

# Kanara Saraswat

A MONTHLY MAGAZINE OF THE KANARA SARASWAT ASSOCIATION

MARCH, 2026



1985. HH Shrimat Parijnanashram Swamiji III inaugurating the first school building.



2003. HH Shrimat Sadyojat Shankarashram Swamiji inaugurating the new school building.



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# Kanara Saraswat

A Monthly Magazine of the  
Kanara Saraswat Association  
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The Kanara Saraswat Association has launched a Membership Drive for all Bhanaps. Our membership rates are most reasonable and offer a host of benefits:

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***So, hurry up & fill the Membership Form and join KSA on its wonderful journey. It is an overwhelming experience to be part of our community's association, KSA.***



## *From the President's Team*

Dear Members and Readers,

Wish you all a very HAPPY HOLI. Let the colors of Holi fill your heart with happiness and your lie with joy!

You are all aware that Holi is a major Hindu festival celebrated as the Festival of Colours, Love and Spring. It celebrates the eternal and divine love of the deities Radha and Krishna. Additionally, the day signifies the triumph of good over evil, as it commemorates the victory of Vishnu as Narasimha over Hiranyakashipu. Holi originated and is predominantly celebrated in the Indian subcontinent, but has also spread to other regions of Asia and parts of the Western world through the Indian diaspora! Holi also celebrates the arrival of spring in India, the end of winter, and the blossoming of love. It is also an invocation for a good spring harvest season. It lasts for a night and a day, starting on the evening of the Purnima (full moon day) falling on the Hindu Calendar month of Phalguna, which falls around the month of March in the Gregorian Calendar.

Another important day for all of us is 1st March. It is a day celebrated by all of us as Shishyasweekar day of our parama poojya H.H. Shrimat Parijnanashram Swamiji III. Let us pray on this day and take His blessings.

Another important day for all of us is the beginning of new Samvatsara. Gudi Padwa or Samvatsara Padvo is celebrated as the first day of the year by Maharashtrians and Konkanis. On this day a new Samvatsara, which is cycle of sixty years, starts. All Sixty Samvatsara are identified by unique names.

Gudi Padwa is celebrated as Ugadi by the people of Karnataka and Andhra Pradesh. Both Gudi Padwa and Ugadi are celebrated on the same day. Gudi Padwa is the Marathi New Year according to Luni-Solar calendar. Luni-Solar Calendars consider the position of the Moon and the position of the Sun to divide the year into months and days. The counter part of Luni-Solar calendar is Solar Calendar which considers only the position of the Sun to divide the year into months and days. Because of that, the Hindu New Year is celebrated twice in the year with different names and at two different times of the year. The Hindu New Year based on Solar calendar is known as Puthandu in Tamil Nadu, Bihu in Assam, Baishakhi in Punjab, Pana Sankranti in Orissa and Naba Barsha in West Bengal. North Indians do not celebrate Gudi Padwa but start nine days Chaitra Navaratri Puja on the same day and also eat Neem with Mishri on the very first day of Navaratri.

As the Vishwavasu Samvatsara comes to an end on 18th March, 2026, I take this opportunity to wish you all good health, prosperity and peace in your life with the starting of the Prabhava Nama Samvatsara from 19<sup>th</sup> of March, 2026.

God bless you all.

**Uday K. Gurkar**



**Kanara Saraswat Association**  
invites you to celebrate



*20<sup>th</sup> International*  
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**APRIL 2026 | SUNDAY | 5 PM**  
**12**

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**SHWETA RAO  
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**Anuradha Ashok Kulkarni**

For her voluntary services as a Traffic Warden in heavily congested suburban Mumbai since the last 20 years

**Meenakshi Shedde**

For her immense contribution in shaping the perception of South Asian cinema over the last four decades.

**Nayana Nandkumar nee Kaikini**

For her professional contribution to the Shipping and Logistics Industry in Dubai, UAE, for almost three decades.

**Capt Saachi Ranjit Koppikar**

For achieving overall excellence across disciplines as a Short Service Commission Officer in the Indian Army.

**Shweta Rao Mangalore**

For her not-for-profit initiative to rescue and rehabilitate stray animals.



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## The Editor's Column

Dear Readers,

March. It is the last month of the first quarter of 2026, and the summer heat starts creeping upon us, even as we celebrate festivals like Holi and Ugadi. So, after a bountiful monsoon that extended almost into October of last year, it is now time to gear up and face the sweltering heat.

This month's cover story is about the Swami Parijnanashram Educational and Vocational Centre (SPEVC) at Virar, about 76 kilometres from Mumbai. Bhakti Ullal traces the genesis of an institution that began operations in two unutilized government-owned barracks in 1985 under the benign guidance and grace of H.H. Shrimat Parijnanashram Swamiji III. She also brings us the constant encouragement, immense support and grace provided by H.H. Shrimat Sadyojat Shankarashram Swamiji, in the development of the Centre from the year 2000 onwards. Today, SPEVC is managed by Shree Trust (an affiliate of Srivali Trust). Incidentally, renowned film maker Bipin Nadkarni has just completed a short film on SPEVC, which can be viewed on youtube: <https://youtu.be/wtW9D2Vvn10?si=9mwqr-3W8dAYZdW6> .

Maj Gen B. N. Rao goes down memory lane in his Military Musings column, and shares his experience of participating in his first live war – in the Barmer sector during the Indo-Pak war of 1971. He highlights some instances when foresight, application and coordination could have prevented some ugly situations from occurring.

In this month's California Notebook, Jaidev Chandavarkar writes about the hunt for a Burmese restaurant in Los Angeles in his quest for savouring Burmese cuisine. And how it took him on a drive, 65 miles away from his Thousand Oaks residence to Monterey Park to satiate his taste buds.

Bhakti Ullal's Earth Uncovered series, is about the honey badger - a creature so bold, bizarre, and so astonishingly tough - it isn't just an animal; it's a global reminder that size is never the final word on strength or spirit.

Shailaja Ganguly, our editor for the Parisevanam page, is multi-talented and a prolific writer. Her latest book - "A Song of Surrender" – the miraculous story of Bhajan Maharshi Hari Om Sharan is reviewed by Krishnanand D. Mankikar.

Anjali Burde concludes her ongoing series on the various Tithis with a feature on 'Amavasya Tithi.' We sincerely hope that this series was quite a reveal for all our readers.

Management Guru Girish Karnad, who is also a Director on the Board of SVC, shares his article – 'The threads we discovered along the way' in his unique style, interspersing nuggets of organizational wisdom all through his travel itinerary while on a vacation. It will make an excellent read for aspiring students of management.

Based on reader feedback, we are requesting for articles in Konkani over Marathi. Shyamala Bhat reminisces about her childhood and mangoes. She dwells on the delicious 'Black' or Kari Ishad Mango that is grown in Ankola, Kumta and Karwar, and which we rarely get to see in the cities.

We also have on the Devanagari page, a compilation of Konkani songs by Saras Rao and Gayatri Madan Dutt, which their late mother Anasuya Ramanand Naimpalli used to teach them in their childhood. We encourage our readers to share more such Konkani rhymes.

Our Superfoods column by Anjali Burde has now reached the letter P of the English alphabet. Don't miss the pineapple sheera recipe at the end!

UK based freelance writer and author, Snehal Amemba's treatise on the Spice Cabinet makes for an interesting read.

In this month's Parisevanam, Dr. Gajanan Mankikar shares his heartfelt thoughts about his joyful association with the Shri Chitrapur Math, our hallowed Guruparampara and our beloved Swamiji.

Hope everyone enjoys going through this issue like always. Wishing you all a very colourful happy Holi celebration and also a very happy Ugadi in advance.

**Ramkishore M. Mankekar**

## Letters To the Editor

**Dear Editor,**

Your article on Auroville of 'January' 26 issue was extremely interesting and I was proud to know that Amchi was involved on it's development from the scratch.

Compliments to Jamalabad Dayanandmaam on his tireless service in getting 2500 Acres Of Auroville Residential/Green Plantations/Yoga Centre/Temple blossomed in just eight years.

I also wish to compliment the organizers and the 'Amchi' singers who excelled in their singing with their impeccable voices at the 'Sunehre Nagme' programme held on 24<sup>th</sup> January, 2026. It was really a feast for all of us with the brilliant compering by the evergreen Mrs. Mangala Khadilkar.

I would request the organizers to arrange similar programmes by 'Amchi' singers frequently, every few months.

**Pradeep Nadkarny**  
Chandivali, Powai

**Dear Editor,**

Thank you for your detailed coverage in the February 2026 issue about the honorary work done by Kishore Mangalore along with his late wife Shyamala and daughter Shweta for the welfare of stray animals at their own expense and for providing a shelter home for them and even giving them medical aid as and when required.

Kishore Mangalore and his family surely deserve all the praises showered upon them.

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# SPEVC - Where Seeing Ability in Disability is a way of Life

BHAKTI ULLAL

***Our cover story is on the Swami Parijnanashram Educational and Vocational Centre (SPEVC) at Virar, located about 76 kilometres from Mumbai.***

***Before we get into the main story, it would be interesting for our readers to know a bit about the genesis of this Centre.***

***Dr. Mohan Shantaram Mankekar (92 now), was born in Udupi, grew up in Virar from age 23 onwards and obtained his GFAM in 1961 and MBBS in 1963. He followed it up with a Diploma in Child Health. Those days Virar did not have good medical facilities and so he set up practice there. He was instrumental in starting a Grampanchayat health care centre called Sanjivani Davakhana for general medicine and Sanjivani Sutikagruha for deliveries. The local population began coming to him for treatment in large numbers and he gradually started the Jivadani Hospital, which was inaugurated by H.H. Shrimat Parijnanashram Swamiji III in April, 1979.***

***Our Parama Guru, H. H. Shrimat Parijnanashram Swamiji III stayed frequently at Dr. Mankekar's residence, where He observed Chaturmas for three years. During one of His visits, He saw harried parents bringing their intellectually and physically challenged children for treatment. Swamiji expressed His desire that these children should be given an opportunity to be educated and provided vocational training in such a way, that they would be able to sustain themselves and become independent in future. With this in mind, under Swamiji's guidance, the Shree Trust was set up in 1981, with one of its objectives being to establish a school for special children.***

In 1985, the Govt. of India's Ministry of Welfare wanted to set up a district-level rehabilitation centre to identify people with disabilities in the rural areas and support them. An international conference on disability was scheduled for October 1985, and they needed a functioning school to showcase. The deadline to start this school was just fifteen days.

Virar, then classified as a rural area, was selected

for the pilot project as it had no facilities to support people with disabilities. It was also easily accessible from Mumbai by train. When the government officials approached various organisations to start an NGO to provide education and rehabilitation to the differently-abled children within the tight deadline, most quietly stepped back. However, with the blessings of Swamiji, the Shree Trust took up this enormous challenge.

Dr. Mohan S. Mankekar was the only doctor based in Virar, and he understood the challenges these families faced. Using his network of connections, he secured two barracks that were lying unutilized, with help from Shri Bhausahab Vartak, the then State Revenue minister. The space was repaired and refurbished, and the government agreed to name the school Swami Parijnanashram Educational and Vocational Centre - SPEVC.

In the normal course, schools receive government recognition only after functioning for at least five years. But since the request came from the government itself, SPEVC received immediate certification. The government would provide teachers and assistance. The NGO would arrange the premises.

On October 31, 1985, H.H. Shrimat Parijnanashram Swamiji III inaugurated the school, blessing it in the presence of senior government officials and forty prominent international dignitaries, who had come to Mumbai to attend an international conference.

And thus began the operations of the SPEVC with just fifteen students, who needed somewhere to belong. Vinayanand S. Kallianpur who used to be a Personal assistant to H.H. Shrimat Parijnanashram Swamiji III, was appointed Supervisor of the Centre and after successfully completing a one-year course in Special Education with distinction, he became the Principal in 1991. Today, the Swami Parijnanashram Educational & Vocational Centre (SPEVC) managed by Shree Trust (an affiliate of Srivali Trust), is an outstanding institution for children with special needs. The Vision and Mission of this Centre are to make every intellectually and developmentally disabled children, as independent and self-reliant in life, as possible. The institution aims to provide

all-round development to secure their future and lead them towards normalization and inclusion in Society.

It has 264 students across 38 classrooms. The unique feature of the school is that it does not cater to any disability; instead, there are students with various intellectual disabilities, those with hearing challenges, as well as adults, learning vocational skills. All of them receive not just education and vocational training but also transport to and from their residence and meals without paying a rupee. The education methodology is specifically designed to enhance each student's abilities. SPEVC has earned a 5-star government accreditation, but anyone who's spent time there will tell you the real measure isn't in the rating. It's in what happens inside those classrooms every day.

The journey between then and now wasn't a straight line. They moved to a permanent building on leased land and invested everything. Then the lease wasn't renewed. They had to leave. They refused to give up and started again. With donations from members of the Chitrapur Saraswat community and others, including some family Trusts, they found new land, raised new buildings, and refused to let the setback end the story. That firm determination is in the DNA of the place.

During the year 2000, H.H. Shrimat Sadyojat Shankarashram Swamiji laid the foundation stone for the new school building, which was up and ready for inauguration at His august hands in 2003.

You see it in the students. Sanjana Rai won a National Award for her performance in the film 'Yellow.' Jagruti Sakpal, who came back from the Special Olympics in Abu Dhabi with a bronze medal in handball. Shalu Rana, a seventh grader who made it to an international abacus competition despite her hearing disability. Before the pandemic shut everything down, students here had won over a hundred medals in various competitions. Proof that when you give someone the right support and believe in them, remarkable things happen.

What makes these achievements possible is the comprehensive approach SPEVC takes. Walk through the campus and you will find speech therapy rooms where children work on communication skills, physiotherapy centres helping students improve mobility and independence, and computer labs where students

learn digital skills. There is an acoustic room for audiometric assessments, psychology consultation rooms for IQ testing and behaviour management, and a library stocked with educational and therapeutic resources.

The curriculum itself is thoughtfully designed. Students with intellectual disabilities follow the DISHA framework - a government initiative that integrates academics with functional life skills - or the National Institute of Open Schooling programme, which allows them to progress at their own pace. Students with hearing impairments follow the state curriculum up to class 7, with complete sign language training that builds both communication skills and self-esteem. Volunteers from an NGO visit weekly to impart conversational English lessons.

Education here extends far beyond textbooks. The multipurpose playground hosts training in basketball, volleyball, handball, and kabaddi. Students practice yoga for mental peace and well-being. They also learn horticulture - many come from farming communities and this helps them contribute to their families' livelihoods. The produce grown on campus finds its way to the school kitchen for midday meals.

Innovative projects prepare students for real independence. The 'Happy Home Project' teaches housekeeping skills like cooking, cleaning, and organising. A large room has been laid out with spaces for a drawing room, bedroom, kitchen and dining area to help students learn to use and maintain the different domestic spaces.

The 'We Can' project trains students in sorting, cleaning, and packaging - skills that have helped students get jobs in malls and shops. The 'Earn and Smile' project teaches adult students to clean and wash vehicles. With parental permission, they're already providing services to housing societies, earning money and building dignity.

But here's something that doesn't make the trophy case, and perhaps it should - there's a project called 'Mother and Child' run by Samvit Sudha. Many mothers would wait while their children were in class, the hours adding up, day after day. Then some volunteers had an idea. What if we taught them to make things? Handicrafts, artefacts, things people might actually want to buy.

So, they started training sessions. Women from modest backgrounds, who'd never thought of themselves as particularly creative, began

*(Continued on page 15)*



**A Loving Tribute**

**Smt. Vijaya Gurudas Dhareshwar  
November 6th, 1948 – January 19th, 2026**

**My Amma – my steadfast anchor - quiet strength and  
always my guiding light.**

**She was a gentle and dignified soul, firmly rooted in  
traditional values, faith, and simplicity. Her life was one  
of selfless devotion to most revered  
Guru, Guruparampara and Math along with her  
unwavering dedication to her family.**

**She faced all of life's challenges with quiet resilience  
and immense grit.**

**She will always be fondly remembered for her warm  
nature and unique sense of humour, and she will remain  
deeply missed by her family, relatives, and friends.**

**May her noble soul attain Sadgati.**

**Fondly remembered by:  
Gurudutt – Prachi  
Dhareshwars & Nayampallys**



In Loving memory of

**Sunitha Kumble nee Tallur**

Dec 24th, 1943 - Mar 17th 2025

Sunitha, beloved & supportive wife of Bhaskar, loving mother for Anuradha, affectionate Ammamma for Ria and a calm presence on her son in law, Shailesh is very much missed every day!

Sunitha, daughter of Venkat and Sundari Tallur, was born in Udupi, Karnataka in an English and Mathematics teacher's busy household of 4 other siblings. In the days when girls were married off at a very young age, she insisted and enrolled herself to study for a Bachelor's degree in Botany from MGM college, Udupi.

She was the second oldest sister and in her early 20's became the sole caretaker and breadwinner for her aged parents and 3 younger brothers. She was a very bright, intelligent and an initiative taker in all walks of life. Her grit and determination to succeed in life was her hallmark. She worked for Syndicate bank in Manipal throughout her 20's. She always chose independent thinking and faced situations head on. Her confidence and go getter attitude gave her family a compass in life which we are very grateful for!

When she got married at age 27 to Bhaskar Kumble, they truly worked together to create a beautiful life. She strived to make a beautiful home for her family. Cooking was her way to share love. Friends, neighbours and family would look forward to her very popular cakes, nankatai and her successful results with making ketchup, jam and peanut chikki which she would share generously with all. We would eagerly look forward to her home made onion vadiyo, mysorepak and gava pittu ladoos which her grand daughter, Ria remembers fondly to date. Every Diwali was a feast for the eyes and our appetite with 9-10 items she would start making at home, weeks in advance.

She passed on her love of reading to her daughter and grand daughter, Ria. She looked for ways to be more efficient with money and delay gratification thereby teaching her family the value of savings and long term thinking. She always said to "take the higher road and focus on our goals". She never had a bad word for anyone and enjoyed the small delights of daily living.

She loved learning new things and applying them to life. She learnt sewing and pattern cutting and made beautiful dresses which her daughter was thrilled to wear. The teamwork which my parents displayed showed in this skill too - when Amma stitched a dress for her daughter to wear and Pappa hand embroidered a design using thread on the front. She made laundry soap at home which we used for years to wash our clothes prior to the washing machine.

Her love for nature and medicinal plants kept both her and Pappa busy with reading books and articles on homeopathy and naturopathy. She would make sure that a clay tray of water was kept for the squirrels and birds to drink during the summer. She kept herself busy with her hobbies and a busy social life with her friends and relatives. It was a joy to come home to a happy and loving wife and mother! We are forever grateful for her loving presence and steadfast guidance. Amma, you are in our thoughts at all times.

In Memoriam  
Bhaskar Rao Kumble  
Anuradha, Ria and Shailesh Koppikar  
Kumble Family Tallur Family Friends and Relatives

## Atharv Bangalorekar's moment in the limelight at the Oz Open

10-year-old Atharv Bangalorekar, a budding Tennis talent based in Melbourne had a memorable outing at the recently concluded Australian Open tournament. Atharv is the son of Pooja and Akshay Bangalorekar, and grandson of Geeta and late Krishnanand Bangalorekar, and Kavitha and late Ashok Taggarse.

His coach, Jake Zimmerman arranged for him to do the coin toss before the Day 2 match between Iga Świątek and Yuan Yue. As Atharv stepped onto the famed center court - the Rod Laver Arena - it was a dream come true for him. He was also invited to stay for the entire evening session, where he watched Iga vs Yuan, followed by Djokovic vs P. Martinez. He stayed glued to his seat until the very end. A very fortunate young trainee getting such a prominent platform!

In 2022, as a six-year-old, Atharv had watched the epic Australian Open final between Medvedev and Nadal, and that match sparked his love for tennis. Soon after, he began his coaching for tennis at the Celebrations Club in Andheri Lokhandwala, and from that moment on, tennis became a big part of his life. His favourite player has since been Carlos Alcaraz - "Carlitos."

After moving to Melbourne, Atharv continued his tennis journey. His parents were fortunate to find an excellent coach, Jake Zimmerman, at East Malvern Tennis Club, close to their home. Jake is patient yet firm, and his constant encouragement has further deepened Atharv's passion for the sport.

Living in Melbourne - the home of the Australian Open - has been a dream for the young tennis fan. Atharv has had the chance to see many of his favourite players live, including 'Carlitos' himself. He not only saw Alcaraz play in-person, but also met stars like Andrey Rublev, and Stan Wawrinka. He was also lucky enough to watch Rohan Bopanna practice and even take a photo with him.



**Rohan Bopanna**



**Andrey Rublev**



**Stan Wawrinka**



**The Pinnacle of his journey so far arrived on January 19th, 2026, during Australian Open Grand Slam.**



# Chitrapur Heritage Foundation

711 Daylily Court, Langhorne, Pennsylvania, USA

## Connecting US Amchis to Chitrapur Math

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

### The activities of CHF includes:

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

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

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

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

learning and discovering. One mother described it as finding a part of herself she didn't know existed. Today, these women create products that sell through Samvit Sudha's outlets. It's changed how they see themselves - not just as caregivers, but as earners, as artists, as contributors. What SPEVC silently achieved here goes beyond education. By nurturing both the child and the parent, they're not just changing two lives - they're lifting entire families.

The ripple effects are everywhere. The school newsletter, Parijna Patrika, keeps everyone connected. People sponsor students for about ₹25,000 a year. Others volunteer time, share skills, and celebrate personal milestones at the centre. Every purchase of a 'Holding Hands' product becomes a thread connecting a stranger to a mother's talent and a child's education.

The philosophy at SPEVC is simple but profound. They're preparing students not just to get by, but to stand on their own. Vocational training teaches file-making, jewellery crafting, rangoli, mehendi, and stitching - moving from paper bags to cloth bags to clothes, building skills that lead to real employment. The goal isn't charity. It's 'Atmanirbhar' - self-reliance.

SPEVC's mission talks about loving the unloved and helping the hopeless. But spend some time

learning about the place and you realise those words belong to 1985, not 2026. These students aren't waiting to be rescued. They're busy learning computer skills, going through physiotherapy, training for jobs, winning medals, and acting in films. They're building the kind of independence that comes from genuine ability, not sympathy.

What started in two barracks four decades ago with fifteen students and a lot of faith has become something much larger. Not because someone had a perfect plan, but because enough people kept showing up, kept believing, kept working. The story of SPEVC isn't really about disability at all. It's about what communities can build when they decide everyone deserves a chance to discover what they're capable of.

For more information on the wonderful activities conducted at the Centre, please visit the school website <https://spevc@chitrapurmath.in> or [www.spevc.in](http://www.spevc.in). The real invitation, though, isn't to a website. It's to pay attention to what's possible when we stop focusing on what people can't do and start noticing what they can.

***Shri. Vinayanand S. Kallianpur, Secretary (+91-9890020280) and Shri. Pramod Mudbhatkal, Administrator (+91-9870227728) can also be contacted for any information.***

#### **DONATIONS INVITED FOR SPEVC**

The Shree Trust (PAN No. AAATS1937L) is registered under Section 80G, hence donations are exempt under the Income Tax Act. Being a non-profit institution, it relies solely on the financial assistance from generous well-wishers and supporters to achieve the Trust's Aims and Objectives.

#### **The details for remittance of donations through NEFT/RTGS are:**

Trust Name: Shree Trust

Bank: SVC Co-op Bank Ltd., Virar (West) Branch

Account No.: SB A/c No.: 104203130005101

IFSC Code: SVCB0000042

After remitting the funds the donors are requested to send an email to [spevc@chitrapurmath.in](mailto:spevc@chitrapurmath.in) with the details of the remittance made and their PAN number.

Only Indian passport holders can send their donation to this account.

Foreign passport holders are requested to contact Donor Facilitation Cell on email [donor.facilitation@chitrapurmath.net.in](mailto:donor.facilitation@chitrapurmath.net.in) who will guide the prospective donor on the requirements and provide them with the bank details of the FCRA account.

**Achievements by SPEVC students in 2023-24 & 2024-25**

**During the Academic Year 2023-24, our students have bagged with a haul of 40 Gold Medals, 27 Silver Medals and 18 Bronze Medals in various Sports and Athlete activities.**

**During the Academic Year 2024-25 our student Ankita Jadhav got 1 silver & 3 Bronze medals for Bocce National Championship for Maharashtra Team.**

**During the on-going Academic Year 2025 – 26 till date, our students have returned with 2 Gold, 7 Silver, 5 Bronze and 5 consolation prizes in Table Tennis Competition organized by AWMH where our 19 students from our school had participated among total 477 students of Total 36 Schools.**

**On 10<sup>th</sup> December 2025 World Disability Day was celebrated in Palghar in which our 25 students from Intellectual Disability Section & Vocational Section participated in various Sports –**

- 22 students ranked first,**
- 9 students ranked Second**
- 7 students ranked third**

**Our student Master Siddhesh Mahadik bagged silver medal in National Basketball Championship between Maharashtra & Odisha.**

**On 19<sup>th</sup> December 2025 Sports were organized by Jamnabai Narsee School our 40 students participated and bagged 6 Gold, 4 Silver, 1 Bronze and Runner up Trophy among 30 Schools for Students having Intellectual Disability.**

**Rehabilitation:** 17 of our students have been rehabilitated after training and are earning their own livelihood under Parijnan Foundation – Samvit Sudha.

- About 1769 families of Handicapped students have benefitted and been uplifted since the Centre was established in 1985.
- Mothers of three students had joined as Special Teachers (since retired).
- We have given one of our own students as a Craft Teacher.
- We have given employment to mothers of eight handicapped students as Care Takers. Two of them have since superannuated.
- We have also employed one of our own students as Care Taker.
- Apart from the above, mothers of 56 handicapped students were given work/employment under the banner 'Holding Hands' of Samvit Sudha.
- Total 1838 beneficiaries have been uplifted so far since the inception of the school in 1985.

**Rates for Classified Advertisements  
in Kanara Saraswat**

For the first 30 words: ₹ 700/- for KSA Members (Minimum ₹ 735/-) and ₹ 750/- for Non-members. For every additional word, thereafter:

₹ 25/- +GST 5% on all ads.

All remittances are to be made by D.D.  
or cheque, in favour of 'Kanara Saraswat  
Association'  
Or by NEFT

Sudoku				Level Hard			
		6	3		9	7	
	2		7		8		4
				1			
		8	5		2	3	
	7						6
		3	6		4	1	
				5			
	4		1		7		8
		5	4		6	2	

Solution on page

## Minutes of the SGM of KSA

### MINUTES OF THE PROCEEDINGS OF THE SPECIAL GENERAL MEETING OF THE KANARA SARASWAT ASSOCIATION (KSA) HELD AT SHRIMAT ANANDASHRAM HALL, TALMAKIWADI, GRANT ROAD ON SATURDAY 14TH FEBRUARY 2026 AT 10.00 a.m.

As the quorum was not formed at 10 a.m., the meeting was adjourned for 30 minutes or till the quorum was formed, whichever is early.

As the required quorum was formed at 10.05 a.m., the meeting reconvened at that time. The total number of members in attendance were 24.

KSA Hon. Secretary Smt. Ashwini Prashant invited KSA Vice President Shri Udaykumar Gurkar, KSA Chairman Shri Mahesh Kalyanpur and Vice Chairman Shri Rajendra Kalyanpur to be seated on the stage.

The Special General Meeting (SGM) started with the Sabha Prarambh Prarthana recited by Smt. Prashanti Bhat.

Shri Mahesh Kalyanpur stated that KSA President Shri Kishore Masurkar had some difficulty in attending the SGM due to some personal exigency. Hence, Shri Mahesh Kalyanpur requested KSA Vice President Shri Udaykumar Gurkar to Chair the meeting.

Shri Gurkar welcomed members to the KSA SGM and stated that it was a pleasure to see KSA members attending the SGM on a holiday. Shri Gurkar then requested Hon. Secretary Smt. Ashwini Prashant to take the Agenda forward for the proposed amendments to KSA's Rules & Regulations (approved by the Assistant Charity Commissioner on 18.11.2024) in view of mandatory statutory requirements for the renewal of the Association's registration under Sections 12AB and 80G of the Income Tax Act, 1961.

#### Agenda Item 1 – Reading of the notice convening the meeting

Hon. Secretary Smt. Ashwini Prashant then read out the notice

#### Agenda Item 2 – To approve amendments to KSA's Rules & Regulations (approved by the Assistant Charity Commissioner on 18.11.2024) in view of mandatory statutory requirements for the renewal of the Association's registration under Sections 12AB and 80G of the Income Tax Act, 1961. The Explanatory Notes are given as Annexure 1.

- Hon. Secretary Smt. Ashwini Prashant then updated the General Body as follows:

Recently KSA had applied for renewal of KSA's registration under Sections 12AB & 80G of the Income Tax Act, 1961. The Income Tax Office (ITO) asked KSA to provide a copy of the latest Rules & Regulations dated 26 September 2021 (as approved by the Charity Commissioner on 18.11.2024), among other documents. There are three clauses required by the ITO to be part of any Trust's Rules & Regulations (viz. Area of operation, Irrevocability, & Utilization of Funds), which are currently not included in KSA's Rules & Regulations. We need to include the same therein immediately so as to ensure that the renewal of KSA's registration under Sections 12AB & 80G is smooth.

- 80G renewal benefits all directly by allowing the donations to KSA to remain tax-deductible.
- KSA's Legal Consultant Adv. Hule has guided us on the way forward on this:

Step 1: The KSA Managing Committee (MC) is required to approve the above-mentioned amendments to KSA's Rules & Regulations before placing it before the SGM for its approval.

Smt. Ashwini stated that accordingly, KSA MC vide its meeting held on January 26, 2026 has approved the above amendments & recommended the same to be placed before the SGM for its approval.

Step 2: The 1<sup>st</sup> SGM is to be convened with a notice of 15 days to the members wherein the amendments must be passed by a 3/5<sup>th</sup> majority of the members present & voting.

Hence, today we have convened the 1<sup>st</sup> SGM for the same.

Step 3: As per law, the resolution of the 1<sup>st</sup> SGM constitutes a "proposition" and requires confirmation at a 2<sup>nd</sup> SGM, which must be convened specifically to confirm the resolution passed in the 1<sup>st</sup> SGM. The 2<sup>nd</sup> SGM is to be held post a mandatory one-month interval, which is a statutory requirement.

It is hence proposed that the 2<sup>nd</sup> SGM will be held on March 14, 2025 at 10 a.m. In the 2<sup>nd</sup> SGM the resolution of the 1<sup>st</sup> SGM must again be confirmed by a 3/5<sup>th</sup> majority of the members present & voting.

Step 4: Post the 2<sup>nd</sup> SGM, the Change Report is to be filed with the Charity Commissioner within 30 days.

### Reasons for amendments proposed

- The Utilisation of Funds clause is a standard legal term for tax purposes. The phrase “exclusive use of funds” (which is proposed to be added to KSA’s existing Rules & Regulations under clause no 8 on “Accounts, Audit, Funds & Property”) means that the Trust’s assets cannot be “taken back” by founders or members for private use.
- Under KSA’s existing Rules & Regulations, in clause no 13 on “Safeguard Against Dissolution”, the fundamental voting power (i.e. the three-fourths majority required for dissolution) remains unchanged – only the “Irrevocable” status with the phrase stating “always be irrevocable” is proposed to be added.

Smt. Ashwini thereafter took the members through the three proposed amendments as given below:

Changes proposed under clause		Existing Sub-Clause No.	Existing Sub-Clause	Proposed Sub-Clause No.	Proposed Sub-Clause (additions/ modification highlighted in bold)	Reason or Change
No.	Heading					
4	Management of the Association (Area of operation clause)	--	--	4.8	<b>The Association shall operate within the boundaries of India</b>	Statutory Requirement
8	Accounts, Audit, Funds & Property (Utilization of Funds clause)	--	--	8.14	<b>The funds and properties of the Association shall exclusively be used for the furtherance of the prevalent objects of the Association</b>	
13	Safeguard Against Dissolution (Irrevocability clause)	13.1	The Association shall not be dissolved or wound up except by a vote of not less than three-fourths of the total number of the members present at a Special General Meeting of members convened for that purpose. The dissolution or winding up of the Association shall occur in the manner set out hereunder in Rule 13.2	13.1	The Association shall <b>always be irrevocable and will not be dissolved or wound up</b> except by a vote of not less than three-fourths of the total number of the members present at a Special General Meeting of members convened for that purpose. The dissolution or winding up of the Association shall occur in the manner set out hereunder in Rule 13.2	

Smt. Ashwini asked the members present at the SGM if they had any feedback or comments or queries with respect to the inclusion of the three statutory clauses as explained above. Since there were no questions or queries from any members, the resolution for ‘Amendments to KSA’s Rules & Regulations (approved by the Assistant Charity Commissioner on 18.11.2024) in view of mandatory statutory requirements for the renewal of the Association’s registration under Sections 12AB and 80G of the Income Tax Act, 1961’ was put to vote. The resolution is as follows:

**RESOLVED THAT** the three statutory amendments, which are the inclusion of Area of Operation, Irrevocability & Utilization of Funds clauses, to Kanara Saraswat Association’s current Rules & Regulations dated 26 September 2021 (as approved by the Charity Commissioner on 18.11.2024) be and are hereby unanimously approved by the members present & voting.

**Proposed by:** Shri Ramkishore Mankekar

**Seconded by:** Shri Sunil Ullal

**Passed Unanimously**

Smt. Ashwini stated that as per the statutory requirements, the second SGM is scheduled on March 14, 2026 at 10a.m. and the Notice for the same will be circulated shortly. She requested all to kindly attend the 2nd SGM. As there were no further suggestions/feedback/queries, Smt. Ashwini Prashant invited all members to partake of the refreshments post the Vote of Thanks and the Sabha Samapti Prarthana by Smt. Prashanti Bhat.

Smt. Prashanti Bhat proposed the Vote of Thanks to the Chair and to all the KSA members who were present at the SGM. She further thanked Shri Kishore Masurkar and Shri Udaykumar Gurkar for their continued support and guidance. She expressed thanks to Guruprasad Caterers for providing the refreshments, Shri. Bhavesh Jain for the decorations, Shri Bipin Kulkarni & his team for the sound system, KSA Committee as well as the KSA staff members.

She recited the Sabha Samapti Prarthana at the end of the SGM.

# KANARA SARASWAT ASSOCIATION (Regd.)

Founded on November 26, 1911  
Regn. No. under Societies' Registration Act XXI of 1860 : 736 of 1934 1935.  
Regn. No. under Bombay Public Trust Act, (Bom, XXIX of 1950) : F. 41(B.)

Mob. : 8879557536  
e-mail : admin@kanarasaraswat.in  
Website: www.kanarasaraswat.in  
Pan No.: AAATT0071E  
GSTIN No.: 27AAATT0071E2ZS



Association Bldg,  
13/1-2, Talmakiwadi,  
235 K, Javji Dadaji Marg,  
(Tardeo Road),  
Mumbai - 400 007

## NOTICE OF THE SECOND SPECIAL GENERAL MEETING (CONFIRMATION MEETING)

Notice is hereby given that a Second Special General Body Meeting (SGM) of Kanara Saraswat Association (KSA) will be held on Saturday 14<sup>th</sup> March, 2026, at 10.00 a.m. in the Shrimat Anandashram Hall, Talmakiwadi, Grant Road-W, Mumbai – 400 007 to transact the following business:

1. Reading of the Notice convening the meeting.
2. Confirmation of the Minutes of the 1st SGM held on February 14, 2026 at 10 a.m. to pass the resolution regarding the specific three (3) amendments to the Rules and Regulations of the Association for 12AB and 80G compliance (as circulated vide the March 2026 issue of the KS Magazine to all KSA members and uploaded on the KSA website).
3. To confirm the resolution passed as a “proposition” in the First SGM held on February 14, 2026, regarding the three amendments to the Rules and Regulations of the Association for 12AB and 80G compliance. The Explanatory Notes are given as **Annexure 1.**
4. To authorize the KSA Managing Committee to file the Change Report (Schedule VI), pertaining to the three Amendments to the Rules and Regulations of the Association for 12AB and 80G compliance, with the Deputy Charity Commissioner, Mumbai, within 30 days of the 2<sup>nd</sup> SGM to give legal effect to these changes.

By order of the Managing Committee

**Ashwini Prashant**

Honorary Secretary  
February 20, 2026

## Annexure 1

### Explanatory Notes

Recently KSA had applied for renewal of KSA's registration under Sections 12AB & 80G of the Income Tax Act, 1961. The Income Tax Office (ITO) asked KSA to provide a copy of the latest Rules & Regulations dated 26 September 2021 (as approved by the Charity Commissioner on 18.11.2024), among other documents. There are three clauses required by the ITO to be part of any Trust's Rules & Regulations (given under 'Proposed Sub-Clause' column in the table below) which are currently not included in KSA's Rules & Regulations. We need to include the same therein immediately so as to ensure that the renewal of KSA's registration under Sections 12AB & 80G is smooth:

Changes proposed under clause		Existing Sub-Clause No.	Existing Sub-Clause	Proposed Sub-Clause No.	Proposed Sub-Clause (additions/modification highlighted in bold)	Reason or Change
No.	Heading					
4	Management of the Association (Area of operation clause)	--	--	4.8	<b>The Association shall operate within the boundaries of India</b>	Statutory Requirement
8	Accounts, Audit, Funds & Property (Utilization of Funds clause)	--	--	8.14	<b>The funds and properties of the Association shall exclusively be used for the furtherance of the prevalent objects of the Association</b>	
13	Safeguard Against Dissolution (Irrevocability clause)	13.1	The Association shall not be dissolved or wound up except by a vote of not less than three-fourths of the total number of the members present at a Special General Meeting of members convened for that purpose. The dissolution or winding up of the Association shall occur in the manner set out hereunder in Rule 13.2	13.1	The Association shall <b>always be irrevocable and will</b> not be dissolved or wound up except by a vote of not less than three-fourths of the total number of the members present at a Special General Meeting of members convened for that purpose. The dissolution or winding up of the Association shall occur in the manner set out hereunder in Rule 13.2	

As per statutory requirements, KSA Managing Committee vide its meeting held on January 26, 2026 has approved the above amendments to KSA's current Rules & Regulations (approved by the Assistant Charity Commissioner on 18.11.2024) and recommended the same to be placed before the 1st SGM.

Accordingly, the 1st SGM was convened on February 14, 2026, wherein KSA MC's recommendation to approve the three amendments to KSA's Rules & Regulations was passed unanimously. The Minutes of the 1st SGM are circulated in the March 2026 issue of KS Magazine as well as sent as uploaded on KSA website.

The resolution passed unanimously during the 1st SGM was as follows:

**“RESOLVED THAT** the three statutory amendments, which are the inclusion of Area of Operation, Irrevocability & Utilization of Funds clauses, to Kanara Saraswat Association's current Rules & Regulations dated 26 September 2021 (as approved by the Charity Commissioner on 18.11.2024) be and are hereby unanimously approved by the members present & voting”

The above resolution is to be placed before the members at the 2nd SGM for its confirmation.



## **Asst. Manager Vacancy at KSA office in Mumbai**

We invite applications for the position of an Assistant Manager in KSA office with excellent administrative skills to assist the Manager to manage the KSA office in Mumbai.

The responsibilities include:

- Liaison with KSA members & maintain/update their database
- Filing & maintenance of files
- Assist in preparation & arranging for meetings
- Helping in FY-end related activities including AGMs/SGMs
- Maintain records of all donations received
- Looking after the activities for KSA halls including bookings, hall charges/refunds, maintenance, etc.
- Assisting in handling KSA's various cultural functions including coordination with decorators, caterers, etc.
- Managing contract & casual advertisements for KS magazine
- Coordinating for the management of KSA's Nashik Holiday Home
- Handling accounts related activities
- Liaisoning with the banks
- Coordination with accountant for GST, FCRA, etc.
- Coordinating for renewal of various statutory renewals & filings

The candidate should have:

- Good knowledge of excel, word, etc. & be computer savvy
- Working Knowledge of Tally
- Experience in administration

Preference will be given to candidates staying in nearby areas.

Interested person may apply by email to ash\_prash@rediffmail.com within fifteen days by giving details of name, contact details, date of birth, experience etc. Please mention "Application for position of Assistant Manager in KSA office" as subject line.

Remuneration negotiable depending on administrative capability and other factors.

## **Karkala Mahashivaratri Utsava Committee 2026**

**Shri Vishweshwara Venugopala Temple Ananthashayana Road, Karkala - 574104**

The Mahashivaratri Utsava celebrations at Shri Vishweshwara Venugopala Temple, Karkala during 11-18 February, 2026 were successfully conducted and concluded with the Grace of God together with the Blessings and Guidance of our Guru, H.H. Shrimat Sadyojat Shankarashram Swamiji.

The active participation, support, presence, contributions, and help of the Sadhakas, Sadhikas, Bhajakas, Bhaktas and the others including the online viewers also significantly added to the splendid observation of the auspicious events.

We sincerely THANK one and all. Prayers have also been made to the LORD for the continued Grace. Pranams at the Holy Lotus Feet our Guru have also been offered for their continued Blessings and Guidance.

**We request devotees who have remitted donations but not emailed / communicated their details to please do so on MSUkarkala2026@gmail.com / Whatsapp to the Convenor on 9902166682**

## **Wartime Snafus**

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

SNAFU. The acronym once meant 'Situation Normal and Fully Understood' but it is today generally considered to mean 'Situation Normal All Fouled Up.'

My first experience of participating in a real live war was as DAA & QMG of an infantry brigade in the Barmer Sector during the 1971 Indo-Pak war. It is common belief that things seldom go as planned in war; nevertheless there are instances when foresight, application and coordination could have saved some ugly situations from occurring. A few examples are given below.

**Under the Big Guns**

As the 11th Infantry Division advanced into Pakistan along the Gadra – Munabao - Khokrapar axis towards Hyderabad city in Sind, the division was subjected to intensive air attacks from dawn to dusk by the PAF, trying to thwart the division's progress. Movement in the desert was painfully slow; it could take up to 24 hours to move a column of vehicles a mere 10 kms. Duckboard tracks were very limited and extricating loaded vehicles which got stranded in the sand was a herculean task. They were often abandoned wherever they were stuck, to be retrieved later. To avoid air attacks, the logistic 'B echelons' which were brigaded, were ordered to move mostly at night.

The brigaded B echelons leap-frogged from bound to bound once every three or four days, in consonance with the division's progress. As the advance progressed deeper into Pakistani territory, and we had to move each time, we were given a new map reference for our next location by the Q branch of the division. Navigation was extremely difficult. We maintained direction with the help of compass and stars, high sand dunes outlined against the night sky (always in a NE – SW configuration), and estimated own position by the sound of gunfire since we knew the locations of our own gun positions. We estimated distance covered by the odometer of the vehicle.

At one time during the advance we received intelligence reports of small, mobile, hard-hitting tank based Pakistani marauding groups attempting to disrupt the advance by striking at the soft administrative echelons in the rear. It was a matter of grave concern to me because

none of the elements in the entire brigaded B echelons held a single anti-tank weapon. Not even for repairs in the workshop element. I shared my concern with my Brigade Commander at the earliest opportunity.

Since tactically, in an advance the B echelons are always some distance behind the main body, the Commander felt that the tactical solution to the problem was either that the B echelons stay well behind and out of range of Pakistani marauding troops or stay well forward, tucked right behind the main body and hence under its indirect protection. Since movement in the desert presented immense problems, staying well back was not an acceptable solution. The Commander ordered the B echelons to move to a new location close behind the main body of the brigade.

I approached the AQ in the divisional headquarters asking for allotment of road space and a new location for us to establish ourselves. We were given new map coordinates where we were to finally position ourselves. We moved at dusk and arrived at our allocated map reference while it was yet dark.

We were barely able to get a few hours rest after organizing our perimeter defence when at first light, we woke to the thundering noise of firing of own 130 mm medium guns just a stone's throw away from us. I hurriedly scrambled the B echelon elements knowing that the guns which were dug in were not going to vacate their position, and decided to clear out of there and out of harm's way. Our action proved timely because by 8 am, Pakistani fighter bombers were pounding the gun positions with bombs, canon and rocket fire and had we remained there we would have definitely suffered collateral damage. We got a ring side view of the Pakistan aircraft attacking our medium guns. Just like in the movies. We joined in by firing our rifles and machine guns at the Pakistani aeroplanes and we cheered madly when we saw one aircraft trailing smoke, explode into a sand dune. No one was really sure who had actually shot it down.

After the war, when armies inevitably go over their actions again and learn lessons from the mistakes committed, the lack of coordination between the

Q Branch and GS Branch in our division was starkly brought out. The Q Branch had given us the same map area to deploy the B echelons as the GS Branch had given to the gunners.

However, as the saying goes: nothing succeeds like success. Since we had won the war and the B echelons had not suffered any casualties, the snafu was glossed over and soon forgotten.

### **Water Woes**

The forward brigade leading the advance had two infantry battalions with similar names; 10 Sikh and 10 Sikh LI; each battalion on either side of the main axis. When the advance was finally halted, these two leading battalions astride the centre line were just a few kilometres short of the green belt ahead, at Naya Chor. Availability of water was a major problem and 10 Sikh LI was sending SOS after SOS for water. It was decided by the GOC, Maj Gen RDR Anand, to commandeer all the water bowsers available in the rear and send a water convoy to the battalion.

When after two days the battalion was still reporting that the situation was desperate, the GOC wanted to know where the water bowsers had reached and to the shock and dismay of the entire divisional staff it was discovered that the convoy had reached 10 Sikh instead of 10 Sikh LI. The letters LI were forgotten along the way. It took another day to correct the situation. Needless to say that heads rolled in consequence.

Supply of water played a major role in the desert war. We heard later that a neighbouring brigade which was advancing on a subsidiary axis was also in dire straits for lack of water. The Army and Air Chiefs in Delhi agreed to divert air effort for an air drop. But when the huge four engine transport plane carrying the water containers arrived at the designated location it had to abort its mission and return to Delhi because the brigade had failed to prepare and mark the dropping zone. The Brigade commander had to pay the price for such ineptitude.

Logistics in the desert is extremely difficult; truly a nightmare. And as the fighting intensifies and distances increase it boils down to the very basics; supplying hot food, water, ammunition and FOL. Treating and evacuating casualties, as also disposal of the dead and evacuation and repair of damaged equipment. A lot of engineer and infantry effort had to be deployed in the desert, to lay duckboard tracks and keep it serviceable. Water had to be ultimately supplied by a specially organised water train.

### **Diesel Dilemma**

As the division advanced deeper into Pakistan, we received information one day that a newly raised independent armoured squadron was soon to be attached to our brigade for a special operation. I dreaded the thought. Looking after the logistics of almost two brigades (the leading brigade as well as my own which was following closely on its heels) was bad enough but an armoured squadron which is so fuel guzzling and equipment heavy, I could well do without. And as I had feared, as soon as the squadron arrived, the tank crews demanded fuel for topping up. The total fuel requirements of an entire infantry brigade could be transported in just two x three-tonner vehicles but to just 'top up' the tanks we required almost 15 vehicles. We approached the division and were allotted some third line transport for the purpose.

We sent our collection party with an indent back all the way to Gadra Road to collect the diesel. When the convoy reported with the diesel, 12 hours later, I was horrified to be told that they had brought the wrong type of diesel. There are two types of diesel; one for normal trucks or 'B' vehicles in military parlance (DHPP-B) and another type for tanks i.e. 'A' vehicles (DHPP-A). They had brought DHPP B instead of DHPP A.

It was providence that the special operation was called off for some reason and we got enough time to exchange the fuel for the correct type. This snafu therefore went unnoticed by the powers that be. God was surely watching over us.

### **Load Tables**

Having joined the brigade directly from Staff College I had a very up-to-date Staff Officer's Handbook which gave much useful military information and tables on various subjects required by staff officers. Information such as the number of casualties that could be loaded into different types of aircraft for evacuation by air.

Some casualties had just reached the brigaded B echelon area when we were told that an aircraft was expected and we could evacuate any urgent case by air. I looked up my staff officer's handbook and wondered whether it would be some STOL aircraft landing on the flat, hard, dry, lake bed nearby or a helicopter. Imagine our dismay when the aircraft turned out to be a small Air OP, fixed-wing Otter. With great difficulty we loaded one walking wounded casualty into it. The others were sent back by road transport.

# California Notebook

## A glimpse of what it is like to live in California

JAIDEV CHANDAVARKAR

### Yoma Myanmar

Ever since I read Benegal Ramesh mam's memoirs of life in Rangoon, and his war year experiences, I wanted to get some first-hand experience of Burma. Besides, Chitra's mother was born and spent her early childhood years in Rangoon. Like most of the Bhanap families settled in Rangoon, her family too, had to leave for India when Japanese invasion of Burma was imminent. Why not, we thought, check out Burmese food in the Los Angeles area? It would be one step towards travelling to Myanmar.

I checked with a Burmese friend of mine about good local Burmese restaurants. She was dismissive of the Burmese restaurants in Los Angeles and told me that the best Burmese food in Los Angeles was the cooking she did at home. She even invited Chitra and me for lunch so we could taste great Burmese food. But we wanted to try restaurant food before we visited her.

I made a random choice that fell finally on Yoma Myanmar, in Monterey Park, a city to the east of Los Angeles and about 65 miles from Thousand Oaks. The restaurant was set in a series of drab stores, each one almost indistinguishable from the neighboring one. It was a small restaurant, with only five tables arranged close to each other. An embroidered map of Burma with its major regions hung on the wall and scattered about the restaurant were some Buddha heads and other art objects. Within a few minutes, the owner of the restaurant emerged from the back room. She was enthusiastic about Burmese food and very willing to talk about it. She told us she had arrived in the US about twelve years ago from a small village 200 miles north of Rangoon and had set up this restaurant in Los Angeles to offer Angelenos the food she loved so much.

We told her why we were looking for Burmese food - that Chitra's mother was born in Rangoon and still had happy memories of Burmese delicacies, such as, for instance, the noodle soup that used

to be sold at street corners in Rangoon. The owner immediately recognized what we were talking about. She said it was difficult to reproduce the mouthwatering taste of the Lay Ban Sar noodle soup (Burmese for street food), but she did offer the very same noodle soup in her restaurant.

We ordered the noodle soup and added vegetable fried rice, an eggplant curry and some appetizers. As we waited for our food and were munching on the samusas, we were joined in the restaurant by an Indian family of three people. They took the table next to us and were soon chattering away amongst themselves. But their conversation was not in any Indian language that we recognized. But when the owner came out from the back room, they continued to speak to her in the same language. They were speaking Burmese!

We got talking and it turned out they were Indians settled in Burma for three generations. They owned and ran a tourist hotel in Rangoon. We exchanged contact details and told them about our plans to visit Myanmar next year. They insisted that we should come stay with them in their hotel.

The food was good! This was our first encounter with Burmese cuisine, and while the food is similar to Indian food, it has a different taste that clearly distinguishes it. The eggplant curry, for example, was less heavily spiced. Instead, the restaurant had used fresh herbs like lemongrass, ginger and garlic that gave it a Thai food twist. It turned out that using fresh herbs was characteristic of Burmese cuisine - whereas Indian food leaned towards dry spices, such as cumin, coriander, turmeric and red chili powder, Burmese food used fresh herbs and savory, sour, fermented flavors, such as tamarind paste.

The food was good! If this was the mediocre restaurant food that my friend had referred to, we were in for a treat at her home!

Email: [chitransai@gmail.com](mailto:chitransai@gmail.com)

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## The Fearless Tank of the Savannah

BHAKTI ULLAL

*'A cobra's bite can kill a grown human in under 30 minutes.*

*A honey badger shrugs it off, takes a nap, and then eats the snake'*

If that isn't the most mind-bending introduction to an animal, welcome to the legend of the honey badger—a creature so bold, so bizarre, and so astonishingly tough that even the world's deadliest predators give it a cautious side-eye. The honey badger isn't just an animal; it's a global reminder that size is never the final word on strength or spirit.

### ***An Animal, an Attitude***

The honey badger (or ratel), found across Africa, the Middle East, and the Indian subcontinent, isn't just an animal—it's an attitude. Its wide distribution is impressive, but what's more astonishing is how it thrives in completely different habitats: deserts scorching at 48°C, woodlands thick with predators, and grassy savannahs where danger lurks behind every rustle. Yet this not-so-humble creature struts through life as if it owns the deed to the continent.

### ***Looks That Lie***

At first sight, the honey badger doesn't look like much—black body, white cap, short legs. If looks could deceive, this would be the ambassador of deception. It looks like a loaf of bread that decided to pick a fight. But underestimate it, and you will find yourself in the company of some of the world's greatest wildlife mistakes.

### ***Built Like a Biological Tank***

What makes the honey badger extraordinary is not just its strength or agility but its astonishing cocktail of adaptations that seem almost fictional. For one, take its skin: thick, rubbery, and loose. A predator can bite a honey badger, but its skin simply twists around, allowing the badger to turn mid-bite and retaliate. And the badger will usually go straight for the sensitive parts.

### ***Venom? Just a Minor Inconvenience***

One of the most unbelievable aspects of the honey badger is its tolerance for venom. It regularly hunts venomous snakes, including cobras and puff adders. When bitten, it may collapse for a while—

sometimes for several hours—but it eventually wakes up, recovers, and continues its meal.

Scientists believe this resistance comes from specialised cellular structures that reduce the impact of neurotoxins. But for a story, it looks like sheer audacity. Imagine being bitten by something lethal, taking a nap, and then returning for dessert.

It applies the same boldness to bees. When raiding a hive, the honey badger endures hundreds of stings without retreating. It claws its way to the honey, eats its fill, and leaves—swollen and stung, but victorious.

### ***The Sweetest Crime Spree***

Of course, we must talk about the name—honey badger. It sounds sweet and cuddly, like a character in a children's cartoon, until you remember it climbs trees to raid beehives, ignoring hundreds of angry bees stinging it at once. Beekeepers in Kenya have lost entire honey farms to this one relentless creature. The badger breaks the hive open like a burglar breaking into a safe, grabs the honey, ignores the chaos, and leaves. One might say it doesn't fear bees—but more accurately, bees fear wasting time on it.

### ***A Bird, a Badger, and a Heist***

Curiously, the honey badger sometimes teams up with the greater honeyguide bird, which leads it to beehives. The bird wants the wax and the larvae; the badger wants the honey. This partnership, part real and part folk legend, is one of the quirkiest relationships in the animal kingdom. Whether the badger always shares its loot is uncertain—most scientists suspect it does not. But the story is so firmly rooted in local lore that villagers swear it's true: the bird calls, the badger follows, and the bees cry.

### ***The Houdini of the Wild***

If you are picturing a slow-moving creature bumbling about the savannah, stop!! Honey badgers are astonishingly fast, intelligent, and—to the dismay of zookeepers worldwide—world-class escape artists. One famous honey badger named Stoffel, living in a wildlife rehabilitation centre in South Africa, became a global celebrity for his ability to break out of enclosures designed like maximum-security prisons. He climbed, dug,

pushed, stacked rocks, used rakes like ladders, and once opened a gate's bolt with impressive precision. The facility eventually reinforced his enclosure with concrete, metal, and double locks. Well, he escaped again.

Stoffel's antics became so unbelievable that camera crews were brought in to document his jailbreaks. The videos are both hilarious and humbling—proof that in a battle of wills between humans and a badger, bet on the badger.

**A Gourmet with No Rules**

The honey badger's diet is equally remarkable. It eats almost everything—berries, roots, rodents, snakes, eggs, birds and even poisonous toads. Its jaws can crack open a tortoise shell, a feat even lions struggle with. And when food is scarce, it wanders enormous distances with a patience that seems at odds with its explosive temperament. But that's the thing about honey badgers—they're full of contradictions that somehow make perfect sense.

**Legends That Walk on Four Legs**

In many African communities, the honey badger appears in folklore as a symbol of stubborn courage. Some stories portray it as a trickster, others as a wise teacher, and a few as a misunderstood hero who relies on wits rather than size. One tale from Botswana describes how the honey badger challenged a leopard and survived by confusing it with clever feints. The message to the listeners: 'You don't need to be big to be brave. But you should be smart.'

**The Science of Swagger**

Scientifically, the honey badger has fascinated researchers for decades. Its powerful metabolism, pain tolerance, and unique chemical defences remain subjects of study. When threatened, it releases a foul-smelling secretion from its anal gland, similar to a skunk but arguably worse—the wildlife equivalent of pepper spray. Some scientists believe this smell may also calm bees slightly during hive raids, though bees themselves have not issued an official statement.

**Not Invincible, Just Incredible**

Despite its fearlessness, the honey badger is not invincible. Habitat loss and human conflict pose real threats. Farmers who lose poultry to its raids sometimes trap or kill honey badgers in retaliation. Conservationists across Africa are working to spread awareness and introduce badger-proof

fencing that protects both farms and wildlife. After all, the world would be poorer without this small warrior roaming it freely.

**Why We Can't Stop Admiring It**

There's something strangely inspiring about the honey badger. Perhaps it's the way it refuses to fit any stereotype. It is brave without being reckless, fierce without being cruel, smart without being delicate. It lives fully, unapologetically, with an exuberance that borders on comic defiance. Watching one trot across the savannah—bold, unbothered, and supremely self-confident—you cannot help but feel a spark of admiration.

That's perhaps why the honey badger fascinates us so deeply. It embodies a quality we secretly wish we had more of: the ability to face life head-on, without fear, without hesitation, without overthinking.

So, if you ever feel overwhelmed, think of the honey badger—the creature that gets bitten by cobras, stung by hundreds of bees, chased by lions, locked in reinforced enclosures, and still wakes up ready for round two.

And if anyone ever asks you why the honey badger doesn't care, you can smile and say, 'It's not that it doesn't care. It just knows exactly who it is.'

\*\*\*\*\*

Sudoku			Solution			Level Hard		
8	5	6	3	4	9	7	2	1
9	2	1	7	6	8	5	4	3
4	3	7	2	1	5	8	9	6
1	6	8	5	9	2	3	7	4
5	7	4	8	3	1	9	6	2
2	9	3	6	7	4	1	5	8
6	8	2	9	5	3	4	1	7
3	4	9	1	2	7	6	8	5
7	1	5	4	8	6	2	3	9

# **“A Song of Surrender” - The miraculous story of Bhajan Maharshi Hari Om Sharan, by Shailaja Ganguly**

**A BOOK REVIEW BY KRISHNANAND MANKIKAR**

I must say, it was my good fortune that my son Amit presented me with the book, **“A song of Surrender” The miraculous story of Bhajan Maharshi Hari Om Sharan**, by Shailaja Ganguly. Many of us of the earlier generation grew up listening to the bhajans by Hari Om Sharan, (1932 -- 2007). His Bhajans on the radio were a regular morning feature. Gifted with a lilting voice, he sang his bhajans infused with divinity.

Hari Om Sharan was credited with single handedly reviving the faith in, and the love for our religion among the relocated Hindus in the entire Caribbean belt.

What more can one say about him when one reads **Pt. Jasraj saying “When Hari Om Sharan Sings, I know God is here”** or after his recital, the great classical singer **Hirabai Barodekar goes up the stage to say, “I would never have rendered a bhajan like you. Which world do you inhabit when you sing with so much bhakti?”**

This book traces the journey of Hari Om Sharan from the time he was displaced from Lahore in 1947 after the partition, as a young teenager, separated from his family. He spent nearly a lifetime searching for his parents, whom he eventually found, as was told to him by his Guru, “You will find them when the right time comes.”

The small book of 131 pages, excluding appendices, is one of the few books in the **“Just can’t put it down till completed” category**. I completed it in a day, barring reluctantly taken lunch and tea breaks - so much is the gripping narrative by the writer, Shailaja Ganguly. She brings the scenes alive, for example there is an episode in which he is stranded at night in the mountainous region of Tehri Garhwal. Being hungry, he finds some sweet berries and rests under a tree, only to be woken up by a stranger who takes him to his home, and offers food and a place to rest. What happens in the morning, is only to be read in the book, in original, but, here the reader would visualise the whole terrain, the slope on which he travelled to the house of the benefactor, and the houses nearby the house where he was hosted for the night, and so on. Also, this episode has a parallel to an episode in our Shree Chitrapur Guruparamapara Charitra, which is an amazing

coincidence. Must read it in full.

The language of Shailaja Ganguly is so beautiful that she uses appropriate idioms, some quaint words and overall the flow of the language which is gripping, to say the least. The biographical narration has a deeply spiritual side and she has blended both the aspects –spiritual and biographic narration - so well, that the reading experience is enthralling.

When one reads the entire journey of Hari Om Sharan’s life, one is made aware that the life on this earth, which we have, is designed with a purpose for every one of us, and we should realize the purpose clearly and work towards fulfilling the same. From the low of life which drove him drowning himself in Ganga, to his rescue, to the support of his Guru; finding his Soulmate; how his mother told the family that he will come home some day; and how she told her husband that one evening her daughter in law is coming, when there was no indication of the would be wife of Hari Om Sharan visiting their place, are all episodes which have to be read in the book.

The way his Guru trained him was an object lesson in Guru Shishya Parampara - reminding one of Ramakrishna Paramahansa and Swami Vivekananda.

The association of Nandini Sharan with Hari Om Sharan is also beautifully etched. The touching chapters about Nandini (Madhuri) Sharan’s devotion to him and, how she herself accompanied him through his life showering all love and care on him would remain in one’s memory, long after one finishes reading the book.

Truly, as the blurb says, “His life is a testimony in the way miracles keep happening when one surrenders to the Source.” (I would make it bold to say when one surrenders to the Divine!)

We have heard Hari Om Sharan for long, but after this book, every one of his Bhajans will be heard with a new awakening. A wonderful book which is biographical but also with a strong spiritual side, is worth possessing and worth a read by the whole family.

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**KSA-CSN Entrepreneurs Conclave**  
at  
**Mumbai on Sunday 15th March 2026**  
**Venue: Talmakiwadi**  
**Time: 8.45 am to 2.45 pm**  
and  
**Bengaluru on Saturday 18th April 2026**  
**Venue: Galaxy Club - next to WTC buildings,**  
**Brigade Gateway Residences, 26/1, Dr Rajkumar Rd,**  
**Malleswaram.**  
**Time: 8.45 am to 2.45 pm**

KSA-CSN invites Bhanap Entrepreneurs and budding entrepreneurs to the Entrepreneurs Club Meet (ECM), where they all can meet, exchange information about one's business goals and plans, and make lasting connections for furthering their business goals.

Fellow KSA-CSN members are pro bono marketing aids for each other. It greatly helps if stay updated about mutual business goals, consumer targets, business USP's and achievements.

Become a Member of KSA and help us in our objectives of encouraging and nurturing Bhanap entrepreneurship.

Pre-registration is mandatory. Use link or scan QR code below to register and pay your participation donations.

Participation Donation for Mumbai Conclave:

Per attendee for 1 Conclave – Donation of ₹ 1000 for KSA Member and ₹ 1500 for non-members.

Per attendee for BOTH Conclaves – Donation of ₹1750 for KSA Member and ₹ 2800 for non-members.

Benefit of Member Rates for Conclave would be facilitated only for those paying KSA membership fees on/before /close of registrations on 10th March, 2026.

Members joining after 10th March, 2026 would be eligible for Member Rates for ALL future CSN events post the 2 Conclaves.

<https://forms.gle/kKn7TCzih66887Ch8>

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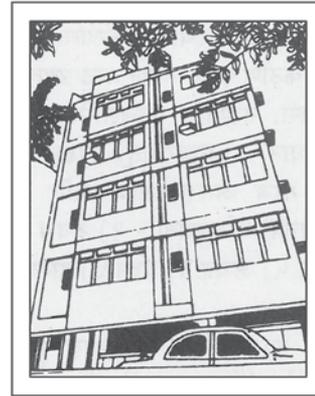
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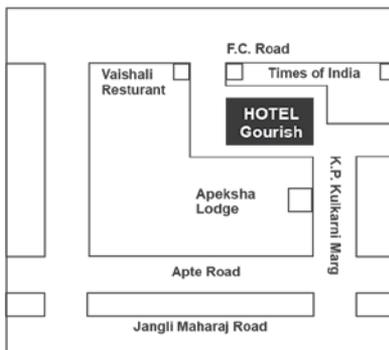
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# Amavasya Tithi

ANJALI BURDE

Amavasya or the new moon night which marks the end of a Hindu calendar month. It is considered to be a powerful day for shedding negative energies, fasting, charity and venerating our ancestors. Amavasya falling on a Monday is called Somavati Amavasya and is dedicated to the worship of Lord Shiva. Whereas if it falls on a Saturday it is called Shani Amavasya, worshipping Shanidev on this day reduces the malefic effects of Shani dosha. When Amavasya falls on a Tuesday it is called Bhaumvati Amavasya where Bhauma refers to Mars or Mangal. Many times Amavasya tithi overlaps over two nights and the darker of the two is referred to as Darsha Amavasya. While spiritual activities are generally performed on this day it is considered to be inauspicious for activities like marriages, purchase of homes or vehicles and beginning new ventures. Unlike Poornima tithis not all amavasya tithis hold special significance.

**Chaitra Amavasya**-This is the first amavasya of the Hindu calendar year and hence is considered very important for undertaking spiritual activities. Lord Vishnu is worshipped on this day. The devout also consider taking a dip in the holy rivers as highly auspicious on this day.

**Vaishakha Amavasya**- This tithi is observed as Shani Jayanti which marks the birthday of Lord Shani. Celebration of Shani Jayanti is rooted in the belief that Lord Shani's blessings can help warding off negative and malefic influences in one's life.

**Ashadha Amavasya**- This tithi precedes the first day of the holy month of Shravan and is observed as Deepa Amavasya. It is observed by Deepa puja or offering prayers to a lighted lamp thereby removing negativity and ringing in piety and prosperity.

**Shravan Amavasya**- This Amavasya is also called Pithori Amavasya. Women observe a fast on this day and pray for the well-being of their children. Idols of 64 yoginis or the mother forms are prepared using rice or wheat flour (hence the name pithori) and worshipped seeking blessing for their progeny. In Maharashtra this day is celebrated as 'Bail Pola', bulls and oxen are worshipped on this day. It is a day off from working in the fields, the horns of the bulls are painted, their feet are massaged,

their bodies are covered with colourful shawls and they are adorned with special ornaments. Puran polis are fed to them after a ceremonial aarti. The decorated bulls and oxen are led in a ceremonial procession through the village with music and dancing.

**Bhadrapada Amavasya or Sarva pitri or Mahalya Amavasya**- It marks the end of the Shraadh paksha, a fortnight in the month of Bhadrapada when ancestors are remembered and venerated. It is a day to honour all ancestors particularly when their death tithi is not known. Performing rituals helps liberate the souls of our ancestors and seek their blessings for family peace and prosperity.

**Ashwin Amavasya**- It is the most celebrated Amavasya as it is observed as Laxmi Puja of the Deepavali festival. It is believed that Goddess Laxmi had emerged from the ocean during the cosmic churning (Samudra Manthan) on this day. In the evening oil lamps are lit and Goddess Laxmi is welcomed into homes by offering special puja and rituals.

**Paush Amavasya**- This Amavasya is also called Mauni Amavasya . Ascetics and the devout follow 'maun vrata' or a vow of silence on this day. Taking a dip in the holy rivers is also considered to be auspicious on this day. This tithi holds special significance during the Kumbh Mela when thousand congregate for the holy dip in the rivers at the Kumbh Mela sites. Other Amavasya rituals like charity and ancestral worship are also performed. In some regions the Peepal tree is worshipped on this day as it is considered to be the abode of Lord Vishnu.

With this we conclude our series on Hindu calendar tithis.

**We encourage  
contributions in Konkani  
for our Devanagari pages.  
Please mail them to:  
editor@kanarasaraswat.in**



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KSA Managing Committee & KSA-CSN Task Force is happy to announce its new initiative exclusively for Bhanap Women Entrepreneurs (Existing and Aspiring)

## **KSA-CSN "WE" (Women Entrepreneur ) Meet**

**MUMBAI – on Sunday 12<sup>th</sup> April, 2026**

**Venue:- Shrimat Parijnanashram Hall (1<sup>st</sup> floor),**

**Talmakiwadi, Tardeo, Mumbai**

**– Time: 3.00 pm to 4.30 pm**

An excellent opportunity to meet Bhanap Women Entrepreneurs, exchange information, updates about your Products/Services, share connects and help mutual growth.

**Pre-registration is desirable.**

Use Link below or Scan QR code to register

**<https://forms.gle/FeFb5HYkKxR5SxfC8>**



# The Threads We Discovered Along the Way

GIRISH KARNAD

Vacations have a way of surprising us—not always through grand sights or meticulously planned experiences, but through the small, unplanned moments in between. Ours began simply enough: a family decision to join a group cultural tour and travel together for a few days. My wife, my daughter, and I packed our bags expecting temple visits, historical narratives, and long hours on the road. What we did not fully anticipate was the experience of travelling with people we had never met before—each carrying their own expectations, habits, and rhythms.

On the first morning, as we assembled near the bus, the group felt tentative. Conversations were polite but brief. People gravitated instinctively toward those who felt familiar—similar languages, similar age groups, similar comfort zones. Luggage was loaded with quiet efficiency, seats were chosen carefully, and everyone kept a watchful eye on the itinerary. The journey had begun, but the group had not yet formed.

As the bus rolled out, differences surfaced gently. Some preferred early starts, others lingered over breakfast. A few were eager for detailed explanations; others were content to simply observe. Walking speeds varied. So did patience levels. Nothing was uncomfortable, but everything required adjustment.

Somewhere along the way, my daughter remarked, “It’s interesting how travel brings out these small differences so quickly.”

“It does,” I replied. “Because there’s no familiar structure to hide behind.”

She smiled. “A bit like joining a new team.”

“Yes,” I said. “Before roles settle in.”

Gradually, almost imperceptibly, the edges softened. A shared laugh over a missed turn. Someone offering a seat closer to the aisle. A collective pause when the heat became unforgiving. The journey began to create its own rhythm, one not dictated by the itinerary alone, but by the people moving through it together.

By the end of the first day, the group was still a collection of individuals—but something had shifted. We were no longer just travelling side by

side. We were beginning, slowly, to travel together.

One afternoon, as the group paused under the shade of an old temple corridor, my daughter leaned closer and said, almost casually, “It’s interesting how people who didn’t know each other a few days ago are already looking out for one another.”

I nodded. “Yes. No one was asked to do that. It just happened.”

She thought about it for a moment. “At work, we spend so much time designing processes to make people collaborate. Here, it seems to come naturally.”

“Maybe,” I said, “because no one here is trying to prove anything. Everyone is simply part of the same journey.”

She smiled. “That’s easier on a holiday than in an office.”

“True,” I replied. “But the principle isn’t very different. When people feel included, respected, and not pushed over, they tend to bring out their better selves—whether they’re on a bus tour or in a boardroom.”

She didn’t respond immediately. Instead, she looked around as the group slowly gathered again, someone calling out names, another helping an elderly traveller adjust her bag. “I should remember that,” she said softly, as we moved on.

Over the next few days, the tour guide became a quiet constant in our journey. He was always present, yet never intrusive—arriving before the group, leaving only after everyone had settled. His voice was calm, measured, never competing with the space we were in. When he spoke, people listened—not out of obligation, but out of ease.

What struck me early on was how carefully he read the group. When energy was high, his stories were animated, peppered with humour and local colour. When fatigue crept in, his explanations grew shorter, allowing silence to do some of the work. At one crowded site, sensing restlessness, he quietly suggested a brief pause—no announcement, no justification. The group followed instinctively.

At lunch that day, my daughter remarked, “He

doesn't seem to be following the itinerary too rigidly."

"He's following the group," I replied.

She watched him speak to a couple who wanted more time at a monument, while gently reassuring others about the next stop. "That must be hard," she said. "Keeping everyone satisfied."

"Yes," I said, "especially when expectations pull in different directions."

Later, a minor disagreement surfaced—one part of the group eager to move ahead, another wanting to linger. The guide listened patiently, acknowledged both views, and then suggested a solution that allowed flexibility without derailing the plan. No one felt dismissed. No one felt indulged either. The journey continued smoothly.

My daughter thought deeply as we walked on. "At work," she said, "authority usually settles disagreements."

"Here," I replied, "trust is doing the heavy lifting."

She pondered over that. "He never says, 'This is the rule.'"

"No," I said. "He shows that he has thought it through—and that makes people comfortable accepting his judgment."

As the days went by, it became clear that his leadership wasn't rooted in control, but in preparation and presence. He anticipated needs, absorbed friction, and adjusted course quietly. People followed him not because they had to, but because it felt sensible to do so.

That evening, as we returned to the hotel after a long day, my daughter observed, "This kind of leadership doesn't draw attention to itself."

"That's often its strength," I replied. "The best leaders make the journey easier—and then step out of the way."

It was during the shared meals that the group truly began to take shape. Seating was unplanned, conversations accidental, yet over time, patterns emerged. Someone always made space for an extra chair. Food was passed around without ceremony. Preferences were remembered—not because they were announced, but because people noticed. Without realising it, we were adjusting to one another.

Kindness showed up quietly. A water bottle placed

within reach. Someone slowing down without being asked. A reassuring nod when plans changed or a step felt uncertain. None of this drew attention to itself. It simply happened.

At one point, my daughter whispered, "We didn't start out like this."

"No," I said, watching someone help fold a shawl for a fellow traveller. "But it didn't take long."

She smiled. "It feels... easy now."

"That's usually the sign," I replied.

Nothing more needed to be said. By then, the group had learned something without being taught: when people feel comfortable with one another, they begin to move together. Not at the same speed, perhaps—but in the same direction.

The next morning, we arrived early at a temple complex—before the crowds, before the noise of the day fully settled in. The air was cool, the stone underfoot worn smooth by centuries of footsteps. There was an order to everything: the queue moved steadily, rituals unfolded with precision, and volunteers went about their tasks without instruction or supervision. No one rushed. No one needed reminders.

Our guide lowered his voice as he spoke, not because he had to, but because the space demanded it. "This has been done the same way for generations," he said. "People change, but the practice continues."

What struck me was not the grandeur of the architecture or the age of the institution, but the discipline with which ordinary people upheld it. Each person knew where to stand, when to wait, when to move. There were no signboards explaining behaviour, no enforcement visible—only shared understanding. Devotion here was not emotional; it was habitual.

As we waited, my daughter observed quietly, "There's a lot of structure... but it doesn't feel rigid."

"That's because everyone understands the 'why'," I replied. "Not just the 'what'."

She watched as a volunteer gently guided a distracted visitor back into line, not with authority, but with courtesy. "At work," she said after a pause, "we spend so much time writing policies to ensure discipline."

“Yes,” I said, “and still struggle to make them work.”

Here, discipline wasn't imposed. It was internalised. People followed the process not because they feared consequence, but because they respected continuity. They were temporary custodians of something much larger than themselves.

As we stepped aside to make way for the next group, I realised that institutions—whether temples or banks—endure not because of rules alone, but because people believe in preserving their spirit. Structure provides stability, but it is shared belief that gives it life.

As the journey drew to a close, the bus grew quieter—not from exhaustion alone, but from a sense of completion. Phone numbers were exchanged, photographs shared, promises made with the gentle understanding that some connections would endure, while others would simply remain fond memories. The group that had once assembled as strangers was now dispersing, each returning to their own routines, responsibilities, and worlds.

On the drive back, my daughter sat by the window, watching the landscape slip past in familiar reverse. “It's strange,” she said after a while. “How quickly this felt normal.”

“That's how belonging works,” I replied. “It doesn't announce itself. It settles in.”

She nodded. “I keep thinking about how little it took. No grand effort. Just attention... and consideration.”

“Yes,” I said. “Those are often underestimated.”

What struck me then was how closely the journey mirrored the life of any enduring institution. Whether it is a centuries-old temple, a group of travellers on a shared route, or an organisation navigating change, the fundamentals remain the same. Structures matter. Processes provide stability. But it is culture—the invisible web of behaviours, assumptions, and shared values—that determines whether people merely coexist or truly move forward together.

In our professional lives, especially within institutions that carry responsibility and trust, we often focus on what must be done: compliance, targets, timelines, risk frameworks. These are essential. Yet, beneath them lies another layer—quieter, less measurable, but equally critical. It is

reflected in how we listen, how we accommodate differences, how we respond when plans shift, and how we treat those who rely on us.

As we stepped off the bus for the last time, my daughter turned to me and said, “I suppose leadership isn't always about leading from the front.”

“No,” I replied. “Sometimes it's about holding the space—so others can move with confidence.”

She smiled. “That's harder to put into a policy document.”

“Yes,” I said, smiling back. “But easier to recognise when it's missing.”

The journey ended, as all journeys do. But some experiences leave behind more than photographs. They leave behind reminders. That culture is shaped in moments, not meetings. That compassion travels quietly, but far. And that the strongest institutions—like the strongest journeys—are held together not by force or instruction, but by the many small, unseen threads that bind people to one another.

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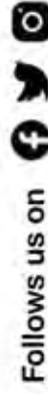
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## ॥ सरलसंस्कृतम् ॥

**42.1 Fill in the blank with the correct word given in the box below. 6<sup>th</sup> Vibhakti is being used in the sentences which denotes possession and relationship.**

1. एतस्य वाहनस्य पञ्जीकरण-क्रमाङ्कं लिखतु ।

Note down the registration number **of this vehicle.**

3. ----- उपरि शरावं स्थापयतु ।

Place a lid on top **of that vessel.**

5. एतानि सर्वाणि वस्तूनि ----- उपरि स्थापयतु ।

Keep all these things **on that window.**

7. ----- मूल्यम् अधिकम् अस्ति ।

The price **of this pair of spectacles** is high.

9. ----- स्वादः अप्रतिमः अस्ति ।

The taste **of these two mangoes**

11. ----- तालम् उद्घाटयतु ।

Open the lock **of that door.**

2. एतेषां पुष्पाणां सुगन्धः मोहकः ।

The fragrance **of these flowers** is enchanting.

4. ----- मुखपृष्ठं सुन्दरम् अस्ति ।

The cover **of this book** is beautiful.

6. ----- दूरनियन्त्रकं कुत्र अस्ति ?

Where is the remote control **of this fan?**

8. ----- कृते अहं पुस्तकानि आनयामि ।

I bring books **for those friends.**

10. ----- सङ्ग्रहं करोतु ।

Create an album **of those photographs.**

12. ----- पिञ्जं वियुतं करोतु ।

Switch off the switch **of that TV.**

एतस्य पुस्तकस्य

तेषां मित्राणां

एतस्य व्यजनस्य

एतयोः आम्रफलयोः

तस्य वातायनस्य

तस्य दूरदर्शनस्य

तस्य पात्रस्य

एतस्य उपनेत्रस्य

तस्य द्वारस्य

तेषां भावचित्राणां

### Answers given on Page 43

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# गीर्वाणपत्रिका

## सुभाषितम्

- सुजाता हळदीपुर, मुम्बई

यः पठति लिखति पश्यति परिपृच्छति पण्डितानुपाश्रयति ।  
तस्य दिवाकरकिरणैः नलिनीदलमिव विकास्यते बुद्धिः ॥

भावार्थः -

यथा सूर्यकिरणानां प्रभावेण कमलपुष्पाणि विकसन्ति तथैव पठतः लिखतः पश्यतः परिपृच्छतः  
ज्ञानिजनानाम् आश्रयं कुर्वतः जिज्ञासोः बुद्धिः प्रबुद्धा भवति ।

## भावाञ्जलिः

परमपूज्य-परिज्ञानाश्रमगुरुवर्यैः तेषां गुरून् स्वामी-आनन्दाश्रमान् प्रति  
प्रकटित-हृद्यात्मनिवेदनस्य केचित् अंशाः ।

द्वैतं मोहाय बोधात् प्राक् जाते बोधे मनीषिणः ।

भक्त्यर्थं कल्पितं द्वैतम् अद्वैतादपि सुन्दरम् ॥

हे गुरो निःसन्देहं त्वं जानासि मम अन्तरङ्गम् । अपि तु तस्मिन् उद्भूतान् विचारान् समर्पयामि स्वयमेव द्वैतं  
कल्पयामि च । तदाकारं जातं मम चित्तं यदा मम कर्णकुहरे त्वं शक्तियुक्तं मन्त्रं मृदुस्वरेण उक्तवान् ।  
शर्करायाः माधुर्यं ज्ञातुम् उपागतोऽहं खलु किन्तु त्वया शर्करायामेव अहं परिवर्तितः न वा । तव भक्तिरसम्  
आस्वादयितुम् अहं द्वैतभावम् आवाहयामि ।

तव कृपादृष्टिः सदैव मयि अस्तु । हे गुरो तव प्रेमवीक्षणे यथेष्टं निमज्जितुमिच्छामि - परिपूर्णम्  
आप्लावितुमिच्छामि ।

सर्वेषां कृते त्वं तु संन्यासी मठाधिपतिः गुरुवर्यः च असि किन्तु मम देव एतैः विशेषणैः अहं त्वां न  
सम्बोधयामि । मम कृते त्वं तु केवलं ममैव - त्वं मम स्वामी - अहं केवलं तवैव ।

तव वर्णनं कर्तुम् आरब्धवान् खलु किन्तु क्वचित् तव विराटरूपं दृष्ट्वा अवाक्कः निशब्दः च भवामि अहम् ।  
त्वां वर्णयितुं विफलो जातोऽहम् । अहं कृष्णपरमात्मानं त्वां च पृथक् नैव भावयामि । अगाधा तव लीला हे  
गुरो ।

(भावार्थः - दुर्गा कुम्टा, मुम्बई)

(This article is from June 2021 issue of the Girvanapatrika)

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# काळे इशाड आंब्याली काणी

श्यामला भट

आंब्या दिस येत आसती. रुकारी फुल्लांचो मोहर पळले की माका मगल्या सानपणांतुला एक गमतीचो किस्सो उगडासू येता.

तावळी हांव कांई सात आट वरसांची आसू फाव आस. स्कूलाक एप्रिल मे महिन्याची होडी रजा सुरू जालली. हांव केनावारी मगल्या जिगरी मैत्रीण शैलागल्या घारा वचूलेली. ती आमगेल्याची चाळींतू राबताली. आम्मी नित्याकची सांगाती स्कूलाक वचचेंयेंचे करतालीं, खेळतालीं. माक्का फक्त भाव आणि तिक्का फक्त भैण्यो. तिगले घारा गजगे, इस्पिटं, काचा पाणी खेळूक तिगली कोण ना कोण भैण्यो आसताल्यो.

एक दिसू उत्र उत्राक शैला म्हणाली, "आमगेल्या रत्नागिरीचो हापूस आंबो जगांतू प्रसिद्ध आस्स." माक्का कस्लेकी उगडासू येवनू हांवे म्हळें, "आमगेल्या गांवचो काळा इशाडू नंबर वन आस." तें आयकुनू तिगली घरचीं जोरजोरू हासू लागलीं.

तिगली म्हालगडी भैणी हास्त म्हणाली, "अय्यो हें नांव आम्मी पैले पंता आयकत आसती. अर्नाळकराल्या बुकांतू "काळा पहाड" हें डिटेक्टीवागले नांव वाचल्यां - जलारी आंब्या नांव "काळा इशाड?" परत सगळीं आणि जोराने हासच्याक लागलीं.

मगल्या आंब्याचो (की मगलो ?) हो अपमान जाले मिति मगल्या दोळ्यांतू उद्दाक येवच्या लागलें. सान प्रायेरी सुदां इगो होडू आस्ता नवें ? तें पळोणू तिगली आवसू म्हणाली, "तूं तुमगेलो काळा इशाड की कस्लो की तो आंबो घेवनू यो. आम्मीयी पळेताती."

हांव दुःखी मनाने घारा येवनू पप्पागली वाट राक्कू लागलीं. पप्पा सानपणांतू बंकीकोडल गांवातू आशिलो. स्कूलांतू शिकत आस्तनाची ताका मुंबई येवका पळ्ळें. मुंबई येवनू वीस वरसं जाली तरी पप्पा बंकीकोडल गांव विसरनेशिलो. खंयीपूणी तो आमका तागेले तावळचे मित्र, रुकारी चोणू केलेली मस्ती, रुचकर तांबडी भाज्जी, फ्रेश मासळी आणि गॉड, रसाळ काळे इशाड आंब्याविषयांतू भावूक जावनू सांगतालो. आम्मी चेरडवांनी कांई तो गांव पळेनेशिलो. थंयी आज्जागले घर जावो प्रॉपटी नाशिली. फक्त पप्पागली सान भैयणी लग्न जावनू बंकीकोडल गांवातू आशिली.

सांजे पप्पाने घारा रिगीलतशी हांवे म्हळें, "पप्पा फायचे फायी वचुनू काळो इशाड आंबो घेवनू यो" मगलो तो अवतार पळोणू ताका आश्चर्य जालें. हांव तागेल्या भारी मोगाची आशिलीं - एकळी धुव नवें !

"कस्लें जाले मा?" माका परत रणणें आयलें.

हांवे काळे इशाड आंब्याचो जालेलो अपमान सांगलो.

पप्पा हास्त म्हणालो, "बरी मळ्ळू गो तूं. आगो, इशाड भो गोडू व्हयी जलारी हापूस तो हापूस. रंगू, परमळ, आकारु सर्व दृष्टीने तोची उत्तम आस. इशाड रंगाने काळसर पाचवो, मुख्य म्हळारी हापूस खंयी पेटंवच्याक जाता, इशाड वेळ कोरनू पिकता, पिकनाफुडे वग्गी भेळशेता. कळ्ळें वें ?"

माका सांगिलें कळतालें जलारी फायी शैलागले घारा वचूनू कशी सांगचे की 'मगलो आंबो हरलो म्होणू ?' हे प्रश्नाने हांव हैराण जालीं. परत इगो आड येतालो.

मगलें तोंड पळोणू पप्पाक कळ्ळी मगली अवस्था.

"आम्मी गांवा वचूलीं तावळी इशाड आंबो घेवनू येताती आणि दाकेताती म्होणू सांग. आमका इतलें वग्गी कांयी वचूक जांवचे ना. कडेरी पळोव्या."

दुसरे दिसू हांवे तशीची तांका सांगले.

जलतरके मदेंतू खंयीपूणी 'काळा इशाड' म्होणू तीं हास्तालीं.

कसलो योग म्होणचो, दोन वरसांभितरी तिगले बापसूक तांगेल्या ऑफिसाचे होड घर मेळणू तीं दुसरे कडे राब्बूक वचूलीं.

ताजे उपरांते बंकीकोडल वच्चो मुहूर्त आयलो. आतं उगडासू केलारी आश्चर्य दिस्ता. आम्मी चौदा वरसांतग्गूची पांच पुंडी चेरडवं, तांगेले लॅक कोरनू घेतिले कपडे, उदकाचो तिरगणी चेंबू, जेवणाचो डब्बो, होल्डोल - कशी बुकींग नातिल्या ट्रेनांतू रिगेलीं देवाक गोतू.

हुबळी देंवली, राती समंदिकांगले घारा काण्णू दुसरे दिसू सकाळीं एस्टी बसांतू बसलीं. एक दिव्य घाट दांटूनू सांजे म्हणसरी बंकीकोडल मावळणीगल्या घारा पावलीं तावळी पुरपुरो जावनू गेलेलो. जलारी कडेरी थंयी गंमती आयली.

तिगल्यो नणंदो, देर, जावो, तांगेली चेड्वं रजा म्होणू मुंबई थावूनू आयिलीं. घरभरी जानं आशिलीं. धिंगडो घालतना, इस्पिटं खेळतना दिस कशी गेले म्होणू कळनेची.

हांवे पैलैपंथा गांवचे घर, सुतलू आशिलें हितल, ते दीग दीग माड, जांभ, आंबो फणसाचे रूक, बांयी पळेली. दिसाचे हांगा थंयी धांवतल्या कुंकडांमाक्षी धांवची गंमती तरी विंगडची. ते काळांतू बंकीकोडल गांवाक 'भानपांगले विलायत' म्हणताली. समृद्ध

आणि जानांनी भरलेलीं घरं आशिलीं. गंमती म्हळारी तावळी काळो इशाड खाल्लो की ना हे आतं उगडासाक येना. मात्र हॉड्ड रगड्यारी तांबडो मासोलू वाट्टूनू केलेली रुचकर खुब्ब्या रांदयी हांव केनायी विसरने.

लग्नाउपरांते हांव गोकर्ण गांवची सून जाल्लीं. दोन तीन वरसांनी थंयी वचचें जातालेंची. माळ्यारी काळो इशाड पिकलो की जाय तितले खांवचे. देंटालागी चिक्के हळदुवसाणी दिसली की आणि वाट राकची ना. थंयीची फर्नाद, धंवो इशाड आणि विंगड विंगड आंबे खांवच्याक मेळ्ळे. तांतू नंबर वन काळो इशाडूची.

मुंबईतू आंब्या सीझनांतू खंयखंयीथाव्णू आंबे येताती. जलारी इशाड अजूनी दिसना. कोणेपुणी ते विषयांतू कस्लेंतरी कोरका, इशाडाक योग्य ते स्थान आणि मान मेळका म्होणू माका मस्त दिसता.

आरतांतूची आमी इंदोर वचूलेलीं. थंयी आमगेले समंदीक गोकर्णच्या नाडकर्ण्यानी फार्म हाउस बांदल्यां. दोनी आंब्या रूक दाकोनू तांनी निमगिलें " पाचची, खंचे रूक कळ्ळें वें ? गांवाथाव्णू हाण्णू काळे इशाड लायल्याती."

लॅकनातिल्या गांवांतू अचानक आमगेले लागचे समंदीक मेळ्ळेवारी माका मस्त खूशी जाल्ली. इतले वरस नमनमुन्याचे आंबे खाल्ले जलारी मनांतू अढळ स्थानारी आस पप्पागलो काळो इशाडू.

## आम्माने चेल्डपणांतुं शिकयलेलिं पदं

सरस राव आणि गायत्री मदन दत्त

(आम्गेल् आम्मा, अनसूया रमानंद नयम्पळिळ गेलें प्रेम - उगडासाने)

१. ती काँटक्यांतू आशिशल् गायी,  
ती धार् काडतल् आयी.  
ती आयीक् त्चाब्लि मूंयी,  
दड्काँ आय्लाँ त्चोयी.  
नार्लेल् तँल् लायी,  
तँ वास् ज़ात्लेँ फायी.
२. धॉल्, धॉल्, धॉल्.  
धॉल्तां बाळ् वाड्लें.  
केक्कि खाँच्चा लाग्लें.  
केक्किं ज़ाल्लीं गाँड्डं,  
बाब्बाल् माम्णाल्-गेर्चिं हाँड्डं.
३. आयल् वँ तूँ, मगल् गाँम्ट्या.  
हद ना वँ, तुगल् तँट्या?  
इशी-शिशी-शिशी-शिशी,  
हाताक् चिकोल् वँ?  
हाडि, गाँ, तँ हून् उददाक.  
पाळ्या मूळा सर्पळ्ये येडेंत्,  
सिल्का टूवाल् आस्स, पळे.  
हाडि, गाँ, तँ, हात् पुसुक.



### Smt. Shashi Ramchander Udiaver (nee Bajekal)

(16 Jan 1930 - 15 Feb 2026)

Left for her heavenly abode peacefully, at home in Bangalore. As per her wishes, her mortal remains were donated to a local medical college and hospital.

Deeply grieved by Udiavers (Calicut), Bajekals, Kowshiks, Trikanads, Deshpandes and Bacharis.

## Here and There

### Andheri Sabha

During Chaturmas, the Samvit Anand Bhajan Group of our Sabha had the blessed opportunity to offer their bhajan seva at Shirali on the evening of 26<sup>th</sup> July 2025. The programme featured soulful and melodious bhajans rendered by Anagha Gokarn and followed by Kanchan Mannige, Sujata Masurkar, Jayanti Nadkarni, Anand Gokarn, Vinay Masurkar, and Deepa Koppikar. The programme was compered by Deepa Koppikar.

The Samaradhana (Punyatithi) of His Holiness Shrimat Vamanashram Swamiji and the Janma Diwas of His Holiness Shrimat Sadyojat Shankarashram Swamiji were observed on

Thursday, 13<sup>th</sup> November 2025. Shri Rajgopal Bhat rendered an insightful talk on verses 11, 16, and 17 of the Deep Namaskar, enriching the devotees with deeper understanding.

The Andheri Sabha achieved notable success in the Bhagavad Gita Recitation Competition held at Talmakiwadi on 16<sup>th</sup> November, 2025. Anuradha secured the first prize and Poonam Bangalorekar secured the second prize in Group 3. In Group 4, Krupa Chandavarkar won the second prize. In Group 5, Hemlata Poojari stood first while Vidya Aldangadi secured the second prize. All participants were trained under the guidance of Sheetal Chandavar and Durga Kumta.

**Reported by Deepa Koppikar**

Answers to सरल संस्कृतम् –

Exercise 42.1 -

- |                    |                        |                     |                      |
|--------------------|------------------------|---------------------|----------------------|
| 1. एतस्य वाहनस्य   | 2. एतेषां पुष्पाणां    | 3. तस्य पात्रस्य    | 4. एतस्य पुस्तकस्य   |
| 5. तस्य वातायनस्य  | 6. एतस्य व्यजनस्य      | 7. एतस्य उपनेत्रस्य | 8. तेषां मित्राणां   |
| 9. एतयोः आम्रफलयोः | 10. तेषां भावचित्राणां | 11. तस्य द्वारस्य   | 12. तस्य दूरदर्शनस्य |

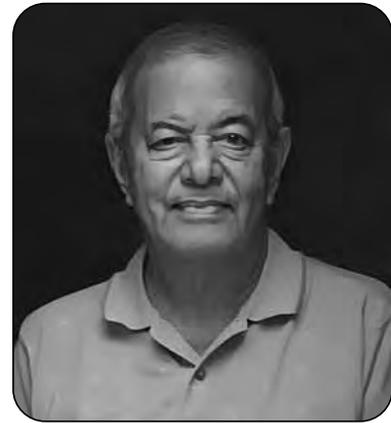
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Naimpalli Sudhir, husband of Shobha [nee Gangolli] and father of Kanchan Rao Rose, attained his heavenly abode on 28<sup>th</sup> January 2026.

Deeply mourned by Family and friends.  
On behalf of the Naimpalli, Rose and Gangolli families.

# Super-foods P

ANJALI BURDE

In this article we shall cover some super-foods that begin with the letter P.

**Pomegranate-**This healthy fruit, indigenous to Iran and its neighbouring regions is now cultivated and consumed world-wide. It is packed with anti-oxidants such as polyphenols and punicalagins that promote and support heart health. Its anti-inflammatory properties also help in managing arthritis and prevent kidney stone formation. The fibre content promotes healthy bowel movements and the pre-biotic nature of its juice promote healthy gut bacteria. Pomegranate is also helpful in reducing post-exercise muscle soreness and increases endurance.

Pomegranate arils (seeds) are mostly consumed as a fruit, added as garnishes to salads and desserts. In Persian regions where it grows abundantly the juice is concentrated to prepare pomegranate molasses which is then used for marination or as salad dressing.

**Papaya-** Papaya is a tropical fruit consumed both in its raw as well as ripe form. Raw papaya is cooked as a vegetable dish and used as a meat tenderiser. The ripe fruit is popularly eaten as a breakfast fruit.

The rich fibre content and the presence of the enzyme papain help in regular bowel movements and also reduce the symptoms of an irritable bowel. Papaya is packed with vitamins A and C and lycopene that help in improving good cholesterol levels, fight skin damaging free radicals, reduce signs of ageing and reduce the effects of any chronic inflammatory disease. The potassium content and anti-oxidants present help in lowering blood pressure and bad cholesterol. The vitamin A content promotes good eyesight.

**Persimmon-** Locally called Japani phal or Amarphal, this fruit is native to China and Japan. It looks like an oversized tomato with a bright orange colour and a smooth waxy skin. Persimmons generally occur in two varieties, a tart and astringent one called the Hachiya variety and the second the Fuyu variety that has a sweet honey-like flavour. Persimmon cultivation has recently increased in Himachal Pradesh and some regions of Kashmir and hence is now widely seen in local markets. However it still belongs to the

category of exotic fruits. Persimmons taste like a cross between an apple and a papaya, the ripe fruit has a slight crunch and it softens as it ripens further. They are rich source of carotenoid anti-oxidants which help the body to synthesise Vitamin A which helps in boosting immunity, improving vision and maintaining healthy skin. Persimmons also have anti-inflammatory properties hence are useful in conditions like heart disease, arthritis and asthma. Being rich in fibre they help in reducing bad cholesterol and managing blood sugar levels. They can be relished as fruit or added to both sweet and savory foods.

**Pineapple-** Pineapple is a high nutrient tropical fruit that is rich in manganese, vitamin C, potassium, iron and vitamin B6. It has a compound called bromelain which has anti-inflammatory properties and can provide relief in joint pain due to arthritis. Bromelain is also known to speed up recovery post exercise and surgical procedures.

Pineapple is a versatile fruit that can be eaten as a fruit, added to salads and oriental dishes, used as a pizza topping and barbequed with meats. Pineapple is also added to cakes, desserts and made into jam. Indian dishes such as sasam and mensankai are prepared using pineapple. Pineapple raita is also a very popular side dish.

A healthy fruit bowl can be made using all these fruits but if you care for some indulgence you can try this recipe of pineapple sheera.

**Ingredients:** 1 cup roasted rawa,  $\frac{3}{4}$  cup ghee  $\frac{3}{4}$  cup sugar,  $\frac{1}{2}$  cup finely chopped pineapple  $\frac{1}{2}$  cup pineapple puree, 2.5 cups water, a few strands of saffron (optional)

**Method:** Heat ghee (reserve 2-3 tbsp) in a thick-bottomed pan, add rawa and roast on a low flame till it turns slightly pinkish. Heat the water in another pan and bring it to a gentle boil. Add the pineapple puree to the roasted rawa and mix well, then add the hot water and allow the rawa to cook, add the chopped pineapple pieces and saffron. Cover the pan with the lid as the mixture simmers. When it is almost dry add the sugar and stir well till it dissolves completely. Add the reserved ghee, mix well and cover and leave for some time before serving.

\*\*\*\*\*

## KSA Celebrates Republic Day

The Kanara Saraswat Association hosted the Republic Day celebrations at the Talmakiwadi Gardens on 26th January, 2026.

KSA President, Kishore G. Masurkar, Vice President, Uday K. Gurkar and Chairman, Mahesh D. Kalyanpur along with members of the Managing Committee were present on the occasion. Also present in large numbers were the youngsters and seniors from Talmakiwadi.

The Chief Guest for the function was Smt. Malini D. Kalyanpur, former GM of SVC Bank Ltd., and one of the senior-most residents of Talmakiwadi. She unfurled the tricolour to the singing of the national anthem. Incidentally, her late husband, Dinesh D. Kalyanpur had rendered yeoman service to the KSA, Talmakiwadi Coop Housing Society and the Shri Chitrapur Math in various capacities.

Post the unfurling, there were speeches by the Chief guest, President and also the Vice President.

Hon. Secretary, Ashwini Prashant was the master of ceremonies for the event.



## “Swami Daya Paampa!”

Gajanan Mankikarmaam shares heartfelt thoughts about his joyful association with Shri Chitrapur Math, our hallowed Guruparampara and Beloved Swamiji

The Guru is Maheshwara Himself. This thought was conveyed to me by my parents in their simple way, by teaching me to devoutly say... *Swami Daya Paampa*. Though transport was a great problem in those days, they made every effort to take us to Shirali so that the divine *Gurudrishti* could fall upon us. *Deepanamaskar* was one of the most important *nitya-nem* in which we participated. We used to call it “*Divtigi Salaam.*”

My mother would sing:

कुणितरि सांगाहो छाति आहे ज्याचि लालकंठि रुद्राक्षांचि माळ ज्याला कांपे थर थर काळ

— a *Vandana* to our eighth Guru – Parama Pujya Shrimat Pandurangashram Swamiji.

I first spoke to Parama Pujya Parijnanashram Swamiji III at Bangari in Lonavala. It was a very pleasant experience! I did not know what to say. Swamiji lovingly enquired about us and made us very comfortable. He was then speaking to a patient with hernia. He drew the figure perfectly and explained the anatomy and the procedure of the surgery. I was greatly impressed and deeply moved.

I had the proper *Darshan* of our Beloved Guru- Parama Pujya Shrimat Sadyojat Shankarashram Swamiji, at the *Pattabhishek* ceremony. He seemed a radiant young Yogi reflecting *parama-shanta bhava*, the *gambhira* of penance enhanced by *vinaya* and zeal to begin a new era! Swamiji’s appearance, with the *danda*, was exactly like Adi Guru

Shankaracharya. Guru Shri Narayanashram Maharaj of Hebbur Math gave our Swamiji the *diksha* of the Ashram Sampradaya. In His *pravachana*, Guru Shri Narayanashram Maharaj said that Bhagawadpada Acharya Shankara had left us at the age of 32 and has now reappeared

at age 32 in the form of our 11<sup>th</sup> Mathadhipati.. This seemed further confirmed when Swamiji presented a shloka from the Shivananda Lahari of Acharya Shankaracharya in His *pravachan* that followed.

मा गच्छ त्वमितस्ततो गिरिश भो मय्येव वासं कुरुस्वामिन्नादिकिरात  
मामकमनः कान्तारसीमान्तरेवर्तन्ते बहुशो मृगा मदजुषो मात्सर्यमोहादयः  
तान् हत्वा मृगयाविनोदरुचितालाभं च सम्प्राप्स्यसि

This shloka invites Bhavanishankar into our hearts so that He may stay within and hunt down all negative tendencies in us. It was a clear *upadesha*. The approach to the Guru, as expressed in the *bhavartha* of this shloka, assures us that He will remain in our hearts and protect us continuously from all negativity. It was a perfect *ashwasana* for all of us on the Ordination day — intensely and clearly explained, touching every heart. *Dhanya, dhanya anubhav*, indeed!

Chaturmas at Pune in the year 2000 was deeply memorable. I used to go to the Math at 10 p.m. after my hospital work. Swamiji would come down, whenever free, to meet those present. We had quality time with Parama Pujya Swamiji — loving enquiry about us, *ruchira upadesh*, and of course, a bhajan that served as the sweetest treat. Love flowed... and was eagerly received.

My daughters Maitreyi and Mrudula, would attend all the evening *pujans* done by Swamiji, especially the *Guru-pujan*. They observed everything carefully and taught me the *upacharas*. Later, I was blessed with the opportunity of performing Guru-pujan every Sunday in the Pune Math. Then came the icing on the cake...During a subsequent visit, Swamiji asked me to perform Guru-pujan in His



त्वमेव सर्वं मम देव देव !

## ~~~~~Parisevanam~~~~~

presence. I performed the puja, while my wife Prabha chanted the *shloka*-s. Swamiji observed every detail and gave us further *margadarshan*.

This was followed by the wonderful opportunity to prepare for *Sadhana Shrinkhala*. A group of sadhakas was to be formed in each sabha to perform a set of sadhana items in relay. Each sabha had to chant *Guru-stotra*-s, *Navaratri nitya-path*, *Devi Anushthan*, and perform *Gurupujan* daily for four days. The relay was then carried forward by the next sabha. There was so much divine excitement, enthusiasm, and eagerness to learn and practise these elements of sadhana. This was all Parama Pujya Swamiji's *karishma* — a kind of awakening.

With Swamiji's Blessing, Gaursharan Rao-maam, Leenata Rao pachi, and Jyothi Divgi pachi, helped create a video demonstrating *Guru-pujan*. Anand Naimpalli-mam and Viju Naimpalli-pachi created the video of *Devi Anushthan* for demonstration. Training sessions were conducted across sabhas from Delhi to Chennai. Swamiji called our trainers' group members 'Gurupujan Partners' ... That was *Anumodan* and Blessing. Groups were formed in each sabha to participate in the relay of *Sadhana Shrinkhala*.

*Guru Jyoti Yatra* began from Karla, carrying the Holy *Paduka*-s of P.P. Parijnanashram Swamiji III. The *padayatra* from Gokarna to our Shirali Math was the most blissful part of the yatra. Every heart in the growing crowd of devotees was overflowing with *guru-bhakti*, and every cell was receiving *bhakti-rasa*. During the last hour of the yatra, a mild drizzle fell — as if the Gods themselves were expressing their *Anumodan* and blessing the consecration of P.P. Parijnanashram Swamiji's *Paduka*-s and the two *akhanda jyoti*-s. With utmost reverence and *bhava-poorna netra*, Pujya Swamiji carried the *Paduka*-s inside..

Then came the opportunity for weekly *seva* to be offered by all sabhas at Karla Durgaparameshwari Mandir. P.P. Swamiji initiated this *sadhana* activity in a sabha at Talmaki Wadi, Mumbai and after inviting suggestions for a name, Swamiji named it *Sevasaptaha*. Thus, it became an activity **of, for, and by the people**. Priti Panemanglore-pachi took up the responsibility of organising a coordinator in each sabha. She meticulously

attends to every aspect to ensure the smooth running of *Sevasaptaha*. I get the opportunity to ruminate on the *shloka*-s of *Gurupujan* and *Shivananda Lahari* by taking sessions for the *Sevasaptahi*-s. The activity is monitored through daily reporting. *Sevasaptaha* has given everyone the opportunity for sadhana in serene solitude, as well as the joy of offering collective *seva* unitedly during festivals and special occasions, with love and devotion.

The whole *samaja* is transforming, almost magically. Health awareness and the importance of *pranayama* and exercise have been emphasised. *Girvana Pratishtha* is vibrantly popularising Sanskrit. Each puja is performed with the *sankalpa*:

**“Sarvesham Saraswat Mahajananam' devata' krupa-siddhyartham pujam karishyami / karishyamaha.”**

This *sankalpa* has bound us together into a caring and sharing family. Hearing and re-hearing Swamiji's *pravachanas*, *swadhyayas*, *bhajana*-s, continues fervently. Not only *pathana*, but *kanthasthikarana* and *artha-vivechana* of *stotra*-s have become popular.

A divine contentment prevails in the *samaja*. Each one who has submitted to *Gurushakti*, experiences his or her own unique personal *anubhuti*. The vital sections of our *samaja*— the *yuvas* and the bubbling souls of *Prarthana* and *Prerana* — are continuously marching forward in *prapatti*, *anubhuti*, and *pragati*. Each *yuva* has been annointed with *shastravachan*-s like

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

( Arise, Awaken and be ready to learn from the experience of the Great Ones ( sages).

All of this is truly heartening! The vibrance of *Universal Stharavardhana* is miraculous and palpable.

मायाचित्रपटाच्छन्ननिजगुह्योस्तेजसे ।

मम श्रद्धाभक्तिवासयुग्मं देशिक गृह्यताम् ॥

(Guru Pujan — *Vastra Upachar*)

Hiding His effulgent *svarupa* in the beautiful embodiment provided by Maya, Lord Bhavanishankar has come to us in the form of our Guru — to guide and protect us.

\*\*\*\*\*

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# The Spice Cabinet Is Not a Cabinet. It Is a Situation.

SNEHAL AMEMBAL

I had no courage for the spice cabinet at all.

This is not an admission of laziness. This is strategy. Anyone who has ever organised a kitchen knows there are levels to this game. You start with the easy wins, the cutlery drawer, the Tupperware you think you'll finally match with its lids, the optimistic shelf of "miscellaneous." The spice cabinet, however, is the final boss.

That's like saying, I conquered the villain's army but left the main antagonist for another day.

The spice cabinet is not a cabinet. It began innocently enough, as these things do, a neat drawer with labelled jars and good intentions. Then it expanded. From drawer to cabinet. From cabinet to cupboard. And now, frankly, the spice situation has started colonising the rest of the kitchen. I'm one reorganising spree away from admitting that my kitchen is no longer a kitchen, it is a storage facility for masalas with occasional cooking.

This becomes particularly apparent every time we move houses.

The movers and packers are always confident at first. They arrive with clipboards and optimism. They pack books. They pack clothes. They pack crockery. And then they reach the kitchen. Specifically, the spices.

There is always a pause.

One of them opens a cupboard, closes it slowly, and looks at me with concern usually reserved for people who hoard newspapers from 1987. Another asks, gently, "Madam... all this is masala?" as if hoping I might say no, this is an installation art piece.

Box after box is filled. Small boxes. Then medium ones. Then one suspiciously heavy box that requires two people and a short prayer. The expressions range from disbelief to awe to mild fear. I can see them recalculating the inventory in their heads. They did not budget for this much turmeric.

But what they don't understand, what outsiders never do, is that Indian kitchens don't have "spices." They have systems.

There are whole spices and ground spices. Daily spices and festive spices. Spices for tempering, spices for marination, spices that only come out when a particular aunt is visiting. There is amchur and anardana, two kinds of chilli powder depending on mood, cumin in seed form and cumin that has already lived a full life and become powder. There are blends whose exact proportions are family secrets and jars that are only refilled by hand, never bought

ready-made.

And then crucially there is a separate section.

The continental spices.

Because in the name of God, they cannot be mixed.

Italian herbs have no business rubbing shoulders with garam masala. Smoked paprika does not get to loiter near mustard seeds. Thyme is welcome, but it must know its place. This is not snobbery; this is survival. Cross-contamination here would be disastrous.

Yes, I know people eat butter chicken with fried rice. I have seen it happen. I acknowledge that this is a thing in the world. But that does not mean my kitchen has to endorse it.

My spice cabinet maintains strict borders.

At some point, I documented this chaos on Instagram, making a harmless little reel about my spice cabinet. I thought it was funny. My viewers were... horrified.

The comments had a tone usually reserved for true crime documentaries.

Why do you need so many?

Is this normal?

Are you okay?

They stared at the shelves like anthropologists encountering an undiscovered civilisation. I could practically hear them whispering, "She has three kinds of cumin."

But here's the thing they didn't understand: spices are not excess. They are memory. They are inheritance. They are flavour remembering where it came from even when we forget. Each jar holds a story, a recipe from my mother, a tip from my grandmother, a packet carried across continents because this brand is not the same abroad.

This is not clutter. This is culture with good shelf life.

And yes, sometimes I open the cabinet and something falls out. Sometimes I retreat strategically and tell myself, Today is not the day. Even action heroes don't fight every battle at once.

One day, I will face it properly. I will line things up. I will reduce. I will conquer.

But today? Today I close the cupboard gently, salute its contents, and back away slowly because the spice cabinet is watching.

***Snehal Amemba*** is a freelance writer and poet based in Surrey, UK, exploring motherhood,

*memory, chronic illness, and mundane magic-think Bollywood, fewer costume changes, more laundry. Author of four poetry books and a memoir, she also writes children's stories, scripts and reviews books.*

## HERE AND THERE

### Saraswat Mahila Samaj

The first programme for 2026 was the Sankranti Sammelan held on January 17, 2026. Kalindi Kodial welcomed the gathering and introduced Chetana Kadle, who began with a Ganesh Vandana before transporting the audience through time with beloved Bollywood classics. Malati Bijoor engaged everyone with lively introductions. The nostalgic evening was followed by a fun alphabet game conducted by Bhakti Ullal. Roopa Lobo delivered the vote of thanks. Delicious snack boxes featuring festival special til ladoos were sponsored by Leena Kotwal.

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## OBITUARIES

*We convey our deepest sympathies to the relatives of the following:*

2025

Nov 23 : Vasudha Pandurang Bhatkal (nee Tallur) at Mumbai.

Dec 18 : Krishnanand Stalekar of Mumbai at Bengaluru. 2026

Jan 07 : Saroj Mohan Naik (nee Masurkar) (90) at Pune.

Jan 18 : Padbidri Jagannath Rao (79) at Pune.

Jan 19 : Vijaya Gurudutt Dhareshwar (77) at Goregaon, Mumbai.

Jan 28 : Sudhir Naimpalli (79) in Bangalore.

Feb 01 : Balkrishna L. Koppikar (88) at Pune.

Feb 02 : Neena Shrikant Basrur (nee Kalambi), (70), at Vile Parle (East) Mumbai.

Feb 03 : Prakash Prabhakar Maskeri 76, ex Talmakiwadi at Canada.

Feb 07 : Indumati Vasudev Katre (94) at Karla.

Feb 14 : Suman M Koppikar at Talmakiwadi, Mumbai.

## IMPORTANT NOTICE

### Regarding Complaints of Non-receipt of the KS Magazine by Members

We have been receiving complaints from members that they have not received the Magazine. We understand how it feels if the interesting magazine, which each of us loves to read, does not reach one on time. We are also pained that our members are not receiving the magazine, which they love so much.

We have been ensuring that every magazine is franked and posted at the GPO in Mumbai. However, some of these magazines are not being delivered. As a first step we began posting the magazines in batches by sorting them on PIN codes. This did lead to the magazines being delayed and members not receiving them by the fourth of the month, as was happening for many years.

Since the results were not as encouraging, we have shifted from the use of wrappers to envelopes, as we felt the wrappers might have been coming off during transit, causing non-delivery of the magazines.

We are investigating the non-delivery of the magazines. Since our magazines are being posted through ordinary mail, we are unable to point out whether the magazines are not being delivered by the local post office of the members who are not receiving them. The possibility of the magazines not being delivered by the local post office seems likely because many of our members who do not receive the magazine in other months; seem to receive them promptly, in the month of Diwali.

We are looking at other modes of despatch and the additional costs of despatching them through these.

If any member(s) could suggest a solution / any solutions to enable us to overcome this problem, we will be more than happy to consider them. The suggestions may be sent to [admin@kanarasaraswat.in](mailto:admin@kanarasaraswat.in) or [chaaarm@gmail.com](mailto:chaaarm@gmail.com) or [editor@kanarasaraswat.in](mailto:editor@kanarasaraswat.in).

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