained when asked about the elasticity in his singing.

Apart from being a left handed harmonium player he would play sitar too with equal ease and grace. During my formative years in our Gurujis class, I used to sit by his side and observe him. He maintained an excellent balance between Tabla and Dugga.

In 1958 or so, I got an opportunity to accompany Murli mam at the Grant Road residence of Mukundmam, father-in-law of flautist, the late Naresh Kumta. For many years I accompanied him on Tabla at various concerts. I was a regular participant in his Guru Purnima programmes and the music conferences organized by him through Swara Sadhana Mandir, an organization founded by him.

Besides being an excellent performing vocalist, he was a scholar and researcher too. His lecture-cum-demonstrations and the books written by him would vouch and corroborate my statement. He represented Gosai-cum-Kuwar Shyam Gharana i.e basically temple Sangeet Sadhana. The beauty of his gentle but firm voice, clear and exquisite taans, his saintly nay hermit-like devotion to his presentations and Gurubhakti were incomparable.

I offer my heartfelt condolences to Late Murli mam’s daughters and their families, his disciples and innumerable admirers. May Murli mam’s noble soul attain eternal peace and sadgati!!
Savitri Babulkar

(July 4, 1936 - June 5, 2022)

True to your name, you embodied the light and warmth of the sun. Multi-talented, you kept us enthralled as an accomplished author, poet, storyteller, actor, singer, and the list goes on. Your infectious laugh lit up the room, and your inexhaustible supply of jokes and riddles is legendary.

Your tenure as an Army wife illustrated your inner strength to take constant change in stride. As a loving mother-philosopher-guide, you encouraged your children to explore their interests, and make their own decisions. Your grandchildren, a frequent topic of conversation, and the stars of many a photograph in your purse, were your pride and joy! You kept in touch with extended family, and with friends, effortlessly remembering to wish them on their birthdays and special occasions.

As a mentor, you took the time to listen, and to provide compassionate guidance. A caring teacher at heart, and an eager student in spirit, you had a lifelong relationship with learning. Your students adored you because you made each of them feel special, particularly the ones who needed a little extra attention. You continued to seek out new avenues of knowledge to expand your horizon.

Ever gracious in your personal interactions, your generosity of spirit touched people from all walks of life. You will live on in our hearts and minds, guiding us gently when we need you.

We love you always ❤️
Savitri Ramesh Babulkar, wife of late Colonel RB Babulkar, M-in-D, of the Corps of Signals, left for her heavenly abode on the afternoon of 5th June 2022, after a brief illness at Mumbai. Within half an hour of her passing away, I got the message from at least six different sources, from different Indian cities. The alacrity with which the news spread right across India and abroad, bears mute testimony of the shock and dismay felt by all who had known her; one of the kindest, most caring, compassionate and accomplished persons I have ever known. She leaves a void in her wake that will forever remain in the hearts of all who have known her.

I first came to know about Col. Ramesh Babulkar and Savitri Akka through a letter I received in 1971, when I was attending the Defence Services Staff College, then yet a Major, in the picturesque Nilgiris of Tamilnadu. Introducing himself, Ramesh Bhayya stated that he and Savitri Akka had a special request to make. Their children Vikram and Vinita were in the boarding school at Lovedale near Ooty, also in the Nilgiris. Would my wife Mira and I consent to be their local guardians? Well, such a request coming from a fellow officer of the Amchi Martial Clan, how could we ever say no? Besides we loved children and were only too glad to accede to his request. Have no worry we assured them, we will do whatever is required and keep a benign eye on them.

Bhayya and Akka subsequently visited us in Wellington in 1971 and we met for the very first time and spent a happy few days together; it was the beginning of a lifelong friendship. Subsequently during service and after retirement we met several times. They visited us whenever they came to Pune where we settled after retirement and we visited them whenever we infrequently visited Mumbai.

Ramesh Bhayya always spoke fondly of the days when he commanded 3 Air Formation Signals Regiment in Calcutta and Savitri Akka also had many anecdotes to tell of their army days.

We last met Ramesh Bhayya at Mumbai, when he was ailing, shortly before he passed away in 2010. But he lives on in our hearts and minds. I particularly can never forget him because we shared the same birthday and Savitri Akka never failed to wish me on that day, over the years.

My sons Ashwin and Arun were also very fond of them both. In fact Ashwin, when he was passing out of NDA in 1983, had invited Akka and Bhayya to his passing out parade. I was a bit doubtful whether they would be able to come all the way from Bombay. But lo and behold; they accepted his invitation and were there to bless him and wish him success at that landmark event in his life. A day made more memorable, more special, by their presence. Such was their measure.

Savitri Akka was always thinking of others and would go out of her way to help them in whatever way she could. I remember a few years ago when I mentioned to Savitri Akka that we were planning to visit USA, she immediately said that Vinita was in Washington and we should contact her when we got there. She would inform her daughter of our intended visit. Fortunately, we were planning to stay for a few days in Indianapolis, close to Washington. So we made a day trip to Washington and indeed, it was Vinita who was our host and guide that unforgettable day we spent in the US capital. I had least seen her as a little girl when she was in Lovedale; so meeting her after a span of 50 years was a special moment for me.

Savitri Akka had the knack of making each one feel special and important. And I used to marvel at how people got attracted to her. It was on account of her qualities of genuine interest in other people, her kind-heartedness and her communication skills. She could communicate with everyone at their own level; be they children, adolescents or adults. She was a great teacher and linguist. She loved children and continued to give tuitions for as long as she was able to. English and Konkani were her forte. She was on the editorial team of Kanara Saraswat and always in touch with them even when she was no longer a part of it. Savitri Akka was a prolific writer. She not
only contributed numerous articles to the Kanara Saraswat over the decades, but her articles were frequently seen in magazines like Femina and Eve’s Weekly. She was widely recognised for her writings.

I suppose because of our army background and as contributors of articles to Kanara Saraswat, Savitri Akka and I felt a special bonding. She was an ardent reader of my ‘Military Musings’ in the magazine and would never miss an opportunity of telling me how much she enjoyed reading them. She often said that she would be the first to buy a copy of the book if I ever decided to publish my collection of writings; but of course she was biased in my favour.

Her book ‘Childhood Daze’ finds pride of place in my personal home library. The delightful narration and illustrations aptly convey the flavour of her childhood days in Mangalore. Akka was born in 1936 in the Udyavar family, and was educated in Mangalore and Mumbai. Her father, Shri U Bhaskar Rao was a sub-editor of the Times of India. Perhaps she inherited her love for the printed word from him. Akka was very fond of the Konkani language. She not only travelled far and wide to attend seminars on the language but even in her advanced years, composed delightful Konkani verses for children.

I shall always remember Savitri Akka with special affection; as a person who always exuded happiness, her sincerity and integrity in everything she did or undertook, her ability to face the challenges of life despite a difficult childhood, her sense of contentment and belief in God, a wonderful army wife, full of optimism and good cheer, a wonderful hostess, a great teacher and more importantly, a person with qualities of heart and head for many to emulate.

Rest in peace Savitri Akka. You have lived a worthy and satisfying life and contributed to making the world a better place. You shall be always missed and forever fondly remembered by everyone who has ever met and known you. Om Shanti!

Tribute

Our dear Savitri pachi - Epitome of Sweetness and Light

V. Rajagopal Bhat

Our dear Savitri pachi is no more. Smt. Savitri Ramesh Babulkar battled bravely a nagging ailment for a few months and breathed her last peacefully on 5th June 2022 in Mumbai. She was tended with loving care and concern in her last days by son Vikram, daughter-in-law Kalpana and daughter Vinita. She was 85, born on 4th July 1936.

She was a born teacher. From Carmel Convent in Jorhat to Ahmedabad and then to Mumbai at SVT College, St.Lawrence School and Arya Vidya Mandir she has groomed thousands of students. Years ago she put in a stint as the Principal of Ganapati Junior College, Mangaluru.

When I try to sum up her nature in a few words, my mind quotes the last few verses of the 12th chapter of Gita. Lord Shri Krishna spells out a few qualities which will qualify a soul to be His dearest devotee. These qualities - goodwill towards all and malice towards none, friendliness, compassion etc. - marked her charming personality. Ever cheerful, soft-spoken, always ready to appreciate others, never given to idle gossip - she was humane and intensely human. I wonder if she has hurt anybody at any time even inadvertently.

Her literary output is considerable: Her book “CHILDHOOD DAZE” delightfully recounts her childhood in Manjeshwar (now in Kerala). This book has recently been translated into Kannada. For children she has written a book with the title 'Rhyme Time for Children'. She has summarised in English the holy Sai Satcharitra, biography of the Saint of Shirdi. The title is 'An Abridged Version of Shri Sai Satcharitra'. Recently she has written for the benefit of younger generation, a book on the great Adi Shankaracharya. This book entitled 'The Story of Adi Shankaracharya for Young Adults' awaits publication.

Reading, writing, music, singing and drama - in fact, all fine arts constituted her passion. In short, she was a tireless seeker of Satyam, Shivam and Sundaram.

She had a great affection for me and my wife Rekha. In her Whatsapp chats she referred to me as RGBM and to both of us as R-2. We both will miss her deeply indeed.

May God and our Guruparampara confer sadgati for her in the Great Beyond and fortitude to the near and dear ones she has left behind, to cope with the inevitable.
Chaturmasa is a familiar word. The spiritual vows (Vrata) undertaken during Chaturmasa constitute Chaturmasya.

Literally, Chaturmasa means, four months. The period beginning with Ashadha Shukla Ekadashi to Kartika Shukla Dwadashi is called Chaturmasya.

An idle mind is a devil’s workshop. Our ancestors, therefore, sought to keep idleness and its pernicious pastimes at bay by thoughtfully providing for a spiritual regimen to be followed during these four months. In keeping with one’s stamina, one was enjoined upon to keep up some vow during the monsoon. It may be a pious resolve to abstain from certain foods (say vegetables in Shravana, curds in Bhadrapada, milk in Ashwina and pulses in Kartika called respectively as shaka vrata, dadhi vrata, payo vrata and dvidadala vrata and lead an austere life giving up carnal pleasures and spending as much time as possible in scriptural study, prayers and meditation. Meat-eaters take a holiday from fish, meat and fowl. The vow may be simple or hard but has to commence on any of the following days:

Ashadha Shukla Ekadashi, Dwadashi or Purnima, and conclude on Kartika Shukla Dwadashi. The performer fasts on the opening day, articulates his resolve (sankalpah) and prays before the idol (or portrait) of God:

“Oh God, I have undertaken this vrata in Thy presence. May it succeed without any let or hindrance with Thy blessings. Should I die midway after this commencement, may my vrata be completely fulfilled by Thy Grace.”

On concluding day, he or she prays.

“O Lord, this vrata was undertaken by me in order to please Thee. O Janardana, may it become complete by Thy Grace even if it was defective in my performance.

The Vrata is a measure of our stamina: physical and spiritual. We are, by and large, slaves of habit; we are victims of routine: eating, drinking and lapping up the pleasures of life like robots. Vrata gives ability to say NO to routine with an act of self-denial, small or big, willingly undertaken. If we fare well in fulfilling a small vow, it is no small gain. In words reminiscent of Gita, we can say “vratasya svalpamapasyasya trayaite mahato bhayat” (“even a little of this vrata will save us from great fear”).

With our self confidence renewed, we can graduate to a bigger vow next time. Small or big, what matters is the stamina, the grit, the unflagging determination, what Gita calls as Dhrti to stay on course till the end, come what may.

It is in this context that the Chaturmasya of a Sanyasi assumes significance. The layman is advised to turn spiritual. He needs someone to turn to as a spiritual guide and the Sanyasi steps in to lend the layman a helping hand.

While embracing Sanyasi, the aspirant takes a vow: abhayam sarva-bhutebhyo mattah svaha. “May there be fearlessness from me for all creatures”. A Sanyasi is a Parivrajaka i.e. one who encircles the globe on foot. Wending the way through slush and slime, a Sanyasi is likely to cause fear to tiny creatures swarming around in monsoon. He, has to tread warily.

So, he resolves to stay only at one place to the delight of the householders. For them it is an act of merit to serve the Sanyasi and practise shravana (listening), manana (reflection) and nididhyasana (contemplation) under his guidance and watchfulness. The Sanyasi takes up a sacred text, maybe an Upanisad, a chapter from Gita or any other spiritual treatise and gives Pravachanas. Thus the Chaturmasya truly turns out to be a spiritual retreat for one and all.

Ideally, Chaturmasya spans a duration of four months, but for Sanyasins there is an exception. It lasts for four fortnights from Ashadha Shukla Purnima (Guru Purnima) to Bhadrapada Shukla Purnima. The monsoon is at its peak during these four fortnights only.

After paying homage to the celebrated World Teacher (Jagadguru) Veda Vyasa, the Sanyasi addresses his hosts:

“Mostly, the pathway teems with myriads of tiny creatures during the monsoon. To avoid their destruction under our feet (during travel) we propose to stay here for four fortnights (masa in the Shloka is to be interpreted here as fortnight) if it is convenient to you so that we can uphold the vow of Ahimsa towards all living beings.”
Then, the hosts submit as under:

“May it please Your Holiness to stay here most comfortably. We indeed deem it our good fortune and blessedness. We shall serve Your Holiness cheerfully and to the best of our abilities.”

Thus begins the Chaturmasya of a Sanyasi on Ashadha Shukla Purnima also known as Guru Purnima. A Sanyasi invokes Gurushakti on Vyasa Purnima in a systematic way as prescribed by his own Matha Sampradaya. Gurushakti, down the ages, has manifested through myriad galaxies of Gurus. It is impossible to enumerate all. So, nine Panchakas (unit of 5 each) are reverentially invoked by the Yati and flowers, Gandha and Aksata are offered. As far as our Matha Sampradaya is concerned, the nine Panchakas are:

1. Dakshinamurti, Sanaka, Sanandana, Sanatana and Sanatkumara.

2. Brahma, Atharvangirasa, Shvetashvatara, Bharadvaja and Narada.


4. Vyasa, Sumantu, Paila, Jaimini and Vaishampayana.

5. Shrikrishna, Bhishma, Shuka, Goudapada and Govindapada.

6. Adi Shankara, Vishwarupa (also known as Sureshvara), Padmapada, Hastamalaka and Totakacharya.


8. Guru, Parama Guru, Paramesti Guru, Paratpara Guru and Samasta Brahmavidya - Sampravartaka Acharyas (this last category includes all, those not specifically named here, but who strove to spread the gospel of Vedanta).


9 is a mystical number and denotes Absolute Reality, who is purna. It is customary to prefix 108 before the name of a Yati. 1 plus 8 is 9 and 9 is Brahmavachaka. The 9 Panchakas total 45 (9x5) and 4 plus 5 is 9. Nine multiplied by any numeral gives the sum of 9. Likewise, Brahman has multiplied Himself into all the names and forms (which we designate as Jagat) and is yet purna like 9.

That is why we chant: Om Purnamada Purnamidam.

..... The Parivrajaka Yati invokes these Guru-galaxies (Gurumandala) to bestow on him the strength and stamina to minister to us, the society at large, untiringly during his spiritual sojourn from place to place.

The householders and Sadhakas (be they men or women) get a wonderful break to learn about God and things godly, to solve their doubts, to take practical tips for better progress in Japa (or whatever Sadhana they are doing) and the Sanyasi too experiences a sense of fulfillment. The more this kind of interaction, the better the Chaturmasya.

(Excerpt from the book ‘Pada Prakshalan to Phalamantrakshat’, a Chitrapur Math publication)
BRAIN TEASER- FUN TIME & PASTIME

GURU PURNIMA - CROSSWORD

ACROSS
1. Guru of Adi Shankaracharya (13)
3. Saptarishi and father of 17 across (4)
6. The Buddha gave his first sermon here (7)
11. Lord Shiva as the Guru of the Saptarishis (13)
14. Do the enlightened have this around them? (4)
15. The Song of Lord Krishna (4)
16. Relatives turn around to use it on paper (3)
17. Avatar of Trimurti, he learnt wisdom from 24 Gurus (10)
21. Father of 24 across (8)
24. Compiler of the Vedas and author of Mahabharata (5)
25. A mutual fund informs you on it shortly (3)
26. True in Sanskrit (3)
27. Waters revered at Gokarna by Bhanaps (10)

CREDITS: Sudhir Burde

DOWN
1. The Math of hallowed fame at Gokarna (10)
2. Wife of a Saptarishi who cursed her and Lord Rama liberated her (6)
4. It contains genetic information in short (3)
5. Men are known by this title in India (4)
6. Son of 24 across who recited Bhagavata Purana to King Parikshit (5)
7. All living beings need it (3)
8. Similar to 4 across in short (3)
9. The hours when Sun is before this line in the sky, in short (2)
10. Music can do this to your heartstrings (3)
12. Guru of Lord Krishna (9)
13. Title of train conductors in short (2)
18. Morning brew for many (3)
19. Auditory sense (3)
20. Churning the ocean gave this nectar (5)
22. False in Sanskrit (4)
23. The Sun by another name (4)
A Tryst with Destiny - Part 2

AJIT MADHU BHAT

Arey tumhi kaay tyachi barobari karnaar ?! Saari duniya eki kadey va to eki kadey! Ashi tyachi laiki ahay. Tyachey sarvasva tyani malaa diley, ani mazhey sarvasva mi tyala. Kityek janma pasoon mi tyaachya magey hoto. Ataa to sarvasvi mazha zhaala. Tu tamra patra diley kaay vichartos? Ghey mi tyaala Suvarna patrawar lihoon diley! Ataa bol kaay boltos te!

Such was the spontaneous outburst of high praise and regard, Shri Shirdi Sai Baba reserved for his protégé Shri Upasani Maharaj, when a man questioned his credentials. SaiBaba was quite open in his fondness and partiality towards Upasani Maharaj and for many in the Shirdi circle it was a bitter pill to swallow. On Sai’s command, Upasani Maharaj lived in Shirdi for 4 years from 1911 to 1915 and never before or since was Sainath known to take another disciple. Again on His instructions, Upasani Maharaj set up camp at Sakori just a few miles away and after Sai’s passing away in 1918, he rose to great fame and prominence not only as Sai’s only true spiritual heir but also for his own vast powers and eminence as a Samartha Sadguru. He looked every inch a Satpurush! With a skin that glowed like burnished copper and loosely clad in a rough piece of sack cloth 3 yards long, he cut an awe inspiring figure. There was something so magnetic and commanding about him that he reminded one of a tiger in the wild, majestic, a force of nature. His eyes glowed with a preternatural power and all those who but once met him, kings and commoners alike, knew instinctively and unmistakably that they were in the presence of greatness. His own high pedigree, vast erudition and 15 years’ experience as an Ayurveda physician, his own deep Sadhana and spiritual insights and Sai’s final polishing gave him an infallible judgment into the hearts and minds of men.

This was the man that Raghunath Bhat adamantly refused to even meet initially, but the fate of men lies not in their hands but HIS! Their destinies were inextricably intertwined and The Master’s pull was irresistible.

1923 dawned. The memories of the horrendous bubonic plague and the great global influenza epidemic were still fresh. To add to it were the economic woes and instability wreaked by the 1st World war. Millions had died in both the epidemics and the ruthless British Empire tightened its grip on power globally.

Here in Bombay, Raghunath Bhat was now quite well settled in his job, comfortably staying at Forjett Street, a proud father of 3 kids. Devi the youngest, born on Champasashti the previous year was just a baby a few months old when she fell seriously ill. Initially he consulted his friend and family physician, Dr.R. Kombrabail, but to no avail. The child only grew steadily worse and the family went from one doctor to another, from pillar to post. Medical techniques were still primitive and specialists few and far between. The couple grew increasingly desperate and the 2 elder children sensing impending doom went very quiet. Day by day the child was fading away before their very eyes. Now gasping for breath and turning blue, Devi hadn’t opened her eyes in 2 days. The signs were ominous and when all medical intervention had failed the mother turned once more to Dr.Kombrabail with tears in her eyes.

“We’ve tried everything” he said “if you don’t mind may I suggest one last resort? The disconsolate mother was only too willing. Apply my Guru’s vibhuti, it has never failed me!” he offered.

“Kon re tugalo Guru? Swami nhai whey?” RB asked him.

“Na re, Shri Upasani Maharaj Sakori che!”

Ah that name again! Something deep within the soul of RB stirred and flickered again. “Do what you will. What must happen will happen” And so they did, with the mother taking a solemn vow to meet the Guru to express their gratitude. But he vehemently insisted that he would accompany her but not meet the Guru himself, as he believed, it was only His own Guru’s grace and not of these other babas and their kin. They reached Sakori and Mrs. Bhat went into the temple to see Upasani Maharaj along with the baby while RB waited outside.

It was 1923 and Sakori then was only a few straggly huts surrounded by thorny bramble bushes in what was a huge and ghastly crematorium just a couple of years ago. With the awful stench of the molasses from jaggery...
mills nearby and surrounded by buzzing flies, RB had a cup of tea at a roadside stall as he waited for his wife and remembered his first meeting with Upasani Maharaj. But almost an hour passed and there was no sign of her. Finally his patience ran out and eager to get away, he went in to bring her. A huge throng of people sat in a large thatched room and to his utter amazement, who else did he see - but none other than HIS own dear Guru HH Swami Pandurangashram on a swing, gently smiling and talking to the people before him. RB saw stars in the daytime; he just couldn’t believe his eyes. What a coincidence! Was Swamijis trip scheduled here at the same time? Did they know one another?! Remarkable! But where was Upasani Maharaj? In any case RB rushed in and lay prostate at his Masters feet weeping in a flow of emotions.

“Bara Bara uthaa ataa !” a soft voice and a gentle pat on the back and he raised his head to see the glowing countenance of Shri Upasani Maharaj smiling at him , his eyes twinkling. Of HH Shrimat Pandurangashram Swami there was no trace!!

In fact, HH had passed away 8 years earlier in 1915 itself and RB knew this well !!

Tears in his eyes he recollected the prophetic words of Sai baba. Dazed and dazzled by his distinct vision and experience, he was transformed, hooked for life. His wife too when he told her what happened, was astonished.

Many trips followed from there on as the family began spending most vacations at Sakori in the Master’s sublime presence. Our own Guru math was comparatively far away in Shirali and difficult to access. The children growing up were naturally attracted to Shri Upasani Maharaj and later to Shri Godavari Mataji and were supremely fortunate to bask in their presence and grace.

Like a fish takes to water, three of Raghunath Bhat’s daughters- Devi, Uma and Yamuna took diksha there as did Mrs. Bhat’s sister’s (Krishna pachi Balsawar’s) daughters, the afore mentioned Suman and Sumati tai. The first two taking diksha from Maharaj and the other three from Mataji (5 from one family) There were also other amchi girls who similarly grew attached and took diksha, like Anjani tai Bailur, Sumitra Baird and Nalini Mhapsekar as also Gurudutt Bairdur the only man to be so initiated by Maharaj.

The Sakori of those halcyon days was an incredible and unique place. From what had been a desolate and eerie cremation ground, Shri Upasani Maharaj created a sublime and ethereal spiritual sanctuary, buzzing and teeming with life and thousands of deeply devoted sadhaks intent on the single minded goal of spiritual evolution.

A few blessed devotees’ daughters (24 trees of Sai) made the cut as kanyas and obtained diksha embracing the solemn vows of lifelong brahmacharya. Maharaj trained them superbly in Sanskrit and the epics, vedic recitation and the performance of Yagnyas as also in music and the arts keeping eminent Shastris and Pandits for that exclusive purpose. There were other centres too in Hyderabad, Nagpur, Banaras and Surat and the kanyas travelled widely along with Baba and Mataji performing grand Yagnyas / Satkarmas in many places. It was a revolutionary concept and initially Maharaj and his flock faced many detractors, a lot of opposition and social castigation- even court cases. But it all melted away in the warmth and radiance of the Master’s Presence and grace. Then they were feted and celebrated wherever they went.

Both Upasani Maharaj and Godavari Mataji had a deep and abiding love for amchis thanks to the eternal blessings of our great and glorious Guru Parampara. As also for our innate reticence, our deep devotion devoid of any artifice, our soulful music especially the ashtami bhaajans of Shri Ramavallabh Das and even our cuisine satwik and wholesome as it is.

Our community in general and this family in particular is especially blessed by various saints and has had a long, sweet association with these ethereal beings the fragrance of which will linger for years and generations to come.

(The Author Ajit M Bhat is a third generation devotee of Sakori and is a trained film maker from FTII. Ajit can be reached at ajitbhat1@yahoo.com)
Demystifying the Army Chief’s appointment

Maj. Gen. S...G. Vombatkere

Recently the GOI promoted Lt. Gen Manoj Pande to the rank of General and appointed him as Chief of the Army Staff (COAS or Army Chief). This promotion-cum-appointment is a “first” because Gen. Pande is an officer who was commissioned into the Corps of Engineers and he is the first Engineers officer to be appointed COAS.

TV channels had ignorantly reported that a MES officer has become Army Chief, and people asked questions like: # When only a soldier can command the army, how is an engineer being appointed as Army Chief? # If an engineer can be Army Chief, why cannot a medical officer be Army Chief? # What command experience would an engineer have that can make him eligible for the post of Army Chief?

These are valid questions or doubts arising from not knowing about our Army. This brief article attempts to answer the questions.

First of all, who is a soldier? After successfully completing basic military training and taking oath to protect and defend the Nation and the Constitution of India, every Jawan and every Officer (Lt) begins life as a professional soldier.

In order to fight battles and wars, the Army is organised into “Arms” and “Services”. There are six Arms, namely, Infantry, Armoured Corps, Artillery, Engineers, Corps of Signals, and Aviation Corps. Soldiers of these Arms are trained for their respective specialized roles, which are directly connected with combat. The actual fighting is done by Infantry and Armoured Corps soldiers, supported during combat by the other Arms.

The soldiers of the Services are trained to provide essential logistic cover in the field, to enable the Arms to fight – by the Army Ordnance Corps (AOC) providing weapons, vehicles, equipment and ammunition, the Army Service Corps (ASC) for fuel and food supplies and transport, the Army Medical Corps (AMC) for medical cover, and the Corps of Electrical and Mechanical Engineers (EME) for repair of all military hardware.

Units of all Arms and Services are commanded by officers of the respective Arms and Services. Fighting formations – Brigades, Divisions, Corps and Army Commands – are commanded by officers from the Arms. The Services do not need such formations, so, after commanding their respective units, officers of the Services are posted in headquarters of fighting formations, to advise and assist the formation commander regarding their respective Services.

Even though soldiers of these Services may also serve in a battle zone, their functioning is focussed on providing vital logistic and medical cover, without which effective combat is impossible. Thus, officers of the Services are not trained for professional exposure and experience of combat situations and deployments, and it is not possible for them to assume command of fighting formations.

Reverting to the questions concerning Gen. Manoj Pande’s promotion, providing some details of the role of Engineers in combat is necessary. Soldiers who are posted in Corps of Engineers are primarily organized, equipped and trained for combat engineering tasks, which depend upon operational phases and requirements.

Combat engineering tasks are executed in active combat situations, when bullets are flying, and artillery shells and mortar bombs are exploding, to assist and support infantry and tanks to move and to fight. The tasks are such as, rapid bridge construction for immediate passage of armoured tanks and other vehicles across obstacles, or clearing safe lanes through enemy minefields, for our fighting forces to penetrate enemy defences in strength and engage with the enemy.

Engineer soldiers have won awards for great bravery in the face of the enemy, namely, VC, GC, MC (pre-Independence) and PVC, MVC, VrC post-Independence.

Officers from Artillery, Engineers or Signals may be placed in command of fighting formations – beginning with a brigade and then division, corps and army command – if they satisfy time-tested, specific command, staff, training and performance standards, which also apply to officers of Infantry and Armoured Corps. Only officers who have held these command appointments are eligible to be promoted to the rank of General, as Army Chief.

Gen. Manoj Pande has had a brilliant career as a soldier, having successfully commanded fighting formations of infantry brigade, infantry mountain division, corps, joint services command and army
command. In between these critical command appointments, he has held key staff appointments at different rank levels, and is the present Vice COAS.

Several Engineers officers in past years had reached the rank of Lt Gen. and commanded army commands, making them eligible for elevation to Army Chief. However, for one or another reason, they were not promoted. All Army Chiefs so far have been from Infantry, Armoured Corps or Artillery. Thus, Gen. Manoj Pande being promoted to the Indian Army’s top appointment is a proud moment for the Corps of Engineers.

(Maj Gen. S.G.Vombatkere, VSM, was commissioned into the Corps of Engineers in 1962, and retired in 1996, from the post of Additional DG in charge of Discipline and Vigilance in Army Headquarters, New Delhi. He can be reached at sg9kere@live.com)

"The Man from a place called Ikky".

UDAY M GOKARN

There was a man from a place called Ikky
Who was about his career very picky
I don't wanna do any work that does not give me pleasure, he declared
Right after his convocation, he started getting very uneasy about his vocation
He was not pleased with the choice before him
And would not venture to do work any other
I cannot be a part of this and let my life waste away
Was how he dismissed every opportunity that came his way
Work should be an adventure, a challenge and complete mental freedom
I cannot do work that has its roots in routine and boredom
It's part of my freedom and personality
To work on things of a bigger kind
That have significant import for me and mankind
Because I am not an average kid
I cannot submit to mediocre work others did
My special talents, knowledge and training will ensure
That I will one day accomplish what I have set out to secure
Regardless of how much time and patience it takes to make my name
I know I will be there one day to stake my claim
Because it is my right since birth
Being specially endowed on this earth
And so he let the years slip by swiftly
Pondering which vocation would suit him perfectly
But none did eventually
For he found fault and failing with every vocation
Till one day he discovered to his dismay
That time had taken over his ardour and feeling
And he was unfit to do any work for his age and willing
Until finally, disease and worry did him in
And he passed away feeling very sorry within
That man from a place called Ikky.
My father, who grew up in Udupi, loved rural cuisine and relished vegetables uncommon in larger cities like Bombay. He frequented Mangalore Stores which stocked his favorites such as Maddi, Matti Goola, Keerlu, Kadgi and other common rural vegetables in season. Each vegetable could be prepared in different ways and he usually had his favorites that my mom would make for him - Maddi phodis, Goola Bajje, Keerla Sukke etc. Maddi phodi, which was one of his favorites, featured regularly in the 12+ item menu that my mom planned and cooked every Ganesh Chaturthi. And of course, if available for his birthday, it was either Maddi phodi or Goola bajje or both!

My parents came and stayed with my husband and me for over a year when our son was born. In fact, the birth of their first grand-child was the only way I could entice (my mom especially) to make their first trip to the US. At the time my dad enjoyed a busy post-retirement career as an Advertising-PR-Publicity lecturer/visiting faculty at various training colleges and management institutes around the country. But he was more than happy to take a break to join my mom on their trip here to help us with the arrival of the baby.

Not surprisingly my mom not only helped me take care of the baby but also took over the kitchen. When we would take them grocery shopping in the store or the farmer’s market, they would be amazed at the vast, colorful spread of fresh fruits and vegetables and my mom, the innovative cook that she is, would always want to try out some new vegetable or fruit not available in India and whip up amazing dishes with it.

Nothing however prepared them or us for that matter, for their first trip to Marina, an Asian grocery store. My dad saw a pile of brown muddy looking root vegetables on a cart, and he went closer to inspect them. The next thing we heard was a piercing “Sheeluu, Maddi”! He yelled at the top of his lungs, to get my mom’s attention since she was at the other end of the fresh vegetable section. So ecstatic was he to see his favorite root vegetable in the US, that he was unable to hold his excitement as he Screamed and animatedly pointed in delight at the heap of Maddi on a cart, completely oblivious to the other customers pausing and wondering if something was wrong and he needed help.

The next day he helped my mom peel it (a very laborious process) and she then made amazing Maddi phodis in the oven in accordance with our preferred health-conscious alternative to deep frying. The phodis were lipsmacking delicious - crisp on the outside and creamy on the inside. Since then, Maddi phodi is one of the standard items I make when we have friends over for dinner. It makes an excellent appetizer and I share the story of my dad’s reaction on discovering it here.

Subsequently the Asian stores started selling Taro (as it is called here) peeled and shrink wrapped making it even easier to transform it into phodis! My dad would have certainly applauded this marvelous packaging improvement.

In a large mixing bowl, toss the (peeled) maddi slices with chili powder and salt to taste and a pinch of asafoetida, generously dust and toss with idli rava to make them crisp.

Spray an aluminium foil lined tray with oil, spread out the seasoned maddi slices, spray oil lightly on the top and put them under the oven broil setting (Medium to High). After around 5-7 mins or so take the tray out and flip the slices over, spray some oil again and put it back under the broil setting until they are browned. Once you have tried it in your oven, you can better determine the time durations and oven settings that work perfectly.

(Leena Surkund Sampemane is a Software Architecture professional living in Bay Area SFO, and has interests in Photography, Art, Nature Walks. She can be reached at lsampema@yahoo.com)
Sunanda Gurudatt Bhat
09-09-1937 to 28-04-2022

Sunanda/Amma left peacefully for her heavenly abode on 28th April, 2022 after a long illness bravely borne.
May God the Almighty and our Guruparampara grant her Sadgati.

****************************************

Sadly missed along life’s way.....
Lovingly remembered everyday.....
No longer in our life to share
But in our heart you’re always there.

Fondly remembered by Gurudatt Vithal Bhat
Sunil, Sujata, Sukanya
Gautam, Shilpa, Nachiket, Kaiser
Bhat (Hattiangady) and Vaknalli Families
Relatives and Friends

In Loving Memory of
Shri Dr. Venugopal Ramrao Talageri
Birth Centenary Year

You will always live in our hearts
Dearly missed and fondly remembered by

Wife: -Smt Suvarna V Talageri
Daughters 1) Mrs Chandrakala Mohan Nadkarni
2) Mrs Sandhya Ashok Trikannad
3) Mrs Vidya Suresh Pangal
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LALITA NIRODY (nee' SUMITRA UGRANKAR)  
[9th June 1934 – 21st May 2022]  
Wife of Late Sidhanand Sunderrao Nirody  
We are deeply saddened to inform that Aayee (Anni) left for her heavenly abode on 21st May 2022 from Mulund, Mumbai  
Deeply mourned by  
Padmavati and Indudhar Nirody  
Shamal and Jaishankar Nirody  
Nabha and Milap Banerjee  
Nitya and Ninad Manjure  
Close family members and friends
Obituary for Sushila Amrit Rao

8th March 1928-June 14th, 2022


We pray to God and Guru to shower abundant grace and love upon her and illumine her forward path into higher realms with divine light!

We will always fondly remember her affectionate ways and her radiant face as she enquired about everyone’s wellbeing with love and care.

With our love, gratitude and namaskars,

Daughter and family: Geeta Sharma, Purandev Sharma, Ashish Sharma, Nitish Sharma
Son and Family: Deepak Rao, Kanchan Rao, Amrita Rao, Anmol, Veer Prita Rao

10.09.1929 - 23.01.2022

Deeply missed by all her family and friends and all those whose lives she touched and blessed.

Children: Leena and Ram Chandaver; Rajnish and Nita Kelkar.

Grandchildren: Nahush and Lauren Chandaver; Gautam Chandaver; Anisha and Sunil Kamath and; Nishant Kelkar.

Great grandchildren: Rowan and Sophie Chandaver.
And the Dhareshwar family.

In loving memory of our dear Mother who was the Rock of the family and our Guiding light.

Smt Vasudha Maruti Kelkar nee Dhareshwar.
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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.
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Jai Shankar!

This year, we celebrate the Centenary of our dear ‘Ānnu’, Sujir Mangesh, fondly called ‘Cheddu’ by all.

Ānnu (our father) was born to Shānthā Papamā and Rāmarāo Ājju at Kundapur at our Taggarse Ganesh Pijjus’s home, on 28th May 1922. His birth heralded the arrival of the first grandchild in the family. He was the eldest, the younger 2 sisters were Sita Ramesh Mundkur and Chitra Nagesh Shirali.

He was married to talented Shantha Srinivas Bellare, at Bengaluru on 28th June 1949. They were a perfect 'Jodi', made for each other, both individualistic yet very supportive, complementing each other seamlessly and together a great dynamic couple. We always think of Annu-Amma in the same breath.

They were exemplary parents. They deeply cared for their family of 3 children (a daughter and 2 sons), 3 grandsons and 3 great grand-daughters. In addition, the close relatives, friends and even strangers were always welcome in their large-hearted home. Ānnu and Āmmā highly valued family relationships and were epitomes of unconditional love for all. They taught and guided by example and stood by their principles and virtues, without ever making us the growing children then, ever feel the generation gap.

He had his schooling at Kundapur and then at Udupi. His graduation was at Fergusson College, Pune. Here, he had his own adventures taking part in the Freedom movement. He was known for his 108 Surya-namaskārs and bethaks (squats).

He started work at the Sirur’s Minerva and Mysore Mills at Bangalore and later at India United Mills at Dadar, Mumbai. He upgraded his textile knowledge at an Ahmedabad Institute.

He had a unique combination of interests. Ānnu studied Management and Cost Accounting, at the London’s Institute of Cost and Works Accountants although majoring in Chemistry in college, in those days. While working at the Mills, he studied homeopathy.

Ānnu's keen thirst for knowledge, varied interests reflected in his prolific reading and study made him a versatile personality. We used to call him a "Walking Talking encyclopaedia". From why chillies are 'theeka' (pungent), ... to Advaita concepts, from quoting and reciting Sanskrit shlokaas, poems to Maths, Geography, History, Cost Accountancy to science concepts, sages to Astrology, from yoga to music, dance, dramatics to medicine, he was deeply interested and could speak deeply on each subject. He liked reading all kinds of books from philosophy, science fiction, novels especially Westerns, mysteries and thrillers.

He was a ‘mini Doctor’, and many a time, the Bangalore GP Dr. Krishnarao would ask his patients to go to Ānnu to take intravenous injections and medicines. Listening to any health issues he would also prescribe the right homeopathy medicine and cure the problem.

After retirement he studied astrology at Bharatiya Vidya Bhavan and assisted the KSA at its Marriage Bureau.

Ānnu conceptualised and founded the Anandashram Coop Housing Society at Bangalore along with AV Shanker Mām, Hattikudur Shivmām and others. He was instrumental in starting a Consumer Society by procuring and distributing grains, groceries, tamarind, Kerosene etc when rationing was tight.

The Canara Union musical dramas and tableaus, in those days, starred Annu as Gods like Vishnu, Surya amongst other roles.

He always radiated his love with his beautiful smile and a bright and pleasant personality, irrespective of any situation and would always ensure he was wholesomely occupied. His jest and sense of humour and zest for life was remarkable. He adapted to change readily enabling him to easily bond with people of all ages. Annu-Amma have helped innumerable people in all possible ways.

Both were fond of travel. He used to even arrange buses to go to different religious and interesting places.
Every act of theirs had a vaster and heart-warming dimension.

He was in the sevā of our Swamijis and the Math, in Bangalore and Mumbai. Later post retirement Ānu and Āmmā had stayed at Karla Math doing sevā. With the blessings of Shrimad Anandāshram Swāmiji, Ānu was initiated into performing Poojās by our Math Bhatmāms at Malleswaram in mid 1950s. He performed daily poojās for the family dieties at home, the Rudrabhishek every Monday, Shri Saptashati Pārāyan every Tuesdays and Fridays and every day during Māhanavami. He regularly recited the Vishnu Sahasranām, Lalitā Sahasranām, Rāmarakshā stotra, Bhagvad Gita, Lakshmi Nārāyan Hruday, and many other stotrās till his end on 2nd November 2010, Ekādashi day.

Āmmā-Ānnu did not miss even a single day of reciting Deepa Namaskār in the evenings at home or even in the bus, train or platform, temple or hospital.

Ānnu was so meticulous, that as his legacy, he wrote down the whole Mahānavami Pujā mantrās for each of the aspects of the Devi (Avartanas) for the 9 days and many other things for us.

We feel so blessed to be his family. He inspired and motivated us not just by his words but by his Walking the Talk and simple endearing ways.

Dear Ānnu-Āmmā, you remain in our hearts always and we are ever grateful to you for everything. Lalita and Mohan Madiman, Late Ravishankar Sujir, Udayanand and Kanchan Sujir
Mokshay Madiman, Manmay and Seema Madiman, Aalok and Shweta Sujir
Eleanora-Anasuya, Elvira-Shantadurga and Saadhya Madiman.

Fondly remembered by Sujir, Madiman, Karnad, Mundkur, Shirali, Bellare, Kallianpur and Taggarse families.

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Chapter 12 - Bhakti Yoga

This chapter is called Bhakti-yoga as Bhagavān Krishna describes the connection with Ishvara at three levels in the form of Ekarūpa, Vishvarūpa and Arūpa/Nirguna-Iśhvara bhakti.

It is very essential to know that bhakti means a strong connection with Ishvara at every moment of one’s life; at no moment is such a person alienated from the Lord.

Bhakti is a common string present throughout the entire ladder of sādhana of a mumukshu. As a Karma-yogi a mumukshu is a bhakta; as an upāsaka one is, no doubt, a bhakta and as a jnānayogi one has to be a bhakta.

Bhakti is that strong connection which keeps a mumukshu committed to Ishvara at every step.

Bhagavān talks about bhakti as a ladder of five steps in answering Arjuna’s question as to who is a greater bhakta; the one who commits to the saguṇa Iśhvara upāsanā, or the one who commits to knowing the attributeless Ātmā/ Brahman (Nirguna Iśhvara). (v1)

“Arjuna, for the time being, let those enquiring upon Nirguna Iśhvara be. May you know that those who are focusing their minds on Me with a form, either as Ekarūpa or Vishvarūpa constantly, never wavering from Me- the saguṇa Iśhvara with shraddha and unwavering devotion are the greatest bhakta-s.”(v2)

“Those who are committed to knowing Me in the form of that attributeless, all pervading Brahman, not available for objectification, either by sense organs or speech, as that which is infinite and eternal are the highest bhakta-s; they are jnānī bhakta-s. They are not different from Me. This is the highest level of bhakti.”

“However, this needs a tremendous preparation of the mind. They are not only completely surrendered to Me, but also are beneficial to all the jīva-s. There are many obstacles for such Nirguna bhakta-s. I, the formless destination as Nirgūṇa Brahma is difficult to practice as there is no ālambanam. Also, even an iota of identification with the body-mind-sense complex is an obstacle to such a pursuit. Many a time, such bhakta-s may either lose track or get waylaid out of confusion without the help of a compassionate Guru.” (v3-5)

The next three verses talk about the next lower step of the ladder of bhakti - the Vishvarūpa Iśhvara upāsaka.

“Arjuna, the Vishvarūpa Iśhvara upāsaka worships My Universal Form. Such a bhakta sees Me as the very manifest world around him/her. He/she offers all actions unto Me, the Vishvarūpa Iśhvara with unwavering and unchanging commitment. He/she accepts everything in life as Prasāda from Me, the Vishvarūpa Iśhvara.”

“To such bhakta-s, I provide conducive circumstances to continue their upāsanā. I protect them for adversities and help them lift themselves out of the ever- repeating cycles of birth and death.”

“Arjuna, therefore in Me, the Vishvarūpa Iśhvara -may you unconditionally focus your intellect. You will never be away from Me. As the very cause of this whole Universe, I am not different from the Universe around you. See Me as the very manifest Universe around you and you are never away from Me.” (v6,7,8)

In the next verse, Bhagavān comes one level lower to Ekarūpa Iśhvara Bhakti. He gives this a specific name- “abhāyāsa yoga”.

“Arjuna, if you are not able to focus your mind on Me as the Vishvarūpa Iśhvara, go back to your Iṣhta-devata. May you be connected to me with any form which you want. Even here, Arjuna, you must be able to withdraw your senses and mind from the world of objects and focus on Me- your Iṣhta-devata. Remain in Me, think of Me constantly, worship Me in the form of japa.” (v9)

Next Bhagavān, out of compassion, comes down one step and says:

“Arjuna, if you are not able to focus on one single form of Me, then I have another simpler method for you. Just offer all your actions- spiritual or worldly, unto Me.”

This is Bhagavān’s instruction for a bhakta with a rājasic bent of mind. A rajo- pradhāna mind is incapable of any kind of focusing or upāsanā, either on ekarūpa or Vishvarūpa Iśhvara. For such a person, the only way to reduce the rajoguṇa- pradhāna tendencies and move towards satva-pradhāna intellect is by engaging in karma, but offering that karma as an offering to the Lord (one’s Iṣhta-devata). (v10)
The last step which Bhagavān comes down to now is:

“Arjuna, if you are not able to offer your actions to Me out of attachment to your actions, at least give up all the results of action as yours and accept them as My Blessing. Do all that you have to do, do not have authorship over the results of any of those actions. Leave the results to Me and accept them as My Prasāda.”

The last two steps are the very karma-yoga described in the 2nd and 3rd chapters….

( ..to be continued)

---

**My Soul, a Temple**

ARUNDHATI J SAVKOOR

My soul is my temple
wherein I worship
Whenever the fetters of life seek to bind
I retire within to hear
the tinkling of temple bells,
inging notes of love, truth and beauty
Then becomes full my cup of happiness
and the wings of freedom take flight
Nobody then, dare tilt my cup
Not my wide wings clip.

---

**Children’s Corner**

**POEM for COCOA**

(Her Pet Cat)

Eyes shining as bright as stars,
Stare as cute as a bear,
Ran as fast as a dear!
Gentle eyes that see so much,
Paws that have the softest touch,
Purrs to signal 'all is well',
And to show more love than words could tell!
Beings cross my heart through days,
But I bet You’ll stay!

~ Ananya Amit Raje, Bangalore (15 years)
(Grand Daughter of Shri Shrikar Talgeri )

Graceful movements touched with pride,
A calming presence by our side,
A friendship that took time to grow,
People wonder, why I love him so!
You - my baby - came in a box,
As tiny as a pair of socks,
Seeing you made me jump,
Caused my heart to thump!

---

**Riddle**

Minu's mother had five children. Their names were Mala, Melee, Mili, Milo .

What was the name of the last child ?

---

**FUN & PASTIME**

**CORRECT ANSWER TO JUNE 2022 BRAIN TEASER**

A COLOURFUL RAINBOW

**WINNER IS MASTER SHIVANSH (9) SON OF DR. RAJESH AND DEVYANI BIJOOR**
Children’s Corner

FUN AND PASTIME WORDSEARCH

Find names of 20 Gods and Goddesses from this Jumbled maze

Parvati  Brahma  Shiva  Patanjali
Hanuman  Kali  Ganesha  Kartikeya
Lakshmi  Murugan  Vishnu  Indra
Saraswati  Shakti  Nataraja  Agni
Durga  Rama  Krishna  Varuna

(This puzzle is created by Master Vihaan Shenoy (Age 8) from California USA who is the Grandson of Nandini and Shivaram Bijoor)

PICTORIAL CLUE

Solution in the next edition. One Winner will get Rs. 250
When I was growing up, I was fortunate to have been living close to Lata Mangeshkar’s cottage. Her house was adjacent to the Shankarshet temple near Bhatia Hospital. This was in the late forties, and I was schooling then. Every Saturday, my cousin and I would visit that temple to offer oil to the idol of Shri Hanuman.

While passing by Lata’s house we would sometimes see her standing by the small wooden gate at the entrance of her home. She was of medium height, slim with a dusky complexion and thick waist-length plaits hanging over her shoulders. She would usually be dressed in a simple white cotton sari. She was then barely in her twenties but was already a famous leading playback singer for Hindi films.

One day while passing by, I made a bold attempt to go up and talk to her. But as soon as I was close enough to begin a conversation, I got tongue-tied and could not say a word. All I managed to blurt out in Marathi was ‘Tumhi Lata Mangeshkar, na?’ (Aren’t you Lata Mangeshkar?). Lata smiled sweetly crinkling her eyes as she cooed in her soft melodious voice, ‘Ho’ (Yes). I took to my heels, with the joy of having won a prized trophy.

Some years later, when I was in my teens I would visit Lata Mangeshkar’s residence for darshan during the Ganpati festival. Their home would be open to all visitors. Lata and her siblings would all be seated in a row on a sofa and would bow humbly with a namaste to all who visited. Lata's younger sister Asha was already married then and so we never got to see her. Lata’s mother would be dressed in a traditional Maharashtrian nine-yard sari with her pallav drawn over her head. On the wall of their drawing room, facing the entrance was a huge life-size painting of Lata's late father, Pt. Deenanath Mangeshkar.

During the festival, Lata would invite top singers like Talat Mehmood and Hemant Kumar to perform for the public. A wooden stage would be put up on the road outside her cottage with a large carpet spread on the floor for the V.I.P.s to sit. The rest, which included us would stand behind them to watch the program. These programs would start late in the night and continue past midnight. The singers would render some of their most popular songs of those days. I would attend those programs with my family. Lata and her siblings would never come out in the open during those programmes, nor would they participate in the recital.

The second occasion when I had the opportunity to meet Lata Mangeshkar was in the fifties. That year the state of Bihar had floods and a program to collect funds for Flood Relief was organized. My brother had purchased tickets for our family. I was then in my early twenties and Lata must have been just short of thirty. We arrived that morning at a jam packed Metro theatre and were pleasantly surprised to see Lata Mangeshkar walk onto the stage to perform. It was her first live performance and there was a large orchestra accompanying her. She sang two of her popular songs, ‘Allah tero naam’ from the movie Hum Dono and ‘Ayega aanewala’ from the film Mahal.

Lata sang both the songs without any variation from her recordings and it was sheer joy to watch her singing live for the first time. At the end of her performance, she received a thundering applause from the audience. As soon as she was done, she disappeared into the wings of the stage.

Without waiting for the next artiste to arrive, I quickly got up from my seat and rushed out of the theatre, and almost ran across the footpath adjacent to the theatre just to catch a glimpse of Lata. I managed to reach her just as she was getting into her waiting car. I succeeded in pulling out an autograph book from my purse, which I had luckily carried with me, and approached Lata hesitantly and requested her autograph. With a smile, she obliged and signed in Marathi. I was on cloud nine to now have the signature of a person as illustrious as Lata Mangeshkar in my autograph collection.

A few years later, my younger sister Manik had borrowed my autograph book to add the signatures of some eminent film actors. She had begun freelancing for the ‘Star and Style’ magazine and had been assigned to interview some top actors. Manik expired unexpectedly in 1973 under tragic circumstances and my autograph book remained with her. I was unable to retrieve it and thus lost the precious signatures of many eminent celebrities I had collected, including the one of Lata Mangeshkar, my idol, the divine queen of melody.

(Continued in next issue…)

Three times lucky- my meetings with the melody queen (Part 1) - KUSUM GOKARN, PUNE
Culinary treasures of Chitrapur Saraswats - Pancakes and doughnuts

Anjali Burde

The title may have surprised you as pancakes and doughnuts are breakfast items that you would find on a Continental breakfast menu….. So how come this appears in the Saraswat culinary column?

A very popular and unique breakfast item that comes very close to a pancake in its appearance and texture is our very own surnoli. Fluffy and soft with a honeycomb like appearance, the surnoli may differ in taste from the continental pancakes but its accompaniments are almost the same. Just as butter, honey and maple syrup are served with pancake, surnoli is also traditionally served with homemade white butter and sugarcane molasses (patal gud). Surnoli can be prepared in two versions, sweet as well as savoury.

Surnoli has found its way into non-amchi cook books under the names honeycomb pancakes or curd dosa. One reason for its acceptance could also be its gluten free and vegetarian nature as it is rice-based and made without eggs. Vegans could also opt for it if they omit the use of curd from the recipe.

I was pleasantly surprised when I found that the surnoli recipe had appeared in the New York Times in August 2018 under the title ‘A Superior Pancake’.

Doughnuts are made from leavened flour dough and deep fried. In recent times quite a few doughnut selling chains have made their way into Indian markets and are very popular particularly among the younger generation. Amchi cuisine too has a recipe for a rustic kind of doughnut that may not be exactly the same as its American version but can be loosely compared. One of my personal favourites, it is called Bubbus Roti or Bun Puri.

Made using a mildly fermented dough of refined wheat flour, ripe banana, sugar, curd and baking soda, this deep fried fluffy puri has a soft bread like texture inside. It is sold in our village tea shops as a breakfast item.

Sharing the recipes for these two items.

Surnoli (Serves 4)

2 cups thick rice
3/4 cup grated coconut
3/4 cup thick poha
1 cup grated jaggery
1/2 cup curd or thick buttermilk
1/4 tsp turmeric powder
1/2 tsp fenugreek (methi) seeds, salt to taste

Method: Soak rice with methi seeds for about 4 hours. Soak poha for 10 mins. before grinding. Pour the soaked rice, coconut gratings in a mixer jar and grind to a rough paste. Add the curd, soaked poha, turmeric and jaggery and blend further to a fine paste. Take out the paste in a deep vessel, add salt. Cover and leave the batter to ferment overnight. Next morning lightly stir the batter. It should be bubbly and well risen for a perfect texture. Heat a tava, grease with oil and spread the batter into a slightly thick round pancake. Cover with a lid and allow it to cook on a low flame for 2-3 minutes. Once the top is cooked take out on a serving plate. You may flip and cook if desired. Serve with ghee or home-made white butter.

Note: If you prefer not to use curd you can increase the quantity of poha to 1 cup. Summers are a good time to prepare surnoli as the batter will ferment well and will give the perfect honeycomb texture. To prepare the savoury version, skip the jaggery and turmeric, soak about a fistful of udad dal with the rice and add 1 tbsp of sugar to the batter.

Bubbus roti or Bun Puri (Serves 4)

2 cups refined flour (maida) 1 part each of maida and whole wheat flour may be used
3/4 cup powdered sugar
1 ripe banana (mashed)
1/2 cup curd (not sour)
1/4 tsp baking soda
1/4 tsp salt
1 tbsp ghee
Oil for deep frying

Method: Dissolve the powdered sugar in the curd, mix in the mashed banana, salt and baking soda. Add the flour and gently mix the dough. The dough should be like soft chapatti dough, so add the flour accordingly. When the dough comes together rub in the ghee. Cover and leave the dough overnight.

Next morning make small balls as for puris. You may have to dust the dough balls lightly with flour for easy rolling. Roll out into slightly thick round puris. Deep fry the puris in medium hot oil. Drain on an absorbent paper and serve.

*****
2.1 Read the translations in English and fill in the blanks with correct verbs from the box -

1. बालिका .................. । The girl runs.
2. छात्रा .................. । The girl student writes.
3. गायिका .................. । The lady singer sings.
4. चटका .................. । The sparrow chirps.
5. जननी .................. । Mother loves.
6. सखी .................. । The friend comes.
7. नर्तकी .................. । The dancer dances.
8. युवती .................. । The young lady speaks.

★ In all the above Sanskrit sentences, the words denoting the subject (one who performs the action) are in Feminine gender and singular number.

Read the popular story ‘Fox and the grapes’ in Sanskrit -

जम्बूकः द्राक्षाफलानि च ।
कश्च जम्बूकः द्राक्षावर्णं पश्यति । तत्र मधुराणि द्राक्षाफलानि सन्ति । जम्बूकः द्राक्षाफलानि इच्छति । सः उत्पत्तिः । द्राक्षाफलानि उच्चः सन्ति । सः पुनः पुनः उत्पत्तिः । किन्तु सः द्राक्षाफलानि न प्राप्तिः । तदा जम्बूकः वदति, ‘द्राक्षाफलानि अस्त्यानि’ इति । सः ततः निर्गच्छति ।

2.2 Pick words from the story that mean -

1. sweet .......................... 4. sees ..........................
2. sour .......................... 5. jumps ..........................
3. high .......................... 6. again and again ..........................

Answers given on Page 55

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1) आपले नांक कापुनू पेल्यांक अपशकुनु करचो
Cutting one's nose for causing ill omen to others
i.e. to spite the neighbours,
Cut off your nose to spite yourself

2) आपले नार्शे जगा हार्शे
To ruin oneself and be the butt of other's ridicules

3) आपल्या सावळेक आप्पण सिता
A man is afraid of one's own shadow (evil deeds)

4) आपलो वर (दुंडूळ) खोटो जाळ्यारि चिन्वादांक इत्याक रदका?
If your coin is false, why blame the coin maker? (fate/destiny)

5) आपलो हातु जगजन्नाथु
One's own hand can take one to a superior state than that of others.
बालमित्रांक एक मोग्गाचे निवेदन  
सुधीर कोष्पकर, गोरेगांव

बालमित्रांनांना, 
अम्मलो कांतदेशू मस्त बालांतु सगळे जगांक अंचिंत कराव शी हा आम्ला अभिमानाची संगति. तशील कथाकथानांची सुदृढ जवळ तीन हजार वर्ष पैले धोरुनु विंगड विंगड स्तरांच्या उपयोगात जाताले येते. 

गुरुकुल पादतीतील निसर्गानुसार एकून जाणूनप्राप्त किंवा नियम पावल्यु सुदूर परिपूर्ण जीवन किंमती कस्तीली सहस्त वर्ष पैलेचे आम्ला पूर्वांक जगाताळे आम्ला ते नशीवान मानले. प्रत्येक मनुष्याचे तालांक पुढील पादीच्या अंशात आकर्षित आनंद उन्हाळ्याचे अनुसार तंत्रित शक्षा धोरुनु जीवन संतोषाचे त्यतीन कोरूसंग संगती म्हणूनला. आत्मिक वाडीयांनुसार पशुप्राप्त असते. नवीन मानसंसज्ञ व विद्वान विद्वान शक्तीत शक्तीत अनुभव कोरूसंपूर्ण मानसंसज्ञ जगाताळे. 

त्या शिक्षणांतून काणाचे, कथानक, ताजांना संबंध अनुभव किंवा विद्वान कला ग्रंथादि चार्ज करू अनुभव त्या वेदांनी साक्षांत जागते आस्तालेचे. उपयुक्त गान भारती, कीर्तन, नाट्य, नाटक, युक्तगण हे सगळे त्या सुर्विकाळाचे साहित्यवृत्त 

त्या सुर्विक्यांना, भूमिका आले भुगती सुर्विक्यांचे अंशात भांगण नोंद कील घटली जाती. तयारी ताकाने नीती जाणून आनंद नाव प्रतिदिन अनुभवाचे. इतकांना महायाती जीवन नवर भौगोलिक गोरु आंशित्याचे आहे नवीन जाणून दर्शवू आहे. नोंद नवीन गोरु आंशित्याचे. 

“काणांचे किंवा काणांना, रायलर रायल रायल” अंशे परंपर भोगणून दर्शवून आत्मकथा आस्तालेचे. काणीसंपूर्ण त्या कथानकांतून पात्र दृष्ट विंगड विंगड पात्र शिक्षणाचे कला किंवा चर्चात्मक आनंद किंवा संपूर्णता ही प्रथा.

तरी प्रत्येक काणी आम्ला एक पद्धतीमुळे निष्पत्ती आघात संभवती. ते आम्ला विचार कोरून काणांना वाचकेच नाही. दृश्य गोरु आंशित्याचे अंशातही नवीन नाही. नवीन केरळी मुळे उदाररचना. 

इत्यादी जीवनकाळी ठराव आत्मांना ताजांना बन, सामग्री, अभियांत्रिकी, मित्र आस्तालेच्या, जातीय बुद्धिशास्त्र ते चालायुक्त अनुभव भौगोलिक नाही.

शक्तीत्व संगती ध्रुवगोडांना पेशी पताकांचे काही जास्त योग्य. जीव आत्मांना नंतर योग्य संबंधी सार्वजनिक अनुभव धड्डाच्या.

दुस्कृष्ण - चारीमत्र एकेके मेखल्यांचे पादवागाले खूर नाचे?

मनीपाठ -

चारी साधारणचे मित्र मेखल्यु ऐके बलान्यली मानववाच मृत्युच्याच संकटित. एकून बैठून जीवन दर्जेदार काही सुदृढ सांस्कृतिक सामाजिक जीवनाच्या अन्वय आर्याशीली गण आणि ताजांत खातिर अहिकार सीण विके बुद्धिने विचार कोरून किंवा अस्तालेचे. 

मित्र भव्यांना सहज आम्ले नातंत्र धरती नियंत्रित, ती आम्ले बालपणांतून संगती वाइडलेचे शेजारी किंवा शाळेचा उपयोग. नातंत्रांतून आम्लसंगती सुदृढ ती निपोळेत, निरंतर शुद्ध प्रीती, पादशीलता आत्मा. तरी वायूच्या आंशित्याचे आवड निवड अनेक स्तरांतून बदल जाता. रंग, समाजवाचे स्थानान्तरण, आस्तानसा, घटक सामाजिकी प्रभाव बदले जे बस्फोट नाही. जातीयांनी जीवनांतून नस्त इतरे प्रसंग अनुभव पाठ शिक्षितात. असरे प्रसंगांचे कात्यांना वाचकेच सुदृढ आम्ला अनुभव धड्डाचे आणि जीवन सुदृढ प्रकार संज्ञानात घेतेय.

बालमित्रांनना, 
तुमच्या प्रतिक्रियेचे आम्ला वाच पडतात आस्तानी. तरी तुमचं ई-मैल कराव. दिवदी वेदांनी दिवदी बहमान, भव्यांना गिरफ्त, आतुर जाणून तुमची वाळ पडतात आस्तानी. तुम्हांच जयत तयारी करा. शुभेच्छा.
श्रीराग
रंगपंचमी रंगरंग रंगू दूः
tुज्याची रंगातू रंग रंगू दूः
केसरी कुलांचे केसर केशरी
झिंझिंमलिस्त्या किरणांच्यांच रंग केशरी
केसरी चौतन्याचे स्पर्शण केशरी
केसरिया स्वरुपेश्वर रंगां
श्रीराग केशरी रंगी रंगां

tत्यांच्या हक्कांचा आस
कोमल हठूळे मनांचे विश्वास
घमधमी सौंचांपणाच्या हठूळे सुवास
रंगीत प्रीतवणी मार्गव
श्रीराग हठूळे रंगी रंगां

निलङ्ग निवळ निलके निले नभ
शांत शुद्ध निलङ्ग निलके जठळ
tूरोत्तम्या हस्तम्या डोळ्यांचे तेजळ निलके निलके
निहकेा कुपकृतीतु श्रीजय
श्रीराग निहकेा रंगी रंगां

धरणीलो मायेस्त वाचवळ आशीर्वाद
सुफळ सफळ हर्याळी शाळ
पावण्या पावसांच्या मित्र शिवं धाळ
पावण्या रंगोया उल्टकू घडळ
श्रीराग पावण्या रंगी रंगां

सौभाग्यं कंकुमाचे वैभव लाळ लाळ
तांबूळया असंताचे लक्षण लाळ लाळ
भक्तीमे उधवळलो गुंमाळ लाळ लाळ
श्रीराग लाळ रंगी रंगां

दुंगियेच्या रंगमक्कातू रंगची रंग
नाका कोरू रे रंगचाचे बेंगळूर
tुज्याची रंगातू तनमन रंगूळी
tुज्याची रंगातू रंगां
श्रीराग तुज्याची रंगातू रंगां

इंदू अशोक गेरसप्पे
बेंगळूर
One cold night, Krupa was taking a stroll around her quiet neighbourhood. Suddenly, she stumbled on a small rock. She balanced herself and continued walking. As she did, she saw a girl standing ahead of her, who looked like a teenager. The girl smiled at her. Surprised, she asked her, “Excuse me, do I know you?” The girl replied “No, but you will from now on.” Puzzled, Krupa asked her, “May I know your name, please?” The girl replied, “You will know my name and more about me. But, not tonight.” Feeling strange, Krupa tried to read her mind. The girl chuckled and said, “Oh, Krupa! Your telepathic ability won’t work on me. But, nice try.” Krupa was stunned because nobody knew about her ability to read minds! “Huh, what are you talking about?” she stuttered. The girl replied, “Relax, your secret is safe with me” and handed out a small letter to her. “You may read this after tomorrow’s event” she said. Completely confused, Krupa asked “What event are you talking about?” The girl replied, “Tomorrow, you will understand everything.” Krupa lost her patience. “Why won’t you tell me anything? This isn’t making any sense.” The girl smiled and replied, “Patience, Krupa. You will soon realize that all this was worth the wait. Till then, take care.” Before Krupa could say anything, the girl walked away and disappeared around the corner. Slowly, Krupa started walking towards her house.

Upon reaching her house, she saw two people talking to her parents at the front porch. As they left, Krupa asked, “Papa, who are they?” Her father replied, “Krupa, they are Mr. and Mrs. Shukla. They live across the street. Tomorrow, we are going to the town hall to attend the memorial service of their daughter, Akanksha, who passed away last week.” Krupa said, “But, we’ve never met before, since they moved here recently.” He replied, “Yes, but, they have invited everyone from this neighbourhood. Maybe they want us to know and remember their daughter. It’s a good thing, right?” Krupa smiled and nodded in agreement, as she went to her room.

Next day, Krupa and her parents reached the hall at 10 a.m. Krupa searched for the girl, but could not find her anywhere. As she reached inside the hall, she met Mr. and Mrs. Shukla. “Hello. You must be Mr. Agnihotri’s daughter. Where are your parents?” asked Mrs. Shukla. Krupa replied, “Hello. I’m Krupa. My parents are outside, talking to our neighbours”. They smiled and walked away. Krupa couldn’t find the girl inside the hall, too. Disappointed, she sat down on one of the chairs and saw Akanksha’s photo placed on the stage. Chills ran down her spine, as she looked at the photo. It was the girl who had spoken to Krupa! “Oh, my God! What is happening??” she thought. Her parents came and sat beside her. “Krupa, are you okay? You don’t seem too well,” her father asked. “Huh!? Yes, papa. I’m fine” she replied.

The memorial service commenced soon. Turns out, Akanksha was 17 years old. She passed away from a terminal illness. Krupa started to wonder if she had met Akanksha’s spirit. If yes, then why did she want to meet Krupa? Soon, the service was over and all got up to leave. Just then, Krupa remembered something, Akanksha’s letter! “You go ahead. I’ll join you in a few minutes,” she said to her parents. They agreed and left the hall. Krupa took out the letter from her dress pocket and began to read. The letter read,

Dear Krupa,

My name is Akanksha. I’m 17 years old. My family moved here about a month ago. But, I have been staying at the hospital because I am terminally ill. I have had a few things to do in my bucket list. I had them all fulfilled, except for one. My final wish was to adopt a dog from a shelter and give it a home and life, filled with love and happiness. Unfortunately, I don’t have the time and energy left to do so. But, thanks to you and your telepathic ability, my final wish got fulfilled.

Surprised, how I know? Well, that’s because I haven’t told anyone about my wish. But, you knew about it. One day, I was thinking about the wish. In a few hours, I saw you talking with a nurse, outside my ward. Soon, the nurse entered and handed over a puppy to me. She told me that you found it under a subway and decided to give it to me. I was both shocked and overjoyed. Immediately, I told her to go and find out about you. She ran outside and returned in a few minutes. Apparently, you wanted to remain anonymous. She quoted “I wish to remain anonymous. I’m happy to have fulfilled her final wish. Tell her that she will always be loved. I’ll keep the family in my prayers.” But, what you didn’t know was that the nurse saw your name tag on your bag pack. So, that’s how I know about you, Krupa.
You might be wondering how I know about your telepathic ability. Superpowers like telepathy, telekinesis, and many more are considered fiction. But, I’ve always believed them to be true. Now, I’m seeing it in you. I’m happy that you are using it to understand and help people. Stay the same. Always be kind and empathetic. According to me, that is the purpose of your life. You are an angel, in real life. You have proved that, by making me happy in my final days. I don’t have much time, but I still hope that I could somehow deliver this letter to you, personally.

Yours truly, Akanksha

Krupa was teary eyed, after reading Akanksha’s letter. A few days back, she had been to the hospital for a check-up. While passing by the wards, she could hear the patients’ thoughts. But, one patient’s thought caught her attention. Someone’s final wish to adopt a dog. She knew that the legal procedures for adoption would be difficult and time consuming, especially when the patient had little to no time left. On the way back home, when she was passing by a subway, she heard a whimper. She turned around to find a little puppy. She seemed alone, frightened and hungry. That’s when she decided to gift the puppy to the patient. Even though it wasn’t from a shelter, it was still homeless and alone. Slowly, she approached the puppy and picked it up. It whimpered at first, but soon, it cuddled up. She carried the puppy to her house and gave her a bath, keeping in mind, the patient’s immunity. After feeding the puppy, she carried it to the hospital and as she reached the patient’s ward, she stopped. She wanted to see the girl but, decided to remain anonymous. She handed over the puppy to a nurse, asking her to give it to the girl, and left. After a few seconds, the nurse called her and asked her name which Krupa didn’t reveal. Instead, she wished the best for the girl, and left.

Krupa closed her eyes, savouring each moment. “Krupa?” she heard Mr. Shukla, who approached her, along with his wife. “I’m sorry for your loss, Mr. and Mrs. Shukla” Krupa said, feeling emotional. “Thank you for attending my daughter’s memorial service” said Mr. Shukla, with a small smile. Krupa nodded, and was about to leave, when he stopped her. “Oh! One more thing. Would you please take Hope along with you?” asked Mr. Shukla. Krupa was confused. “Hope is my daughter’s puppy. I don’t know how you both knew each other. But, before she died, she told us to give the puppy to you. Please take Hope along with you” he said. At this point, Krupa couldn’t hold back her tears. Hope started wagging her tail, upon seeing Krupa. Seeing that, she slowly took Hope from his hands. Hope licked her face with love and gratitude. All of them chuckled, seeing Hope’s excitement. “Please take good care of her, Krupa. She was with Akanksha in her final days, because of which she was smiling till her last breath. Truly, Hope is an angel” said Mr. Shukla. “Of course, I will. This little angel deserves a home filled with love and happiness” said Krupa, smiling at the pure-hearted creature. “Thank you, Krupa. We have decided to move to London. Before we leave, we will visit your family and bid goodbye. Let’s stay in touch, though” said Mr. Shukla. “Sure, Mr. Shukla” said Krupa, as they left. Krupa saw the puppy and said, “Let’s go home and get something for you to eat, Hope.”

After Krupa went outside, she heard Hope whining. She realised that Hope was focused on something at a distance. She turned in the same direction and saw Akanksha. She smiled at Krupa and mouthed a “Thank you”, before vanishing into thin air. Krupa smiled, with tears streaming down her face. She heard Hope whine again. “I know, Hope. I miss her too” said Krupa, as they got into the car. Krupa smiled to herself, as she now knew about the purpose that she had for the world. To listen to people’s wishes and problems, especially those that are not said out loud. To help people with her telepathic ability, empathy and kindness. For she knew now, that the world needs more compassion, more than one can ever imagine.

(Kruthi is a youngster from Bangalore. She can be reached at kruthi.masurkar@gmail.com)

**Sudoku Solution** (from Page 10)

```
5 4 1 2 7 8 3 9 6
9 6 8 2 4 5 1 7 3
2 6 1 8 9 3 4 5 7
3 8 6 5 4 9 2 7 1
1 9 7 5 2 6 3 8 4
4 1 2 5 9 8 3 6 7
6 7 8 9 1 3 5 4 2
7 5 2 1 9 4 8 6 3
8 9 4 1 5 7 2 3 6
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Art Corner:
We have introduced Art Corner in which we propose to showcase the talent in our community in the sphere of Arts

ARTIST – NITA RAMCHANDRA GOKARN (Senior citizen)

Wall Carpet

Music room – in Batik

(Nita Ramchandra Gokarn of Bandra, Mumbai does painting for passion and pastime. She is not a trained artist. Series of her paintings and art will be published in the Kanara Saraswat from time to time)
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Parisevanam

Many Milestones.....
Parisevanam

A Divine Initiative

Here is an in-depth report from Girvanapratishtha – Shri Chitrapur Math’s Department of Sanskrit Studies on the interesting and innovative ways in which enthusiastic teachers are giving shape to our revered Guru Swami and Pujya Swamiji’s Vision of ensuring that the Devabhasha is spoken in every home!

It was the Saṅkalpa of Parama Pūjya Parijñānāshram Swāmijī III to start an institute to teach Sanskrit. But due to lack of students, His wish was not fulfilled. In order to fulfill this Sankalpa of His Guru, Parama Pūjya Sadyojāt Shaṅkararāshram Swāmijī started a department for Sanskrit in Shri Chitrāpur Math in 2002. The name given was Gīrvāṇapratishthā – meaning, establishing the language spoken by the Gods – Gīrvāṇabhāsha.

Swāmijī is very keen that all the Sāraswats should know and study this Divya Bhāshā. Initially, it began with web-lessons – step by step learning in a very friendly manner. Every week one lesson was uploaded on the web page of Shri Chitrāpur Math. The readers responded heartily to these lessons. Gīrvāṇapratishthā still receives appreciative mails for these lessons. From these lessons three very well-planned courses were developed – Ārādhanā, Sādhanā and Dhāraṇā. For spoken Sanskrit – Upāsanā was developed covering 7-10 sessions. Initially, the Upāsanā course was conducted in sabhās wherever Pūjya Swāmijī visited. Now, Upāsanā is conducted by the Gīrvāṇapratishthā teachers before starting the Ārādhanā course, so that the students are acquainted with the words and can use them later, while learning the syllabus of Ārādhanā.

The seed sown lovingly by Pūjya Swāmijī has rapidly grown into a huge tree. At present, there are almost 50 teachers in Bhārat and four teachers abroad. On an average, 200-300 students take admission every year. The final exams are held twice a year – June and December. The syllabus is senior-citizen friendly, therefore almost 60% students who join these courses are senior citizens. Gīrvāṇapratishthā Beṅgalūru has 14 teachers. Some unique features of this group are – Staravardhana Varga for the teachers (twice a month, conducted only in Sanskrit) and sharing best practice sessions. Similarly, for all the teachers and post Dhāraṇā students every week, there is an online Chintan session carried out by Sujātā Haṭāpur pāchī. Pūjya Swāmijī’s message or a subhāshita is chosen. All the participants discuss on the given subject in Sanskrit.

When the Covid-19 pandemic hit the world, for some time Gīrvāṇapratishthā classes had to be suspended because people could not go to the classes. The students were missing the classes so much that they started calling the teachers for some solution. The solution to this problem came in the form of online classes. Pūjya Swāmijī gave permission to start classes on internet using Google Meet App. It was a great relief for the teachers as well as the students. But, this was a new medium for both teachers and students. Many of the senior teachers and students were not very familiar with the internet. So an extensive training of the teachers took place. Archanā Kumṭā pāchī trained the teachers – first in groups and then individually. The senior teachers who were not so tech-savvy also took the training and then trained their students. It was a great achievement because no one knew how long the pandemic would last. So, conducting online classes was the only solution. Google Meet was selected for the regular classes. Ārādhanā, Sādhanā and Dhāraṇā classes went online from physical mode. The moment online classes started, many enquiries started coming from all over India and abroad. To cater to the students who live in the areas where there are no GP teachers, a new mode of classes was introduced – Prabodhah. The students from any part of the country and abroad can...
July 2022

Kanara Saraswat

join these classes. Four teachers were identified for the international classes. Thus students from USA, UK, Canada, Australia, New Zealand, S. Africa, Singapore and Kualalumpur are presently studying in the Ārādhanā Prabodhaḥ and Sādhanā Prabodhaḥ classes. In Bhārāṭ, seven teachers are presently conducting Prabodhaḥ classes. The pilot batch was flagged off by Shīlā Kalāwar pāchī on 9th December, 2020. Archanā Kumṭā pāchī once again took the initiative to train the teachers on MS Teams. In the Prabodhaḥ class, students living in various areas are studying together like - Hyderābad, Meghālaya, Kerala, Gujarāt, Rājasthān, Himāchal Pradesh, Mysore. Many of them are non-amchi students. They are learning about our Math, our Guruparamparā, our Swāmījī and His love for Gīrvāṇabhāsha as well. They love the classes and express their gratitude towards Pūjya Swāmījī. As soon as these classes were announced, within 2-3 days, 60 students enrolled. A special batch was started only for Taru-s of Samvit Sādhanāyan. When new batches are announced, the announcement is circulated on Anushravas and the Math website.

Gīrvāṇavaikharī was the first interactive online class started in March 2017, for sadhaka-s of USA who wanted to learn conversational Sanskrit. The syllabus was planned to make it available even to those who had no prior knowledge of Sanskrit or the Devanāgari script. In this class the concepts are taught using the direct method and reinforced through games, quizzes, stories and subhāshita-s. Students practice conversing in Sanskrit through dialogues and skits based on situations from daily life. A lot of emphasis is given on increasing Sanskrit vocabulary. Weekly homework includes learning Sanskrit words through vocabulary cards which have both pictures and audio. These are available on the Math website as ‘Picture Lessons’ and are very popular among all Sanskrit lovers who visit the website. These online sessions, which were regularly conducted only for groups of sādhaka-s from USA were opened out to students from all other countries during the Covid pandemic as a four-month certificate course. In these fun-filled interactive sessions, students drop their inhibitions and speak in Sanskrit. The assessments are made on the basis of weekly individual and group presentations. Beginners feel motivated to take up a higher-level study of Sanskrit after completing this course.

With the objective of connecting to the children of Prārthanā Varga during the pandemic, a video series by the name ‘Kalolaḥ’ was started on the Math website. It has stories and poems in simple Sanskrit for children. Regular listening increases their comprehension of Sanskrit and builds up vocabulary too. The highlight of each episode is the question asked based on the story which is answered in the next episode. This improves their listening skills and also stimulates their curiosity.

Another feather in the Gīrvāṇapratishthā cap was the introduction of Sanskrit E-magazine (E-patrikā) – Gīrvāṇapatrika. Gīrvāṇapatrika is a quarterly publication uploaded on the Math website in March, June, September and December. Our Math is one of the few Maths which publishes the entire patrikā in Sanskrit. Featured in the magazine are interesting stories, articles, subhāshita-s, comical anecdotes, riddles, written and composed by the Gīrvāṇapratishthā fraternity of teachers - past and present, and students and lovers of the divine language, Sanskrit. Regular reading and writing in Sanskrit is an important element of the learning process of the language and this magazine serves this divine purpose.

Kathātaraṅginī – In any language there is a lot of importance given to listening to the language, that is - śravāṇam. During Covid lockdown, the idea of recording stories (in audio format) for students was conceived. It all started with a story recording by the Late Smt. Sītam Basrurpachi of the story ‘Prerana’ from the Parijna series. Sitampāchī’s narration with voice modulation was uploaded on the Math web site in December 2017. Using her audio recording as a model, during Covid Pandemic restrictions, Gīrvāṇapratishthā recorded and uploaded 28 stories. These stories are written and recorded
by Gīrvāṇapratisṭhthā teachers from Bhārath and overseas. Sharad Shirali maam from Bandra edited the recordings for uploading.

The Dadar- Sabhā sādhaka-s used to meet on the kaṭṭā कट्टा (a platform constructed under a guava tree) every Friday evening to converse only in Sanskrit. Taking inspiration from the Dādar Sabhā Kaṭṭā कट्टा, Gīrvāṇapratisṭhthā introduced Saṃvāda varga-स during the pandemic. After attending the regular courses of Gīrvāṇapratisṭhthā, the students and sādhaka-s are interested in conversing in Sanskrit. These online classes provide this opportunity. They aim at improving Sanskrit conversation. At the same time, anyone who knows a bit of Sanskrit can also join these classes. They are held sabhā- wise. There is no restriction on participants – some have 15 students whereas elsewhere there are lesser. These meetings encourage teachers and students to make an attempt to speak in Sanskrit alone. The number of classes going on at the moment - Mumbai -11, Beṅgalūru- 5, Pune -1, Canada- 1, USA- 2 and Australia -1.

The teachers and students of Gīrvāṇapratisṭhthā also organise shiviram-s for all, where various other fun-filled activities are held such as games, storytelling, Hindi film songs translated in Sanskrit, dances and so on. There are shiviram-s held only for the teachers for staravardhana. Earlier, well-known personalities were invited to teach at these shiviram-s. Now, the senior teachers themselves conduct them for the teachers. Thus, the teachers have upgraded their knowledge and are passing it on to others. During Pūjya Swāmījī’s camp in any sabhā, different programs are organised—a stall displaying and explaining activities of Gīrvāṇapratisṭhthā, a variety entertainment programme in Sanskrit and so on...

Thus, Gīrvāṇapratisṭhthā has achieved many a milestone. The pandemic has given a bigger push to all the activities. Teachers and students are increasing day by day. Recently in Beṅgalūru almost 50 students received Blessing and certificates from Pūjya Swāmījī for passing the final exams of Ārādhanā, Sādhanā, Dhāraṇā, Gīrvāṇavoikhari and Ārādhanā Prabodhaḥ. For the post- Dhāraṇā students, Gīrvāṇapratisṭhthā has a project in the pipeline called ‘Vandanā’. It is for staravardhana, with beautiful, selected portions from Sanskrit literature. The course will introduce gems from Sanskrit literature. The aim of this course is that the student should be able to do self-study of the vast literature in Sanskrit and get inspired and build up self-confidence to read and enjoy the same.

Gīrvāṇapratisṭhthā teachers and students feel very humbled and deeply grateful to Pūjya Swāmījī for giving them this opportunity of learning Sanskrit. All the efforts put in are hereby placed at the Lotus Feet of our Beloved Guru.

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KONKANI LEXICON

FUN QUIZ

(Answers)

स्वर्गु —
नरक —
नक्षत्र —
इंद्रधनुष्य —
साविछि —
प्रतिष्ठा/कौतुक —
अंकुश —
पातक —
अर्शानमुदिका —
कक्सी —
अरिष्ट —
लुंबा दौरी —
कोरोना मिट्टी जगभरातल्यांनी सगळे सांस्कृतिक उपक्रम दोन वर्ष संदे जातल्या, अतः त्याचा उपयोग करतो. सगळे केही उमेदिने कार्यक्रम चालू जातल्या पाठवण खुशी जात आहे. गोवात्या हे एक 'दोन महायनाती भरपूर सांस्कृतिक उपक्रम चालू जात्यांगिले. किंतु त्यांच्या कर्त्यांना, कोकणी पुस्तक उपवासकं येत आस्तात.

महाराष्ट्राचे समुद्र किनारावर स्थित आहेले मातुरघा म्हणजे अवयवात बाहेर त्यास महायनात राहून वर्ष महायनात २०२२ म्हणजेच १४ आनी १५ तारिखाने अखिल भारतीय कोकणी परिसंघाने ३२व्या अधिवेशन आयोजित करत राहतो. ह्या कोकणी परिसंघाचे चार राज्यांतून कोकणीला लेखक, कवी, कोकणी उल्लेखात्मक आणि कोकणीला प्रेरण करतांनी साधारण निर्देशना उत्साह आही. काही माणकी आणि ते दोन देश जनरल गेले. मातुरघाच्या सुंदर समुद्रलेखन स्थित आहेले पैराबाक सारखा नाव त्याच्या स्वरूपात ध्वनीवाद होहोय समांतर म्हणजे परिसंघाच्या शाखेच्या अभिमान आशिश्यातील आहेले पाहासे ते सामर्थ्यातून उत्साह आही. म्हणजे भारतमुळे दिसून येतात.

ह्या समारंभाचे उद्घाटन गोव्याचे महुष मंत्र, डॉ. प्रभोद सावंत आणि कला आणि संस्कृतीकृत मंत्र गौरवे हायी गेले. जानपीठ दरुयस्त श्री दामोदरे भारतो आपल्या अखिल भारतीय कोकणी अकादमीचे माजी अध्यक्षें श्रीसभाचे उप राज्य आणि आलोचना नवीन अध्यक्ष मुल्लापुरुपाचे श्री अरुण उमेदवाट होल्यांच्या भाषणे होय. नूतन म्हणून प्रभोद सावंताने गोव्यानंतर कोकणी भाषेच्या पर्यटन पूर्वी थाय करते, पश्चातपार्श्वात हे पाहते दर्शन कोकणीच्या संभांच्या आस्तीन आणि ती चार प्रयत्न आपसंग अॅसू आही. प्रयत्न एक प्रश्न अॅसू एक एक महुष सांतो. तर्किती दोनांचे सांतो कोकणीची वाचक चार जात आशिश्यात लिहिले.

ताजांतर चार्यांतून गोव्याचे चार चार्यांतून आरण्यांतून आपल्यांनी अर्थशास्त्री अकादमीचे पृष्ठभाग पूर्वपक्षांनी सुविधायो जाल्या. गुरुवार सनिद्ध म्हणजे एक उदयांची असंवैधानिक नेन्ही होते. ताजांतर १८ कालों २०२० अवघाटन कोकणी एक कृती, "जागीरी पदार्थमोज्यांचे: सोपमोजिचे अनुभव" अनुवाद केले. पण कोरोना मिट्टी पुस्तक रीतीन सुदर उपवासकं येण्याच्याकडे आहिले. कोकणी भाषेचे कार्यक्रम नवीन पुस्तक सांगिते, दोन वर्ष पाल्यात (कोरोना काळात) बर्याच्या निविधानेचे पुस्तकाची उपवासकं आहे. एक सुंदर सुसंवर्धक आणि मंत्याच्या अथवा मंत्यात पुस्तकाच्या आहे. ताजांतर सांगिते, पारंपरिक तिथी आणि मंत्याच्या महत्त्वाच्या तारखा आणि अन्य संदर्भात आपलेच्या ह्या परिसंघांच्या ह्या परिसंघांने महुष अवथेच्या निविधानेचे पुस्तकाची उपवासकं आहे. ताजांतर सांगिते, पारंपरिक तिथी आणि मंत्यात दिलेले आहे.
Answers to सरल-संस्कृतम्

Exercise 2.1 - 1. धावति 2. लिखति 3. गायति 4. कृजति
5. सिध्दति 6. आगच्छति 7. नृत्यति 8. वदति

Exercise 2.2 - 1. मधुराणि 2. अम्लाणि 3. उच्चः
4. पश्यति 5. उत्पत्तिः 6. पुनः पुनः

FUN & PASTIME

Guess the two composite words in the two images

(A) кусुम
(B) गायतिः
"Aches and pains are here to stay,
They seem to change day by day.
The list of ailments seems to grow,
As the body starts to slow.
You can't be ignorant, weak, or silly,
Growing old is not for sissies"

Ageing, Disease, Suffering, and eventual Death are inescapable and unavoidable realities of life. Crossing the age bracket of 60 is a landmark event in any person's life. While it may imply Retirement for people in service and bring the label of Senior citizens with all its pros and cons, this phase also throws up lots of issues related to Physical, Psychological and Financial health. These need to be sorted and appropriate adjustments to be made, calling for a hard reality check.

A new innings begins and there should be a reasonable, balanced life plan ready. Acceptance of this reality without resistance or denial enables one to age gracefully in a dignified manner. Change is the only constant and one must gear up oneself for this transitional phase of life with all its challenges, adapting and using all the best resources and opportunities available.

Five key factors can be kept in mind to help in this journey.

1. Physical Health issues and their management:-

The most commonly seen medical issues can be anywhere from Cataract surgery, or fixing new dentures to replacing knee joints.

Physically fit individuals may not have early osteo-arthritis, but as age catches up, one may need to deal with Rheumatic ailments like sciatica, slipped discs, or hip fractures due to osteoporosis. Most common chronic issues like Diabetes and Hypertension (BP), whose long term effects can give rise to complex heart, kidney or brain disease.

Elderly men can have prostate gland issues like benign enlargement or prostate cancer.

Degenerative progressive diseases like Parkinson’s, Alzheimer’s and senile dementia are less common but have increased in the last decade or so.

As you sow, so shall you reap! Is an old adage. And if one has maintained all through life a fit disciplined and Healthy Lifestyle with a generally nutritious diet plan, maintaining the same in this innings is not too difficult. But if one indulges into too many vices or (unhealthy) diet and abuses their body in their youth, then it soon catches up with age.

e.g. Chronic alcoholics often develop Cirrhosis of the liver or Liver Failure and

Chain smokers often develop COPD or even lung cancer.

Depending on what kind and stage of illness, one has to get the appropriate medical advice, treatment and follow ups.

Long term, bedridden, recumbent or terminally ill patients may need extensive and continuous 24x7 nursing care, monitoring management or rehabilitation as required.

Homeopathy has a Comprehensive and Holistic treatment for most medical ailments be it Diabetes, Hypertension, Heart and Kidney disease and various other geriatric issues.

2. Financial health and management:-

This is the base from which all the other plans can be carried out and managed efficiently. If one has a sound financial base, all other things can be planned well like Medical Insurance, Hospitalization, any health crisis or nursing care facility.

Gone are the days when Govt. banks and financial institutions gave healthy and sufficient interest on deposits that were a safety net for millions of people. Nowadays both the instruments and the people selling them are tricky and one needs sound advice from trusted sources.

Being self-reliant at any age is imperative so that one may live with dignity and never be at anyone's mercy. Holding onto the basic essential assets while distributing any excesses within the family is also important and brings goodwill.

Share and communicate with one's spouse or immediate trusted family clearly the finer financial details so that they are in the know of things. Clear all dues, debts and pass on a clean slate not leaving a messy table behind for the next generation is also important.

Getting sound professional financial and legal advice is Very Important to sort out all issues and prevent any future disputes.
3. Psychological Health issues and their management:-

Signs of good, healthy state of mind reflect in open, congenial, friendly exchange / communication, mutual love and respect within one's family, friends and society at large ensuring healthy dynamics / equations to create a happy, harmonious environment.

Love Begets Love: The younger gen next will always reciprocate unconditional and impartial love, respect and regard in equal measure if cultivated well with them rather than maintaining too much of a generation gap by domineering or dictatorial parental (Control freak) behaviour which will only alienate and embitter them.

It also symbiotically helps oneself to be valued and taken care of with love in old age when health deteriorates and there is dependency.

Often Loneliness can be a huge issue for singletons either unmarried or after the loss of a spouse or a close loved one or if children are settled abroad. Just when one hopes to spend quality time with one's family, they are too busy with their own lives.

Old memories, past regrets / failures and a deep sense of loss can create a huge vacuum which can trigger Depression. Too much insecurity, fear and worry about self, family and the future can cause Anxiety disorders.

Any aberration in temperament, mood changes, eccentricities and obstinacy must be acknowledged and addressed as soon and as best as possible by the family so as to undertake remedial measures asap to avoid further complications.

This may need seeking Counselling or Psychotherapy.

Homeopathic medicines coupled along with Bach flower remedies help immensely to help such emotional upheavals and behavioural issues.

4. Social Health management :-

This can include, spending quality time with friends and family, pursuing one's hobbies for which one never got time earlier, and doing meaningful and voluntary social work so as to contribute to society and community in a mutually beneficial manner. This is symbiotic and fruitful as it keeps one active, fit and busy.

Eg. Lots of amchis do seva in service of the Guru, Math and community at large. This is a healthier way of making oneself available for better purposes rather than Club culture. Thus drinking, smoking, inane card games and other such fruitless wasteful ventures can be entirely avoided. It's only beneficial if it encourages physical activities and teamwork like playing sports cricket, badminton, yoga, swimming, carrom, TT, attending Music concerts, dramas, arts or literary festivals which are enriching and rejuvenating.

5. Spiritual Health management:-

We are not human beings leading a spiritual life but Spiritual beings leading a human life!

Very fortunate to be born as Bhanaps, we Chitrapur Saraswats have deep spiritual roots, an ancient and culturally rich legacy and heritage of Math, Guru and the Guru Parampara.

So as each day advances, we must ask ourselves our own Life purpose, be aware of, cross check, evaluate and recalibrate our larger goals as per our life plans. Our higher intelligence must be put to maximum use in this direction of self-actualization and self-realization, above and beyond the daily rat race.

To attain to the highest truth should be the goal of human life which all our Vedas and rich spiritual scriptures have emphasized. This is possible with simple living and high thinking as behoves our roots. By doing Satsang, reading, Yoga and meditation etc internalizing the (Tattwa) philosophy behind the rituals, attending spiritual discourses and by imbibing the true meaning behind the words of the Great Masters and Saints, one’s hearts and lives are enriched beyond measure.

This is deeply Calming and Healing for one's Body, Mind and Soul and makes one Whole.

Homeopathy is a Comprehensive and Holistic science and with right advice helps immensely in the identification, reversal or management of both physical and psychological issues. Only, it's important to seek advice early as things are easy to correct then but difficult to cure once they are too deep set or ingrained. Even then there are wonderful medicines for pain management in the last stages of terminal illnesses like cancer.

(Dr.Tejaswini is on the KSA Health Centre Panel and represents the popular Homeo Pharmacy, M/s Roy and Co. She can be reached at tejaswini.dr@gmail.com)
Here and There

Bengaluru Local Sabha:
Shri Shankar Jayanti was observed on 6th May with Bhāshya Pathana - Bhagavadgītā, Upanishad and Brahma Sūtra, Shri Shankarāchārya Pūjan, Durganamaskara. Prizes were distributed to the winners and the participants of Shankara Jayanti competitions by the Chief Guest Smt. Anuradha Gokarn.

A Fire Drill exercise at Bengaluru Math was organised on 7th May by Shri Mangesh Chickermane which was followed by a lecture-demonstration by Dr. Sudha Tinaikar on First Aid procedures to be given during medical emergencies.

The laity was blessed with the visit by HH Shrimat Sadyojat Shankarashram Swamiji from 13th to 25th May. Cultural programmes were organised by Prarthana and Girvana Pratishtha which received tremendous response from sadhakas.

Ananda Mela was organised by Bengaluru Yuvadhara on 15th May with a variety of interesting stalls and enthusiastic participation across all age groups. On 16th to 19th May there was a talk by Dr. Sudha Tinaikar on Ramana Maharshi’s Upadesha Saara. On 16th May there was a beautiful rendition on the Santoor by Shri Deepak Ullal. On 18th May, Hindustani classical vocal performance was rendered by Kum Nishtha Naimpally. On 19th May, Vinarsa was conducted by Smt. Udaya Mavinkurve.

The laity was blessed with Dharmasabha and Ashirovachan by H H on 22nd May.

Report by Saikrupa Nalkur

DOMESTIC TIDINGS

THREAD CEREMONY
May 18: Arjun Ranjit Kanhere at Girgaon, Mumbai.

OBITUARIES
We convey our deepest sympathy to the relatives of the following:
Feb 23: Maya Ravindra Chandavarkar (nee Kapnadak) (44), Nashik.
Apr 28: Sunanda Gurudatt Bhat (nee Vaknalli) (85) at Thane.
May 25: Vidula Mukund Bhat (nee Khambadkone) (84) at Matunga, Mumbai.
May 28: Anilkumar Ganpat Halady (76) of Borivali (W) at Girgaon.
May 30: Girish (Anil) Madiman at Guruseva CHS, Goregaon(E), Mumbai.
Jun 6: Sushila Prabhakar Karnad (82) at Saraswat Colony, Santacruz (W) Mumbai.
Jun 2: Vasant S Nadkarni at USA.
Jun 5: Savitri Ramesh Babulkar at Saraswat Colony, Santacruz (W) Mumbai.
Jun 8: Dr Vivek Haldipur at Bengaluru.
Jun 14: T Sushila Amrit Rao (94) at Mumbai.
Jun 17: Shila Mohan Koppikar (87) at Dharwad.

CLASSIFIEDS

THREAD CEREMONY
18th May 2022 Arjun Kanhere, son of Ranjit and Neha Kanhere (Halady) and grandson of Late Anilkumar and Sadhana Halady and Prakash and Jyoti Kanhere at Girgaon, Mumbai

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