1. Samadhi of PP Parljnanashram Swamiji I, Shri Bhandikeri Math, Gokarn

2. PP Swamiji performing aarti at Belli Mantap, Kotiteerth

3. A view of the Yatra led by PP Swamiji walking alongside the cart carrying the Guru Pratima, Guru Jyoti and kalashas

4. PP Swamiji entering Shri Chitrapur Math, Shirali, with the Yatris

5. Pratishtapana of Devi Bhuvaneshwari, Maha Ganapati and Adi Shankaracharya at Shirali Math

6. “300 Years of Bliss”, a publication released by PP Swamiji
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**Letters or articles of a controversial nature will not be published.**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 15th of every month. Matter received after these dates will be published in the following month.
KSA KALA VIBHAG
PRESENTS
KONKANI NATYA MAHOTSAV
1ST to 4TH MAY, 2008
at
SIR VISHWESHWARAYYA HALL, KARNATAKA SANGHA, MATUNGA
Dramas to be presented
(1) Matunga Mitra Mandal on Thursday, 1 May 2008, from 10 a.m. to 12 noon:
“चंदराणी”
Written by: Dr. Atil Koppikar
Directed by: Bhalchandra Jha
Music by: Late Murlidhar Gangolli

(2) KSA Kala Vibhag on Friday, 2 May 2008, from 8 p.m. to 10 p.m.:
“समान्तर”
Adapted by: Late Muktabai Manglore
Directed by: Avinash Trasi
Artists: Dattanand Gulvady, Deepa Savkur, Suresh Kini, Ku. Vaishnavi Balvally

(3) Ranga Chinnadi, Mangalore on Saturday, 3 May 2008, from 8 p.m. to 10 p.m.:
“घान्टी”
Written & directed by: Kasarkode Chinna.
Talented Artists from Mangalore, Dakshin Kannada

(4) Trinity Arts, Bangalore on Sunday, 4 May 2008, from 10 a.m. to 12 noon:
“शीनाक दिल्ली वासरी”
Written and directed by: Ramu Kodange

Donation Passes (Season): Rs. 1000/-, Rs. 750/-, Rs. 500/-, Rs. 300/-
No Daily Tickets
Exam fever has set in. Lakhs of students in India are appearing for various examinations. But, there is a sad side to this annual event. Newspaper reports have brought to light lapses in the functioning of different Boards monitoring these examinations. Lack of infrastructure, uncomfortable seating arrangements and inadequate lighting add to the mental trauma of students. The overcrowded public transport system aggravates the problem. Yet, there is a ray of hope. The Helpline initiated by the Education Department has come to the rescue. We must appreciate the efforts of this Department, especially of Ms Basanti Roy. Equally gracious were the BEST and the Board for making special arrangements for the boy whose arm was broken by an angry BEST driver.

Apart from these problems, the family plays a very important role in encouraging children to do their best. The dull and drab routine of school, tuitions, studies and high expectations of parents have driven quite a few students to suicide. What a colossal waste of precious lives!

Can there be a networking of the public transport system, the Education Department (the Boards), and parents to facilitate the examination process at least at the school level? Recently, there were reports in the media of highly successful students. Most of them suggested some of the methods they had adopted to achieve success:

1. Planning a schedule of studies
2. Regular studies throughout the year
3. Relaxation for some time every day (indoor and/or outdoor play)
4. Yogasan and pranayam to keep physically and mentally fit.

Those who fail an examination feel so miserable that a few even commit suicide. But an individual is much greater than his failure. Logical thinking regarding failures implies that the student's performance did not come up to the expectations of the Board. It does not imply that the student is stupid or good for nothing. Each individual is endowed with knowledge and skills, and one's goal would be to enhance these.

To quote Swami Vivekananda, "Education is the manifestation of the perfection already in man."

Kalindi Muzumdar
Chitrapur Yuvadhara Sammelan

With the grace and consent of Param Poojya Srimat Sadyojat Shankarashram Swamiji, the second Chitrapur Yuvadhara Sammelan (for 2008) for young Chitrapur Saraswats will be held over two days, on Saturday, 26 April and Sunday, 27 April at Shri Durga Parameshvari Temple, Karla.

The events and sessions of the Sammelan are:
- **Pratidnya** to be taken by the attendees.
- Interaction with President of the Standing Committee, Vinod Yennemadl.
- Geeta, 12th *adhyay*.
- Interactive ‘Time-Management’ session with Savita Upponi.
- Kick-Boxing and Group Tasks.
- Trek with Swamiji to Ekveera.
- Ashtamurti Upasana with Swamiji.
- Presentation on ‘Hinduism’ by Dr. Chaitanya Gulvady.
- Cultural programme.
- Regular feedback sessions with Swamiji.
- Interaction with Mr. Adil Darukhanawala on ‘Automobile Industry.’
- Sabha report on follow-up from last Sammelan.
- Commitment by each individual towards Sabha *kaarya* and Math *kaarya*.

This year, we hope that a larger group of youngsters will benefit from the Sammelan. To this effect, the upper age limit has been extended to 35 years (that is, the age group will be 15-35 years).

We invite youngsters from all the Sabhas in large numbers. You may contact your local Coordinator or, in the absence of such person, contact Sharayu Haldipur at 09819313263 / 022 28990820 or Dr. Chaitanya Gulvady at 09987015394. Please note that the last date to register with your local Coordinator is 15 April, 2008.

The list of Coordinators is given below:

**Mumbai:**
- Virar/Vasai: Yandita Kallianpur - 09890020280
- Grant Road: Sudhir Balwally - 09820817732 / 022 23812516
- Dadar/Matunga: Chaitanya Gulvady - 09987015394 / 022 24309581
- Khar/Bandra: Sujata Haldipur - 09870719898 / 022 26460497
- Santacruz: Smita Nagarkatte - 09821304892
- Vile Parle: Padmini Balsekar - 09820572174
- Andheri: Vidya Aldangdi - 09819048757 / 022 26203036
- Goregaon: Geeta Koppikar - 09820953173
- Borivli: Sharayu Haldipur - 09819313263 / 022 28990820
- Pune: Priti Panemanglore - 09890286736
- **Bangalore:** Amit Kilpady - 09845543794 / 080 41203794
- **Delhi:** Gauri Padukone - 0986861859 / 011 26877555
- **Hubli/Dharwad:** Suman Sirur - 0989000309
- **Goa:** Sabita Harite - 09822152308 / 09960838190
- **Nashik:** Kishan Vivek Chandavarkar - 09822320601
- **Chennai:** Archanaa Kapnadak - 09841423961 / 044 26412643
- **Hyderabad:** Vinati Udiyavar - 09848017310 / 040 23414015
- **Mangalore:** Dinesh Dumble - 09448253491
- **Shirali:** Subhash Koppikar - 09886584862
Letters to the Editor

300 Years of Bliss

Dear Editor: It was very gratifying to see ‘300 Years of Bliss’, a memorable publication of Shri Chitrapur Math, Shirali, as part of the Tercentenary celebrations. The souvenir contains a brief history of our Math, its social and charitable activities, our revered Guru Parampara, Ashirvachans of Swamijis, and the projects undertaken under the guidance of PP Sadyojat Shankarashram Swamiji, among other absorbing articles. A scholarly article by ‘amgelo’ Professor Frank Conlon makes interesting reading. The memoirs of Swamijis and Sant Umabai Arur bring out our distinctly rich spiritual heritage of which we all are proud. The rare collection of photographs will surely invoke greater allegiance to the Math among the present and future generations.

Our community will be grateful, as I am, for the publication of ‘300 Years of Bliss’ with its excellent quality of printing and beautiful get-up. I would like to express my thanks to the members of the Souvenir Committee and all those who rendered unstinted cooperation and service to make this ‘Bliss’ continue for many more years to come.

N. S. Shirali, Mulund, Mumbai

Dear Editor: The Tercentenary celebrations and 11th Ordination Day of our 11th Guru, PP Sadyojat Shankarashram Swamiji, for 11 days (from February 23 to March 4, 2008) at Santacruz, Mumbai, and the participation of 11 Bombay Local Sabhas was a unique and divine coincidence of the number eleven. The active participation of all the Sabhas shows the unity and harmony in our Samaj and should continue whenever Swamiji’s camps in Mumbai. All the programmes were superb and flawless, making the event most memorable.

The publication, ‘300 Years of Bliss’, released by Swamiji on March 1, 2008, coinciding with the shishya sweekar of PP Parijnanashram Swamiji III, and a book, ‘Padaprakshalan to Phalamantrakshat’ (2nd edition) by Dharmaprabhakar V. Rajagopal Bhat and sponsored by the Kallianpurs of Acmetex, are worth reading and preserving by every Bhanap family for younger generations to read. I request that these copies be made available at all Sabhas in Mumbai. The hard work put in by Gurunath Gokarn and his team to release the Souvenir on time is indeed laudable.

Shrikar Talgeri, Mumbai

Karnad Bhaskar

Dear Editor: We felt very sorry to read from the March 2008 issue of KS that Karnad Bhaskarmam is no more.

I am one of many parents who sought his and Binapachi’s (his wife’s) help to seek a bride for my son. As some of you know, he had developed a very scientific and methodical way of match-making. Binapachi played a superb role in that she matched the horoscopes to a certain extent and Bhaskarmam guided us to prepare the bio-data giving the eligible girl’s or boy’s aspirations, expectations and hobbies besides details of qualifications and lifestyle choices. They even insisted on mentioning the blood group. The charge for each application was a pittance compared to the amount of work that was done for each applicant with constant interaction and references till a suitable match was struck.

This is a small tribute to Bhaskarmam to acknowledge the benefit the society has reaped from his efforts - for the 100 percent happy and settled marriages, as far as I know. Chitrapur Saraswats are certainly going to miss him and we hope that Binapachi will continue the good work to the extent she can.

Bharati B. Karpe, Pune

India’s Female Children

Dear Editor: Prof. Kalindi Muzumdar’s article (speech), “The Vanishing Girl Child,” in the March issue of KS, was well written and effectively brought home the reality of the sad plight of India’s female children.

The practices of female foeticide and infanticide are a distressing commentary on a country that allows such atrocities in this day and age. India, despite its modernization in almost every arena, still remains a male-obsessed society mired in conservatism. If girl children continue to disappear at the current rate, young men will have no wives and partners to speak of in a few years. Interfering with the fine balance created by God and Nature is a surefire way to create an unbalanced society in the foreseeable future. The prospect is indeed alarming.

In fact, this very topic has been dear to my heart for quite some time now. It forms the basis of my second novel, The Forbidden Daughter, which is slated for release in August, 2008.

Prof. Muzumdar should be commended for speaking out on a delicate feministic topic that is both valid and timely. It is time we stopped our girls from vanishing.

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The human side

Uday Nagarkatti, Bangalore

Every great show needs good planning and my planning for the Pada Yatra was no different. On the verge of hanging my boots (retirement at 58), the challenge of walking 90 km in two days was a great opportunity that could bolster my spirit, when one is thrown a multitude of options of "What next, after retirement?" While my walking practice didn't exceed 20 km over a 3-hour stretch, I knew somewhere that my Maths might not work when it came to 40 kms a day in the hot sun.

Nevertheless, I took and meticulously followed advice received from various quarters (eating pista, badam and the like!). I added one other thing which may appear amusing, and that was body massage - I had heard somewhere that you can make your 'nerves' 'behave' with an oil massage and thought of trying it out.

As I got into a massage parlour (for men), a good six foot of a hunk looked me top-down and asked, "Body kya?" This, I thought, was his code for body massage and I said, "I have a low back pain, just back," thinking that I would save a good Rs. 150/- if he were to massage my back alone. But left with no option, I decided to go for the 'full' one!

Looking at his huge hands, I kept telling him repeatedly, "Handle with care!!" I told him all about my Pada Yatra preparations which, I thought, would win his kind consideration. As he started pulling my fingers (not legs!) making the 'lat-lat' sound, I prayed that it should not fracture my frail limbs and leave me 'retired hurt' thereby washing off my three months' effort. Fortunately, I came out in one piece, soaked in olive oil. I didn't realize that my body had gained a good half kg of weight although I felt a lot lighter!

That, was the lighter side. But, little did I realize the other side - the human side that was so symbolic, during the Pada Yatra that followed. Come February 13th and 14th, I was one of the many who completed the entire 90 km stretch. It was a life-time experience! As I walked the distance, asking myself several times, "Why am I doing this?", I could not resist thinking of HH, and the human side that touched all the participants and was evidenced in every step of the Yatra. Having seen HH Parijnanashram Swamiji all through after his 'shishya sweekar' and his great 'karya', we could see it transpire in one way or the other. I wondered what the youngsters thought about the Pada Yatra. My curiosity increased when I saw this youngster beaming with enthusiasm, walking the long route.

When I asked this 13 year-old Sankalpita to describe his experience, he said, "Inexpressible - so wonderful - words can't express my feelings!" That was Pavan Kapnadak of Chennai, one of the many youngsters who had not even seen HH Parijnanashram Swamiji but has been inspired by Him. So, I went on to get more of his views. These are Pavan's words:

"First of all, I liked "Ram", the Nandi (bullock) pulling the ratha carrying the holy waters of ten rivers and HH Parijnanashram Swamiji's photo. I know that He used to love animals. At the end of the journey in Shirali, we were taken in procession by a majestic elephant, 'Lakshman' - that way was so symbolic. While we were complaining of exhaustion, this Nandi didn't even stop once and carried the heavy ratha all along. It had such a sacred job to do. This, along with HH Sadyojat Shankarashram Swamiji leading the procession, inspired me throughout.

"As the sun was beating down on us, the green trees on both sides of the road provided fresh breeze and we felt relaxed. It reminded me of our duty to preserve trees and not to cut forests. At the same time, I was feeling bad about the plastic waste in the form of empty bottles that we were generating. I wish we could have reused them.

"The planning and organization of the Yatra was excellent and needs to be commended. Every small detail was taken care of. There were even day-wise plastic bags for our clothes. There were refreshment points after every 5 kms with energizers and water bottles. The cheer groups encouraged us with..."
OM SRI SAI RAM

DIAMOND WEDDING

Umashankar Annajirao Bangalore
married to
Meera Gopalbhat Aldangadi
60 years ago
on 27 February, 1948
at Kasargod

Prayers to Lord Almighty to bestow His choicest blessings on our
Beloved Parents/Grand-parents

From:
Geeta Krishnanand
Vijay
Akshay
Raghunandan Deepa
Neeraj
Dattanand Surekha
Tanmay

SILVER WEDDING ANNIVERSARY
on 16th March, 2008

Jayant Dayanand Betrabet Rao
and
Sheela Jayant Betrabet
(nee Bhat-Mirjankar)

With Best wishes, Love, and Choicest Blessings

From
Aai - Pappa, Shanti-Suhas,
Sharmila-Nagesh
Relatives and Friends

SILVER WEDDING ANNIVERSARY
on 20th March, 2008

Anand Krishna Nadkarni
and
Aruna Anand Nadkarni

Heartiest congratulations on your Silver Day
May Silver turn to Gold,
with the blessings of
Lord Bhavanishankar and
HH Sadyojat Shankarashram Swamiji

— Mumma, Pappa

Vol. LXXXIX, No.4, April 2008 KANARA SARASWAT
bhajans and boosted our morale throughout.

"Some of the locals en route also contributed their mite by providing pickle, sugar and water, or peda and khajoor. One of the best energizers was the 'tila panak' made of ground til and jaggery. It was so traditional; some of us don't even prepare these things at home today and rely on Coke or Pepsi! It is a lesson for us not to forget our tradition and it was visible during this act of kindness.

"I had heard some miracles of HH from my parents and how kind he was to sick people. During the Yatra, I was touched to see how people came to each other's help. When my dad sprained his ankle, we got first aid in no time! When I was fagged out on the first day and lagged way behind Swamiji's procession, people cheered me all along and that helped me.

"Then there was this diabetic lady who fainted on the way and wouldn't enter the ambulance, insisting that she would continue to walk. As we traveled along, the fatigue started telling and it is her spirit that reminded me that I should carry on.

"I could see the important role of 'mobile' communication. People could know where exactly the procession was through their mobiles or get to know the other's welfare. That made me realize the role of science in our Yatra, and I remembered HH's interest in wireless technology and science.

"During the lunch breaks and at the end of the day, we were provided with hot water in tubs to soothe our feet. Many doctors and trained Aayojakas/Swayamsevaks gave us acupressure treatment that really helped. I met many relatives and made many friends. Every one kept asking me if I was fine and cheered me on to complete the task."

Answering my final question about how he felt on completing the Yatra, Pavan said, "I was determined to be a Sankalpita as I wanted to hold the Padukas of HH. They were being brought from Karla to Shirali with a purpose. When I held the Padukas on my head, I felt a great sense of satisfaction that I had achieved my goal."

As this beaming lad responded to my questions, it became increasingly evident to me how great Gurus inspire us to spread Their message of love, kindness and human values! Long live our Guru-Parampara!
Musical Tributes to
ACHARYA SCR BHAT

The KSA Kala Vibhag had announced in the March 2008 issue of Kanara Saraswat that a musical tribute to Acharya SCR Bhat would be held on March 22 and 23. But owing to certain problems, it has been postponed to April 13 and 14, both days being public holidays. The disciples and admirers of Acharya SCR Bhat will participate and offer their tributes. The artistes are:

April 13, 2008, Sunday (Morning) 10 am onwards
Sunil Kant Gupta - Flute Ramdas Bhatkal - Vocal Sudhindra Bhomik - Vocal

April 14, 2008, Monday (Morning) 10 am onwards
Aparna Deodhar - Sitar Aboli Salunke - Sarod Jugal Bandi - Duet
Meera Bhagwat - Vocal Pt. Narendranath Padukone - Vocal

April 14, 2008, Monday (Evening) 6 pm onwards
Pt. Nityanand Haldipur - Flute Swami Chaitanya Swaroop - Vocal
Vidushi Zarin Sharma - Sarod

Accompanists:
Tabla: Pt. Sadanand Naimpalli, Shantanu Shukla, Jayesh Rege
Harmonium: Tulisidas Borkar, Pt. Gurudutt Heblekar, Niranjan Lele
Tanpura: Vilas Pednekar

Venue: Shrimat Anandashram Hall, Talmakiwadi (near Bhatia Hospital), J.D. Marg, Tardeo, Mumbai 400007.

All are cordially invited to attend with family and friends.

Gurunath Gokarn
Jr. Hon. Secretary,
KSA Kala Vibhag

‘KAR SEVA’ SHIBIR AT SHIRALI
18th to 25th May, 2008

Age group: 17-35 years (as on 01-04-2008)
Names and entry forms to be submitted to
- Aniruddh Nagarkatte (98926-69372 or 022-26602418)
  Email: aniruddh.nagarkatte@db.com
- Siddhartha Ray (98921-30780 or 022-26602314)
  Email: raysiddh@yahoo.co.in

Last date of enrolment: 20th April, 2008

Approximate cost per head (mainly to cover bus fare to Shirali and back) :-
- For participants from Mumbai/ Thane/ Pune : Rs.2,000/-
- For others making own travel arrangements : Rs.400/-
ney, halting briefly at Dhareshwar, to reach Haldipur in the evening where ‘fast walkers’ who reached after 5.30 pm, were to stay the night. Hot water was provided and the acupressure service was excellent. We soothed our sore feet and stretched out to sleep on carpets in temporary pandals. There were about 24 toilets and an equal number of bathrooms, all of ‘muddla thattio’. Two plastic barrels full of oranges were at the disposal of the Sankalpitas. It was a totally unique feeling of being taken care of by persons unknown, so caringly and with so much devotion, that it can be appreciated only if it is experienced!

The next day, after a hot bath and a cup of tea, we left for Honnavar, ahead of Swamiji’s retinue and group. There, I had the opportunity of carrying the Padukas. When Swamiji smilingly asked me to follow Him to the hall, allowing me to carry the Padukas on my head; I felt truly blessed!

After breakfast, we left for Gunavante and then to Manki Janardhana Temple where PP Parijnanashram Swamiji had completed his Chaturmas once. This temple has been renovated by the Mankikars and was inaugurated by PP Sadyojat Shankarashram Swamiji two years ago. At Manki, I joined Swamiji’s retinue and group in order to have a change and to enjoy the bhajans. We left Manki at about 5.00 pm. Here again, I had the divine opportunity of carrying the Padukas on my head. We stopped at Murdeshwar briefly. By this time, it was dark and on the highway, everybody’s ‘speed’ had reduced, to reach Sharada-Holay, about a kilometer away from the Mahaganapati Mahamaya Temple, our destination for the night.

We assembled at Sharada-Holay, in mundu-angavastra and went in a procession with Swamiji and the Padukas to the Maha Ganapati Temple. The one kilometer walk was memorable. The whole of Shirali was on the streets to receive Swamiji with jaijaikars, claps and aartis! We reached the Temple at about 9.15 pm.

On the 15th, the Pratishtapan day, at 6.00 am sharp, Swamiji led the Yatra from the Ganapati Temple to Shirali Math. Again, we had heavenly showers! We were welcomed by an elephant and a band. The Pratishtapan ceremonies of Devi Bhuvaneshwari, Adi Shankaracharya, and Ganapati were performed; Lord Ganapati was given a new ‘sthaana’. The sacred relics of PP Parijnanashram Swamiji III were installed in the Samadhi circle in the place where the idol of Ganapati had stood. The crowd was estimated to be around 7000!

Other ceremonies were also performed on the 15th by Swamiji till 1.30-2.00 am, we were told. The next day, we came to Math at about 11.00 am, only to find that Swamiji had distributed teerth and phalmantrakshat and left for the day. It was then that I realized that Swamiji also needs rest - He had walked all the way with us and performed all the ceremonies without any break for refreshment or rest! All the time, leading from the front and accepting the full responsibility of all the proceedings on behalf of the laity! Great! I am proud to be a Chitrapur Saraswat and to have a Guru like Him!

On the 16th, after lunch, senior citizens were taken to Chitrapur Station by vehicle, though it was close by. We were about 150 in two-three coaches and it looked like a Chitrapur Saraswat train! Singing bhajans etc, we reached Thane next morning and then home in another half hour. On the whole, it was an exceptionally memorable event, thanks to all the committee members from Bangalore, Pune and Mumbai and the volunteers who had worked so hard to make it so!

The desire to join the unique Pada Yatra had been kindled when the organizers were knitting plans for it in late 2008. However, I had not thought of my physical ability or of being away for a week from my domestic obligations. After shifting to Mumbai from Udipi in August 2007, the mission seemed all the more impossible! But, by February 2008, I was feeling totally confident thanks to the encouragement given by my son, the ‘practice sessions’ initiated by my near ones, and the Grace of our Gurus. And, in the next 15 days, I had actually completed the Holy Yatra successfully, without any blisters or discomfort, at the age of 65! Dhanya jallon!

My impressions

Venugopal Basrur, Bangalore

My family was a part of the Guru Jyoti Yatra. To be involved in an event of such magnitude was like nectar dropping from the heavens upon one’s head. Leading the Yatra was none other than our Mathadipathi, PP Shrimat Sadyojat Shankarashram Swamiji. I honestly believe that this will be a golden chapter in the history of the Chitrapur Saraswat community. Blessed are those who have been a part of it.
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Meeting the test requirements of:  
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Used successfully in welded fabrication out of HIC resistant steel plates.

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**CRYOMATE - 5**

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DIN 1736:ELNiCr20Mo9Nb  

A basic coated non-synthetic electrode for welding of NiCrMo alloys and super austenitic stainless steels. Excellent electrode for 9% NiSteel (Q&T) for LNG services.

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The Yatra commenced from Bhandikeri Math, Gokarn, on the dawn of 13th February, after the rituals and religious ceremonies at the Math and Kotitheerth. The Sankalpitas and Aayojakas assembled well before the time. We were given specific duties. I was asked to look after the transportation of needy senior citizens and the distribution of water along the route.

At the toll gate, as I waited for the most precious moment I had been looking forward to, I could hear jaijaikars and bhajans. Suddenly, from nowhere, I thought I saw a mirage as in a desert and like a pilgrim longing for it hastened towards it. As I started rolling my Handy cam, I saw the splendid sight I had been longing for - there He was clad in orange, striding rapidly, with his right hand on the bullock cart followed by a never-ending horde of people singing and chanting. The beautifully flower-bedecked cart, resembling a chariot, carried a huge portrait of PP Parijnanashram Swamiji, two Guru Jyotis, and kalashas carrying waters from holy rivers. I asked myself, "Is it a chariot on fire or is it a scene from the Geetopadesh?" The moment was spellbinding! The leader, PP Sadyojat Shankaranashram Swamiji was a picture of sublime grace.

There were about 700 Yatris who walked the 90 kms from Gokarn to Shirali on the 13th and 14th. Innumerable Aayojakas helped and cheered the Sankalpitas all along. The cart was hauled by Ram, the handsome white bull, the super Sankalpita who treaded the 90-odd kms without a whimper.

The Yatra culminated on the morning of the 15th with a ceremonial welcome by a well-decked gajaraj and students of Srivalli school playing the band.

Among those who walked on foot were men and women of various ages including senior citizens (a few 80+) and youth. Three rally cyclists (see photo) who had left Mumbai on 3rd February were spotted at Honnavar on their way to Shirali. About 200 walkers from Shirali - non Chitrapur Saraswats - joined the Sankalpitas with great devotion and enthusiasm. Many NRIs from all over the globe and a few foreigners could also be spotted in the long procession on the highway. The Yatra halted at various temples and places where our Swamiji was honoured. At Manki Janardhan Temple, elaborate arrangements had been made and a big crowd was in attendance. Doctors and ambulances were in attendance throughout, and the service at the various rest and refreshment points was excellent.

It will not be out of place to record the invaluable services of our Convenor, Lt. Gen. Prakash Gokarn who drew up the master plan with exhaustive guidelines, covering minute details. N. Jayavanth Rao and his band worked round the clock at Gokarn to accommodate late arrivals and put them at ease while Col. Vidyanand Kalyanpur never tired of briefing the Yatris and answering their questions.

The success of the Yatra and the strong belief in and guidance derived from our Guru Parampara heralds a new phase in the progress of the Saraswat sanstän. May Their blessings always be with us!

The final lap.....

Dr. Prakash Mavinkurve, Mumbai

More than a month has passed since the Guru Jyoti Yatra took place. The aches, pains and blisters have been forgotten, but it seems as if the overwhelming experience happened just yesterday! As Poojya Swamiji had said in His Ashirvachan on 15th February, the magnitude and real importance of the great event has now slowly started sinking in.

The touching scenes at the Bhandikeri Math, the Holy Padukas reverently being carried by Swamiji, the flow of devotees through the narrow lanes from the Math to Kotiteerth, the gathering at Kotiteerth before the break of dawn – the Guru Jyoti, kalashas and Portrait being gently placed on the carriage under Swamiji's meticulous supervision, the harnessing of the majestic bull Ram, and then, the start of the historic Pada Yatra are all etched in our hearts forever.

Who can forget the bhajans Swamiji sang that morning? Or, the charged chorus of "Gurudevonki amar shakti se"? Or, the bhajans and jaijaikaars as the procession of a thousand Yatris weaved its way around Kotiteertha? As daylight broke, the Yatris found themselves on the outskirts of Gokarn, vying with each other to carry the Sacred Padukas. A sea of humanity with yellow caps and bursting hearts.... And at the epicenter of it all - the beautifully bedecked carriage with Poojya Swamiji walking alongside, ever alert to see that the assembly of kalashas, Jyotis and Portrait was not disturbed even minutely by the movement of the carriage. Ram, who was assigned to pull this special carriage, did not seem like an ordinary animal but a dynamo of infinite

KANARA SARASWAT Vol. LXXIX, No.4, April 2008 13
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strength. No special prize for guessing where all that power came from!

Madangere, Kumta, Dhareshwar, Haldipur, Honnavar, Idjunji, Gunavante, Manki – a relentless march of 70 kilometers. Devouring huge distances. The carriage with Poojya Swamiji by its side, the volunteers carrying the Padukas, and a few hundred Yatris continued to be the epicenter. The rest of the group now scattered because of different walking speeds. Exhaustion, sunburn, blisters on the feet, various aches and pains. Reaching Manki was a great relief.

What happened from Manki onwards in my opinion was the most significant milestone of the Yatra, which gave incredible momentum to the spirit of the Yatris. Post lunch, an important announcement was made - from now on, all Yatris would walk together. So, around 4 pm, when the entourage started for the final lap to Murdeshwar, Sharada-Holay and Shirali, a renewed enthusiasm was clearly evident.

What an unforgettable sight it was! About 1500 Yatris, pouring on to the highway, marching in a disciplined manner, singing bhajans and smarans, all pain forgotten... There was no stopping this enthusiasm. The Yatra was now in fifth gear!

Often, during the last lap of such a walkathon, the fatigue, pain etc slows down the walker and as the twilight deepens into night, a sense of depression can creep in further dampening the resolve if the walker is alone or with a small group who keep discussing their aches or discomfort. But here, there was no such possibility. We were all together, bound by that Gurushakti, aware of and eager to fulfill the mission drawn for us by our Gurudev who was also leading us! Our prayer: “Deva, hanv tugelo paay sonna, tu magalo haatu sonakka.”

The spirits remained high as the March progressed and hundreds of bystanders watched in awe. Many even spontaneously joined the Yatris though some looked on and thereby lost the opportunity of being a part of a momentous event.

Was this final lap symbolic of the unbelievable momentum our community has gained under the inspiration and guidance of our Guru Parampara and leadership of Poojya Swamiji? Was it symbolic of the progress we are making under the guidance of our Guru on the path of devotion towards God? Are some of us, as bystanders, missing out on the joy of participating in such God-sent opportunities?
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<tr>
<th>Eligibility as on</th>
<th>JMG (Officer Grade)</th>
<th>Clerical Cadre</th>
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<td>Educational Qualifications</td>
<td>Second Class Degree of a recognized University / Post graduate / Double graduate of a recognized University with minimum 50% marks in the aforesaid examination.</td>
<td>Graduate of a recognized University with minimum 45% marks and adequate knowledge of computer application.</td>
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<tr>
<td>Age Limit</td>
<td>Not more than 32 years*</td>
<td>30 years for graduates / post graduates / double graduates</td>
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*Age relaxation (Officer Grade): The age norm may be relaxed up to 3 years in the case of Clerical staff from other banks who have passed at least JAIIB / CAIIB – I examination and have been in the Clerical Cadre of another Bank. The relaxation shall be equal to the number of completed years of service in the other Bank.

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Grow fast with a fast growing organization
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Anchal Podukone (age 13), Mumbai

The clock’s ticking. My homework lies in a growing pile at the corner of my desk which has been pushed against the wide, open window overlooking the street. An ordinary, homely street, with its share of shops, apartment blocks and parking lots. My pen’s furiously scribbling on paper, as if it wanted to be ripped apart. I have an idea, and if I don’t write it down, it’ll simply slip away. It would be great if we could just stuff them all in jars, but no. Ideas aren’t like that, they aren’t materialistic. Open your mind and you’ll end your frantic quest for inspiration as those ideas just drift in.

Turn away, just for the moment, and have a look around. No, I don’t mean just one quick glance. Observe. There’s something extraordinary hidden in everything that exists. After all, don’t we say that everyone’s uniquely special? Everything has a story, a legend, a small element of wonder behind it. Not only famed heritage sites or places of great scenic beauty. So, you see, a little bit of openness could work wonders. It could transfigure any piece of driftwood on the beach into a traveling marvel that has been across all the seven seas. A book can begin to tell many tales - not only the one that has been printed on its pages but ones of its own... the labour that has gone into manufacturing it, the times it has ‘seen’. A passerby on the street could turn out to be a future leader, who knows?

The way we all perceive things is different. We tend to have preconceived notions, follow our instincts, and go with our gut feeling. If we think about it, it almost seems as if we gift everything we observe its own individual characteristics. A picture could bring back memories which have been locked away in our hearts a long time ago, just as a place we have never been to, or a person we have never encountered before seems familiar. And that’s where those ideas sprout.

One thing I’ve always loved about our minds is that you can play with time. The past, the present, the future. We can stretch that super-long to-do list for weeks, we can recreate memories of our childhood vacations in the country. We can even jerk timelines and be called ‘ahead of our time’ or ‘appear to be living in the ‘40s’. Think of history as an endless plain, because that’s what it is, always moving on. And that leaves you with endless opportunities, so keep exploring.

Maybe, we can’t figure out everyone’s true motives or become truly omniscient. We definitely cannot ‘read minds’ or fully comprehend the mysteries of the universe. But this is what leaves us with that sense of wonder. This is where our creativity and imagination come in. Just like the endless mystery of our existence and the never-ending questions about life and death, space and matter, our imagination knows no boundaries.

See, it shouldn’t be all that hard to open up to the world around you. You can never be ‘out of ideas’, and that means you can never be out of inspiration. It meets you at every street corner, with every breath you take. So, happy searching!

The magic of sailing

Kanchan Balse Nadkarny
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There is a groan of ropes as the sail rises overhead
It fills, it flutters, hear that flap, flap, flap, up above
Now the terns join in; their mewing sounds like oboes
And we have a symphony...
The wind fills the sail, the boat cuts swiftly through the water
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It is a magical, musical journey
Sailing through a myriad shades of blue
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Marathi translation of
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of our Shri Chitrapur Math, Shirali, in memory of the author’s wife Kumud,
and the proceeds of the Marathi books will be donated to the Scholarship Fund
in memory of the author’s eldest brother Venanna and Vahini.
He was humming a tune as he waited at the crossing. Today was a special day. He smiled to himself as he juggled his briefcase and a bouquet of blood-red roses... his wife's favourite flowers. A small frown crossed his face as he thought about the day's events. He had left early for work and had been too stressed during the day, completely forgetting his wedding anniversary. Although his wife Shefali had reminded him a couple of times during the past week and he had made a palmtop reminder for himself, he was woken up in the morning by the sharp ringing of his phone. 'Production down, sir' were the words which jolted him out of pleasant dreams into quick reality. An expletive crossed his lips as he fired instructions on the phone and started pulling out clothes from the cupboard. His wife, awoken by the loud conversation, looked at him sleepily as he ran around the bedroom trying to do many things at a time so as to leave in record time.

"Shh... the child will wake up," she chided, and he turned to her, motioning her to be silent. "I have a serious problem at work, needs to be resolved ... am leaving... see you in the evening." She had looked at him quietly and asked him, "Will you come home on time?" "I'll try... you know how it is..." She nodded quietly, got out of bed and began to get ready. She had made plans for the evening... asked permission to leave early from work. She planned to cook his favourite dishes and order a nice DVD.

She waved him goodbye and smiling to herself, remembered those early years - how they would wake up in the cold morning, cuddle together and sweetly wish each other a happy anniversary. Then he would surprise her with gifts and they would take the entire day off, spending it with each other, surprising and delighting each other with small gifts and the joy of togetherness. She sighed. All that had changed once Soniya was born. Soni, the center of their universe, their darling daughter, a big bundle of mischief.

Shefali fondly looked at Soniya sleeping peacefully and a rush of overwhelming love came into her eyes. True, she thought, ever since they'd had Soniya, life had been much more hectic and they rarely got any time to themselves. And now, Shrikant's job also demanded much more. Well, that was the price to be paid for a higher post and bigger responsibilities. In the last couple of years, inevitably, their wedding anniversary would just rush past, both of them caught up in their daily routines and work pressures, leaving them barely any time to be together and enjoy the day.

She sighed! If only... then got out of her reverie. Today, she had to ensure that her work was completed in time so that she could leave as planned. So what if Shrikant had forgotten to wish her? A minor, disappointed, angry feeling that quickly disappeared when she realized the amount of pressure he had at work.

The day rushed by in a blur. Soniya had to be readied and sent to school. Shefali rushed through the day, eagerly awaiting the evening. On her way back from work, she bought a small chocolate cake, Shrikant's favourite, and shopped for the ingredients for the special dinner. The final stop was at the video parlour where she luckily got one of the latest movies. All done, she rushed back home and started preparing the dinner. Soniya kept chattering as Shefali bustled about the kitchen, tossing up the veggies, putting the casserole in the oven, and replying to Soniya's non-stop chatter.

Close to 7 pm, she started laying the table and getting ready. Hopefully, he should remember by now, she thought to herself. It was a bit surprising, but not quite, she thought ruefully to herself and resigned herself to a long wait.

Across the city, Shrikant waited at a crossing, waiting for the light to turn green. Smiling to himself, he thought of how he would apologize to her, ask her to forgive him for forgetting their wedding anniversary. Six years... time really flies fast! He glanced up and saw the signal turn green. He stepped down from the footpath and briskly started walking across. He never saw the vehicle that hit him. In a second he was tossed like a flimsy toy high up in the air and fell with a sickening thud to the ground. His head dashed on the pavement, the red roses scattering all over him. The signal changed to red and the cars started moving ahead. Someone, somewhere shouted, “Look, some one has had an accident.” But no one stopped. This was a busy intersection and people were too busy driving to
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even look out. The cars whizzed past, swerving to miss hitting him, but no one stopped. After all, who had the time and who wanted to get involved in an accident case? Unnecessary questions and complications would arise. And so he lay on the pavement, bleeding, covered in red petals and his blood while the world zoomed past. Time ticked by, slowly dragging him to his death...

In a building opposite the road, a window opened and a small boy peeped out. He saw someone lying on the pavement, and cried out to his mother, “Mummy, come over, see someone is lying on the pavement.”

“Must be a drunk beggar; come back inside.” his mother answered.

“No mummy, this person is covered with something red.”

“What?” his mother rushed to him and looked out. “Oh, my God! There has been an accident,” she said and rushed out towards the pavement. “Help! Help!” she shouted out as she called out to passersby and vehicles. But, not a single soul stopped. “Police... somebody please call the police,” she begged of the passersby but they just ignored her. She rushed to the police chowky across the road where she was informed that the havaldar had gone out for tea.

“There has been an accident here, and he has gone for tea? Did he not notice it even?” Horrified, she looked helplessly as not even one person turned towards her. “Have you all become senseless,” she screamed out into the night and prayed that at least a taxi would stop. When she hailed one, he stopped, took one look at the body on the pavement and said, “Madam, kyun itna load lete ho, yeh toh roz hota hai.” That was the snapping point. She opened the door of the taxi and shouted at him, “Don’t you have a family? What if one of your family was lying on the road like this, waiting to be helped, unconscious and bleeding to death? It could very well be you tomorrow. Imagine yourself in the same spot; don’t you have a heart?” The cabbie was shaken to the core. Quietly, he got off the taxi and helped the injured man into it.

Together the lady and cabbie took him to the nearest hospital, where they were denied admission since it was an accident case. They were asked to go to the municipal hospital. Desperate, she begged, pleaded, reasoned with them, all to no avail. In tears, they then went to the government hospital where he was declared dead on arrival. The attending doctor said he could have been saved if he had been brought just half an hour earlier. He had lost too much blood and had haemorrhaged to death. The doctor timed the accident a couple of hours back.

Numb with shock, she went through his wallet and found a business card with his home number. With trembling hands she dialed the number dreading to speak to the person on the other side.

Shreya waited puzzled, wondering why she was not able to reach through to Shrikant’s cell phone. It was switched off. Perhaps he was in a meeting, she thought to herself. Just as she was about to try again, the phone rang. Finally, he must have remembered. Smiling, she picked up the receiver to hear a strange lady’s voice, shaking with tears.

“No, this is not possible. My husband injured seriously in an accident? But he is always so careful. This is just not possible.” She was in a state of shock. When she reached the hospital and learnt the truth, she broke down completely. When she learnt he could have been saved, and had just been left to die on the road, she went mad with grief.

Overnight, a family was destroyed. And life in the city goes on...

Almost everyday, accidents happen. People get hurt. Some are maimed, some die. To an onlooker, It was just someone. To someone else, it was the ONLY one, without whom life ceased to have meaning. Have we become so mercenary, so ruthless that there is no value, no TIME for a human life?

What the city needs most is not better roads or better living conditions. The city desperately needs to change its attitude - attitude that spells apathy. Wake up before it’s too late! Save a life in need. Give yourself a chance to be saved some day.
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Vol. LXXXIX, No.4, April 2008
KANARA SARASWAT
Some children are born intelligent - they excel in studies and follow the normal pattern of going through higher studies and achieving success in their careers and social lives. A very small percentage of children may not be so fortunate as to be good in academics and social abilities for various reasons, but have certain highly enhanced skills that are not found in normal children.

I am talking about a special category of children who suffer from attention deficiency and are slow learners. The days of brooding by parents and grandparents on account of such deficiencies in their children are slowly disappearing. There is more awareness in modern society due to education though psychologists have always talked about encouraging such children.

My eldest grandson, Rohan, elder son of Sanjay and Swati Puthli is a case in point. Rohan was a hyperactive child and was non-verbal almost until the age of four (he is 13 years old today). This resulted in his attention deficiency due to which he had to attend a Special school rather than going through a regular school with a normal curriculum.

However, as the years passed, we realized that his basic intelligence level was definitely high, and he also had some special abilities. The entire family made sure that Rohan got all the necessary support and encouragement to explore different things that would interest him, and work on those aspects. His grandfather, Shekhar Puthli particularly encouraged him to explore and experiment with a computer. His skills on the computer evolved slowly but surely and today he spends most of his spare time listening to music and transferring music from CDs to the computer, editing photos, minutely observing the calendar and remembering, days dates, festivals etc. He has developed the ability to identify the voice of most vocalists and singers as soon as he hears a track. He has also learned to swim, which helps him relax and be calm.

The most impressive skill he has developed is his ability to specifically remember dates. Rohan had the ability to remember most dates and the time of specific events/happenings, including specific days of the Hindu calendar. His teacher in his school in Singapore fondly called him "Calendar Boy".

It amazes us that Rohan can still remember the day, date and time when we sold our old Zen in Bangalore, and when he went to a dentist with the entire sequence of events with time, day and dates. We would ask him the days and dates of events to reconfirm – for example, when did Papa travel to a certain place? When did we all go for dinner to a specific restaurant? When was Holi or Diwali? Or, when is Guru Poornima? We would have the answers' within a few seconds.

In fact, what began as a fascination for us to ask Rohan the day and date of events to check if the answers were really correct, eventually became the gospel truth for confirming days and dates of events! What's more, whenever anyone in the family needed to reconfirm a specific day or date and did not have a calendar, he/she would ring up Rohan in Singapore and he would give the answer in seconds!

In May 2007, Rohan was sent to the Shiamak Davar Academy of Music and Dance to get some physical exercise. During one of his practice sessions, my wife Sheila casually mentioned his special skill of remembering days and dates. Recognizing Rohan's unique skill, Shiamak made Rohan a part of his regular shows. The audience was requested to ask Rohan a specific date, month and year, and Rohan would tell the day within a few seconds. The seven day programme was held in Shanmukhananda Hall with a seating capacity of 2000+, and after every performance, Rohan got a standing ovation.

Shiamak made Rohan's performance a part of his "I Believe" concert in November 2007 at NCPA, Mumbai. Many, amongst the audience, were celebrities including Bollywood personalities. On a particular day, Shiamak told Rohan that "Yash Uncle" would like to ask him a question. When Rohan saw the person from the audience getting up to ask a question, he immediately responded, "Yash Chopra?" Both Yash Chopra and Shiamak were quite thrilled that Rohan had not only recognized him but wanted to shake hands with Yash Uncle. He answered all the questions Yash Chopra asked and shook hands with him.

We were quite surprised the next day to see Rohan on the front page of DNA shaking hands with
Yash Chopra (see pic) with a small article about his special abilities. During the ten-day concert, Rohan fielded questions and shook hands with Rishi Kapoor, Aamir Khan, Karan Johar and won many admirers.

The entire family is grateful to Shiamak for giving this opportunity and platform to Rohan. However, this would never have been possible without the fantastic support of and encouragement from relatives and friends and especially, the residents of Talmakiwadi for being so aware of Rohan's special needs yet treating him like any other normal child. We wish every child with special needs gets similar support, encouragement and opportunities to help the child to get integrated in society.

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Horoscopci match-making: A boon or a bane?

M.N. Ubhayakar, Hubli

We, Saraswats, like other Brahmins and other sects of the Hindu religion, consult traditional astrologers before fixing the marriages of our daughters and sons. This procedure has been in vogue since olden times and has been observed from generation to generation. Even today, when times have changed and astronomers have found new planets in the solar system, we continue to consult traditional astrologers and follow their advice like a dictum.

Although astrology is not considered as a science by experts and scientists with a mundane outlook, it is accepted as a sublime science by higher caste Hindus as it was handed down by enlightened souls and maharshis of lore. Those who believe in astrology and have a spiritual outlook, consider it as the fifth Veda. Match-making (melamef), a separate branch, was added later as electional astrology - muhurta. This does not appear in the original texts authored by Maharshi Parashara and Varahmihira. But, of late, this shastra has become more complex since many authors have added their own systems of prediction and working of kundalis.

To start with, let us briefly see how horoscopes are matched. First, the ‘Gunamelan Kosthak’ is considered to find out how many gunas or marks the two horoscopes get out of a total of 36 gunas given for 100% compatibility. If they score 50 percent or more gunas, the nod is given for this aspect. Next, the astrologer examines whether there are any defects (doshas) in the horoscopes. The major doshas that are looked at to down a marriage are (1) ‘mangal dosha’, (2) ‘nakshatra dosha’, (3) ‘ekanady dosha’ and (4) ‘grahamaitri’

There are many antidotes to annul the first two doshas. For the third, the quarters of each nakshatra (charans and padas) should also fall in the same nadi to confirm the dosha. If the charans fall in different nadis, this dosha gets cancelled. Hence, if all these aspects are not examined, the decision given by the astrologer becomes a hasty one and prevents a possible marriage. Again, the fourth planetary friendship aspect (grahamaitri) should not be limited to the ‘Rasi-Moon’ sign; other important houses like lagna - the first, fifth, seventh and ninth houses, should also be examined to ascertain planetary friendship before giving a verdict. These are the general norms to be followed by an astrologer. One of the most important points that astrologers miss is the placement of the benevolent planet Jupiter (Guru) in both the horoscopes. Astrological scriptures emphasize that if this planet is placed in a favorable position in the horoscope, it cancels one thousand doshas. There are also certain specific beneficial yogas – combinations which cancel all the bad effects.

Going back to the original shastra, the practitioner was expected to be a staunch believer in God and religion, serene, and possessing certain siddhis through the practice of hard penance. Only such persons were considered to have a right to probe into the shastra to give correct decisions and predictions. However, over time, such practitioners became scarce, giving way to those who did not qualify as per the shastra but who studied and practiced astrology seriously. Nowadays though, at every doorstep there is an astrologer who practices astrology as a hobby or for a side income. Besides, now that we get instant computerized horoscopes and even predictions and melameli, this shastra has become commercialized and lost its ancient charm and much of its reputation.

I have also found that most astrologers tend to give hasty decisions without looking at the above-mentioned antidotes which cancel the defects that they may have found while matching horoscopes. We also come across marriages, performed after taking a nod from an astrologer, that have resulted in squabbles within months of the marriage and ended in a separation or divorce. And sometimes, horoscope-matching is used to refuse an alliance when the prospective partner is not up to one’s expectations.

Today, with the changing times, in addition to welfare-minded individuals, there are well-organized and well-run matrimonial bureaus in Mumbai and other places which help parents find a suitable match for their children. My personal observations as well as those of some of the well-known individuals/bureaus contacted indicate that -
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• generally, more than half of the negotiations are ruled out on the basis that the horoscopes do not match.
• many of our boys and girls have love marriages outside the community.
• many prospective girls use websites such as 'shadi.com' to find Bombay-based boys.
• having become highly educated and earning big salaries, girls have become independent and more choosy and selective; some such girls are disinclined to think about marriage.

Like these bureaus/individuals, most of us would also have observed that “outside-the-community” and love marriages and the use of websites for seeking a match are becoming more frequent. They have also found that with higher education and good jobs, girls have become more selective has also been noted by the latest (2001) Census of our Chitrapur Saraswat community conducted by KSA. Pointing out that one of the important reasons for our dwindling population is the trend in delaying marriage among both boys and girls of our community, the Census report suggests that the factors responsible for delayed marriages should be studied with a view to reducing their impact on the imminent reduction of our population in the coming years.

Finally, the bureaus/individuals have also observed that approximately half of the negotiations facilitated by them get eliminated because the horoscopes do not match. Although it is not possible to say what percentage of these were due to the “hasty” decisions of astrologers or the use of horoscope-matching to refuse the alliance, it does suggest that quite a few of these negotiations might have come through had the horoscopes been properly examined.

Despite all this, however, horoscope-matching is deep-rooted in our community. It is high time, therefore, that we do some introspection as to whether we should depend on the age-old traditional system of match-making or find an alternative to it. No doubt this is a debatable issue but considering the possible consequences of this system, however slight they may be, on our already dwindling numbers, religious and cultural institutions need to find an alternative that would be both reliable and effective in supporting our endeavours to improve our population situation.

What could be a possible way of avoiding this rigmarole of horoscope-matching? The easiest way would be to see the compatibility of the minds of the prospective bride and bridegroom given that the choice has been made considering all other aspects. In astrology, this koota or matching is called manokoota, and if it is obtained through a meeting between the bride and bridegroom arranged by the parents, there is no need to look into horoscopes. This jyotish shastra itself gives this clearance. Unlike in the past, today, girls are well-educated, they work and earn well, and are equal in status with boys. Moreover, both girls and boys are able to decide their own future. Parents should look into the family background and other requirements such as behavior, health, and the absence of congenital diseases in the family.

Further, our Census has also shown that while the overall sex ratio (number of females per 1000 males) of Chitrapur Saraswats has improved consistently since 1932, and compares well with the developed world and India, the sex ratio of the 13-30 age group, which includes the marriageable age group, has declined. Therefore, to deal with the low sex ratio as well as our population situation, parents should cooperate and encourage their sons who are between 30-35 years and above to marry girls from the Goud Saraswat Brahmin (GSB) and other Brahmin communities. The KSA has, in the past, held get-togethers of prospective Chitrapur Saraswat brides and bridegrooms and their parents to facilitate meetings between the two parties and, hopefully, to successful negotiations. In this context, not only should such events be held more frequently, but our cultural institutions in Mumbai, Bangalore and other places where Chitrapur Saraswats reside in substantial numbers, should interact with similar institutions of GSBs and hold periodical get-togethers, inviting prospective brides and bridegrooms and their parents from both communities and arrange meetings between the interested families.

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Reaching out to a minority group
Mental health restoration - 1
Gurudatt Kundapurkar, Pune

About 2 per cent of the world’s population suffers from major mental disorders. Chitrapur Saraswats are no exception. Hence, we would have about 500 persons, spread over India and abroad, who may have severe psychosocial disability. Although Chitrapur Saraswats are an educated and enlightened lot, we are as ignorant and ill-informed as any other community when it comes to mental health restoration and caring for those affected. Consequently, the majority of such families gets marginalized and left to fend for themselves. A sense of shame and self-blame prevents them from seeking medical assistance.

Many Chitrapur Saraswats are unaware, as I once was, that major mental disorders which are caused by chemical imbalance in the brain, are treatable like, say, diabetes or hypertension. Further, the earlier the diagnosis, the greater are the chances of recovery and reintegration into mainstream life. Therefore, awareness of the early, warning signs of mental disorders and going for professional consultation help minimize the risk of neglect. By and large, the onset of the disorder coincides with adolescence and hence, the symptoms get overlooked as they tend to be considered as a passing phase.

Not neglecting the early, warning signs could help avert a family disaster. So, why not check out the following in any person in the family or in our neighbourhood?
- Social withdrawal, isolation and reclusiveness
- Deterioration and abandonment of personal hygiene and grooming
- Flat emotions: Inability to express joy or sorrow
- Excess or inability to cry
- Inappropriate laughter
- Inability to sleep or excessive sleep/fatigue
- A sudden shift in basic personality
- Depression, intense and unremitting
- Deterioration of social relationships
- Inability to concentrate or cope with minor problems
- Indifference, even in highly important situations
- Dropping out of activities and life, in general
- A decline in academic or athletic performance
- Unusual hostility
- Hyperactivity or inactivity or alternating between the two
- Extreme religiousness and preoccupation with the occult
- Drug or alcohol abuse
- Forgetfulness or loss of valuable possessions
- Involvement in frequent auto accidents
- Unusual response to stimuli such as noise, light, clothing etc.
- Devastation from peer or family disapproval
- Rapid and noticeable weight loss
- Frequent moves, hitch-hiking trips or attempts at escape from place of residence
- Excessive child-like writing without any apparent meaning
- Fainting
- Bizarre behaviour like skipping or wearing torn clothing
- Irrational statements
- Strange posturing
- Refusal to touch persons or objects
- Shaving head or removal of body hair
- Threat or attempts of self-mutilation
- Staring, not blinking or blinking incessantly
- Flat, reptile-like gaze
- Rigid stubbornness
- Peculiar use of words or language structure etc.

The number and severity of symptoms vary from person to person. This is where the advice of a trained mental health professional is essential. Even if a precautionary checkup, prompted by any early, warning signs, proves to be the outcome of a false alarm, nothing is lost. On the other hand, imagine the disastrous consequences of a willful neglect due to ignorance. So, in mental health care, let us rather be safe than sorry.

In the second part of this article, we will review what we need to do for such affected and drained families who are withdrawn and silently suffering. In the meanwhile, for additional information or clarification, the author may be contacted (Tel.: 020-25441620; email id: kundapurkar@yahoo.com).

(To be continued)
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Scientifically speaking, everything happens according to the Laws of Nature. This is true from the spiritual point of view also. HH Swami Anandashram had said that miracles also happen according to the laws of nature; the only thing is that these laws are not known to those who consider them as miracles.

It has been an ancient Indian tradition that the mental (which was considered as spiritual) make-up of a child is influenced by the sanskaras of its past births (on which no one has any control), the attitude of the parents at the time of conception, and of the mother during pregnancy. Ceremonies, conventions, diets, etc. were performed for all these to evoke religious feelings in the parents and to keep the pregnant woman in the best of health and in a joyful as well as devotional mood. Modern psychologists and obstetricians also prescribe do's and don'ts for pregnant women that go to shape the child's physical and mental make-up. Then there is the factor of whether the delivery is a normal or an assisted one and in the latter case, that of the efficiency of the assistance (since inefficiency can cause brain damage). The inheritance of genes is also a major factor.

After the birth of the child and throughout its childhood and adult life, it is bombarded by innumerable influences that continuously affect its psychological, intellectual and spiritual development. Circumstances (whether created by it or by others) in which the child (and later the adult) lands itself bring forth its reaction to them which are natural that is, in accordance with its development at that time. With all these, the individual's role in respect of his fate is minor and the circumstances brought about by others and by Nature are vital. Everything happens naturally and so, whatever has happened, should be accepted as God's will at that point in time. That is why, in Ga-Di-Ma's 'Geet Ramayan', when Bharat blames Kaikeyi, Rama says, 'Paraadheena aahe jagati putra maanavaacha, dosha na kunaacha' — a human being is dependent on others; it is nobody's fault. If we find fault with anyone, we should remember that if we were in that person's place and in his/her state, we would have done the same. Therefore, as far as possible, forget and forgive the past and improve the situation, if possible. In any case, the least we can do is to change for the better our attitude towards the one whom we consider as the defaulter.

But we should never forget that man is naturally endowed with abilities to reverse / improve a situation, if he wants to.

A crime is a natural consequence of the way the criminal is shaped and the circumstances at that time. That means that there is no point in condemning a criminal. He should be pitied for his mental / psychological affliction and, to the extent possible, be treated in a manner that can reform him. That is why George Bernard Shaw has said (perhaps in quoting some other person) 'A criminal should be sent to the hospital and a sick man to jail.' (A sick man is deemed to have 'criminally' neglected his health!) The criminal's act should, of course, be condemned and the punishment decreed should be a deterrent for him and for others from committing such crimes. To the extent possible, the punishment should simultaneously include steps to reform the criminal. The attitude of others towards him should not continue to be condemnatory (though it may be wary of any recurrence). No one remains the same forever. The evolutionary force constantly pushes everyone forward on the Pathway to God, though there can be some diversions and detours in between.

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The Saraswat Association with the help of all Responsible Citizens is organizing a
tree plantation programme during monsoon 2008
under the leadership and guidance of
Shri V. D. KULKARNI
(Well-known Trekker, Nature Lover and an Expert in the field)

To execute this, during summer (April, May 2008), every member, after enjoying mangos and jambuls, will preserve the seeds of these fruits. The seeds are to be washed, dried and preserved in plastic bags for planting. The seeds of these fruits remain alive for 90 days.

The schedule of the programme is as under

<table>
<thead>
<tr>
<th>Stage</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st stage: from 15th June to 6th July, 2008</td>
<td>We will plant seeds and saplings in our society / residential complex / area of individual members, wherever they are based.</td>
</tr>
<tr>
<td>2nd stage: from 13th July, 2008 until the end of the monsoons</td>
<td>We will organize at least two Nature Walk programmes in which tree plantation will be done. The first Nature Walk will be at Aarey Colony, Goregaon, Mumbai on Sunday, 13th July, 2008 (tentative). The details of the second Nature Walk will be announced later. The members will keep records of the plantings done in their respective areas during the 1st stage and give the details of the same during the Nature Walk. Each member will purchase / contribute for the sapling. As this work also involves overhead expenditure, we welcome sponsors for this noble cause.</td>
</tr>
</tbody>
</table>

In this Tercentenary Year of our Guru Parampara, we appeal to all the Local Sabhas of Shri Chitrapur Math all over the world to take part in tree plantation in their respective areas and do their duty towards Nature. Our wish is that each Sabha will plant at least 300 saplings.

Anand Balse
Secretary

KANARASARASWAT
Adoption? I'm all for it!

Shikha Mundkur, Kuwait

Adoption is one of those options the world is not yet ready to accept. The idea needs getting used to. Some cultures and religions don't allow it. What is adoption really? It's simply giving a home to a child, a fragile little piece of God who needs a family. Some imagine it isn't right. If it were not, why would so many parents adopt children?

They say Granny was initially not very happy about having me as part of the family, but my parents adopted me anyway. But, when I came home from BSSK (Bhartiya Samaj Seva Kendra), everyone, including Granny, showered me with love. To date, they all love me like I'm a part of them and there's nothing "different" about me. Surprisingly, a whole generation of my extended family consists of adopted children. All of us love each other so much. My heart warms up as I write this. I wish I were saying this instead of writing it.

School is different. When I tell one friend I'm adopted, several others find out and then come up and ask me, "What's it like to be adopted?" and I respond, "What's it like to be biologically born?" People think my parents treat me differently simply because my mother hasn't give birth to me. Actually, that is hardly the case. If I have been good enough to spare her the pain of childbirth, why would she be mean to me?

Anyway, there's bound to be someone who teases you because you're adopted. Actually, there's nothing wrong with it. If people think or act as if you're untouchables or outcastes, something is probably wrong with their thinking.

People who know my mum and dad, come up to me and say, "Wow, your parents rock!" and that is absolutely true. My parents have done so much for me; more, perhaps, than parents would do for their biologically born children (no offence). The only reason I got to the Junior National Equestrian Championship in Pune a few years ago was because of my mum's hard work. To me, she is like God who saved me from living a lonesome life. She brings out the best in me like nobody can. No mother would have given up her job for her child, but my mum did and I love her for that. As for daddy, he's the coolest dad - the best. He always gets me out of trouble with mum, for not studying (which happens quite often, haha!). I sometimes feel that mum is annoying. But then, what teenager doesn't? I hope this makes you think differently.

I think BSSK rules! I am what am, because of their help. There is one request before I end: Please do tell your child that he/she is adopted, if it is a fact. You don't want them wandering in the dark and losing faith in you. About three years of age would be the right age to start telling the child - in gradual stages. I am 17 now, and I know. My mum didn't come out with the whole thing in one shot. But as and when she came out with it, she would also tell me how much she loved me. And that gave me a feeling of security.

This is for kids like me: love your Mum and Dad even though they're not your biological parents. They've given you a new life. Also be thankful to your biological parents who sent you to BSSK: they did it because: they wanted you to have a better life, which they couldn't give you for whatever reason. So, tell yourself that you're lucky. That the Big Man Up There loves you! If you need any kind of advice or even someone-to-talk-to feel free to e-mail me on shika_babushka@hotmail.com. I promise to respond as early as I can. Because I care.

(This is an abridged version of the original article that appeared in the BSSK Newsletter, Anubandh, October 2007.)

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We have seen how Konkani has retained its fundamental phonological features and morphological structure through the ages, despite the overpowering influences of various languages during its journey southwards, and despite its close associations with Marathi in the last more than one millennium. In the field of grammar (grammatical categories and the semantic aspects of language use), the evidence is less fundamental, since it has been observed by linguists that almost all mainstream Indian languages have, in the course of the ages, settled down into a generally uniform grammatical format with only minor variations. Thus, for example, in the matter of syntax (word order), even languages so far apart as Hindi and Tamil have developed so closely that “a sentence in a Dravidian language like Tamil or Kannada becomes ordinarily good Bengali or Hindi by substituting Bengali or Hindi equivalents for the Dravidian words or forms, without modifying the word order” (S K Chatterji in “Origin and Development of the Bengali Language”, p.176), whereas even languages so closely related as English and German/Dutch have drifted so far apart that “the most important difference between English and the two German languages is the order of words. It is so great that half the work of translating a passage from a German or Dutch book remains to be done when the meaning of all the individual words is clear” (F. Bodmer in “The Loom of Language”, p.286).

Nevertheless, within a common grammatical framework, Konkani is distinctly different from Marathi, and has even developed a few significant aspects which set it apart not only from Marathi, but from most other Indian languages.

1. To begin with, although Konkani is morphologically a much more complex language than Marathi, grammatically it is a much simpler language, and usually has single forms where Marathi has many forms. The following examples will illustrate this:

For example, let us take the basic verb “to be”, which, as in most languages, is separate from all other verbs in its grammatical forms. In the simple present tense and habitual present tense, the Konkani verb only varies according to number. The Marathi verb, on the other hand, in the simple present, varies according to number and person, and in the habitual present, it varies according to gender, number and person. This second pattern is common for all other verbs in the present tense:

<table>
<thead>
<tr>
<th>Konkani</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>All persons</td>
<td>1st person</td>
</tr>
<tr>
<td>a:ssa</td>
<td>aahee</td>
</tr>
<tr>
<td>a:ssaat</td>
<td>aaheet</td>
</tr>
<tr>
<td>a:sta</td>
<td>astoos</td>
</tr>
<tr>
<td>a:staat</td>
<td>astoos</td>
</tr>
<tr>
<td>vo:tta</td>
<td>zaatoos</td>
</tr>
<tr>
<td>vo:ttaaat</td>
<td>zaatoos</td>
</tr>
</tbody>
</table>
In most other tenses, the Konkani verb varies according to gender and number, while the Marathi verb varies according to gender, number and person. Konkani verbs do not basically vary according to person (except in introducing a nasal intonation in certain singular first person forms, whether under the influence of other languages or as a remnant of earlier personal variations). See the difference between the Konkani and the Marathi forms:

<table>
<thead>
<tr>
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</thead>
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<tr>
<td><strong>All persons</strong></td>
<td><strong>1st person</strong></td>
</tr>
<tr>
<td>vaçuu:lo</td>
<td>geeloo</td>
</tr>
<tr>
<td>vaçuu:lē</td>
<td>geeloo</td>
</tr>
<tr>
<td>vaçuu:li</td>
<td>geelee</td>
</tr>
<tr>
<td>vaçuu:lyō</td>
<td>geeloo</td>
</tr>
<tr>
<td>vaçuu:lēŋ</td>
<td>——</td>
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<tr>
<td>vaçuu:liŋ</td>
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</table>

This is even more evident in the case of the negatives. See for example the number of forms that a simple past (singular) negative has in Marathi, in contrast to the single Konkani form:

<table>
<thead>
<tr>
<th>Konkani</th>
<th><strong>1st person</strong></th>
<th><strong>2nd person</strong></th>
<th><strong>3rd person</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>vaçaa:nī</td>
<td>geeloo naahii</td>
<td>geelaa naahii</td>
<td>geelaa naahii</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td>or</td>
</tr>
<tr>
<td></td>
<td>naahii geeloo</td>
<td>naahii geelaas</td>
<td>naahii geelaas</td>
</tr>
<tr>
<td></td>
<td>geelee naahii</td>
<td>geelee naahii</td>
<td>geelee naahii</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td>or</td>
</tr>
<tr>
<td></td>
<td>naahii geelee</td>
<td>naahii geeliis</td>
<td>naahii geelii</td>
</tr>
</tbody>
</table>

2. The second aspect is semantic: the grammatical forms in Konkani are usually formed in a different way from the equivalent forms in Marathi, and, in many cases, from the equivalent forms in most other Indian languages.

For example, the perfect tenses. In most North Indian languages, the present and past perfect tenses are formed by combining the past tense form (of the verb which is being conjugated) with the present or past forms of the verb "to be": thus, the forms for "go" are equivalent to "went + is" and "went + was". The South Indian forms are equivalent to "having-gone + is" and "having-gone + was". Konkani, however, has independent forms:

<table>
<thead>
<tr>
<th>Konkani</th>
<th><strong>North Indian</strong></th>
<th><strong>South Indian</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>&quot;went + is/was&quot;</strong></td>
<td><strong>&quot;having-gone + is/was&quot;</strong></td>
<td></td>
</tr>
<tr>
<td>vaçuu:la</td>
<td>geelaa ahaa</td>
<td>hoogi iddaane</td>
</tr>
<tr>
<td>vaçuu:lēlō</td>
<td>geelaa hootaa</td>
<td>hoogi idda</td>
</tr>
<tr>
<td>gyaa hēi</td>
<td>gyaa thaa</td>
<td>pooyi irukkiraan</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pooyi irundaan</td>
</tr>
</tbody>
</table>
What is particularly unique to Konkani is its formation of negatives. In almost all other languages of the world, the negative is a direct negation of the positive form by the addition of a negating word, e.g.:

**English:** I will go — I will **not** go
**Marathi:** मी जाऊ शाच मी नाही जाऊ शाच
**Hindi:** मैं जाऊँगा — मैं नहीं जाऊँगा

[In a few rare languages, like our own Dravidian languages, the negative may not formally be a direct negation of the positive form which it negates, but it is a negation of some positive form (e.g., the Kannada simple negatives are the negations of the positive forms hooguvadu होगुवादु , hoogalu होगालू , hoogalikke होगालिक्के).]

In Konkani, however, the simple negatives are independent formations, not directly derived from positive forms:

<table>
<thead>
<tr>
<th>Konkani</th>
<th>Marathi</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>va:ttaa</td>
<td>वात्ता</td>
<td>वाच्य  वन्न</td>
</tr>
<tr>
<td>va:cu:lo</td>
<td>वाचुळ  वाचल</td>
<td>वाचुळ   वचन</td>
</tr>
<tr>
<td>vattaa:lo</td>
<td>वात्ताल  वाचल</td>
<td>वाचुळ   वचन</td>
</tr>
</tbody>
</table>

The past negative is particularly special: while the present and future negatives at least have a recognizable -**na ना** (recognizable as an independent word **naa ना**), the past negative -**ni नि** is a distinctly independent suffix (not found as an independent word).

Even when Konkani does not have purely independent forms for any grammatical phrase, its formations are often different from Marathi, e.g.:

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Konkani</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>would have gone</td>
<td>वात्ता + शिलॉ</td>
<td>गेला + अस्ताल</td>
</tr>
<tr>
<td>would not have gone</td>
<td>वाचल्ला + शिलॉ</td>
<td>गेला + नस्ताल</td>
</tr>
<tr>
<td>had not gone</td>
<td>वचनि + शिलॉ</td>
<td>गेला + नवक्ताल</td>
</tr>
<tr>
<td>was not going</td>
<td>वचनि + शिलॉ</td>
<td>जात + नवक्ताल</td>
</tr>
</tbody>
</table>

The above were some examples of the differences in formation of grammatical forms in Konkani and Marathi.

3. Finally, there are some grammatical features common to most North Indian languages, or even to both North and South Indian languages, which are completely missing in Konkani. Some examples:

a) Konkani does not have special subjunctive forms of verbs. A subjunctive form is a tense form used to indicate hypothetical situations, including conditionals. For example, “were” is a past tense plural form of the verb “to be”, as in “they were Indians” as opposed to “he was an Indian”. But, in “if they were Indians” and “if he were an Indian”, the “were” represents a subjunctive form.

In Marathi, some of the subjunctive forms resemble the habitual present tense, but some of the forms are distinct, e.g. “लो असलो” (he is), but “लो असलो” (he would have been) and “लो असलो तर” (if he were). In Hindi, the equivalent forms of the subjunctive forms are "वह होता" and "वह होता था".

The Marathi subjunctive forms are:

<table>
<thead>
<tr>
<th>Konkani</th>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>astoo</td>
<td>अस्तू</td>
<td>अस्तास</td>
<td>अस्तात</td>
</tr>
<tr>
<td>astee</td>
<td>अस्ती</td>
<td>अस्तीस</td>
<td>अस्ती</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>astaa</td>
</tr>
<tr>
<td></td>
<td>astoo</td>
<td>अस्तू</td>
<td>अस्तत</td>
</tr>
<tr>
<td></td>
<td>astaas</td>
<td>अस्तास</td>
<td>अस्तात</td>
</tr>
<tr>
<td></td>
<td>astii</td>
<td>अस्तीस</td>
<td>अस्ती</td>
</tr>
<tr>
<td></td>
<td>astaas</td>
<td>अस्तात</td>
<td>अस्तात</td>
</tr>
</tbody>
</table>

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The subjunctives are used mainly to express hypothetical or conditional situations. Konkani expresses conditional and hypothetical situations not with special subjunctive sets of forms, but with various other forms. The equivalents of the Marathi subjunctives in Konkani are illustrated with the following examples:

<table>
<thead>
<tr>
<th>Marathi</th>
<th>Konkani</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>anā:lsilo</td>
</tr>
<tr>
<td>geelā anā</td>
<td>vaṭṭā:lsilo</td>
</tr>
<tr>
<td>anā āř</td>
<td>āśii: āžaṇi</td>
</tr>
<tr>
<td>geelā anā āř</td>
<td>vaču:lyaari</td>
</tr>
<tr>
<td>anā tāri</td>
<td>āśii: lāri</td>
</tr>
<tr>
<td>geelā anā tāri</td>
<td>vaču: lāri</td>
</tr>
</tbody>
</table>

b) In respect of personal pronouns, Konkani is, again, rare among mainstream Indian languages in its use of second person pronouns. The respectful second person pronoun and the inclusive first-plus-second person pronoun, both found in Marathi, are absent in Konkani.

Most Indian languages have a threefold method of addressing single persons: the singular, the plural and the respectful pronouns: e.g. Hindi tuu-tum-aap तू-तुम आप, Marathi tuu-tumhī-aapeal तू-तुम्ही आप, Kannada niinu-nilvu-taavu नीनु-निल्वु-तावु, etc.

Konkani, however, does not have the respectful pronoun form at all, and in general, the plural form also is never used in addressing a single person, except, in the case of our Saraswat communities, the Swami of the community (and, by extension, perhaps the Swamis of other communities). (In more conservative circles, along with addressing the husband as ha:ṅthaunu हेंथांनु, women address elders of the husband’s family, or the family bha:ttu भाटू, in the plural). Surrounded by languages where it is not very respectful to address someone in the singular tense, Konkani speakers sometimes tend to defensively use the plural to avoid the possibility of giving offence, especially when addressing new acquaintances or elders from Konkani communities other than their own.

Also Konkani lacks the inclusive plural (Marathi aamhī आंक्षी is an exclusive plural, and aapeal आपेल is used as an inclusive plural), found in Marathi and Gujarati under the influence of Dravidian languages. The Marathi word aapeal आपेल serves three functions: it is a respectful second person pronoun, an inclusive (first-plus-second person) plural pronoun, and a reflexive pronoun. In Konkani it is only used as a reflexive pronoun (aːppeal आपेल in the sense svatha स्वाता).

c) Konkani does not have the class of words with j/ज as in Marathi jyaalaa, jithee, žasee, ज्याला जिथी जासे etc. There are no comparative forms jaːkkaa, jhaːɑṅ, žaːši; the interrogative words kōːnaaka, khaːɑṅ, kaːʃi kोळात, कोळा, कोळा कसे etc. are used in their place, sometimes with a kii की at the end of the clause (usually omitted in practice): kōːnaa vaːcc aːss kii, tōo vaːtlō कोळात तो अस्त्र की तो वालो. (Due to Marathi influence, some people introduce žoo ज़ू जे etc. and use phrases like žoo kōːna ज़ू कोळा, jēe khaːɑṅ ज़ी कोळा, jēe kaːʃi ज़ी कोळा, etc. which is not really proper Konkani).

There are many other minor aspects of semantic differences in grammatical usage in Konkani and Marathi, which a detailed study will reveal. Moreover, Konkani has a rich variety of sentence forms, which have not even been touched upon in this article. The above were a few examples of some prominent differences, which are notable, since, by and large, most Indian languages are grammatically homogeneous.
No dearth for variety in Konkani savoury - enjoy the spice in our Konkani language too.

I. Word play (शब्द मंथन) :
(१) मळप - (a) garland (b) sky (c) to mix
(२) वेड्डे - (a) a stick (b) boy accompanying bridegroom (c) rock
(३) सूंडचे - (a) to stitch (b) abuse (c) apply kajal
(४) बिच्वले - (a) small (b) dried (c) new born baby
(५) मसलत - (a) coup (b) secret plan (c) masala

II. Riddles (हम्मणि) :
(१) आपण कुटुंबीय उदकांत, मुळासू पेटेत वायाली.
(२) झाड झाड जाता, बिवऱ्य बता, पावसाळी मात्र दोंवा दिसता.
(३) सार आत्ता काळिंग सिंता, होड जातची काळी उडळता.
(४) एक खांबो सगळों घरांक, ताका खेळू भौंवा लेका.

III. Proverbs (आद्यकं) :
(१) रेणी मोचु तुणांत पक्षी - wish easily fulfilled
(२) पाक उडळें कायलो उडळे - to exaggerate
(३) आकाश पातळ एक कोचे - to put maximum effort

IV. Spoonerisms (उल्टी भाषा) :
(१) फळच्यो साधु - सोळक्यो पांडू
(२) मेण्या शोणारी - शोणी माणारी
(३) कीरु पोठूचता - पोरु किंचत्ता

V. Limmericks (हास्य कथित) :
दोन दिवस रजा जाता? इत्याद सांग माता
तो महागालो लाग जाता, विसलो सफाचक तुका
लम एक केडु तुका, खच्च पिस्ही मेंकती
दूसरी कोणी नेऊ, तीतुमोले मोगा चढही.
(Contributed by V.R. Shibad)
Vipul Shah B.E. (Civil)
BMC APPROVED STRUCTURAL ENGINEER
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भोजनाय श्रुतमृ आत्रत्वी तावता सा न्येवेदेन। भोजनम् अत्रैव परिवेष्यायां इति उक्ता अहं पाक्त्रूमे अग्रहम्।
भोजनान्तर्नागरावतीलेन लेपने प्रातृम्। तागलेन सेवं दत्तम्। किंतु सा व्यक्ता एव आसित। सायनकाले मम पल्या औपिीलयः गत्तवः आसीत। स। पृष्ठवान् यतू तथा: वेदनाय किमपि औषधं श्रीः कवियात् ता। न, तथा नित्यं अठवन गोशिक: प्रभाते तथा रात्री गीतव्या: प्रास:।
रक्तचापस: कुंते, जानुजेदनाय तथा शरीरश्च स्वास्थ्य देयस्य देयस्य कुते। अधिकम् न उचितम्। अन्यः उपायः
सूचवायः। मम उत्तमसि।

मया चिन्तितं गविनेशु तथा: व्यवहारे कि परिवेशस्य अभियात् तेन कारणेन सा एतं पीडाम् अनुभवति स्म। शायनं,
भोजनम्, उपहराः तू उपहरे समेव कोटित्वं स्म। जानुजेदनायः गृहारत विहः। न गच्छित्वं स्म। आर्यं किंचित् परिवेशं स्तनांगः
जाताम आसित। आर्या सा एकस्मिन्द्र उद्योगे पादपीडे उद्योगे भूती श्वापिताः: प्रोक्ताः: उपवनम् कुम्भेन भुजीभूमम् गृहीतमा
स्तनां करोति स्म। किंतु गतेदु दिनेशु मम श्रुतस्य जानुजेदनायान्तः तत्वे कुते प्रोक्ताः: श्वापिताः एकस्य
लघुपीठस्य योजना कृता आसित। एता सत्त्वा योजना श्रवः: वेदनाय कारणेन मूर्ता च? परेः: मया धिशिदत्वा स्तनां
कृताः: यदा पादपीठे स्वापितम् प्रोक्ताः: कुम्भम धूतः स्तनां
कृताः: तता करोतिम् भायम् अनुभवति।

इति विचिन्त्य श्रवः: स्तनासमथे लघु पादपीठे तत: निक्षासि। सायनकाले वेदना किंचित् न्यूनतिमुल। अन्तर्कालेन तथा: वेदना पूर्वाः भुला।

ईहे एव अन्या घटना। एकदा श्रवः। उदितत्वी यतू सा शिं श्रात्तम् अन्तर्भवतुभ। तता अर्थ अकारणं परिश्वालती
अहम्। गतेदु दिनेशु मया प्रातःकाले शरीरविलितं चायं पातूम
आसम्ब: कृतम् आसीत। सा कस्य्यण वैद्यव्य आदेशा
स्वृत्तती यतू वर्थमाने जीवने शरीरविलितम् न्यूनं भवेत्। अत: सा अर्थ विद्यासह शरीरारहितं चायपानम् आर्यभ।

श्रात्तिसिस्त्र नामः प्रात: त्यात: इति तर्कविवच तां
प्रातःकाले शरीरायुक्तं चायं पातूम आर्यभ। सा स्वर्गम्
अन्तरभाव।

अल्पनिष्ट्यक्षणं चिन्तनेन च वैद्यविशारदीविना पीडामुक्तः
शायनः अर्थितं खलु। अन्यायम् एकं घटना कारणाम्। अस्मिन्
गृहं अस्माकाम् एक: युक्तम्: निवासपि स्म। एकस्मिन्
शान्तिमार्ग एकः अवतारेन अन्तर्भवत। अत्रमना
जाताम् अछृतं दत्तम्। उपवनम् पातूं दत्तम्। उपवनम्
स्तिं तम्। किंतु वेदना चिन्तना। शिकारसोरे सः
वैद्यव्य गृहं
गुर्वा औषध्र गोशिकः। च आनीतत्वान् किंतु तेन आर्यम्: न प्रास:। अहं कस्यितकनन्त् यतू तेन रात्रिः स्वर्गम् निद्रा
प्रायः चेतु वेदना न्यूना भवेत्। प्रातःकाले चतुराहेत यदा तस्य
वेदनायुक्तं ध्वनिः। न्यूनत:। वेदना वर्थमानाः आसित।
सोऽु न
शायनोः स। दंशावदने तु तेन अवश्यः कारणायः गत्तवः
आसित। कि कारणीयम् इदानीम्? एतत्वा उष्णज्वारस: प्रयोगः
निषेढः: जात: आसीत। इति स्मृत्ता शीतपेतिकायः
शैतजोः निषजाय तं पातू दन्त। पीला सः क्षिण
स्वीपितान्। अहो आर्यपू:। अहाः निर्युपान: जागरिते
वेदना लुमा। इति ‘काकालाही’ न्यायः: वा?

महामायार् गणपतिः
महामाया गणपति श्रीविजयच्च विन्यासी
देवी हुर्म अंबा भवानी ‘नमितो तु जय जयहि’
वन्दुत्पूजा तु दयानी, विश्वेश्वरी दु शिवरायी
गणेशचं गावः, स्मितो तु जय जयहि।
ब्राह्मणः तु रुद्रमणी, गंगेश्वरी सुंदर सजली
भगवतिः ज्ञानी धन्य माणली
स्मृति भी गाणियल।
हुण हुण बाजनी धांधका
ताल ल्यूले वाजे चोरडा
नाद्वाह हा समस्तूरा
पुजिली तु जय जयहि।

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(nee Vijaya M Nadkarni)
21/07/1936 to 02/03/2008
passed away peacefully after a brief illness.

Deeply mourned by
Husband: Vasant
Children: Deepa, Advait-Vrinda
Grandchildren:- Tanvi and Atharva
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Vol. LXXXIX, No.4, April 2008 KANARA SARASWAT
जीवनाची खरी दिशा

हड़पी माणूस वास्तुशास्त्राचे पालन करून घरात सुख, शांती-समाधान प्राप्त करून पेयाच्या उद्धवाने घराच्या भिती, दरवाजेचे, खिडक्याचे, ओट्टा या सर्वांची ठोकरातील करून त्यांच्या दिशा वर्तव्यासाठी संपत्तीची विनियोग या आत्मवात्स्यांना अभिभावक असत जसे अपेक्षासाठी सामाजिक अन्यथा करतो. तेव्हा करूनही मन-शांतीला लाविले. वास्तुशास्त्राच्या परंपरेची योजना करूनही ज्या वेळी असतेची थोडीदंडी मन-शांती व कमांडलींची संपत्ती माणवीने वसती त्या वेळी त्यांच्या लक्षणात येते की वास्तुशास्त्राच्या घरात सुख-शांती-समाधान प्राप्त करून पेयाच्या प्रवर्तन करणे महानं हा आपल्या केवळ भ्रम ढराव. वास्तुशास्त्राचे पालन करून दरवाजे-खिडक्या यांच्या दिशा वर्तव्यासाठी सदृश्याच्या वेळीसाठी पालन करून आपल्या जीवनाची दिशा वर्तव्यास महानेचर परमार्थिकेंद्र वातावरणमुळे आपण जीवनाचा श्रीमान सुख-शांती-समाधानाचा टेवा हसतात करू शकू. जीवनाची दिशा वर्तव्यास महानेचर तुळिवाचा ठोकरातील कुमारकेंद्र - समाजांचे, दु:संगठनांचे - सरसंगठनांचे, दुरुपातांसह सदृश्यांसह तुळिवाचा तुळिवाच्या निषेधे वातावरणांचे व वातावरणांचे त्यांच्या जीवनाचा सुख-शांती-समाधानाचा अनुभव प्राप्त होतो.

जीवनाची सुख-शांती-समाधान प्राप्त करून पेयाच्या हेतूने घरचा भिंती, खिडक्याची, दरवाजे ठोकरातील सदृश्यांसह जोडत्यास घरात त्या प्रभावाची व स्थायी स्फुर्ती स्वतंत्र पावून त्या घरात सुधार वातावरण जगात होईल. त्यांच्या घरातील नाटी प्रमाणे जोडली जाऊ त्या घरात मंदिरांवर गृहीत येऊन ते पर सुख-शांतीने समृद्ध होईल याच संकाय नाही!

पारमार्थिककुट्या जीवनाचा दिशा देणे महाने बहीहार्दी भक्ती, ज्ञानमयी माणवीने अहंकाराची व नाराजी रंगाने प्रवृत्त रहाणे नाही. त्यांच्या जीवनाची खरी दिशा जाणून घेऊन असुन तेव्हा घरात करत जीवनाचे सार्थक होते. महानेचर मन भविष्यातील नक्सल सुधार करूनसह सतत ध्यान घेत असते त्या माणवी उद्देश्य दिशेने फिरवून माणवी-नाराज माणव अंतरांत असतेची श्रीमान सुधार करूनसह वातावरण अतिवार्त असतेची श्रीमान सुधार करून साधी वातावरणाची जगात करणे हेच जीवनाचे खरी साफळ्या होय! जीवनाचा जर सुधार कृपेने व मार्गदर्शनाने योग्य दिशा मिळाली तर त्या माणवाचे जीवन कर्त्ती अयोग्य व पुनर्जीवन साधूने वाहत जाणार नाही. तर त्याचे जीवन परमार्थिकाचे व सत्यांच्या माणव वातावरणाचा करत तो आपले जीवन उजवळ बनवू शकेल हे खास!

मीरा

चन्द्र जगी या मीरा झाली
कृष्ण रंगी जी संगीत थाशी
राजमाली तळी नाही
काय थालीकृष्ण पाहिली।॥

धन्य जगी.
बालकृष्ण मोठा बासारीवाळा
खेमारी मनाचा झाला
राजकुमारी अड्डा मुळा
कृष्णाची जन्म होईल राधा।॥

धन्य जगी.
राजपाल तेव्हा वर्तनुणी
विरक्तीचं वठ लेली
एकवारी षांती जेली
राजभारानी मेली सोडुनी।॥

धन्य जगी.
संतांसारे जाई दुंदावती
गाई भजने स्वतंत्र विशसली
कृष्ण, कृष्ण करी होई कृष्णपव
दहात जगचे नही तज भज।॥

धन्य जगी.
मीरा महाने सिचार गरीधर
आहे मी तब किंकर चाकर
प्रेम निराग करी कृष्णावर
विनी धरते जली मोहर।॥

धन्य जगी.
राजांने विार थाला दिल्ला
हसतमुखाने तिने प्राणाला
भक्त मीरीची असे आहेणी
मूर्ती होई मली संवती
जगाबेली प्रेम विरुणानी
झाली मीरा अमर त्रिपुव्वती।॥

- शोभना नागिककर
ಅಜೂನ್ ಯೋಗನಾಟ್ ಮಿ!

ಶಾಯಾಮಲ ವಿಷೇಕರ

आणि अंगितली सुजनशीलता यातून निर्माण झाले "मंगलप्रभात" हे शेकराचार्याच्या लोकांचे कोकणीत भाषातील व रागदर्श स्वरबंध केलेले पुस्तक प्रकाशन आणि "अहजसेवा" तसेच "अहजसोबरो" हा लोकांच्या केसेट व सी.डी. हे आपल्या चित्रापूर्व संस्कृतीतल्या तिचे अमूळ योगदान असेल असे मला बांटते।

जसे स्वयंपरस्वात ती काही वाहा जाऊ देत शाळी तसेच जुन्नवानुन नवे करण्याचा विषय प्रचंडानुन सिलसाडीचा मजुर ऊळा, बांडे, वाळ गिंटंग, फळस्तिक बालाच्या कुंडया, झाकणचे देवलमेंट, एक ना अनेक अन्धागुन वस्तुका उपम झाला आहे।

बंधनी साठी ओलंपियडली की तब्येतीची कुरुकुर सुरु होते. आणि माताची उम्मीद सुदूर लागते. साठी लुढी नाठी असे स्वतंत्र व इतरानेही जाणीव करून दिली जाते. सहस्त्रत्वावधीवर इतरानेही तब्येतीचा तक्रारी सांगून नकसे करू लागती किंवा मनाशी कुरुकुर राहून इतराने टटू लागतो. अश्वेतीही आंधी ऐंधीचा वर्षातली तरुणाई फारच नवलाईची आणि हवीहवीशी चाटू लागते. ग्लुकोमामुळे अंधुक दिसणे, गोलब्लडर आणि कॅनसरचे ऑपरेशन किंवा वय या पैकी कथावर अडसर आपल्या आंदोल व उत्साही जीवनाचर होऊ दिला नाही. आज्ञही तिथ्या अजेडाच्या अपणित कामांचा यादी आहे. प्रदर्शनी, पुस्तक लिहिले इत्यादी. आमांनी कधीही तिथ्यांतून कोणाविषयी गैरुद्धार किंवा चहाळ्या ऐकल्या नाहीत. ना कधी तिने दुस्याला दुस्याला. मनाची ताकद, देवाचा गाढ विश्वास, आयुष्यात आनंद घेण्याची तुर्की आणि निसर्गपंचाय याच चारचार तिचा जीवनाचा रत्र दिमागावत चालला आहे. (जगा आणि जगू धार) स्वतंत्र आनंद दुःख व दुस्याला हात ही तिने आम्हाला दिलेली शिक्षण, हेच आम्हाला दिलेले अनमोल घन.

तिथ्या ऐंधीचे वर्षाचे वाहदिवसानिमित्त तिथ्या "अहजनूळ काही करण्याचा" हा इतरच बूळ होण्यासाठी आणि इतरानेही चैतन्य मय ठेवण्यासाठी तिळा शक्ती व आरोग्य लाभ ही इंसारचरण प्राण्या.

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- सुमन नागरकट्टी, चेंदली-घुके
U.G. Sirur (24 April, 1908 - 21 June, 1994),
on the occasion of his birth centenary

As the granddaughter who owes so much to this exceptional man, I pay this humble tribute to my dear grandfather, Umesh G. Sirur. Even as I write, I can clearly picture my Ajja, true journalism in his veins, prompting me to frame my thoughts better with the perfect combination of vocabulary and syntax.

In an illustrious career as a reporter, spanning over 32 years with the Times of India, which started at the age of 18, through the key years in India's pre and post independence history, U.G. Sirur went on to become its chief reporter, just like his father, Ganpatrao Sirur, before him.

During the 1930s, when Mahatma Gandhi's non-cooperation movement was gathering momentum, U.G. Sirur occupied the front seat, witnessing and reporting almost every major happening in Bombay. We can appreciate today, how in a time long before computer technology and internet, the only speed a reporter knew was related to his own shorthand and typing skills.

His work brought him in contact with the top Indian leaders of the time. He had the opportunity to interview Gandhiji, Sardar Vallabhbhai Patel, Pandit Nehru, Sarojini Naidu, C. Rajagopalachari, S.K. Patil, Morarji Desai, Y. B. Chavan, and many other leaders, as well as the Shah of Iran, George Bernard Shaw and other celebrities of the time. When he spoke about his experiences and encounters with people whom we only read about in our history text books, he made us part of his experience too. Whether he was recounting an event or anecdote, he always had his listeners' rapt attention.

In 1959, Ajja joined the press section of the United States Information Service, Bombay, and in addition, served as an instructor at the Bombay College of Journalism. A lover of art, dance, music and literature, he promoted active participation in all the arts. One of his hobbies was “doodling”; he never did call it “drawing” or “art” which was the forte of his elder brother, artist P. G. Sirur. You could tell that a newspaper or document had passed through my Ajja’s hands if you saw occasional words and sentences in newspaper articles “corrected” by Ajja’s pen, or a figure or two artfully and casually scribbled here and there within the margins.

His opinions and wisdom were sought by young and old alike and he was ever willing to read through and edit or correct any sort of document, whether letters of application or complaint to authorities, the odd article someone wrote during free time, or a research thesis by an ardent student. He was always up for the task and provided insightful comments and suggestions.

He had a good friend in R.K. Laxman, the renowned cartoonist, who visited our home regularly for long chats, often over “khotte and gojju” during the Ganpati festival.

After my Ajja’s passing away in June 1994, for years we missed his habitual wheelchair-bound presence in the small verandah of our Saraswat Colony flat in Gamdevi. It was his window to the world and every evening he looked forward to the exchange of the day’s news and views with his many neighbours and friends. Friends, relatives and neighbours still reminisce about the interesting stories, jokes and witty, observant remarks that “Umeshmaam” regaled them with.

The incapacitating muscular disability that had Ajja house-bound for the last 20 years of his life did not diminish his strong spirit, or his keen sense of humour and quick wit, his mind razor-sharp till the end. His trusted companion, the Phillips transistor, kept him abreast with the latest world news and helped him to move with the times.

Apart from the vast knowledge and experience he had gained through his work, he was to me, my Ajja. Growing up, he was the ultimate mentor. Like many others, I too trusted his judgment and was always in awe of his masterful command of the English language. As children, we looked upon him as “the living encyclopaedia” that had the answers to all questions. We urged him to conduct exciting word games of general knowledge quizzes where we competed keenly to win and he always willingly obliged.

I consider having lived and grown up with this grandfather of mine a real blessing indeed.  

Samhita Mundkur, Pune
PERSONALIA

Santoshkumar Gulgady, senior journalist and author of over 40 books, was presented the Karnataka Government Media Academy Award for Excellence in Journalism on March 1, 2008, at Bangalore. The Award was given in recognition of his contributions to journalism and literature.

Gulgady is the Founder Editor of ‘Taranga’ Kannada weekly, Manipal, which achieved a national record in circulation within the shortest period during the first year itself on an all media level. He made ‘Taranga’ a household name wherever Kannada is spoken.

Gulgady has received several state and national awards including the Rajyotsava Award and those conferred by the Sahitya Academy; Konkani Sahitya Academy; and Bharatiya Vidya Bhavan, Mumbai; Vardhamana Prashasti; Padmashri Veerendra Heggade, Dharmasthala, and the South Kanara Association, among others. In the field of literature, he has to his credit 44 books on various subjects such as music, arts and crafts, philosophy, culture, travelogues and so on.

Smriti Gulgady, Immediate Past President of Rotary Club of Thane Suburban has been selected as Alternate Team Leader for a GSE (Group Study Exchange) programme to the Netherlands. The team consisting of a team leader and four non-Rotarian professionals in their respective fields will leave on April 15 for a four-week stay. A part of the Rotary Foundation programme, it entails cultural and vocational exchange between the two countries to further world understanding and peace.

Meera Ramrao Divgi
(1st March, 1924 – 12th March, 2008)

Like an enormous tree that shelters hundreds of birds and many a weary traveler under her cool shade, the home that Meeramma created offered a safe haven to so many people. Babram was the kind who always welcomed and loved having people in his house and Meeramma gave unstinting support all through. Right from the initial years in Mumbai to the later years in Sirsi, theirs was always an “Open Home” – walk in any time and be sure of a hearty welcome and a warm meal! To have this kind of a home definitely needs the Grace of the Lord and that, they were blessed with in plenty. Santapurush have stayed and blessed their dwelling..... from our own Shrimad Anandasram Swamiji, Shrimad Parijnanashram Swamiji and Shrimad Sadyojat Shankarashram Swamiji to sants and sanyasis from Shri Ramakrishna Math. Meeramma’s home was forever filled and that remained true till her last day.

Coming from the illustrious Nilekani family, Meeramma represented the ideal “Amchi” woman – extremely devout, loving, kind, intelligent and generous. Knowing from childhood, what it was to live in a large household, she effortlessly weaved the large Divgi family into one whole. Incredible was her strength and ability to manage the ups and downs that life offered. Crises of every sort that hacked the family were met with serenity and calmness. She was the strength behind the joys and sorrows of the family - scores of marriages and innumerable deliveries, illness in the family and strikes in the factories, break-ups and breakdowns in life.......

The lessons that we can learn from her are immeasurable and she will continue to be a source of inspiration.

Meeramma, we will miss you immensely.
Late Shri Atmaram R. Mundkur - A little known entrepreneur (1929 - 2007)

Since India's independence on August 15, 1947, many leading personalities in the field of Science and Engineering have worked tirelessly for the last 60 years to build India's industrial base. However, politicians holding positions of power have extracted much more respect than these unsung heroes. One amongst them is Atmaram.

With a B.Sc. Honours Degree in Chemistry and Physics from Karnataka University in 1950, he worked in rubber research at the Bata Shoe Plant in Faridabad for ten years and became a specialist in making rubber compounds for different applications.

In 1961, he came to Bangalore and started a small production plant - Bangalore Rubber Industries - in Rajajinagar. From footwear items like Hawaii sandals and rubber soles for the leather shoe industry, he switched over to more difficult items like rubber gaskets and oil seals for machines used in Bharat Electronics Limited (BEL), Indian Telephones (ITI) and Motor Industries Company Limited (MICO) - components that withstand high pressures and temperatures. He also made rubber gaskets for pressure cookers with accurate tooling, moulding etc.

As a further extension of his technical activities, he made 'light weight' blankets with thermal insulation of polycarbonate foam rubber sheets.

Even after crossing the age of 75, he experimented and succeeded in making new plasticizers using natural oils and Cashew Nut Shell Liquid (CNSL).

Besides running a farm with 300 coconut trees, in the evenings he relaxed playing cards - Bridge and Rummy in the Canara Union Club and Catholic Club in Bangalore. He preferred to remain a bachelor.

When he passed away in October 2007, many of his friends and club members paid tributes to him. A great technologist passed away without making any fuss or publicity about his achievements.

Shri Ramdas Mundkur

BIRTH CENTENARY REMEMBRANCE

SHRIPAD SUBRAO BIJUR
(3rd MARCH, 1908 - 12th SEPTEMBER, 1989)

FONDLY REMEMBERED BY

Vasant - Geeta          Arvind - Vrinda       Vijaya - Arvind
Vaishali - Chaitanya    Ashwin - Arpita       Nikhil - Radhika
Deepali - Nitin

Greatgrand sons - Nimay, Nishant, Nihar, Chinar & Aniruddha
Relatives and Friends
Ahmedabad: The Sadhana Shrinikhala programme, held from 23-27 February, 2008, was truly a soul-enriching and fulfilling experience for all the sadhakas. Throughout the five-day module, recitation of Navaratra Nityapath, Devi Anusthan, Guru Poojan, Lalita Sahasranam and the 12th and 15th Chapters of the Gita were performed. Thirteen sadhakas participated under the careful guidance of Rekha Nadkarni, President of the Sabha. Each day’s programme ended with snacks and prasad which were enjoyed by one and all.

Reported by Shubhangi S. Kabad

Bangalore: On the occasion of the Punyatithi of PP Shankarashram Swami II on February 9, 2008, Kumble Vithalmaam spoke on Swamiji’s life and teachings. This was followed by bhajans, Ashtavadhan Pooja and prasad vitaran.

The momentous Guru Jyoti Yatra came to a grand conclusion on February 15. Faced with the challenge of organizing such an unprecedented and logistically complex event, volunteers from the Bangalore Sabha felt guided by the Gurushakti at all times. On February 15, over 50 devotees gathered at Bangalore Math, to celebrate the glorious occasion. They decorated the photograph of Shrimat Parijnanashram Swamiji III with flowers, played the Guru Smaran CD, and recited the Parijana Trayodashi, which was followed by Ashtavatman Pooja.

Over 200 devotees participated in Mahashivratri Pooja at the Math on the night of March 6. Grihasthas conducted Shiva Poojan spread over four yaamas. Chanting during the poojan was led by Sunanda Sagar, while Rudra chanting was done by the vaidsik. Devotees took enthusiastic part in the worship and stotra chanting. Bhajan seva was offered between yaamas by individuals and the Chitrapur Bhajan Mandal.

Mumbai, Vile Parle: On March 6, 2008 to celebrate Shivpoojan, Lavshini Bhat performed a very enlightening kirtan on ‘Bhakti’. This was followed by sweet bhajans sung by Prarthana class children of the Sabha.

Reported by R. R. Hosangdi

Mumbai, Dadar: On February 9, the Punyatithi of PP Shankarashram Swami II was observed. Sudeep Kati performed Guru Poojan and many participated. Around 25 Sankalpitas, 20 Ayojaks and 10 Swayamsevaks from the Sabha successfully participated in the Pada Yatra from Gokarn to Shirali. Sabha volunteers also actively contributed to the Guru Seva during Swamiji’s Camp at Santacruz (February 23 to March 3).

Led by Dr. Chaitanya Gulyagi, many members took part in the Samuhik Shiv Poojan at Karla on March 6, 2008. Shiv Poojan was also performed by some members in the Matunga Mitra Mandal hall while some others participated in the Shivaratri Utsav at Hubli.

Reported by Sudha Bhat

Reported by Shrikar Talgeri

Goa: On February 8, 2008, the Sabha had the opportunity of hosting the yatris of the first phase of the Guru Jyoti Yatra from Karla to Gokarn, led by PP Sadyojat Shankarashram Swami. Although it was just a night halt, it was a very fulfilling experience for the sadhakas. They had a darshan of the Holy Padukas and the portrait of Guru Swami Parinjananashram III, and the pleasure of welcoming PP Swami and the yatri.

The Sabha is now gearing up for the Sadhana Shrinikhala programme to be held in Margao from April 13-17. Abhyaasikas were held in Ponda and Vasco on February 24 and March 9 respectively to enable the sadhakas to perform Guru Poojan and Devi Anushthan on their own during the five-day programme.

Reported by Sabita Harite
Thane: Nine devotees from Mulund participated enthusiastically in the second module of Sadhana Shrinkhala from February 8-12. The module consisted of Navratri Nityapath and Devi Anushthans on all five days, Guru Poojan on the first three days, and chanting of Lalita Sahasranam, the 12th and 15th Chapters of the Gita, and Shivmanas Pooja on the last three days.

A concise life-sketch of PP Shankarashram Swamiji II was read out on the 9th, the Punyatithi day, which concluded by distributing rice kanji as prasad. In addition to the regular Shrinkhala module, there was samuhik reading of "Shri Chitrapur Guruparampara Charitra Saramrut" written by Marballi Durganandam befitting the Tercentenary celebrations.

At Dombivili, seven Guru Poojans, six Devi Poojans, eight Shiv Poojans and Devi Anushthans and 12 Nityapaths were conducted. The Punyatithi of PP Shankarashram Swamiji II was observed on February 9.

Reported by Nirmala Basrur

Udupi: The 11th Ordination Day anniversary of PP Sadyojat Shankarashram Swamiji was celebrated with great devotion and religious fervour. The evening began with chanting of Parijnanashram Trayodashi, Navratri Nityapath and Lalita Sahasranam. All the devotees performed kumkumarchan. The evening concluded with Devi Anushtan followed by mangalaarti and prasad vitaran.

Reported by Gouri A. Karnad

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Our Institutions

The Saraswat Mahila Samaj, Mumbai: Mother’s Day, in memory of Kasturba Gandhi, was celebrated on February 22 with a discourse “Harmony in the family” by Acharya Varshaji of the Chinmaya Mission who was welcomed by Mira Savkur and introduced by Sunila Mavinkurve. Varshaji spoke of the conditions under which the present generation is brought up, and how, with the ‘Gita’ as our guiding force, we need to train our body, mind and intellect to achieve and maintain harmony in our families. Padmini Rao thanked Varshaji for her thought-provoking speech. Refreshments were sponsored by Shaila Hemmady.

The Samaj is grateful to the following donors: The Shrimao Vithal Cooperative Bank (Rs.15,000 - Rs.5,000/- each towards the Medical, Scholarship and Distress Funds), Lalita Ajit Taggarsi (Rs.2,000/- towards the Medical Fund), and Suman Taggarsi (Rs.5,000/- towards the Scholarship Fund).

Forthcoming programmes:
April 12, 2008: Vasantik Sammelan - ‘Gaani manatali galyathali’ - Sugam Sangeet by Abhay Kulkarni, at 5:00 pm in Smt. Indirabai Kalyanpur Hall.
April 23, 2008: Cooking Demonstration by culinary expert Devrai Shanbag of Lily Caterers, at 3.30 pm in the Samaj Hall.

Reported by Sharayu Kowshik

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KANARA SARASWAT

Vol. LXXXIX, No.4, April 2008
My Heritage

Param Poojya Shankarashram Swamiji I: Gokarn, the abode of our Pratham Guru, Param Poojya Parijnanashram Swamiji, was spiritually charged. Joyous and content, people of our community thronged to take Poojya Swamiji's darshan and benefit from His teachings. Swamiji was indeed the embodiment of Lord Bhavanishankara. After tasting the nectar of knowledge imparted by the Guru, they longed for the continuation of the Parampara. They fervently prayed to Poojya Swamiji who consented to take a Shishya (Disciple).

The son of Krishnayya Kulkarni of the Haritekar family was chosen as the Shishya Swami on Chaitra Shuddha Pournima in 1720. The Shishya Swami was called 'Shankarashram'. The message from Poojya Swamiji to the community was inspiring and clear: "Surrender unconditionally to the Lord and follow the path of Dharma and Lord Bhavanishankara will protect you. From now on, Shankarashram will lead you on the right path."

When it became evident that Poojya Parijnanashram Swamiji I was handing over charge to the Shishya, devotees hastened to Gokarn to seek darshan and blessings of Poojya Swamiji. Subsequently, in the month of Chaitra in 1720, Poojya Parijnanashram Swamiji, our First Guru, attained Mahasamadhi.

Poojya Shankarashram Swamiji continued to shower the same love and grace on our people and was greatly loved and revered. Devotees came forward to offer Guruseva. When Guruseva is intense and sincere, the Guru always responds - at the appropriate time. There are several instances of this in our Guru Parampara.

One such incident was that of an artist from Gokarn. He lived with his wife in abject poverty, but was pious and devoted to the Math. He longed to serve Poojya Swamiji in his humble home though he knew he could not afford it. But, so intense and sincere was his prayer that the Guru responded! One night, both his wife and he had a similar dream in which Poojya Swamiji appeared and said that He would grace their home. Hence, in the morning, the artist went to the Math to invite Poojya Swamiji who lovingly agreed. The next day, the artist brought Poojya Swamiji home with great reverence while his wife prepared a simple meal with utmost devotion. Their joy knew no bounds. They prostrated at His Lotus Feet with tears of joy. They offered their pooja and bhiksha (meal) with total humility and love. Kanika (offering) was a meagre amount of four annas. None of this of course made a difference to our Sadguru. All that mattered was the love and devotion with which the Seva was performed. Our Gurudev showered His blessings on the couple.

Life changed for them after Poojya Swamiji's visit. The artist received a very big assignment from a wealthy patron. The man was so pleased with his portrait that he gifted him a huge sum of one thousand rupees! The artist knew at once how and why this happened. He rushed to the Math, prostrated at the Lotus Feet of Poojya Swamiji and offered the entire sum. Poojya Swamiji smiling gently said, "Pursue your art to the best", took five rupees and returned the rest of the money to the artist. Thus blessed by Swamiji, assignments poured in and the artist became wealthy. The pious artist again brought Poojya Swamiji to his home again - this time, with much ceremony and hospitality. A clear indication that when our devotion is pure and sincere and our attitude that of total surrender, our Gurudev gives us much more than we ask for.
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Another incident is that of a pious Brahmin of Bankikodla. This ardent devotee of Poojya Swamiji was generous and kind. After his morning pooja, he would stand outside his home on the look-out for a poor, needy person to whom he could offer a good meal. While doing so, he silently longed for an opportunity to serve his Sadguru. His wish soon came true. One day, when he was thus waiting, he saw His Guru, Poojya Shankarashram Swamiji walking towards his house. His heart filled with joy when he escorted his Guru to his home, offered Him a seat and served Him with utmost love and reverence. While His Guru was resting after bhiksha, the Brahmin went on an urgent errand. When he returned, he found that his Guru had left. He was disappointed and rushed to the Math only to find to his amazement, that Poojya Swamiji had never left the Math at all that morning! Such is the boundless love our Guru has for us.

Poojya Shankarashram Swamiji travelled to many places preaching the tenets of Dharma. Several years passed. The devotion of our people in the Guru and Gurushakti grew. While most were followers of Poojya Swamiji, there was a small section of people in Bhatkal who still lived in a cloud of ignorance. Once when Poojya Swamiji travelled to Bhatkal, they foolishly did not seize the opportunity to do Guruseva.

On His way to Gokarn, the people of Srivalli pleaded with Poojya Swamiji to stay on longer since He took ill. To the devotees’ dismay and fear, His health took a turn for the worse; the end seemed near. With grief and sadness in their hearts, the devotees gathered around. They pleaded to Swamiji to accept a Shishya to continue our Sacred Parampara. Poojya Swamiji declined and advised them, “Lord Bhavanishankara will always protect you. Follow all that has been taught and do so with love in your heart.”

After 37 years of blessing us with His love, teaching and knowledge, Param Poojya Shankarashram Swamiji peacefully attained Mahasamadhi in the month of Aswina in the year 1757.

The devotees had to seek a suitable place for the Samadhi. A devoted family, Nagarkatte, who lived in Srivalli offered their ancestral home. Param Poojya Shankarashram Swamiji’s Samadhi was constructed and Lord Bhavanishankara was also installed. And here in Srivalli, now known as Shirali, came about our present Shri Chitrapur Math, the ‘kulaar’ of every Chitrapur Saraswat - a place which always gives us the warmth of a home!

Kanara Ratna: Sringeri

True, the temple town of Sringeri, on the banks of River Tunga, is NOT in the Kanaras, but in the adjoining Chikmagalur district (about 105 kilometres from Mangalore). Yet, because of its importance, its rich past and natural splendour and serenity, let us learn more about this place!

Set on the picturesque banks of the Tunga, where the river gushes through rocky terrain and thick rain forests, Sringeri is a pilgrimage centre. Jagadguru Sri Adi Shankara Bhagavatpada established four cardinal seats or Peetha in four directions of the country - north, east, south and west. The first Peetham – Dakshinamnaya - was set up in Sringeri more than 12 centuries ago to foster the sacred tradition of Sanatana Dharma. Tradition has it, when the Acharya came to Sringeri, he saw an unusual sight on the banks of the Tunga - a cobra spreading its hood over a frog in labour pains, to shade it from the scorching mid-day sun. Struck with the sanctity of the place which could infuse love between natural adversaries, the Acharya chose this very location to establish His first Math. He then invoked the Goddess of Knowledge, Goddess Sharada, and consecrated an icon of the Goddess. Thus, the Peetham founded at Sringeri came to be known as the “Dakshinamnaya Sri Sharada Peetham”.

The Acharya appointed his prime disciple, Sri Sureshwaracharya as the first Acharya of the Peetham. Since then, the Peetham has been blessed with an unbroken Guru Parampara. It is regarded as the “Vyakhya Simhasana” (The Throne of Transcendental Wisdom) after the commentaries on the Vedas and several other works written by the Acharyas. The rulers of the Vijaynagar Empire, Mysore Maharajahs including Hyder Ali and Tipu Sultan, the Nizam of Hyderabad, the Peshwas and Keladi rulers were drawn to the Peetham and respected the Acharya as their Guru.
Temples and Shrines at Sringeri: Goddess Sharada, consecrated by Jagadguru Sri Adi Shankaracharya Himself, and the temple of Sri Vidyashankara stand testimony to superb architectural splendour. The Shrine of Sri Malahanikareshwara is known for its age-old antiquity. Adi Shankaracharya, had installed four deities in the four corners - "Kalabhairava" to the east, "Vana Durga" to the south, "Kalikamba" to the north and "Kere Anjaneya" to the west. The Torana Ganapati is also famous.

Gorgeous Tunga: The gurgling river that flows beside the Math, filled with friendly fish who literally eat out of your hand, is simply awesome! One can spend hours here!

Hornad: A beautiful 70 km drive through thick emerald green forests, home to India’s King Cobras, is the famous temple town of Hornad. The magnificent gold vigrah of Shri Annapoorna Devi is another must-see when one is in this part of the state.

Clouds and Coffee: Even at the height of summer, one is catapulted into the cool clouds of Kudremukh, Chikamaglur and Balehonnur. Coffee plantations are sandwiched between thick jungles and tiny hamlets with stalls selling home-grown, gloriously fresh coffee powder and spices! Yes, when you next visit the Kanaras, do drop in and visit its resplendent neighbour – Chikamaglur!

FUN-TIME: Jumbled words for you to unscramble....
1. RANAKA NATRA 8. GIRRESIN
2. GUNTA 9. SHINARAVAKDAY
3. BHIRAVAALAKA 10. NAARVAGUD
4. BAMLAKIKA 11. REEK JANAYANE
5. RONTA PITANAGA 12. MEDKURHUK
6. MIKARAGLUC 13. HELANRUNOB
7. RANHOD 14. PANROONANA VIED

TERCENTENARY MESSAGE BOARD

The Guru Jyoti Yatra was a magnificent Yatra. On February 7th, from the resplendent precincts of Shri Devi Durga Parameshwari and the sacred Sannidhi of Param Poojya Parijnanashram Swamiji III at Karla to the sacred Shri Chitrapur Math at Shirali on the 15th – with the Divya Jyoti lit from Devi’s mangalarati and Jnan Jyoti lit from the mangalarati performed at the Sanjeevan Samadhi of Poojya Parijnanashram Swamiji.

- Hundreds of Yatris from New Delhi to Hyderabad, Surat to Chennai, from cities and hamlets, from Canada and the US to the UAE’s and Switzerland; the young and the old, the weak and the energetic, all came with one objective - to participate in the Guru Jyoti Yatra!
- Ram, the handsome white bull, carried the cheerfully decorated ratha, with the pratima of Poojya Parijnanashram Swamiji III, Guru Jyotis and copper kalashas with waters from nine sacred rivers of India - Ganga, Yamuna, Saraswati, Godavari, Narmada, Sindhu, Kaveri, Tungabhadra and Brahmaputra and from River Credit in Canada where Poojya Parijnanashram Swamiji III had offered prayers and Ganga Pooja many years ago; the water had been brought by devotees of the Canada Sabha with great reverence.
- On February 15th, Pratishthapana of the vigrah of Shri Devi Bhuvaneshwari, Shri Maha Ganapati and Bhashyakara Adi Shankaracharya was done with great devotion in the three temples. This was followed by the Pratishthapana of the Shri Guru Paduka Sannidhi. The Jnana-Jyoti and the Divya Jyoti were installed at the Sannidhi near the Baan-Linga and the Shree Chakra respectively.
Yes, it was the sheer Grace of the Gods and our sacred Guru Parampara that hundreds of devotees walked the 90 kilometers from Gokarn to Shirali.

We had the young at heart – Ramdas Shirali from Pune all of 82 years – determined and enthusiastic as ever! And we salute eleven year old Abhay Bharat Yellore from Mangalore and thirteen year old Pavan Ram Kapnadak from Chennai who completed the Yatra!

Sadhakas with hypertension and diabetes walked as joyously as the fitness freaks!

Yellow caps dotted the landscape for miles together; blisters appeared by the dozens, but our Yatris carried on happily!

Children from the Srivali School beautifully recited the Dhyan Shloka and the 12 Chapter of the Srimad Bhagavad Gita as the Guru Jyoti Yatra wended its way from the Mahadwar to the Math on 15th February.

Cheers to the cheerful doctors who took great care of the Yatris and Aayojaks who sang and cheered them on!

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

**Shri Chitrapur Math - Tercentenary Event**

The Bhagavad Geeta Recitation Competition will be conducted this year on an All-India basis.

The shlokas for recitation are:
1. For those below 15 years of age: Chapter 15
2. For those above 15 years of age: Shlokas 1 to 23 of Chapter 6.

The Final Round of the Competition will be held in Shirali in the last week of December 2008. More details will follow.

**Chitrapur Saraswat Family Tree Project**

The first phase of updating the Chitrapur Saraswat Family Trees, originally compiled by S.S. Talmaki and initiated by KSA in 1997, was completed in 2003 and a CD containing these Family Trees was released by PP Sadyojat Shankarashram Swamiji in December 2003. The report of the Project was published in the March 2005 issue of KS.

The updating of Family Trees being a continuous process, the members of the Project team continued the work of gathering information, updating the Family Trees as also of reviewing the work done during the first phase with a view to rectifying any errors and filling up lacunae. This work has now been completed.

It is now felt that further work of updating the Family Trees should be undertaken by the members of the respective families. The members of the Project team will extend all cooperation. Hereafter, persons who wish to view their Family Trees, add new information etc. may contact Shobhan Rao, Manager, KSA (Tel: 23802263), to fix an appointment with the Project volunteers for the purpose, on the last Tuesday of the month, between 10.30 am and 12 noon.

It is earnestly hoped that the members of our community will take advantage of the invaluable genealogical information collected and compiled by the team of volunteers and will continue to update their Family Trees.

Members, Chitrapur Saraswat Family Tree Project
**Classifieds**

**MATRIMONIALS**

**Alliance** invited for a handsome Bhanap boy, 28 years/5’10” (presently working for a reputed Merchant Navy Liner), from Chitrapur Saraswat girl, slim, good looking, caring, ready to manage household independently, age 24-27 years, preferably from Mumbai, Pune or Bangalore. Horoscope matching a must. Plans to marry in Sep./Dec. 2009, after completion of the Officers’ exam at Southampton, UK. Engagement, before going for studies in Jun/Sep, 08, is preferred. Please respond to CL-2619, Kanara Saraswat, Mumbai 400007. (R-8849)

**Alliance** invited for fair, handsome, Bhanap boy, 28 years, 5’6” MTech, Engineer MNC Bangalore. Bhanap girl, well educated, homely, pleasant personality, preferably working. Please send kundali, other details to Box No. CL-2638, Kanara Saraswat, Mumbai 400007 or contact 09880288473.

**Alliance** invited for Bhanap boy 44, graduate, own house, Executive, Pune based reputed travel agency. Reply with BHP to Box CL-2637, Kanara Saraswat, Mumbai 400007. (R-8936)

**ENGAGEMENTS**

**Gokarn-Kulkarni:** Ankush son of Ujwala and Ajit Gokarn, Nagpur, with Jupee, daughter of Pradnya and Pramod Kulkarni on January 27, 2008 at Nagpur.

**Kumtakar-Makhija:** Abhijit, son of Hemant and Jailaxmi Kumtakar of Dadar with Rajni, daughter of Ramsingh and Sudesh Makhija of Bilaspur on February 17, 2008 at Dadar. (R-8890)

**Rao (Gersappe)-Baindur:** Divya, daughter of Shobhana and Dilipkumar Ajitkumar Rao (Gersappe) of Talmakiwadi, granddaughter of late Revati and Murlidhar Dhareshwar with Nishant son of Vidya and Durgadas Dattatraya Baindur (Dubai), grandson of Hemalata Sitaram Bhat on 29th February 2008 at Mumbai.

**BIRTHS**

**Daughter** (Nivya) to Aditi (nee Mohile) and Vinay Kaval at Freemont, California, USA, on February 26, 2008. Grand-daughter to Vidya and Vinod Kaval and Anuya and Shirish Mohile.

**PUROHIT**

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

**ACKNOWLEDGMENTS**

Krishnanand and Rupali Heblekar, Pune and Vijayanand and Varsha Kallianpur, Mumbai, thank all their relatives and friends for their gracious presence and blessings on the occasion of the wedding and reception of Vaishali and Sameer Heblekar on February 24, 2008 in Mumbai.

**CHANGE OF ADDRESS**

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**Domestic Tidings**

**BIRTHS**

2007

Nov 23: A son, Prameet to Pratima and Prakash Irde at Malad (E), Mumbai.

2008

Jan 17: A daughter, Anaya to Deepa (nee Deepa Vasant Kalambi) and Manish Bajaj at Mumbai.

Jan 28: A son, Samvit, to Kallianpur Priya (nee Chandavarkar) and Sandeep Bhat at Mumbai.

Feb 6: A daughter, Aadnya to Shweta (nee Shweta Satish Almadi) and Dnyanesh Subrao Shanbhag at Vile Parle (E), Mumbai.

**THREAD CEREMONY**

Feb 24: Akshat, son of Sheetal and Shyam Bhat at Vile Parle, Mumbai.

**MARRIAGES**

2007

Dec 2: Pooja Deepak Chandavarkar with Amit Vinesh Kalyanpur at Grant Road, Mumbai.

2008

Feb 24: Vaishali Vijayanand Kallianpur with Sameer Krishnanand Heblekar at Andheri, Mumbai.

Feb 25: Deeplaxmi Shrikant Balwally with Vikram Sadanand Dhareshwar (Belgaum) at Gokarn.

Mar 9: Dipti Mahesh Arur with Uday Dattatray Khutwal at Mumbai.

**OBITUARIES**

2007

Dec 7: Sumatibai Ramanand Heble at Kumta.

2008

Jan 31: Umabai N. Shirali (Duggi) (88) at Mumbai.

Feb 16: Leela Gurudas Bhat (80) in Mumbai.

Mar 2: Vimal Nagesh Gulwadi (nee Koppikar) (95) at Goregaon, Mumbai.

Mar 4: Shantabai Nadkami (81) at Andheri, Mumbai.

Mar 7: Harite Bhalchandra D (78) at Bandra, Mumbai.

Mar 12: Dr. Masurkar Arun Gourish (of Gokak) (64) at Mumbai.
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