At the Swami Parijnansahram Educational & Vocational Centre for the Handicapped:
PP Swamiji being welcomed at the gate (left); students of the Centre performing a dance (right)

KSA President Prof. Kalindi Muzumdar with some Managing Committee members at KSA’s flag hoisting ceremony

Pia Chandavarkar, recipient of the prestigious Deutsche Welle traineeship

Pt. Omkar Gulvady (left) receiving the Saath Sangat Pravin Award for 2007 from Dr. R. C. Mehta

Vivek Bantwal, Managing Director, Goldman Sachs Group Inc., New York City
KARLA, February 7: The Guru Jyoti Yatra begins - the Guru Jyoti, Portrait and Padukas of PP Parijnanashram Swamiji, and 20 kalashas containing water from the holy rivers being taken to Gokarn by vehicle (to reach on the 9th).


SHIRALI, February 15: The procession approaching Shri Chitrapur Math in the morning.

Gurumata Shantpachi Shukla paying obeisance to the Guru Padukas at Shri Chitrapur Math.

Report on Page 11

Photos by Kishan Kallianpur

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Letters or articles of a controversial nature will not be published.
The opinions expressed in the articles are those of the authors and not necessarily of KSA.
‘Letters to the Editor’ and articles are welcome.
Letters should be brief, and articles should be about 800-1000 words preferably. Both will be edited for clarity and space.
Unsolicited articles will not be returned.
All matter meant for publication should be addressed only to the Editor c/o KSA Office/e-mail id given above.
The deadline for letters, articles, reports for the “Here and There” section, and other original contributions is the 12th of every month; and for advertisements, classifieds and other paid insertions, it is the 16th of every month. Matter received after these dates will be published in the following month.
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"Shri Mahalasa Narayani Prasanna"

This is with reference to the Appeal which appeared on Page 20 of the December 2007 issue of Kanara Saraswat.

The “Shree Naaga Pratishthapana Ceremony” will be held at Bijur-Sitaramachandra Temple from 9th March to 13th March, 2008.

The schedule is as follows:

- 9th–10th–11th March, 2008: (Sarpa) Sanskar when said families are requested to observe ‘holen’ and not visit Temples and Math.

Families attached to Mahalingayya roots, are requested to attend and seek blessings for their families. Those who wish to attend are requested to make their own arrangements in advance and participate in all the ceremonies.

For additional information, please contact:
Shri Mohan Bijur, Smt. Chandrama Bijur – 022-24378122
"Tare Zamin Par" - a beautiful and touching film! It is a social reality movie depicting the problems of children who are differently abled. The adults in the social milieu of the child are ignorant of the difficulties faced by their child and are ill-equipped to handle the ensuing problems.

The film not only focuses on children with dyslexia but also emphasizes parental responsibilities therein. Taking care of physically or mentally challenged children is an uphill task. At times, the results are so slow that the parents get frustrated and exhausted to the nth degree. There have been cases of divorce as a result of having a differently abled child at home.

The Prenatal Diagnostic Test (PNDT) indicates whether the foetus has any abnormalities. Consequently, a few parents choose to abort such a foetus. Is this fair? Does this foetus have no right to survive? One may think that it is easy for "do gooders" to take the cudgels in their hands for such children but ultimately, it is the parents, siblings and other relatives who bear the brunt of bringing them up. Yes, this is true but only partially. There are now quite a few educational and health facilities available for the physically and mentally challenged children at the city and district levels. There is indeed a dearth of such facilities at the taluka and village levels but the District Women and Child Development Officer, the Gram Panchayat and the Zilla Parishad could be approached for information and assistance.

The first task for parents is to accept that their child is 'different'. Secondly, there they should not nurture any guilt feelings. Thirdly, the child should be initially examined by experts and then enrolled in a special school, from early childhood. The final rehabilitation of the child should be kept in mind while planning his/her education. In case the parents wish to give away the child in adoption, they could contact adoption agencies. But as far as possible, efforts should be made to bring up the child in his/her own home. Incidentally, more foreign than Indian couples adopt physically and mentally challenged children.

Unfortunately, parents, siblings, relatives and the public at large, focus only on the disability of these children but not on their special skills and talents.

Ms. Diana D'Mello had written the following in Konkan Khabar (May 1991):

"Handicapped people are those who have eyes but refuse to see their inhumanity to others; who have ears but refuse to listen to the pleas, cries and sorrows of others; who have mouths but refuse to speak against the injustice done to their fellow beings; who have hands but refuse to reach out to help others; who have legs but refuse to walk across social barriers erected by themselves; who have high ranks but behave in a low and mean manner.

"Yes, the above-mentioned are truly handicapped and not those without eyes, ears etc ..."

Kalindi S. Muzumdar
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WITH GOOD HEALTH, A LOT OF HAPPINESS
AND MAY DIAMOND TURN TO PLATINUM

With Love and Regards from Your Sons and Family:
ASHOK, AMEETA, ASHWIN (USA)
RANJAN, VEENA, ROHAN, SUMEET, TINA (UK)
AND ALL WELL-WISHERS
Letters to the Editor

Dear Editor: The article, “Where have all the puppets gone?” by Ms Chatura Bhat, in the February 2008 issue of KS, made interesting reading.

During the early 1970s, after getting exposed to this very creative and interesting art at the Indian Institute of Mass Communications (IIMC) in Delhi, I had, with the help of IIMC and a team of puppeteers from Rajasthan, created a special puppet show highlighting the advantages of banking to educate illiterate, rural audiences in several districts of UP.

The results were very encouraging with an average attendance of over 1500, including adults, at more than 1000 shows. Later, when technology improved, we did films using puppets to give a better presentation on a larger screen.

In India, like animation, puppetry has not been getting adequate support for various reasons. Nevertheless, just as cartoon films (animation) like “Tom and Jerry” are enjoyed by all age groups (even at 71, I like to watch it), puppetry too has its own fans, irrespective of age.

In Kolhapur, there is a very creative artist – Sanjit Ghosh, who specializes in Rod puppets (not string). His shows have been telecast on Door Darshan, one of them (“Potli Baba”) a few years back. However, finding sponsors was a big problem.

Even today, there is a Museum devoted to this art in Jaipur, where puppet shows are held during weekends and attract huge crowds. In South Kanara, a Kamath family has been quite innovative in this field and their troupe has also given performances abroad.

S.N. Surkund, Mumbai

APPEAL

I, Mrs. Suman S. Padukone, an ex-resident of Shirali, am now suffering from terminal tumor disease. I have been advised urgent surgery by the surgeons of Bhatia Hospital in Mumbai. The total cost of the operation is Rs. 1,00,000/- which I cannot afford since I am a widow and a housewife. Earlier, I was working in Chitrapur Math as a helper.

I appeal to our community members, donors and philanthropists to help me wholeheartedly (through Kanara Saraswat Association) to undergo the surgery at the earliest. Cheques may please be drawn in favour of “Kanara Saraswat Association”.

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Music by: Late Murlidhar Gangolli

(2) Trinity Arts, Bangalore
“शीलाक दिल्ली चासरी”
Written and directed by: Ramu Kodange

(3) Ranga Chinnadi, Mangalore: “बालटी”
Talented Artists from Mangalore; South Kanara
Written & directed by: Kasarkode Chinna.

(4) KSA Kala Vibhag: “समान्तर”
Adapted by: Late Muktabai Manglore
Directed by: Avinash Trasi
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Shri Ananth, Smt. Sandhya Manjeshwar and Anusha, Relatives and Friends

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Vol. LXXXIX, No.3, March 2008
KANARA SARASWAT
SPEVCH’s Annual Day - a memorable event
Virar-Vasai truly blessed in 2008!

Vinayanand Kallianpur* and Kunda Kagal, Virar

January 14, 2008, was doubly special for Shree Trust’s Swami Parijnanashram Educational & Vocational Centre for the Handicapped (SPEVCH) at Bolinj, Virar, because besides marking the annual celebration of the Centre’s achievements in the year gone by, the divine presence of PP Sadyojat Shankarashram Swamiji blessed the Centre and everyone associated with it. This was part of Swamiji’s week-long visit to Vasai-Virar beginning January 9, 2008, an auspicious start of the New Year for Chitrapur Saraswats in the Mumbai’s far western suburbs of Virar, Vasai, Nallasopara and Naigaon.

Students of the Centre welcomed PP Swamiji with the traditional lezim along the road leading to the school’s main gate. The Principal of the school performed Swamiji’s padaprekshalana after which Swamiji was taken around the Centre to acquaint Himself with its current activities.

In the Clinical Psychologist’s room, He was informed about the methods used to assess the students’ IQs. He saw the Toy Room, the classroom for autistic children, the agriculture and horticulture projects which train the largely rural students in major agricultural and horticultural field tasks, and the newly added equipment in the Occupational Therapy and Physiotherapy Departments. In the Deaf Section, the students of the recently-started Std. V explained what they had learnt to Swamiji, using magnets from their science curriculum. Swamiji also visited a small exhibition portraying the achievements of SPEVCH and saw items (such as files, candles, dusters, aprons and bags) crafted by the students of the Vocational Section.

The cultural programme that followed showcased the talents of differently disabled students. It started with the lighting of the inaugural lamp by PP Swamiji. A prayer followed; students of the MR Section presented ‘Ishastavan’, a prayer seeking Lord Ganesha’s blessings. Dr Mohan Mankekar, Trustee, Shree Trust; welcomed Swamiji, the dignitaries and other guests who had come to share SPEVCH’s happiness on this special occasion.

The programme was brilliant, a beautiful expression of the potential of the children that the school and its staff, supported by parents, had unfolded and nurtured with much love, dedication and patience. Yet again, as during earlier visits, Swamiji’s presence created a wonderful telepathic and empathetic bonding - the challenged children seemed to forget their disabilities and performed par excellence. Students of the MR Section are severely challenged with problems in several areas such as speech, comprehension, physical disability, autism etc, making it difficult to involve them in a high-performance act. Nevertheless, they gave excellent performances. To begin with, they were put into a ‘train’ called the ‘Bhakti Express’ which took off on its inaugural journey from Virar to Shirali via Karla after being flagged off by a student dressed as Laloo Prasad Yadav. They also performed a Rajasthani folk dance depicting the happiness of Holi and a Goanese folk dance based on the popular song “Undirmama aiylla”, both of which they had performed on Doordarshan Sahyadri for World Disabled Day. Students from the Deaf Section performed a butterfly dance, a moving meditation exercise teaching us how to relax amidst our busy schedules, and a Bhangra dance on the song “Yeh desh hai veer jawano ka”. Children from the Blind Section did not lag behind: Nitish Jha took everyone by surprise by reciting the 15th Chapter of the Bhagwad Gita and Parijnanashram Trayodashi. The recitation was guided and prepared by our blind teacher, Shri Shinde. Nitish also explained the various uses of paper in our lives. Students from the Vocational Section then performed a tribal kadaklaxmi dance.

After the cultural programme, Swamiji felicitated the best students from all the sections and the best caretaker. He then felicitated the dignitaries, who had helped the school since its inception, with a

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The progress report of the school was read out by the Principal and the vote of thanks was given by Dattatrey Naik. Swamiji then blessed the guests, parents, staff and students of the school. After Swamiji’s Aashirvachan with a bhajan followed by teertha vitaran,(prasad bhojan was served and the gathering dispersed feeling divinely content with the day’s beautiful experience.

The week-long Camp: was in Vasai this time. PP Swamiji arrived in Virar, as scheduled, on January 9 and thereafter proceeded to Vasai. Here, a huge blown-up photograph depicting Jivdani Mandir (of Virar) the center, Devi Jivdani on the left and PP Parijnaharam Swamiji on the right, made a perfect backdrop for the stage. Divine and majestic, this splendid artwork of Sabha Secretary Deepak Mudbidri of Virar, a talented artist and painter, received much appreciation from all.

In addition to the regular rituals during Swamiji’s stay such as Mahapooja, Paduka pooja, Devi Anushthana, Navratri Nityapath, Swadhyaya, Sadhana Shrinvala, Deepnamaskar, prasad bhojan etc, there were many other programmes which made the week-long event very special. The early morning Yoga sessions by Dr. Suhas Gokarn; devotional songs in the evenings by Sumangala Hattangadi and group, Aditi Nadkarni (nee Bijur), Divya Bijur, Aparna Nagarkatti Ullal, classical music by Deepa Karnad etc showcased the immense talent of our Gen-next.

On the 12th, the little ones from Vasai and Virar, trained by Dr. Mrs Anjali Gokarn and Dr. Mrs Vandita and her daughter Vaibhavi Kalyanpur respectively, presented skits and dances. At the Vanabhojan that evening, Dr. Suhas and Dr. Mrs Anjali Gokarn were the perfect hosts who had taken care of the smallest detail. After tea and snacks were served to nearly 300 people, there was an enlightening and interesting Vimarsh between Swamiji and the devotees. After the Ashirvachan that followed, Swamiji sang a few bhajans in His resonant voice with the laity joining in, and about 40 to 50 enthusiastic men and women broke into a dandiya/garba dance - a wonderful sight that Swamiji seemed to enjoy watching too. A special archery demo was arranged by Dr. Gokarn since he knew about Swamiji’s interest in it. Very sportingly, Swamiji tried a few shots, nearly hitting the bull’s eye! (Earlier, in His Aashirvachan, Swamiji had stressed the importance of cultivating a variety of interests and hobbies to keep the mind and body alert and occupied). The grand finale of the Vanabhojan was the elaborate dinner laid out for everyone to enjoy after a perfectly beautiful evening shared with Poojya Swamiji.

On the 13th, after a couple of beautiful classical dances by Virar girls (choreographed by Neeta Chandavarkar Shetty and Archana Hemmady), an extraordinary visual treat unfolded - a ‘Yakshagana’ dance-drama (see photo) based on the theme of “Mahishasuramardini”, presented in Konkani by Virar teenagers. It was a fantastic show, almost professional in content and presentation. Laxminarayan Shetty of Damodar Nagar, Virar, a singer in a professional, Kannada Yakshagana group, had choreographed and directed...
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OUR COVER contd...

the dance-drama with dialogues translated into Konkani (and the songs sung by him in Kannada). The authentic costumes, the superb dances and the overall presentation were so spell-binding that when it ended, it simply left the audience asking for more! Swamiji was highly impressed and complimented the group in superlatives. The 14th was devoted to a visit to SPVECH (see page 7).

On Makara Sankranti the next day, there was a haldi-kumkum for women and a spectacular audio-visual show of the ‘Saraswati Yatra’ in the evening. The 16th was a sad day since Swamiji left Vasai around 1 pm and proceeded to Pune, leaving us with much-cherished memories of a divine experience.

It must be mentioned that the entire event was extremely well-organized - bus arrangements to commute from Virar to Vasai, and various sub-committees working hard to ensure that all went well - thanks to the efforts put in by Drs. Ravindra and Sujal Bijur, Drs. Suhas and Anjali Gokarn, residents of Vasai, Dr. Mohan Mankekar, Manohar Karpe, Mangesh Chikermane, the President of Virar Sabha and his team, and volunteers from Virar and Vasai.

GURU JYOTI YATRA

True to the proclaimed mission, the historic pilgrimage - the Guru Jyoti Yatra, first from Karla to Gokarn by vehicle and then the 92 km stretch from Gokarn Adi Math (Bhandikeri Math) to the Shri Chitrapur Math, Shirali, by foot, was successfully completed on the February 15, 2008 (photographs on the inside front cover of this issue).

The 1700 yatris who walked the 92-km route continuously carried the Guru padukas of Param Poojya Parijnanashram Swami. An assembly carrying the Guru Jyoti, a large portrait of PP Parijnanashram Swami and 20 kalashas containing holy water from 20 sacred rivers was carried on a beautifully decorated vehicle during the Pada Yatra.

The Yatra began by road on February 7 from Karla and reached Gokarn on the 9th. The ‘Pada Yatra’ then continued on February 13 and 14, with a night halt at Haldipur. On the early morning of the 15th, the Guru padukas and Guru Jyoti were carried in a joyous and memorable procession from the Mahadwar at Shirali to the Math.

The Yatra concluded with the pratishtapan of the Guru padukas, the portrait of PP Parijnanashram III, the Guru Jyoti, Devi Bhuvaneshwari, Mahaganapati, and Adi Shankara.

The Kanara Saraswat Association respectfully pays its obeisance to the Holy Feet of PP Sadyojat Shankarashram Swami for His inspiration, guidance, and leadership in the conduct and completion of the Guru Jyoti Yatra and congratulates all the 1700 sadhakas who wholeheartedly participated in the Guru Jyoti Yatra.

A detailed report of the Yatra with more photos will appear in the next issue of KS.

Dr. Prakash Mavinkurve

SHRI KESHAVANARAYAN TEMPLE
CHITRAPUR, SHIRALI - 581 354

Shri Keshavanarayan Temple in Shirali, in the vicinity of Shri Chitrapur Math, was established in 1893 by the Shirali family members in the august presence of His Holiness Shrimat Pandurangashram Swami of Revered Memory. Thus, 115 years have passed since the Pratishtapana Ceremony took place on Phalgun Krishna Tritiya of Nandan Samvatsara in the year 1893.

To commemorate this auspicious occasion, it has been decided to conduct a SAMOHIKA SATYANARAYAN POOJA OF 115 KALASHAS in the precincts of the Temple on the Pratishtapana Day this year, which falls on Monday, 24th March, 2008.

Devotees may participate in this function by offering a minimum of Rs. 101/- as donation towards one Satyanarayan Kalasha on their behalf and help us to celebrate this Holy Function on a grand scale.

Pradeep M. Haridas
Secretary, Shri Keshavanarayan Seva Samiti Chitrapur, Shirali

KANARA SARASWAT Vol. LXXXIX, No.3, March 2008
Pt. Omkar Gulvady receives Saath Sangat Pravin Award for 2007

Pt. Omkar Gulvady has been awarded the Saath Sangat Pravin Award for 2007. The Award has been instituted by The Rajeev Goenka Academy for Classical Music and other Fine Arts under the auspices of Music Forum, an association of major music circles, music critics, Prasar Bharati (AIR), Door Darshan, SRA (Western Wing), and the National Centre for the Performing Arts (NCPA).

The Award was presented by Dr. R.C. Mehta, eminent musician and musicologist, and Hon. General Secretary, Indian Musicological Society, Baroda, at an award function held during the inaugural session of a seminar on the theme "The Changing Profile of Indian Music" on January 12, 2008, at the Experimental Theatre of NCPA, in Mumbai.

Our readers will recall that Pt. Omkar Gulvady was conferred the 'Swar Sadhana Ratna' by the Swar Sadhana Samiti which promotes the cause of Hindustani Classical Music and Dance, for his outstanding contribution to Indian Classical Music at its 42nd Annual Sangeet Sammelan in March 2007 (KS, June 2007).

Vivek J. Bantwal is MD, Goldman Sachs

Vivek J. Bantwal (30) was recently promoted from Vice President to the position of Managing Director at the Goldman Sachs Group, Inc., New York City.

Goldman Sachs is a leading global investment banking, securities and investment management firm. Founded in 1869, it provides a wide range of services worldwide to a substantial and diversified client base that includes corporations, financial institutions, governments and high net worth individuals. Headquartered in New York, it has offices around the world including India.

Vivek is the son of Jayawant and Gita Bantwal and was born in Philadelphia. He graduated Magna Cum Laude from the Wharton School of Business, University of Pennsylvania.

Vivek has a keen interest in Hindustani Classical Music and is a talented tabla player. He started learning tabla and harmonium from his father, Pandit Jayawant Bantwal, at the age of five, and gave solo performances in a variety of taals by the age of 11. He has won competitions and performed in the US and India at formal concerts and given tabla accompaniment to Hindustani Classical Vocal Music, bhajans, and ghazals. He has also provided accompaniment in private settings to classicalists such as Sanjiv Abhyankar, Sweta Jhaveri and Tripti Mukherjee, all of whom are disciples of Pandit Jasraj.

Pia Chandavarkar gets prestigious DW traineeship

Pia Chandavarkar has been selected for a prestigious 18-month journalism traineeship at the German media organization Deutsche Welle (DW) in Bonn, Germany, as part of DW's programme for foreign journalists. She is one of the ten successful applicants from among 250 applicants worldwide. In the programme, which begins on May 1, 2008, she will receive on-the-job training in online and radio journalism.

Twenty-three-year-old Pia is a graduate of the Asian College of Journalism (ACJ) in Chennai. She worked with The Indian Express in Pune from May 2006 to February 2008 as a reporter on issues like education, environment and child rights.

Pia has had a brilliant academic career, beginning with a fourth rank in the Pune division merit list and first rank in German in the HSC examination. A Bachelor of Arts in Psychology from the Fergusson College, Pune, she secured the first rank in the University of Pune BA examination.

During her college years, Pia studied German at the Max Mueller Bhavan, Pune. She topped all the courses from the elementary to the intermediate level, and was awarded a scholarship to complete the final advanced level course at the Goethe Institute, Munich, Germany in September 2004.

While writing and languages are her passion, Pia pursued Kathak for ten years, and dabbles in singing and theatre too. She was also active in organizing youth events and fun festivals in college.
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The vanishing girl child

(Speech delivered by Prof. Kalindi Muzumdar, President, KSA, at the flag hoisting ceremony held by KSA on Republic Day, January 26, 2008, at Talmakiwadi, Mumbai)

On this auspicious day, I welcome all of you on behalf of the Kanara Saraswat Association. I am happy to see youngsters attending this ceremony as they will be the torch-bearers of tomorrow.

Let us take stock of the social realities in India today. The current major concern of social workers, doctors, lawyers and social activists is the “vanishing” girl child. There is a massive campaign to save the girl child in India. It is indeed most unfortunate that we have to be asked to save the girl child!

The sex ratio is declining at an alarming rate! This is due to female foeticide and female infanticide. One out of every six girls does not live to see her 15th birthday. The male-female ratio has declined from 946 females to every 1000 males in 1991 to 911 females to every 1000 males in 2001. The situation is worse in states such as Bihar, Rajasthan, Punjab, UP and Haryana.

A few years ago, there was a sign put up by a few doctors in New Delhi which said: “Pay Rs. 500/- now or Rs 5 lacs 18 years later”. They were warning parents regarding dowry.

Why this insistence on the birth of a son? The reasons given by the parents are:
1. A son carries on the name of the family.
2. Only a son can light the funeral pyre of his parents.
3. Sons look after their aged parents while a daughter has no such permission from her in-laws.

Can we refute these arguments?

- Some modern girls do not change their names or surnames after marriage. This is true of the educated middle, upper middle and rich classes.
- Ms. Mallika Sarabhai broke the tradition and lit the funeral pyre of her father. Others too, may follow suit.
- Most girls now get educated adequately to earn a living and subsequently, look after their aged parents.

In 1989, the PNDT (Prenatal Diagnostic Test) Act was passed to prevent female foeticide. However, a few doctors take refuge under the MTP (Medical Termination of Pregnancy) Act of 1972 and perform sex-specific abortions. If the female foetus survives this attack on her life, she is killed as soon as she is born. Various methods are used to kill her such as drowning in a bucket of water or milk, applying opium to the mother’s breasts etc. There are no questions asked. A few years ago, a minister from Rajasthan stated that in a village named Bhatti there has been no “barat” for the last 12 years!

Later, if the girl survives, she faces discrimination at home, in school and in the community. In a session with village mothers at Vaijapur, Maharashtra, they admitted to me that they give less food to their daughters than to their sons. Their reasons?
- Boys earn and take care of their aged parents.
- Girls need to stay hungry as they may not get enough food in their husband’s home.
- If girls are well-fed, they may become tall and hefty and it will be difficult to find spouses for them!

Even in the choice of careers and marriage, girls are not given any opportunity to express their thoughts and feelings. Further, despite laws against child marriage, 45-50 percent of girls in India are married before the age of 18. Now starts the vicious circle: early marriage - frequent pregnancies - birth of low birth weight babies - death of the infant and / or the adolescent mother.

One of the major reasons for eliminating the girl child is the custom of dowry. Unfortunately, this custom cuts across all religions and communities. Dowry harassments and dowry deaths are increasing despite all laws. It is estimated that, in India, a bride is burnt every 48 hours at the pyre of dowry.

Let us not think that our community is above all this. In a family known to me, the father refused to visit his wife in the hospital because she had given birth to a third daughter! And all this, despite the knowledge that the sex of the infant is determined by the father. In another incident, a mother of three daughters was consoled by her neighbour saying...
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that she would pray and perform various poojas so that the next child would be a son. Can we proudly declare that dowry is non-existent amongst us? I really wish we could! It is true that dowry in cash and kind is not extracted. But to insist that the bride’s family bears all the expenses of marriage or to put any condition for marriage amounts to taking a dowry.

I have great faith and pride in our community and I am quite certain that a tiny community like ours will be the torch-bearer of social values not only in India but the world over.

Mumbai 2050 – My dream or a distant reality?

Avina R. Karnad, Versova, Mumbai

As I sat on the ledge along Marine Drive, feet dangling right above the rocks, I looked into the distant skyline of Mumbai city. The medley of sleek, tall towers and smaller heritage buildings resembled kids lined up in a school assembly.

It was not the first time I was looking at Mumbai. A maze of streets with huge structures on either side, hundreds of cars and motorbikes speeding and often breaking signals, millions of people scurrying to work, the melee of hawkers and the deafening hooting of cars and, of course, the ghastly pollution in the air!

But that’s not how I dream of Mumbai, the city of my birth. I float into my dream world — standing atop the tallest building in Mumbai and surveying the result of the hard work of millions of Mumbaites, I swell with pride as its Mayor!

I am addicted to the beautiful skyline of Mumbai. Clean and orderly streets. No trash on the lanes. I observe neat stacks of trash lifted with gloved arms and flipped into trucks. Segregated kitchen waste is being turned into rich manure by vermiculture units. Recyclable items are being judiciously dispatched for reuse.

The systematic traffic beats the enviable discipline of Manhattan. I strain my ears to listen to the old honking of cars. I beam with pride as vehicles move patiently in an orderly manner. I get complimented for the well regulated traffic in Mumbai.

Everyone in Mumbai now only uses lead-free automobiles. Pollution has definitely decreased by leaps and bounds. Burning plastic and other pollutants is now a fable. Fireworks (noiseless) are displayed only for public exhibition during festivals. Industries release effluents after treatment and use environment friendly equipment. Millions of factories, but minimal pollution!

I reminisce those filthy water bodies that gushed fifty years ago contaminating the oceans. The oceans now are unsoiled and hold healthy marine creatures.

Mumbai receives uninterrupted power supply and sufficient water for its millions. Mumbaites have learnt to conserve water and electricity. No dripping faucets, no unnecessary fans and lights! Such awareness of valuable resources!

Mumbai’s industry has created jobs for most people living here. Beggary has been minimized. Most children are vying to study in upgraded Government schools.

The police and law enforcement have made the city almost crime-free. The now popular police arrive five minutes after being summoned for the smallest emergency! Justice without delay! Offering bribes to a policeman or a government officer is blasphemy! Mumbaites have become polite, helpful, law abiding citizens.

The number of trees has multiplied tenfold since my school days. If a tree must be cut, ten trees must be planted in its place. The long-lost greenery of Mumbai is now returning. Green and clean Mumbai is now a reality!

Alas, I was jerked out of my dream and back into reality by a taxi screeching to a halt. Mumbai wasn’t even close to my dream. But it is possible. If we, citizens of tomorrow, work together, Mumbai will be the finest city in the world. After all, it is our home; we must take care of her well.

Thirteen year-old Avina is a Std. VIII student of Marble Arch School, Andheri, Mumbai
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It started small, like they always do. The newspaper was crumpled, and I could not find my page on gardening. The sports and business sections were in plain sight, the other pages in disarray.

By the time I came to the breakfast table with my cup of coffee, I had been up and about for two hours, bathed, dressed for work, done my prayers, looked at important email, checked my calendar for the day, taken the dog out to do his stuff, and made breakfast for everyone. I thought I deserved to sit down with my coffee cup, and look forward to the Friday special of the gardening and book reviews.

There was constant chatter from the children, and the intermittent barking from the dog. Everyone needed one sock or a handkerchief, or their tiffins packed with a special extra treat... my morning was a whirl.

Yet, somewhere inside me, I had kept a special place for my time of peaceful reading, be it only for five minutes. I was upset when I saw the disregard to my needs staring blatantly at me from the breakfast table. In a huff, I said, “You just don’t think about me.”

I walked off to the stove, finished drinking my coffee while finishing the tiffin boxes. I packed my lunch which was remnants of leftovers from the previous evening’s dinner.

The children went off to school; my husband went off to work. I closed the door thinking about my morning and left for work. Today was an important day, the last day of classes before the final exams. I had to spend all day going over the courses for the finals.

It was a busy day, I forgot all about my morning. Soon, it was time to pick up the children from school. I reached just as they were exiting the playground for pickup. From the distance, I saw both of them carrying their backpacks, and smiling at a common joke. They were happy, excited over the beginning of their weekend. There would be homework to do, more studying for tests and exams. Other activities would take place, but for the day and a half that they would get a break, they were happy, in anticipation.

Such innocence is childhood. So quickly do moments pass, even the sad or disappointing moments. Everything is covered as if by the glimpse of a smile, the pink hue of pleasure. Both children ran towards me and gave me hugs. I gave them a special squeeze, the “Mommy squeeze” since they were still young enough to hug me without embarrassment. I wanted this age to last forever. We talked about their day, and went home. No one asked me about my day, but that was normal.

The children’s Dad came home just a little earlier than usual. We stole a kiss at the door before the children pelted into the room with the dog in tow. It was a rumble tumble of kids, dog and Dad on the floor immediately. Giggles and laughter, tossing and tickling all at once. I smiled in perfect delight. Every evening it was the same – a suit clad gentleman rang the doorbell, and within seconds, the jacket was on a chair, and the computer bag was on the side table, while the mass of laughing confusion was on the floor! I thought to myself as I picked up the jacket and bag: would I change this? No! No! No! said my heart to me, thudding into my chest. Not even for the perfect morning with a cup of hot coffee and my favorite page of the newspaper. Life comes as a package. Special licks all over my face from the dog. Special hugs from the children at the school, and special cuddles when some cut or scrape brings them running to me...

“Wait, there is something I have to tell your Mom,” I heard my husband tell the kids as I turned the corner with his bag and jacket, into the bedroom. He came in with lopsided grin and took his briefcase from my hand. In the side compartment was a small paper packet, the kind that the little vendor children have on traffic stops. It was a small gajra, a hair garland, with my most favorite flowers, the jui. The lopsided grin grew larger as he slipped the gajra into my hair. The children and dog rushed into the room and everyone was teasing Dad, “Ooohh you brought flowers for Mammie... Ooohhh!” The dog was adding his own growls and tumbling over the kids... Everyone was laughing. Yes, life comes as a package deal. Those special times when husbands seem to understand you – rare but with a gem-like quality that makes it all worthwhile.

Perhaps my morning paper will be creaseless and waiting for me tomorrow...Naah! Can’t expect too much. I grinned to myself as I went to the kitchen to set up the dinner.
BHASKAR SURYANARAYAN KARNAD  
(5TH July 1931 – 15th Feb 2008) 

Husband of BINA 
Father of: Smita Kilpady- Ravikiran - Sucheta Amaanjee 
Father-in-law of: Sumanth Kilpady - Rima Karnad - Sarathy Amaanjee 
Grand father of: Saneel / Sameer Kilpady 
Arun / Arjun Karnad 
Kritika / Nivedita Amaanjee 

Passed away peacefully after a brief illness 
at his residence, Santacruz (West) 
on 15th February, 2008 
He will always be fondly remembered by the community members 
for his untiring social work, 
humor and cheer he brought to one and all 

Deeply mourned by the entire family, relatives and friends
The law of Karma

Meera Sashital, Deonor, Mumbai

As usual, the bus was crowded. All the seats were occupied including those reserved for women. Even the senior citizens' seats were taken for I could see an old couple seated, sticks in hand. And so, I had to stand. It was difficult to keep my feet firmly on the bus floor; I could hardly balance myself. The standees swayed and fell over each other as the bus sped and halted with jerks. My ankles began to ache - perhaps, unable to bear my weight. I writhed in pain and wondered how not one soul sympathized with me, when suddenly, to my surprise, a school girl in her early teens beckoned to me. "Auntie," she called, "Please come and sit here." I asked her, "Are you getting down?" She replied, "No Auntie, it's K." I sat, heaving a sigh of relief, blessing her profusely. I thanked God for there being some sanskars left in this modern age.

Then I recollected a similar incident that had happened in Kolkata (then Calcutta) long ago. Being peak morning-time, the tram was overcrowded with office-goers, school children and college students. People were clinging to the tram making it difficult for passengers to board or alight. At a certain station, an old man, bent with age, somehow managed to squeeze himself into the tram and stand. He had a walking stick for support which was hardly of any use since he was being tossed about.

The wrinkled, old man was trying his best to balance himself, but was finding it difficult due to the rush and the jostling of passengers. Seeing his plight, a small school girl suddenly got up and offered him her seat when nobody had bothered. His relief knew no bounds. He thanked the child copiously and blessed her repeatedly. And, wonder of wonders! He stood up again and again, and announced to the packed coach: "Just see, none of you had the courtesy to offer your seat to an old man, but this young child had the sense and respect to do it. I wish all of you would emulate her."

The theory of equality

Einstein, in his boyhood simplicity,
Dreamt of traveling on a beam of light
That led to the Theory of Relativity
And showed the world his intellectual might.

Einstein, where was your intellect when you were fast asleep?
Where did it stay or where did it go?
Was it dormant or made that quantum leap?
What was its velocity? Was it fast or slow?
In deep sleep there is no difference
Between pleasure or pain, merit or blame,
The Theory of Relativity has no relevance
At that stage, Einstein's mind and mine are the same!

Shelby, our dog, our friend

Though today we struggle,
We know we must make it through.
We lost an important member of the family
Who will always be in our hearts.
She will be with us through our hard times and
through the sad.
But, most of all, the happy times.
We know she's had tough times but we must remember her good times.
We love her deeply, she will always remember us.

We must only think that she is now in a happier place,
Where she is not struggling.
Shelby, I love you; please always remember that
One day we will meet again, and be a family
But for now, please wait for me.

Lina Hattangadi
Battle Creek, MI, USA

Anika Hattangadi (Age: 12 years).
Austin, Texas, USA
Guruprasad Co-operative Housing Society
Vile Parle (East), Mumbai

It all started on a wet August evening when a group of stalwarts in the co-operative field like Sheshgirimam (Kalbag), Gampatmam (Bhatkal), Laxmanmam (LV Rao) and Rao Bahadur Paranjpe of Vile Parle, Bombay (Mumbai), came together for their evening ‘pep talk’. Out of the blue, they thought of having a housing society for middle class people, especially for Chitrapur Saraswats. That talk eventually led them to realize their dream in March 1958 when “Guruprasad” was formed. The Society is located on Hanuman Road, Vile Parle (East), Mumbai 400 057. It may be mentioned here that the then first committee consisting of Ram Mohan Bellare, Ganesh Balsekar; Sadanand Sajip, Yashwant Bellare and Ramesh Savoor, approached HH Ananadashram Swamiji with a prayer for His blessings for the success of the proposed housing society. The blessings came in the form of “Rayas” from the Math.

Within two years, three buildings of good quality were built at a low rate (land price Rs.6/- per square foot) under the stewardship of late Manglu Umesh Rao. Most of the flats are one-room-kitchen flats with an area of 459 sq.fl. Thereafter, the Society was offered ‘Ashok Building’, which had a larger area, at a reasonable price. The Society’s office which was located in Ashok Building was later shifted to the premises of Building No III as Ashok Building was demolished and a new building constructed.

Currently, the Society has 130 flats in four buildings with a small extension, utilising the FSI of Building No III. Late Shri Arvind Manglur was involved in various capacities in the completion of this FSI extension work.

It is matter of gratification and pleasure that the Guruprasad Co-operative Housing Society has entered its 50th year (1958-2008). While celebrating this occasion, it is in the fitness of things that we pay our respects to the innumerable selfless, far sighted, public-spirited persons who conceived the idea of starting the Society, providing affordable residential accommodation on a co-operative basis and incurred considerable difficulties to execute the project.

The first Co-operative Housing Society – the Saraswat Co-operative Housing Society in Gamdevi - was registered on 28th March, 1915, by Rao Bahadur S.S. Talmaki, a great visionary who was regarded as the father of the cooperative housing movement in India. The Housing Federation was established in 1948 through the pioneering efforts of S.S. Talmaki, the Maharshi of co-operation, at the inspiration of the late Vaikuntabhai Mehta, a doyen of the co-operative movement.

Our Society is managed by a committee of twelve elected members including two lady members, all working honorary. We have a well-knit organization for all regular social, cultural and spiritual functions. We have great artistes like Gurudutt Heblekar, union leaders like A.C. Pradhan, social workers like Shivanand Vinekar, Krishnabai Khambadkone and Rajan Todankar, and freedom fighters like Anand Rai.

The Society is self-sufficient in all respects. One can always find a person to help in any field be it sports, banking, insurance, architecture, music, meditation, yoga, drama, legal matters, medical topics or social matters among others.

During the Society’s hey days, Inter-Society Badminton Tournaments were very popular and for the inaugural functions, we used to have well-known players like Nandu Natekar, Shaikh, Manda Kelkar and lately, Prakash Padukone. Our Society won the rolling shield thrice besides various other prizes.

The visits of HH Anandashram Swamiji with HH Shishya Swamiji, Who camped for ten days in our midst in late 1961 and early 1962, and the visits of HH Sadyojat Shankarashram Swamiji in December 1998 and January 2005, were the best and most memorable times of our lives. We are anxiously waiting for the day when HH Sadyojat Shankarashram Swamiji will visit our Society again and bless us with happiness and prosperity for our future activities when we complete 50 years (1958-2008) since the foundation stone was laid on 12th March, 1958. We are happy that the Golden Jubilee celebrations of Guruprasad Society coincide with the completion of 50 years of the Shishyasweekar of HH Parijnanasaharam Swamiji III (on 1st March, 2008) and coincidentally, with the Tercentenary Year of our Guru Parampara.

Shrikar Talgeri
Evolutionary U turn

Siddharth Tallur

Ever since I can recall, I have what I call a ‘healthy’ build. I have never worked for it, which I believe somehow explains how I got it. I have never played any game for my school back in my childhood, primarily because my school didn’t have a team at all, nor, I think, would they have considered me in case they had one. Some fellow humans have long since confused my healthy lifestyle for lethargy and obesity. How can I convince them that it isn’t about laziness or excessive fat, but about trying to master the art of a healthy, easy and inconspicuous solution to emerging as the survivor in Nature’s scheme of things?

Some curious folks ask me why I have such a ‘healthy build’ (if I may use that term), to which I reply that I have a hollow body with huge air pockets, which enable me to fly if I choose to. Keep an eye out on the horizon and if you spot a floating balloon, observe closely, you may just have the rare privilege of seeing me in flight. Some cynics argue though that I do have huge air pockets; not in my belly though, but between my ears. Guess that explains my occasional light-headed behaviour whenever I am not flying around! Jokes apart, I really fail to understand why almost all people have doubts about my good health, after all.

The more you grow, the more is the trouble. Besides, if your lateral growth rate exceeds your central growth, you are doomed. I am not sure why, but the ‘society’ that I live in, labels me as ‘fat’. I, for sure, am not fat, because I can easily see my toes whenever I want to, even when I am standing! But most people prefer to knowingly ignore me, more so the opposite sex. I think that the heavy inertia of my belly somehow bends their gaze around it, much like heavy objects bend the path of light around themselves. This I believe is why many people fail to make eye contact with me.

Couple this drum of mine with my, let’s call it a relaxed spine, and you have someone who doesn’t get flattered a lot. I feel this is another reason why people fail to make eye contact with me; my relaxed spine sort of makes my eye level a bit lower than theirs. The fact that I am tall doesn’t help either. Those of you who haven’t seen me, may picture a tall, hunchback fatso in their minds, and chances are that the first time we meet, you will say, “Hey, I know you! I had imagined you!” Stranger than fiction? Certainly not! I have always tried to maintain a low profile, and a low center of gravity, which may explain both traits I guess.

I guess the oddity with my posture is the fact that it may seem as if I am traveling on the path of evolution in the other direction for most others. Not too long ago, our prehistoric forefathers were very much like what many of you would have just visualized - primates with huge bellies and bent spines, struggling to walk on two feet as against the other animals who were content on making optimal use of all the feet they were endowed with. But I think I have to change now. Perhaps, become a bit slimmer and walk straighter. I guess it’s high time to take a U-turn on the evolutionary highway, and let civilization take its chances, along with everyone else.

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Paan Crisis in Mumbai
Dr. S.L. Balse, Mumbai

The monsoons arrived. Heavy rains lashed Mumbai, flooding the city and suburbs. All vehicular traffic including the trains came to a standstill. Mumbai was cut off from the mainland. The population, accustomed to such floods, took it calmly. The rain continued. On the third day, the effects began to manifest.

Ramagadi got up in the morning and went to his usual paan shop for his daily quota of paan. The paanwala told him that he had had run out of paan. Rama tried two other shops but did not get any paan. He was quite disgruntled and went to work for Laxmi. As a result, he did his work shabbily - the vessels were not very clean, the clothes still had stains and there was dust in the room corners. Laxmi, usually meticulous about everything, failed to notice Rama’s shabby work as she too had not got her morning paan. She also neglected to see if the children had completed their homework. The children took advantage of this and only finished their morning paan. He was not in the mood to teach and asked the students to write an essay on the sport they loved best and why.

Laxmi’s husband Madhu, who was having his food before going to the office, found that the dishes did not have the usual nice taste and there was no salt in the dal. On his way to work, he went to his paanwala but did not get any paan. He was quite upset. When he arrived at the office, he found everybody, including the peons, gathered together, discussing the shortage and absence of paan. As it was time for the boss to arrive, they hurriedly ran to their tables and pretended to work. The boss arrived. He too had not had any paan and could not focus on the day’s work. He told everyone to go home after finishing their pending work, if any, and departed. The same condition prevailed in all the business houses that day and no work was done in any business concern.

Greater pandemonium prevailed in the share market. The share brokers, deprived of their usual daily quota of six or more paans, were discussing vociferously how they had tried all the paan shops in the vicinity and failed. No trading was done and the chairman closed the share market for three days - a most unusual thing.

The situation in the municipal and government offices was no different. The leading film actor and actress did not get their usual paans from the famous paanwala on Harvey Road between Bharatiya Vidhya Bhavan and Wilson College. They were to complete the final torrid love scene. Their acting was so lackluster and mediocre that the director lost his patience, called it a night, and shut down the shoot. He asked them to return after a week when the studio would again be at his disposal to complete the picture.

The mayor of Mumbai went to his office and was very happy when the inspectors reported that the pavements and the walls of the stairways of all public buildings had remained free of red stains since they had been cleaned last. His happiness, however, was short-lived. When he went into the general office, he saw the entire staff gathered in groups, discussing the paan shortage. When he spoke to them, they would answer, “Yes, sir” but carry on their discussion. So he went home for lunch. At home, the usually delicious food, prepared by his cook and supervised by his wife, was atrocious. Both had been deprived of paan. He left his plate half-eaten and went to the nearby Udipi Hotel. Here too, the food was bad, as the minds of the paan-deprived staff had not been on their work. The mayor decided to go to his club for dinner. He had excellent fish curry and rice prepared by the Goan cook. Next, he ordered his favorite sweet but it was not sweet at all! The confectioner, upset by the paan-deprived mental neglect of work, had taken a double dose of brandy and forgotten to add sugar. Disappointed, the mayor went home to sleep. He turned a deaf ear to his wife’s talk and slept soundly. His wife was incensed and the tea she gave him was not his special tea. The mayor gulped it down and went to his chambers to attend an important meeting. He found the corporators gathered together, narrating their woes caused by the lack of paan. They did not even notice that the mayor had arrived. Sensing their
lack of attention, he adjourned the meeting for a week because the issue was very important. The mayor, being edentulous, wore an artificial set of dentures and did not eat *paan*. So he was amazed at the havoc caused in Mumbai by the absence of *paan*. He decided to take immediate steps to overcome it. He ordered a fleet of helicopters loaded with *paan* from Pune, Nasik, Ahmadabad, and Surat. They were to land in raised, dry places in the city and suburbs and disgorge their load the next day and whenever necessary. Thus, the *paan* crisis was resolved the next day and Mumbai returned to normal. The mayor was highly commended by all and gained another term in office.

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- Feel rejuvenated in just a day and feel the tiredness and tension melt away as you bathe in Kundalika river or take a dip in the crystal clear rain-fed swimming pool.
- Watch the rains pour down onto the serene river and the surrounding green hills from the shelter of the unique cloverleaf sit-out. Or let the gurgle of the flowing water and the chirping of colorful birds soothe you. Enjoy the hospitality and delicious, wholesome food.
- Situated in the ghats of Mumbai-Goa highway-125 kms from Mumbai.

Contact: Gabby & Mukta Gonsalves (nee Mavinkurve) 23801796 or at 9869208251 & 9869118763 – 3-5/44 Talmaki Wadi and Gourang Kundapur 26116394 at Vile Parle.

Also visit us at [www.saifarms.netfirms.com](http://www.saifarms.netfirms.com)
In October 2006, Birthe Molhave, a Danish teacher, visited my college. She spoke to me about the need to develop contacts between the teachers and students of our two countries so as to build cross-cultural relationships that would help tomorrow's trade and commerce between our countries. I was definitely for it, and we exchanged e-mail addresses. Thus began a wonderful relationship. We corresponded regularly. She was interested in everything about India – the educational system, industry, agriculture, science and technology. She taught religion at a gymnasium and one of her topics was Hinduism. She had studied many of our ancient scriptures and believed that Hinduism was one of the best religions in the world, that Hindus were the most tolerant and liberal people. About ten years ago, she had made a special India website for the Danish.

In March 2007, she invited me to Aarhus, Denmark, to give a series of lectures in four gymnasia in three cities – the Aarhus Statsgymnasium, the Aarhus Business College, the Skanderborg Gymnasium, and the Aalborg Studenterkursus. My two-week visit was sponsored by the Danish Centre for Culture & Development. We chose 'Dalit Literature', an upcoming form in Indian literature, as my topic.

I was uncertain of the reception I would get since such an invitation to an Indian teacher of English was rare; as far as I knew, I was the first. However, I was pleasantly surprised to find a very warm and friendly people. At Copenhagen, a huge airport, my requests for help were always answered either in English or through gestures. A passerby guided me (by signs) to the train terminus and even pointed to the trolley escalator, signaling that I should hold it tight lest it 'run away'. How right he was! In the train to Aarhus, a fellow passenger readily gave me his cell phone to call the lady who was to pick me up. I found people on the streets of Aarhus smiling at me. I realized that Suzlon, the windmill company in India, was largely responsible for their interest in a "great country like India".

I stayed at two homes – Birthe's and Kirsten's. Both are India fans and have Indian panels on their walls and Indian carpets on their floors. Birthe's study has pictures of Indian gods all over. Her room in her gymnasium has a devghar with Shiva, Ganapati, Buddha, Guru Nanak, Mary and Jesus, Confucius and an Amerindian god among others. Kirsten has (jhandu) plants in her house.

Most young Danes know only what is portrayed of India in the media – corruption, dowry deaths, female infanticide and untouchability. A magazine Emerging India often carries reports on our developmental projects, especially in science and technology, but not many read it. A couple of children of Afghan and Iranian refugees whom I met, wanted to know how close the real India was from that depicted in the Hindi movies they had seen, particularly about the respect accorded to our women because women were treated shabbily in their countries. They were interested in everything about India, including my 'bindi', politics, corruption, taxation, the Hindu religion. Thankfully, having gone prepared, I was able to answer satisfactorily.

The first two days had me on the defensive, answering negative questions about India and telling them that there were many good things as well. I had to clarify that not everyone is corrupt, that most women are treated well with the mother being given prime importance, that there are many who do not take or give dowry. Later, I started asking counter-questions to make them understand our problems. For instance, when questioned on corruption, I did admit that it helped if you 'had contacts' or were willing to pay black money, but also spoke of people who had come up in life without pulling strings like Narayana Murthy or President Kalam. Then I asked the student what would have happened in his country if there was a population explosion and cut-throat competition. He admitted that if Denmark had a population as large as India's, things would not be as clean and transparent as they are now. Denmark has a population of about 5 million, with only 300,000 in Aarhus, 'the world's smallest big city'. People willingly talked of the problems faced by
Smt. NIRMALA PRAKASH RAO  
(KHAMBADAKONE – NEE KADLE)  
(17-4-1941 to 8-3-2007)

A year has passed since that fateful day  
When everything seemed well and fine.  
Fate dealt a cruel blow, and  
A golden heart stopped beating  
Hardworking hands became still  
And in an instant all was over.  
You were always a picture of courage and fortitude  
Always active and full of verve.  
If you had any suffering and pain,  
We did not have any inkling.  
Silent came the call  
Your death shocked us all.  
Life departs but memories prevail  
You will live forever in our hearts.

Tanmay & Sanjeet (Sons), Sharmila (Daughter-in-law)  
Khambadakone Prakash Rao (Husband)

Fondly remembered by:  
Satish & Shaila, Ravindranath & Meera,  
Pramod & Sandhya – Khambadakones  
Prathiba Shirali, Praveena & Sharad Sashittal,  
Prameela & Ashok Kundapur,  
Ravikala & Udyavar Devdas Dutt & Sons,  
Vasudha, Gurudas & Usha, Prakash & Shyamala,  
Uday & Mridula, Neelesh & Deepa - Kadles
their country, a developed nation. Girls readily admitted that women had a hard life, often being paid less than men; boys talked about problems of drugs and alcoholism. Like us, they laughed at their politicians, government apathy and the law. Some of them even envied our social life and the domestic help that is available. In fact, many – and I agree – thought it better to be upper middle class in India than to be in Denmark! Invariably, our discussions always concluded that traffic snarls and pollution were the only things that were worse in India. The worst killer in Denmark is stress - almost all illnesses are connected to it, counsellors being the busiest professionals!

As regards education, we do more in terms of syllabi while they are more thorough in whatever they do. What impressed me besides their incredible civic sense was that windmills provide most of their energy requirement. Garbage disposal and road planning is also among the best in the world. Each town has a huge incinerator in which all household waste is gathered and used to heat up the water and houses in the town. Other waste is taken to a yard appropriately deposited in containers labelled 'garden waste', 'woodwork', 'computer goods', 'leftovers from renovation' etc. which are regularly taken to the respective recycling factory. Likewise, the main streets have a container each for plastic, glass and paper, the contents of which are similarly recycled.

All roads, even the one-laners, have a jogging track, a pedestrian track, and a bicycle track; main roads have a bus lane. Everyone respects the biker - both pedestrians and drivers look out and wait for them to cross before moving on. 'Pay and Park' is expensive to encourage the use of public transport. Surprisingly, many side lanes are graveled including country roads, and are so narrow that one has to park one's car at the side to allow a person coming from the opposite direction to pass.

The countryside has an undulating landscape formed by ice forcing the land to recede during the Ice Age. The farms have low electric wire fences to keep the cattle in. Most roads in the older part of the town are narrow and cobbled. Aarhus has buildings and streets much like the Grant Road area from Nana Chowk to Chowpatty. Its vegetable market, supposed to be Western Europe's largest, is no bigger than the ones on our suburban streets! The prices of many items are similar – at sales, a pair of jeans would cost 'Kr. 199 only', footwear 'Kr. 149 only'; a loaf of bread Kr. 12 onwards. Denmark's famous glass and porcelain artifacts are also available in India.

Like its well-built people, Nature too comes in large sizes – the crows, pigeons and cormorants are double the size of the ones here. However, their rivers are like our tiny streams. The sea rises only about 5 feet during high tide, and their beaches are not very broad – vegetation starts almost immediately after 10 feet – grass, wild roses with delicious fruits, and blue berries.

Being a welfare state, the government pays the parents of a newborn some money annually till the child is in the tenth grade. Thereafter, the child moves out to live independently, the state paying for his/her maintenance till education is complete; after school, there are three years of gymnasium, followed by 5-7 years of graduation. Since medical and educational expenses are paid for by the state, the taxes are high – 65%. Old people live by themselves till they are able to; later, a caretaker comes home or they move into a home for the aged. Since electric wheelchairs are provided to the old as well as the handicapped, one finds them on their own on the streets. In fact, at the Aarhus festival, I was a bit alarmed to see that nearly every fifth person on the street was on a wheelchair either because of age or deformity, showing that development and health care are unconnected to handicaps. I also saw some homeless people and beggars sitting at street corners with upturned caps, sometimes singing soulful songs. Their number is proportionately lower than ours and the only difference is that they were well-covered – cap, shoes, coat – given by social workers.

I felt quite at home in Denmark thanks to the love and warmth showered on me by my new friends. What I missed was the sound of human voices in rush-hour trains and buses. I neither saw any neighbours nor heard a single car horn while I was there, though the sirens of police vans, ambulances and doctors on emergency duty did scream once in a while. Even in the countryside, the absence of people made me long for home. What I was happy to escape from was the noise that people make at celebrations. I think we need to learn this from the Danish – whenever there is a celebration, be it a birthday party or wedding, the Danes hoist their national flag – no lighting, no band-baja. Dur-
ing the Aarhus festival week, every building and bus had the national flag fluttering. The casual approach to our national flag and anthem by most Indians is a stark contrast.

The Danish are Lutheran Christians. However, the churches do not have the trademark cross; they are identified by a tower. Gravestones too do not have the cross, only the name and dates of the deceased person. Among the places I visited was Ejer Havenhøj, the highest point in Denmark -173 m from where I saw the whole of Denmark, it being a clear day. Another unforgettable experience was my sailing trip - to be on a boat, sailing in a gale with the 8 m. mast bent so much that it collected sea-water in its folds and the sea lashing against the boat!

The Aarhus Art Museum, in the centre of the city, also provides a 360° view of the city from its 8th floor terrace. The art pieces range from 19th century oil to modern symbolist paintings. One of the halls has large tapestries depicting the entire Danish history including the silver jubilee of the Queen's coronation. A unique feature of these canvases is their cartoon format. They say it took five years to paint the canvases and 12 more years to get the tapestries made in France. One of the paintings portrays world leaders, perhaps the only one of its kind with Abraham Lincoln, Mahatma Gandhi and Hitler in the same frame!

Overall, my experiences in Denmark were mixed. I do admit that it is a beautiful country, but after some time, things get monotonous - the same type of houses, landscape, people's colour. Very soon I wanted to return to the variety of landscape and people in India. Yes, the pollution and the chaos irk me; I know we have a lot of things to change, but we need to do that being right here, isn't it? There are a lot of things to learn from the West, but there are far many more things they need to learn from us, which many in Denmark are willing to do. A few colleges have expressed their desire to collaborate with us. Already some Indian doctors are being trained by them in Delhi. Let us hope that the attempts to bring closer ties between the two nations succeed.

A Paradise On Earth – “Doctor’s Farm”

"I come from haunts of coot and hern, I make a sudden sally, And sparkle out amongst the fern, to bicker down a valley."  
— "THE BROOK" — By Alfred Lord Tennyson.

Unbelievable perhaps, but quite possible. Tennyson might just as easily have visited “DOCTOR’S FARM”, or a similarly stunningly beautiful spot, when he was inspired to pen this immortal verse. Unbelievable again, is the fact, that a mere two and a half hour drive from Chembur, transports you to an entirely different world. A world without smog, traffic, noise and a huge sea of humanity, that we are so accustomed to in Mumbai. Discard those blinkers, strait jacketing you, to an artificial, health ruining existence in Mumbai, and now watch the world with uncluttered eyes — The world, that God made for you, and wanted you to see.

A day at “DOCTOR’S FARM”, watching the serene flow of the river “Kundalika", set against the backdrop of undulating thickly forested hills and listening to the Sounds of Silence, might as easily inspire the Poet, Philosopher, or Artist in you, as it did Tennyson. Watch Nature in all it’s Glory — It’s virtually, Poetry in Motion.

Would you believe it, if you were told, that a mere two and a half hour drive, would bring you to the world of wild pigs, rabbits and deer? A world inhabited by turtles, peacock, jungle fowl, ducks, hawks, egrets, hornbill and surprise of surprises — Migratory ducks from Central Asia?!! All of this thriving a mere 100 kms. from Mumbai in rustic, rural Maharashtra.

Help rid yourself of anxiety, worry, tension and hypertension. Rejuvenate yourself by hiking, swimming, fishing and walking down a Nature Trail. And while you are doing all this and more, relax in the confidence that there is always a doctor at hand!

For more details/bookings call Dr. S. V. Mirajkar or Mrs. Sheetal Mirajkar on :- 23671643, 23723986, 56002470 or mobile :- 32744510.

Or tap that computer at :- www.doctorsfarm.com
Kathy-Bubu
Sumitra S. Kaushik, Santacruz, Mumbai

I cannot forget your beautiful gonnu face that lit up with the names of the colony kids - that expression along with the vibratory wag of your bushy tail immediately gave away the happiness you felt even at the mention of their names. So close you were to the colony kids that even I was referred to as "Kathypachi"!!

I remember too, the speedy run behind the rubber or tennis ball of the children who played cricket on the grounds in the evening. In the first five years, you collected 23 lost balls which we distributed to the colony kids on your 6th birthday. You observed the football game with a keen eye and even responded to a 'Goal!' with a 'bow-wow' from the seat where we both perched.

You would walk me up to the istriwala or even Gangaram, the vegetable vendor, with utmost ease and confidence. And remember your first day at your Class C Obedience with Kersibhai Mistry? He scolded us for pampering you too much and sternly took you for that long walk in your 6th month. You had returned with a face full of froth. The next day, when your trainer returned, you promptly hid under the bed to avoid him. I was told that it was too much love that had spoilt you. He told me to stay away from you, give stern instructions, not sit on the floor with you, and not take you on my lap. Well, well... after three months of training, there he was cuddling you on his lap. You had trained him to love. Of course, you had mastered the tricks he had taught too and turned into a fine, obedient dog.

You never climbed on the sofa or bed, never entered the kitchen, and always washed your feet after returning from your walks. Besides, you were very much an AmchigaJen bubu and enjoyed Konkani food. You always came, tail wagging, to the kitchen door when I prepared kholmo especially if it was 'vaatun kelelo'. We never stuck to any doggie diet and you ate all that we ate at home (with salt). Yet, you lived a healthy life of over ten years with us. You even relished panipuri with paani, pasta and noodles.

And the times when we celebrated chauthi and had nine days of parayan during Navratri ... you keenly observed the proceedings of the pooja and, in fact, several times we would find you meditating! You were never chained and would finally come out from below the dining table after the aarti to devour the prasad the bhattu gave you.

The amazing sadgunas you had that I appreciated were your unconditional love, your power to emote without being able to talk, and your patience and cool.

During the last few days of bodily suffering, you would sink into a slumber if I played the antarangini or sang your favorite bhajans for you. I thank you for those beautiful moments you gave us and shall continue to cherish those memories.

Erratum
We regret the error in a word in the 85th Birth Anniversary Year tribute to Shri Jayant Narayan Mudbidri which appeared on page 42 of the February 2008 issue of KS. Lines 4-6 should read as: 'Shishyasweekar' was the big event that took place in our community a few decades ago. You had then captained this mega event in grand style.
REMEMBERING MY UNCLE DR. MANGESH V. NADKARNI

Dr. Mangesh V. Nadkarni (1933-2007) was my dearest Mhantu who inspired me like many others from within. He was born in Bankikodla, a little village in coastal Karnataka, which is the most picturesque part of the west coast where the Sahyadri Mountains hug the Arabian Sea. Literature, folk art, spiritual lore, music and sports kept him enthralled during his school days.

His teachers in secondary school gave impetus to his imagination and taught him to perceive the sheer excitement of ideas, leading him to the path of his inner quest. Dr. Nadkarni had a brilliant academic career and completed his Postgraduation in English Literature from Rajaram College, Kolhapur, and began his teaching career in Rajkot. Later, he moved to Anand where he was Professor of English in Nalini Arts College. During his college career, he was a student of Professor V.K. Gokak, an outstanding man of letters, an educationist and a great teacher of literature who influenced Dr. Nadkarni towards Sri Aurobindo’s philosophy.

Dr. Nadkarni did his Ph.D. in Phonetics from California, USA, and was Professor of Linguistics at the Central Institute of English and Foreign Languages, Hyderabad. He later taught at the National University of Singapore.

The influence of Sri Aurobindo’s philosophy on him was gradual and he found it intellectually most liberating and satisfying. He was a Yogi on the path of continuous progress, and a renowned exponent of the Integral Yoga of Sri Aurobindo and the Mother. He lectured extensively in India and abroad on Sri Aurobindo’s philosophy and vision.

Dr. Nadkarni was a master of the English language and spoke brilliantly on ‘Savitri’, a 24,000-verse epic poem by Sri Aurobindo. The poem recounts the saga of human victory over ignorance and the conquest of death. Reading ‘Savitri’ is itself considered a practice of integral yoga and a potent vehicle of aspiration. Dr. Nadkarni inculcated ‘Savitri’ as a mantra in his life.

Had it not been destiny’s cruel blow which snatched away our beloved uncle from our midst, we were planning to celebrate, on a grand scale, the completion of 75 years on his birthday on 6th March, 2008. But, fate willed otherwise, leaving me to write this article in his remembrance.

He will be remembered for his vast knowledge, eloquence, sense of humour, melodious voice, smiling face and a magnetic, lovable personality. He was the personification of Sweetness and Light and carried an aura of Ananda with him. The soul incubates in the body as the bird in the egg; cracking the shell, the bird waddles away. Lament for the shell or rejoice for the baby bird? My prayers to the Divine Mother to take his soul in Her arms to its heavenly abode.

Shodhan B. Nadkarni, Toronto, Canada
Morphology, in linguistics, is the study of the formation of words and forms. It is concerned with the type and method by which words or forms are derived from root words, and not with the actual grammatical varieties and semantic aspects of word-formation. Languages are often classified on the basis of the morphological category to which they belong, and it is significant that Konkani belongs to a morphologically different category from almost all other modern Indian languages. In the case of no other modern Indian language would a separate discussion on its morphological category have made any sense. As we will see here by a comparison of the verbal conjugational formations of Konkani with those of the four other languages most commonly known to most Chitrapur Saraswats (Marathi, Hindi, English and Kannada), Konkani stands in one distinct category, while all the other four languages fall in one category.

There are basically three categories in which the verbal formations in any language can be classified: root languages, stem languages, and inflexional languages.

**Root languages** are languages in which the basic root word remains unchanged, and formations are made by simply putting different other words regularly before or after the root word (as, for example, in Chinese), or by adding regular prefixes or suffixes to the root word (as, for example, in Turkish). At a superficial glance, the following examples of conjugational formations in English seem to place the English language in this category:

- Play, do not play, play-ed, did not play, will play, will not play, is playing, is not playing, are playing, are not playing, am playing, am not playing, was playing, was not playing, were playing, were not playing, will be playing, will not be playing, has been playing, has not been playing, etc.

**Inflexional Languages**: are languages in which the basic root word undergoes internal changes with or without the addition of other words, suffixes or prefixes; or where the suffix gets welded to the root word by fusion. The following examples of verbal conjugational formations in English illustrate this inflexion:

- Sing — sang — sung, bring — brought, eat — ate, etc.

**Stem languages** are languages in which the basic root word undergoes some irregular inflexional changes, but these changes can be regularly classified into a limited and systematic number of stems for each verb, and these stems then function like regular root words: formations are made by simply putting different other words regularly before or after the stem, or by adding regular prefixes or suffixes to the stem:

- English belongs to this category. All English verbs (the basic verb "to be" is always excluded) can be reduced to five stems. The following chart illustrates these stems for some common verbs:

<table>
<thead>
<tr>
<th>Verb</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>do</td>
<td>do-</td>
<td>does</td>
<td>did</td>
<td>done</td>
<td>done</td>
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<td>sing</td>
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<td>play</td>
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<td>sink</td>
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<tr>
<td>go</td>
<td>go-</td>
<td>goes</td>
<td>went</td>
<td>gone</td>
<td>gone</td>
</tr>
</tbody>
</table>

Almost all modern Indian languages are stem languages. See below the stems for some common verbs in Hindi, Kannada and Marathi, the three languages known to most Chitrapur Saraswats. All the grammatical forms of the verb in Hindi, Marathi and Kannada, are derived from
only five or six stems in each of these languages, illustrated below with examples for each of the
three languages:

The six verbal stems in Hindi:

<table>
<thead>
<tr>
<th>Verb</th>
<th>कर</th>
<th>आ</th>
<th>जा</th>
<th>सो</th>
<th>पी</th>
<th>दे</th>
<th>हो</th>
<th>कह</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>कर-</td>
<td>आ-</td>
<td>जा-</td>
<td>सो-</td>
<td>पी-</td>
<td>दे-</td>
<td>हो-</td>
<td>कह-</td>
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<tr>
<td>2</td>
<td>कर-</td>
<td>आ-</td>
<td>जा-</td>
<td>सो-</td>
<td>पी-</td>
<td>दे-</td>
<td>हो-</td>
<td>कह-</td>
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<tr>
<td>3</td>
<td>किय-</td>
<td>आ-</td>
<td>जा-</td>
<td>सो-</td>
<td>पी-</td>
<td>दे-</td>
<td>हो-</td>
<td>कह-</td>
</tr>
<tr>
<td>4</td>
<td>किय-</td>
<td>आ-</td>
<td>जा-</td>
<td>सो-</td>
<td>पी-</td>
<td>दे-</td>
<td>हो-</td>
<td>कह-</td>
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<tr>
<td>5</td>
<td>की</td>
<td>आई</td>
<td>सोई</td>
<td>पी</td>
<td>दी</td>
<td>हुई</td>
<td>कही</td>
<td></td>
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<tr>
<td>6</td>
<td>कीजिये</td>
<td>आईये</td>
<td>जाइये</td>
<td>सोईये</td>
<td>पीजिये</td>
<td>दीजिये</td>
<td>होइये</td>
<td>कहिये</td>
</tr>
</tbody>
</table>

The six verbal stems in Kannada:

<table>
<thead>
<tr>
<th>Verb</th>
<th>बा</th>
<th>कोड</th>
<th>कोल</th>
<th>निल</th>
<th>बारे</th>
<th>माद</th>
<th>होग</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>बार-</td>
<td>कोड-</td>
<td>कोल-</td>
<td>निल-</td>
<td>बारे-</td>
<td>माद-</td>
<td>होग-</td>
</tr>
<tr>
<td>2</td>
<td>कंड(उ)</td>
<td>कोट(उ)</td>
<td>कंद(उ)</td>
<td>नित(उ)</td>
<td>बाड(उ)</td>
<td>माड(उ)</td>
<td>होग(उ)</td>
</tr>
<tr>
<td>3</td>
<td>बार-</td>
<td>कोड-</td>
<td>कोल-</td>
<td>निल-</td>
<td>बारय-</td>
<td>माद-</td>
<td>होग-</td>
</tr>
<tr>
<td>4</td>
<td>कंड(उ)</td>
<td>कोट(उ)</td>
<td>कंद(उ)</td>
<td>नित(उ)</td>
<td>बाड(उ)</td>
<td>माड(उ)</td>
<td>होग(उ)</td>
</tr>
<tr>
<td>5</td>
<td>बांट-</td>
<td>कोटितु</td>
<td>कोंदितु</td>
<td>नितितु</td>
<td>बारीयितु</td>
<td>माडितु</td>
<td>होयितु</td>
</tr>
<tr>
<td>6</td>
<td>बांट-</td>
<td>कोटितु</td>
<td>कोंदितु</td>
<td>नितितु</td>
<td>बारीयितु</td>
<td>माडितु</td>
<td>होयितु</td>
</tr>
</tbody>
</table>

The five verbal stems in Marathi (Marathi has a most regular stem system: there are only five
stems, and, even here, the first four of the stems are derived from the basic root verb by regular
sound rules, so that there are actually only two independent stems which have to be separately
learnt for each verb: the present stem and the past stem):

<table>
<thead>
<tr>
<th>जा</th>
<th>पी</th>
<th>दे</th>
<th>डू</th>
<th>हो</th>
<th>पाहा</th>
<th>लहै</th>
<th>कैर</th>
<th>उआल</th>
<th>कादह</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>पी</td>
<td>दे</td>
<td>डू</td>
<td>हो</td>
<td>पाहा</td>
<td>लहै</td>
<td>कैर</td>
<td>उआल</td>
<td>कादह</td>
</tr>
<tr>
<td>2</td>
<td>पी</td>
<td>दे</td>
<td>डू</td>
<td>हो</td>
<td>पाहा</td>
<td>लहै</td>
<td>कैर</td>
<td>उआल</td>
<td>कादह</td>
</tr>
<tr>
<td>3</td>
<td>प्या</td>
<td>द्या</td>
<td>डूआ</td>
<td>धूआ</td>
<td>पाहा</td>
<td>लहै</td>
<td>कैर</td>
<td>उआल</td>
<td>कादहआ</td>
</tr>
</tbody>
</table>
The following are examples of some suffixes taken by the stems 1-3 and 5 (stem 4 is merely an irregular form, and does not take suffixes).

1. lihi-too लिही-तू, lihi-naar लिही-नार, lihi-śii लिही-शी, etc.
2. lih-uun लिह-उन, lih-ii लिह-ई, lih-iiin लिह-ईईन, lih-iiii लिह-ईईई, etc.
3. lihaa-ylaa लिहायळा, lihaa-vee लिहायळे, lihaa-yaayee लिहायळे, etc.
4. lihi-lea लिही-ले, lihi-lyaavat लिही-ल्यावत, etc.

The only thing, in respect of stem 2, is that the suffixes now beginning with ii इ originally began with ee ए in old Marathi. Colloquial usage converted some of them to ii इ, and now these have become arbitrary: thus, झार-ईन झारीन and झार-ईईल, but क्हेल-एन क्हेले, and कार-ईईन कारीन and कार-ईईल कारेल. But the stem remains the same.

Almost all modern languages of India are stem languages. However, Konkani is a language which falls in a totally different category: like Vedic and Classical Sanskrit, it has a complex inflexional structure, and cannot be reduced to a system of stems.

For example, the following are some grammatical forms of one Konkani verb vhāari (take away).

Note the thirteen changes within the vowel itself:

1. vhā-rti: झार (takes away)
2. vhā-rti:lo झारलो (used to take away)
3. vhā-rr-rti: झारतीती (take away, imp.pl.)
4. vhā-rr-na झारना (does not take away)
5. vhā-rr-ka झारका (should take away)
6. vhā-rr-ka: कॉरकॉ (than taking away)
7. vhā-rr-uuukा झारूूका (to take away)
8. vhā-rr-nu झारूू (taking away)
9. vhōo-rr-ō झोोो (let take away)
10. vhēl-llē झेल्लें (took away, n.)
11. vhēl-llē: झेल्लें (had taken away, n.)
12. vhēl-llii झेल्ली (took away, f.)
13. vhēl-llē: झेल्लें (had taken away, f.).

We see thirteen distinct changes in the vowel within the root verb above. It is not possible to postulate thirteen stems; but even if we treat each of these thirteen changes as a stem, it is proved wrong as soon as we examine some other verb. For example, take another verb ghee घ (take):

1. vhā-rti: झार (takes away)
   vhā-rti:lo झारलो (used to take away)
   vhā-rr-rti: झारतीती (take away, imp.pl.)
   vhā-rr-na झारना (does not take away)
   vhā-rr-ka झारका (should take away)

   2. vhā-rr-rti: झारतीती (take away, imp.pl.)
   vhā-rr-rti:lo झारतीतीलो (used to take away)
   vhā-rr-na झारना (does not take away)
   vhā-rr-ka झारका (should take away)

   3. vhā-rr-rti: झारतीती (take away, imp.pl.)
   vhā-rr-rti:lo झारतीतीलो (used to take away)
   vhā-rr-na झारना (does not take away)
   vhā-rr-ka झारका (should take away)

   4. vhā-rr-rti: झारतीती (take away, imp.pl.)
   vhā-rr-rti:lo झारतीतीलो (used to take away)
   vhā-rr-na झारना (does not take away)
   vhā-rr-ka झारका (should take away)

   5. vhōo-rr-ka झोोूका (to take away)
   vhōo-rr-nu झोोूू (taking away)
   vhōo-rr-ō झोोूू (let take away)
   vhēl-llē झेल्लें (took away, n.)
   vhēl-llē: झेल्लें (had taken away, n.)
   vhēl-llii झेल्ली (took away, f.)

   6. vhōo-rr-uuukा झोोूूका (to take away)
   vhōo-rr-nu झोोूू (taking away)
   vhōo-rr-ō झोोूू (let take away)
   vhēl-llē झेल्लें (took away, n.)
   vhēl-llē: झेल्लें (had taken away, n.)

   7. vhōo-rr-uuukा झोोूूका (to take away)
   vhōo-rr-nu झोोूू (taking away)
   vhōo-rr-ō झोोूू (let take away)
   vhēl-llē झेल्लें (took away, n.)
   vhēl-llē: झेल्लें (had taken away, n.)

   8. vhēl-llē: झेल्लें (had taken away, n.)

We see thirteen distinct changes in the vowel within the root verb above. It is not possible to postulate thirteen stems; but even if we treat each of these thirteen changes as a stem, it is proved wrong as soon as we examine some other verb. For example, take another verb ghee घ (take):
If, for example, vhaa::r- was a stem, then, since the equivalent of vhaa::raati राति is ghee::yaati घीयाती, the equivalents of vhaa::raada रादा and vhaa::raasi रासी should have been ghee::yaada घीयादा and ghee::yaasi घीयासी, but the actual equivalents are ghēēda घेएदा and gheeşi घेइसी. So clearly Konkani verbs cannot be reduced to a system of stems.

Also, compare the following Konkani forms with their Marathi equivalents:

<table>
<thead>
<tr>
<th>Konkani</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>vhoor:ru</td>
<td>व्होरू</td>
</tr>
<tr>
<td>vhood:o</td>
<td>व्होड़ो</td>
</tr>
<tr>
<td>vhor:yea</td>
<td>व्होर्येए</td>
</tr>
</tbody>
</table>

Konkani is an inflexional language: many factors contribute to cause changes within the verb when suffixes are added to it. In addition to these internal changes, the suffixes also get fused to the verb in a variety of ways (apart from the fusion in short verbs followed by a suffix with t त as ghē:t-ta घेत:ता, di:t-ta दित:ता, etc.):

- vaa:ct + ta - vā:t-ta (goes)
- vaaci + ta - va:t-ta (reads)
- haadi + na - haan-na (does not bring)
- paada + nu - poopnu (having fallen)
- kaadi + lō - ka:Jlō (took m.)
- taaṇi + lēŋ - ta:Jlēŋ (pulled)

Even here, we find what is known as hard versus soft inflexion. Take the form va:dta वाट्ता, which can be the present tense form of two verbs. But the following are some other forms of the two verbs:

<table>
<thead>
<tr>
<th>Konkani</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>va:dta (serves food)</td>
<td>वाट्ता</td>
</tr>
<tr>
<td>va:dta (grows)</td>
<td>वाट्ता</td>
</tr>
<tr>
<td>vaanña (does not serve food)</td>
<td>वाण्णा</td>
</tr>
<tr>
<td>va:lēŋ (served food)</td>
<td>वाळेंग</td>
</tr>
<tr>
<td>va:lēŋ (grew)</td>
<td>वाळेंग</td>
</tr>
<tr>
<td>vaan (did not serve food)</td>
<td>वाणनी</td>
</tr>
<tr>
<td>va:dda:na (does not grow)</td>
<td>वाण्णा:नान</td>
</tr>
<tr>
<td>va:lēŋ (has served food)</td>
<td>वाळेंग</td>
</tr>
<tr>
<td>va:lēŋ (has grown)</td>
<td>वाळेंग</td>
</tr>
<tr>
<td>va:lle:lı (had served food)</td>
<td>वाळेल्हिं</td>
</tr>
<tr>
<td>va:lle:lı (had grown)</td>
<td>वाळेल्हिं</td>
</tr>
</tbody>
</table>

To sum up, Konkani is a highly inflexional language, perhaps the only one spoken in India today. It is, therefore, in a completely different category from Marathi, which is a regular stem language. The inflexional nature of the language again links Konkani to the Sarasvati area, the area of the Vedic language, which was also a highly inflexional language. The Vedic language, of course, had lost many of its grammatical forms and features already by the time Classical Sanskrit was established; and the Konkani language, thousands of years later, after having undergone the influences of so many languages, and after its long cohabitation with Marathi, cannot be expected to replicate actual Vedic verbal forms. But it still retains the inflexional character of the Vedic language.

(To be continued)
Mahatma Gandhi used to get not only fan mail but a lot of hate mail, too. One day he received a long abusive letter from a man he hardly knew. The letter ran into five pages and they had been put together with a pin. When Gandhiji had finished reading the letter, he took out the pin, carefully kept it on his table and threw the pages into the waste-paper basket. A visitor who was sitting there asked him why he had taken out the pin.

“It was the only useful thing in the letter,” replied Gandhiji, quietly.
6th Death Anniversary
20-3-2008

Ramdas Sanjivrao Taggarsi
2-2-1924 to 20-3-2002
Fondly remembered by:
Suman,
Shyam-Kanchan; Seema-Kiran,
Mihir, Tanvi, Rishi, Rohil,
Relatives and Friends

With profound grief we announce
the sad demise of
Shri Shivanand Dattatraya Kalbag
(Ret. Officer, Reserve Bank Of India)
on 18/02/2008.
Sushila Shivanand Kalbag [Wife]
Anand S Kalbag [Son]
Arvind S Kalbag [Son]
Vijaya S Pasawala [Daughter]

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राणा मोहिनी 'मोहिनी' हरपली

मुंबईचे माजी रणजीपूर, क्रिकेट प्रशिक्षणसेवक असलेल्या मोहिनी हरपलींचे सांगता, क्रिकेटपद्धती व मार्गदर्शनाने मदतीचा हात सेवा पुढे करणारे मोहिनीला तथा मोहिनी हरपली अमाली किचळा तुला युक्त क्रिकेटचे तुकडे धार्मिकानुसार मिळवले जाले. ते ८३ वर्षांचे होते.

मुंबई क्रिकेट स्कूल (लोकल) क्रिकेट उद्योगाची हामीहास लावणारे अमाली मुंबई चे तमाम क्रिकेट विकास मार्गदर्शनासाठी प्रसिद्ध होते. ती मातृभाषी हासिल करत विद्यार्थी चेपणारी प्रतीक गांधी औरंगाव, नागपर, नामधारी, जसुल पॅडल, विश्वायासंद, मराठी वानच्या गुरुनाथ संपादित रूपांतरणाची त्यांनी आतिम ३७ धारा कार्यालय होतात. मोहिनी हासिल करणारी वानच्या संपादित तिथि विविध वाचांत झालेल्या त्यांच्याकडे होता. त्यांचे क्रिकेटचे तसऱ्याचे तसळू चर्चा करल्या जाऊ त्या क्रिकेटचं झालांकण होता.

मोहिनी अमाली हरपलींचे वरच रणजी तास यासाठी वाहनांत मुंबईचे प्रतिनिधित्व केले होते. वाचे मिश्रितात्मक, पांडी जीवन, शोध, नामधारी, जसुल पॅडल, विश्वायासंद, मराठी वानच्या गुरुनाथ संपादित रूपांतरणाची त्यांनी आतिम ३७ धारा कार्यालय होतात. मोहिनी हासिल करणारी वानच्या संपादित तिथि विविध वाचांत झालेल्या त्यांच्याकडे होता. त्यांचे क्रिकेटचे तसऱ्याचे तसळू चर्चा करल्या जाऊ त्या क्रिकेटचं झालांकण होता.

गोदाम मुडेश्वर यांनी चोटी गंधर्व पुरस्कार

स्वराज घोटाळंतं गंधर्व वानच्या स्मृतिनिमित्त चोटी गंधर्व वानच्या मृत्यु गावातील कोंगाव (जिला सायकसर) येथील दलालांबाट साकारक परस्पर साजर्थावरील देयाव येथील 'घोटाळंतं गंधर्व पुरस्कार' पुरस्काराची कर्त्यावधी मोहिनी मुडेश्वर यांनी नुकताच देयावात आला. ते प्रसाद ठरू गरेल कराऱ्याताच राजकीय प्राध्य कार्यवार सापडकर तसेच पंडिताने अलेक्ट्री यांना गहनत्वाचा आहे. प्रसिद्ध गायक व. सुहास वापस घोटाळंतं हर्ष्य, पुरस्कार देयावात आलेला. मोहिनी मुडेश्वर हे मात्र गंधर्व रामभूषणाचे आज्ञाचे आहातीचे चर्चा करावे. गायक नेम मुडेश्वर यांना 'घाटीराम कोंतवाल', 'संजयकुमार', 'भागीदारी-देयावानी', 'कटशाख काठमाडु सुसली', 'हे बंध रेसमारे', 'मुंगरंजनी' आदी नाट्यकारांने सर्वसाधारण वाचालीची आहे. श्री. मुडेश्वर यांची 'झी' टिक्कीबीरीची २७ फेब्रुवारीला होणार्या 'साराम' कार्यक्रमाचे तिथि धारी आहे.
ಕಾಹಿ ಅವಿಷ್ಘರಣೀಯ ಘಟನা

ಷಾದ ಕೋಂಬ್ಬುರ್

ಕಾಹಿ ದವಸಾಂಗೆಯ ಆರಕ್ಕೆ ಖಾನಚಾ ‘ತಾರು ಜೀವಿ ಪಿ’ ಹಾ ಚಿಕ್ಕಪಟ್ಟ ಪಾಹಿತ ತೇಕಾ ಮಾಜ್ಯ ಬಳಗೊಡೆಸು ಕಾಹಿ ಘಟನ ಆಡಳಿತು. ಲಂಗೆ ತ್ಯಾ ಲಿಹಾಯಳ ಬಸಲು. ಮಾಜ್ಯ ಬಳಗೊಡೆ ಧಾರವಾಯಕೆ ಸಾರಸ್ತುಪರಿತ್ರಣ ಮಾಜ್ಯ ಆಜಿಬಜಿಬಿ ಬಂಧಜೀವ ಬಂಧಿತ ಅಂಕೆ ಮುಂಡುವಿತ ಗೆಲೆ. ೧೯೪೯-೫೦ ಸಾಲಿ ಮಾಜ್ಯ ಆಜಿಬಜಿಬಿ ಸುಂದರ ಸುಂದರ (ಪೂರ್ಣಿಮೆಯರು ಮಕ್ಕಳಿ) ಸುಂದರ ಮುಂಡು ಬಂಧಿತ ಹೊಸ್ಟ್ ಲೆಟರು ಅವತರಿತ ಹೊಸ್ಟ್. ಆಮೇಜಿ ಬಾಂಳಿಯದ ಸೋಂಬ ಅಸಲೆಯ ತ್ಯಾ ಆಜಿಬಜಿಬಿ ಮಾಜ್ಯ ರಾಯವಾದೇ ಬಂಡ್ ಯಾರೆ ಬಂಧಿತ ತಾ ಉತ್ತರದ ಹೊಸ್ಟ್. ತಿರು ಸಂಸ್ಥಾ ಹೆಸರು ಆಮೇಜಿಕ್ಕೆ ರೋಗ ವಾಹಿ. ತ್ಯಾ ವೈಮ್ಯನ್ನೇ ಬರುತ್ತದೆ ಹೊಸ್ಟ್.

ಅವೆ ದೋಪ್ಪಿ ಮೂಲದ ಅದಿಕೆ ದಶನೆ ಎಡ fractured ದೋಪ್ಪಿ ದೊಡ್ಡ ಅಡಿ ಬೆಳಕು ಆಂಧ್ರೆ ಪ್ರತಿ ಮಾಜ್ಯ ಸುಂದರ ಪೋಟ್ ತತ್ತಾದ ಕ್ರಮದ ಸಾರಸ್ತುಪುರಿಯ ಖಾಸಿ ಇದು ಸಾರಸ್ತುಪುರಿಯ ತಾಯದ ವಿದ್ಯಾರ್ಥಿ ಹುಡುಗಳನ್ನು ವಿದ್ಯಾರ್ಥಿ. ತ್ಯಾ ವೈಜ್ಯ ಆಂಧ್ರೆಯ ರಾಯವಾದೇ ಬಂಡ್ ಯಾರೆ ಬಂದರೆ ಬರಲು ಹೊಸ್ಟ್ ಕಾರ್ಯ ಹೊಸ್ಟ್. ಆಂಧ್ರೆ ಪ್ರತಿ ಪಂದ್ಯ ಪಡೆದ ಹೊಸ್ಟ್.

ಆಚಾರ್ಯ ತಂದರ ಪಂದ್ಯಗಳು ವಿದ್ಯಾರ್ಥಿಗೆ ವಿದ್ಯಾರ್ಥಿ ಹುಡುಗತ ವಿದ್ಯಾರ್ಥಿಯು ಬೆಳಕು ಹೊಸ್ಟ್. ತ್ಯಾ ವೈಜ್ಯ ಆಂಧ್ರೆಯ ರಾಯವಾದೇ ಬಂಡ್ ಯಾರೆ ಬಂದರೆ ಬರಲು ಹೊಸ್ಟ್. ೧೯೫೨-೫೩ ಸಾಲಿ ಒಂದು ದೀಪಗ್ರಹ ಮಾಜ್ಯಕ್ಕೆ ಒಂದು ಇದ್ದಂದೇ ಹೆಡ್ಜು ಅಂಬಿ ಆಂಧ್ರೆಯ ಹೊಸ್ಟ್ "ಶಾದ, ಮಾಜ್ಯ ಒಂದು ಕಂದು ತನ್ನ ಕಂದು ಕಂದು ಬರುತ್ತು ತಾಯದ? ತಿರು ಸಂಸ್ಥಾ ಹೆಸರು ಮಾಜ್ಯಕ್ಕೆ ಕಂದು ತನ್ನ ಕಂದು ಬರುತ್ತು ತಾಯದ?" ತ್ಯಾಗಿ ಸಂಪತ್ತಿ ಮಾಜ್ಯಕ್ಕೆ ಕಂದು ತನ್ನ ಕಂದು ಬರುತ್ತು ತಾಯದ. ಅವಳ ತ್ಯಾಗಿ ಬರುತ್ತದೆ ತಾಯದ, ತಾಯದ ಪಂದ್ಯ ಆಚಾರ್ಯ ತಂದರ ಪಂದ್ಯಗಳು ವಿದ್ಯಾರ್ಥಿಯು ವಿದ್ಯಾರ್ಥಿಯು ವಿದ್ಯಾರ್ಥಿಯು ವಿದ್ಯಾರ್ಥಿ.}

Vol. LXXXIX, No. 3 - March 2008  KANARA SARASWAT
कोंकणी आदागत्ये

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(स्रोत: Konkani Proverbs & Idioms - S.S. Talmaki)

देवाहूनी थोर माऊली

आमच्या बदलांचा जाऊन ४५ वर्ष झाली. ल्यांच्या पक्षात न डगमगता खूप कड करून, खातं कोसोकु आम्हाला मोठे केलेले.

“मूर्ती लहान पण कीर्ती महान” ही महण सार्ध केली. तुझे हे उपकार आधी जनमभर बिसराण नाही. तुझा आमच्या सर्वांचे कोटी कोटी प्रमाण. देव तुझा आत्मायला चिरसंताय आणि सदृशताय देवा ही इत्यंताच्या विषयात प्राप्त.

(पत्राचे परी कीर्तिस्थळे उरावे)

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नाटवाक्य व आमेट
संगीत समीक्षक मोहन नायकरणी

साधना कामत

काही वर्षपूर्वीची गोष्ट. आम्ही कंटेनर संपत्तीत असेलीज्ञान या संस्थेमध्ये पुष्पात एक संगीतसंगमन आयोजित केले होते. ‘योगवत्तक चक्रात’ समाध्युत अधिनी भडडे गाळा होल्या. गाणे ऐनं संगां गाळे असतात, पुष्पचयां आयोजनाच्या एक िूजण शोधते, उमे राहते आणि यथान्वित उच्चार मोठांनी उरकल अशी दलील आहे. अधिनीने माने त्याच्या स्वित्तकार केला आणि आम्हाळाइहरू धोनी शब्द उच्चारित केली. असे प्रकार दिवागिनाच्या निलेंगा कैसे मैरलिंट दिसून येतात. मोठांनी वाचनमुक्त होल्यावर असा प्रसंस्करण आहे त्याने प्रसाद पाहत होतो. पण हे शीर्षभव होते, इतकेच नहीं तर स्पर्शस्थिर त्याने कारण दाद देणार युग्माचे जाणेंमारे संगीत-शैक्षक, श्री. मोहन नायकरणी होते.

काही महिलापूर्वीचे कठोरे की ते पुण्यतात्मक आमक्षाच आधून विभागात राहातात. आणि आता नुआंंगलंडाचा पौर्ण असेलेल्या एकूणजवळ केलेल्या व्यापक नार्याचें आहेत. महून त्यांना गृहम भेटीयला गेलो. (काही काळाच्या आठवी गोष्टीन होळ्यांंसंग मैट हान्न आहे.) या जेवणाच्या जाणाचे भुकंत असते आणि त्याची तयाचा गच्छ करणे ही मोठी पूर्वण असते.) मोहनानांनी त्यांच्या पंचांगांमध्ये या गोष्टीने गृहम ठारता असते. या जेवणाच्या वेळी मण्डाने असते आणि त्याचा तयाचा गच्छ करणे ही मोठी पूर्वण असते.

पण याचा वापराचे तत्त्व नसतो. कारण काही वर्षपूर्वी संगीतशैक्षक मान्यता व्यक्तीने त्यांची मोठी सत्कार संगीतकारींच्या एकांतरांनी उरकल अशी दलील होती. खुशी मान्यता चार्ज नसतो. काही वर्षपूर्वी संगीतमोहनानांनी याच्यात उरकल मोठी सत्कार होती.
किसोरी आमोकर बांचा उदुंग प्रिणभिकियों ल्याना पुकला कौंक आहे. तसेच आक्षेप आध्यात्मिक गंगा
गायक-गायकियों कालिन कालिक, पवना पथवलकर, ललित राव, अधिनी भई, भारती अंकलकेर, शेख आमिये,
अजिंकन कडकडे व्यांढीची विषयीला ल्यानां सांतिपूर उठाव करावे. घम उदयमुख कलाकारांचे गाणे आपण फारसे
एकेकरे नाही, आपण आणण संसूक्तकाईक, सार्वजनिक जीवनादृश्य जवळ जवळ निवृत ढळे आहेत, असे ते संगत
होते. बाबतू ल्याची सामान्यता वृत्ती प्रत्यालया आली. तरी ल्याना भोट उदास वाटते. कुंपाच्या निवृत्तीला वेळी
वाटते तसे!
रागांचा सरमांड सरमांड करण हे मोडकुट आहे असे ल्याना वाटते की ते एक कलाकार, प्रतिम्येचे लक्षण आहे असे
वाटते, याविश्वीला म्हणणासाठी दोलावाचे होते. ल्याना संदर्भता बालांचीचा विषय निवृत. एकदा रागां ते
वेगठाच मूर्त लाखवत, परंतु ल्याची योप्याचा एकी ही ते
शोभुन जात असे, याबद्ध पु.स.नी उद्धुंत देण्या आहे
असे म्हणतास मोहनराव म्हणणे, 'ही, 'स्वकुलातक
सुता' म्हणणा ते भीमालालात एका दराक्षेचा जगी शुद्ध
'नी' लाखवत असत! असे म्हणतास की अवश्यदेखील तेवढी
एकाळापूर्वी नेते असत आणण गाणे संपूर्णा की निवृत
जात असत...'।
- असे अनेक किसीला त्याच्या सार्वजनिक एकाळा मिळावे: खेर तर या गाणा संपूर्ण नेते असे वाटत अहेत.
मोहनराव आणण त्याच्या पली सुगीतीचाच्या आता परदेशात
स्थायिक होणार, तर त्याच्या संसूक्तिकाच्या काळ होऊनहोते
अशी आमहाला हूळू वाटती, परंतु ते स्वतः निष्क्रित,
कृतार्थ अहेत. बुद्धाद्वारी पुष्पवजवल असेच योग असे
ल्याना वाटते. आणण आमहाला ल्यान्याच्या सहभाग आहेत.
आदराच्या म्हणतो - 'शुभस्ते पंढनान!'
(साधना सामाहिकाच्या सोजन्याने)
आंगण - कविता

अर्णा राव

कोंकणी भास उद्वेदतनी जान मत आशिर्धी तरी दैनंदिन जीवनातु हा भाषेची बापर उड्डोऱ्यांनी मर्यादित आस. कोंकणी भाषेची कुरलेही बुरीचे विचार प्रस्तुत कोल्हे करतात. हा भाषेतून लिहिवण, साहित्य, वाढमध्ये भारती अत्य आस. आर्णाक राकुंडीका एक स्वतंत्र भास म्हणून भारताच्या संविधानातु समाविष्ट केल्या आणि गोवा राज्याची ती राज्यवार जातात. जात्याची गोव्यांत्याची जाणांनी उड्डोऱ्याची कोंकणी, तांतूरी शब्दांवरील तांतूरी तांतूरी उच्चार, हेल विचार आसारी. उंड कानडा व दक्षिण कानडा हा प्रेक्षेनुसार बांसपान्यांनी आशिर्धी कोंकणी विविध आस.

सारस्वतातत्त्वाची कोंकणी भाषेमुळे लिनेट वागत जवळ जवळ नाही महेश्वरागदीची. तरी सुडा काही मातृभाषेवरून प्रेम आणि गोडी आशिर्धी जाण मुदत कोंकणीतील सात सर्वत्री आसारी. तंक विश्वासातून तांतूरी वाळुकात निमित्त कोंकणी कोल्हे आंगण भास. तांतूरी बरतेणियाच्या काणणांना, कविता, लिखत लेख लिखानी वाचकांना, तांतूरी गोडी येथील म्हणून हे लेखक प्रवादस्तळी आसारी. या लेखकांना अर्णा राव ही एक महात्मी होतात. तीस-चालीस वर्ष ती नवनवीन वाळुकात कृती सता काळा आव्यूह. विषयांतः तित्रे चेरकां खाती नाटक, बालकविता बायोलऱ्याती.

१९६० सालातून तीत्रे भरतेणियालेले ‘मुगराज’ हे नाटक कोंकणी साहित्य समितीच्या रूपी महत्त्वातून रंगांचा यशस्वीतीला सादर केलेले. ‘आर्णाकांटं’ हे खास चेरकांवाहारी नाटके, बरतेणियाच्या काणणाचे साहित्याच्या सुरुवात (१९९१) जाऊऱ्यात. सीयांत्रिकीतील तीत्रे बरतेणियाच्या आपल्यांना आमली मानाव. त्यानांतः विषयांतः गोडी गानांना आपली गीतं गीतं गुलामालाती. तीत्रे बरतेणियाच्या कविता आपल्या विनेच फारानं पारा काळ कोट्याचा प्रथम जवळ आचरणाती.

या लेखकांच्या ‘आंगण कविता’ हो नवी काव्यांतः केली सारस्वत आसोसिएशनने सात सर्वांनी साहित्य व वाचेच्या साहित्यात वापरलेल्या काव्याक्रम देशव्यापी अनावरते कोंकणी भाषेचे वापर जाताती. ही पुस्तक केली सारस्वत आसोसिएशनच्या दसरांना उपलब्ध आस. पुस्तकाची किंमत ₹ ५० आस.

- रंगिणी गोकण
Dear Anna's birth centenary falls on 5/6-3-2008. This poem is dedicated to Dear Anna, whose fervent desire was that I should learn and appreciate Sanskrit. He encouraged me to learn the language in the classes started with the blessings of Param Poojya Sadyojat Shankarashram Swamiji. Although Dear Anna attained Moksha on 18-9-2005, he is still a guiding spiritual force for all - not only his family members, but also to all his patients and friends, whose lives he touched.

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**OM SADYOJAT MAHASHAKTI OM**

Sometimes I feel that no one knows
Who You really are, it shows
In the way they speak of You
And the way they look at You -
Kneeling, begging, asking, praying
For the gifts that You can bring,
After all, it costs them nothing
To be given everything!

Few among them know the fire
In You burns that their desires
May be filled with Love from higher Sources so their lives entire
Rise to where their eyes can see
The paradise from which You free
The shackles of their darkened pasts,
O Swamiji! You're here at last!

But not for worship did You come,
Your work it was to bring the sun
Down to earth, in every one
Light the flame till night is done

That we may finally understand
The simple love of God, His hand
Working in our lives for good,
Us living life as all men should!

Although I am Your bhakta, Sir,
It is God in You I serve,
I have seen Him shine so bright
Your eyes of golden light!

You are Beauty! You are Love!
You are Everything above!
My heart is in your Heart of love,
My soul the humble golden dove

Beneath Your eyes, around You flies
Surveying fields of paradise
Spread beneath Your magic hand,
You brought me home from ancient lands

---

**Musical Tribute to the Acharya SCR Bhat**

Dr. Shukla Chandrashekhar Ramchandra Bhat popularly known as “SCR Bhat” to the music fraternity passed away on 14th February 2008.

He had received the Sangeet Natak Puraskar (Akadami Award for 2005 from Dr. Abdul Kalam, the then President of India. He was conferred the title Sangeet Acharya (Doctorate in Music) by Shikshan Sangetatashram, Mumbai. He was taking keen interest in the Sangeet Sammelans organised by the Kanara Saraswat Association. His exalted presence in almost every Saraswat Sammelan from the beginning to the end was heartening to the aspiring musicians as well as the organisers of these events.

The Kala Vibhag of Kanara Saraswat Association will hold a programme of musical tribute to the Acharya, on 22nd and 23rd March, 2008. **The Venue : Shrimat Anandashram Hall, Talmakiwadi, Tardeo, J.D. Marg, Mumbai - 400 007. Time : 6 to 9 p.m. both the days. All are requested to attend. (Tel. 2380 22 63)**

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**KANARA SARASWAT**

Vol. LXXXIX, No. 3 - March 2008
Dr. Chaitanya S. Gulvady (at right, in the photograph) was awarded the "Best Resource Person" Trophy by the Chief Guest, Hital Meswani, Executive Director, Reliance Industries Ltd., on January 22, 2008, at the inaugural session of the 58th National Conference of the Indian Association of Occupational Health (IAOH), held at Hotel ITC Grand Central, Mumbai. Dr. Gulvady was also nominated to the membership of the Scientific Committee of the International Commission on Occupational Health (ICOH).

Chaitanya is presently Vice President of the Mumbai Branch of the IAOH and Journal Secretary of the Indian Journal of Occupational & Environmental Medicine (IJOEM). He has been serving as General Manager (Medical) for the Reliance Group of Industries for the last few years. Dr. Gulvady has presented several scientific papers at both national and international conferences, the latest being a "Survey on morbidity of domestic workers" presented at the above-mentioned conference and "Incidence of Vitamin B12 and D deficiency in company executives" presented at the Centennial Conference of the ICOH in Milan, Italy, in May 2006.

A deeply spiritual person, Chaitanya is President of the Dadar Local Sabha and a kirtankar with several performances to his credit. His wife Smeeta is an eminent travel professional and is presently the Principal of the Kuoni Travel Academy.

Pramod Karnad (at left, in the photograph) has been conferred a Literary Award by the Konkan Marathi Sahitya Parishad for his book titled, "Athavate Na Tula?" The Award was presented to him by veteran Marathi writer Madhu Mangesh Karnik at the Parishad's annual awards function held in Malgund, Ratnagiri District, last month.

Prajna Mallapur: Prajna Ashok Mallapur of Hubli, a student of First Year PUC Science, bagged the First Prize in the 2007-08 inter-collegiate 'Vachana Gaayana Competition' from among 30 students representing pre-university and degree colleges in the twin cities of Hubli-Dharwad. The competition was organized by the Karnataka Lingayat Education Society on the eve of Lingaraj Jayanti on January 10, 2008. The prize consisted of a Rolling Shield for her college, and a certificate, cash prize and memento for Prajna.

Prajna has won many such events in the field of classical music at various levels including a Karnataka State level event in 2007. She has also won the "Amul Vidya Shree" Award for her outstanding academic performance in 2007-2008. The Award consisting of a shield and a certificate was presented by BM Vyas, Mg. Director, Gujarat Cooperative Milk Marketing Federation Ltd., Anand.

Apart from her studies, Prajna is presently learning Hindustani Classical music from Pandit Vasant Karnad of Dharwad; her initial training was from Vidushi Vinatha Haldipur of Hubli.

Gurudas Masurkar has been awarded the prestigious Dr. T.M.A. Pai Foundation Award for 2008 in the category of Successful Entrepreneurship.
The Award was presented at a glittering ceremony in Manipal under the presidency of K.K. Pai, President of the Foundation. Shri Masurkar is one of the three awardees this year, the other two being S.V. Pikale, Supreme Court Advocate, Mumbai, and John D'Silva, Co-operative Banker, Mumbai. Besides the awardees, Dr. Ramdas Pai, Chancellor of Manipal University, M.V. Karnath, veteran journalist and Prasar Bharati Chairman, and H. Shantaram of the Academy of General Education were on the dais.

The awards instituted by the Dr. T.M.A. Pai Foundation, named after Dr. Tonse Madhav Pai, the founder of modern Manipal, the university town­ship famous for professional colleges, honours at the national level, outstanding Konkani-speaking achievers every year.

Shri Masurkar (at right, in the photograph) is associated with the Konkani Bhasha Mandal, All India Saraswat Cultural Organisation, and several well-known social, commercial and professional bodies in which he holds important positions. Profession­ally, his forte is pharmaceuticals. He is the founder president of Entod Pharmaceuticals, Mumbai, which he has been running successfully with his son Kishore. He has also worked with dedication as a co-operative banker, as Chairman of the Shamrao Vithal Co-operative Bank, Mumbai.

Chinmay Ubhayakar, son of Chaitanya and Shraddha Ubhayakar of Goa, specialized in Engineering Design/Analysis in Pune, standing first in his class, after completing his B.E. (Mechanical Engineering) from GNIIT and PCC College of Engineering, Goa, with flying colours. At the latter college, he was felicitated for bagging the First Prize among 65 participants at a state-level Technical Project Science Exhibition, and invited to the International Conference on Computer, Controls and Communication at Chennai to present the project and a paper.

Shy and soft-spoken by nature, Chinmay is an all-rounder – he plays the harmonium and sings at functions. He is an excellent table-tennis and badminton player, and enjoys football and cricket as much as he does satsangs and singing bhajans. While studying in Pune, he was also class representa­tive and in charge of Art & Culture and successfully arranged the annual social gatherings of his college.

Currently, Chinmay is Design/Project Engineer in TACO, Tata Visteon Engineering Company, in Pune.

March 8 is observed worldwide as International Women's Day (IWD). It provides an opportunity to recognize and celebrate the achievements of women and their contribution to society. The Day also allows us to reflect on the areas of women's lives where more can and needs to be done to ensure that the future for girls is bright, equal, safe and rewarding (see article by KSA President on Page ..). In the following paragraphs, we have combined two contributions received from our readers to profile three women who have chosen different fields to serve their communities.

Laila Ramdas Bhatkal (nee Palekar) of Mumbai, an accomplished housewife and active social worker, is well-known in the field of education of children “in need of special care” and for making the children self-dependent.

Although born in Mumbai, Laila spent her early childhood in small towns in the then Bombay Presidency, and returned to Mumbai to complete her schooling and higher education. She graduated in Sanskrit and completed her Masters in Sociology from the Bombay University. In 1958, she married Ramdas Bhatkal of Popular Prakashan.

Visiting England in 1961, Laila had the opportunity of seeing the Montessori method at work. On her return, she worked on a research project at the School for Children in Need of Special Care at Sewri, keeping meticulous records of the day-to-day progress of mentally challenged children who were
being trained through multi-sensory stimuli.

When a new degree course in Special Education was started at the SNDT University, she joined it with the intention of doing something different. Special Education was a new concept then. After completing her B.Ed., she worked at the S.P. Jain Sadhana School in the Sophia College campus, counseling parents of mentally challenged students and supervising students who were taking ‘on-the-job training’.

Realizing that there were no facilities for slow learners with learning difficulties, she started ‘Sapling - School for Appropriate Learning’ in 1985. This pioneering institution has helped many students rejected by normal schools to complete their education, take up remunerative work and settle in life, socially and economically. After retiring as Principal of the school, she has been involved in empowering parents by working in partnership with them.

As a student, Laila played badminton and table-tennis during her school and college days. Now, as in her 71st year, as a grandmother, she takes every opportunity to play these sports with children. Her other interests are watching sports (on TV) and good English and Marathi movies and dramas, and local politics.

Shalini Gopichand Sirur of Hubli and Mumbai, is a life-member of the Saraswat Mahila Samaj, Gamdevi, Mumbai, since 1961. An enthusiastic and highly capable person, she worked as its Hon. Treasurer and later as President (1979-1981), and was active in organizing a host of activities including an art and craft exhibition during the Samaj’s Diamond Jubilee celebrations and the publication of ‘Raschandrika’ in English.

A graduate of Madras University, she took part in inter-collegiate table-tennis and badminton matches and also acted in college dramas.

In 1976, Shalini joined the Consumer Guidance Society of India (CGSI) as Hon. Joint Secretary and was its Chairman from 1986-1988. She was nominated President of CGSI in 2001-2002. During this period, she handled consumer complaints, conducted lectures and organized demonstrations and exhibitions to educate consumers of their rights and responsibilities and to be alert consumers.

She also took part in GASP (Group Against Smoking Promotion) to stop cigarette companies from advertising and promoting smoking and represented the Society at an international conference and workshop at Penang.

After 1988, as Chairman of the Low Income Education Committee, she took up projects for consumers in slums and industrial workers’ areas to bring awareness by holding exhibitions, lectures, slide-shows and street plays. Shalini was also on the managing committee of Balak Vrinda Education Society, Mumbai, for a few years.

An ardent social worker, Shalini has always been interested in the activities of the institutions she has worked with and keeps in touch with them. After the loss of her husband, she has shifted to Pune where she plans to work for the underprivileged, in the near future.

Sarala B. Kalthod, Mumbai

Radha Golikeri: On November 4, 2006, the Indian Culture Center of Clear Lake, Texas, presented Radha Golikeri, a Distinguished Community Service Award. She has been volunteering at the United Way’s Neighborhood Centers since the early ‘90s and has also played a leading role in the activities of Indian Senior Citizens in Clear Lake.

In 2006, she received a certificate of appreciation from the Mayor of Houston, TX, for her work with Neighborhood Centers. It reads: “The City of Houston Volunteer Initiative Program and Volunteer Houston commend Radha Golikeri for outstanding volunteer service. Honor and achievement through your service exemplifies good citizenship and improves the quality of life in our city.”

Earlier, she had received a Gold Award for her volunteer service from President George W. Bush. The letter of commendation from President Bush says: “Congratulations on receiving the President’s Volunteer Service Award from the President’s Council on Service and Civic Participation. Through service to others, you demonstrate the outstanding character of America and help strengthen our country. In January 2002, I called on all Americans to dedicate at least two years - or 4,000 hours - over the course of their lives to serve others at home or abroad. I congratulate you and all Americans who have answered this call and have earned a Gold Award from the President’s Council. Through the USA Freedom Corps and the President’s Council, we are building a culture of service, citizenship, and
responsibility in America that will last for decades to come. Americans continue to serve and are part of the gathering momentum of millions of acts of kindness and decency that are changing America, one heart and one soul at a time. Your actions are part of this change. I urge you to continue serving your neighbors and earn the Lifetime Call to Service Award. I also hope that you will ask your friends, family, and colleagues to join you in serving your community and our Nation. May God bless you, and may God continue to bless America.”

(sent by S.N. Surkund, Mumbai)

Here and There

Bangalore: In preparation for Sadhana Shrinkhala, more than 75 sadhakas, in batches, learnt to perform Devi Poojan, Shiv Poojan and Guru Poojan at Shri Chitrapur Math, Vijayanagar and BTM Layout.

Regular briefings were held for yatris participating in the Guru Jyoti Yatra. Sabha President Basrur Vivekanand Rao spoke on various aspects like formation of groups, traffic management, planned accommodation, and other key aspects. Yatris were also administered tetanus toxid injections by Dr Kishore and Dr Veena Baindur.

Dr Ketan Shah, reputed acupressure specialist of Bangalore, spoke to the padayatris on simple pain-relieving measures they could use during the yatra. He received an overwhelming response - at two training sessions, over 150 yatris learnt acupressure to deal with various aches and pains as well as more serious heat-related ailments, exhaustion, high blood pressure, and heart trouble.

On a Thursday evening, senior sadhaka Baindoor Chandrashekar Bhat gave an inspiring talk about his personal experiences of the Guru’s grace. At the Bal Vihar sessions held on weekends, the illustrated volume of ‘Anugraha’ has been taken up to mark the Tercentenary Tear. The sanchalikas hope to teach tiny tots about our glorious Guru Parampara though this wonderful medium. Sanskrit Aradhana batches for grown-ups have also commenced at various centers.

Reported by Amit G. Kilpady

Mumbai, Borivali: On January 27, Guru Poojan was performed. A discourse by Dharma Pracharak Rajgopal Bhat on Chapter XII of the Bhagvad Gita was held that evening and was well attended.

On February 3, enthusiastic participants in the walkathon from Talmakiwadi to Borivali, a preliminary to the Guru Jyoti Yatra, were received at Vamanashram, Visawa Cooperative Housing Society by volunteers of the local Sabha and members of the Society. They were served food and given acupressure treatment by Jagdish Vinekar and others.

Reported by Anand R. Dhareshwar

Mumbai, Vile Parle: On February 9, 2008, the Sabha observed the Punyatithi of PP Shankarashram Swamiji II with Namasmaran and bhajans, concluding with Narayanapada, Mangalpada and prasad vitaran. The programme was well-attended.

Hubli: The Sankranti programme at Shri Shivkrishna Mandir commenced with opening prayers sung by children of the Prarthana group who then entertained the gathering with bhajans, songs, group dance etc. The traditional haldi-kumkum and tilgu distribution followed. The programme, which was organized by Yuva Dhara and Sharada Mahila Samaj, concluded with a prize distribution and light refreshments. The three groups also gathered at the temple to say good bye to 2007 and to welcome the New Year, 2008, with joy and spirit.

Reported by Yuva Dhara, Hubli.

Thane: On January 1, 2008, the Punyatithi of PP Keshawashram Swamiji was observed by performing Gurupoojan at Mulund and Dombivili. Devi Pooja was also performed at Mulund on 12th and 22nd, and Shiv Poojan on 14th and 28th in addition to the recitation of Navratri Nityapath, Devi Anushthan and Chapters XII and XV of the Bhagwad Gita. At Dombivili, four turns of Shiv Poojan, nine of Devi Poojan, 13 of Guru Poojan, recitation of Lalita Sahasrnam and Devi Anushtham were also performed.

Reported by Nirmala Basrur

Our Institutions

Saraswat Association, Chennai: On January 6, 2008, the annual Family Day was celebrated by the Saraswat Mahila Samaj on a grand scale with a lot of fun and frolic. Starting with a fancy dress com-
petition, and sports and games galore for both young and old, the programme concluded with a few rounds of Housie and a sumptuous buffet lunch. The highlight was a display of Tendulkar playing cricket by Suman Manikere with a running commentary by Anand Bellare.

On January 19, the Association's Yuva Dhara organized a mock rehearsal of the Guru Jyoti Yatra at the temple city of Thiruvannamalai, Girivalam Parikrama. About 54 yatris from Chennai participated in 14-km pada yatra.

Sadhana Shrinkala Abhyasika was held from 1 to 3 February when Guru Poojan, Devi Poojan, Devi Anushtan and Shiv Poojun were conducted by Archana Kapnadak followed by chanting of Lalita Sahasranamam and recitation of Chapters XII and XV of the Bhagwad Gita on all days.

The Saraswat Mahila Samaj, Gamdevi: On January 9, 2008, a cooking competition on dishes using leafy vegetables was held. The judges, Mira Kate and Vidya Kasarkod, judged a record 34 entries; the first prize was shared by Nivedita Bellare and Shyamal Talgeri. This year, there was a lone male participant, Shashank Yadery, who prepared seven items and received three prizes from well-wishers.

Sankranti Sammelan was celebrated on the 19th with a music programme by Amit Savkur compered by Shashank Yadery in which the audience interacted with the singer by guessing the name of the original singer of the song and its film. Geeta Yennemadi thanked Amit and his friend Ameya Naik for their excellent performance. The snacks sponsored by Shreekant and Shashank Yadrey were enjoyed by all.

The Samaj thanks the following for their donation towards the Scholarship Fund: Shyamal Talgeri, Mira Kate, Vidya Kasarkod and Ameya Naik (Rs. 250/- each), Amit Savkur (Rs. 750/-), and Umesh Murdeshwar (Rs. 5000/- in memory of his mother Sumati Murdeshwar).

Forthcoming Programmes:
8 March, 2008: 3.30 pm in the Samaj Hall - Women's Day. Eminent sportswomen Tejal Divgi, Preeti Chandavarkar and Vandana Shirur will share their experiences, followed by refreshments.

Erratum
In the announcement of the Talmaki Health & Education Society that appeared on page 34 of the February 2008 issue of Kanara Saraswat, the name of the donor should read as Smt. Shanta Rohidas Hattiangdi & Shri Goutam Rohidas Hattiangdi and not as Smt. Shanta Rohit Hattiangdi & Shri Goutam Rohit Hattiangdi. The error is highly regretted. - Editor

Vimarsh on two shlokas of the 14th Chapter of the Bhagavad Gita, on 18th morning, ably conducted by Dr. Prabha Mankikar, churned out various thoughts from devotees. In Paramarsh that evening, Swamiji answered questions ranging from Upasana to Vedanta.

Yuva Diwas on the 19th, was truly a day that had our youth bubbling with enthusiasm and devotion. In the morning, they performed Devi Anushthan with a vibrancy that echoed through the hall, rendered lively bhajans during the Paduka Poojan, served lunch to the devotees, and then brought a kaleidoscope of talent through the Lakhsha - YUVA to YUVA programme. That evening, Dr. Anand Koppikar had an interesting interaction with the devotees on "Fitness", a befitting topic before the Guru Jyoti Padyatra! After pooja that night, Swamiji did the Deepa-prajwalan, inaugurating the Parijnanashram Trayodashi Exhibition on PP Parijnanashram Swamiji III, put up meticulously by Jaikishan Kandlur.

Vanabhojan on Sunday, the 20th, was a wonderful day spent in the arms of Mother Nature. Surrounded by majestic mountains, devotees enjoyed the better part of the day under the lush canopy of a large banyan tree. Crazy games, jokes, chirpy kids, sumptuous lunch, melodious harmonica, rhythmic guitars, bubbly songs, lively dances, a sharp nip in the air and, of course, the icing on the cake – the divine presence of Swamiji made the Vanabhojan truly memorable!

Swadhyay on 21st and 22nd mornings, was based on the bhajan "Khel tuyhe jeeva ghene" written by PP Parijnanashram Swamiji III. Poojya Swamiji explained the deep Vedantic truths woven into the seemingly simple and beautiful composition.

Sadhana Shrinkhala Abhyasika was conducted by Vijaylakshmi Nayampalli, on three days of the “Anand Utsav”. Navaraatra Nityapath, Devi Anushthan and chanting of Lalita Sahasranam and the 12th and 15th Chapters of the Bhagavad Gita was performed with great devotion.

Jyeshtha Diwas: The youth did a commendable job on 24th morning by ferrying senior citizens from across the corners of Pune to the Math where our kitchen volunteers served them hot undiyos and chutney. A crisp programme “Sharad Rutu” was coordinated ably by Bharati Karpe and compered by Basrur Manoharmaam with his repertoire of jokes and one-liners. Our talented senior citizens, within a short time, presented melodious songs, a foot-tapping harmonica recital, an amusing skit about a ‘hip’ Ajju, a hilarious Konkani quawali, an inspiring story, and a fiery Siddhi from the Chambal Valley. Oh Yes! The senior citizens stole the thunder and left us pretty breathless! They also rendered bhajans, that noon. Lunch was extra special, and our special folks carried back with them, lovely memories and a packet each of mukhwas specially made for them by Seetham Basrur.

That evening, a special viewing of Saraswati Yatra captured and brought those precious moments to those who were unable to make it to the Yatra.

Ashirvachan on 24th afternoon was as inspiring as ever. Addressing the devotees, PP Swamiji mentioned how good sanskaras can be instilled in the young by the elders in the house. He also urged the devotees to participate joyously in the events planned for the Tercentenary Year.

Anand Utsav ended on a happy note. Ended? Nay, we believe that it has joyously ushered in the Tercentenary Year.

Jyothi B. Divgi

**ACHARYA S.C.R. BHAT PASSES AWAY**

As we go to the press, we learn about the sad demise of the legendary Acharya S.C.R. Bhat, popularly known as Nanda Bhat, on February 14, 2008. Self-effacing and selfless service to the cause of Hindustani Classical Music was the motto of his life. We will carry his life sketch in the next issue of Kanara Saraswat.
The 26th session of the All India Konkani Parishad was held in Ernakulam, Kochi, from February 1-3, 2008. The Parishad was inaugurated on the evening of February 1, at the Town Hall to which the chief guests, special invitees and delegates were taken in a procession along the main road to the accompaniment of chande vadya, nadaswaram and other instruments.

Before the welcome song, there was a novel presentation of a local opera in Konkani called 'Goddde Ramayan'. This is usually dramatized on every Ashwin Shuddha Dwadashi by the Vaishya (Vani) Samaj in the Janardan Temple, Kochi. It is a lyrical story of the Ramayana starting from Shrvana’s curse to Dasharatha and ending with Rama’s pattabhishek. Hanuman's entry through the audience, dancing and singing the Ramayana was a surprise for the spectators. It is learnt that ‘goddde’ means Hanuman.

T.M.V. Shenoy, President of the Reception Committee, welcomed the gathering. In the absence of Digamber Kamat, CM of Goa, K.K. Pai, President of the TMA Foundation, Manipal, inaugurated the Parishad. In his speech, he said that in 1275, before the arrival of the Portuguese, and the major exodus of the Saraswats from Goa to the Kanaras, a few families had already come to Kochi. It was a sorry situation in Kerala, he continued, that Konkanis speak Malayalam in their homes, and urged everyone to speak in Konkani.

About 15 new Konkani books were released on the occasion. Paul Moraes, the outgoing President of the Parishad, gave a call to all Konkanis to dissolve the differences with regard to script etc. and strive collectively for the welfare of Konkani. He also appealed to Shantaram Nayak, the incoming President and Rajya Sabha member of Goa, to provide the necessary support for the proposed World Konkani Conference in Goa, next year. In his speech, Shantaram Nayak narrated how he had taken active part in getting recognition for the Konkani language in our constitution. He also stated that he had spoken in Konkani in Parliament for the first time and assured that all efforts would be made to provide the necessary infrastructure and funds for the Vishwa Konkani Sammelan.

Three seminars were held on the next day in the well-furnished hall at Ashirbhavan. Arun Ubhayakar presented a paper on “Ek, Konkani samajachi garaj” at a session presided over by Dr. Tanaji Halarnkar of Goa. The second seminar was on “How to involve the younger generation in the Konkani movement” while the third focused on “The role of Konkani in the context of globalization”. Two ‘Poets Meets’ were also held in which younger poets regaled the audience with their poems. There were cultural programmes on all evenings, in which a drama, “Ganthi”, enacted by Kasargod Chinna and his group was a directorial hit.

At the valedictory function on the last day, Pundalik Naik, N. Purushottam Mallya, K.L. Mohan Varma, and Dr. N. Unnikrishnan were honoured.

Arun S. Ubhayakar

Form IV (see Rule 8)

Statement about ownership and other particulars about the Kanara Saraswat Magazine to be published in the first issue of every year after the last day of February:

1) Place of Publication: Mumbai
2) Periodicity of its Publication: Monthly
3) Printer’s Name: Chintanakshar Grattics
4) Nationality: Indian
5) Address: Chintanakshar Grattics, 16 Hanuman Indl. Est., G.D. Ambekar Marg, Wadala, Mumbai-400 031
6) Publisher’s Name: Smt. Jyoti S. Moodbidri
7) Nationality: Indian
8) Address: Association Bldg. 13/1-2, Talmakiwadi, J.D. Marg (Tardeo), Mumbai 400 007.
9) Name & Address of owners of the Magazine: The Kanara Saraswat Association, Bldg. 13/1-2, Talmakiwadi, J.D. Marg (Tardeo), Mumbai 400 007.

The Publisher, hereby declare that the particulars given above are true to the best of my knowledge and belief.

29 February, 2008

Signature of the Publisher,
Kanara Saraswat
Chitrapur Sarita

300 Awesome Years

MY HERITAGE

Param Poojya Parijnanashram Swamiji I: “Does God listen to us?” “Will God heed our prayers?” These are questions we have all asked at some time or the other. For us, Chitrapur Saraswats, our revered Guru Parampara gives the answers.

The golden era for the Chitrapur Saraswats began with the advent of the Guru Parampara exactly 300 years ago in 1708. A great event was in store for them. This, however, did not happen without some tribulation. Our people who had settled down in the kingdom of Nagar, in Karnataka, after migrating from Kashmir, were doing well and holding good positions. The local people of Nagar, envious of the success of the Saraswats, complained to their King, “The Saraswats have no Guru.” The King of Nagar then dictated: “Show me who your Guru is!”

The Saraswat Brahmins were in a state of despair. They had no Guru; where and how would they find one? So, they communicated their dilemma to the community elders in Gokam. Their brethren in Gokam gathered together at the local temple of Lord Mahabaleshwar and did what any devout and learned people would do in such a situation. They prayed. They prayed to Lord Bhavanishankar with utmost sincerity and intensity, hunger and thirst forgotten, with complete surrender and belief that the Almighty would listen and answer their prayers.

Their sincerity paid off. And their prayers were answered. Lord Bhavanishankar, the Lord of Lords, showered His benevolent mercy on them. The Divine Message came in the form of a dream to a senior devotee: “By tomorrow evening, a holy sanyasi from the northern part of the country, who is ‘Satchidananda’ Himself, and has immense spiritual knowledge, will come to Kotiteerth. He will be your Guru and will guide and enlighten you.” The Message itself was a miracle.

Just as predicted, at sunset, the next day, on the banks of Kotiteerth, the eagerly waiting devotees had the first glimpse of our Adi Guru! Clad in flaming saffron robes, resplendent like the Sun, with sacred ash smeared on the forehead, a ‘danda’ in one hand, a ‘kamandalu’ in the other, the brilliance of Shankara on His face, a ‘rudraksha mala’ round the neck, and a ‘jholi’ by His side in which He carried the ‘vigraha’ of Lord Bhavanishankar. Our Guru had arrived!

The Saraswats prostrated before Him with humility and love and asked Him to stay and become their Guru; He graciously agreed. Our people welcomed their Guru with reverence and escorted Him with great pomp and joy in a procession. All the rituals were performed, and our community became blessed with our first Guru - Param Poojya Parijnanashram Swamiji.

So began our revered Guru Parampara in the serene town of Gokam. The devotees thought, “Our problems are now solved.” Little did they know, more was in store! When the King of Nagar was informed, he made it mandatory for them to obtain a Letter of Consent from the Jagadguru of Shringeri. This filled the people with anguish yet again. Our Poojya Swamiji, however, accepted it with perfect tranquility.

Poojya Swamiji along with a group of devotees went to Shringeri. There, He first set out for the Sharadamba Temple to pray, but disregarding Him, the Math officials locked the temple doors and walked away. Unaffected, Poojya Swamiji stood outside the temple and began to pray. The intensity of our Sadguru’s prayers stirred the Mother’s heart and the lustre and radiance on Mother Sharadamba’s face reflected now on Poojya Swamiji’s face! What a miracle!
Meanwhile, Jagadguru Shankaracharya had a vision that Mother Sharadamba was annoyed with the callousness of the Math officials. He quickly walked across to the temple and what did He see? The Mother's brilliance was gone! The Jagadguru instantly realized what had happened. He recognized Mother Sharadamba's glow on Poojya Swamiji's face! He requested Poojya Swamiji to restore Sharada Devi's lustre which Poojya Swamiji graciously did. Then, Poojya Swamiji was escorted with an 'Adda Palaki', a rare honour, to the Shriingeri Math and instantly given the due Letter of Consent demanded by the King of Nagar.

News of Poojya Swami's greatness soon reached Nagar. Repentant and humbled, the King rushed to Poojya Swamiji on His return and begged for forgiveness. Poojya Swamiji was then honoured with great respect and reverence. This too, our Sadguru accepted with the same equanimity - a great lesson for us to learn!

Thus began our GuruParampara and so, in that quiet town of Gokarn, Poojya Parijnanashram Swamiji led the devotees on the path of knowledge, and spread spiritual awareness.

Glory to Lord Bhavanishankar! Glory to our Guru Parampara! Glory to Param Poojya Parijnanashram Swamiji!

MILESTONE

+ "Adda Palaki" was the honour bestowed on Adi Guru Parijnanashram Swamiji at Shriingeri, when Jagadguru Shankaracharya found out how learned and well-versed Swamiji was.
+ "Belli Mantap" on the bank of Kotiteerth is a temple that was built by the Chikermanekars to commemorate the place where we received our Adi Guru Parijnanashram Swamiji!
+ 'Satchidanandeshwar' is the linga brought by Adi Guru Parijnanashram Swamiji when He first came to Gokarn in 1708. The linga is established in Belli Mantap.

KANARA RATNA: SHIRALI

Shri Chitrapur Math, Shirali, offers us a kaleidoscope of beautiful places around it. Our sacred Math has the Sannidhis of six of our Gurus - Poojya Shankarashram Swamiji I, Poojya Parijnanashram Swamiji II, Poojya Keshavashram Swamiji, Poojya Krishnashram Swamiji, Poojya Pandurangashram Swamiji and Poojya Anandashram Swamiji. The Ganapati Mandir inside the Math, the kshetrapal in the rajaangan and the temples of Durga Devi and Lord Dattatreya in the vicinity are places where we offer our pranams.

Surrounding Shri Chitrapur Math are some interesting places that you must visit! The Go-Shaala is simply a must must!! Spending time with the gentle cows is a blissful experience! Panchvati and Ashwata Katta (the ancient peepul tree when you turn into the Math precincts) is a haven for golden orioles, those magnificent yellow and black birds. Look out for gorgeous tree-pies too!

Shri Mahamaya Ganapati Temple across the highway is an ancient temple with the presiding deities Shri Mahaganapati and Shri Mahamaya. Harassed horrifically by the cruel Portuguese rulers around 1560 A.D., a few families had left Goa. Unable to take idols with them, they invoked the 'saanidhya' or the presence of the deities in the silver trunk of Lord Ganesha and the cover of goddess Mahamaya, and later constructed the temple.

A few minutes walk from the Temple, is the Palli River where one can spy a variety of water birds - brilliant blue kingfishers on the electric lines and, if you are lucky, some spotted, black-and-white Pied Kingfishers too!

Further west, the same road brings you to yet another picturesque river – Alvekudi where it meets the sea. The exclusive beach with golden sand and a magnificent sea is a haven for nature lovers. You can see coconut palms for miles on end, and in the distance you can see Murdeshwar! In fact, one can walk to Murdeshwar from here! (Those adventurous amongst you, do that on a clear, happy day!)
A boat ride from Alvekudi beach is the charming island Tengangundi that is sure to take your breath away! You also have the jelly fish-filled Vankatapur River and the Kadinkatte Dam (on the way to Bhatkal or via Honnmakki), a picturesque reservoir that makes a lovely picnic spot!

Bengre and Kembre Farms belonging to our Math are also places that one must visit. The Bengre Farm is near the sea, and grows rice, coconuts and other crops. First-hand information on farming can be got here and can be a learning point for children.

Murdeshwar, 10 kilometres away from Shirali, has the famous Shiva temple. The main deity is a part of the Atmalinga which was flung by an enraged Ravana from Gokarn. The temple, renovated recently, is known for its intricate Dravidian-style sculptures. The world's largest Shiva statue, at 153 feet, in the Shambhavi posture is simply awesome!

Idagunji between Shirali and Honnavar, off the Highway, is another famous and renowned Ganapati temple. Kolur Mukambika is another sacred destination for people who visit the Kanarars. Someshwar – the Sunset point is yet another spot where you can, at one place, view the lofty mountains, forests, the Mahasagar and the beautiful countryside for miles on end!

Breathtaking Drive This! A drive up the highway towards Mangalore and you can soak in one of the world's most picturesque places – Maravante. A wild and magnificent sea beckons you from one side while a serene Satuparnika River flows on your left. And this, with the backdrop of the Kodachadri Hills, makes the drive an out-of-the-world experience! Sunset brings in sheer magic as the waters of the river and the sea dramatically transform into a delightful fusion of crimson and gold.

The abode of our PP Swamiji primarily being the main attraction, and so many delightful places to soak in, swaying palms and golden beaches ....yes, we must visit Shirali at least once a year - if not more often! It is the “Ratna” of the Kanara Ratnas!

FUN-TIME
Discover 22 names hidden in the grid below. And have fun doing so...

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MRAWHSEOMSDTAKKR
ASHWATKATTAGHEOE
HAEKLUDIFFTFLMV
AVKADINKATTIDBUI
MURDESHWARAMHRRR
ABENGREARRMFUEMR
YGHJKLTNIAEGFUU
AKFGPUTTDTNATAKP
GOSHALAAANDNRRA
ADRGLYGRAIAAMMT
NCFBLTBHMRVGSBA
AHJIFERCAGANHI
PAGFFFNANGRREHKN
ADHDYTNGNARADTRA
TRCHITRAPURMATHV
IIDHTYEKIDAGUNJI
```
TERCENTENARY MESSAGE BOARD

+ Saraswati Yatra: Chitrapur Saraswats set out on a yatra to find our roots just before the start of the Tercentenary Year and on 1st November 2007, received the darshan of our “Mother”, the River Saraswati, at the Udgam-Sthal in Adi Badri, near Yamunanagar in Haryana.

+ Trishata-Saharan Japa Anushthan: As part of the commemorative activities of Shri Chitrapur Math, it is proposed to perform Trishata-Saharan Japa Anushthan during the Tercentenary Year by at least 1000 Chitrapur Saraswats who have been bestowed with the Brahmopadesham [Gayatri Mantra] at their Upanayanam ceremony, for a period of 300 days; that is, to do Japa of one Mala [108 beads] 300 times during the year from 15th February 2008 to 14th February 2009, for the welfare of our Samaj under the continued guidance of our sacred Guru Parampara. This will commence at Shri Chitrapur Math, Shirali, on 15th February, 2008 after the arrival and installation of the Guru Jyoti.

Compiled and created with love by
Kalpana Chandavarkar & Jyothi Bharat Diugi

In the world, take always the position of the giver. Give everything and look for no return. Give love, give help, give service, and give any little thing you can, but keep out barter. Make no conditions and none will be imposed. Let us give out of our own bounty, just as God gives to us. Unfortunately, in our short-sightedness, we forget this. 'Unselfishness is more paying, only people have not the patience to practise it.'

- Swami Vivekananda

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DONATIONS RECEIVED

Kanara Saraswat Association is grateful to the following donors:

MEDICAL RELIEF FUND
Kiran Murlidhar Kaushik Rs. 25,000/-
(In memory of late Venkatrao Manjunath Kaushik and late Prakash V Kaushik)

SCHOLARSHIP FUND
Amembal Subbarao 1200/-
Chitra Sirur And Usha Mohan 5,00,000/-
The Trustees of the estate of late Smt. Sushila N Sirur (In memory of Shri Narayan Dattatraya Sirur)

DISTRESS RELIEF FUND
Arun G Manjeshwar 10,000/-
(In memory of late Smt. and Shri Mangesh P Kombrabail)

EMERGENCY MEDICAL RELIEF FUND
Sunanda M Hattikudur 15,000/-
(In memory of husband Mohan Jagannath Hattikudur and parents-in-law Rajivibai and Jagannath Hattikudur)
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MATRIMONIALS

Alliance invited for a boy fair, handsome, 24, polite, kind, soft-spoken, jolly, B.E. (Mechanical) working in Pune. Girl should be 19-23, 5’4”- 5’7” soft-spoken, polite, CSB, fair, medium built, Graduate, working preferably IT. Contact 9860484617.

Alliance invited for 24 / 5’3”, fair, graduate (B.Com.) girl from well-qualified, cultured, settled Chitrapur Saraswat boy. Boy should be vegetarian and teetotaler. Contact telephone: 0233-2326298 or Mobile: 098501-66627. (R-8803)

Alliance invited from SB/GSB girls for Bhanap Divorcee aged 40 years, fair, 5’8”, software engineer, working in an Infotech company in a senior post in Mumbai. Please respond with bio-data, horoscope and photograph to Box No. CL-2612, KSA, Mumbai-400007.

ENGAGMENTS

Hattangadi-Mavinkurve: Vinayak, son of Deepa and (late) Devaprasad Hattangadi, with Bhakti, daughter of (late) Shanta and Arun Dattatraya Mavinkurve on January 19, 2008 at Bangalore.


Nadkarni - Nagarmat: Rohan, son of Sudhir and Sushma Nadkarni of Vile-parle, Mumbai with Amrita, daughter of Ajit and Smita Nagarmat of Solapur on Monday February 18, 2008 at Mumbai.

MARRIAGE


BIRTH

Vir Kolpe happily announces the arrival of his little sister Malvika on December 20, 2007, at Simi Valley, Los Angeles, USA. A small, beautiful daughter to Vivek and Manasi. Grand-daughter to Vijaykumar and Jyoti Kolpe and Maya and Suresh Maskeri.

A son (Pranay) to Vijeta (nee Talmaki) and Pramath Kodial Rao at Bournemouth (U.K) on 21/02/2008

PUROHIT

H. Prashant Bhat B-17, Deepanjali CHS, BAF-Hira Nagar, Marve Road, Malad (West), Mumbai - 400095. Mobile No. 9820920671/9892614433.

FLAT WANTED

Wanted a Flat in Malleswaram: with 2 or 3 bedrooms, car park and lift facility, within 3 km of Canara Union in Malleswaram or surrounding area for outright purchase. Carpet area: 950 to 1100 sq.ft. (Built-up area. 1120 to 1300 sq. ft.). Will not consider top floor. Good price assured. Only freehold property. Please phone Bangalore : 9844497956 with details of location, expected price, etc.

FLAT FOR LEASE

Two BHK Flat for Company Lease in a well-maintained Chitrapur Co-op. Society, in a good residential area, in Bangalore. Contact – Box. No. CL-2598, Kanara Saraswat Association, Mumbai 400007.

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Wanted urgently - Full-time, Resident HOUSE-MAID-cum-Cook for Bhanap family of five members and looking after aged but active Grandmother, based at Andheri West. Housemaid should be courteous, between 30 to 55 years of age, and able to converse in either Marathi and/or Konkani. Monthly salary negotiable. Call on cell no 9820808389 or 9820325252 preferably between 4 pm and 6 pm.

Domestic Tidings

BIRTHS

2007
Dec 20 : A daughter (Malvika) to Manasi (nee Maskeri) and Vivek Kolpe at Los Angeles, USA.

2008
Feb 21 : A son (Pranay) to Vijeta (nee Talmaki) and Pramath Kodial Rao at Bournemouth, U.K.

MARRIAGES

2007
Nov 18 : Gouri Vijay Kalambi with Anand Arvind Karnad at Mumbai.

2008
Jan 13 : Dr. Sonali Mohan Honavar with Dr. Varun Arvind Deshmukh at Mumbai.*
Jan 20: Deepti Deepak Nadkarni with Amol Arun Kalyanpur at Mumbai.
Jan 20: Pallavi Prakash Mavinkurve with Chirag Umesh Gandhi at Mumbai.
Jan 27: Dr. Varun Sanjay Gunavanthe with Dr. Nikita Ashish Bajpai at Latur.
Feb 03: Priyanka Surinder Kumar with Dattaprasad Gangadhar Hattiangady at New Delhi.
Feb 10: Samvita Ravindranath Padukone with Sanjay Gajanan Mavinkurve at Talmakiwadi, Mumbai.
(*The error in reporting the bridegroom's name in the February 2008 issue of K5 is regretted)

OBITUARIES
2007
Dec 12: Karnad Chandrashekhar Rao (84) at Mumbai.
Dec 24: Dongerkere Shailesh (42) at Andheri, Mumbai.
2008
Jan 6: Upponi (Bhat) Bayakka (Nurse) at Vile Parle, Mumbai.
Jan 12: Nadkarni Gurudutt Pandurang (41) at Vile Parle, Mumbai.
Jan 21: Savur Shivram Mangesh (84) at Bangalore.
Feb 02: Madiman Usha Maruti (nee Burde) (76) at Bangalore.
Feb 04: Kodange Eknath Laxman (57) at Dadar, Mumbai.
Feb 08: Hattangady Lily Narayan (nee Savoor) (85) at Mumbai.
Feb 13: Vijaya (nee Meera) Dattatraya Kadle (82) at Borivali, Mumbai.
Feb 14: S.C.R. Bhat (Nanda Bhat) (89) at Mumbai.
Feb 15: Karnad Bhaskar Suryanarayan at Mumbai.
Feb 18: Kalbag Shivanand Dattatraya (82) at Ahmedabad.

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60 Vol. LXXXIX, No.3, March 2008 KANARA SARASWAT
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Mr N.S. Rao, Chairman Emeritus, PCI, receiving the award in New Delhi on 15/11/07

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