

Kanara Saraswat

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Guru Purnima Special



गुरु ब्रह्मा गुरु विष्णु गुरु देवो महेश्वर



गुरुः साक्षात्परब्रह्मा तस्मै श्री गुरुवे नमः।



Kanara Saraswat

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Kanara Saraswat Association
Office: 13/1-2, Association Building,
Talmakiwadi, Near Talmaki Chowk,
J.D. Marg, Mumbai 400007

Website: <http://www.kanarasaraswat.in>

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e-mail: editor@kanarasaraswat.in
kanara_saraswat@hotmail.com
(For Publication in the Magazine)

e-mail: admin@kanarasaraswat.in
(For administrative matters)

President: Praveen P. Kadle

Vice President: Kishore Masurkar

Chairman: Mahesh D Kalyanpur

Members of the Editorial Committee

Editor: Nitin Gurunath Gokarn

Associate Editor: Uday A. Mankikar

Editorial Committee:

Smita Mavinkurve
Anjali Burde
Bhakti Ullal

Computer Composing:

Sujata V. Masurkar

Cover Page Design:

Roopali Kapnadak Sawant (Printeresting)

Main cover credits: Chetana Kadle

Inside Cover Credits: Laxman Khambadkone

KSA Telephone: (022)-23805655

To Avail Educational Aid or Medical Aid Contact:

Mrs. Shobhana Rao
(022)-23805655

KSA Holiday Home, Nashik:

Tel: 0253-2580575 / 0253-2315881

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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 endorsed):

Merit or Prize/s obtained:

Photographs will be accepted only of those students who obtained 80% and above in SSCE/HSCE/

ICSE/ CBSE, and above 75% for graduates.

Please note that all the results and photos will be printed in our October issue.



Kanara Saraswat Association

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 write to: admin@kanarasaraswat.in

We encourage our youth to actively contribute to the magazine.



From the President's Team

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

The Editor's Reflections

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.

Nitin Gokarn

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 Editor:

The detailed Interview with the Nilekani couple in the June 2022 was excellent, extremely and professionally beautiful. It was so inspiring. One can understand his foresight and vision for our country. All of us felt very proud of this couple and their fabulous achievements are always pride for our community and more so for the new young generation.

While introducing such Interviews, Crosswords, Riddles, Adgatis, Fun time quiz and short stories and poems, our KSA magazine has become a source of tremendous relaxation and diversion for senior citizens like us.

We convey, therefore, our congratulations and best wishes to the entire editorial team.

Shrikar Talgeri, Vile Parle

Dear Editor:

I wish to congratulate you and the entire team for the transformation of the magazine over the last few months. The cover design and layout, the variety and quality of the articles is a pleasure. I am sure many, readers will agree with my thoughts. By doing this you have raised my expectations as a reader.

Our satisfaction or dissatisfaction as you will agree, is an outcome of our expectations. It is a brilliant idea to introduce the Konkani Vakprachar and Aadgatyos in the magazine. However, when reading them, I was confused whether I am reading the Kanara Saraswat Magazine or a post on Facebook! The English translations seem to be made using our ever-friendly Google maam.

I request you and your team to avoid Google maam to translate in the future.

It surprises and intrigues me that these translations missed the eyes of the editorial team, especially the Associate Editor, who is known for his exemplary command over the Konkani language.

There is no intention to belittle the editorial team and this criticism is only to improve the quality of this initiative to popularise the Konkani idioms and phrases, especially amongst the youth of our community, who may not have an opportunity to learn about them otherwise. I also felt that the whole purpose of the initiative may be defeated if the youth are exposed to an incorrect translation or meaning of the idioms and phrases.

Hemant Kombrabail, Grant Road

(Editor's reply : These Adgatis and Vakprachar with their english meanings are taken verbatim from Talmaki mam's book and not from Google. Further, the Editor of Talmaki mam's book (2015 edition) in his Editor's Note has clearly mentioned, " I have carefully checked the translation of every proverb and stuck to Talmaki's translation". Hope this clarifies)

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 *thaalavyah* (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 *athikkharaah* (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 Network (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

SAMPARKA

ALCHEMY

USHĀ RAVINDRA BIJOUR, LOṆĀVALĀ, 29-05-2021

Sadguru, HH Swami Parijñānāshram III, the 10th Mathādhipati of our hallowed Shrī 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 sādha-s.

With His grace, through the spiritual techniques and tools specifically devised by Him, He used to initiate and guide sincere and determined sādha-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 sādha-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 sādha was purely subjective and onwardly different at each juncture in the life of the sādha, depending upon the stagewise progressive transformation achieved by the sādha.

Swāmijī's interaction with laity and sādha-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 Swāmijī 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 sādha-s to reveal and regale the spiritual experiences or milestones that a sādha experiences during his spiritual sādhanā, to obliterate the possibility of the sādha 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 sādha-s, Swamiji seemed to know each and every experience or the pertinent milestone occurring with each and every sādha during sādhanā and the sādha would be stunned when Swāmijī would mention the exactness of it only to instruct the sādha to put it behind and proceed in further sādhanā.

Swāmijī was always ever present to take care, nurture and guide the sādha-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 sādḥaka-s. Swāmījī was constantly aware of the difficulties and problems of every sādḥaka 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 sādḥaka and He used to firmly instruct the sādḥaka-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 sasṭāṅga praṇāma-s at His holy feet, I humbly say that He IS an enlightened Guru, a Yogī, a Mystic, an embodiment of Guru Tattwa, who fearlessly appeared to be full of contradictions just to help sādḥaka-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.

SUDOKU JULY 2022

		1		8			6
9			4	5			
	7						4
4				8		6	
3			5	9			1
		2		3			4
	6						5
			8	7			9
8			1		7		

To Solve This Puzzle

Put a number from 1 to 9 in each empty square so that:

◆ every horizontal row and vertical column contains all nine numbers (1-9) without repeating any of them;

◆ each of the outlined 3x3 boxes has all nine numbers, none repeated.

Solution on page 46

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)



1



2



3



4



5



6

Swaradhish Dr. Bharat Balvalli

BY OUR SPECIAL CORRESPONDENT

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 Causa by 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 Ponshe. 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". Raagopnishad is a priceless masterpiece in the World of Indian Music titled compiled and edited by Acharya Bhagwant Shrimad Vijay Tirthabhadra Surishwaraji Maharaj. Raagopnishadh 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 Koshiyari at a function held at the Raj Bhavan on 23rd May 2022.

61st Wedding Anniversary
Nalini and Durgadas Bailoor

23rd April (1961 – 2022)



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Sudha

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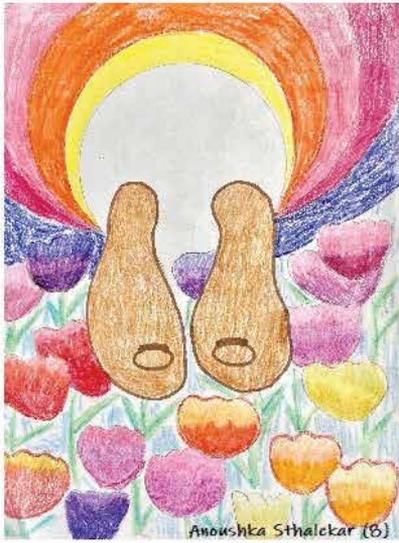
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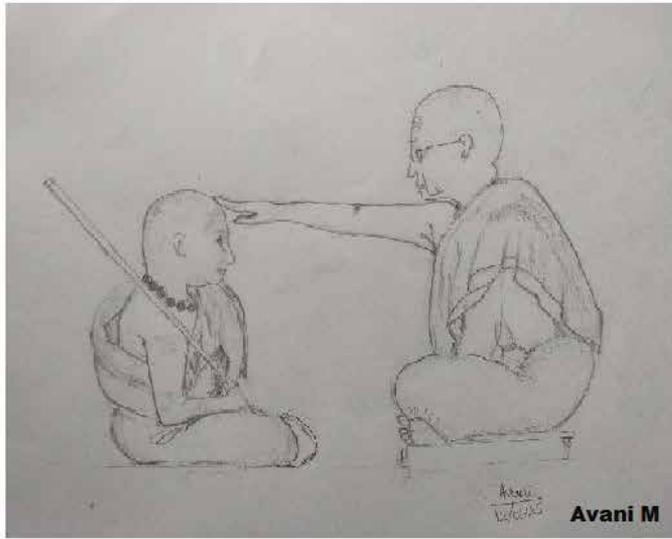
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Children's Corner

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



Anoushka Sthalckar (8)



Avani M



Anoushka Sthalckar (8)



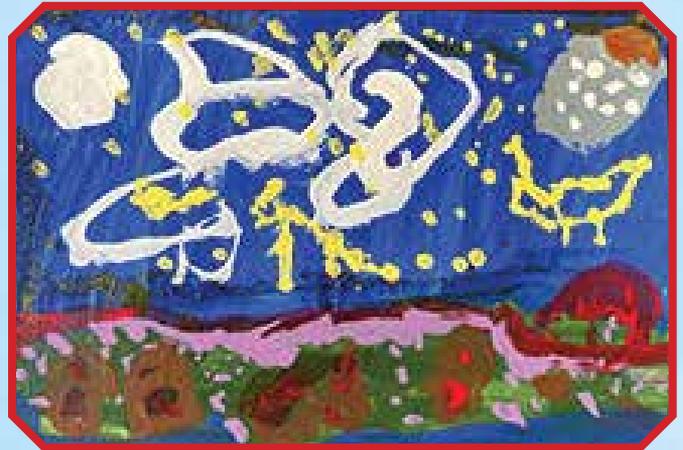
Avani Manikeri (11)

Eerie castle door -

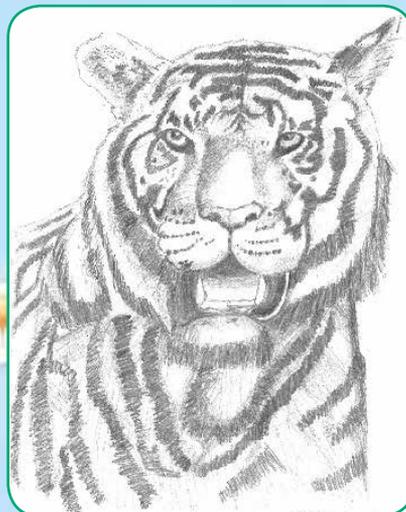


Gopal Baindoor (12)
(Bangalore)

Night Sky



Anisha Selvaraj (5)
(CA, USA)



The Indian Tiger

Gopal Baindoor (12)
(Bangalore)

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Pt. Murli Manohar Shukla “A Scholarly and Sainly Vocalist”

MOHAN P BALVALLI (WITH ADDITIONAL INPUTS FROM HCME)

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 Murlimam. Murlimam of the Jaipur Kunwarshyam Gharana passed away at the age of 89 on 22 May 2022 due to old age related problems.

Murlimam 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 Shraavan 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 Murlimam 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 *ney* hermit-like devotion to his presentations and Gurubhakti were incomparable.

I offer my heartfelt condolences to Late Murlimam's daughters and their families, his disciples and innumerable admirers. May Murlimam'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 ♥

REMEMBERING SAVITRI AKKA

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

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

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.

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 !

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.

THE SIGNIFICANCE OF CHATURMASYA

- V. RAJAGOPAL BHAT

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 Chaturmasa.

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 dvidala 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 svalpamapyasya trayate 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 Sanyasa, 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, Chaturmasa 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:

प्रायशः प्रावृषि प्राणिसंकुलं वर्त्म दृश्यते |
अतस्तेषां अहिंसार्थं मासान् वै चतुरस्त्विह ||
स्थास्यामश्चतुरो मासान् अत्रैवासाति बाधके |
निवसामोऽत्र भवतामानुकुल्येन सर्वथा ||
जीवांकुराणां जीवानां अहिंसा हेतवेऽपिच ||

"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:

निवसंतु सुखेनात्र गमिष्यामो कृतार्थताम् |
यथाशक्ति च शुश्रूषां करिष्यामो वयं मुदा ॥

“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.

3. Vasishtha, Yajnavalkya, Dattatreya, Shvetaketu and Parashara.

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.

7. Dramidacharya, Vivaranacharya, Vidyaranya, Anandagiri and Anubhutiswarupacharya.

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

9. Atman, Antaratman, Paramatman, Sarvatman and Brahmatman.

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 *Parivarajaka 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)



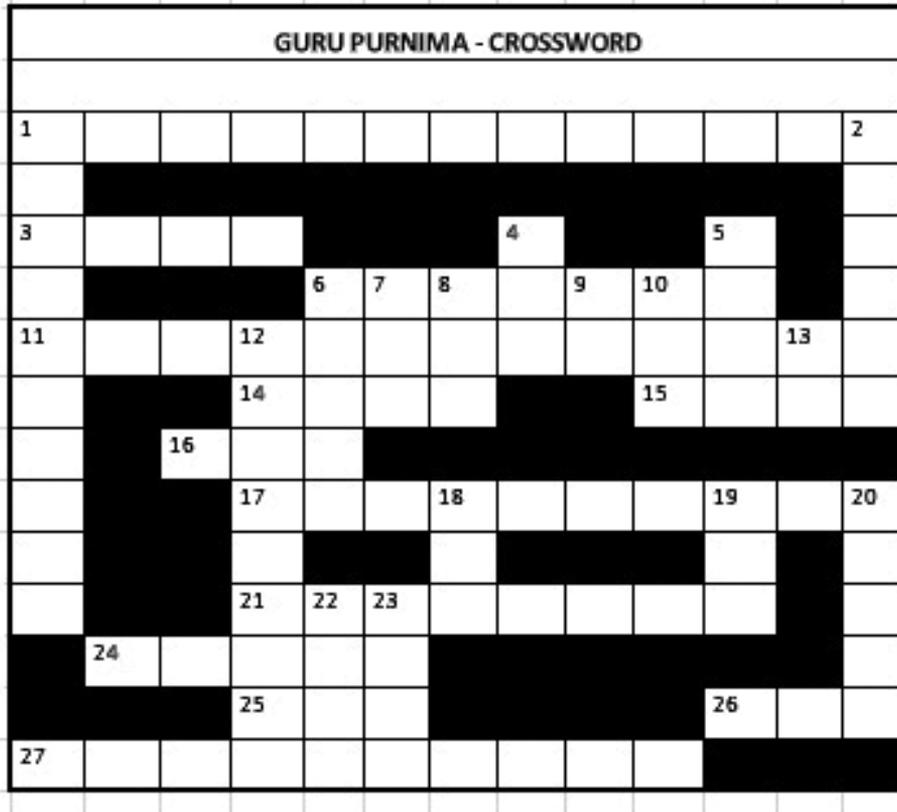
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BRAIN TEASER- FUN TIME & PASTIME



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 ahey. Tyachey sarwasva tyani malaa diley, ani mazhey sarwasva mi tyaalaa. Kityek janma pasoon mi tyaaच्या magey hoto. Ataa to sarwasvi mazha zhaalaa. Tu tamra patra diley kaay vichartos? Ghey mi tyaalaa 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. Sai Baba 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 in person and offer thanks if the child recovered. And she did. Within 24 hours of being given the *vibhuti*, the child revived, her eyes shining and within 3 days she was eating normally and crawling about gaily as if nothing had happened. The parents were over the moon. This was a wonder but the real miracle was still to come.

Now Bhat was a hardcore follower of HH Shrimat Pandurangashram Swami and a deeply spiritual soul himself but he couldn't deny his wife the trip to 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 Swamiji's 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 prostrate 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 Baidur and Nalini Mhapsekar** as also **Gurudutt Baidur** 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 bhajans* 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)

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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.

Mad for Maddi

LEENA SURKUND SAMPEMANE

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 lip-smacking 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



DOB: 26th July 1922

DOD: 8th Sept 2012

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

4) Mrs Vinaya Durgesh Haritay

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Mrs Maya Ravindra Chandavarkar

(28th Jan 1976 – 23rd May 2022)

W/o Ravindra A Chandavarkar & D/o Muralidhar Kapnadak-Bangalore



*Left us for Heavenly Abode
However,
Those we love
don't go away
they walk beside us
every day.....
unseen, unheard,
but always near,
still loved,
still missed
and very dear.*



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

Our Dear Amma, T. Sushila Rao, Nee Sushila Savur, beloved wife of Late Shri T. Amrit Rao, left us on June 14, 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

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

Smt Vasudha Maruti Kelkar nee Dhareshwar.



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.

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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 Squibb, Johnson & Johnson etc. to receive Matching Gifts. CHF has also registered with Benevity in order to make it easier to participate in workplace giving programs such as those at Apple, Google, and Microsoft.

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



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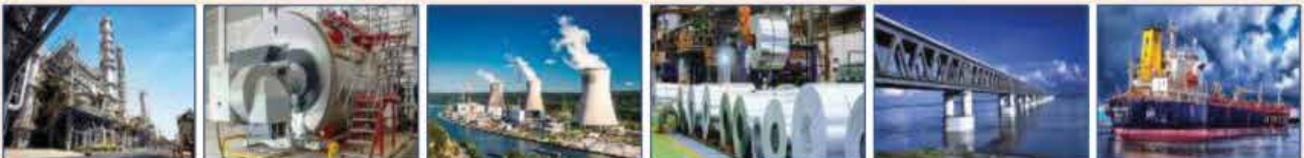
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Centenary year of Shri Mangesh R Sujir - 'Cheddu'

(28th May 1922 – 2nd November 2010)

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 Udipi. 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.

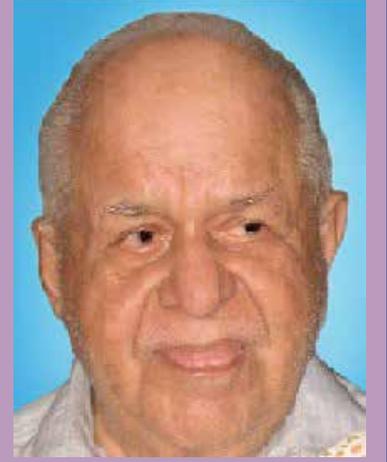
After retirement he studied astrology at Bharatiya Vidya Bhavan and assisted the KSA at its Marriage Bureau.

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 tableaux, 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 Ānnu and Āmmā had stayed at Karla Math doing sevā. With the blessings of Shrimad Ānandāshram Swāmiji, Ānnu 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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Bhagavad Gita

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

Chapter 12 - Bhakti Yoga

This chapter is called Bhakti-yoga as Bhagavān Krishṇa describes the connection with Iśhvara 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 Iśhvara 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 jñānayogi one has to be a bhakta. Bhakti is that strong connection which keeps a mumukshu committed to Iśhvara 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 saṅga Iśhvara upāsana, or the one who commits to knowing the attributeless Ātmā/Brahman (Nirguṇa Iśhvara). (v1)

"Arjuna, for the time being, let those enquiring upon Nirguṇa 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 saṅga 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 jñānī 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 nirguṇa bhakta-s. I, the formless destination as Nirgūna 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 every thing in life as Prasāda from Me, the Vishvarūpa Iśhvara."

"To such bhakta-s, I provide conducive circumstances to continue their upāsana. 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- "abhyāsa 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 upāsana, 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)

My Soul, a Temple

ARUNDHATI J SAVKOOR

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 is my temple
wherein I worship
Whenever the fetters of life seek to bind
I retire within to hear
the tinkling of temple bells,
ringing 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 C O L O U R F U L R A I N B O W

WINNER IS MASTER SHIVANSH (9) SON OF DR. RAJESH AND DEVYANI BIJOOR

FUN AND PASTIME WORDSEARCH

Find names of 20 Gods and Goddesses from this Jumbled maze

Y	O	U	A	R	E	B	B	R	A	H	M	A	E	A
D	U	T	V	I	P	A	T	A	N	J	A	L	I	F
U	S	H	I	V	A	U	V	A	R	U	N	A	L	M
R	J	U	S	T	R	T	H	E	W	S	A	Y	L	U
G	Y	H	H	Y	V	O	U	A	H	R	E	S	A	R
A	T	A	N	O	A	P	B	A	R	D	N	I	K	U
S	U	N	U	L	A	L	K	Y	I	N	A	G	S	G
A	H	U	A	V	T	T	E	A	H	A	T	P	H	A
R	P	M	Y	L	I	I	F	E	P	L	A	E	M	N
A	A	A	S	E	R	A	M	A	D	O	R	N	I	O
S	T	N	B	E	I	M	E	G	A	N	A	T	O	P
V	E	O	P	L	L	E	T	N	H	A	J	N	K	Y
A	O	U	F	O	A	R	B	I	E	I	A	N	G	J
T	O	L	L	Y	K	R	I	S	H	N	A	F	A	R
I	K	A	R	T	I	K	E	Y	A	E	W	E	L	L

- | | | | |
|-----------|---------|----------|-----------|
| 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)

R	L	V	A	E	M		O	A	L	G	N	O	O	N	S	D	U
○	○	○							○	○	○					○	
R	T	C	N	I	A	A	O	P									
○	○	○				○											
I	R	T	S	Y	O	H		N	E	C	E	R	H	N	T		
○	○	○						○	○	○							
○	○	○	○	○	○	○		○	○	○	○		○	○		○	○

PICTORIAL CLUE



Solution in the next edition. One Winner will get Rs. 250

Three times lucky- my meetings with the melody queen (Part 1)

- KUSUM GOKARN, PUNE

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...)

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.

॥ सरल-संस्कृतम् ॥

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**.

नृत्यति
वदति
कूजति
आगच्छति
गायति
स्निह्यति
लिखति
धावति

☛ 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 -

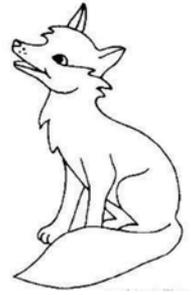
जम्बूकः द्राक्षाफलानि च ।

कश्चन जम्बूकः द्राक्षावनं पश्यति । तत्र मधुराणि द्राक्षाफलानि सन्ति । जम्बूकः द्राक्षाफलानि इच्छति । सः उत्पतति । द्राक्षाफलानि उच्चैः सन्ति । सः पुनः पुनः उत्पतति । किन्तु सः द्राक्षाफलानि न प्राप्नोति । तदा जम्बूकः वदति, 'द्राक्षाफलानि अम्लानि' 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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“कोंकणी आदगत्यो आनि वाक्प्रचार ”

- १) आपलें 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
- २) आपलें नाशें जगा हाशें
To ruin oneself and be the butt of other's ridicules
- ३) आपल्या सावळेक आप्पण भित्ता
A man is afraid of one's own shadow (evil deeds)
- ४) आपलो वरु (दुड्डू) खोटो जाल्यारि चिनवार्दाक इत्याक रडका ?
If your coin is false, why blame the coin maker? (fate/destiny)
- ५) आपलो हातु जगन्नाथु
One's own hand can take one to a superior state than that of others.

ललिताककाला श्रद्धांजली

वासंती चितार (मुलुंड पश्चिम)



एका ताऱ्याचा अस्त जाहला
एका प्रेमाचा अस्त जाहला
एका अखंड सेवेचा अस्त जाहला
वाद नको फक्त सुसंवाद म्हणणाऱ्या
आक्काचा अस्त जाहला ॥१॥

कोंकणी स्वयंपाकाची सुगरण ती
तीन वेळा “गीतापठण स्पर्धेची”
प्रथम क्रमांकाची मानकरी ती
सुव्यवस्थेची, अर्कच अर्क ती
“कुणीही यावे रहावे” दयानजरेची ती ॥२॥

अठराव्या वर्षी कुंदापूरहून मुंबईत पोहोचली
शाळेत, शॉर्टहॅंड टायपिंग सेवेत रुजू जाहली
सिद्धानंदची साथ देऊनी “निरोडी” जाहली
जयशंकर-श्यामल, नभा-मिलाप, नित्या-निनाद,
सान्यांशी अनोखे नाते,

आठवाव्या आणि कराव्या तिच्या चांगल्या गोष्टी
हीच श्रद्धांजली प्रेमाने वाहतो तिला आम्ही सर्व
एखादी तरी गोष्ट तिच्या सारखी करावी
तेच खरं तिच्यावरचं प्रेम अखंड ॥३॥

बालमित्रांक एक मोग्गाचें निवेदन

सुधीर कोप्पिकर, गोरेगांव

बालमित्रांनो,

आम्गलो भारतदेशु मस्त बाबांतु सगळे जगाक अचंबित कर्ता । ही आम्का अभिमानाचि संगति. तशिश कथाकथनांचो सुद्दां जवळ जवळ तीन हजार वर्षां पैले धोर्नु विंगड विंगड स्तरारि उपयोग जातालें खें ।

गुरुकुल पद्धतींतु निसर्गांतु ऐकरूप जाव्नु प्रकृतीचे नियम पाळ्नु सुंदर परिपूर्ण जीवन कित्लेकी सहस्र वर्षां पैलेंचि आम्गले पूर्वज जगताले आनि ते नशीबवान आशिले । प्रत्येक मनुष्याक तागले बुद्धिचातुर्य, कामं कोर्चि क्षमता, आसक्ति आनि उत्साहाचे अनुसार तक्क शिक्षण घेव्नु जीवन संतोषाने व्यतीत कोरूक संधि मेळतालि । आत्मबल वाडोव्नु पशुप्राण्यांगले मन वळोव्नु निर्भय जाव्नु निरामय जीवन विंगड विंगड शास्त्रोक्त शक्ति अवगत कोर्नु संपूर्ण जीवन जगताले ।

त्या शिक्षणांतु काणि, कथानक, ताज्जें निरूपण कोरूक विविध कलाप्रदर्शनाचे प्रकार अवश्य त्या वेळारि साकार जाल्ले आस्तलेचि । उस्फूर्त गान भारूड, कीर्तन, नाट्य, नाटक, यक्षगान हे सगळे त्या सुवर्णकालाचे साक्षिस्वरूप ।

त्या सुवर्णयुगांतु भूमि आनि सूर्या मध्येचे अंतर मापन कोर्चेतिल्ले गणितांतु पारंगत आशिले आम्गले पूर्वज, जाल्ल्यारि तांका पैशाचो मोह जाय्नि आनि नांव प्रसिद्धिचो अगत्य पणि, इत्याक म्हळ्यारि जीवन नश्वर म्होणु गोंतु आशिलेंचि आनि सगळे जनांगाचे सुख हें जीवनाचो ध्येयु आशिलें ।

“काणि काणि किंकाणी, राय्यालि बायल राणि” अशिश पद म्होण्णु चडवांगले मन मुखावेलें निवेदन आयकुंचाक आसक्त कोर्नु परिसरांतुल्या प्राण्यांक त्या कथानकांतु पात्र दीव्नु विंगड विंगड पाठ शिकोव्चि कला कित्ले रचनात्मक आनि कित्ले संवेदनशील ही प्रथा ।

तरि प्रत्येक काणी आमका एक पडद्यामाक्षि निप्पिले आशय सांगता. तें आम्मि विचार कोर्नु काणि वाच्युनु कस्लो पाठु शिक्येद हें मनन केल्यारि आम्गलें बुद्धिचातुर्य वाढता.

पैलि काणी **उल्लैतलि गुफा** उगडासांतु आस्तलीचि. नाजाल्यारि मार्च महिन्या आव्रती वाच्युक घेव्यां. तरि ही काणी आम्गल्या कान्नांतु कस्लें सांगता?

नीतिपाठ

दधीचावारि केन्नाई सतर्क आनि जागरूक आस्का । पळैनातिलें तो गुफेंतु वचुगेल्लो आस्ल्यारि खरनखरागले तावडींतु मरण पावतालो । आयचे दिसांतु, आम्गलेचि घरांतु भितरि वतना सुद्दांई चोरु पैलेचि रिग्गुनु बैसनी नैवे म्होणु काळजि घेंवका । एककुचि विचारु विंगड विंगड नमुन्यारि सांगल्यारि इद्रावैलो गडबडेता आनि तो विचारु सत्य म्होणु नंबुता । खरनखरः हो ह्या विचाराचो मूर्त उदाहरण।

इद्रावैलो श्रीमंतु, रायु आस्ल्यारि तें तागलें बल, सामर्थ्य, अंगयष्टी मिति आस्सुशक्ता, जाल्यारि बुद्धिने तो चालाखु आस्काजचिचि म्होणु ना ।

शक्तिवता सांगाति झग्गोडचें पेक्षा पलायन कोर्चे जास्ति योग्य । जीवु आस्ल्यारि नंतर योग्य संधी सादधुनु अददल घडोव्येद ।

दुस्रि काणी - चारि मित्र एकडे मेळ्यारि पांचव्यांगले खैर ना ।

नीतिपाठ -

चारि सान्न स्तराचे मित्र मेळ्नु ऐकु बलवान मनुष्याक हरोव्चाक शक्ताति । ऐकत्र येंव्नु जीवन दर्जेदार कोर्चे सुद्दां सांघिक सामाजिक जीवनाक अवश्य आशिलें गुण आनि ताज्जे खातिरि अहंकार सोण्णु विवेक बुद्धिने विचार कोर्चि प्रक्रिया आत्मसाथ कोर्का पडता ।

मित्रु म्हळ्यारि सहज आम्गले मनांतु येंवचि व्यक्ति, ती आम्गले बालपणांतुले सांगाति वाडिल्ले शेजारी किंवा शालेय सहपाठि । सानपणांतु आमच्यांतु सुद्दां ती निरपेक्षता, निरागस शुद्ध प्रीति, पारदर्शिता आस्ता । वय वाढतचि आम्गलि आवड निवड अनेक स्तरांचेरि बदल जाता । रंगु, समाजांतुले स्थानमान, आस्ति मालमता, वावर्चे नमूने ह्या सगळ्यांचो प्रभावु पडता जें बरोबर न्हयिं । जाल्यारि जीवनांतुले मस्त इतले प्रसंग अमूल्य पाठ शिकताति । अस्ले प्रसंगांचे कथानक वाच्युनु सुद्दां आम्मि अनुभव घेव्येद आनि जीवन सुंदर प्रकारे सज्जोनु घेव्येद ।

बालमित्रांनो,

तुम्गल्या प्रतिक्रियेचि आम्मि वाट पळैत आस्सति. तरी तुरंत ई-मेल कराति. दिवाळी वेळारि दिंवचे बहुमान, म्हळ्यारि गिफ्ट, आतुर जाव्नु तुंगलि वाट पळैत आस्सति. तुम्मि जय्यत तय्यारी करा. शुभेच्छा.

श्रीरंगा
रंगपंचमी रंगरंग रंगू दी
तुज्याची रंगातू रंग रंगु दी

केशरी फुलांचे केसर केशरी
झिळमिळत्या किरणांचो रंग केशरी
केशरी चैतन्याचे स्फुरण केशरी
केसरिया स्वुश्येत् रंगय
श्रीरंगा केशरी रंगी रंगय

नव्या व्हकलेची हळदी आस
कोमल हळदुवो मनाचो विश्वास
घमघमी सोनचांपान्याचो हळदुवो सुवास
रंगीत प्रीतवर्णी मारवय
श्रीरंगा हळदुव्या रंगी रंगय

नितळ निवळ निळे निळे नभ
शांत शुद्ध निळे निळे जळ
तूगेल्या हसऱ्या डोळ्यांचे तेज निळे निळे
निळ्या कृपावृषीतु भीजय
श्रीरंगा निळ्या रंगी रंगय

धरणीलो मायेस्त पाचवो आशीर्वाद
सुफल सफल हरयाळी शाल
पाचव्या पावसाचं शितल शिवर घाल
पाचव्या रंगाचो उत्कृष्ट घडय
श्रीरंगा पाचव्या रंगी रंगय

सौभाग्य कंकुमाचे वैभव लाल लाल
तांबड्या अक्षताचे लक्षण लाल लाल
भक्तीने उधळलयो गुलाल लाल लाल
श्रीरंगा लाल रंगी रंगय

दुनियेच्या रंगमेळातू रंगचि रंग
नाका कोरु रे रंगाचो बेरंग
तुझ्याची रंगातू तनमन रंगूदी
तुझ्याची रंगातून रंगय
श्रीरंगा तुझ्याची रंगातू रंगय

इंदू अशोक गेरसप्पे
बेंगळुरु

नको फसू रे मोहात
नको गुंतू रे लोभात
ह्या क्षणभंगुर देहात
नको बसू रे रंगत
रम रे नित स्वामी नामात ॥

नको पडू रे अहंतेत
नको जळू रे क्रोधात
स्वामी स्मरण करीत
नको राहू रे चिंतेत
रम रे नित स्वामी नामात ॥

स्वामी तारु भवसागरात
उभे पाठीशी तारत
मना तू हो शरणागत
नको बसू क्षण दवडत
रम रे नित स्वामी नामात
रम रे नित स्वामी नामात ॥

विद्या दुर्गादास बेंदुर
(विद्या सीताराम भट)

KONKANI LEXICON FUN QUIZ

(What are the equivalent Konkani words?)

Answers

Refer to Page No. 53

Heaven

Hell

Star

Rainbow

Shadow

Praise

Goat

Sin

Jaundice

Vessel

Misfortune

Coinstring

THE FINAL WISH

KRUTHI MASURKAR (22)

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 Mr. 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 want to thank you from the bottom of my heart, for that. 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	2	3	4	6	5	8	1	7
6	7	8	9	1	3	5	4	2
4	1	9	7	8	2	6	3	5
3	8	6	5	4	9	2	7	1
7	5	2	6	3	1	9	8	4
2	6	7	3	9	4	1	5	8
1	3	5	8	2	7	4	6	9
8	9	4	1	5	6	7	2	3

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

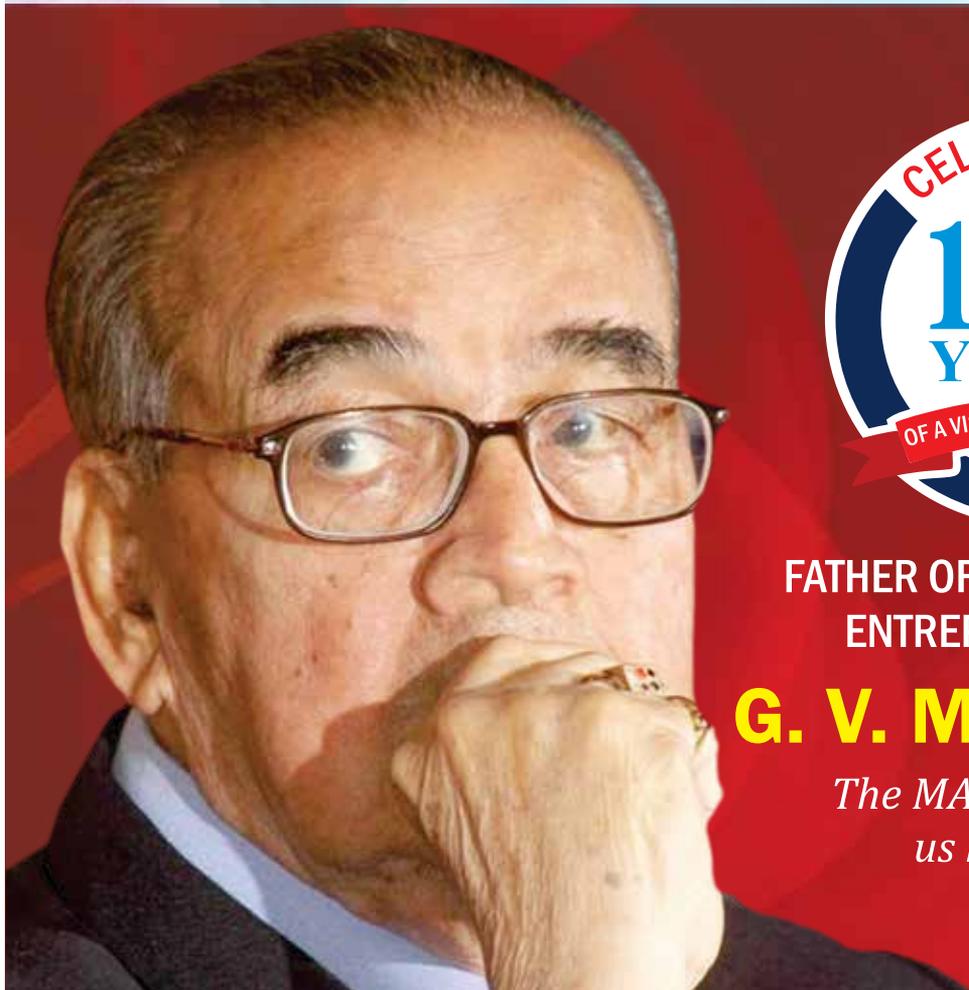
(Nita Ramchandra Gokarn of Bandra, Mumbai does painting for passion and pastime. She is not a trained artist. Series of her paintings and art will be published in the Kanara Saraswat from time to time)

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Many Milestones.....



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 *Devabhāsha* is spoken in every home!

It was the *Sankalpa* of Parama Pūjya Parijñānāshram Swāmījī 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 Shaṅkarāshram Swāmījī 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*.

Swāmījī 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 – *Ārāadhanā*, *Sādhanā* and *Dhāraṇā*. For spoken Sanskrit – *Upāsanā* was developed covering 7-10 sessions. Initially, the *Upāsanā* course was conducted in sabhās wherever Pūjya Swāmījī visited. Now, *Upāsanā* is conducted by the *Gīrvāṇapratishthā* teachers before starting the *Ārāadhanā* course, so that the students are acquainted with the words and can use them later, while learning the syllabus of *Ārāadhanā*.

The seed sown lovingly by Pūjya Swāmījī 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* Beṅgālūru 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 Hāldīpur pāchī. Pūjya Swāmījī’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 Swāmījī 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 Kumtā 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.

Ārāadhanā, *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 – *Prabodhaḥ*. The students from any part of the country and abroad can

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 *Ārādhana Prabodhaḥ* and *Sādhanā Prabodhaḥ* classes. In Bhārat, seven teachers are presently conducting *Prabodhaḥ* classes. The pilot batch was flagged off by Shilā Kalāwar pāchī on 9th December, 2020. Archanā Kumtā 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 - Hyderabad, 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 Devanāgarī 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 *sādha*-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 '*Kallolaḥ*' 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*) – *Gīrvāṇapatrikā*. *Gīrvāṇapatrikā* 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.

Kathātarāṅginī – In any language there is a lot of importance given to listening to the language, that is - श्रवणम्. 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 Basrupachi of the story '*Prerana*' from the Parijna series. Sītampāchī'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

~~~~~Parisevanam~~~~~

by *Gīrvāṇapratishthā* teachers from Bhārat and overseas. Sharad Shiralī 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, *Gīrvāṇapratishthā* introduced *Samvāda varga*-s during the pandemic. After attending the regular courses of *Gīrvāṇapratishthā*, 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, Beṅgaḷūru- 5, Pune -1, Canada- 1, USA- 2 and Australia -1.

The teachers and students of *Gīrvāṇapratishthā* 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 *Gīrvāṇapratishthā*, a variety entertainment programme in Sanskrit and so on...

Thus, *Gīrvāṇapratishthā* 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 Beṅgaḷūru almost 50 students received Blessing and certificates

from Pūjya Swāmījī for passing the final exams of *Ārādhana*, *Sādhanā*, *Dhāraṇā*, *Gīrvāṇavaikharī* and *Ārādhana Prabodhaḥ*. For the post- *Dhāraṇā* students, *Gīrvāṇapratishthā* 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.

Gīrvāṇapratishthā 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.

KONKANI LEXICON FUN QUIZ

(Answers)

स्वर्गु
नरकु
नक्षत्र
इंद्रधनुष्य
सावळि
प्रतिष्ठा/कौतुक
अंकुश
पातक
अरशनमुंडिका
कळसो
अरिष्ट
सुंबा दोरी

अखिल भारतीय कोंकणी परिशदेचे ३२ वें अधिवेशन

डॉ. सुषमा आरूर (गोंय)

कोरोना मिति जगभरांतलें सगळे सांस्कृतिक उपक्रम दोन वरसं बंद जाल्लेले, अर्तांतु सगळे उगळ्या. सगळे कडेन उमेदिने कार्यक्रम चालु जाल्लेले पळवन खुशी जात आस्स. गोवांतूय हे एक -दोन म्हयन्यांतु भरपूर सहितिक उपक्रमं चालु जाल्यांती. कितल्यो तरी कवीगोष्ट्यो, कोंकणी पुस्तकं उजवाडाक येत आस्सती.

महाराष्ट्राचे समुद्र किनार्यारि स्थित आशिल्ले माळवण म्हळिले गावांतु ह्या वरस म्हळ्यार २०२२ मे म्हयन्याचे १४ आनी १५ तारिखेक अखिल भारतीय कोंकणी परिशदेचे ३२वें अधिवेशन आयोजित करचे ठरलें. ह्या कोंकणी परिशदेक चार राज्यांतुली कोंकणी लेखक, कवि, कोंकणी उल्लयतलीं आनी कोंकणीचेर प्रेम करतलीं सगळीं ह्या उत्सवाक पावलीं. माकाय परिशदेक वच्ची संधी मेळ्ळी आनी ते दोन दीस मजेंत गेल्ले. माळवणचे सुंदर समुद्रावेळेर स्थित आशिल्ले बॅरिस्टर नाथ प्रभू सेवांगण धूरीवाडा हांगा हो समारंभू बरें रितेर जाल्लो.कोंकणी भाशेचेर अभिमान आशिल्यानि आयिल्ले कारणाने समारंभांतु उत्साह आनी उमेदी भरभरून दिसून येतालें.

ह्या समारंभाचे उद्घाटन गोंय राज्याचे मुख्य मंत्री, डॉ. प्रमोद सावंत आनी कला आनी संस्कृतिचे मंत्री गोविंद गावडे हांन्नी केल्लें. ज्ञानपीठ पुरस्कृत श्री दामोदर मावजो आनी अखिल भारतीय कोंकणी अकादमीचे माजी अध्यक्ष श्रीमती उषा राणे आनी आत्ताचे नवीन अध्यक्ष ,मल्ला-पूरचे श्री अरूण उभयकर हांगेले भाषणं जाल्लें. मुख्य मंत्री प्रमोद सावंताने गोंयांतु कोंकणी भास केजी पसून पीजी थांय करचे, प्रशासनांतु हाजे पयले धर्न कोंकणींतूची संभाषण आस्स आनी चड करचे प्रयत्न आसतले म्हणु सांगलें. तशिची कोर्ट-कचेरींतूय सुद्दां कोंकणीचो वापर चड जातले अशी आश्वासन दिल्ले.

ताजे उत्रांत ह्या दोन वरसांतु साहित्य अकादेमीचे पुरस्कार घेतिल्यांगेले सत्कार जाल्लो.तशिची पुस्तक प्रकाशनाची सुवाळोय जाल्लो.गुरुराज सनिल म्हळिलो एक उडुपिचो सर्पप्रेमीने कन्नड भाशेंत बरयलेले चार पुस्तकांतल्यान १८ काण्यो वेंचून हांवे २०२० अक्टोबरांत कोंकणींतु एक कृति, “ गजाली पोट्सर्याच्यो :सर्पमोगिचे अणभव”अनुवाद केल्लेले. पण कोरोना मिति पुस्तक रीतसर उजवाडाक येनीशिल्ले.अखिल भारतीय कोंकणी परिशदांतु नवीन पुस्तकां सांगाती ,दोन वरस पयले (कोरोना वेळारि)बरय-लिल्यांगलें पुस्तकंय उजवाडाक हाडचो एक सुंदर सुसंधी माका मेळ्ळी आनी मगले पुस्तकय उजवाडाक आयिल्ले माका भो बरें दिसलें.

नंतर चारीय राज्यांतु कोंकणी मूळावे शिक्षणांत जात आस्चे प्रगती हाज्जेर चर्चासत्र जाल्लो. केरळांत कोंकणी जनसंख्या चड आशिल्ले कडेन कोंकणी भाशेचे शाळेंतु जांच्ये अडख-ळे,सरकाराने मळयाळम लिपींत कोंकणी बरंवचे अनिवार्य केल्लेले कळन आयलें.

सरकाराचे कसलोय मदत नासतना गोंय सोणण वचका पळ्ळेले प्रत्येक राज्यांतुले कोंकणी म्हालगड्यांनी कोंकणी शाळा सुरु केल्लेले उदाहरण चड आसती. केरळांत कोंकणी शिक्षणाची ५६वरसाची परंपरा आस्स म्हणू तान्नी अभिमानान सांगलें. तशिची कर्नाटक आनी महाराष्ट्रांतुले कोंकणी शाळांक गोंयथावनु पठ्यपुस्तकांची आनी मार्गदर्शनाची मागणी केल्यो.

एकून कोंकणी उल्लयतले अजमासे सवायदोन लाख थाय आस्सती.सगळीं वेगवेगळे दिकान पसरल्यांती. कोंकण पट्टेवेले प्रदेशांत कोंकणी वसती चड आस्सून घाटमाथ्यावेले येल्लापुर ते कोल्हापुर उत्तर भागांतु, बेंगळूरू, सकलेशपुर, शिवमोगगा, चिक्कमंगळूर थाय कोंकणी लोकांले वसत्यो आस्सती. तांतूलपैकी सात ते आठ लाख कर्नाटकांतु, धा लाख गोयांतु,महाराष्ट्रांतु चार लाखा वयरी आनी केरळांतु सात लाख ते अजमास जनसंख्या आस्सा.क्रिश्चनांची चड करन आपणाली मातृभास इंग्लिश म्हण बरयताती अशी जावन जनसंख्या कम्मी दाखयता.आपणाले मूळ सोण आयिल्ले कोंकणी लोकांक आजु-बाजुचे प्रदेशांतले भास, संस्कृती,रहाणे, जेवण -खाण ,रीति-रीवाज सगळे आत्मसाद करचे पडलें.त्या त्या प्रदेशांत एकजीव जावन राबले.पण तान्नीआपणालें भास, संस्कृती, रीत-रीवाज वांचून दवरलिले एक महत्वाची खबरी.

प्रत्येक राज्यांथावन आयिल्यानी कशी आपणाली अस्मिता राक्कून दवरली हाज्जेर एक संवाद जाल्लो.तांतूल पैकि केरळाचे आनी मंगळूरचे किरिस्तांव लोकांक गोंय सोडन येना फुडे, तांका आपणालो मूळ पीठाचो , घर, भूंय , हाज्जो उगडास येवनु मन कळवळताले. पोर्तूगिसांले गोंये वचुक तितले ससार नाशिल्ले. त्या काळांत बरयलेले तांगेली पदं तांन्नी म्हण दाखयलें, तांतूलें आर्तता, ओढा हाजी जाणीव आमका जाल्ली, जशी पांडुरंगक भेट्टूक पंढरपूर वतले वा-रकन्यांगली स्थिति तशी तांगेली मनस्थिति जाली आस्स फाव! तशिची, आपणागले कुल्देवाक वचूक जायनाशिल्लें गोंया भायरचे सारस्वतांगली आनी इतर गोंयकारांगेलीय हालत तिची आशिल्ली म्हणयेद.ह्या परिस्थितिंतु भास राक्कून दवरच्याक आमगेले म्हालगडे शामराव विठल कायकिणि आनी ताळमकि असले लोकांनी कशी कोंकणी

आदगत्यो, म्हणी, रीत रीवाज, कुटुंबाच्यो माहिती सगळे बरवन दवरलें, तशिची ह्या चार राज्यांतुलें म्हालगड्यान सुद्धां अर्थकोश, काण्यो, पदं बरवन दवरलें आनी कोंकणी शिक्षणा खातिर काम केल्लेले ह्या सत्रांतु कळन आयलें.

धोनपारा माळवणी जेवणा उप्रांत कवि सम्मेलन भो गोमटायेर पारपाडलें. वेग-वेगळे विषयारी थोडे लोकांनी वाचले, दाटी लावून म्हसे, दोळे दिस्सनाशिल्ली कवीयत्रीनें भो गोमटायेर तिगेली कविता सादर केल्ले।

सांजवेळारि सांस्कृतिक कार्यक्रमांतु मालवणी दशावतार भो गम्मतशीर जाल्ले. नंतर कुमटा गांवांतु भरतनाट्यम नृत्य शिकतल्यो चल्यानी हार्मोनियम आनी तबल्याचे ठेक्यारी, ताक्का सम जायशी बोलताना आनी पार्श्व संगीताचे साथान इतले मोहक आनी लयांत तान्नी विष्णुले अवतार सादर केल्ले, ती नृत्य नाटीका दर्जेदार आशिल्ली. नंतरय हलके-फुलके नाटकं, एका माक्षी एक म्हळिले कोंकणी पदं आयकून मन प्रसन्न जाल्ले.

समारोप समारंभांतु ज्येश्ठ कोंकणी लेखिका हेमा नायक हिन्ने कोंकणी समावेशक जांवका आनी संपूर्ण समाजाक तळांथावन सामावून घेंवंचो संघर्ष चालु दवरका. आधुनिक आव्हनाक तोंड दिव्चाक कोंकणी संस्था आनी गोंये सरकारा मददेंतु संगणक आनी साक्षरता जरूर आस्सु जाय. सर्व धर्म आनी समुदाया मदेंतु, समान शब्द आशिल्ले कोंकणीचे प्रमाणिकरण कोर्च आतांचे काळाची गरज आसस अशी स्पश्टपणें तांगेले मत मांडयलें.

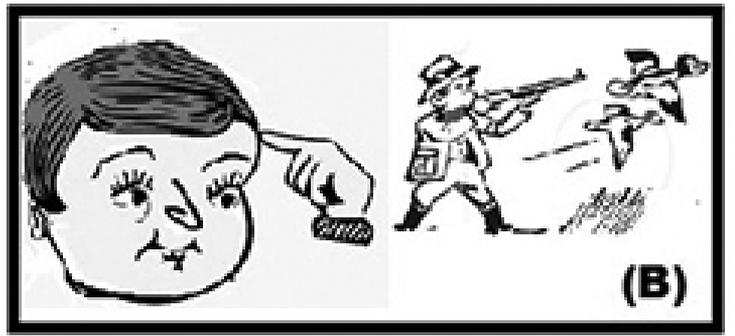
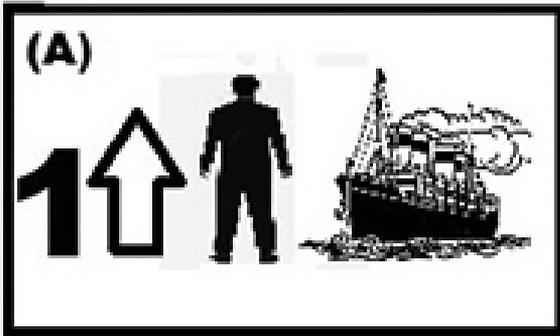
कोंकणी भास वाड्डंवाचक जे कसलेय निर्णय अधिवेशनांतु घेतिल्ले आस्स, तें आत गोंयचे सरकार आनी कोंकणी अकादेमी, भाषा मंडळ आनी इतर संस्थाच्यांनी मेळनु भाशेची प्रगती आनी उदरगतीक जोरायेर काम चालु दवरल्यार मात्र कोंकणीचे भविश्य उज्वल जातले अशी सगळ्यांक दिसलें.

Answers to सरल-संस्कृतम्

- Exercise 2.1** - 1. धावति 2. लिखति 3. गायति 4. कूजति
5. सिंहाति 6. आगच्छति 7. नृत्यति 8. वदति
- Exercise 2.2** - 1. मधुराणि 2. अम्लानि 3. उच्चैः
4. पश्यति 5. उत्पतति 6. पुनः पुनः

FUN & PASTIME

Guess the two composite words in the two images



GRACEFUL AGEING

DR. TEJASWINI- KULKARNI-BHAT

“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 *Upadesh 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, *Vimarsha* was conducted by Smt. Udaya Mavinkurve .

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

Report by Saikrupa Nalkur

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

RESIDENTIAL PLOT FOR SALE

A **residential plot** centrally-located admeasuring 2400 sq. ft. is for sale at Navanagar, Hubballi. Near to the main Hubballi-Dharwad road and is in a serene and well-developed locality. Interested buyers may call on: 7774954588.

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.

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