



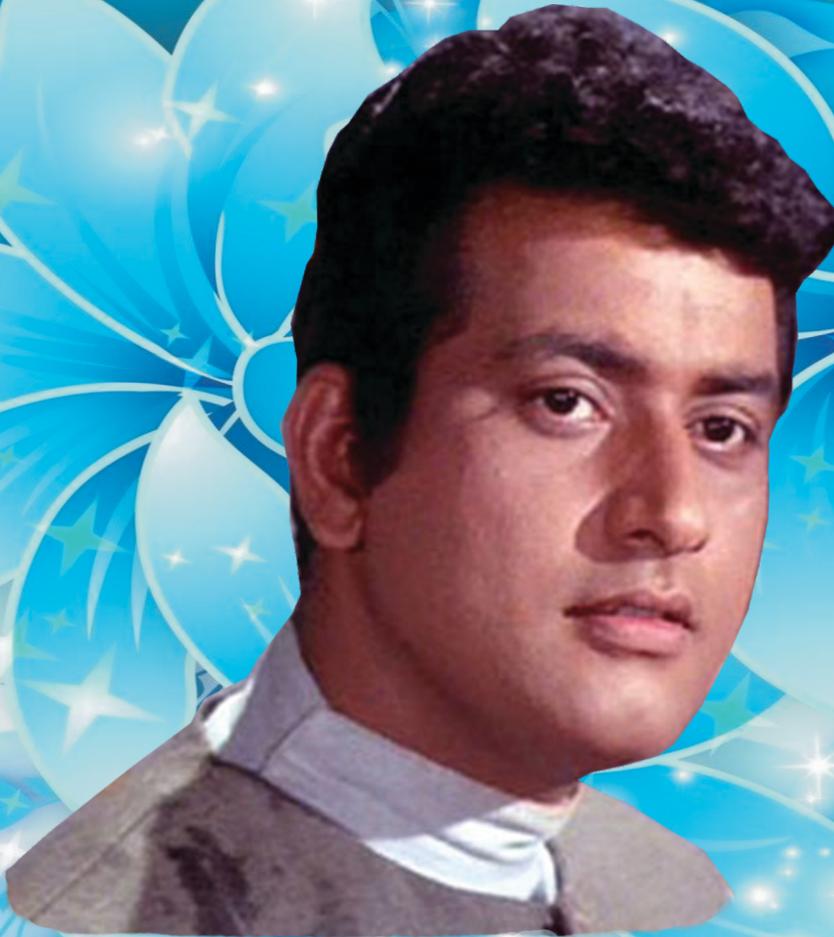
# SAMYUKTA SARASWAT

QUARTERLY BULLETIN, JUNE - 2017

All India Saraswat Cultural Organisation, Mumbai



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# SAMYUKTA SARASWAT

QUARTERLY BULLETIN

All India Saraswat Cultural Organisation, Mumbai



Volume : 18

Issue : 2

JUNE - 2017

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## APPEAL

Appeal is being made to all Saraswats to contribute by way of articles, poems for our forthcoming issues of Samyukta Saraswat. Please inform us about the extraordinary achievements attained by Saraswats and forward those details along with the photographs of the achievers to 'editor@aisco.org.in'

You are also requested to extend financial support by way of advertisements, donations, for enabling us to serve you better.

**Editor**  
Samyukta Saraswat

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## MAHABHARATA – A STORY OF DHARMA.



*Mahabharata* is one of the oldest epics of our country, nay the world. It shows how *dharma* and *karma* govern our lives. *Dharma* is what is the right thing to do at a given time or situation. *Dharma* is based on wisdom, insight and human values. *Dharma* has many meanings and many dimensions as well – duty, truth, non-violence (*ahimsa paramo dharma*) and others. It is well said that “*dharmo rakshita rakshata*” – *dharma* protects he who follows *dharma*. However, if you do not follow *dharma*, you have to reap the consequences. That is *karma* – you reap what you sow, sooner or later.

The book, “**The Difficulty of Being Good: On the Subtle Art of Dharma**” by Gurucharan Das, (*Penguin Books*, pgs.434, Rs.699) is a fascinating study of *Mahabharata* and the author looks at *dharma* from the point of view of a modern man with modern sensibilities. He analyses every aspect of *dharma*. He finds relevance of *dharma* in the present era and writes in the concluding chapter: “Modern democracies expand huge amount of energy in debates

between the political Left and the Right when the greater divide is between conduct according to *dharma* and *adharma*.”

### **The story of Mahabharat and its major characters.**

The story of *Mahabharata* is well known to all Indians if not through the books taught in the school, but at least through parents, grand parents, TV serials and *Amar Chitra Katha*. It is a story of two brothers and their sons, Dhritarashtra and his hundred sons, and Pandu and his five sons. Younger brother, Pandu is crowned as the elder brother is blind. Later, Pandu renounces the throne in favour of the elder brother, Dhritarashtra. Duryodhana, elder son of Dhritarashtra, fears that Yudhishthira would succeed his father as he is the eldest of all the brothers, and even tries to kill all the five Pandava brothers.

The Pandavas escape all assassination attempts. The Pandavas join other kings in a *swayamvara* (a contest to win the bride) and

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Arjuna, the third brother wins the contest. When the Pandavas tell their mother that they have won a prize, she asks them divide it equally among themselves. Thus they all marry Draupadi.

The King Dhritharashtra divides the kingdom between the sons of two brothers, Pandavas and Kauravas. Pandavas prosper with hard work and wisdom. To usurp their kingdom, Duryodhana invites Yudhishtira for a game of dice. In the rigged game, Yudhishtira loses his kingdom, and later, his wife as well. Queen Darupadi is dragged to the assembly by Duhshasana who tries to disrobe her but fails in his attempt, thanks to the miracle by Lord Krishna.

The Pandavs were sent into exile for 13 years – 12 years in the forest and one year in disguise. When they return, Duryodhana refuses to give back their kingdom, not even five villages. War becomes inevitable. The Pandavas win the war but find it hallow as the cost of war was high – death of near and dear ones. Bhishma, the elder statesman of the clan, explains the duty of a king to Yudhishtira and he rules for thirty six years with justice and compassion. He, along with his brothers and Draupadi, goes to Himalaya after crowning Parikshit, Arjuna's grandson. However, only Yudhishtira reaches heaven while all others fall by the wayside.

Each major character in Mahabharata represents a human quality. Yudhishtira is called Dharmaraja as he is the most righteous of them all. He is verily the incarnation of *dharma*. Duryodhana is an embodiment of envy while Arjuna has a weak will like a Hamlet. Bhishma's silence at the crucial times diminishes his wisdom, sacrifice and selflessness. Draupadi's courage and steadfastness and Krishna's strategy to win the war for the righteous are the redeeming features of the tragic drama.

### **Dharmaraja and Dharma.**

.In the third chapter, Yudhishtira 's duty, the author discusses the many dimensions of *dharma* from different perspectives.

After suffering both physically and mentally in exile, Draupadi tells Yudhishtira that *dharma* does not protect him, he replies, "I do not act for the sake of fruits of *dharma*, I act because I must....by its nature my mind is beholden to *dharma*" And the author adds,: "In a typically modest way, Yudhishtira expresses his instinctive sense of duty: 'I act because I must '.He does not follow *dharma* because of any hope of reward that might come. He acts from a sense of what he has to do. *Dharma* or 'what he has to do' is a standard of conduct, and a society needs standards."

Yudhishtira compares *dharma* to a ship that helps human beings to cross the ocean of life, and without it the world would sink into a bottomless pit. Men would live like animals where only law of the jungle prevails – bigger fish eating the smaller ones.

Bhishma tells Draupadi in the assembly where she was disrobed and dishonoured that *dharma* is subtle as there are dilemmas galore-between intentions and consequences, between ends and means. He tells Yudhishtira it is not easy to decide when there is a conflict between two values of *dharma* - *satya* ( truth) and *ahimsa* (non-violence). He cites the story of Kaushika, an ascetic, who reveals to some robbers which way the witness of the robbery has gone. His truth results in violence!

Vidura, the half-brother of Dhritarashtra, has another view of *dharma*. He believes that an act is good if it promotes good consequences. An act which promotes the good of many persons is better than one which promotes the good of a few. He was

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against the game of dice as it would create strife and even harm the people. He says, "To save the family, (one must) abandon an individual. To save the village, abandon a family; to save the country, abandon a village."

How then one decides what is right and what is wrong. The author quotes Manu, the great law-giver of ancient India, who says: "The root of *dharma* is the entire *Veda*, the tradition and customs of those who know the *Vedas*, the conduct of virtuous people, and what is satisfactory to oneself." *Dharma* is also revealed by one's true self when it is unsullied by selfishness, greed and envy.

With so many dimensions, verily, '*dharma* is subtle' (*sukshma*) as Bhishma puts it. Only the wise can comprehend and interpret it.

### **Duryodhana and Bhishma.**

Another major actor in *Mahabharata* of course is Duryodhana. Envy in his character and character is destiny. Envy consumes him and his clan. He envies Pandu, younger brother of his father, Dhritarashtra, when he becomes the king. Later, he envies Yudhishtira for getting half the kingdom and building a grand capital, Indraprastha. He envies Pandavas for winning the hand of Draupadi. He plans to usurp the kingdom of Pandavas with the game of dice. Duryodhana's story is a lesson on futility of envy in life. Envy diminishes man's life

Bhishma epitomizes selflessness. He renounces his legitimate right to the throne of Hastinapura for the sake of his father's (Shantnu's) wish to marry Satyawati, the daughter of the chief of fishermen, and fulfill the condition of his father's marriage – kingship to be inherited by Satyawati's children. When Satyawati's children die without producing any heirs, he refuses to sire children from her widowed daughters-in-

law. He serves the state as an elder statesman. However, his wisdom loses its shine when he does not stop the humiliation of Draupadi in the assembly of the Kauravas. He was also not able to prevent the disastrous war by persuading the Kauravas to concede the legitimate demands of the Pandavas.

### **Draupadi, Arjuna and Krishna.**

Draupadi may have been humiliated by the Kauravas but her courage in confronting all in assembly makes her a role model for all women. Her message is, fight all injustices, and justice will prevail ultimately.

When she was dragged to the assembly, she asks Yudhishtira, 'whom did you lose first, yourself or me'. Nobody dares to answer her moral and legal question. After sometime, Bhishma, the elder statesman, tries to address it. He says a person who has lost his freedom has no right over others. However, a wife belongs to the husband and expected to obey him. He regrets that the matter is too complex and cannot be resolved and adds, "As *dharma* is subtle, my dear, I fail to resolve your question in the proper way."

Arjuna, the best warrior of the time, when confronted with his kith and kin who have assembled in the war-field of Kurushetra to fight the Pandavas, suddenly doubts whether he and his brothers are right in fighting their near and dear ones as the war would kill thousands of people. He feels that the price of war is too high. At that time he forgets the suffering he and his brothers along with their wife Darupadi had to undergo for 13 long years for the mistake of losing a game of dice where they were cheated. He also forgets that Duryodhana did not keep his words to give back their kingdom.

At this crucial time Krishna, his charioteer,

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tells him that Kurukshetra is also *dharmaskhetra* – a place of *dharma*, which upholds good social and political order. He tells Arjuna that he is fighting against injustice and for maintaining *dharma*. The conversation between Krishna and Arjuna on the meaning of life and what every man has to do in life is summarized in the Bhagwadgita. It is a guide for a purposeful life – *dharma* (duty), *karma* (reap what you sow), *nishkama karma* (right deeds without expecting results), *stithaprajna* (maintaining equanimity in the midst of success and failure), immortality of soul and the mortality of body and many other concepts.

### Many aspects of Dharma

Dharma is the key-note of Mahabharata. The author discusses the many aspects of *dharma* in the chapter 10 (Mahabharata's Dharma) and chapter 11 (Conclusion). He discusses the ideas in Mahabharata including the concept of *dharma* with reference to the Western philosophers. He also dissects various developments in the fields of politics and business in India and the world where greed and envy rule at the cost of human welfare, peace and contentment..

“Compassion is the highest *dharma* in the world”, Yudhishtira tells Yaksha, the tree spirit, when it questions him at the lake before drinking the water.

“One should never do to another what one regards as injurious to oneself. This, in brief, is the law of *dharma*” – Mahabharata XVIII.113.8.

“Who has in his heart always the well-being of others, and is wholly given, in acts, thoughts, and in speech, to the good of others, he knows what *dharma* is.”

The author says that Mahabharata is not a 'how to' book as it offers more questions than answers.” It is not *dharma* or right conduct that Mahabharata seems to teach, but the “subtle” nature of *dharma* – its infinite

subtlety, its incalculable calculus of consequences, its endless delicacy,” as author's friend A.K.Ramanujan, well-known poet, playwright and scholar, puts it.

### Dharma for the present era.

“The average person, ’ states Gurucharan Das, “ continues to link morality with religion, and this make the *Mahabharata's* rational deliberations on *dharma* seem modern and even revolutionary.” He draws attention to the fact that *Mahabharata* discusses every event and act – “searching attitude of *Mahabharata*” He writes that even Krishna, after explaining the mysteries of life and the knowledge of the holy, asks Arjuna to consider his message carefully and 'to act as *he will*'. Man has to do according to his free will. The author tells us about an episode which throws much light on the present apathy, if not hostility, to our heritage in the ruling establishment. When he was asked to speak to the students of one of the best schools in Delhi, he proposed to talk on *dharma*. The school principal felt that would create a controversy as it would be about religion. He told her that *Mahabharata* is a literary epic and *dharma* is about right and wrong There was no religion in it. And the author says if Italian children can proudly read Dante's Divine Comedy in school or English children can read Milton, why 'secularist' Indian should be ambivalent about *Mahabharata! Why, indeed!*

If the state does not teach its children what is right and what is wrong, what sort of society we can expect in India? It will be a society full of greed, envy and scams which we see all around us.

Gurucharan Das has done a great service to India by writing this book at this juncture. It is rewarding to read the book.

**M.D. Kini**

commentator on Indian Affairs.

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## AISCO LECTURE SERIES



### (I) BUSINESS STARTUP :

#### Challenges & Solutions

India got freedom in 1947 and our first Prime Minister, Pandit Jawaharlal Nehru laid the foundation of Industrial India by starting public sector units in Heavy Industry. Indian youths after graduation post graduation, were mostly interested in the job opportunities offered by public and private sectors.

However when Mr. Narendra Modi became Prime Minister he wanted youth not to depend on jobs but to start their own industry/business. He introduced the theme of "MAKE IN INDIA" & BUSINESS START UP" with many facilities from Government. Youngsters wanted to take advantage of various government schemes and facilities offered.

Taking this cue Saraswat Cultural organization, Mumbai arranged one lecture on 9<sup>th</sup> April 2017, in their office at Mahim. The lecture was focused on imparting knowledge about business start up, eliminating doubts and fears and empowering youngsters with skills to overcome the difficulties in commencing new ventures.

The lecture that received tremendous response from the participants was delivered by Mr. Sudhir Pilgaonkar, Founder Director of Rubicon Research, Mumbai. He was introduced by senior member of the organization Mr. Vinay Rege, Mr. Uday Redekar, Secretary, AISCO, felicitated Shri Pilgaonkar with bouquet, shawl & coconut. Other two secretaries of the AISCO, Shri Rajendra Pai & Shri Deepak Pandit along with other members were also present

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at the function.

Shri Pilgaonkar described his professional journey, narrating various examples right from his childhood till date. He explained about the needs & personal qualities skills & knowledge

regarding business to be started & other related inputs and how to put these all together in starting the new ventures. He insisted on hard work and never to give up attitude. There were various examples cited from his own experience that made the decision & delivery of lecture profoundly interesting to keep the enthu & interest on

the participants through out the programme. At the concluding session, lot of questions were asked by the participants which were answered and supported with informative inputs by Shri Pilgaonkar. This made the session very participatory and successful. This programme was organized by Shri Vinay Rege, Shri Prathmesh Tendulkar & Smt. Suparna Kulkarani, under the auspices of the AISCO, Mumbai. The refreshment was served at the end of the session.

The participants registered their request to have a such programmes in future too.

**Vinay Rege**

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## NOTICE

The Annual General Meeting of All India Saraswat Cultural Organisation (AISCO) and All India Saraswat Foundation (AISF) will be held at 6.00 p.m. on Saturday the 16th September 2017 in Ar-Ex Laboratories Botawala Bulilding, Sitaladevi, Mahim, Mumbai - 400 016.

### **Agenda :-**

- 1) To read and confirm the minutes of the 1st AGM held during last year i.e. 2016.
- 2) To receive the Annual Report & Audited Statement of Accounts for the period from 1st April, 2016 to 31st March 2017.
- 3) To appoint the Auditors for the ensuing year.
- 4) Any Other Business properly placed before the Managing Committee.

### **Notes :**

- 1) Should there be no quorum at 6.00 p.m. The meeting shall be adjourned to 6.30 p.m. and shall be held on the same day at the same venue irrespective of the quorum.
- 2) Members intending to bring up any point for discussion under No. 4 above are notified to submit such items to the undersigned seven days before the date of the meeting.



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## G.S.B. SABHA, MUMBAI



The G.S.B. Sabha, Mumbai's Mahila Shakha held 'PARICHAY', its 67<sup>th</sup> Get-together of eligible boys and girls with parents on Saturday, 29<sup>th</sup> April, 2017, at the I. M. Pai Hall of its Sujir Gopal Nayak Memorial Kreedha Mandir, Kings Circle.

Around 180 people attended this get-together. 92 girls and boys registered their names for with the Mahila Shakha's database. People from all over Mumbai, and also from Vapi, Nasik attended.

The Mahila Shakha's President, Smt. Durga Shenoy, welcomed the members and gave a brief report of the activities conducted by Mahila Shakha. She felicitated Smt. Vinita Shanbaugh who sponsored this event. The

sponsor Smt. Shanbaugh released the supplementary list of eligible boys registered with our matrimonial service.

Our President, Vice-President, Smt. Shanteri Nayak along with Committee member Smt. Aarti Pai conducted this event. Committee member Smt. Chitra Kamath conducted the ice-breaker session of getting the boys and girls to interact among themselves.

This get-together event 'PARICHAY' was appreciated and well received by all the attendees. In fact many of the attendees requested the Mahila Shakha to conduct 'PARICHAY' more often.



**Ms. Geeta Pai**

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## WEDDING OF ASHWATHA TREE



Since time immemorial in India two trees have been held in high esteem. They are 'Vata vriksha' (Banyan Tree) and Ashwatha vriksha (Pipal Tree). Vata vriksha symbolizes immortality and Ashwatha, spirituality. We note from mythology that when there was deluge nothing remained and the Lord Almighty taking the form of a little baby was in deep sleep on a little leaf of banyan tree and that leaf was floating in an endless ocean when there was neither light nor darkness...

In Shri "Vishnu Sahasranama"—one thousand names of Lord Vishnu each one—glorifying His name, one of the names is, "Ashwathaaya Namah" (S.No.827). In Shrimad Bhagawat Gita, Vibhooti Yoga (Lord's Manifestations), Chapter 10, Shloka 26, Lord declares, "Among the trees, I am Ashwatha. In Chapter 15 'Purushotham Yoga' Lord declares that this world is great Ashwatha Tree but an inverted one with its roots up and the branches down. This is also called 'Avinashee'—indestructible one—with

its leaves as Vedas"... Some of our wise-men tell us that roots at the top and branches at the bottom means if we view the trees standing on a bank of river we can see the reflection of a tree in the water in this way. But this reflection is not the real tree. Similarly this world is a reflection of the Lord Almighty, indicting that He is there somewhere and we must search for Him with devotion, dedication and good deeds when He will be clearly visible...

There is one prayer in Sanskrit addressed to Ashwatha Tree and the English version of that is, "Our salutation to the King of Trees, whose bottom (roots) is Lord Brahma, trunk (middle), Lord Vishnu and top Lord Shiva. Thus all the Three-murtis are residing in the Ashwatha Tree, the Monarch of all trees. So our forefathers were worshippers of this particular tree and they were careful not only in planting the tree but also its growth. They were constructing a solid platform of 3 to 4 feet height either in the

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form of a square or a circle giving sufficient space for the devotees to move round the tree in a circumambulation or sit in the shade of the tree. Then they were keeping sufficient open space round the tree which is kept clean taking the Tree as the Lord Almighty only. With this belief firm in the mind they treat the Tree as an esteemed member of their family with the responsibility of performing Thread Ceremony when the most sacred Gayatri Mantra will be passed on in a whisper. Then at an appropriate age (in this case like human beings we have to decide) to have the Wedding of Ashwatha Tree as a bride-groom with all the religious formalities connected with a formal marriage. Now who will be the bride? Another Ashwatha Tree? No never! It is a small Tulasi Plant that we adore every day! According to the mythology at the end of the Samudra Manthan—churning of the ocean—Lord Vishnu in the form of Dhanvantari, holding the 'kalasha' filled with 'amrit', comes out of the ocean. He was happy at the efforts put in by the Devas and Demons and out of his eyes came the tears of happiness and one drop of the tears fell in the kalasha and instantly it was transformed into the sacred Tulasi Plant! Ashwatha is Lord Vishnu and is often called "Ashwatha Narayana". According to a Kannada Dictionary by the late Dr. Shivarama Karanth, a celebrated Kannada Writer as a result of a curse Lord Vishnu became the Ashwatha Tree. Anyway the wedding of Ashwatha has to take place like a regular marriage with all formalities

under the guidance of the priests and at the end there should be a banquet also to the invitees!

A wedding of Ashwatha with Tulasi took place on Wednesday the 31<sup>st</sup> May, 2017 in a village called Kilenjoor near Kinnigoli by the family of Mallyas of Kilenjoor (This is where their forefathers first settled before migration to other places). The wedding was a part of the renovation and reconstruction of the old shrine of Shri Rakteshwari and also Shri Naga Devata, very close to the Ashwatha Tree planted some 30 years ago...

After hearing the greatness and glory of the Ashwatha Tree one must not feel that it does not give us flowers or fruits. On the contrary it renders a very useful and unique service as the tree is breathing in and breathing out only oxygen all the 24 hours a day round the year when other trees exhale carbon dioxide during night! Among the plants Tulasi ranks first by giving oxygen day and night! Besides this the Tulasi Plant is known for its medicinal property.

These are the days of living in flats in multi-storied buildings and it is worth growing one or two Ashwatha Trees in the compound of the building when we get the most precious oxygen round the day.

**K.G.Mallya**





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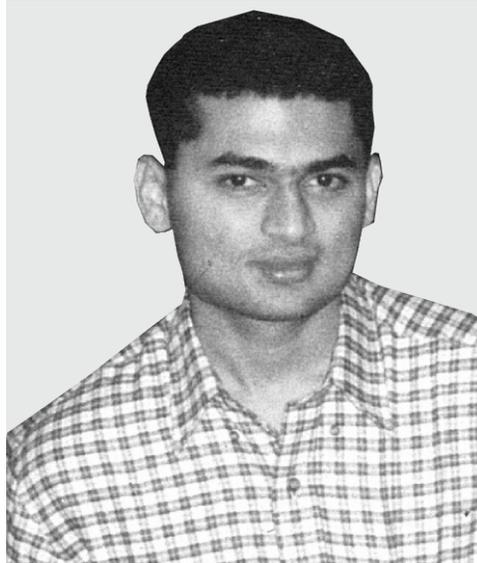
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## BELIEVE IN YOURSELF



**AJAY RAJADHYAKSHA**

Give the world the best you have and the best of the world comes back to you. Life is a generous giver. Accept all it offers courageously and gratefully. Meaning to life gets enriched when we take up something enduring and worthwhile with passion and dedication.

With regard to this thought, I am pleased to introduce one brilliant GSB young man, Ajay Rajadhyaksha. Born on 15 June 1976 on an auspicious day of 'Angarki Chaturthi' to an engineer father Mr.Satish Rajadhyaksha and Professor mother Mrs.Rekha Rajadhyaksha of Mumbai. Parents were the driving force behind young Ajay.

Ajay set the ball rolling right from his childhood. During his King George schooling days, besides studies, he was greatly interested in brain stimulating games and activities like chess and elocution competitions in which he won several prizes. He bagged scholarship in schooling days. In 10<sup>th</sup> Standard, he scored remarkable 91% and joined Ruparel College of Mumbai. An emerging talent that he was, writing poetries was one of his various interests. His potentials were developed to the fullest.

Ajay has always been persuasive about chasing his dreams. While studying Electronics engineering in Mumbai

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University, he gave CAT exam to opt for IIM and got selected by Lucknow & Calcutta Universities. At the same time he cleared GMAT exam, required for obtaining admission in the international business school with the most impressive score of 99.9%.

He got admission into IIM Jokha in Calcutta. While studying there he used to teach Finance subject to the fellow students as

help to them in their difficulties. Ambition has no rest. After completing MBA from IIM Calcutta, he got scholarship and to opt for higher studies, immediately headed towards ThunderBird School of Global management in phoenix- USA which was known as the first ranking University in international finance subject. He received his Master's degree from Thunder Bird .

His dreams now had an edge, pitching for greater aim. Vision with action, is the dream fulfilled. His first job was at Bear stearns company in New York in 2001 where he worked for several years. Within 6 years, he joined Barclays as a senior Mortgage strategist at the age of 31. The company had to face wobbly situation during financial depression on the wall street and Ajay and his team faced challenges. Similarly when Barclays took over Lehman, Ajay and his

team's work increased ten folds. It is said “ Take risk in your life. If you win, you can lead. If you lose, you can guide.” Those were the crucial days for young Ajay. However his confidence always used to be several notches higher.

Today, Ajay is the Managing Director at Barclays New York and has been the Head of Macro research at it's PLC Research Division. He oversees the interest rates, the Global research and strategy efforts of the economics, rates, foreign exchange, emerging market rates etc. He is often invited by the media to give speeches on the areas that his team covers.

Married and settled in USA with wife and two adorable daughters, Ajay in his prime youth at the age of 41, has carved a niche for himself taking his career to a newer zenith.

As Ajay embarks on his journey in career, we wish him everlasting success and happiness in form of best wishes for his bright tomorrow. He is the pride and star of GSB Community. Ajay, long live your dreams and enthusiasm. We are proud of you. May you accomplish your future goals. You are an icon of determination to the youth of today. We wish you successful, prosperous, fulfilling tomorrow.

**Smita Pagnis**



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## – JOURNEY OF ERP PHILOSOPHY –

### A CASE FOR INDIA'S PROGRESSIVE GROWTH

Just imagine what will happen if one of our body parts stops functioning or working at a very low level. One can imagine that in such situation, other body parts (and even mind too) will also get affected badly and entire body will start dysfunctioning and if corrective steps are not taken in time, then the whole body may stop functioning too!! More or less, the same situation also exist in our business world. Each department here acts as an independent part of the body, with tight integration among them. Each has a specific role to play and together, they have bigger specific role to play, and hence in that sense, they are really inter-dependent.

Think of Corporate Office / CEO / MD / Finance as the brain of the body, HR department as say heart, Sales and Marketing as eyes, ears and nose, purchasing as say mouth, manufacturing and distribution as say hands and legs, while other organisation functions like quality, engineering, projects, administration, maintenance etc. are like other vital parts of the body such as lungs, liver, pancreas etc. Each part has a unique role to play and a good care of each of these parts makes the body (and office life) strong and healthy, while a bad care leads to real chaos and disorder. In business and corporate world, each of these parts is called “**Enterprise Resource**” and their interlinking



is called an Enterprise Resource Planning (ERP). The CEO / MD / senior management (alias brain) do long-term and short-term planning while middle and operational management of the organisation (alias other body parts) execute the plans in systemic way. They have continuous communications among them, do periodic monitoring and control, and make changes in the plans for suitable actions. Their working is based on availability of resources, changes in market conditions, customer demands, government policies, and other factors beyond their control too. Corporate world believes in revenue growth and better profits year-on-year, based on some agreed performance goals. Therefore, it's absolutely essential that the entire organisation is completely aligned with those agreed objectives, and work unitedly as a common force, through a hierarchy of authorities. Any misalignment by anybody or any function in the entire value chain, can create a disturbance in smooth operation of the organisation (just like a malfunctioning of a body part in a healthy human body). This may lead to conflicts, disputes and major impacts on business activities, outputs and employee wellbeing.

ERP philosophy exactly does this job of integrating systems, processes and people

It's designed, developed and deployed in such a way that it not only ensures smooth functioning but also guarantees the required outcome in much profitable and sustainable manner. It has its own framework, set of processes, workflow and dependencies such that it's not feasible to bypass any step or do any manipulation of any kind. It has a built-in logic and artificial intelligence which is developed through years of research and deployment of best business practices across world. Employees of the organisation learn a lot through such systems, and build a futuristic business model for their effective and efficient all-inclusive growth. Their continuous learning & development approach helps organisations world over, to build a ONE TEAM attitude in the highs & lows through passage of time.

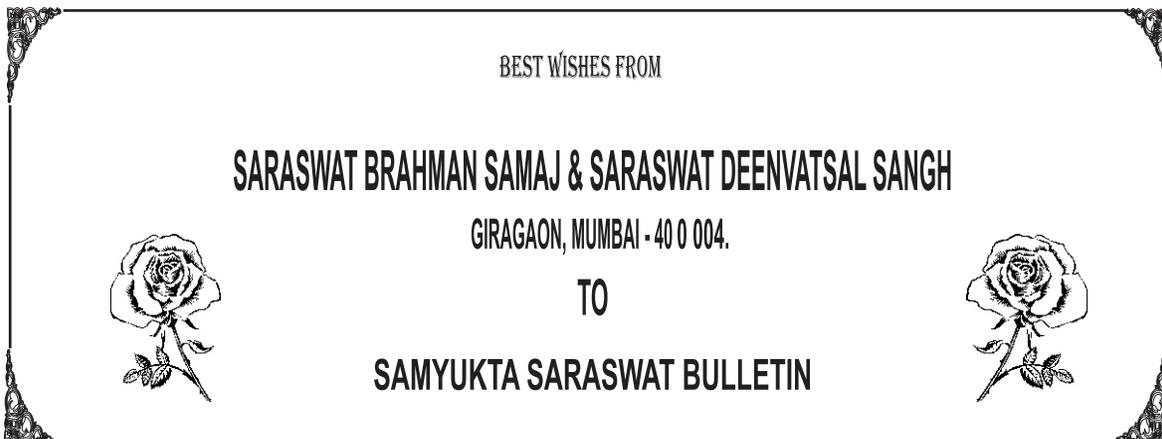


In India too, we are undergoing a major transformation phase. With new government's value oriented policies, aimed at accelerated growth, advent of new, high-end technologies, and the young generation's innovative & creative mind-set, India is well poised to take on global challenges in its own stride.

ERP philosophy, when applied effectively on the ground, leads to a true sense of collaborative growth of industry and trade, and this will pave ways for community progression at large; that's for sure.

ERP is here to stay, and how "a healthy mind resides in a healthy body", a resilient ERP system will always be an integral, cohesive part of strong and progressive India... **the journey has already begun!!**

**Neena Akerkar**  
Sr. SAP Consultant





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## SPIRITUAL CAMP TO DEV BHOOMI

Dev Bhoomi - land of the lord as it is aptly called, is believed to be visited by Gandharva, Yaksha and Kinnara everyday before sunrise. Visits of these celestial beings to this place don't entice me as much as the spiritual energy of this place does. There is some magic in the air here that instantly makes the mind calm and peaceful.

This week long spiritual camp was organized by Br. Yukta Chaitanya of Chinmaya Mission (Mahim centre). This was my first long journey by Railway on RAC seat, and I had no clue who was I going to be with for next eight days. But to my surprise I had a great experience, it was like meeting my long lost family. All 8 of us were from different age groups, with various backgrounds and different levels of knowledge and exposure to Vedanta philosophy.

After one night stay at Haridwar, we reached Uttarkashi in the evening. At Uttarkashi we lived at Tapovan Ashram. We had our rooms facing mother Ganga very close to Tapovan Kutir. Swami Tapovanam was the guru of Swami Chinayananda. One can feel the peaceful vibes at the Kutir where the great masters once lived.

Gurudev would learn scriptures from his guru in Tapovan Kutir on the banks of Ganga early in the morning. This is exactly how we studied Kenopanishada (a small but a very deep upanishada) from our Acharya during the camp.

Understanding this advanced text wouldn't have been possible without an introduction to the topic of spirituality. Keeping this in mind Br. Yukta Chaitanyajee introduced us to the basics of Vedanta – our goal in life and how to reach it. We were shown a documentary - The Logic of Spirituality, where Gurudev

Chinmayanand gives us a perspective on Vedanta. We saw the journey of Gurudev from being an Atheist to the highest Vedantic missionary in a short movie capturing his life story very effectively – On a Quest.

Every day we would visit an ancient Shiva temple around the area and do some upasana. We performed abhishek to Kashi Vishwanath and chanted Maha Mrutunjaya mantra for health and wellbeing of everyone. We meditated at Laksheshwar Mahadev temple before visiting the banks of Ganga, and at Vimalleshwar temple we learnt to chant Gayatri mantra in Vedic style.

One of the days we visited Gangotri, the place where Ganga descended on the earth. On our way to Gangotri we halted at Garam kund (hot water springs) next to an ancient caves where Parashar Rishi lived.

Surya kund is a place in the mountains where the first rays of sun fall on the earth. It is the place where Lord Shiva held Ganga in his locks when She arrived on earth. There is a naturally formed shivling under the waterfall which can be seen when there is less water flow during winters.

A little ahead of Surya kund is Gauri kund where Lord Shiva bathed Gauri with Ganga water, when She (Ganga) arrived on the earth for the first time.

Even before we realized how the time flew by it was time for us to return back to Mumbai. In our little group of eight, some would have enjoyed the trip as a regular outing, while others found deeper meaning in the fate that had brought us all together for this vedanta study. But all of us are looking forward for another camp very soon.

**Chirag Rege**

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## BHAKTI NATYA TARANG - 2017



The path to the divine power is through devotion and spirituality; music enables this through its various forms.

The second edition of “Bhakti Natya Tarang”, a flagship program of the GSB Sabha, Mumbai was held on 1st July 2017 at the Pracharya B. N. Vaidya Sabhagriha, Dadar, Mumbai.

Shri. Raghunandan Bhat, Bengaluru and Smt. Sonal Shivkumar, Mumbai regaled the 300 plus audience, with rendition of abhangs, bhajans and natya sangeet, who turned up braving the inclement weather. The concert was very engaging and all artistes on stage explored their creative instincts very well. In fact, although the repertoire selected by Raghunandan was totally new, the audience really enjoyed his vibrant yet soulful style of presentation. Sonal's sharp yet melodious voice cut through the ambience very well and her discipline in training and rendition could be noticed by each member in the audience. The resident of Karkala, Umesh Gautam

Nayak's chaste and apt Konkani Nirupan also captivated the audience. Dnyaneshwar Sonawane on the Harmonium and Vighnesh Kamath on the Tabla shared an excellent rapport and added colour and texture to the performance with their subtle aesthetic inputs which were greatly appreciated by one and all. Raj Shirodkar constantly maintained the sonorous sound of the Pakhawaj throughout the performance, brilliantly coordinating with Vighnesh and Rajendra Bhat's Manjira accompaniment which provided an ideal canvas for the artistes to explore their ideas. Saraswat Bank was the program sponsor and M/s SMS Financial Services, NKGSB Bank and Redi Port were the support sponsors. The program was also financially supported by the members and well-wishers of the Sabha. The program spanned over 3 ½ hours at the end of which the audience gave a standing ovation to the artist and carried home sweet memories.

**Laxmikant Prabhu,**  
Vice President  
GSB Sabha, Mumbai



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