

Kanara Saraswat

A MONTHLY MAGAZINE OF THE KANARA SARASWAT ASSOCIATION

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October 2022

Pages 68

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Wishing all a Happy & Prosperous Diwali

Our Amchi Pride



Sq Leader Manali Bijoor

Lt Sachi Koppikar



AROUND THE WORLD



Yuvadhara Sammellan delegates with HH on 14 August 2022 in Karla



About 50 Bhanaps met in Washington DC to celebrate Ganpati festival



Vocalist Samarth Nagarkar performing in Philadelphia Ganesh Festival with Pt. Omkar Gulvady on Tabla



Bharat Balvalli was invited to perform during Ganpati Festival in various cities of USA. Here he is seen alongside Pt. Omkar Gulvady and Pt. Kedar Nafde.



Bharat Balvalli was invited as a Cultural Ambassador to celebrate Azad Bharat ka Amrit Mahotsav, 75 years of Indian Independence at Capitol Hill, Washington, D.C.

Bharat met with several Key Senators & Representatives of US Congress along with the Representatives of Government of India including The Ambassador of India to USA. He briefed them about his upcoming project, "Raagopanishad".

In the pics above, he is seen with Brad Sherman, Member of the U.S. House of Representatives & Democratic Chair for U.S. Senate India Caucus and Isaac Newton Farris Jr., President and Chief Executive Officer (CEO) of the Martin Luther King Jr. Center (nephew of Martin Luther King)



Kanara Saraswat

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Kanara Saraswat Association
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Kanara Saraswat Association

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Medical Relief Fund

Kanchan Vivek Trikanad ₹ 10000/-
(In m/o her father Mangesh Mudbhatkal)

In this issue....

From the President's Team	5
The Editor's Reflections	7
Letters to the Editor	8
Announcement – Formation of Junior Editorial Committee	9
<i>Our Cover</i>	
Our First Amchi Women Warriors ... Maj. Gen. B N Rao (Retd.)	15
Tete-a-Tete with the Quintessential Pramod Karnad ... Sandeep Bhat (Bijoor)	18
<i>From our Archives:</i> Selecting a Career ... Kuldeep Kalavar	20
So, why am I not married yet? ... Anju Maskeri	21
A Tsunami of Separations ... Vithal C Nadkarni	27
Prothom Pujo: The Home-Coming ... Padmini Rao Banerjee	29
Meet Esther Vergeer and Hakuho Sho, two of the greatest athletes ... Sachin Kalbag	30
Ecological Conservation and Protecting Biodiversity ... Sarayu Kamat	33
Near Death In Warzone Libya ... Shiv Aroor	35
The Ideal Husband ... Nitin G Gokarn	38
Language Matters-2 ... Usha Aroor	39
Culinary treasures of Chitrapur Saraswats - Festival Treats ... Anjali Burde	40
Birds of the Western Ghats ... Nikhil Burde	41
<i>Children's Corner:</i>	44
Drawings: Vithal - Rukmini - Swara Naimpalli Take Care of Pets - Paartha Ray Chameleon on a Tree - Arunita Karnad Scenery - Twisha Kadle Giraffe - Anahita Shashank	
<i>Art Corner:</i>	45
Bal Ganesh by Nita R Gokarn Ma Parvati by Guruprasad Kalthod HH Ishwarananda Giriji by Rucha Labadai Portrait of a woman by Laxman Khambadkone	
Bhagavad Gita Dr. Sudha Tinaikar	47
कोंकणी आदगत्यो आनि वाक्प्रचार	49
पावसाळी सकाळ	49
Short Stories with a message	53
Examination Results	54
एक सानी पणती... इंदू गेरसप्ये	59
धरणी माता... अनामिका	59
सरल-संस्कृतम्	60
Personalia	61
Here & There	61
<i>Art Corner:</i>	64
Varanasi from Life magazine 1953 by Somesh Heble Lord Mangesh by Guruprasad Kalthod Woman and her Pet Dog by Guruprasad Kalthod Suman Kalyanpur by Seema Naimpally Children's Corner (Junior Editorial Team)	65
Make it a pet-friendly Diwali! ... Vedant Heblekar	
Domestic tidings	66



Diwali Messages



On this auspicious occasion of Deepavali, I wish all of you great health, success and happiness! Let this Deepavali bring a new purpose in your lives! **BE SAFE and BE HEALTHY!!!**
Wishing all of you all the best on this festive occasion.

Praveen Kadle

President



Diwali is a symbol of hope for humankind. May it bring Universal Compassion, Inner Joy of Peace, Love and the Awareness of Unity to all. Wishing everyone A Very **HAPPY DIWALI** and **PROSPEROUS NEW YEAR**.

Kishore Masurkar

Vice President, KSA



May millions of lamps illuminate your life with joy, peace, prosperity, health and wealth. Wishing you and your family a bright, sparkling Diwali.

Padmini Bhatkal

President

Saraswat Mahila Samaj (Gamdevi)



“May every aspect of your life become as luminous and exciting as the lights flickering on the lamps in the Festival of Lights.

Wish you all Shubh Deepavali.

Srikala S. Vinekar

Vice President

Saraswat Mahila Samaj (Gamdevi)

Let's Celebrate A Pollution-Free Diwali



From the President's Team

It is said that the greatness of the culture can be found in its festivals. In India, we have a culture of festivals, and we do celebrate all festivals with great fervour, be it of any religion.

In my childhood days, being brought up in a typical 'Aamchi' colony, every festival was celebrated with great enthusiasm.

On 'Krishna Janmashtami' festival, for the breaking of the 'Dahihandi' outside Govinda groups used to come..... Some in trucks with fancily dressed Krishna, Radha, and also Kansa.... watching these groups trying to break 'Handi' and dancing thereafter, was indeed great fun to watch. During Ganapati time, on the first day itself, we used to cover twenty-one Ganapatris in different homes, from just two buildings and enjoyed the festival everyday with participation in programs for 'Sarvajanic Ganapati Utsav' of our society. Taking Ganapati for *visarjan* on the final day in procession was also great fun !!

Diwali used to be a more exciting event, particularly for the enjoyment of collectively bursting crackers with friends.... Getting up early in the morning on main Diwali Day, taking a special bath, wearing new clothes and then bursting crackers with friends.... oh, it was all great fun!!

In recent days, celebration of the festivals has taken a new dimension. Now rightfully the focus is on making festivals less noisy and non-polluting....however they do give opportunities for communities to come together and establish social networks. They contribute to the enhancement of community cohesion, by sharing love and respect for each other. Irrespective of caste and creed, people come closer and create a strong bond of humanity. They forget cultural and other differences and come together for the sole purpose of celebration and happiness. Festivals help us to embrace our culture and religion. It also shows us the importance of our religious rituals and takes us towards spirituality.

Finally, though over the generations, the way the festivals are being celebrated has changed, for every generation they remain an expressive way to celebrate our glorious heritage, culture, and tradition and also a time to rejoice in special moments and emotions in our lives with our loved ones.

Kishore Masurkar

Vice President



MEMBERSHIP APPEAL

Kanara Saraswat Association

(Founded by Late Rao Bahadur S S Talmaki in 1911)

Email: admin@kanarasaraswt.in **Website:** www.kanarasaraswat.in **Phone:** +91 22 23805655

BECOME A MEMBER OF KSA & BE A PART OF AN ASSOCIATION THAT BRINGS TOGETHER CHITRAPUR SARASWAT BRAHMINS

- It gives a sense of pride & belonging to the bhanap community in associating with an organisation that has grown in leaps and bounds with the blessings of Lord Bhavanishankar & our Holy Guru Parampara with more & more *Bhanaps* joining as members.
- Brings together all *bhanaps* under one roof promoting brotherhood amongst themselves
- Offers various charitable activities – distress relief; education assistance; medical assistance etc through funds donated by the more privileged for the benefit of the lesser privileged
- Facilitates cultural, social and economic advancements through various activities like social gatherings; cultural programs (fine arts, sports etc); the KSA-CSN initiative etc
- Discounted use of banquet halls in Mumbai and a Holiday Home in Nashik and many more such facilities that may follow in future to come.
- A monthly magazine that offers the pleasure of reading and the various happenings amongst our community and an opportunity for you to also air your thoughts and achievements.
- KSA deploys a democratic methodology of working and a commitment to charitable activities and bettering the quality of life of *bhanaps*.
- **Membership is very nominal and payable once in a lifetime (Patron Member ₹ 7500; Life Member ₹ 5000 and to facilitate other family members we have a Spouse Category ₹ 3000 and Family Category (for parents and children of existing Patron/Life Members) ₹ 2000. All bhanpas above age of 18 years are eligible for membership. (Acceptance of Membership Fee in KSA Savings A/c 100903130096969 with SVC Co-op Bank Ltd IFSC SVCB0000009. Forms are available on website)**
- As a member you can participate in the management of KSA both by contesting the Managing Committee Elections and voting for the the candidates of your choice. You can also stand for elections & help our community.

**ENROL AS A MEMBER TODAY –
YOUR ONCE IN A LIFETIME CONTRIBUTION IS YOUR
CONTRIBUTION TO A CHARITABLE CAUSE.**

**PRIDE YOURSELF AS A KSA MEMBER AND BE A PART OF KSA's
NOBLE OBJECTS**

The Editor's Reflections

The month of October is here and promises to be exciting as we have a string of festivals to celebrate this month. The Navratri utsav, Vijaya Dashami, Diwali and Bhau Beej are some of those which we exuberantly celebrate and partake in the festivities. Some important events apart from the festivals are World Animal Day on October 4, the World Migratory Bird Day on October 8 and the Shirdi Sai Baba Punya tithi, to name a significant few.

One reader now settled in the USA, mentioned that he reads only the last page of the magazine-The Domestic Tidings. However, readers would have noticed that we have been trying to make your favourite magazine fit into a theme for the month with a plethora of articles of different kinds from eminent writers. The idea has been appreciated by many and it encourages us to improve the magazine and make it enjoyable for all age groups. Having said that, we also welcome constructive criticism with a view to ironing out flaws and errors in a bid for continuous improvement. We want to encourage readers to read the entire magazine and not just "Domestic Tidings".

It will be one year since the undersigned took over the reins as the Editor and the journey has been exciting and satisfying. Every institution or organization has a system of Performance Appraisal. We would do a PA soon to reach out to our readers to give us feedback about what they prefer and what they don't. We exhort all readers to participate so that we get a pulse of what you want to be included in the magazine.

When this issue reaches you, readers would realise that members are now coming forward to contribute articles on different topics to make the magazine appeal to all age groups. We have some highly acclaimed journalists from the media contributing in this issue. However, particularly heartening is the interest shown by two bright and talented ten-year-olds to work in tandem- Paartha Ray of Mumbai and Vedant Heblekar of Pune - who have come forward to form the Junior Editorial Committee. We now look forward to the inclusion of at least one talented young girl to join them to make the team complete. It is our endeavour to induct and infuse young blood so that the gen-next is ready to take over in times to come.

As World Animal Day is celebrated every year on October 4 to raise awareness about improving the welfare standards of animals across the world, our young Junior Editor, Vedant Heblekar, has rightly chosen to make us aware of how we can look after our pets during a noisy Diwali. World Animal Day is a movement that pushes people to make the world a better place for all animals.

As World Migratory Bird Day is celebrated on October 8, we present a very informative article with colourful pictures which will make us appreciate the beauty of nature and the colours the Almighty has sprinkled in this Universe.

Our community is proud of its achievers. I would like to specially mention the splendid achievement of Rishi Balse whose achievement will make every Bhanap's heart swell with pride. In the same breath, we all should stand up and salute the two brave hearts - Sq. leader Manali Bijoor and Lt. Sachi Koppikar for having the distinction of being the first two *Amchi* women to join the Armed forces.

All this and more is packed in this Diwali issue. We have had to hold back many articles and paintings for publication at a future date as the response has been overwhelming.

Diwali is the time to celebrate the victory of light over darkness, knowledge over ignorance, and good over evil. Diwali is best known as a festival of lights. We hope this Diwali brings enormous success and brightness to your life. On behalf of the entire Editorial team and all office bearers of the KSA, we wish all our members and readers, a very Happy and Bright Diwali.

May Goddess Lakshmi top up your life with peace, joy, serenity, felicity and bring utmost rejoice in your life.



Letters to the Editor

Dear Editor,

I have been a regular reader of the Kanara Saraswat magazine for quite a few years now and I would like to offer the following feedback:

1. The recent new look seen recently shows a well-planned approach to the structure and contents. I would like to compliment the new Editor and the team for this energetic effort. I never miss "From the President's team " - highly thoughtful and timely.

2. The sheer variety of articles means every age group has something to read and enjoy.

3. I have some suggestions for improvements :

a. I have seen gross mistakes in the Sudoku - page no.s 21 & 23 of September issue as examples ;

b. Please arrange regular columns to appear in the same place for ease of location eg. Children's corner, crossword - instead of anywhere, even split across ;

c. Prizes should be given to all kids and not adults - for obvious reasons.

Keep up the good work.

Satish Bilgi (Kandivli, Mumbai)

(We agree with your observation regarding the errors in Sudoku. We regret the error and will ensure it is not repeated- Editor)

Dear Editor:

This is to congratulate you on the wonderful issue of teachers who build the foundation of many successful men and women who provide yeomen service to the nation without expecting much. Such teachers should be felicitated and honoured all through their lives. The forthcoming Diwali issue seems exciting and unlike the previous dark Diwalis - due to the pandemic, this Diwali should bring in all glory and happiness to all and keep the dark away from the glitter and sound of firecrackers. I look forward to an exciting Deepawali issue..

Holding various events on Diwali is always a great idea but my ardent wish is to hold carom and chess tournaments for participants of all ages and should also hold quiz shows and debates on various issues. My ardent Diwali wishes to all!

Sandeep Hattangady, Mumbai

Shri Chitrapur Math Mumbai-Grant road Local Sabha

announces

Smt. Ambabai Heble Bhagwad Geeta Competition – 2022

On Sunday 20th November 2022 at 2.00 p.m.

At Smt. Indirabai Kallianpurkar Hall, Balak Vrinda Education Society,

Off Talmakiwadi, J. D. Marg, Mumbai 400007

Shlokas for Recitation : Adhaya 13 Shlokas 19 to 34

Shlokas for Abhivyakti will be announced soon

ANNOUNCEMENT – FORMATION OF JUNIOR EDITORIAL COMMITTEE

In some of our previous issues, we had expressed our desire to form a Junior Editorial team of youngsters between 9-15 years old with a view to encourage gen-next to get ready for taking over the reins sometime in the future. We are happy to announce that we have now formed the Junior Editorial committee composed of two enterprising youngsters. We are still looking for one more female child to join the team.

Please join us in welcoming Vedant Heblekar (Pune) and Partha Ray (Mumbai).



Vedant, son of Vaishali and Sameer Heblekar is 10 years old and is in the 5 th grade in Vidya Valley School, Pune. He is very fond of music and studies musical instruments. He is learning to play Tabla and Harmonica. He is also a sports lover and is fond of playing badminton, football and cricket. He is very fond of cooking as well and has attended many Masterchef workshops conducted by Malaka Spice restaurant in Pune. What is most impressive is his interest in Telepathic Animal Communication and he has learned it at such a young age. He loves to communicate with his pet dog and her friends.



Paartha Ray is also 10 years old. He is in Std. 5 of Arya Vidya Mandir Bandra (West), Mumbai. He is appointed as the Primary Head Boy of his school. He is the son of Gouri Ray, a lawyer, and Siddhartha Ray, an architect. Partha has some enjoyable hobbies. He loves reading which is a declining trend across many age groups. He loves storytelling and is taking Tabla lessons from Pt. Sadanand Naimpalli. He has participated in playing Tabla at concerts like Ghar-Aana Online. He represents his school in Football apart from participating in Dramatics. What is intriguing is his interest in current affairs and politics at such a tender age. His favourite programme is to watch Gravitas on WION.

ANNOUNCEMENT

KSA Celebrates Deepawali during 75th Anniversary of India's Independence

FRIDAY 21/10/2022 ... 7.00 pm GPSM (Guruprasad Swarmala), Vileparle presents "*Ek Shaam Mastani Hasva Hasvi*", a musical entertainment filled with music, dance drama and more At Shrimat Anandashram Hall, Talmakiwadi, Tardeo.

SATURDAY 22.10.2022.6.30 pm "Meet our Aamchi Defence Heroes (Pilots)" at Shrimat Anandashram Hall, Talmakiwadi, Tardeo.

SUNDAY 23/10/2022 **DIWALI PAHAT ONLINE** from 8.00 am onwards (IST)

All interesting Sports and different Competitions for young and old AAMCHIS on these days.

Please stay away from your TV Serials on these three days and enjoy the skill and talents of our own AAMCHI ARTISTS.

Great opportunity to meet and greet your friends and relatives Happy Diwali after a long gap of 2 years.

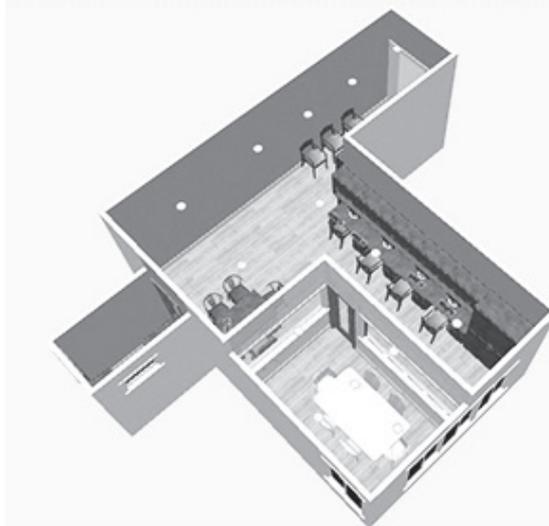
Your presence will brighten u[the Diwali spirit and inspire the Artists from all age group.

Request all inspiring AAMCHIS to attend all these programmes wholeheartedly and encourage the performers.

Vandan Shiroor
Hon. Secretary

Sunil Ullal
Jt Hon. Secretary
Sports & Cultural Events

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**COMMERCIAL OFFICE SPACE FOR RENT –ON 5TH FLOOR –CHITRAPUR BHAVAN- 1870 SQFT
IN VICINITY OF SHRI CHITRAPUR MATH
AUTOMATIC LIFTS- 24HRS SECURITY – BANK AND ATM IN SAME BUILDING
CANARA UNION ROAD, 15TH CROSS, MALLESWARAM WEST BANGALORE 560055.
FOR FURTHER DETAILS & INSPECTION CONTACT: SATYENDRA SORAB-9844716750**



THOSE INTERESTED SHOULD SUBMIT THEIR APPLICATION IN SEALED ENVELOPE TO THE SHRI CHITRAPUR MATH, BANGALORE MATH OFFICE BEFORE 7 PM ON 31ST OCTOBER 2022, GIVING THEIR INTENTION TO TAKE THE PLACE ON LEASE AND LICENSE, THE ACTIVITY THAT THEY PROPOSE TO CARRY OUT, MONTHLY RENTALS THAT THEY WOULD PAY AND THE SECURITY DEPOSIT THAT THEY WOULD OFFER.

About The Trip

Join an amazing trip to India to re-discover your roots. Jointly organised by CHF (US) and CSS (UK) for our Yuvadhara, the trip will allow you to return to your ancestral villages and learn about local cultures & cuisine. Visit the beautiful beaches of Karnataka and return to nature, hiking through the wildlife sanctuary of Sharavati Valley. Immerse yourself in the traditional theatre performances and learn about local industry through cashew factory, and coffee/mango/spice plantation tours. As a joint venture between the UK and US Amchi diaspora communities, meet like-minded people and form new friendships.



Chitrapur Heritage Foundation US & Chitrapur Saraswat Samaj UK

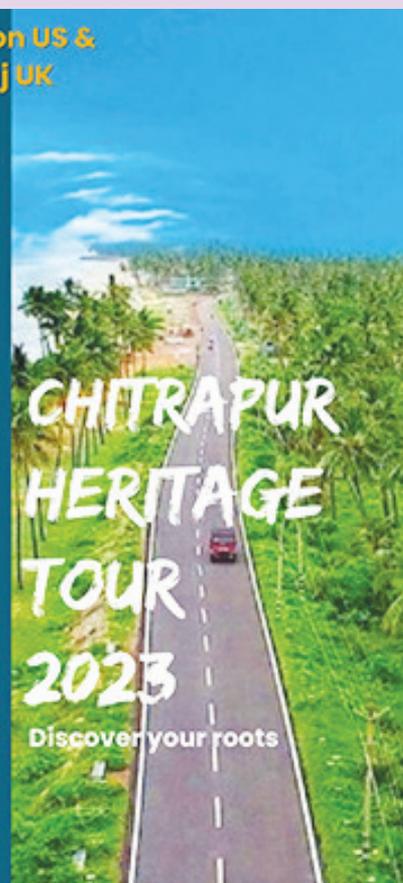


Register your interest

Please send an email including name & age of participant(s), email address & WhatsApp number to:
ChitrapurTour2023@gmail.com

CHITRAPUR HERITAGE TOUR 2023

Discover your roots



Who can join?

16-35 year olds

- The trip is aimed at the Yuvadhara of our UK & US Amchi diaspora community.
- Parents can also join the trip as chaperones if they wish.
- The tour will take place during school holidays for a duration of 8-10 days.



Itinerary

A perfect blend of adventure & culture

- Wildlife Sanctuary & Hike
- Spice farms & coffee/ fruit plantations
- Eco-beaches & Mangrove forest
- Historical forts & places of interest
- Yakshagana- a traditional theatre art form
- Women empowerment programmes
- Volunteer at Srivali School
- Meditation sessions
- Spiritual talks with Swamiji
- Visit the different Maths





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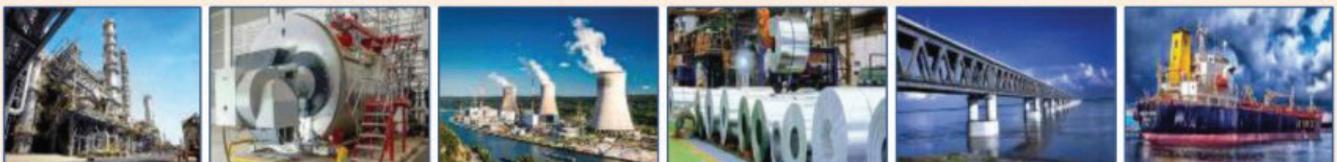
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'PARIJNANCHAYA' within the Gurushakti Complex at Dahiwali, Karla is a resort for the elderly. Available for short term and long-term stay, it is ideal for those elderly who have their near and dear ones far away, an abode of Tender Loving Care for all those who wish to stay here. There are other Bhanap residents around the home and Karla Math is about 1km away.

There is a **Reading room, Yoga area, Dining and TV recreation room, a wonderful garden and open walking area. Most of all, a peaceful place with oxygen in plenty.**

We encourage evening Bhajans, Light entertainment, Games, and interaction with all those who will occupy this place.

We have a modern kitchen to serve healthy and tasty food. Occupants will also be free to try their cooking skills and gardening skills if they are interested.

The residential rates are most affordable and for those who can't afford, we have special schemes on offer.

Unfortunately, the rooms are limited and we may not be able to serve all those who apply, so hurry up, visit us to choose your peaceful life.

PARIJNAN PARIVAR appreciates your support and welcomes further enquiries, for which you can contact:

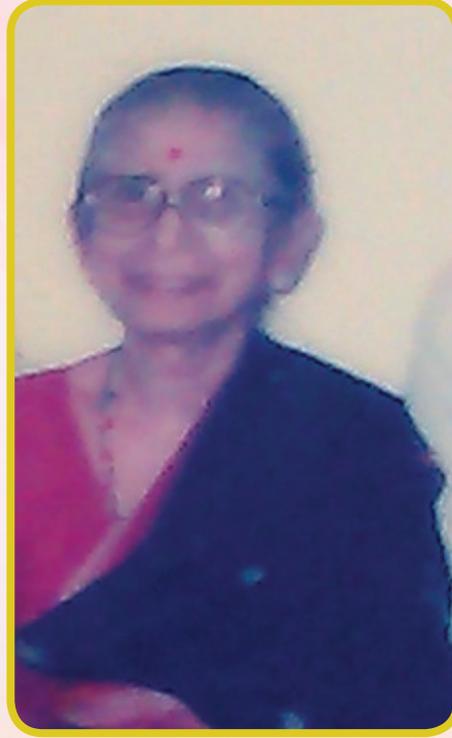
Deepa Andar : 9820180104

Shashi Balsekar : 98336 35359

Dayanand Balse : 98700 67976



**In Loving Memory of
Smt Usha Shantaram Mavinkurve
Birth Centenary Year**



13th September 1922 – 1st March 2009

Aee, when we were children you walked before us.

When we were teenagers you walked behind us

We grew as adults you walked besides us

And we enjoyed life together as friends

Your comforting, loving arms were always there whenever we needed you in failure and success

You are still there in our hearts.

We all love you and miss you for every moment in our hearts!!!

Fondly remembered by

Rajani, Pramod, Geeta

Ashish, Teja

Anish, Swadha

Moushumi, George

Nikhil, Pamela

Anoushka. Sanjay

Shambhavi, Shivangi

Kieran, Aubrey, Noa

OUR FIRST AMCHI WOMEN WARRIORS

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

Entry of women officers into the Armed Forces as doctors, nurses or into specialised legal and education branches has existed in the past. Recruitment of women into the regular Armed Forces, however, is a more recent phenomenon. The first Short Service Commissioned Officers were inducted into the Army, Navy and Air Force only from 1992 onwards. Now, three decades later, in 2022, selected women short service officers are eligible for a grant of a permanent commission. Moreover, they are also now eligible to apply for permanent commission in any of the three services through the National Defence Academy which till this year was the exclusive preserve of males only.

Amchi girls were not going to be left behind in contributing their mite for the defence of the nation. Sketched below are the profiles of the first two women of the Chitrapur Saraswat community to join the Armed Forces as Short Service Commissioned Officers.

Lt. Saachi Koppikar, AOC

Saturday, 30th July 2022 was a historic day for the Chitrapur Saraswat community. Lady Cadet **Saachi Ranjit Koppikar scripted her way into history by becoming the first amchi lady officer to pass out of the Officers' Training Academy** (OTA), Chennai, and join the Indian Army with the rank of Lieutenant as a Short Service Commissioned Officer. She was 'pipped' by her proud parents; her father put the badges of rank on one shoulder and her mother on the other.

At first glance, this chit of a girl, hardly 5'2" tall with a pageboy haircut and a tom-boyish look about her, one would hardly guess that she is a military officer. But appearances can be deceptive. She is a tough girl; as good as they come; full of guts and gusto. One who has proved her mettle in the academy. She is a topper in her course, first in the order of merit and the best lady cadet to be commissioned

into the Army Ordnance Corps (AOC). She was awarded merit cards for swimming and yoga and led her company to victory in the Weapons and Firing Championship for both terms. She won a Gold Medal in boxing; she fought in the lightweight category. No surprise that she was leading her JESSAMI Company, Ranjit Singh Battalion, as a sword-carrying appointment in the passing out parade.

Saachi is the daughter of Ranjit Koppikar an engineer, Business Line Head of a Division of ABB in Nashik and mother Aparna, who is an official of the Union Bank of India. Saachi's maternal grandfather, Late Capt. Ashok Nagarkar was commissioned into the Corps of Engineers (Bombay Sappers) in 1963. He served in J&K and Nagaland before being posted to CME, Pune, for his degree course. Unfortunately, on 30 Jun 1967, while on a bridging training exercise, he passed away in a drowning accident.

Saachi has an unusual background. She did her initial education in Pune and Nashik and is a qualified architect from the Academy of Architecture, Prabhadevi, Mumbai. Early on, in her student days, she also participated in the Maharashtra State Level Swimming Competitions. She also completed the Basic Course in Mountaineering and is an avid cyclist. She had already worked for two years with a design firm but with a keen liking for adventure sports, she felt a strong calling to join the army.

Her parents were surprised when they heard of her intention to switch track and prepare for the Combined Defence Services Entrance Examination but they fully supported her. She secured Ninth Rank in All India Order of Merit in the SSB (Service Selection Board) Selections; just made it, because age-wise, she got in at the last chance. Saachi has a younger brother who is a qualified engineer working in a firm in Pune.

Her architectural background might have made her eligible to join the Corps of Engineers but she was influenced by her many acquaintances and well wishers in the military to opt for the Army Ordnance Corps, the materials management organisation of the Indian Army that handles everything from a pin to tanks and helicopters; from soldier's socks to special snow clothing and from a bullet to rockets and missiles – an inventory of over half a million items moving systematically through a large network of depots, ordnance units and stores sections before reaching the man/equipment/animal it is meant for. The system is highly computerised giving total asset visibility with many modern automated sub-systems.

Short Service Commissioned officers get to serve for a period of 10 years at which point there is a review and they are at liberty to opt out at that stage if they so wish. If they choose to continue and provided the army assesses them as fit to do so, they get to serve for another 4 years. At that stage they are either selected for permanent commission or weeded out.

Opting for permanent commission is a moment of reckoning for all short service women officers since possibility of marriage, motherhood, periods of separation from the family due to military life, frequent postings etc are all pertinent factors which impinge on decision making. But given Saachi's strong attraction to the military and her determination to overcome all odds, chances are that she will opt for a permanent commission.

Saachi has a charming smile and impeccable manners. Brought up in the best *amchi* traditions with the right values imbibed by her distinguished parents, Saachi is a simple person with a winsome personality who is willing to slog for what she wants and a person who knows her own mind.

This petite power package will go far in life.

Sqn Ldr Manali Bijoor, IAF

Squadron Leader Manali Bijoor has a double distinction. **She is not only the first amchi**

girl to join the Indian Air Force but also the very first amchi girl to join any of the three services.

Manali is the daughter of Malati and Milind Bijoor; both are bankers, employed in different branches of SVC Bank in Mumbai. Manali was born on 15th January 1993 at Khar, Mumbai. She has a younger sister, Maithili, who is a qualified Physiotherapist. Manali did her initial schooling at Khar in Mumbai. She excelled in academics as well as extracurricular activities like dramatics and debates. After completing her secondary schooling through the Parle Tilak Vidyalaya English Medium School, Vile Parle, she attended a Career Guidance Lecture which veered her towards the armed services. Strongly motivated and focussed on joining the armed forces, she was a board ranker scoring 95/100 in English Language in her 10th Std. in the year 2008. She was awarded a Gold Medal for this achievement by the then State Education Minister of Maharashtra.

She joined Ruia College after her 10th Std. to pursue her B.Sc. degree course. In her College days too she consistently performed well (1st Class in each year from First to Final Year of her Graduation) while continuing to participate in her favourite extracurricular activities.

She topped her college in her stream in Third Year Zoology. In the meantime she had also appeared for the IAF AFCAT (Air Force Common Admission Test) as well as Combined Defence Services (CDS) Exams, conducted through UPSC and cleared both.

In IAF AFCAT, while the average score for that year was at 145, she scored 220. She got through the SSB entrance in the very first attempt. She also cleared her PABT (Pilot Aptitude Battery Test) but lost out becoming a pilot by a whisker because of minimum height stipulations. However, having achieved and cleared all other stringent medical and Operational Qualifications and Tests, she was selected for IAF Training. She underwent a year's gruelling training at Indian Air Force Academy at Dundigal, near Hyderabad, which commenced in Jan 2014.

In Dec 2014, at age 21, at an impressive Passing Out Parade she was commissioned in the Indian Air Force as a Flying Officer. Thereafter, she was deputed to Air Defence College at Lucknow for specialized training as a Fighter Controller. After completion she was posted to Ambala Air Force Station on her first posting as a Fighter Controller.

It was during her posting at Ambala she got the opportunity to prove her mettle and proficiency in her work. It was pure providence that during both, the infamous Pathankot Air Base attack in Jan 2016 and the Uri Attack in Sept 2016, she was on duty at the Ambala Air Base. She in her own way participated and contributed her services in the operations of neutralizing and sanitizing the Pathankot Air Base as well as Uri Army Base. Her performance was acknowledged by a Commendation Certificate and a Silver Badge, being awarded to her by Air Marshal C Harikumar, Air Officer Commanding-in-Chief, Western Air Command, for displaying commendable dedication and professional skills.

Her biggest hour of recognition came when she cleared the stringent Medical and Professional Exams to qualify for being trained for AWACS (Airborne Warning and Control System) (colloquially referred to as Eye in the Sky). In fact she has created a record by being amongst the batch of first three women Fighter Controllers to be trained for AWACS. She is currently posted to an AWACS Squadron.

A Fighter Controller has a crucial role to play. Fighter aircraft don't fly in isolation. They need a supporting environment to detect and identify enemy intruders and guide their own fighter aircraft towards them to knock them out of the skies. For this purpose they continuously scan their scopes, receive inputs from other airborne and ground based radars, interpret the information and effectively manage the entire airspace by guiding the pilots. In both offensive and defensive operations, Fighter Controllers are indispensable. It is a very responsible and

stressful job, requiring quick decision making and intense concentration when a number of fast flying enemy and friendly aircraft as well as missiles are operating in the area of operations. Only the very best are selected to become Fighter Controllers. And Manali obviously fits the bill.

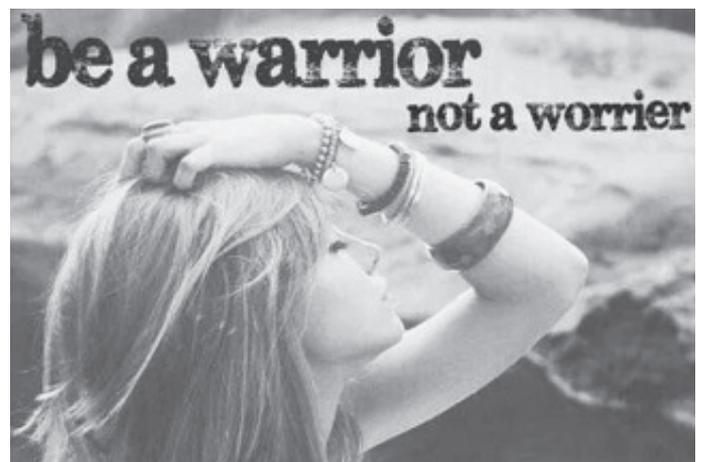
Manali has a flair for languages; she is proficient in Sanskrit, English, Marathi, Hindi, Urdu and her mother tongue Konkani. She has done a course in Graphology. Reading, photography, philately and driving are her hobbies which she pursues whenever she can manage to take out time from her hectic schedules. She considers herself fortunate and blessed to have been listed as an Illustrious Alumni of Ramnarain Ruia Autonomous College, Zoology Department.

While we are safely ensconced in our homes enjoying the festival of lights this Diwali, Saachi and Manali are unlikely to be with their families to share in the festivities. Saachi will be deployed in an active operational area in J&K while Manali will be maintaining her ceaseless vigil against hostile airborne intruders violating India's airspace. Their sacrifice ensures the peace and safety of the nation.

The Bhanap community is extremely proud of our women warriors and wishes both, Saachi Koppikar and Manali Bijoor, the very best in the pursuit of their respective careers and personal lives.

And the *Amchi* Martial Clan welcomes these brave young ladies into its fold.

<<<>>>



Tete-a-Tete with the Quintessential Pramod Karnad

Sandeep Bhat (Bijoor) in a tête-à-tête with Pramod Karnad, - a multi-talented personality: banker, administrator, academician, writer-poet, actor and singer.



Pramod Karnad

SB: Please tell us about how your upbringing helped in nurturing your in-born talents.

PK: I am fortunate to have been born in a Chitrapur Saraswat family. My mother, Hira Karnad was a well-known Marathi writer of yesteryears whom I lost at the tender age of 13. My father, Ramakrishna Karnad (IRS) was a harmonium player and flautist apart from occupying a senior position in Government service. My elder sister Rekha is an excellent Kathak dancer while Lata is a classical singer, and both my elder brothers are versatile singers. Naturally, being the youngest sibling, I was drawn to singing, writing and poetry, with encouragement from my family. In Solapur, where I spent my childhood, my parents would have concerts at home thus creating a musical environment. They always encouraged me in the pursuit of arts, culture and studies.

Thus, the foundation to pursue higher education as well as hobbies like writing, singing, poetry, screenplay writing and acting, was laid down during my childhood.

SB: How old were you when you chose a path for the future? Enlighten us on how you built your foundation through education with a plethora of degrees.

PK: My first public singing performance had been when I was 10, during the Republic Day celebrations at my dad's office. Throughout my school days, as I had been acting in school plays, I had no stage fright. When in school as an NCC cadet, I was selected for the Republic Day Parade Camp at New Delhi, a rare honour then.

My mother wrote poems for children, especially for me, which were subsequently broadcast on All India Radio, Pune through 'Balodyaan', a program held on Sundays. She would always encourage me to write but sadly when I was 13, I lost my mother to a rare disease called Disseminated Sclerosis.

Encouraged by my parents, I took to writing poetry. After my mother's demise, we shifted to Kolhapur and I took my studies seriously since it was my last year of school. Thereafter I maintained good performance in academics throughout college and aimed at pursuing Law, Business Management, Company Secretary-ship and Post-Graduation in Commerce. I had decided to become a Company Secretary in the corporate world.

SB: When did you take up your first job? Was that in banking? At that stage were you in two minds about whether to go in for a job or follow your other passions?

PK: I was pursuing Law simultaneously with the Company Secretary (CS) course when I noticed an advertisement in KSA regarding the direct recruitment of Officers in the SVC Bank. Just to try my capabilities, I appeared for the written test, got interviewed and got my appointment letter! My father advised me to take up the job & reluctantly I joined SVC Bank in Mumbai (where I was doing my courses) on 4th March 1980. Thus, started the journey of life, through my career. I felt bad that I had to give up the CS course in between since I couldn't manage to work at the Bank and study both Law and CS.

But yes, indeed I was in two minds about whether to go in for the job or follow my passion for acting & singing. My uncle Girish Karnad, playwright and novelist (then Principal of Pune's Film & TV Institute), tempted me to join the Institute. I had a good personality and looks and had acted in many plays during my college days; naturally, Uncle Girish's offer was attractive. But my strict father argued that film stars had no future, so I'd better concentrate on my studies and take up a job.

Better job opportunities were coming my way after joining SVCB, and eventually, I switched to Maharashtra State Co-operative Bank, in middle management, in the year 1988. I worked there for almost 30 years & retired as the Managing Director. Now I am a banking consultant, trainer, speaker in banking conferences, jury member, and

interview panelist for selecting senior positions.

SB: What were the challenges you faced while heading MSC Bank as their MD and how did you bring about the turnaround?

PK: When I took over the reins of MSC Bank as MD in March 2011, the bank's balance sheet had a negative net worth, negative CRAR and loss of Rs 600 plus Crores. The biggest challenge was to bring the bank back on track. MSC Bank was registered in 1911 much before the Banking Regulation Act, and thus had no banking license issued by RBI; all these facts were leaked to the press creating a big hue and cry. A few institutional depositors wanted to withdraw their huge deposits as the Board got superseded with two IAS officers being appointed as administrators. Indeed, a challenging situation for me immediately after becoming MD of the bank. I was able to convince the institutional depositors of the ample liquidity available with MSCB and stop the flow of withdrawals. Stringent action against defaulting institutional borrowers followed, under Securitisation Act and we were successful in collecting almost Rs.500 Crores per year. Within a span of 2 years, accumulated losses were wiped out and I was able to bring back the bank to positive net worth and into profitability. The negative net worth of Rs 270 Crores was transformed to a healthy Rs. 2,200 Crores when I retired in 2017. This was indeed a turnaround of MSC Bank which is known as a bankers' bank of the Cooperative sector in the state.

SB: You have now been appointed as an administrator of Beed DCC Bank. How is it different to your role at MSC?

PK: The Government of Maharashtra has now appointed me as an Administrator on Beed DCC Bank. Maharashtra has a three-tiered rural cooperative credit structure with MSC Bank at the apex level, DCC banks at the middle level in every district and finally, primary agriculture credit societies at the village level. The credit societies are predominantly involved in agriculture lending, with MSC bank as the refinancing agency that also undertakes inspection of DCC banks. Therefore, I was fully conversant with the working of DCC Banks whose main objective is to give crop loans and medium-term agricultural loans to farmers. Beed DCC bank also has a high amount of NPA

and I aim to try my best to bring it down in a stipulated time.

SB: Let's move to something lighter. When and how did you meet your soulmate Tapasya?

PK: I met Tapasya in college. I played the role of the hero in the plays at the annual gathering at our college, and Tapasya, who was junior to me, participated in one of the plays as my heroine. She acted so well in the play that she bagged the first prize and I got second in that year hitherto bagging first prize in earlier years! After the play, we fell in love and became hero-heroine on the canvas of life and became soulmates.

SB: Did her enchanting voice and singing skills draw you to her? Was she the inspiration for your poetic deeds?

PK: Tapasya was always very good at dramatics, but in one of the get-togethers after the play, she rendered a few songs which amazed me. Following this, I came to know that she was the niece of the famous music director Vasant Desai.

We both are singers but do not possess any classical training. Nevertheless, I composed my poetry and released a music album titled '*Bedhund Maj Hou De*' while working in the bank. I felt so proud to have my lyrics and music direction for veteran singers like Ravindra Sathe, Swapnil Bhandodkar and Uttara Kelkar for the album. Tapasya and I are followers and disciples of Shri Gajanan Maharaj of Shegaon; I made a few compositions on the Maha Mantra of Gajanan Maharaj and Tapasya accompanied me in those recordings. Our CD was popular and available in all music centres including Rhythm House (located just behind my bank). Recently Tapasya and I recorded my self-composed bhajans on Gajanan Maharaj, which are available on my YouTube Channel.

SB: In which year did you get drawn towards writing and acting? How do you manage your time for these activities despite your current busy schedule?

PK: Despite being a banker professionally, I pursued my hobbies alongside working in the bank. I wrote five Marathi novels, three poetry books and screenplays for two Marathi films, and also lent my voice as a playback singer in Marathi films under the music direction of Anil Mohile.

As an MD, I used to have long working days that were stressful and tiring. The moment I finished work and sat in the car, I would sing along to the songs on the FM radio. I never bothered with what anyone would think and continued to sing during the car journey from Fort to Navi Mumbai for almost an hour or so. Believe me, I used to take pleasure in singing after hectic office hours which subsequently proved to be a 'relaxation technique'. All my stress from the day would vanish the moment I would begin to sing in the car, all the way till I reached home making me feel rejuvenated.

SB: So very true, singing can be a powerful relaxation technique. What is that one thing that you would advise our Amchis including our Yuvadhara youngsters?

PK: My humble advice to our *Amchi* youth is to concentrate on your studies and academics but to also devote time to your hobbies simultaneously. If you love sports, drawing, singing, reading, or any other hobby, do it as you study and make your career. It will surely develop your personality and that I say from my own experience.

(Pramod Karnad can be reached at pramodkarnad@gmail.com)

(Sandeep Bhat (Bijoor) is a CA, C.P.A (Aus) and has been contributing articles to KSA Magazine and has conducted webinars for Yuvadhara on Financial Planning and Wealth Management.)

(As we go to Press, Pramod has been appointed as "Chairman, Board of Management, Sharad Sahakari Bank, Pune. Congratulations to Pramod on this appointment - Editor)

Innovation distinguishes between a leader and a follower. - Steve Jobs

An investment in knowledge pays the best interest. --Benjamin Franklin

I will tell you the secret to getting rich on the Stock market. You try to be greedy when others are fearful. And you try to be fearful when others are greedy. - Warren Buffett

From our Archives (Excerpts from Kanara Saraswat 2010)

Selecting a Career

KULDEEP KALAVAR

Selecting a career means deciding the type of occupation you want to do for the rest of your life. Animals do not have a choice – only humans have. Human beings consist of body and mind which help us achieve our goals. Both instruments need adequate nourishment. The body needs physical comfort, the mind needs emotional satisfaction and motivation to keep you excited and innovative. Only when there is a balance of both can you expect happiness and success. These have to come through the career you select.

The occupation selected should be capable of providing (1) adequate money (2) emotional satisfaction and (3) constant motivation. If any of these are absent it would lead to frustration and unhappiness in life. Excess of anyone without a balance of the other two would also lead to the same result. Of the above nourishments for body and mind, the foremost is emotional satisfaction and motivation. You may have a lot of money and still be unhappy but you will find people willing to settle for less money if they find a job exciting. How to go about selecting such a career? Each human being is blessed by the Lord with a unique inborn natural talent. If you can identify this talent and develop it you succeed marvelously. Talent is revealed in your passions. Make a list of all the things about which you are passionate- things that can make you get up very early morning without being woken up!

Make a short list of the most desirable options and find any person who is involved in it. Talk, explore, note, discuss – use every possible means to get the maximum information about your passion and the options you have shortlisted. Reduce your options to just two. Now that you have focussed your attention – go to the next step. An activity consists of thinking and doing. The thinkers are those who are more adept at using their minds, whereas the doers are more adept at using their bodies to get results eg: Coach and Footballer. What category do you fall into? Talk to your parents/ friends/ teachers / guide. They will give you an insight into selecting your passion and making your life enjoyable!

So, why am I not married yet?

ANJU MASKERI

Oprah Winfrey, media mogul and activist, and a woman most women love without judgment has been in a relationship with Stedman Graham since 1986 — some of us weren't even born then. Two years ago, Winfrey opened up about her decision to not marry or have children in an essay published in O Magazine. "I realized I didn't actually want a marriage," she wrote. Though she did consider having a traditional family at one point, she soon decided against it. Walking down the aisle... well, why did it matter?

This writer looks up to Winfrey for many reasons: She is a self-made woman who was able to overcome poverty and abuse to become one of the most influential figures of our time. But at this point, what resonates most (with me), is her decision to not treat marriage as an essential step in a successful life. I'll soon be turning 35, the age when we're perceived to no longer be "young", according to a study from the University of Kent. And so, I understand why those around me — be it my classmates, friends, extended family, acquaintances, or even the friendly janitor at work — have been voicing their concern about when I will tie the knot. The clock is ticking... I'm not getting any younger... and the more I delay the decision to settle down, the harder it will get to find love and companionship... is what they think anyway.

Let's make it clear. I have nothing against the institution of marriage. Marriage as a social institution—a shared aspiration and a sacred bond—carries immense power to change your life. Numerous studies have tried to make the connection between marriage and longevity. Married folks — the happy ones, that is — tend to live longer than their unmarried counterparts. There are certainly a lot of good reasons to get married. But there are equal reasons not to. I grew up on a healthy dose of fairy tales, Bollywood movies, and cheesy rom-coms that reinforced the idea of "the one" — with whom you could live happily ever after. Throughout my 20s, I deeply believed that marriage would help complete my life; the source of my satisfaction and fulfillment, knowing full well that Russian playwright Anton Chekhov had once famously warned: "If you are afraid of loneliness, don't marry." I viewed marriage as a necessity; a

natural progression of things that needs to materialise at the "right" age. How, then, did marriage become an "option" for me, I can't say. I can best describe it as a process.

When earnest attempts at traditional matchmaking came to knot (it did), there was of course technology to help me (it did not). Dating apps with their inbuilt algorithms promising to help you separate the wheat from the chaff seemed like a reasonable solution. This digital breakthrough has of course made it easier to meet new people, but we are not any easier to love. That said, I did meet some wonderful people with whom I'm great friends today.

But encounters with the wrong frogs and hard-earned wisdom propelled me towards the most important relationship of all: The one I have with the person in the mirror.

This brings to mind a children's book (more for adults, really) that my childhood friend K recently introduced me to. By Shel Silverstein, the celebrated author of *The Giving Tree* and *Where the Sidewalk Ends*, *The Missing Piece Meets the Big O* is a heartwarming book about a lonely little wedge that tries to alter itself in order to "fit in". All it wants is to roll along with its perfect match, but some are too small, others too big, and some fit yet don't roll. These unbecoming rolling partners that the wedge encounters are a metaphor for the failed friendships and relationships that most of us at some point in time have experienced—the irreversibly damaged ("some had too many pieces missing"), the complicated ("some had too many pieces, period") the worshipper ("one put it on a pedestal and left it there"), the narcissist ("some rolled by without noticing"). The missing piece remains sad and lonely until the Big O comes along, making the wedge realize that it doesn't need to find "another half" before it can be a whole person. *The Missing Piece Meets the Big O* ends with the Missing Piece catching up with the Big O as they both roll, independently, beside each other.

With minimalistic black line drawings and simple language, this powerful tale connects on many levels. "I wish I had stumbled upon this book earlier when I went through my own set

of booms and busts,” rued K. “But now I carry it with me everywhere and I have recommended it to almost all my friends.” And I get why. Let’s admit it, we’ve all had our missing piece moments. The truth is, we’re not pieces or halves. Partnership is great, but if you want to roll on your own, that is fine too. Sometimes you have to learn to “lift”, “flip”, “flop” and “bump” to wear off your edges and finally reach the “Big O” stage.

Mind you, I still love sappy dramas and mushy romantic movies. I go “aww” when I see an old couple holding hands while sitting in a park. I want to be able to experience love and companionship, and I am a part of that process right now as well. But, maybe, and mostly, it won’t be in the manner and the time that society has decided for me.

(Anju Maskeri is a journalist-turned-communications professional based in Mumbai. She can be reached at anjumaskeri@gmail.com)

.....
 : Single is no longer a lack of options –
 : but a choice. A choice to refuse to let
 : your life be defined by your relationship
 : status but to live every day Happily and
 : let your Ever After work itself out. - Mandy Hale
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Smt. Vimal N. Chandavarkar
(nee Savur, aged 91 years)

*wife of late Narayan Chandavarkar, mother of
 Jyoti and Deepak,
 mother in law of Arun Kapnadak and late Geeta
 Chandavarkar, passed away peacefully
 on 28th August 2022 in Mumbai.*

Deeply mourned by:
 Jyoti, Deepak, and Arun.
 Grandchildren Pallavi, Vibhav, Priya, Preeti
 and their spouses
 Great grandchildren Elina, Aseem, Amaira, Sanya,
 Kiaan and other relatives and friends.



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Krishna Dwarkanath Basrur,

veteran consumer activist and social worker, wife of late Dwarkanath Basrur, beloved mother of Meenakshi/Max D'Cruz, Jaganath/Kalyani Basrur, and Govind Basrur; grandmother of Roma/Ashish Tuli, Varun and Sanjana Basrur and Ila D'Cruz, passed away peacefully on Monday, August 22nd, 2022, at the age of 97, after a generous, creative, and active life, full of love and laughter. Though her life ended in the fullness of time, her kindness, zest for life, sharp intelligence and deep involvement in the well-being of all those whose lives she touched leaves us bereft of our role model.

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ANASUYA GOPALKRISHNA NADKARNI



(6th December 1937 ---- 10th August 2022)

You were a noble, simple, humble soul with calm and resilient nature taking on challenges and words with grit. Since you were a truly blessed soul, blessed by our Sacred Gurus & Devatas.

I truly never learned what the words "I miss you" were, until I reached for your hands and it wasn't there.

Always remembered by:-

Husband: - Shri Gopalkrishna M.Nadkarni.

Children: - Sudha / Sushama / Ravikiran / Mangala.

Sons/Daughter-in-law:- Chetan / Ramdas / Suma / Nesar.

Grand Children: - Athreya / Anvay / Manmay / Ritu / Prerana / Ninad.

Grand Daughter-in-law:- Pradnya / Dhvani / Gouri.

Our heartfelt thanks to Bangalore Chaturbhuja Seva members for their timely & excellent help and Shri Chitrapur Bhajan mandali, Kusuma & others for their wonderful bhajan seva & helping us in fulfilling her wishes.

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A Tsunami of Separations

VITHAL C NADKARNI

At a traditional wedding, the newlyweds go out to gaze at the stars named after Vashishta and Arundhati. The stars symbolise ever-lasting marital harmony, which supposedly rubs off on the newly-married couple! Of course, it takes more than this ritual to nurture a bond and live happily ever after.

Arundhati still reigns supreme as a paragon of wifely virtue. But her image on earth has shifted: Arundhati is the protagonist of the TV serial *Ayee Kuthi Kai Karte*. Here she refuses to stay put in a toxic marriage. She still stands out as a dutiful mother. But she has no time to play the stereotype of the long-suffering *Nari-Pativrata* who would rather die than break a bond forged (pun intended) in heaven!

Says Vandana Shinde, a Thane-based marriage-counsellor, “Divorced Arundhati’s adventures at reclaiming her self-worth have real-life resonances: increasing numbers of self-reliant Arundhaties are choosing divorce over a bad or sad marriage, which can make the difference between heaven and hell.

“Both arranged and love marriages seem to be breaking up at an equal rate. Shared parenting is also an emerging trend as much as ‘surgical’ marital breaks, due to financial independence in an urban milieu.” To elaborate on this aspect of a sundered marriage, Margaret Atwood, the celebrated author says, “A divorce is like an amputation, you survive but there’s less of you!”

Does that mean Indian couples have a shorter ‘fuse’? The answer is complicated. Official figures for divorce rates in India still rank among the lowest in the world. According to the UN Progress Report of the World’s Women only 1 out of 100 Indian marriages ended up in divorce. Compare this with the rupture rate of 55 out of 100 marriages in Sweden and in the USA.

Global divorce rates since 1960 as monitored by the UN have registered a whopping increase of 251.8% and India has not been an exception to this tsunami of separations. But the baseline figures in the country have been extremely low to start with. In the previous decade, for instance, divorce rates in India were even lower than the current one per cent; only 7.40 marriages out of

1,000 marriages were annulled! Also the divorce rate in our villages was lower in comparison to urban India.

Does that mean marital fidelity is hard-wired into the DNA of Indian marriage? Not really. Experts caution against taking the low divorce rate in India at its face value. “Lots of couples simply don’t register their separation,” says Nandita Shah, a co-director of Akshara Centre in Mumbai. “Some may not even register their marriages. Divorce still has a social stigma in a country where *saat phera* represents a promise to live together not for one but for seven lives!”

The image of marriage as a divinely ordained sacrament is rooted in Indian tradition. Ancient law-givers venerated it as the very foundation of *Grihastha* (Householder) Dharma. As the Indologist Stephanie Jamison writes, “(*Grihastha*) is the linchpin of the (entire) Dharma system”.

Jamison also found the term missing in Vedic texts, where *Griha-pati* is used instead. This is synonymous with ‘husband’ and ‘Master of the Manor’. This gives a new spin on patriarchy in the Indian marriage, which wasn’t always misogynistic as shown by the story of Svetaketu and his mother. In Mahabharata, Svetaketu is said to have created the practice of the “wife being loyal to one husband for life” after observing a Brahman catching his mother’s hand in front of his father.

As for providing legal sanction for the reciprocal practice of the “husband being loyal to one wife for life”, women had to wait for the Hindu Marriage Act of 1955! But to the credit of our law-makers, the bill was passed in the very first decade after Independence to grant divorce and remarriage rights to men and women equally.

Despite progressive legislation, lengthy legal litigation deters divorces. While an uncontested divorce can take anything between 7-9 months, a contested or contentious one can drag on for several years wrecking enormous emotional and financial ‘costs’ on the couple and their respective families in the process.

“Still, divorce rates have been rising steadily in recent years,” says Dr. Shubhada Maitra, professor at the TISS and faculty in charge of

Muskaan, the Child and Adolescent Guidance Centre of TISS. "Younger people seem to be more proactive in seeking help, and not just when they are floundering on the verge of divorce." (Muskaan offers counselling and therapeutic services to children whose parents go through divorce/separation. It has been operating through the Family Courts of Mumbai, Thane, and Pune under the direction of the Bombay High Court since 2002).

"This is not as terrible as it may sound to conservative ears. One tragic consequence of our cultural obsession with the 'saat janam ka saath' philosophy is the brunt borne by the so-called weaker sex: 21, 570 women died by suicide because of a bad marriage; whereas 16,021 women tried to take their lives due to marital problems in the four years from 2016 to 2020," Dr. Maitra explains.

Pervasive cultural taboos against annulled marriages, especially in villages, are also reflected in the latest data from the National Crime Bureau (NCRB): more people choose to die in a bad marriage instead of divorcing to live---happily or otherwise: out of the 37,591 suicides attributed to marriage-related problems, only 2,600 were due to divorce.

The moral of the story is that while a bad marriage can be fatal; divorce is less likely to be so! We should remember though that the majority of marriages in India are arranged. This is why divorces are often frowned upon because of the deeply held belief that they entail 'loss of face and social standing'.

Intense familial involvement can also foster blame-mongering and 'personalisation' of failure. This explains why family members are often invested in preserving even palpably dysfunctional marriages. They intervene and double as counsellors when a marriage goes on the rocks. On the obverse side, the involvement of the social matrix can delay the breach and impede the couples from bringing in the legal eagles.

Divorce gets further complicated in India because women here are often expected to measure up to many roles and demands including some that may even be fatally flawed. A popular proverb, for instance, celebrates six faces of a multi-tasking heroine as one who "works like a slave, advises like a minister, feeds like a mom, makes love

like a nymph and is as beautiful as Lakshmi and forgiving like the Earth" (*Karyeshu Dasi, Karaneshu Mantri, Bhojaneshu Mata, Shayaneshu Rambha, Roopeshu Lakshmi, Kshamaya Dharitri*). How can such a six-handed goddess (*Shatkarma Nari Kuladharm-Patni*) stoop to something as low as divorce?

On their part, to justify the deification of women in India, champions of the male view invoke the females' pre- and post-natal connection to life and its nurture. Feminists, however, maintain that for all their popularity, these goody-goody mother-wife-*bahu* triads do more harm than good. It could explain why divorce rates are the lowest in states such as U.P., Bihar, Haryana & Rajasthan where patriarchy seems to have deeper roots as compared to the north-eastern states.

To sum up, along with factors such as non-registration of marriages and divorces, there is also the stigma and guilt attached to breaking of a 'holy' alliance. This is why divorce in India tends to be seen as an unviable option, especially in cases where women aren't financially independent and the families are unsupportive.

In the final analysis, looking more for emotional parity and companionship has become a bigger deal, especially in the urban educated middle-class settings. Women have more choices now with natal support, greater acceptance and unwillingness to put up with abuse. Earlier, the non-working or dependent partner was more likely to suffer silently.

In this context, consider the public reaction to the divorce of the South Indian stars Dhanush and Aishwarya Rajinikanth. In the outpouring of unsolicited advice one common refrain was, "If for nothing else, stay for the kids"!

One also discerns strains of bashing of divorce as a "western read modern egoist fad/social evil". But portraying the divorce merely as a triumph of heartless narcissism would also be naïve and unfair. Remember just as it takes two to tango, or tangle up a marriage; suffering is also not the monopoly of any particular gender or nation.

(*Vithal C Nadkarni is a senior editor and consulting columnist with The Times of India Group and an ex-Vice President of The Asiatic Society of Mumbai.*)

"When two people decide to get a divorce, it isn't a sign that they 'don't understand' one another, but a sign that they have, at least, begun to." — Rowland

Prothom Puj: The Home-Coming

PADMINI RAO BANERJEE

Calcutta, mid-fifties.

The house was set amid trees. I remember large rooms, high thresholds, windows overlooking a quiet street, a little shop selling essentials. My father and I calling to the shopkeeper whose helper would run across to make immediate deliveries. My father handing me coins to place on the boy's outstretched palm.

We went often to shops, parks and the zoo. Early one morning, we went farther to a busy place with heaps of bright flowers. My father held me high above the crowd, amid deafening drumbeats and ringing of bells, we saw a goat being sacrificed. I sensed consternation on my mother's face as she turned me away. Years later, she told me that it had been a trip to Kali Bari.

I remember my mother often looking exhausted and my father calling me to him whenever I clambered on to her lap. I was often miserable, realizing that we were far from home in new unfamiliar surroundings. Neighbours stopped by to greet us but they often spoke words I did not understand.

Once, many visitors came. A photograph of me dressed in a lacy frock, gazing at two flaming candles on a cake. Then, a jumble of memories. My mother, looking pale, driven away in a car with my father while someone whom I mistook for my grandmother, tried to console me. Then, a blank ... until we were back home in Bombay. My mother weak, recouping after her medical crisis, my father frequently on tour. But my grandparents were there and I was happy. I did not remember our return journey. But the name of the street we lived on lingered in words I had learned to speak.

Kolkata, late-seventies.

I arrived just before the Pujas, the "aubangali bou" from New Delhi. Fresh-faced, eager to imbibe the cultural ethos but still stumbling linguistically in spite of having prepped with Bornoporichoy, I looked to my husband and in-laws to guide me into the rhythms of life in the legendary city that I had read and heard much about.

The monsoons withdrew, the air cleared. People spilled onto streets, makeshift stalls mushroomed along sidewalks that became increasingly inaccessible. At home too, the spirit of the Pujas

pervaded. Trays of traditional sweets and savories would materialize along with everyday treats from the corner mishtirdukaan.

Bright lights from the pandals illuminated our whole street and continuous music emanated from them. It was like living inside a grand spectacular carnival. On Mahalaya, the day of the Goddess's fabled "arrival", a great calm descended. People were still rushing but seemed poised and serene. We visited pandals to admire bejeweled protimas of Ma Durga. Again and again I was struck by the tranquility in the delicately sculpted face.

I recalled that our house was just around the corner from where my parents and I lived briefly when I was two. The street name was imprinted in my memory, the grapevine was active and one day, everything fell into place. We had a visitor - the lady who lived in the house remembered us and invited me over. But somehow the house seemed different, not at all as I remembered it. Until I glimpsed through the windows that little shop - well, the not-so-little shop that I now patronized as a young homemaker on the not-so-quiet-anymore street - and realized this had been a homecoming after all.

Many writers have explored the intersections of individual existence, place and history. In "Life History and The Historical Moment", psychoanalyst Erik H. Erikson wrote that we often engage in "circular chronology", where certain memories recast the present in a new light and suggest "new forays into the more distant past."

Daily life is filled with random moments yet we constantly seek out meaningful patterns and coherence, as psychologist Aaron Antonovsky points out. Even so, this may not happen unless and until memories from different phases of one's life spontaneously fuse together in an unexpected moment of epiphany. Decades later, on the other side of the world, looking down at me with the same expression of dignified repose from our living room wall is a terracotta face of Ma Durga that my husband brought back all the way from Bishnupur in Bankura district near Kolkata.

(Padmini Rao Banerjee (nee Kalyanpur) is a US based professor of psychology. She can be reached at praobanerjee@gmail.com.)

Meet Esther Vergeer and Hakuho Sho, two of the greatest athletes you've probably never heard of

SACHIN KALBAG, MUMBAI

If you are a sports fan or even cursorily follow sport, you'd have heard of some of the greatest athletes to have set foot in a competitive arena: Usain Bolt, Sachin Tendulkar, Roger Federer, Michael Phelps, Rudy Hartono, Morten Frost Hansen, Serena Williams, Nadia Comaneci, Steffi Graf, Prakash Padukone, Pele, Sunil Gavaskar ... you get the drift.

You may, however, have not heard of two athletes even greater in achievement than the above-mentioned legends.

Mongolian-born Hakuho Sho, a professional Sumo wrestler, and Esther Vergeer, a Dutch wheelchair tennis player, are peerless in their respective sport, with records so mindblowing that even their most feared rivals are in awe.

Take Vergeer. The now-retired 41-year-old wheelchair tennis player from The Netherlands has won 48 Grand Slam titles (21 singles, 27 doubles). The closest an able-bodied athlete has won is Serena Williams, with 39 majors (23 singles, 14 doubles and 2 mixed doubles). Williams is often called the greatest tennis player in history – irrespective of gender – but Vergeer's achievements far outshine that of Williams'.

In a moving tribute to Vergeer, tennis legend Martina Navratilova once said, "No athlete in any sport can stay at the top of their game for as long as she has without incredible commitment and talent... Esther is not only the greatest wheelchair tennis player in history, but in my opinion one of the greatest athletes in any sport ever. She is a phenomenon."

In comparison, German tennis legend Steffi Graf won 22 Grand Slam singles titles and only one doubles major.

The male triumvirate of Rafael Nadal, Novak Djokovic and Roger Federer have (so far) respectively won 22, 21 and 20 singles Grand Slam titles, but not even one doubles or mixed doubles title.

There's more. Vergeer won 23 year-end championships, seven Paralympic golds, was ranked the No 1 wheelchair singles player from 1999 to her retirement in 2013 and was undefeated in singles for 10 straight years, during which she

lost just 18 sets, a jaw-dropping record. For 470 consecutive matches, not one player in the world managed to beat Vergeer.

She was the ITF world champion for 13 years in a row, and helped The Netherlands win the World Team Cup 14 times. She was nominated six times for the prestigious Laureus World Sports award (the Sports Nobel), and won twice.

No one, I repeat, no one, even comes close.

Vergeer was not always physically disabled, though. The 1981-born champion had vascular myelopathy – a blood supply abnormality of the



spinal cord – but it was not discovered until she was nine. She experienced her first stroke at six due to a build-up of fluids in her brain. For the next few years, she kept going back to hospitals, before a nine-hour surgery in 1990 left her paralysed. Another operation followed, but her paralysis never reversed, leaving her wheelchair-bound for the rest of her life. Vergeer, however, never gave up.

During her rehabilitation process, she learned to play wheelchair volleyball, basketball, and tennis. She excelled at all three, and played basketball at club level before being invited to play for the national team. She accepted, and won the European Basketball Championship with the Netherlands team in 1997.

Vergeer would have won more Grand Slam titles if Wimbledon – the pre-eminent grass-court tennis tournament – had the wheelchair category during her playing days. Wimbledon did not hold wheelchair singles championships until 2016, three years after Vergeer retired. She may have

won at least eight more Grand Slams.

Her record in Grand Slam singles finals, Paralympics and Year-end Championships is so dominant that it might not be equalled by any player again. She reached nine Australian Open, six French Open and six US Open finals, and won each one of them. She reached the finals of 14 year-end championship finals and won all 14, and won all four of her Paralympic finals.

Her doubles record is equally unparalleled.

It is unlikely, therefore, there will be another athlete like Vergeer.

The only other athlete that comes close to Vergeer in terms of sheer individual achievement is Hakuho Sho, a Sumo wrestler who dominated the sport so much between 2001 and 2021 that he holds all but one of Sumo's world records.

To appreciate the Mongolian-born Hakuho's domination, one must understand how the sport is structured.

Grand Sumo tournaments are held once every two months – six in a calendar year. Each 15-day tournament features 15 bouts for each of the top-division wrestlers. With 90 bouts a year, the grind is relentless.

For the hundreds of Sumo wrestlers, the biggest achievement is that of the title of Yokozuna (Grand Champion). This title is so rare that in its 1600-year Sumo history, there have been only 73 Yokozuna. Hakuho was the 69th and the most dominant.

He has every conceivable Sumo world record: 45 top division championships (equivalent to a tennis Grand Slam title), 1187 career wins, 1093 top division wins, 16 undefeated championships, most tournaments ranked as Yokozuna (84), most wins as Yokozuna (899), most wins in a calendar year (86, twice!), highest win-loss ratio in the modern era (84.6%), and most consecutive wins (63) in the six-tournaments-a-year era.

There is no definite timeline to the origin of Sumo wrestling, but legend has it that it dates back to the beginning of Japan itself. According to Kojiki, Japan's oldest existing chronicle on ancient myths, the first Sumo bout was between the deities Takemikatzuchi and Takeminakata.

In her scholarly paper on Sumo, Icelandic researcher Prof. SM Sigurbjörnsdóttir says Takemikatzuchi was sent by the gods above to get the loyalty of Ōkuninushi and his sons.

Takeminakata was one of them.

“He challenged Takemikatzuchi to a trial of strength, a sumo bout, where Takemikatzuchi won. The outcome of this sumo bout is said to have marked the origin of the Japanese race, its supremacy in the islands of Japan was established with this victory,” says Sigurbjörnsdóttir. Since then, Sumo has dominated Japanese culture, and became its national sport. Sumo champions have demigod status in Japan. Hakuho, originally a Mongolian and now a full Japanese citizen, has a cult following in both his home and adopted countries.

Numbers alone can't judge a Sumo wrestler's significance – he is supposed to be a role model for the rest of the country; it is not a responsibility that is taken lightly.



Hakuho's birth name is Mönkhbatyn Davaajargal, and he was born to a famous father in Ulaanbaatar, the Mongolian capital. Jigjidiin Mönkhbat is a wrestling legend in Mongolia, and the country's first Olympic medal winner (he won a silver at the 1968 Games).

Though his father wanted him to pursue basketball, Hakuho – a 6 ft 4 in, 155 kg giant – wanted to go to Japan and become a Sumo wrestler. But bad news awaited Hakuho in Japan; he was way too light, the stablemasters told him – he weighed a mere 62 kg.

It was only when Kyokushuzan (Davaagiin Batbaya, another Mongolian wrestling legend who pioneered his country's foray into Sumo) intervened and wrote to the Miyagino stable that he should induct (Miyagino is one of the 50-odd heyas or residential sumo schools), where he has remained since December 2000. He is now the owner of the stable.

At the heya, Davaajargal was given the shikona (or Sumo name) Hakuho, meaning The White Peng, a Chinese mythological bird.

Both Vergeer and Hakuho retired after having achieved everything there is to be in their sport. Yet, both are little known outside a circle of dedicated fans, and among those who follow these sports closely.

That circle is expanding for certain, but both Vergeer and Hakuho are acutely aware that they will perhaps never achieve the popularity of, say, basketball legend Michael Jordan or football superstar Diego Maradona. However, their fans also know their idols are above those popularity stakes. Navratilova described Vergeer, "a phenomenon". No other word describes them.

(Sachin Kalbag was an editor at major national publications (The Hindu, Hindustan Times, Mid-Day, India Today, DNA) in Mum, Del and Washington for 28 years before switching to policy research in Sep '22. He is currently Sr. Fellow at Takshashila Inst. He has qualified and appeared on BBC World Mastermind Quiz Show & is an award-winning butterfly photographer. He teaches journalism in Mumbai and is on the Academic Council of Hyderabad Sind National Collegiate University.

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" When you fail, you learn a lot about yourself and come back stronger. Life need not have limits. Having an opportunity in life is important but what defines you is what you do with that opportunity." - Richard Whitehead

Ecological Conservation and Protecting Biodiversity

SARAYU KAMAT (nee Shedde)

The phenomenon of climate change is out of the denial stage and is acknowledged globally today as a serious threat to life on earth. Hence it is necessary to intervene at the local level, through focused efforts with local communities who rely on forests for their subsistence. We need to protect them by devising appropriate strategies and taking action through ecological restoration by promoting biodiversity and creating greener livelihoods. Through our experience in conservation and environmental activism, we have found the best solutions to protect and restore our natural world are rooted in indigenous and local knowledge and lived experience that demonstrates sustained conservation outcomes, combined with the latest science and technology.

As we progressed on our journey where we took up barren, unused land for ecological restoration, we learnt many lessons.

We need to adopt slightly different practices based on land ownership. Land ownership can be private or it can be Commons (a term that implies resources accessible to all members of a society). Commons could be land belonging to the gram panchayat or to the government - forest department or revenue department.

In the case of private land, there is a high expectation of income after ecological restoration. So, we adopt the practice of growing Regenerative Food Forests. Restoration requires nurturing the saplings for a period of four years till they are independent. Hence, the first thing that is done is to identify or create a source of water, which may be a well/farm pond / check dam. Then a fence is constructed to protect the area from grazing animals. In India, we have the rainy season from June to the end of September. It is important to let one rainy season pass by without doing anything on the land other than offering it protection. With the rains come tall, dense grasses that grow to a height of 4 to 5 feet on the entire plot of land. This is when the magic begins. With tall grasses, come the spiders, butterflies, birds and reptiles and nature begins to rejuvenate by increasing biodiversity. Towards the end of the rainy season, the grasses bloom, then produce seeds that fall

to the ground. These seeds will produce the next generation of grasses in the subsequent rainy season. After the rains, the grasses dry up and drop to the ground. These serve as mulch, to hold soil moisture, and over a period of time, turn into humus to enrich the soil. We create a fire line to prevent accidental fires from the adjacent plot of land coming into our plot by removing the grass within 15 feet on the inner side of the fence.

Regenerative Food Forests use local native indigenous plants. Zones are marked and saplings planted in each zone as:

- 7-layered food forest (trees at different canopy heights, shrubs, herbs, grasses, tubers, and climbers). This meets the nutritional needs of the people and also generates income.
- Rare native species to preserve and propagate trees endemic to the region
- Grasslands for birds that are ground nesters
- Groves for native wild fruits and forest edibles
- Groves for birds. More birds implies more seeds from their dropping and increase in biodiversity
- Zones for flowering plants to attract pollinators – butterflies, bees, and birds
- Bamboo - used to create handicrafts

In-situ water harvesting where every sapling is surrounded by a crescent or circular shaped bund to hold the water close to the root zone is created. Dry grass and leaves are placed in the hollow and act as mulch. These decompose and turn into rich humus. They also protect the soil from direct heat and hold the soil moisture for a longer period. Vetiver grass slips are planted around every sapling and along contour lines. Vetiver sends its roots 12 ft into the ground and also holds the soil and moisture. Invasive species such as Lantana camara are removed.

We do not make use of any chemicals. Green manure is used to provide essential nutrients to the saplings. The process involves planting seeds of legumes around the saplings. When the seeds sprout, their roots fix nitrogen in the soil. After around 45 days the leguminous plants are cut and put around each sapling serving as mulch

and turning into humus.

Commons play a strategic role in maintaining ecological health, reducing poverty, and improving collective action in a village. Ecological restoration of commons would result in a positive impact that is far-reaching and undoubtedly affect the entire community.

Here we deal with much larger parcels of land, averaging at a minimum of around 150 acres each. The entire village community is a stakeholder. Creating awareness about the importance of ecological conservation and creating livelihoods is as much part of the solution as is the actual ecological restoration process.

A technique called rewilding is adopted. Nature is our Guru. A forest that has a reasonable amount of rainfall, has a dense canopy of trees and shrubs. There is no one who has planted the trees, or has given manure or has watered them. The reason why the forest is dense is because the trees and shrubs grow in their “own natural microhabitat”, where the soil, temperature and rainfall is just right. We use this same concept and select species that are found in forests within a 1 Km radius. The plantation is done by the second week of the onset of the monsoons. Ex-situ water harvesting and soil & moisture conservation activities such as the creation of loose boulder and gabion structures is done. Other activities such as growing vetiver, creation of in-situ water harvesting, removal of invasive species is also done.

In case of Commons, livelihoods are created based on eco-tourism, vetiver grass and Lantana camara that has been removed. A lot of focus is on creation of awareness, through continuous dialogue, newsletters, working on Village Development and taking the local communities along.

Ecological restoration is not about just planting saplings, it's about ecological restoration of a habitat; it's about making sure the area was not a grassland; about chatting with the elders to understand what sort of a forest stood there in their youth and giving them back their forest with the same trees; it's about nurturing the saplings for four years; it's about undertaking regenerative activities that will help the saplings survive such as rewilding techniques where species selection

is of local indigenous forest species that have a higher chance of survival in their own natural microhabitat; quality checks at the nursery; making the right sized pits and the optimum distance from each other; creating small crescent shaped mounds around every sapling to hold rain water; planting vetiver grass to hold the soil and moisture; making loose boulder bunds and gabion structures to coax the rain water to go underground to charge the aquifers rather than run-off; removing invasive species such as Lantana camara. It is about creating awareness among the local village community on the importance of the restoration efforts and enrolling them to protect the young saplings and convincing them to take full ownership; about educating them about how grazing should be stopped till the rejuvenation takes place; about using the best management practices on the field; about being totally hands on and close monitoring and motivating the team; about using technology; about quality control; about bonding with the labour and empathizing with their situations and creating alternative livelihood options for them and above all realizing how important this is for our survival.

So far, we have Regenerative Food Forests on 63 acres with 40,500 trees & shrubs in Palghar, Raigad and Nashik districts and rewilded 100 acres of Commons in Nashik district with 5,000 saplings planted this year and 5,000 saplings next year.

Over the next 5 years, we plan to restore 15,000 acres of barren land in Nashik district, Maharashtra and plant 2.2 million trees on the headwater of the Godavari river, which is the second largest river in India. Apart from the ecological impact such as improvement in biodiversity, soil, groundwater, sequestering carbon, and creating livelihoods, these efforts will also impact the quality and quantity of water in the Godavari making the exercise even more impactful.

(Sarayu Kamat, is an ex-banker for 28 years. She shifted gears to ecological restoration in a mission to heal the Earth. She heads Climate Change Initiatives, Raah Foundation, Mumbai. She can be reached at sarayu@raahfoundation.org)

*He that plants trees loves others besides himself.”
—Thomas Fuller*

NEAR DEATH IN WARZONE LIBYA

SHIV AROOR

IN LIBYA, MARCH 2011



When I gave my jacket to the dry-cleaners in Cairo today, it still smelt of cordite. It had been three days and over 1,000 km of road travel since the fall of Ras Lanuf, but my jacket still smelt of rocket smoke. I reported on the fall of the town for Headlines Today, but I haven't

had the time to write about it. I need to. It'll be much of what you've already seen in my report. But I need to write about this to get it out of my system. Anyone who's seen death smile will probably know what I mean. Anyway, here's what happened on March 10.

It was afternoon on March 9 and our car was doing 140-km/h on the highway between Aj Dabiyah and Ras Lanuf, an oil town roughly halfway between rebel stronghold Benghazi and Libya's capital, Tripoli. As we drove—Headlines Today's Gaurav Sawant and I and British photojournalist James Wardell—Libyan air force jets bombed an oil containment vessel on the outskirts of Ras Lanuf, sending two huge plumes of smoke skyward. When we pulled into the town, there was chaos in the main square. Guns were being fired everywhere. Hopped up rebels emptied their Kalashnikov magazines uselessly into the air, while air-defence positions fired blankly into a purple firmament.

By now, I'd gotten used to seeing this sort of thing.

Agreeing that it was probably a bad idea to hang around gun positions at twilight, we headed to the Ras Lanuf hospital. The names of the dead were scrawled on pieces of paper and taped to a side-window at the main foyer. Doctors and nurses in their greens mixed with rebels holding their weapons — assault rifles, rocket-propelled grenade launchers, 9mm pistols

tucked into belts. A lot of the rebels were smoking inside the hospital, but nobody told them not to. A bag of fresh dates was placed at the reception with 'Reception' written, slightly disturbingly, in a children's party font. Doctors were running around attending to the wounded. We were asked to wait, and then ushered into the intensive care room, where a soldier was being resuscitated. Half of his head was blown away, now bandaged with blood-soaked cloth. His body shuddered with seizures, a piece of cloth jammed in his mouth to keep him from biting his tongue. His head had been shattered by shrapnel. It didn't look like he would make it. But as soon as his vitals were set, he was gurneyed off into an ambulance and zipped away to Aj Dabiyah, where a more equipped hospital would do everything it could to keep him alive. We don't know what happened to him, but he probably didn't make it. You should have seen his head.

Dr. Suheil Altarash, the director of the hospital, asked us to stay the night at the hospital, since any other part of Ras Lanuf was liable to either be bombed or ambushed. We decided to drive through the main square before turning in. Outside, we were approached by a rebel soldier Rawad who gave us fizzy apple juice and got his friends to show us their weapons. One of them was stoned and kept dropping his 9mm in front of us. When we told Rawad that we were sleeping at the hospital, he would hear none of it. He said the rebel army had captured Ras Lanuf's only luxury hotel, the Fadeel, and that he would arrange for us to stay there. Without a good excuse not to, we took Rawad and headed to the hotel, a seriously fancy place bang on the Mediterranean.

Inside the Fadeel, there were rebel soldiers everywhere, all of them with guns. One had a machete. The hotel's staff had long been packed off. The rebels had the whole hotel to themselves. Rawad set about finding us a room. As we walked the corridors of this weird, smashed-up deluxe hotel, we noticed that every room had been slept in, sheets ripped up, furniture tossed around,

trash everywhere, cigarette butts stubbed into walls and carpets and curtains. Every room had become a dump. A soldier with a light machine gun took us to a room, and before entering, he ordered another (he had two 9mms in his belt) to spray the room with air freshener. We entered. It was a good room. More rebel soldiers entered the room to find out what was going on. Every single television had been removed from the hotel. Gaurav, James and I decided this was probably the most dangerous place to spend the night at. We decided to leave, but needed to do so without offending Rawad and at least a dozen stoned, boisterous, volatile rebel soldiers who'd just spent the last few days being bombed senseless by Gaddafi's air force. We told them we'd go to the hospital and come back later in the night. Luckily, they didn't seem to care. A vat of penne pasta rotted in one corner of the lobby. The reception was stripped of everything. Every single room key was gone. Everything in the hotel that was worth anything had been removed and probably sent off to be sold. Our driver, Imraja, helped himself to a package of A4 paper and a Swedish thriller lying on the counter.

On the way back, our driver stopped at the make-shift rebel canteen to get us food. He came back with a large bag full of assorted things. Flat bread, tins of tuna, date bars, biscuits and grape juice. We parked outside the hospital and ate gratefully.

It was bitterly cold that night. While rebel attacks continued to fire sporadically through the night, the whipping Mediterranean wind would make it one of our more uncomfortable nights. We drove back to the hospital, and asked Dr. Altarash if he was sure he could accommodate us, since we didn't want to stay at the hotel. "Don't even think of staying at the hotel. That's the most dangerous place around here. Stay the night here with us. You can eat what we eat, sleep where we sleep. If we have to die, we die together. We are family," he said. And he really meant it. In Dr. Altarash's tone, there was exhaustion, fear, anger, pride and despair all at once. His assistants gave us a room with two mattresses and two stretchers, and offered us packs of juice. The only other food available was that bag of dates at the reception. None of us had any idea what would happen the next day.

At 9.30 am on March 10, Gaurav, James and I drove down to the main square. We had arrived right in the middle of an air-raid. It was no drill. Looking up, I quickly scoped a swing-wing fighter—probably a MiG-23—with its wings in mid-position, banking sharply right over where we were. Two separate anti-aircraft gun positions opened fire, slamming shells into the sky with their little puffs of black smoke. The jet pulled up and disappeared into a wisp of cloud, levelled out and shot off in the direction of the sun. I cannot adequately describe the noise levels at the square. Three gun positions, located in a triangle, continued to fire after the jet was well out of range, while a rebel soldier perched on a compound wall screamed "*Allahu Akbar*" continuously through a megaphone, a phrase that the rebels would chant in rising screams during air attacks. As the chants subsided, the Libyan fighter jet returned, this time at higher altitude, its wings still in mid-position. There was a sudden scramble for cover. We dove behind a concrete wall, waiting for an explosion that didn't come. The rebels continued to fire, while others prepared more chains of ammunition. Then, in the distance, we heard what sounded like the rapid dull detonation report of a cluster bomb, and sure enough saw the plumes. As we stood in the middle of that square, recording the event and reporting what we saw, we heard more thuds, this time much nearer. The bombing had begun.

Rebels at the square told us that the fighters were now circuiting over Ben Jawwad, a town not far from Ras Lanuf, and that was where the real fighting was happening. Eager to see the actual frontline, the real border between the rebels and Gaddafi's advancing forces, we decided to follow a rebel convoy. Rawad, the young rebel soldier we had met the previous evening, was with us in our vehicle. One soldier told us a couple of journalists had been passed through an hour before, and therefore we could go through. We drove, and all along the way in the distance, we could see the bombing. Big blasts of smoke popped intermittently from behind dunes, trees and rocks. On the way, we picked up a French journalist who had been pulled out of a rebel vehicle and sent back walking. The four of us and our driver stopped about a kilometre from the frontline, where a congregation of air-defence positions continued to fire into the sky. There was a light breeze blowing,

and we were in the middle of a shrubby desert area, with the Mediterranean Sea off to our right. On our left was a large clump of trees. We got out of the car and waited. We were told we couldn't go any further. The journalists who had been passed through until that point were there too, an Italian journalist, Lucia, and her cameraman.

We got out of our vehicle and stood by the side of the road, squinting into the distance at the fighting that was on a kilometre down the road. Three rebel soldiers stood near our vehicle, one of them with a machine gun and the other two with AKs. Our driver took the machine gun and posed for photographs. Rawad was with us. He had gone silent, because like us, he had noticed that the convoy we had followed to the frontline, had turned around and zoomed back to Ras Lanuf in a cloud of brown dust. And we didn't know why. Five minutes later, it began.

From the side of the road, we felt an impact and a large plume of smoke rise from behind the clump of trees off to our left. The impact was near, and our vehicle shook. The next salvo of rockets landed perhaps 70 feet from our vehicle. The big thud of the rockets threw us, as we ducked for cover. James ran to our right, over the desert sand towards the sea, reaching about 40 feet from where we were, he continued to scream to us to move away. On my knees, I peeped behind our vehicle to see three more rockets slam onto a patch of grass on the side of the road. I felt my hair fly, and the vehicle rocked. As I took cover quickly, I heard pieces of shrapnel whack the side of our vehicle and another parked a few meters behind us. A third salvo was fired, this one slightly behind and

to the left of our vehicle, closer still. The Italian crew, not knowing where their vehicle was rushed to ours, as we all spread out flat on the ground, hoping that the slight depression in the side of the road would save us from what we knew by then would be a rocket that landed closer still. Our vehicle absorbed the thudding vibrations of the next rocket that landed. And since the rockets were impacting behind us—flying over our heads, effectively—we were perfectly situated both within range, and within the kill-zones of the weapons that were being launched in our direction. I was flat on the ground, Gaurav and Lucia in front of me, everyone yelling. Off to our right, I saw James in the distance, and for a moment thought I would move off to the left to put more distance between us and the rocket salvos. In a few seconds, we decided to clamber into the car, and James sprinted towards us to pile in last. We U-turned through a haze of smoke and zoomed back towards Ras Lanuf. All the while, we hoped that there wasn't a fifth rocket, corrected perfectly to smash into our mini-van. There wasn't. But as we breathed in the rocket smoke, and emerged into clearer desert air, our van fish-tailed back to Ras Lanuf, where rebel positions were still emptying their magazines into the sky. The air raid wasn't over. We quickly found our bearings, caught our breaths, and left.

Three hours later, Ras Lanuf fell to Gaddafi's advancing forces. And the hospital was overrun.

(Shiv Aroor is the Senior Editor at India Today. A defence and military enthusiast, he has reported on national security for over a decade. He is a popular TV anchor on India Today.)



With a rebel mortar truck at Ras Lanuf



With a rebel machine-gunner outside Ras Lanuf

No real change in history has ever been achieved by discussions—Subhas Chandra Bose

The Ideal Husband

NITIN G GOKARN

We all carry memories of our younger days. Nostalgia. Of course it's difficult to remember every single anecdote and yet there are a few which remain with us even after 50 years or more. Life has a wonderful way of gently opening the window of memories.

Many years ago, sometime in the late sixties, we used to have regular cultural programs of our community members staying in the same suburb. Over the years the families migrated to other suburbs and the get-to-gathers became less frequent due to lack of participation. Those were lovely days. Nostalgic. The majority members of the community were by and large from Khar suburb and a few of them lived in bordering Bandra and Santacruz. The camaraderie was awesome. The men got along quite well like bread and butter. The women, some thick as thieves! There were some very pretty ladies in the samaj which made some other women appear green, but that's the way Almighty has created the beautiful species called woman.

I was an adolescent. Most of the time, boys of my age were used as errand boys. We were called upon to do volunteering work which we did unhesitatingly. Most member-couples were in their 30s to 60s and a few even senior and most of us boys and girls may have been between 10-20. Some of the couples were very highly respected, loved and adored couples.

One particular anecdote is something I have not been able to forget despite almost five decades having passed. We don't much hear of "Fish Pond" today. In those years it was pretty common and source of immense laughter and entertainment. Fish Pond was the game of choice in most gatherings and also in our samaj functions. It involved writing mischievous messages to anyone in the group, albeit anonymously. As the volunteer, I would collect all the chits and hand them over to the compere, one by one. The giggles, the glances and the whispers on each and every note and comment would draw peals of laughter from the audiences. Crushes and other secrets all came tumbling in that half hour of fun. And this time there was a prize for the one who got the

"best" comment in the Fish Pond.

In the samaj was a couple AM and NP, husband and wife. Around 50-55. NP was an artist. AM was a through gentleman. One would hardly hear him speak or even express his opinion. He would be smiling and nodding his head. Very soft spoken. However, NP was quite the opposite. She had a say in every decision – in the Samaj! By and large people were a little scared of her, perhaps. Whenever AM and NP entered the samaj programmes, she would be ahead of him and he, behind, contrary to what we were used to seeing as kids where the husband walked a few paces ahead of his wife, seldom together. Today its passé.

AM (perhaps) didn't have a say even at home. NP was too dominant. I can imagine how she may have snubbed AM rendering him speechless. And to avoid conflict may be he assumed the garb of a man who believes speech is silver, silence golden!

On the day of the get together, The Fish Pond was opened. The only one I remember among the many was the one which fetched AM his first prize! The chit in the Fish Pond read "The Ideal Husband"! At that stage and age, I did not quite understand why AM was called an Ideal Husband which drew tremendous laughter and applause. I wondered, when there were many other men who had good looks, physique, height and position in life why AM? to me and many, AM was seen as meek, short, lacking charisma with a slouch though smiling and never hurtful.

I was a frequent visitor to AM and NPs house as NP would give me tips on how to improve my drawing skills. Every time I went their house, I remembered the Fish Pond "Ideal Husband" and wondered what is that quality which got AM the prize. I was clueless till.....

A few years later NP called me for some work to her home. She was an amazing artist. As she was showing me her paintings, and as I was nodding in appreciation, AM was standing at the entrance of the room. NP shouted "*Ashich kaslek ubhronche mhayaeri, Vithobagale putlya mhanke, Chaha koryed nhave!*". AM smiled and obliged and served me Tea without saying a word! I felt sheepish.

Few months later, I met AM and NP in the local grocery shop. In those days there were no malls and no free home deliveries. Being the youngest in my family, I used to accompany mom to help her carry our stuff home. In the grocery shop as we

finished buying, I saw AM and NP walk out with AM carrying all the heavy bags in both his hands. NP was walking out with a small purse!

Now I did not have had to ask any one why AM was given the Fish pond – The Ideal Husband.

Language Matters 2

A column on language in our lives

USHA AROOR

BEING NEGATIVE

Note: The Devanagari transcriptions of words and phrases are indicative and approximate.

Before I thought of negative expressions, I might have written on positive ones, but these came to mind more! They are interesting in various ways.

Some have an incompleteness which is full of intended meaning. They are often single words or two words:

sai! (सई) The short sharp exclamation 'sai!' indicates displeasure, an I-knew-this-would-happen response. 'I tried, but could not get the bananas you wanted.' 'Sai!'

kashiki-ba (कशी कीबा) expressing doubt 'We can finish this in three hours.' 'Kashiki-ba.'

toh/tee vey...! (तो वे, ती वे) A way of saying he or she is predictably incapable of doing something. 'She said she would but didn't phone me.' 'Tee vey!'

arey deva (आरे देवा) used in many contexts but generally an expression of hopelessness 'I know I promised to find him but I've failed.' 'Arey deva.'

Some phrases have an indirect, negative meaning. **kolu aileⁿ** (कोळू आयलें) When one says 'kolu aileⁿ' (got to know) instead of saying 'kalleⁿ' (heard) one intends blame or suspicion.

'They didn't tell us about his being asked to quit, but *amka kolu aileⁿ*.'

deevn kalleⁿ (दीवनु काळळें) As above, in *kolu aileⁿ*, the speaker chooses between 'dilleⁿ' (gave) and 'deevn

kalleⁿ' (just gave away). By choosing the latter, one means that something was given away irresponsibly or thoughtlessly or unfairly.

'They should have kept the gold ornaments for their security but (instead) gave them away to their son. *Puttakuh deevn kalleⁿ*.'

vattuh rablo/rabli (वत्तु राबलो, राबली) expressing anger/resentment that someone just left without doing what was (reasonably) expected of her/him 'I told her I was unwell and asked for her help to complete the work but she just left—*vattuh rabli*.'

-chi and **ba** (ची, बा) These are particles and inflections. The particle -chi adds emphasis to something said. Compare *karni* (didn't do) and *karnichi* (didn't do at all), *appaini* (didn't invite) and *appainichi* (didn't invite at all). There is a tone of blame and of feeling insulted.

The inflection *ba* is often positive as in the sentence: 'She knows all kinds of cooking, *ba*.'

'She paints beautifully, *ba*.'

It is also added to add a note of displeasure, or mistrust. Compare

'She won't come. (*Tee yaana.*) and She won't come, *ba.* (*Tee yaana ba.*)

khaiⁿ (खै) another inflection meaning, roughly, 'I believe', 'I'm told'. The moment you add *khaiⁿ*, you generally indicate that what you're saying is unlikely to be true. And depending on the tone and emphasis, you may even suggest that it's not at all true! Here are some examples.

1. While he was in Germany, he was awarded a PhD, *khaiⁿ*.
2. They got a huge price for the house, *khaiⁿ*.
3. She didn't have to pay for her ticket, *khaiⁿ*. Her brothers paid on her behalf.

Culinary treasures of Chitrapur Saraswats- Festival Treats

ANJALI BURDE

Festivals are an important part of our culture and ethos, each having its own significance and giving us reasons to celebrate. Currently we are celebrating Navratri or *Mhanami* as known to us, which will culminate in Vijaya Dashami or Dassera. The nine days wherein three days each are dedicated to the worship of Durga, Lakshmi and Saraswathi respectively, are observed with fasting, chanting and offering prayers to the three forms of the Mother Goddess. The *Lalitha Sahasranama stotra* mentions ghee rice, curd rice, jaggery rice, saffron rice, rice and moong khichdi and last but not the least rice payasam or kheer as the Devi's favourite dishes. Hence these are offered as naivedya on different days. On Saptami day when Goddess Saraswathi is worshipped, an offering of *tavshe doddak* is made. On Dassera which is the tenth day rice kheer is generally prepared in amchi homes. Newly harvested rice grains are added to the kheer.

The next festival which we celebrate around twenty days after Dassera is Diwali.

Diwali is an important Indian festival celebrated all over the country with great enthusiasm and fervor. Preparations for the festival begin with cleaning, renovating and decorating our homes. Shopping for clothes, jewellery, household items and vehicles is done. Diwali is also a time for indulging in festival food, sweets and snacks.

Traditionally a variety of savories and sweets known as '*faraal*' are prepared for Diwali. *Chivda*, *chakli*, *kodboli*, *besan laddu*, *rawa laddu*, *shankarpali* and *karanji* are commonly prepared at home or are available in shops for those who don't have time on hand. A few items that are not so commonly prepared these days include *boondi laddu*, *anarse*, *mande* and *phenori (Chirote)* as they are slightly more tedious to prepare and require particular skill.

Mande or chavde as they are called in Karnataka is an item which I have memories of eating in childhood and wanted to try making them. Sharing the recipe of mande which may appear to be difficult but worth trying. Try initially with a small quantity and you will certainly enjoy and relish the end result which is flaky, light and not too sweet.

Mande

Ingredients: 2 vatis maida
2 tsp ghee

For the filling: 3 /4 vati thin poha
1 /4 vati roasted white til
1/4 vati dessicated coconut
1 ½ vati powdered sugar
1 /4 tsp elaichi powder
Oil or ghee for frying

Method: For the filling, lightly roast the poha and powder it. Separately roast the white til and dessicated coconut. Mix all the three with the powdered sugar. Add *elaichi* powder mix well and keep aside.

In a bowl take *maida*, add a pinch of salt. Rub the ghee into the *maida*, add water little at a time and knead a stiff dough. Keep aside for about 10 mins.

Once again knead the dough well and divide into small marble sized balls (makes about 20). Roll out the balls into thin *puris* about 10-12 cm in diameter, prick each *puri* lightly with a fork.

Heat the oil or ghee in a deep frying pan. Keep the flame low throughout. Once the oil is sufficiently hot drop in the rolled *puri* and fry one side for few seconds, using tongs flip over and fry on the other side for not more than a few seconds. Tiny bubbles will appear over the *puri*. The *puri* should remain white. Over frying will cause the *puri* to break while folding so be very careful. Remove and place on a plate lined with absorbent paper, immediately sprinkle a spoonful of the filling on half side of the *puri*, quickly fold over as a semi-circle, sprinkle some more filling and fold once again to get a triangular shape. Prepare remaining mande in the same manner. The mande will get crisp as they cool.

Tips: At a time roll 4-5 balls, complete frying and filling before proceeding with the next batch if doing it single handedly.

If you feel the mande haven't turned crisp you can keep them in a hot oven for a few minutes.

Frying in ghee will give a better taste.

Using a small frying pan will help in avoiding wastage of the frying medium.

Birds of the Western Ghats

NIKHIL BURDE

The Western Ghats are a chain of mountains running parallel to India's western coast along the states of Goa, Maharashtra and Gujarat. The Western Ghats are older than the Himalayan Mountains, and also one of the world's biodiversity hotspots with over 5,000 flowering plants, 139 mammals, 508 birds and 179 amphibian species.

The Ghats represent geomorphic features of immense importance with unique biophysical and ecological processes. The site's high montane forest ecosystems influence the Indian monsoon weather pattern. Whilst moderating the tropical climate of the region, the site is also one of the best examples of the monsoon system on the planet. The forests of the site include some of the best representatives of non-equatorial tropical evergreen forests anywhere and are home to at least 325 globally threatened flora, fauna, bird, amphibian, reptile and fish species.

These mountains cover an area of around 140,000 km² in a 1,600 km long stretch that is interrupted only by the 30 km Palghat Gap at around 11°N. It also forms a catchment area for a complex of river systems that drain almost 40% of India.

Sri Lanka supposedly was a part of this range before it got separated due to rising ocean waters.

Protection and management requirements for Western Ghats.

The 39 component parts of this serial property fall under a number of protection regimes, ranging from Tiger Reserves, National Parks, Wildlife Sanctuaries, and Reserved Forests. All components are owned by the State and are subject to stringent protection under laws including the Wildlife (Protection) Act of 1972, the Indian Forest Act of 1927, and the Forest Conservation Act (1980). Through these laws the components are under the control of the Forestry Department and the Chief Wildlife Warden, providing legal protection. 40% of the property lies outside of the formal protected

area system, mostly in Reserved Forests, which are legally protected and effectively managed. The Forest Conservation Act (1980) provides the regulatory framework to protect them from infrastructure development.

Integrating the management of 39 components across 4 States is a challenge, for which a 3-tier governance mechanism is required that will operate at the Central, State and Site levels to provide effective coordination and oversight to the 39 components.

A Western Ghats Natural Heritage Management Committee (WGNHMC) under the auspices of the Ministry of Environment of Forests (MoEF), Government of India to deal with coordination and integration issues is already functional. All 39 components in the 7 sub-clusters are managed under specific management / working plans duly approved by the State/Central governments. The livelihood concerns of the local communities are regulated by the Forest Rights Acts, 2006 and their participation in governance is ensured through Village Eco-development Committees (VECs).

The best way to protect this heritage site is to ensure protection to the flora and fauna along with the Wildlife and Bird's. This can only happen with the active support of local tribals and villagers whose existence depends on forests. Government shouldn't embark on reckless and unplanned development resulting into profiteering of select few...

When the idea of such existing NATURAL RESOURCES belonging to the PEOPLE OF THIS NATION sinks in automatically it's exploitation by unholy nexus gets questioned...

The Jewel of the Western Ghats

Among the large variety of bird species of this region The Oriental Dwarf Kingfisher (Ceyx erithaca), also known as ODKF in short form is rightly called the Jewel of the Western ghats due to its beautiful mesmerizing colours and rare sightings .

It is also called the black-backed kingfisher or three-toed kingfisher. This pocket-sized bird

belongs to the family Alcedinidae .The tropical kingfisher is a partial migrant that is endemic across much of the Indian Subcontinent and Southeast Asia. It resides in lowland forests, typically near streams or ponds, where it feeds upon insects, spiders, worms, crabs, fish, frogs, and lizards. This small bird is about four inches in length, weighing about 50 to 70 grams & is easily distinguishable from other birds in its range due to its red bill, yellow-orange underparts, lilac-rufous upperparts, and blue-black back.

These birds begin their nesting somewhere in mid- May on the embankments of streams and rivulets in the forest areas. Their nests comprising of burrows or holes in the mud embankments is about two feet deep and we'll above the flowing water levels... Once the nests are ready the breeding starts at onset of monsoon, around the beginning of June and lasts till the end of September. They breed

twice or thrice in a season and each time lay eggs from two to five/six numbers. The brood is raised amidst a frenzy of feeding with protein rich food like spiders, skinks, crabs, lizards, fish and frogs.

The chicks are ready to fly after about twenty days of them being hatched thereafter the parents are ready to mate for the next brood. Their nests are susceptible for marauders like snakes, monitor lizards and other predators too. These ODKF's do not fall under the endangered species but their sightings are very rare though!! They are found along the entire forest range of Western Ghats spreading from near Mumbai, Raigad, Konkan, Sindhudurg, Goa, Karnataka and Kerala.... Monsoons is the best time for their sightings as they whizz past in a frenzy, feeding their chicks multiple times in a day...

*(Nikhil Burde can be reached at
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For images of these birds please visit page no. 43

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Birds of the Western Ghats



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Oriental Dwarf Kingfisher



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Black napped Monarch



Chestnut Headed bee eater



Crested Serpent Eagle



Chestnut Starling



Dark fronted Babbler



Coppersmith Barbet

Children's Corner



Vithal - Rukmini
- Swara Naimpalli, Helsinki (13 yrs)



Chameleon on a Tree
- Arunita Karnad - Chennai (7 years)



Scenery - Twisha Kadle - Mumbai (14 years)



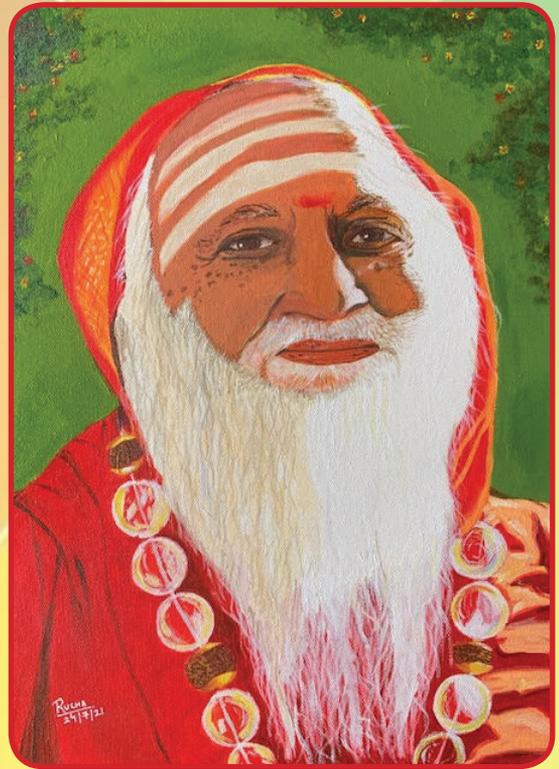
Take Care of Pets - Paarth Ray (10 years)



Giraffe - Anahita Shashank of Chennai
(7 years)



Bal Ganesh by Nita R Gokarn - Mumbai



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Parisevanam

Bhagavad Gita

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

Chapter 13- (Kshetra-Kshetrajna Yoga, Part 1)

The 18 chapters of the *Bhagavad Gītā* are traditionally understood to be in three groups of six chapters each.

In the first six chapters, *Bhagavān* predominantly talks about the *svarūpam* of the individual *jīva*. The *sadhana-Karmayoga* is stressed here. An individual's *karma* therefore becomes the central topic of discussion.

In the next six chapters, *Bhagavān* talks about the *Svarūpam* of *Īshvara*. Here, *Bhagavān* stresses on *Bhakti* as the main *sādhana*. The 12th chapter beautifully reveals the nature of *bhakti* and the lifestyle of a *bhakta*.

In the last six chapters (13 to 18), *Bhagavān* deals with *Ātmajnānam* and *Moksha*.

The three, Karma, Bhakti and Jnānam represent the tripod on which the entire journey of the mumukshu rests and are not independent of each other.

They simultaneously contribute to the spiritual journey of the *mumukshu*.

Karmayoga cannot give *chittashuddhi* without *Bhakti* and *Jnānam*.

Bhakti cannot do anything without the support of *Karmayoga* and *Jnānam*.

Jnānam cannot be approached at all without the support of *Karmayoga* and *Bhakti*.

However, to make the process clear, *Bhagavān* deals with the three in a sequence.

Now the question will, naturally, be-

What is Jnānam?

Knowledge (the process of knowing) can be defined as a function of the intellect (*Buddhi Kāryam*). For the process of knowing there should be a knower, plus

α) intellect, b) the object to be known and also c) the instrument of knowing.

Our scriptures including the sacred *Bhagavad Gītā*, say that *Brahman* should be known by every human being as "*Ātmā*". *Bhagavān* also made it clear right from the second chapter that the only thing worth knowing is "*Ātmā*" as one's *Svarūpam*. This is because the knowledge of *Ātmā* frees one from *samsāra*. Knowledge of anything else only binds the person more and more to *samsāra*.

The chapter starts with Arjuna's question, seeking clarity on six terms which he had probably heard earlier.

Prakrti, Purusha, Kshetra, Kshetrajna, Jnānam and jneyam

We have already seen the meanings of *Prakrti* and *Purusha* in the previous chapters. Four new terms commonly used in our scriptures are going to be introduced by *Bhagavān* now. (v1)

In these two *shloka-s* *Bhagavān* only gives brief definitions of the above. In the later *shloka-s*, He describes them in detail.

He starts with one's own body (body includes the physical body, mind and the sense complex also).

"This body is called as the *Kshetra*." क्षेत्रः

Kshetra actually means a field. Here, the body of any living being is considered as a field of all experiences.

"The one who knows or perceives the *kshetra* is called the *Kshetrajna*" क्षेत्रज्ञः

Thus *Kshetrajna* is the consciousness behind the body.

"*Bhārata*, you must understand clearly that the *Kshetrajna* (consciousness) is one and the same in all the body-mind-sense complexes. The clear understanding of consciousness as the *Kshetrajna* (*Ātmā*) and the *Kshetra* as *Anātmā*- matter क्षेत्रक्षेत्रज्ञयोर्ज्ञानम् is the ultimate knowledge in My opinion."

Now *Bhagavān* wants to explain the nature of the *Kshetra* and *Kshetrajna*...

Initially, *Bhagavān* glorifies the knowledge of *Kshetra* and *Kshetrajna*; that which has been distinctly explained by all our great *rshi-s* in all *Upaniṣhadic mantra-s* and logically analyzed by *Bhagavān Vyāsācharya* in the *Brahmasūtra-s*."

Bhagavān here borrows the process of creation from the *Sāṅkhya* philosophy. As per that philosophy, the entire creation is made up of 24 *tattva-s* (principles), starting from-

Prakrti (total matter- principle)

Mahat (cosmic *buddhi*)

Ahankāra (cosmic ego)

Cosmic mind

5 *Subtle elements* (space, air, fire, water and earth are the principles in subtle forms)

5 *Gross elements* (the above five elements combined in different proportions)

10 *Indriya-s* - (sense organs)

This combination of 24 principles is called the *Kshetra*. *Kshetra* includes all the objects of the world and the body-mind-sense complexes of all living beings.

Bhagavān now says that all the properties of the above mentioned 24 principles along with all the emotions and thought processes belonging to the mind and *buddhi* are also counted as *Kshetra* क्षेत्रधर्माः

What are these *kshetra dharma-s*?

Desire, hate, happiness, unhappiness, sentience of the body-mind-sense complex are just their constantly changing properties. All these changing properties are also considered as the *Kshetra*. (v 2-6)

After the description of *Kshetra and Kshetrajna*, *Bhagavān* wants to define "*Jnānam*" ज्ञानम् Strangely, rather than defining *Jnānam*, He describes the higher values practiced by a *mumukshu* as a means of attaining *Jnānam*.

***Bhagavān* enumerates a list of values in the next two verses which should be inculcated by all those who want to reach their goal of *Moksha*, by giving maturity to the intellect to absorb the very subtle knowledge of Brahman.**

What are those values?

***Amānitvam*: Humility, refrain from flaunting.**

***Adambhitvam*: absence of pretentiousness.**

***Ahimsā*: Compassion towards all living beings; not harming them in thought, word or action.**

***Kshānti*: Forbearance or *Titikshā* of the 2nd chapter.**

***Ārjavam*: Alignment of thought-word-action or straightforwardness. (v7 line 1)**

(..... *To be continued*)

Book Review

Manan: Delving deeper into oneself!

Our Correspondent

It is a matter of immense pride for the Sirurs and Benegal clans. An author from Bangalore, 'Yasmin Sait' has launched a book called '**Manan - Delving deeper into oneself**' which is a collective of 9 diverse narratives of inspiring women in their mid-60s who are still taking on the world head-on fiercely against all odds and for whom the word impossible doesn't exist.

Lakshmi Sirur (nee Ashalata Benegal) - The founder of Swaramala Musical Foundation is mentioned in the book. This book is a must-read as it is a powerful eye-opener for all those women and breaks the misconception that it is too late to dream big or chase your goals after reaching Sixty.

The book reminds its readers that age is just a number and doesn't define or control your life.

And you have all the right to start afresh and renew your determination to fulfill your dreams whatsoever. These women overcame societal stereotypes, to define purpose and meaning in their lives, as an ongoing process, since evolving stages of life throw up new challenges as well as different pathways, with no "google lady" to guide, so one must navigate based on individual predisposition and self-esteem.

This book aims to encourage introspection and self-discovery, hence, it's not prescriptive and far from being, yet another, "self-help" book. Simply put, it's a collection of anecdotes and life lessons from women, from different walks of life, whose life journey is the inspiring tale. The book is available on www.amazon.in for Rs.269.

“कोंकणी आदगत्यो आनि वाक्प्रचार ”

आस्तना ना केळें, मागिरि इत्याक हशाळें ?

No plantain was given when in life, what is the good of offering sweet plantain preparation after death?

आस्तना वत्ता पालकेरि, मर्तचि वत्ता वाशयारि

The man (with ostentation) goes in a planquin when alive and on a bier (bamboo frame) when dead.

आस्तार बाइलेक कास्तार घोवु

The shrew was married to a horseman (They formed a good match).

आळु जावंका ना अडि जावंका

Either be a servant or a master.

आस्लशे पावसु, उदाक थोडें गवजि चड

Like the rain in the constellation of Aslesha which makes much noise and yields little water.

KONKANI LEXICON FUN QUIZ

(What are the equivalent
Konkani words?)

(Answers on page 66)

Hogplum

Ashes

Praise

Mischief

Drum

Carpenter

Potter

Frog

Fast

Trouble

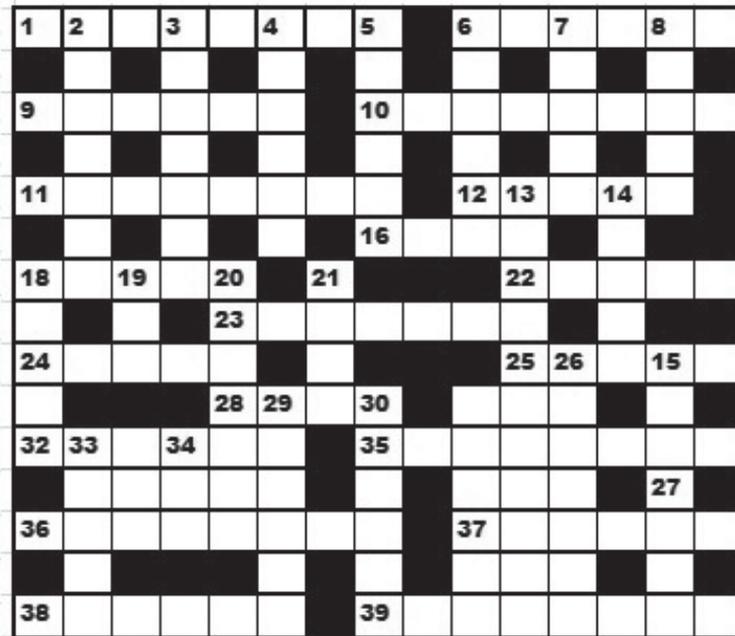
“पावसाळी सकाळ”

चालता चालता मी थबकले,
मंद सुवासाने धुंद झाले,
पारिजात बहरत होता,
निशिगंध बोलवित होता.

पानापानावरून पावसाचे पाणी,
टपटप ओघळत होते,
ते मोतीबिंदू बघून मी सुखावत होते.
हिरवीगार वनराई नुकतीच न्हाऊन,
आनंदाने झुलत होती,
पक्ष्यांची मधुर किलबिल साथ देत होती,
निसर्गाचे ते विलोभनीय दृश्य,
मी डोळ्यात साठवित होते,
चालता चालता आनंदाने नाचत होते !!!

रेखा राव

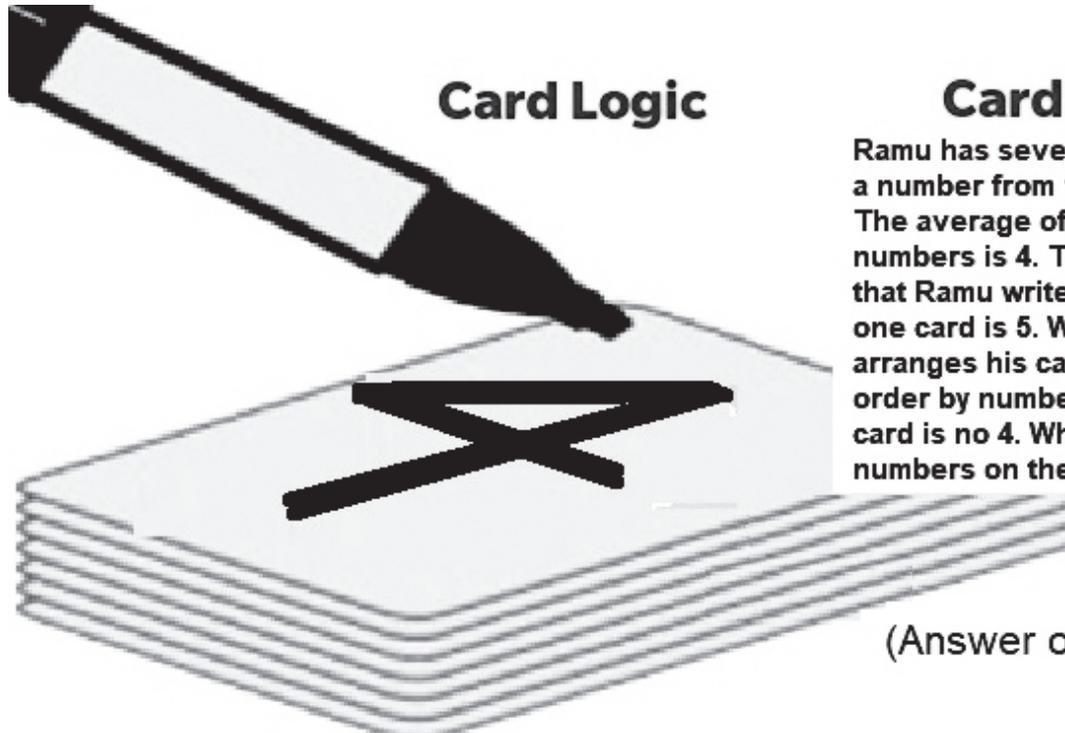
CROSSWORD - DIWALI 2022



ONE CORRECT ENTRY WINS RS. 250

Clues for Crossword

1 debacle (8)	23 breeding place of seals 7)
6 meets (6)	24 Nod (5)
9 Notes of Rs 10 (6)	25 Evil spirit (5)
10 full view of all sides (8)	28 Populated continent (4)
11 place surrounded by water(8)	32 Comes after Third (4)
12 accelerate (5)	35 poisonous reptile (8)
16 sound boomerang (4)	36 expressing gratitude (8)
18 Branch Office (5)	37 Lavatory (6)
22 Ship destroyed (5)	38 matriarch (6)
	39 House where goats killed (8)
Down	
2 Observe work of subodinate (7)	18 of small height (5)
3 Many years back (4,3)	19 Of One(3)
4 Military march (6)	20 give party & pay for (5)
5 Pass away (6)	21 plural of locus (4)
6 become invisible suddenly (6)	26 Land of Milk & Honey (7)
7 sudden rise in current (5)	27 tolerate , endure (4)
8 fearful (5)	29 seemingly dishonest 6)
13 Counties in Wales (5)	30 home for mentally ill 6)
14 Take extra effort (5)	31 a cage for a dog (6)
15 small insect (3)	33 Not this (5)



Card Logic

Card Logic

Ramu has seven cards & writes a number from 1 to 9 on each. The average of all 7 of all the numbers is 4. The only number that Ramu writes on more than one card is 5. When Ramu arranges his cards in increasing order by number, the middle card is no 4. What are the numbers on the seven cards ?

(Answer on page 63)

Regular brain teasers and puzzles that utilise your cognitive skills help to improve your ability to learn, your problem solving skills, and memory as you use specific neural networks.

Brain Teaser

	0	1	1	2	0	3
2						
1						
0						
2						
0						
2						

How to play

Brain Teaser for Diwali : Lamps and Lanterns :

In this grid, each Lantern is adjacent to the lamp lit, either horizontally or vertically. No two lanterns are adjacent to each other, not even diagonally. The numbers outside the grid tell how many lanterns are in that row or column. Locate all Lanterns.

Example:

2				
0				
1				
1				

Fun with numbers Math Squares Puzzle!

12	×	10	-	16	-	11	93
×		÷		-		-	
1	+	2	×	14	÷	?	5
+		-		-		×	
8	+	15	-	9	÷	?	20
÷		+		+		+	
4	+	13	+	?	-	5	18
14		3		-1		-5	

Insert correct no in ? box

Replace only one alphabet from each of the three words to find a word that has a **common theme**.

eg: **steer / crass / pester** can be modified to give **steel / Brass/ peWter**

(each new word is an Alloy)

Find a new word which is synonymous with the following words:

LARGE / GOAT / LONER

(Answer on Page 63)

Descramble to restore the "word" to a readable form.

EXAMPLE :

gaesesm = message

Try to form readable words from:

omfoqrt

hcuck

Ans on Page 63)

DIWALI SUDOKU 2022

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

Solution on page no 63

KSA SPELLBINDER



DIWALI EASY SPECIAL

Create atleast 20 words with middle letter once of four or more alphabets and one word of 7 letters

Solution on page no 66

Short Stories with a message

An elephant took a bath in a river and was walking on the road.

When it neared a bridge, it saw a pig fully soaked in mud coming from the opposite direction.

The elephant quietly moved to one side, allowed the dirty pig to pass and then continued its onward journey.

The unclean pig later spoke to its friends in arrogance, "See how big I am; even the elephant was afraid of me and moved to one side to let me pass".

On hearing this, some elephants questioned their friend, the reason for its action. Was it out of fear?

The elephant smiled and replied, "I could have easily crushed the pig under my leg, but I was clean and the pig was very unclean. By crushing it, my leg would have become dirty and I wanted to avoid it. Hence, I moved aside."

Flash: Realized souls will avoid contact with negativity not out of fear, but out of desire to keep away from impurity though they are strong enough to destroy the impurity. You need not react to every opinion, every comment, or every situation.

Kick the drama and keep going ahead.

.....

A doctor entered the hospital in hurry after being called in for an urgent surgery. He answered the call quickly, changed his clothes and went directly to the surgery block.

He found the boy's father going and coming in the hall waiting for the doctor. Once seeing him, the dad yelled: "Why did you take all this time to come? Don't you know that my son's life is in danger? Don't you have the sense of responsibility?"

The doctor smiled and said:

"I am sorry, I wasn't in the hospital and I came the fastest I could after receiving the call..... And now, I wish you'd calm down so that I can do my work"

"Calm down?! What if your son was in this room right now, would you calm down? If your own son dies now what will you do??" said the

father angrily.

The doctor smiled again and replied: "I will quote "From dust we came and to dust we return, blessed be the name of God. Doctors cannot prolong lives. Go and intercede for your son, we will do our best by God's grace"

"Giving advice when we're not concerned is so easy" murmured the angry father.

The surgery took some hours after which the doctor went out happy, "Thank God! Your son is saved!"

And without waiting for the father's reply he carried on his way running. "If you have any question, ask the nurse!"

"Why is he so arrogant? He couldn't wait some minutes so that I ask about my son's state" argued the father when seeing the nurse minutes after the doctor left.

The nurse answered, tears coming down her face: "His son died yesterday in a road accident, he was in the burial when we called him for your son's surgery. And now that he saved your son's life, he left running to finish his son's burial."

NEVER JUDGE ANYONE because you never know how their life is and as to what is happening or what they're going through.

One beautiful sunny day, a learned *Sanyasi* (monk) walked into one small village.

Suddenly, a young man approached him and started offending him.

He said: "Who are you to teach the world? You are just as dumb as everyone else, and you are a scammer!"

The Monk was not upset by this and least disturbed.

He asked the man: If you get a present for someone and that person does not receive it, who does this present belong to?"

To which the young man responded: "It belongs to me because I was the one who had it with myself, first!"

(Credits: Sources)

Examination Results

We congratulate the following students on their success in the exams and wish them all the best.

10th Standard

Akshata Prashant Benegal, Mumbai - X- ICSE
88.50%

Avni Avinash Mavinkurve, Pune - CBSE -
93.4%

Atharva Advait Udiaver, Mumbai - ICSE (X)
96.02%

Manas Deepak Kulkarni, Mumbai - CBSE (X) -
1st in Gopi Birla Memorial School

Shreya Ashok Kulkarni, Chennai - CBSE -
98.83%

12th Standard

Aditi Mohan Ullal, Bengaluru - XII - ARTS
98.00%

Amogh Gautam Kodange, Bengaluru - XII PUC
(SCI) - 93.83%

Ananya Anand Marballi, Bengaluru - XII- Comm
- 98.00%

Ananya Anuprao Padubidri, Mangalore - II PUC
- Karnatak Uni - 94.00%

Ankita Dhareshwar, Chennai - XII- CBSE (SCI)
- 95.40%

Aarti Ravindra Gersappa, Mumbai - XII - Arts
90.00%

Dhruv Rohit Chandavarker, Goa - ICSE -
82.00%

Kanika Prasan Trikannad, Mangalore - 2nd
PUC, Karnataka State Board - 97.5%

Kashika Prasan Trikannad, Mangalore - 2nd
PUC, Karnataka State Board - 97.7%

Sandhya Sujnana Baindur, Shirali - XII PUC
(Comm) - 97.5%

Shreyas Prakash Rayas, Honnavar (Karnatak
Uni) --PUC II - 97.83%

Graduation

Akshay Mohan Ullal, Bengaluru - B COM
SGPA 8.86 First Class Exemplary

Aishwarya Pradeep Udiaver, Mumbai - B A
(Culinary Arts) - 91.20%

Gayatri Chinmay Chickermane, Mumbai - B.

Chem Engg From ICT Ab Grade with 8.33 CGPA
Gurucharan Nikhil Burde (Dr.) , Goa - B V SC&
A H (Puducherry) CGPA - 7.16 First Class

Prithvika Honavar, Mumbai - T Y BSc - Bio
Chemistry - 91.75% - SGPA-9.78

Shreya Nandan Pandit, Mumbai - B.Com - 93%,
CGPA - 9.75

Post Graduation

Sanika Sanjeev Balwally, Mumbai (post
graduated with a Masters (Hon) in German
Language) - Sem IV - 9.6/10 CGPA

MEET THE GENIUS



Rishi Balse, son of Sonali and Vinay Balse , secured all India rank of 6, and was the Maharashtra topper in the NEET 2022 examination (entrance for MBBS). There were 18 lakh applicants that gave the exam in India, 2.4 lakhs of which were from Maharashtra.

The Kanara Saraswat Association congratulates Rishi Balse, on his stupendous achievement and wish him more laurels in times to come.

Examination Results

10th Standard



Akshata Benegal



Avni Mavinkurve



Atharva Udiaver



Manas Kulkarni

~~~~~ 12th Standard ~~~~~



Shreya Kulkarni



Aarti Gersappa



Aditi Ullal



Amogh Kodange



Ananya Marballi



Ananya Padubidri



Ankita Dhareshwar



**Dhruv
Chandavarker**



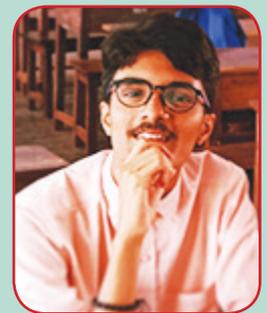
Kanika Trikannad



Kashika Trikannad



Sandhya Baindur



Shreyas Rayas

Graduation



Aishwarya Udiaver



Akshay Ullal



Gayatri Chickermane



Gurucharan Burde

Post-graduation



Prithvika Honavar



Shreya Pandit



Sanika Balwally

Warm Remembrance
In loving memory of
SUMITRA BALKRISHNA KALAWAR
On your Birth Centenary



6TH OCTOBER 2022

♥ You will live in Our Hearts forever ♥

FONDLY REMEMBERED BY...

CHILDREN : Lalan, Shobha, Mahesh - Sunanda & Sujata.
GRAND CHILDREN : Shashank - Sonali, Swati, Shantanu - Nivedita,
Shreya - Uddhav, Shweta - Russell & Sneha-Kartik.
GREAT GRAND CHILDREN : Gauri, Kartik, Shivani, Devyani, Dhruv,
Shaurya, Neeve, Noah, & Keasha.

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read all scheme related documents carefully.**

“एक सानी पणती”

एक सानी पणती
कार्तिकमासा दीपावळी, एक काजळी राती
तुळशी कट्ट्यारी दवरली, एक सानी पणती
श्रद्धेचे तेल तिका, भक्तीची वाती
थंड वारो, सुटला कंप तरी, भीना ज्योती
एक सानी पणती.

एकचि पणती, अनेक पणत्यांक लायता,
असंख्य ज्योती
झिळमिळ दिवल्यो, हांसत, नांचत फेर
धरताती
आकशांतल्यो चांदण्यो, मगेल्या आंगणांतू
देंवताती
दीपावळीचे मंगल दीप, पर्जळ पसरताती
एक सानी पणती.

एकचि सानी पणती
सुख दुख, आशा निराशा, संसारी ना शाश्वती
एकचि सानी पणती, पुण अपार तीचि शक्ती
अंधाराचेरी जैत मेळोवन, प्रदान करता शांति
सोनपावली घरांतू येता, सौभाग्य सुखसमृद्धी
एक सानी पणती.

अंतर्मनांतू उजळो, ज्ञानदीप तेजकांती
मनामनांतू प्रकाश पसरो समतेची प्रेमज्योती
म्होवाळू उतरां, नजरेंतू करुणा, स्पर्शांतू
सहानुभुती
हिची दिवाळी पूजाभक्ति, म्हणा शुभंकरोती
एक सानी पणती.

इंदू गेरसप्पे

||धरणी माता||

बाळा,
न्हंयच्या दडयेरी तूं राबला
हांसो तुगेलो उबयता निळ्या निळ्या नभा
आशिची हें आकाश निळें उरद वे ?
की धुंवरेनू काळखेनू काजळेवनू वतले ?
आनी श्वास घेंवचेंय कष्ट जातलें?

अशिची रंगितपंखी पक्षी आकाशांतू
मंजूळ पद गायत उबतलीं वे ?
की विषारी वाऱ्यांतू पारवं झडोवनू
अनेक गुबच्यांवारी धरणीर पडतलीं ?

आशिची पाचवी झाडं पानाफुलांनी भोरनू
चवऱ्यो ढाळीत सळसळती वे ?
की पानं पाडोवनू फुलचे विसोरनू
खर वतांतू करपून वतलीं ?

वैशाख वणव्यांतू तानेल्या जीवांक
पावसू शितळ उदाक शिंवरतलो वे ?
की मोडं वयळे वयर उदास भयान
दुष्काळाक सडसडी सुकून वतलीं ?

बाळा ही न्हंयी,
अशिची निर्मळ जळाने झुळझुळू व्हांवतलीवे ?
झळक्यांनी झळकत धांवतली वे ?
की चिखल रेब्याने म्हेळेवनू वतलीं ?
दाट जावनू जिरून विरून वतलीं ?

बाळा आमगेली धरणी माँ
आशिची फळ धान्य पिकयतली वे ?
प्रितीने शिता घांस लायतली वे ?
की कैरकचऱ्याने भोरनू असहाय जातली ?

धरणीमाँलो आमी अनादर केलो
तिजेर आमी अत्याचार केलो
तो कोपू, तिगेल्या अंतरातू धगधगता,
भंयकर ज्वालामुखी भगभगता,
हो कोपू तडसूना, हो तापू तडसूना,
केन्ना स्फोट जातालो, सांगू जायना.
बाळा सतेचे वारसदार तुमीची रे
तुमी धरणीमातेलें रक्षण कोरुका
तेन्नांची ती तुमगलें रक्षण करतली.
सैम संतुलन सांबाळ्यां
जग नव्याने बाँदु या
जग नव्याने बाँदु या

अनामिका

॥ सरल-संस्कृतम् ॥

4.1 Read the translations in English and fill in the blanks with correct verbs from those given in the box -

- | | |
|---|-------------------------------------|
| 1. बालिका लिखति ।
The girl writes . | 5. अहं लिखामि ।
I write . |
| 2. जनकः ।
Father speaks . | 6. अहं ।
I speak . |
| 3. शुनकः ।
The dog sees . | 7. अहं ।
I see . |
| 4. रेलयानं ।
The train runs . | 8. अहं ।
I run . |



पश्यति
धावामि
वदामि
धावति
वदति
पश्यामि

☛ Verbs forms पठति, लिखति, खादति are used when the subject, i.e. one who performs the action, is in third person. The forms change to पठामि, लिखामि, खादामि when the subject is अहम्, which means 'I'. Make of note of how the verb ending changes.

4.2 Fill in the blanks using suitable words from the box -

मम परिचयः ।	
 <p>..... बालकः । I am a boy.</p> <p>..... नाम अजयः । My name is Ajay.</p> <p>अहं परिज्ञानाश्रम-विद्यालयं । I go to Parijnanashram Vidyalaya.</p> <p>अहं । अहं । अहं । I read. I sing. I play.</p>	 <p>..... बालिका । I am a girl.</p> <p>..... नाम गौरी । My name is Gauri.</p>
<p>गायामि अहं पठामि मम गच्छामि क्रीडामि</p>	

☛ The words given in the box are used with both Masculine and Feminine gender.

Answers given on Page 66

Girvanapratishtha conducts Online Certificate Course (3 levels) for Sanskrit in a graded series from beginner to advanced levels and Girvanavaikhari Online Sanskrit Sambhashan Course for beginners. Visit www.chitrapurmath.net/site/activities-girvanaprathistha-online-classes to send your enquiry. Know more about all our activities at - www.chitrapurmath.net/site/activities-girvanaprathistha Read our quarterly E-magazine at - www.chitrapurmath.net/site/activities-girvanaprathistha-patrika

Personalia

RIA KRISHNANAND BALWALLI – An Upcoming Badminton Star

At the young age of 16, Ria represented the US Team during World Deaf Badminton Competition held in Taipei in 2019. She lost to the eventual finalist along the way. She is the daughter of



Archana (nee Sirur) & Krishnanand Balwalli.

She was born profoundly deaf and used bilateral cochlear implants to help her hear. Despite this challenge of having a hearing disability, nothing stopped her from achieving her goals in life.

Ria was consistently motivated to play Badminton by her parents. Her father was a Champion Badminton player, a winner of many local championships. Ria started playing Badminton when 12 under her father's coaching and participated in Competitive Badminton tournaments from 2015. She was a 'Trail Runner' at Junior Nationals Orlando, Florida & found Badminton better to play as both the games have similar footwork.

Ria started playing Badminton at 'Clear One Club' of Orlando with her father. It was here that Ria met her personal coach, USA National Championship Bronze Medalist, Hendry Winarto who agreed to be her coach. Her outstanding talent in ground games can be clearly seen when she plays other games. She earned a 'Black Belt' in Taikando before starting Badminton. She trains daily with her father & her coach. Every alternate day she plays 'Battle Rope' to keep herself fit & healthy. She is a bright student and a member of the International Baccalaureate Program. After graduation, Ria has a dream to serve Individuals with Disabilities, and engaging herself in Social & Community service.

Few years back Ria visited India & worked for Central School for the Deaf. Ria says "In the

summer of 2019, I volunteered to teach at the Central Society for the Education of the Deaf in Mumbai, India. It was a great experience for me because I got to teach the kids who had the same disability as me which was having profound deafness in both ears. The kids at the school ranged from grades preschool to fifth grade. They were all very motivated to learn. I taught them elementary school math, science, Spanish, arts and crafts, and Tae Kwon Do. The kids seemed happy that someone with the same disability was also their teacher. They were very helpful and encouraging. They made sure that I had a wonderful teaching experience. This was the most memorable experience I've ever had."

She was enrolled to learn her passionate game at the Prakash Padukone Badminton Academy sometime ago. Soon after that, she won the Gold Medal in the open tournament organized by the University at Gainesville. She wishes to learn from her parents "How to convert a handicap into a strength," an unusual task. Recently in San Jose CA, she was felicitated for her Badminton skills at the hands of Badminton Legend, Prakash Padukone who blessed Ria to be a future *Aamchi* Champion in Badminton.

In 2020, Ria authored a book "Stories worth hearing".

We wish Ria sound health, growth opportunities, progress & continued success at every level she plays to make every sports lover proud & happy.

Compiled by Sunil Ullal

Here & There

Report on the activities of Bengaluru Local Sabha for August 2022.

Special programmes: Nagara Panchami Pujan was performed at the *naga-katte* in the Math. Yagnopaveetha Dharana was also performed for Panchamkaari-s and Rhug Upakarma Varamahalakshmi Pujan was observed with Lakshmipujan and Durganamaskara.

Gokulashtami celebrations were observed during which Krishna idol was beautifully decorated and *mhanti*-s led by Sunanda Sagar. On 18th August, on the occasion of Gokulashtami, cradling ceremony of Lord Krishna was performed with *arti*. On 19th August, Gopal

Kallo was celebrated with children dressed as Radha/ Krishna/Gopa/Gopika and sadhaka-s participated enthusiastically in *mangal aarti* and breaking of the *dahi-handi*.

To commemorate the occasion of Samaradhana of Parama Pujya Shrimat Anandashram Swamiji, there was *Samoochika Gita Pathana* chanting. On 29th August, mangala of the *Samoochika Pathana* was performed with *Shivapujana*, *Bilvarachana* and recital of Shri Anandashram Ashtottara Shatanamavali. On the occasion of Swarna Gouri Vrata and *Samaradhana divas*, *purush varga* of Bangalore Sabha performed *Gayatri Anushthan*. In the evening, *Deepalankara* and *mouna* was observed. On the occasion of Ganesh Chaturthi, *Ganesh Pujan* was performed by *gruhastha*-s which was followed by *prasada vitarana*.

Sayujyam Seva: As a part of the monthly *Sayujyam Samuhik Seva* - an invigorating and interesting *Vimarsha* was conducted by Tejashree Bailur. *Samuhika Guru Pujana* was performed by Bengaluru Sabha along with *sadhaka*-s from UK Sabha.

Chaturmasa Seva: On the occasion of Chaturmasa, *sadhaka*-s across all age groups participated enthusiastically in group and solo *Bhajan Seva*, *Nritya Seva*, *Sangeetika*, *Vadya Seva* and creative workshops at the Math. Dr. Sudha Tinaikar spoke on *Gayathri Anushthana*.

Varga activities: Sanskrit Shiviram (workshop) - 'Vagvallari' was conducted by the Girvanaprathishtha Varga. Prathana Varga put up a skit 'Achyutashtakam' scripted by Suman Hirebet.

Reported by Saikrupa Nalkur

Monthly Report of Thane Sabha August 2022

In the month of Shravan, *Samuhika Shiva Pujan* was performed online every Monday by Thane Sabha *sadhaka*-s. Dombivli and Kalyan *sadhaka*-s gathered together to perform *Shiva Pujan* and *Devi Pujan*.

Samaradhana of H.H. Parijnanashram Swamiji was observed by *sadhaka*-s of Thane Sabha by lighting a *diya* and reciting the *Parijnanashram Trayodashi* and offering *pranam*-s at the Lotus feet of H.H. *Parijnanashram Swamiji* in their respective homes.

Five *Yuva*-s from Thane Sabha attended the *Yuvadhara Sammelan* held at Karla.

Thane Sabha's *Seva Saptaha* started on August

21st, during *Chaturmasa*, with 10 volunteers representing Thane Sabha.

Seva Saptaha concluded with *Sannikarsha* on August 28. From Thane Sabha, 40 members were present at the *Shri Durga Parameshwari Temple*, Karla.

Samaradhana of H. H. Shrimat Anandashram Swamiji was observed by Thane Sabha. The programme began with *Sabha Prarambha Prarthana*, *Shri Guru Paduka Stotram* and *Shri Parijnanashram Trayodashi*. Chapters from the abridged version of the *Shri Chitrapur Guruparampara Charitra* written by Marballi maam and excerpts of *Upadesha*-s of H.H. Shrimat Pandurangashram Swamiji and H.H. Shrimat Anandashram Swamiji were read out. Recitation of *Vichitra Panchakam* - a *stotram* composed by H.H. Shrimat Parijnanashram Swamiji III, dedicated to His Beloved Guru H.H. Shrimat Anandashram Swamiji was recited by all.

Report by Chandrima Kalbag

Washington DC : Ganesh Pooja and Lunch Get together of Washington DC Metro Aamchi Group was held on 10th September 2022. Participation was over 50 members. Vinati Udyawar gave a presentation on "Samvit Sudha". Dr.Mangala Desai (nee Kadle) of Dharwad delivered a speech in chaste Konkani regarding the significance of *Aarti* and *Prarthana*. Pot Luck was arranged by participants. All had brought the *Chavathi* homemade delicacies for serving post the Ganesh Pooja – the delicacies included mouth-watering dishes which were savoured by one and all.

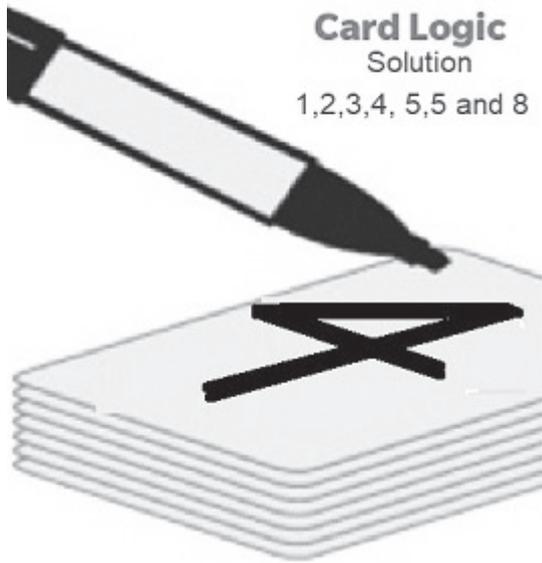
Reported by Uday Balse (Virginia)



Dr.Mangala Desai (nee Kadle) of Dharwad delivering a speech

Fun & Pastime section

Solutions



Card Logic

Solution

1,2,3,4, 5,5 and 8

Solution to Math Square Puzzle

12	×	10	-	16	-	11	93
×		÷		-		-	
1	+	2	×	14	÷	7	5
+		-		-		×	
8	+	15	-	9	÷	3	20
÷		+		+		+	
4	+	13	+	6	-	5	18
14		3		-1		-5	

Research shows that mental exercise that tests your brain power with number or word puzzles may boost your brain's activity. This reduces the risk of dementia, reduces day to day boredom and improves concentration and memory.

LAMPS AND KANDEEL SOLUTION

	0	1	1	2	0	3
2						
1						
0						
2						
0						
2						

SOLUTION

Brain Ticker

BARGE / BOAT / LINER = VESSEL

DIWALI SUDOKU SOLUTION

(From Page 52)

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

Descramble Words Solution:
(from page 52)

Comfort and Chuck

Art Corner



**Varanasi from Life magazine 1953
by Somesh Heble, Dadar Mumbai
(Graphite on Paper drawing)**



**Woman and her Pet Dog
by Guruprasad Kalthod
(Charcoal sketch)**



**Lord Mangesh
by Guruprasad Kalthod, Vittal
(Charcoal sketch)**



**Eminent Aamchi- Suman Kalyanpur
by Seema Naimpally**

Make it a pet-friendly Diwali!

Vedant Sameer Heblekar (10 years, Pune)

When our pet dog, Berry, adopted us as her family, it was only 2 months before Diwali 2018. We knew we had to take care of her, especially with the loud cracker sounds during the festive time. We took help from Priti Chauhan aunty, who is an excellent behaviourist-trainer for dogs. She runs K9 Companions in Pune, which helps train dogs and humans to live with each other in a better and more disciplined manner. She shared some tips with us to help us get Berry used to the loud sounds of firecrackers.

I got to know that dogs have sensitive hearing and can hear a sound 4 - 5 times louder than us humans. They also have a super sensitive smell which is almost 40 times stronger than

us humans. So, during festivals when loud sounds or strong smells of crackers are expected, here is what we can do to help our dogs.

During the festival of Diwali, many people burst firecrackers which can harm the ears of all the dogs. We can't control the cracker sound, but what we can control is how our dogs react to the sound. This can also be done during a loud thunderstorm when the dog is very scared of the thunder and lightning.

Tips for de-sensitizing your dogs to loud sounds (check out www.k9companionsindia.com to know more)

- This activity needs to start a few weeks before Diwali so that the dog gets familiar with the increase in decibel levels of the sound.
- You can download cracker sounds and starting on a low decibel, play the sound when your dog is doing his/her favourite activity like eating, playing, or even grooming.
- If your dog startles at the sound, this means you need to reduce the volume and slowly increase it once the dog is okay with a particular decibel level.

- If your dog has already got a noise phobia, don't keep petting the dog or comforting them because that might add to their stress.
- If your dogs are too anxious with the loud sounds, then consult a vet to get proper medicine.



Berry and Vedant

- Play a nice relaxing music track to keep your dogs calm at home. Try shutting the windows and putting on the AC so that your dog is comfortable.

- Some people also choose to buy ear muffers to keep their dogs safe and sound.

These are some ways that helped us and I hope will help you and your dogs as well. Please try it this Diwali and write to us, about how you found it, at editor@kanarasaraswat.in

A big thank you to Priti Chauhan aunty from K9 Companions, Pune, for giving us these tips!



DOMESTIC TIDINGS

BIRTH

Aug 6 : A baby girl (Nimisha) to Aditi and Suraj Jayanth Ullal at Bangalore.

MARRIAGE

Jul 19 :Shreya (Apoorva) Ajith Trikannad with Sachin Sathish Panikar at Bangalore

OBITUARIES

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

Apr 18 : Satyavati Shankar Savoor (86) at Mahim, Mumbai.

Jul 26 : Uma Shivshankar Betrabet (nee Jayanthi Gulvady) (88) at Chennai.

Aug 23 : Vasant Mangesh Nadkarni (92) at Bengaluru.

Aug 24 : Dr. Jyotsna Kamat (nee Burde) (86) at Bengaluru.

Aug 26 : Krishna Prasad Gulwadi 73 years at Chennai.

Aug 27 : Dr. Maruti U Gulvady (93) at Navi Mumbai.

Aug 31 : Sumati Dattanand Chandawerkar (96) of Talmakiwadi at Thane.

Aug 31 : Sushma Shridhar Bijur (Ex -Talmakiwadi) at Kandivli Mumbai.

Sept 2 : Shanta Madiman (nee Mangalore) (97), of Powai, Mumbai.

Sept 12: Radhika Prafulla Ray (73) at SantaCruz (West) Mumbai.

Sept 19: Dileep Rao Golikere(73) at Pune.

20 WORDS FROM N R O C E T K
(REFER SPELL BINDER PAGE 52)

TROCKEN, Rocket, Cornet, Ocker, Tronk, Knot, Cronk, Reckon, Nocket, Conk, Tenor, Token, Tonk , Recknot, Trock, Troke, Conker, Toner, Cone, Corn , Core, Tore, and Cork

Answers to सरल-संस्कृतम्

Exercise 4.1 - 1. लिखति 2. वदति 3. पश्यति 4. धावति 5. लिखामि
6. वदामि 7. पश्यामि 8. धावामि

Exercise 4.2 - अहं, मम, गच्छामि, पठामि, गायामि, क्रीडामि

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KONKANI LEXICON FUN QUIZ

(Answers)

Ref page no. 49

आंबाडो	आचारि
गोळ्बोरु	कूंबारु
होगळिका	मांडूकु
उच्यापति	उपासु
मादाळे	उपद्र

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